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ON THE COVER:

The Old Babylonian cylinder seal discussed in the last contribution of this issue (Photo: Zs. J. Földi)

HUNGARIAN ASSYRIOLOGICAL REVIEW



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Budapest



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Texts Mainly from the Ur III and Early Old Babylonian Periods in Some Private Collections at Jerusalem

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Abstract: This communication contains preliminary transliterations of 143, mostly Ur III and Old Babylonian documents from the antiquities market.

Keywords: archival documents, Ur III period, Old Babylonian period, antiquities market, Irisaḡrig, Ġaršana, Umma

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1. Introduction

About twenty years ago, Marcel Sigrist had the opportunity to read 143 cuneiform texts in private collections in Jerusalem. Several years later, he passed on his handwritten transliterations to Tohru Ozaki who processed them during 2017–2018 and subsequently prepared them for publication. The present article, therefore, is a result of their joint efforts.

When Sigrist read these tablets, they were in the possession of some Jerusalem collectors or dealers who wished to remain anonymous. Accordingly, Sigrist himself provided no information on this. Nevertheless, it is reasonable to assume that the same collections or galleries – most prominently, those of Baidun and of Munir Barakat¹ – were involved as in the case of the CUSAS 40² tablets. This assumption is corroborated by some texts in the present communication that are apparently identical to certain CUSAS 40 tablets (see below). Whether this circumstance means that Sigrist saw the same tablets in the possessions of different owners, is unclear; it is more likely that they remained in their previous owners' possession for years. It is likewise impossible to tell exactly when Sigrist read these tablets in Jerusalem; the second author assumes that this happened sometime before 2012.

Subsequently, these tablet collections dispersed, resulting in the loss of information on their whereabouts or an opportunity to collate the tablets, most of which were not well-preserved or required conservation. Ultimately, it is hoped that they will reappear, and can be conserved, cleaned and collated so that a full publication would be possible. In the meantime, in order to preserve the important data the texts contain, we decided to place them at the disposal of scholars

¹ See Ozaki 2016, 127 n. 2; compare also Sigrist *apud* Sigrist – Ozaki 2019/I, viii.

² Sigrist – Ozaki 2019.

with the understanding that there may be occasional errors in their readings and interpretations.

The majority of the tablets published here are dated either to the Ur III or the Early Old Babylonian period; only a handful of them are earlier than Ur III. The Ur III tablets, presented in chronological sequence, relate either directly or indirectly to the many recently published documents, particularly from Irisaĝrig, secondarily from Umma and Ġaršana, along with sites that are yet to be identified. Lately, additional publications with information on these sites have appeared. Our current study of these tablets thereby expands upon the recently discovered sources in terms of the history and culture of the Ur III and Early Old Babylonian periods.

When Sigrist made his preliminary transliterations,³ he did not have the intention to publish them, nor there has been any opportunity to collate them.⁴ It is important therefore to call attention to many possible uncertainties: as the reader will notice, broken signs, sometimes even completely broken lines are left unmarked. In some instances, plausible restorations have been added in parentheses, such as in 104 3 where Sigrist's *um-ma-šu* is emended to *um-ma šu-(u₂-ma)*.

The publication of these 143 texts was originally intended as a contribution to a *Festschrift* for J. Rosen and scheduled as CUSAS 50; some of the documents have been even referred to as such.⁵ But because of the unanticipated delay in the publication of that volume, its editor suggested that we publish them elsewhere. Out of these 143 texts, nos. 103, 106, 113, 120, 122, 125–126, 128 and 135 were preliminarily published in a study concerning Irisaĝrig;⁶ nos. 112 and 117 – possibly also no. 110 – are identical to texts already published in CUSAS 40.⁷ They are included here for the reader's convenience.⁸ The text numbers of Old Babylonian texts are written in italics. Beyond the standard abbreviations used throughout this paper, note the following references to the local calendars of the Ur III period: [Ni] = Nippur calendar; [Ur] = Ur calendar; [Rk] = *Reichskalender*.

2. Catalog of the texts

1	Old Akkadian, prov. unknown	Letter order about the transfer of some kinds of goods; mentions the <i>ensi₂</i> of URUDU. ^a NISABA
2	Old Akkadian, Umma?	Uncertain
3	Old Akkadian, prov. unknown	Transfer of a mule
4	Old Akkadian, prov. unknown	Barley
5	Gudea —, Ġirsu?	Gudea cone
6	Š 45~AS 3, Umma	Beer for the deity ^a Šara ₂
7	Š 47 VII, Ġirsu	Hired <i>erin₂</i> workers

³ Sigrist's handwritten transliterations occasionally include copies of individual signs. For technical reasons, it has not been possible to include all these copies in the present paper; for an example, see Fig. 1 with Sigrist's transliterations of nos. 120, 123, a Museum of the Bible tablet (= CUSAS 40, 1196; the reference to "TMO 0310" may point to CUSAS 40, 310, a directly related text) and 122. The numbering suggests that all these tablets probably belonged to the same collection.

⁴ For the same reason, it has not been possible to systematically update the transliterations according to the more recent standards.

⁵ See Sigrist – Ozaki 2019 and Ozaki – Sigrist – Steinkeller 2021.

⁶ Ozaki – Sigrist – Steinkeller 2021.

⁷ Mayr 2012 and de Boer 2013 were particularly useful to us in interpreting Early Old Babylonian documents.

⁸ Note that some of the text numbers do not exactly match with earlier references in Ozaki – Sigrist – Steinkeller 2021.

OB

; 4.1.6 1/2 šila dabū
 dug ū-sa sig 5 15 šila
 ————— 10 —
 ————— 30 šila-ta
 ————— 15 —

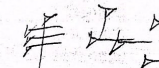
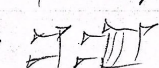
(27) **FB** Rosen 120 14 ✓

38 1/2 dug ū-sa
 20 šila kūš
 ih' ngen-^d Nin-a-zu
 114 28 ba-zal
 mu-ū-sa i' ^d Iskur sa-dee

OB

0;3 šē
 māš šē tuk
 ki Ib-ni-^d mar-tu
 7 ^d Nu-ū-^puzuey
 šu-la-hi

(28) **FB** Rosen 121 123 ✓

mu-mu-ki elu-šē
 ma šē ū māš-šē
 120
 i-^{ag} e
 i-^d Ute
 — ^d gu-la
 — ^d mar-tu
 i-^{ti} 
 mu  ^{šam} an

0;2 zu-lum gu legal
 ki šu-^d Ute-ka
 ig-lu-^{am}
 gal

(29) = (15) above
⇒ TMO 0310

mu Aram-^d EV.ZU
 legal-^{am}

0;2.3 dabū
 7 < []
 i-^{ti} ezu-me-ki-jal

(30) **FB** Rosen 122 ✓

Figure 1. A page from Sigrist's handwritten transliterations (see note 3).

8	AS 2, Umma	Reed (zi-ga ensi ₂ -ka) delivered to many individuals
9	AS 4 IX 23, Puzriš-Dagan	Transfer of small cattle from Abbasaga to Nalu
10	AS 5 IX, Umma	Figs. Seal of Lugal-[si-de ₃ -e]
11	AS 7, Irišaḡrig	Content lost. Seal of Kur-bi-[la-ak]
12	AS 7, Umma	Barley threshing at ki-sura ₁₂ uku ₂ -nu-ti. Seal of En-kaš ₄
13	AS 7 iti min-eš ₃ 2, Umma	Field work at a-ša ₃ me-en-kar ₂
14	AS 7 XII, Irišaḡrig	tu ₇ for aga ₃ -us ₂ u ₄ lu ₂ sa-gaz dab ₅ -ba-[de ₃] im-e-re-ša-a
15	AS 7 XII, Irišaḡrig	Beer, e ₂ gu-la ba-a-ḡar
16	AS 8, prov. unknown	Transfer of barley. Seal of Da-da-ni
17	AS 8 I 2, Irišaḡrig	Expenditure of [...]
18	AS 8 II, Irišaḡrig	Transfer of baskets (dupsik)
19	AS 8 ¹ III, Umma	Men who (received?) barley (for?) hired women
20	AS 8 V 9, Irišaḡrig	Forty [sick women] under Ur-[^d Ḥendur-saḡ]
21	AS 8 VI [...], Irišaḡrig	Forty-six [sick] women [under Ur- ^d Ḥendur-saḡ]
22	AS 8 VI [...], Irišaḡrig	Thirty [sick] women [under Ur- ^d Ḥendur-saḡ]
23	AS 8 XI, Irišaḡrig	Sixty-eight old tablets of expended beer
24	AS 8 XI, Irišaḡrig	Expenditure of carcasses of geese for scribes
25	AS 9, Umma	Receipt of pig lard. Seal of A-gu
26	AS 9, Irišaḡrig	Braider (tug ₂ -du ₈) im-e tag ₄ -a
27	ŠS 1, prov. unknown	Twenty gur of barley on loan
28	ŠS 1 [...], Irišaḡrig	Some kinds of food (muttons, birds, eggs, soup) eaten by female weavers. Seal of Puzur ₄ - ^d [Suen]
29	ŠS 2, Umma	Metal tools
30	ŠS 2 V, Umma	Offerings for the weir at U ₃ -dag-ga
31	ŠS 3 ¹ , Irišaḡrig	Barley loan with interest
32	ŠS 3, prov. unknown	Receipt of three kinds of cereals (še, ziz ₂ and gig)
33	ŠS 3 IV, Irišaḡrig	396 carcasses of sheep eaten by uḡ ₃ -ḡa ₆ -e-ne
34	ŠS 3 VI, Umma	Transfer of [...]
35	ŠS 4, Irišaḡrig	Content unknown. Seal of KA [?] .NE [?] .E [?]
36	ŠS 4, Nippur	Barley for hirelings at E ₂ -mar-za ^{ki}
37	ŠS 4 VI 10, Umma	Food distribution
38	ŠS 5 XI, Ḡaršana	Receipt of carps at Nippur

39	ŠS 5 [...], Irišaĝrig	Offering of soup for eš ₃ -eš ₃ e ₂ u ₄ -15 ki lugal-še ₃
40	ŠS 6 or 8, Irišaĝrig	Barley as the fodder of calves. Seal of Sa ₆ -nu-um
41	ŠS 6, Umma	Male workers staying at [ki]-su ₇ -ra Kam-sal ₄ -la. Seal of E ₂ -gal-e-si
42	ŠS 6, Irišaĝrig	Transfer of barley, to be returned
43	ŠS 7, Umma	Transfer of fresh reeds. Seal of Ur- ^d Ma-mi
44	ŠS 8 II, Puzriš-Dagan	Dead small cattle under ^d Suen-illat-su. Seal of ^d Suen-illat-su
45	ŠS 8 VII, Irišaĝrig	Reed baskets filled with sesame as offerings from the king and the queen
46	ŠS 8 VII, Irišaĝrig	Transfer of [...]
47	ŠS 8 VIII, Umma	Transfer of fresh reeds. Seal of A-lu ₅ -lu ₅
48	ŠS 9, Umma	Letter on fresh reeds received by a man of Šu- ^d Ma-mi-tum. Seal of Gu-du-du
49	ŠS 9, prov. unknown	Transfer of four [...], to be returned
50	ŠS 9, Irišaĝrig	Transfer of barley for a field work
51	ŠS 9 III, Irišaĝrig	Food distribution
52	ŠS 9 V 13, Ġaršana	Transfer of reeds (gi-NE) used for reed screen (gi-sal-la). Seal of Nu-ur ₂ - ^d Iškur
53	ŠS 9 V 21, Ġaršana	Transfer of reeds (gi-NE) used for reed screen (gi-sal-la)
54	ŠS 9 [Rk] VI, Irišaĝrig	Two oxen [...] (at?) Nippur
55	IS 1 I-V, Irišaĝrig	Expenditure <of ...>
56	IS 1 V, Irišaĝrig	Transfer of small cattle as the royal offering
57	IS 1 VI, Irišaĝrig	Ten marsh pigs bought with barley
58	IS 1 VII, Umma	Four men (<a ₂ > ⅔) who went to Uruk. Seal of Ša-at-Eš ₁₈ -dar
59	IS 1 VIII, Umma	Transfer of reeds. Seal of A-lu ₅ -lu ₅
60	IS 1 XI, Ġaršana	Transfer of coarse flour for the bala duty. Seal of Er ₃ -ra-dan
61	IS 1 diri-XII 30, Irišaĝrig	Various foods and jars in a depository under a scribe
62	IS 2, Irišaĝrig	Transfer of barley
63	IS 2 VII, Irišaĝrig	Food allotment of a shepherd
64	IS 2 VIII, Irišaĝrig	Flour and beer consumed at some places
65	IS 2 [Rk] X, Irišaĝrig	Transfer of flour at Ur. Seal of Ur- ^d Šu-bu-la

66	IS 2<~3 ¹ >, Irišaĝrig	Barley expended and in storage
67	IS 3, Irišaĝrig	Barley
68	IS 3, prov. unknown	Barley loan without interest
69	IS 3 VIII, Irišaĝrig	Content unknown
70	IS 3 iti ezem [...], Irišaĝrig	Barley for a field. Seal of [Ḫal-li ₂]
71	IS 4 ² , Irišaĝrig	Jars put on boats
72	IS [...] iti ezem [...], Irišaĝrig	[udu nam]-u ₂ -du-e dab ₅ -ba
73	[...], Irišaĝrig	Transfer of one palm tree from ^{ĝi} š ₆ kiri ₆ ^d Aš ₃ -gi ₅
74	[...], Irišaĝrig	Materials for the work of ašgab and tug ₂ -du ₈
75	[...], Irišaĝrig	Transfer of i ₃ -ĝiš, naĝa and im-babbar ₂
76	[...] iti ezem ^d [...], Irišaĝrig	Twenty-two sick women under Ur- ^d Ḫendur-saĝ
77	[...], prov. unknown	Barley for seed and fodder
78	[...], prov. unknown	Transfer of [...]
79	[...], prov. unknown	Letter order about reed
80	[...], prov. unknown	Various kinds of food
81	—, Ġaršana ²	Unknown. Seal of Ip-qu ₂ -ša
82	— V, Ġaršana	Transfer of reeds (gi-NE) used for reed screen (gi-sal-la)
83	—, Irišaĝrig	Sesame, apin-la ₂ ensi ₂ -[ka]
84	—, Irišaĝrig	Cereals expended for seed, fodder and wages
85	— V, Irišaĝrig	Expenditure of a water bag. Seal of [...]
86	— XII, Irišaĝrig	Expenditure of beer and flour for deities
87	—, Umma	List of workers
88	—, Umma	Twelve male workers (a ₂ ⅔). Seal of Ša-at-Eš ₁₈ -dar
89	—, Umma	Boat towers
90	—, Umma	Flour distributed to male workers
91	—, Umma	Beer expended for na-ap-ta ₂ -num ₂ and šu-a-gi-na kaš aga ₃ -us ₂
92	—, Umma	Bowls (bur-zi)
93	—, Umma	List of workers
94	—, prov. unknown	Garments
95	—, prov. unknown	Barley
96	—, prov. unknown	Transfer of barley
97	—, prov. unknown	Cattle and donkeys under farmers

98	—, prov. unknown	List of 33 male workers
99	—, prov. unknown	Transfer of silver
100	—, prov. unknown	Beer
101	—, prov. unknown	Receipt of reed baskets by a chair-bearer
102	OB: — [Ur] VII, Irisaĝrig	Uncertain
103	OB: Šu-Kakka ? [Ur] VI, Irisaĝrig	Expenditure of sheep (udu kiĝ ₂ gi ₄ -a). Seal of Lu ₂ -ti-...]
104	OB: —, prov. unknown	Oath protocol
105	OB: —, prov. unknown	No content. Seal inscription: “ ^d A-a, ^d Utu”
106	OB: — [Ur] XII 6, Irisaĝrig	Expenditure of various food
107	OB: —, prov. unknown	List of male workers
108	OB: —, prov. unknown	List of male workers
109	OB?: —, prov. unknown	Dates from garden(s)
110	OB: —, prov. unknown	Barley, mu-DU
111	OB: —, prov. unknown	Letter in Akkadian
112	OB: —, prov. unknown	Letter in Akkadian
113	OB: [...] [Ur] VII 10+[...], Irisaĝrig	Expenditure of goats for deities. Seal of Ma-at-i ₃ -li ₂
114	OB: [...] [Ni] XII 15, prov. unknown	Expenditure of sheep and goats for temples
115	OB: [...] [Ni] III, prov. unknown	Barley? expended
116	OB: [...] [Ni] VII 7, prov. unknown	Transfer of barley. Seal of ^d Utu-še-me-e
117	OB: — [Ni] I 10, prov. unknown	Ration of oil (i ₃ -ĝiš)
118	OB: Nūr-Adad “D” [Ni] IV 5, prov. unknown	List of workers
119	Lipit-Eštar 1 VI, Umma	Two lambs for extispicy
120	OB: — [Ur] VI 28, Irisaĝrig	Flour and beer
121	OB: — [Ni] X, prov. unknown	Receipt of sesame
122	OB: — [Ur] XII, Irisaĝrig	Flour
123	OB: Ḫammu-rapi 40 [Ni] XI, prov. unknown	Loan of barley with interest
124	OB?: — iti ki An-na, prov. unknown	Transfer of flour
125	OB: — [Ur] VIII, Irisaĝrig	Leather of oxen
126	Nabi-Enlil ? [Ur] X, Irisaĝrig	Receipt of sheep for maš ₂ -da-ri-a ezem-maḥ
127	OB: — [Ni] V, prov. unknown	Uncertain
128	Nabi-Enlil ? [Ur] XII, Irisaĝrig	Two goats

129	OB: — [Ni] VII, prov. unknown	Sheep for e ₂ ^d Nin- ^{si} isin ₂ -[na u ₃ ?] ^d Nanna
130	Rim-Sin 15 VIII, prov. unknown	Sesame oil for eš ₃ -eš ₃ u ₄ 7-kam and e ₂ ^d Inanna Zabalam ^{ki}
131	OB: — [Ni] VIII, Umma	Goat, de ₅ -de ₅ -ga
132	Damiq-ilišu 13, Isin	Loan of silver without interest. Seal of ^d Suen-na-ši
133	Enlil-bani 1?, prov. unknown	Field
134	Gungunum 10 VII 22, prov. unknown	Expenditure of sheep
135	Šu-Amurru ? [Ur] VII, Irisağrig	Goats
136	OB: Sumu-el 11? [Ni] V 20, Umma	Goat for e ₂ ^d Ne ₃ -eri ₁₁ -gal. Seal of Pu-ut-ta-tum
137	OB: Sumu-el 10? [Ni] VIII, Umma	Sheep, de ₅ -de ₅ -ga. Seal of [...] maš ₂ -šu-gid ₂ -gid ₂
138	Samsu-iluna 28 III? 27, Isin?	25 i-ni-a-tum, [lu ₂] zag-a ma-du-u ₂ -[tum]
139	Sumu-el 10 XI, Umma	Small cattle for eš ₃ -eš ₃ u ₄ 15-kam
140	Sumu-el 17 XII 15, Umma	Lamb for eš ₃ -eš ₃ u ₄ 15-kam
141	Sumu-el 28 iti gu ₄ -si-sa ₂ , prov. unknown	Barley
142	Išbi-Erra 16, prov. unknown	Two lambs. Seal of A-bu-ni
143	Warad-Sin 10? XIII 6, prov. unknown	^{gi} hal baskets

3. Transliterations

001 (Old Akkadian)

obv. 1	2 (half moon) naĝa bar-dul ₅ 2 (round) bar-si babbar 1 (round) ^{giš} har-ḥar 1 (round) ba
5	I ² -ti-ti dumu NI-tu-tu ensi ₂ URUDU. ^d NISABA-ra
rev. 1	ĝiš šuku-gi ḥe ₂ -na-šum ₂ -mu

Obv. 7: The place name URUDU.^dNISABA remains unknown. Cf. Ereš₂^{ki} in CUSAS 20, 338, 5' (—, Adab).

002 (Old Akkadian, Umma?)

obv. 1	33 Lu ₂ -[pa ₃] 60×2+3 Mes-e ₂ 60×2+5 A ₂ -kal-le 60×2+2 Tir-ku ₃
--------	--

5 60 Ur-^dSud₃
60×3+3 An-na-LUM
60×5 la₂ 3 Az
2 Lu₂-ni₃-[...]
[...] ħe₂-dab₅-[...]
10 [...] ša₃-dub-ba
rev. 1 2 Saĝ-lu₂
2 A₂-kal-le
60×5 la₂ 3 Gi-nun-ba
[...] Lu₂-ad
5 (blank)
šu-niĝin₂ 5 [...] 2 lu₂
7–10 (illegible)

For Umma texts which name some of the individuals listed in this text, see texts such as Nik. 2, 58 (—), 64 (—) and 66 (—).

003 (Old Akkadian, prov. unknown)

obv. 1 4 an^{še}ku₂nga₂
ki Lugal-iti-da [...]
dumu Ur-^dAlla-ka-ta
Ab-ba šabra
rev. 1 (broken)
[...] mu 8 iti

004 (Old Akkadian, prov. unknown)

obv. 1 15;0.0 še gur
[...] -lu
[10]+3;2.0 še gur
^d[...] -zi-zi
rev. 1 la₂-i₃
[^dEn]-lil₂
(no year formula)

005 (Gudea —, Ĝirsu[?])

i 1 ^dNin-ĝir₂-su
ur-saĝ kal-ga
^dEn-lil₂-la₂-ra
Gu₃-de₂-a
5 ensi₂
Lagaš^{ki}-ke₄
ni₃-ul-e pa mu-/na-e₃
e₂ Anzu/^{mušen}-babbar₂-ni
ii 1 mu-na-du₃
ki-be₂ mu-na-gi₄

A further exemplar of Gudea's well-known RIME 3/1.1.7.37 inscription.

006 (Š 45~AS 3, Umma)

obv. 1	7;1.0 kaš gub gur mu Ḫa-ar-ši ^{ki} 0;2.4 kaš saga ₁₀ 2;0.3 3 ⅓ sila ₃ kaš gub gur
5	mu ^d Amar- ^d Suen lugal 0;2.1 5 sila ₃ kaš saga ₁₀ 10;4.3 5 sila ₃ kaš gub gur mu ^d Amar- ^d Suen Ur-bi ₂ -lum ^{ki} mu-ḫul 0;1.5 kaš saga ₁₀
10	11;3.3 6 ⅔ sila ₃ kaš gub <gur> mu ku ₃ gu-za ^d En-lil ₂ -la ₂ ba-dim ₂ sa ₂ -du ₁₁ ^d Šara ₂ 0;3.4 5 sila ₃ kaš saga ₁₀ 2;4.2 7 sila ₃ 10 gin ₂ kaš gub gur
15	mu ^d Amar- ^d Suen lugal 0;4.2 7 ½ sila ₃ kaš saga ₁₀ 4;0.0 3 ½ sila ₃ 5 gin ₂ kaš gub gur mu ^d Amar- ^d Suen Ur-bi ₂ -lum ^{ki} 1;0.1 kaš saga ₁₀ gur
20	5;0.4 kaš gub gur mu ku ₃ gu-za ^d En-lil ₂ -la ₂ ba-dim ₂
rev. 1	7;1.1 ⅔ sila ₃ duḫ saga ₁₀ gur 60+26;2.2 4 sila ₃ duḫ gub gur mu Ur-bi ₂ -lum ^{ki} -ta mu ku ₃ gu-za ^d En-lil ₂ -la ₂ -še ₃
5	mu Ur-bi ₂ -lum ^{ki} -ta mu Ki-maš ^{ki} -še ₃ ni ₃ -ka ₉ aka duḫ

Obv. 1: The reading /gub/ is based upon “19 sila₄ gub-ba, 16 kir₁₁ gub-ba” in CUSAS 40, 160, 3-4 (AS 5 Irisaḡrig IV).

Rev. 5-6: Faintly written lines.

007 (Š 47, Ġirsu, iti ezem ^dŠul-gi)

obv. 1	28 erin ₂ 0;1.3 še lugal-ta še-bi 8;2.0 gur erin ₂ ḫuḡ-ḡa ₂ iti ezem ^d Šul-gi
rev. 1	ugula Lu ₂ - ^d Ḫa-ia ₃ nu-banda ₃ A-a-kal-la ugula Šeš-kal-la a-ša ₃ ambar Lagaš ^{ki}

5 mu us₂-sa Ki-maš^{ki}

Sigrist notes “ex Amherst.”

008 (AS 2, Umma)

obv. i

1 600×3 sa gi
^dNanna-sa₂-bi₂
 60×2 sa gi
 Ur-^dBa-ba₆
 5 60×5 Ur-^{giš}gigir
 60 Ur-mes dumu Na-na
 55 Lugal-an-na-tum₂
 60 Ba-zi gu-za-la₂
 600×3 Lu₂-ni₃-kal-la
 10 60×4 Ni-da-mu
 8 Lu₂-^dŠara₂ dumu Ur-si₄-si₄
 60×2 I₃-li₂-bi₂ i₃-du₈
 30 Ba-saga₁₀ sagi
 5 Amar-si₄
 15 2 Ur-^dSuen
 5 Ur-^{giš}gigir dam-gar₃
 5 Ur-gu₂-de₃-na
 60 Lugal-pa-e₃
 2 Geme₂-^dLi₉-si₄

obv. ii

1 2 U₃-ma-ni dam-gar₃
 600 Ur-^dŠul-pa-e₃
 60×4 Na-ba-sa₆ za-dim₂
 60×3 Al-la-an-na
 5 60×5 Ur-^dUtu dumu Al-la
 60×5 Puzur₄-Eš₁₈-dar
 60×2 Im-nu-me-te-ti
 600 ^dŠara₂-kam
 30 Al-la-igi-du₈
 10 60×5 Da-a-di₃
 60×8 ^{gi}iri₃ Ur-^dEN[...]
^{giš}bun₂(KI.BI) ^dŠul-gi
 60×5 i₃-du₈ lugal
 60×5 ^{gi}iri₃ Lugal-me-lam₂
 15 60×3 Arad₂-^{gi}u₁₀ lu₂ [...]

 60×3 Lugal-pa-e₃
 30 sa₂-du₁₁ ensi₂

60×2 Ur-^dUtu dumu Al-la
 24 ġiri₃ [...]

rev. i

1 dumu ensi₂-[...]
 600 ^dŠul-gi-dan lu₂ mun?
 5 Al-la-a nu-banda₃ i₇ [...]^{ki}
 600×3 Ur-ġi₆-par₄

5 60×2+20 Ur-^{ġi}ġigir lu₂ Ġir₂-su^{ki}
 600+60×5 Sig₂-gid₂ (or Zulumġi₂)
 600×3 A-a-zi-ġu₁₀ lu₂ ^dŠara₂-kam
 600×3 U₄-za-lil₂?
 šu ba-ti

10 kišib Lugal-e₂-maġ

rev. ii

1 600×2 sa gi Ur-e₃
 60 sa gi Lu₂-u₄?-e₃
 5 ^dŠara₂-zi-[...]
 4 [...]

5 Šeš-kal-la DI.AB?
 5 Lu₂-^dNanna dumu Inim-^dŠara₂
 20 Lu₂-du₃-a x
 20 sa gi
 ^dŠara₂-ur-saġ

10 5 sa Lu₂-saga₁₀ lu₂ Lu₂-^dURU?-tur-maġ
 šu-niġin₂ 7 šar₂ 600×3+30 sa gi
 zi-ga ensi₂-ka
 mu Ur-bi₂-lum^{ki} ba-ġul

This text has some personal names which do not appear in other texts: Lu₂-ni₃-kal-la (i 9), Al-la-an-na (ii 4), U₄-za-lil₂? (rev. i 8), Ur-e₃ (rev. ii 1), Lu₂-u₄?-e₃ (rev. ii 2) and Lu₂-^dURU?-tur-maġ (rev. ii 10).

Obv. i 11: He appears in CUSAS 39, 129, iv 25 (AS 5 Umma).

Rev. i 3: For the place name cf. La-ma-ġa-ar nu-banda₃ i₇ Eb-la-ka^{ki} in SAT 2, 601, 4 (Š 48 Umma I).

Rev. i 5: For Al-la-a nu-banda₃ i₇ [...]^{ki} cf. the preceding note.

Rev. i 6: The name Sig₂-gid₂ is an abbreviated form of Lugal-sig₂-gid₂(-e). Cf. Lugal-SIG₂.BU-da in PPAC 5, 6, rev. v 4' ([...] Ġirsu) which suggests that it ends with /d/.

009 (AS 4, Puzriš-Dagan, iti ezem-maġ 23)

obv. 1 60+30 u[du]
 10 maš₂-gal
 u₄ 23-kam
 ki Ab-ba-sa₆-ga-ta

5 Na-lu₅

rev. 1 i₃-dab₅
 iti ezem-maḥ
 mu En-maḥ-gal-
 an-na en ^dNanna ba-[ḥuḡ]
 edge 60+40 udu

010 (AS 5, Umma, iti ^dLi₉-si₄)

obv. 1 [...] ḡiš₃ peš₃ še-[er-gu]
 (below broken)
 rev. 1 iti ^dLi₉-si₄
 mu en unu₆ ba-ḥuḡ
 seal Lugal-[si-de₃-e]
 dub-sar
 dumu Lugal-sa₆-ga

011 (AS 7, Irisaḡrig)

obv. (covered by salt)
 rev. 1 šu ba-ti
 su-su-dam
 mu Ḥu-uh₂-nu-ri^{ki} ba-ḥul
 seal Kur-bi-[la-ak]
 dub-sar
 dumu [...]

Cf. MVN 13, 908 = 909 (AS 7 Irisaḡrig).

012 (AS 7, Umma)

obv. 1 še ḡiš ra-ra 30;0.0 gur-e
 A-du-du
 še ḡiš ra-ra 10;0.0 gur-e
 Lugal-ni₃-lagar-e
 5 še ḡiš ra-ra 5;0.0 gur-e
 Du-du
 rev. 1 še ḡiš ra-ra 6;0.0 gur-e
 dumu Arad₂-dam
 e₂ ^dGu-la
 ki-sura₁₂ uku₂-nu-ti
 5 kišib Kaš₄
 mu Ḥu-ḥu-nu-<ri>^{ki} ba-ḥul
 seal En-kaš₄
 dub-sar
 dumu Ur-^dKA.D[I]

013 (AS 7, Umma, iti min-eš₃ 2)

obv. 1 1(eše₃) GAN₂ ḡiš ur₃-ra

1 ĝuruš al 5 sar-ta
 Lu₂-^dUtu engar
 1(eše₃) GAN₂ ĝiš ur₃-ra
 5 1 ĝuruš al 5 sar-ta
 Niĝir-ĥe₂-du₇ engar
 1(eše₃) GAN₂ ĝiš ur₃-ra
 1 ĝuruš al 5 sar-ta
 Ba-la engar
 10 1(eše₃) GAN₂ ĝiš ur₃-ra
 rev. 1 1 ĝuruš al 5 sar-ta
 Engar-zi engar
 1(eše₃) GAN₂ ĝiš ur₃-ra
 1 ĝuruš al 5 sar-ta
 5 ^dSara₂-mu-tum₂ engar
 a₂ a-ša₃-ta DUL.<DU>-da
 u₄ 2-kam a-ša₃ me-en-kar₂
 iti min-[eš₃]
 mu Ĥu-ĥu-nu-ri^{ki} ba-ĥul

Cf. BPOA 7, 2135 (AS 7 VII 15); Orient 16, 93, 95 (AS 7 Umma VII 20) *etc.*

Rev. 6: Cf. Orient 17, 26 BM 112943 (cf. MCS 2, 70), rev. 6 (Š 46/AS 3 Umma V).

014 (AS 7, Irisaĝrig, iti še gur₁₀-ku₅)

obv. (covered by salt)
 rev. 1 tu₇-bi 60+26 [sila₃]
 aga₃-us₂-me
 u₄ lu₂ sa-gaz dab₅-ba-[de₃] im-e-re-ša-a
 ĝiri₃ En-nam-^dEN.[ZU] lu₂ kiĝ₂ gi₄-a
 [lugal]
 5 u₃ ĝiri₃ E₂-a-ki-[bi] lu₂ kiĝ₂ gi₄-a lugal
 zi-ga iti še gur₁₀-ku₅
 mu Ĥu-uh₂-nu-ri^{ki} ba-ĥul

For the content cf. Nisaba 15, 60 (AS 7 Irisaĝrig XII 13) and 75 (AS 8 Irisaĝrig I 2).

015 (AS 7, Irisaĝrig, iti še gur₁₀-ku₅)

obv. 1 6 sila₃ kaš
 e₂ gu-la ba-a-ĝar
 ĝiri₃ A-bi₂-[... nu]-banda₃
 rev. 1 zi-ga
 iti še gur₁₀-ku₅
 mu Ĥu-uh₂-nu-ri^{ki}
 ba-ĥul

Obv. 3: The PN is probably to be restored as A-bi₂-[la-num₂] as in Nisaba 15, 395, 7 (ŠS 6 Irisaĝrig) and in CUSAS 40, 128, rev. 3 (ŠS 3 Irisaĝrig VII).

016 (AS 8, prov. unknown)

- obv. 1 [...] še gur lugal
 ki [...] -ta
 Ur-niĝar^{gar}
 šu ba-ti
- rev. 1 kišib Da-da-ni
 mu en Eridu^{ki} ba-ĥuĝ
- seal i ^dŠul-gi
 nitaḥ kal-ga
 lugal Uri₃/^{ki}-ma
 lugal an-ub-/da limmu₂-ba
- ii Da-da-ni
 dub-sar
 dumu I₃-li₂-ki-ib-ri₂
 dub-sar arad₂-zu

This seal inscription is found in CUSAS 40, 571 (AS 8, prov. unknown).

017 (AS 8, Irišaĝrig, iti šu-ĝar 2)

- obv. 1 (illegible)
 ĝiri₃ Be-li₂-dan
- rev. 1 zi-ga
 iti šu-ĝar u₄ 2-kam
 mu us₂-sa Ĥu-uh₂-nu-ri^{ki} ba-ĥul

Obv. 2: This Be-li₂-dan is perhaps identical with Be-li₂-dan dumu gal nar[?] in Nisaba 15, 55, rev. 1 (AS 7 Irišaĝrig [Rk] IX) (= republished as CUSAS 40, 1859).

018 (AS 8, Irišaĝrig, iti šu-ĝar-gal)

- obv. 1 40 ^{ĝi}šdupsik sig₂-la₂
 ki Ur-^dDumu-zi-ta
 A-da-lal₃
 [šu ba-ti]
- rev. 1 iti šu-ĝar-gal
 mu en Eridu^{ki} ba-ĥuĝ

019 (AS 8^l, Umma, iti še kar-ra ĝal₂-la)

- obv. 1 A-gu-[...]
 Ur-^dŠara₂
 Diĝir-ra
 Bi₂-du₁₁-ga
- 5 Ur-mes
 Ur-^dSuen
 Šeš-pa₃-da
 Tun₃-kaš₄

	Lu ₂ -u ₁₈
10	Šeš-kal-la
	Lu ₂ - ^d Šara ₂ gudu ₄
	Gur ₄ -za-an
	Ur- ^d Suen
	muš-laḥ ₅
15	[...] mu ₆ -sub ₃
	[...]-NI
rev. 1	kišib A-...]
	[...]-si
	kišib [...]/ḥa [?] -lum
	kišib [...]
5	kišib Ab-ba
	Ur- ^d Šara ₂
	Ša ₃ -ku ₃ -ge
	Ḥa-ni-mu
	Ur-niĝar ^{ĝar} gudu ₄
10	Lugal-ni ₃ -lagar-e
	Ur-...]
	0;1.4 ² / ₃ sila ₃ še
	zi ₃ geme ₂ ḥuĝ-ĝa ₂ gur
	[iti še kar-ra] ĝal ₂ -la
15	mu en [Eridu ^{ki} ?] ba-ḥuĝ
	[ni]m

This is probably an Umma text: Lu₂-^dŠara₂ gudu₄ (obv. 11) and Ur-niĝar^{ĝar} gudu₄ (rev. 9) are known in several Umma texts.

Rev. 3: Perhaps kišib [Pi₅-ša]-/ḥa-lum.

020 (AS 8, Irisaĝrig, iti ezem a-bi 9)

obv. 1	40 [geme ₂ tu-ra]
	ugula Ur-[^d Ḥendur-saĝ]
	u ₄ 10 la ₂ 1-kam
rev. 1	ĝiri ₃ Še-le-bu-um dub-sar
	iti ezem a-bi
	mu en Eridu ^{ki} ba-ḥuĝ

Cf. nos. 21, 22 and 76 below; Nisaba 15, 98, 2 (AS 8 Irisaĝrig iti ezem ^dLi₃-si₄ 19); 102 (AS 8 Irisaĝrig iti ezem a-bi 17) and Fs. L. Milano 340, 4 (AS 8 Irisaĝrig iti gi-sig-ga 22) *etc.*

021 (AS 8, Irisaĝrig, iti gi-sig-ga [...])

obv. 1	46 geme ₂ [tu-ra]
	[ugula Ur- ^d Ḥendur-saĝ]
	[u ₄ ...]-kam
rev. 1	iti gi-sig-ga

mu en Eridu^{ki} ba-ḥuĝ

022 (AS 8, Irišaĝrig, iti gi-sig-ga [...])

obv. 1 30 geme₂ [tu-ra]
 [ugula Ur-^dḤendur-saĝ]
 u₄ [...]kam
 rev. 1 iti gi-sig-ga
 mu en Eridu^{ki} ba-ḥuĝ

023 (AS 8, Irišaĝrig, iti ezem a-dara₄)

obv. 1 60+8 im libir
 zi-ga kaš ninda-kam
 iti ezem a-dara₄
 rev. 1 mu en Eridu^{ki} ba-ḥuĝ

Obv. 1: Cf. Nisaba 15, 286, 1 (ŠS 4 Irišaĝrig IX). Cf. also im u₃ in BRM 3, 9, 1 (Š 41 Umma); u₃ seems to be corrected to libir.

024 (AS 8, Irišaĝrig, iti ezem a dara₄)

obv. 1 60×8+48 ad₆ /uz-ga
 [dub]-sar-e-ne
 [ib₂]-gu₇
 rev. 1 ki Ilum-ra-bi₂
 zi-ga
 iti ezem a dara₄
 mu en Eridu^{ki} ba-ḥuĝ

025 (AS 9, Umma)

obv. 1 0;0.1 i₃ šaḥ₂
 [ki ...]-ta?
 [mu?]-DU
 kišib A-gu
 rev. 1 mu en Ga-eš^{ki} ba-ḥuĝ
 seal A-gu
 dub-sar
 dumu Lugal-e₂-[maḥ-/e]

026 (AS 9, Irišaĝrig)

obv. 1 D 0;0.5 tug₂ Ur-^dŠul-pa-e₃ tug₂-du₈
 im-e tag₄-a dumu Za-za-tum geme₂-
 kar-kid₃^{kid}
 inim Ur-^dḤendur-saĝ nu-banda₃ uš-bar
 rev. (beginning covered by salt)
 1' mu en ^dNanna Kar-zi-da ba-ḥuĝ

Obv. 2: A rare name Za-za-tum appears in Nisaba 15, 164, iv 14 (AS 9 Irisaġrig II 30) as one of EN×MAŠ-kak, lu₂ maš-kan₂ Pu-ša^{ki}. It is also found in HSS 10, 187, i 8' (Old Akkadian, Gasur) and in CUSAS 15, 136, 1 (Sin-iddinam 7, prov. unknown, VII).

Obv. 3: Ur-^dḪendur-saġ nu-banda₃ uš-bar is not known, although Ur-^dḪendur-saġ nu-banda₃ is attested in some Ġirsu texts.

027 (ŠS 1, prov. unknown)

obv. 1 20;0.0 ur₅-ra
 mu-DU
 ki Ur-^dŠara₂-ta
 kišib E₂-[ki]-bi
 rev. 1 mu ^dŠu-^dSuen lugal

Obv. 1: If by ḪAR-ra ur₅-ra is meant, cf. MVN 16, 1168 (AS 5 XII), an Umma text.

028 (ŠS 1, Irisaġrig, [...])

obv. 1 31 ad₆ udu u₂
 60×6+55 mušen tur-tur
 60×3+10 nunuz mušen tur-tur
 6 sila₃ tu₇
 5 geme₂ uš-bar
 ib₂-gu₇
 rev. 1 [ki PU₃].ŠA-^dSuen
 [...]
 zi-ga [MN?]
 mu ^dŠu-^dSuen lugal
 seal i [^dŠu-^dSuen]
 [lugal Uri₅/^{ki}-ma]
 Puzur₄-^d[Suen]
 dumu Gu₃-de₂-a
 ii dub-sar
 arad₂-zu

Seal: Puzur₄-^dSuen dumu Gu₃-de₂-a does not appear in other texts. The king's name could be also [^dAmar-^dSuen].

029 (ŠS 2, Umma)

obv. 1 1 uruda_{a2}-sur^{zabar}
 ki-la₂-bi 1 ⁵/₆ ma-na
 1 ġir₂-gal^{zabar}
 ki-la₂-bi 1 ²/₃ ma-na 4 ²/₃ gin₂ 12 še
 5 1 uruda_ha-zi-in 2 ma-na
 ki-la₂-bi 1 ²/₃ ma-na 9 ⁵/₆ gin₂ 15 še
 1 uruda_ha-zi-in 1 ¹/₂ ma-na
 ki-la₂-bi 1 ¹/₃ ma-na 8 gin₂ igi 4 ġal₂

	10 še igi 5 ĝal ₂
	1 uruda ₁ ha-zi-in 1 ma-na
10	ki-la ₂ -bi 1 ma-na
	1 uruda ₂ e ₂ -dim ĝir ₂
	ki-la ₂ -bi 3 ⅓ ma-na 3 ⅔ gin ₂ 6 še
	1 uruda ₂ e ₂ -dim ki-la ₂ -bi 1 ⅓ ma-na
	8 gin ₂ igi 4 ĝal ₂
rev. 1	1 uruda ₁ ha-bu ₃ -da ⅔ ma-na
	ki-la ₂ -bi ½ ma-na 7 ⅔ gin ₂ 6 ½ še
	1 uruda ₁ ha-bu ₃ -da ½ ma-na
	ki-la ₂ -bi ⅓ ma-na 4 gin ₂ 12 ⅓ še
5	1 uruda ₁ gur _x (ŠE.KIN) 15 gin ₂
	ki-la ₂ -bi 13 ⅔ gin ₂ 20 ⅓ še
	1 uruda ₁ gur _x 12 gin ₂
	ki-la ₂ -bi 10 ⅔ gin ₂ 5 še igi 4 ĝal ₂
	<<ŠE>>
	1 uruda<ha>-zi-in ki-la ₂ -bi 4 ⅔ ma-na
10	1 uruda ₁ uš-pu ₂ ki-la ₂ -bi ⅔ ma-na 6 ⅔
	gin ₂
	1 uruda ₁ šen dili ₂ -e ki-la ₂ -bi ½ ma-na
	7 gin ₂ 2 še
	1 uruda ₁ buluĝ ₄ ki-la ₂ -bi 18 ⅔ gin ₂ 15 še
	1 uruda ₁ zag-šu ₂ ki-la ₂ -bi ⅓ ma-na ⅔
	gin ₂ 13 še
	ni ₃ -ka ₉ de ₆ -a Lu ₂ - ^d En-lil ₂ -la ₂
15	mu ma ₂ ^d En-ki-ka ba-ab-du ₈

Cf. ŠumAkk. 61 (AS 8 Umma) and Nisaba 26, 103 (AS 4 Umma) *etc.*

Rev. 10: For uruda₁uš-pu₂ see Nisaba 9, 23, 1 (Š 29/AS 9 Umma IV) and the authors' comment.

Rev. 12: uruda₁buluĝ₄ is a variant spelling of uruda₁buluĝ "needle". For it, cf. CUSAS 6, 233-334, 1529, 4 (AS 4 Ġaršana II).

Rev. 14: ni₃-ka₉ de₆-a is found also in ŠumAkk. 61, rev. 8 (AS 8 Umma).

030 (ŠS 2, Umma, iti RI)

obv. 1	[1 dug dida ...] 0;0.2
	3 sila ₃ zi ₃ sig ₁₅
	5 sila ₃ eša
	0;0.1 6 sila ₃ dabin
5	1 udu
	siskur ₂ kun-zi-da
rev. 1	[ša ₃ ?] U ₃ -dag-ga
	kišib Ur-e ₁₁ -e
	iti RI

mu ma₂ ^dEn-ki ba-ab-du₈

Obv. 6-rev. 1: kun-zi-da U₃-dag-ga is mentioned in many Umma texts.

031 (ŠS 3¹, Irisaĝrig)

obv. 1 5;0.0 še gur lugal
 maš₂-bi še gur₁₀-gur₁₀-še₃
 2(bur₃) 1(eše₃) GAN₂
 ki I-lum-ba-ni-ta
 5 Ur-za-[...]
 rev. 1 [šu ba-ti]
 a-ša₃ [ša-ša-a]-num₂-ta
 [zi]-ga ki E-la-la-e-ta
 mu A-[si-ma-num₂]
 5 ^{ki}ba-ḥul

E-la-la-e suggests that the provenience of the text is Irisaĝrig.

Obv. 5: A PN Ur-za-... is not attested in other Irisaĝrig texts; it may be Ma-za-[ti] who was active as a royal messenger in many texts.

Rev. 2: The field name was restored from Nisaba 15, 269, i 8 (ŠS 3 Irisaĝrig).

Rev. 4-5: A- seems to be the first part of A-[si-ma-num₂^{ki}] rather than a-[ra₂ n-kam].

032 (ŠS 3, prov. unknown)

obv. 1 [...] še gur
 [...] ziz₂ gur
 [...] gig gur
 [...] 4-bi [...]
 5 [...]
 rev. 1 mu Lugal-si-ĝar-e-še₃
 A-kal-la u₃-[kul?]
 šu ba-an-ti
 ĝiri₃ I-lum-ra-bi₂ santana
 5 mu us₂-sa ma₂ dara₄ ZU.[AB ba-dim₂]

A-kal-la u₃-[kul?] (rev. 2) is once attested in a food distribution text from Ġirsu, Nisaba 22, 105, rev. 30 (— Ġirsu X 13), while I-lum-ra-bi₂ santana (rev. 4) appears in texts from Irisaĝrig. The PN Lugal-si-ĝar(-e) is mentioned in two Umma texts, one Puzriš-Dagan text and 24 Ġirsu texts.

033 (ŠS 3, Irisaĝrig, iti ezem ^dLi₉-si₄)

obv. 1 60×6+36 ad₃ udu
 uĝ₃-ĝa₆-e-ne ib₂-gu₇
 ugula ^d[Aš₃]-gi₅[!]-ba-ni
 rev. 1 iti ezem ^dLi₉-si₄
 mu us₂-sa ma₂ dara₄ abzu [^dEn-ki-ka]
 ba-ab-du₈

034 (ŠS 3, Umma, iti šu-numun)

obv. 1 [...]

ki Ur-^dSuen-ta

Ur-an-ne₂-ke₄

šu ba-an-ti

rev. 1 iti šu-numun

mu us₂-sa ma₂ ^dEn-ki

ba-ab-du₈

035 (§S 4, Irišaḡrig)

obv. (covered by salt)

rev. 1 mu bad₃ mar-tu ba-du₃

seal KA[?].NE[?].E[?]

dumu Bi₂-bi₂

dub-sar

036 (§S 4, Nippur)

obv. 1 [...]x.1 še gur lugal

Nu-ur₂-^dIškur

0;0.3[?] Lu₂-^dEn-lil₂-la₂

0;0.4 Ka-tar

5 5 sila₃ Lu₂-^dInanna

0;2.5 5 sila₃ x-la

rev. 1 a₂ lu₂ ḫuḡ-ḡa₂

0;3.2 ib₂-tag₄ ni₃-ka₉ aka

ki Ur-^dDa-mu-ta

E₂-mar-za^{ki}-ka

5 mu bad₃ mar-tu ba-du₃

Obv. 3: Or 0;0.4.

Rev. 4: The place name E₂-mar-za^{ki} suggests the provenience of the text.

037 (§S 4, Umma, iti šu-numun 10)

obv. 1 3 sila₃ kaš saga₁₀ 2 sila₃ ninda

2 gin₂ i₃ 2 gin₂ naḡa

1 sa sum

Šar-ru-um-i₃-li₂

5 3 sila₃ kaš saga₁₀ 2 sila₃ ninda

2 gin₂ i₃ 2 gin₂ naḡa

1 sa sum

Ur-^dNanše

3 sila₃ kaš saga₁₀ 2 sila₃ ninda

rev. 1 2 gin₂ i₃ 2 gin₂ naḡa

1 sa sum

Nam-ḡa-ni

3 sila₃ kaš saga₁₀ 2 sila₃ ninda
 5 2 gin₂ i₃ 2 gin₂ naĝa
 1 sa sum
 Šu-ku₈-ub
 šu-niĝin₂ 0;0.1 2 sila₃ kaš saga₁₀
 šu-niĝin₂ 8 sila₃ ninda
 10 šu-niĝin₂ 8 gin₂ i₃ 8 gin₂ naĝa
 šu-niĝin₂ 4 sa sum
 edge zi-ga u₄ 10-kam iti šu-numun
 mu us₂-sa Si-ma-num₂^{ki}

038 (ŠS 5, Ġaršana, iti ezem An-na)

obv. 1 20 la₂ 1^{ku6}eštub 3 kam us₂
 A-bi₂-a-ti nu'-[banda₃ gu₄]
 PA 6 gazi le (or BU?) /[...] a-ba
 mu-DU Šu-Kab-ta₂
 5 Šu-^dNisaba
 šu ba-an-ti
 rev. 1 ša₃ Nibru^{ki}
 iti ezem An-na
 mu us₂-sa ^dŠu-^dSuen
 lugal Uri₅^{ki}-ma-ke₄
 5 bad₃ mar-tu mu-ri-iq
 ti-id-ni-im mu-du₃

Obv. 2: For the PN cf. A-bi₂-a-ti nu-banda₃ gu₄ in Fs. J. M. Sasson 261, 4, rev. 3 (ŠS 9 Ġaršana XI).

039 (ŠS 5, Irisaĝrig, [...])

obv. 1 5 sila₃ tu₇
 eš₃-eš₃ e₂ u₄-15
 ki lugal-še₃
 ĝiri₃ Ur-^dŠul-gi-ra sagi
 rev. 1 zi-ga
 [...]
 mu us₂-sa ^dŠu-^dSuen
 lugal Uri₅^{<ki>}-ma-ke₄
 5 mu-ri-iq ti-id-ni-im
 mu-du₃

040 (ŠS 6 or 8, Irisaĝrig)

obv. 1 60+42 gu₄ amar ga 0;4.3-ta
 še-bi 60+31;4.0 gur
 ša₃-gal amar laḥ₅ gub-ba
 Sa₆-nu-um kuš₇

5 šu ba-ti
 rev. 1 mu ^dŠu-^dSuen
 lugal Uri₅^{ki}-ma-ke₄
 [na-ru₂-a] maḥ
 [^dEn-lil₂ ^dNin-lil₂]-ra
 5 mu-du₃
 seal Sa₆-nu-um
 dub-sar
 dumu A-nu-um
 dub-sar

Obv. 3: Is amar laḥ₅ a mistake for amar <gu₄> laḥ₅ which is attested in Nik. 2, 271, 2 (AS 4 Umma X)?

Obv. 4: Sa₆-nu-um kuš₇ is once attested in CUSAS 40, 86, rev. 3 (ŠS 5 Irišaḡrig I) as the chief of four cowherds.

041 (ŠS 6, Umma)

obv. 1 [60×3]+37 ḡuruš u₄ 1-še₃
 [ki]-su₇-ra Kam-sal₄-la gub-ba
 nu-banda₃ gu₄ Ur-E₂-nun-na
 kišib E₂-gal-e-si
 rev. 1 mu ^dŠu-^dSuen
 lugal-e na-ru₂-a
 maḥ ^dEn-lil₂ ^dNin-lil₂-ra
 [m]u-ne-du₃
 seal E₂-gal-e-si
 dub-sar
 dumu Lu₂-^dŠara₂
 sa₁₂-su₁₈-ka

This text is probably a duplicate of (rather than identical with) ASJ 10, 257, 6 (ŠS 6 Umma). For the content of the text cf. BCT 2, 40 (ŠS 6 Umma).

042 (ŠS 6, Irišaḡrig)

obv. 1 40;0.0 še gur lugal
 ki Puzur₄-[me-a] šabra-ta
 Qu₂-ra-ad-i₃-li₂
 šu ba-ti
 rev. 1 su-su-dam
 šabra Ti-ti
 mu ^dŠu-^dSuen lugal Uri₅^{ki}-ma-ke₄
 na-ru₂-a maḥ
 5 ^dEn-lil₂
 ^dNin-lil₂-ra
 mu-<ne>-du₃

Rev. 2: The transfer of 40 gur of barley probably as the wage for earth workers was recorded in five other texts from Irisaĝrig: Nisaba 15, 204 (ŠS 1) and 923 (IS 2); CUSAS 40, 532 (ŠS 1) and 1089 (IS 2); Fs. L. Milano 349, 12 (IS 2).

043 (ŠS 7, Umma)

obv. 1 30 sa gi-zi
 gu niĝin₂-ba sa 2-ta
 ki A-a-kal-la-ta
 rev. 1 kišib Ur-^dMa-mi
 mu Za-ab-ša-li^{ki} ba-ḫul
 seal Ur-^dMa-mi
 dumu Inim-^dŠara₂
 kurušda ^dŠara₂-[ka]

044 (ŠS 8, Puzriš-Dagan, iti ze₂-da gu₇)

obv. 1 1 u₈
 1 udu
 5 sila₄
 ba-ug₇
 5 ki ^dSuen-illat-su
 rev. 1 iti ze₂-da gu₇
 mu us₂-sa [Za]-
 [ab-š]a-li^{ki} [...]
 mu⁽¹⁾-ḫul
 seal ^dŠu-^dSuen
 lugal [...]
 ^dSuen-illat-su
 dub-sar

Bulla. This unique month name was used also in CUSAS 40, 1996 (mu bad₃ An-nu-um^{ki} ba-ḫul).

045 (ŠS 8, Irisaĝrig, iti ezem ^dŠul-gi)

obv. 1 10 ^{gi}gur-dub 0;0.3-ta
 esir₂ su-ba kuš si-ga
 še-ĝiš-i₃ dub₂-dub₂-ba-bi
 ba-an-si
 5 maš-da-ri-a lugal
 5 ^{gi}gur-dub 0;0.3-ta
 esir₂ su-ba kuš si-ga
 še-ĝiš-i₃ dub₂-dub₂-ba-bi
 ba-an-si
 10 A-bi₂-si₂-im-ti nin
 rev. 1 iti ezem ^dŠul-gi
 mu ^dŠu-^dSuen lugal Uri₅^{ki}-ma-ke₄

ma₂-gur₈ maḥ
^dEn-lil₂ ^dNin-lil₂-ra
 5 mu-ne-dim₂

Cf. Nisaba 15, 108 (AS 8 Irisaḡrig VI) and 515 (ŠS 9 Irisaḡrig VII).

046 (ŠS 8, Irisaḡrig, iti ezem ^dŠul-gi)

obv. 1 [...]

[...]
 k[i Ba-a]-ga kurušda-ta
 Šu-Eš₁₈-dar aḡrig
 5 šu ba-ti
 rev. 1 iti ezem ^dŠul-gi
 mu ^dŠu-^dSuen lugal Uri₅^{ki}-ma-ke₄
 ma₂-gur₈ maḥ
^dEn-lil₂
 5 ^dNin-lil₂-ra
 mu-ne-dim₂

047 (ŠS 8, Umma, iti e₂ iti-6)

obv. 1 25 sa gi-zi
 gu niḡin₂-ba 5 sa-ta
 ša₃-gal udu niga
 ki A-a-kal-la-ta
 5 kišib A-lu₅-lu₅
 rev. 1 iti e₂ iti-6
 mu ma₂-gur₈ maḥ ba-dim₂
 seal A-lu₅-lu₅
 dumu Inim-^dŠara₂
 kurušda ^dŠara₂-ka

048 (ŠS 9, Umma)

obv. 1 A-a-kal-la
 u₃-na-a-du₁₁
 20 gu₂ gi-zi
 lu₂ Šu-^dMa-mi-tum
 rev. 1 šu ba-ti
 kišib Gu-du-du
 mu e₂ ^dŠara₂ Umma^{ki} ba-du₃
 seal i ^dŠu-^dSuen
 lugal kal-ga
 lugal Uri₅/^{ki}-ma
 lugal an-ub-/da limmu₂-ba
 ii Gu-du-du

dub-sar
dumu Da-[da-ga]
arad₂-zu

049 (ŠS 9, prov. unknown)

obv. 1 4 [...]
 Ab-ba nar
 šu ba-ti
 su-su-dam
rev. 1 mu ^dŠu-^dSuen
 lugal Uri₅^{ki}-<ma-ke₄>
 e₂ ^dŠara₂ Umma
 ^{ki}-ka mu-du₃

Ab-ba nar is found in no other Ur III texts.

050 (ŠS 9, Irisaĝrig)

obv. 1 6(bur₃) gan₂-gu₄ [6;0.0 še numun gur]
 6;0.0 še mur-[gu₄-ta]
 še-bi 60+10+[2;0.0 gur]
 3(bur₃) gan₂-gu₄ 8;0.0 še [mur-gu₄-ta]
5 še-bi 24;0.0 gur
 a₂ lu₂ ħuĝ-ĝa₂ al ak
 7 gu₄ amar ga 0;3.0-ta
 4 anše amar ga 0;1.3-ta
rev. 1 še-bi [5;2.0 gur]
 ša₃-gal amar [gu₄ apin-na]
 šu-niĝin₂ [60+40+1;2.0 gur]
 ki [...-ta]
5 Arad₂-^dGu-la
 šu ba-ti
 mu ^d[Šu-^dSuen] e₂ ^d[Šara₂ Umma^{ki}]-
 ka mu-[du₃]

The reverse is covered by salt.

Rev. 2: Restored in CUSAS 40, 81, rev. 4 (IS 1 Irisaĝrig), 791, 9 (IS 1 Irisaĝrig) and 801, 9 (ŠS 7 Irisaĝrig) *etc.*

Rev. 5: The PN Arad₂-^dGu-la does not appear in other Ur III texts.

051 (ŠS 9, Irisaĝrig, iti ^{ĝi}š^{is}apin)

obv. 1 5 sila₃ kaš 5 sila₃ ninda
 [Ma-za]-ti-a sukkal
 lu₂ kiĝ₂ gi₄-a lugal
 2 sila₃ kaš 2 sila₃ ninda
5 Ur-^dBa-ba₆ kuš₇

- 2 sila₃ kaš 2 sila₃ ninda
 [La-qi₃]-pu-um kuš₇
 2 sila₃ kaš 2 sila₃ ninda
 A-da-da kuš₇
 10 u₄ kaskal^{anše}kunga₂ [zi-gu₅-um-še₃]
 im-e-re-ša-a
 (two lines belonging to another tablet)
 rev. (two lines belonging to another tablet)
 3 lu₂ kiĝ₂ gi₄-a lugal
 [u₄ im]-ĝin-na-a
 5 5 sila₃ kaš 5 sila₃ ninda
 dŠul-gi-dan-ga-ta lu₂ kiĝ₂ gi₄-a lugal
 u₄ e₂ Lugal-ḥa-ma-ti kišib ra-ra-de₃
 im-ĝin-na-a
 zi-ga iti ĝi^šapin
 mu dŠu-dSuen lugal Uri₅^{ki}-ma-ke₄
 10 e₂ dŠara₂ Umma^{ki}-ka mu-du₃

Obv. 7: Restored with Nisaba 15, 128, rev. ii 18 (AS 8 XII 9), the only Irisaĝrig food distribution text which mentions a cattle administrator (kuš₇) whose name ends with ...-pu-um.

Rev. 6: The PN ends with -ta instead of -da.

052 (ŠS 9, Ġaršana, iti ki-sig₂ dNin-a-zu 13)

- obv. 1 60×7 sa gi-izi
 gi-sal-la-še₃
 Nu-ur₂-dIškur maškim
 u₄ 13-kam
 rev. 1 ki dŠul-gi-wa-qar-ta
 ba-zi
 iti ki-sig₂ dNin-a-zu
 mu dŠu-dSuen lugal Uri₅^{ki}-ma-ke₄
 5 e₂ dŠara₂ Umma^{ki}-ka mu-du₃
 seal Nu-ur₂-dIškur
 dub-sar
 dumu [I-di₃-d...]

For the restoration of the father's name in seal 3 cf. CUSAS 40, 561 (ŠS 9 Ġaršana VI 2).

053 (ŠS 9, Ġaršana, iti ki-sig₂ dNin-a-zu 21)

- obv. 1 60×7 sa gi
 gi-sal-la-še₃
 Nu-ur₂-dIškur
 šu ba-ti
 5 u₄ 21-kam

rev. 1 ki ^dŠul-gi-wa-qar-ta
 ba-zi
 iti ki-sig₂ ^dNin-a-zu
 mu e₂ ^dŠara₂ Umma^{ki}-ka mu-du₃

054 (ŠS 9, Irisaĝrig, iti ezem ^dNin-a-zu)

obv. 1 2 gu₄ ĝiš
 A-bi₂-lum-ma aga₃-us₂
 (below broken)

rev. 1 [ša₃[?]] Nibru^{ki}
 iti ezem ^dNin-a-zu
 mu ^dŠu-^dSuen lugal Uri₅^{ki}-ma-ke₄
 e₂ ^dŠara₂ Umma^{ki}-ka mu-du₃

055 (IS 1, Irisaĝrig, iti šu-ĝar-ra-ta iti ezem a-bi-še₃)

obv. 1 zi-ga
 iti šu-ĝar-ra-ta
 iti ezem a-bi-še₃

rev. 1 mu ^dI-bi₂-^dSuen lugal

Bulla.

056 (IS 1, Irisaĝrig, iti ezem a-bi)

obv. 1 5 udu 5 maš₂
 maš-da-ri-a lugal-la₂(!)
 ki Arad₂-^d.aš Aš₇-gi₄-ta
 Ba-a-ga kurušda i₃-dab₅

rev. 1 iti ezem [a]-bi
 mu ^dI-bi₂-^dSuen lugal

057 (IS 1, Irisaĝrig, iti gi-sig-ga)

obv. 1 10 šah²ze₂-da
 še-ta sa₁₀
 ki Tu-ra-am-i₃-li₂ ugula dam-gar₃-ta

rev. 1 Ba-a-ga kurušda
 [i₃]-dab₅
 [iti gi]-sig-ga
 [mu] ^dI-bi₂-^dSuen lugal

058 (IS 1, Umma, iti min-eš₃)

obv. 1 4 ĝuruš <a₂> 2/3-ta
 u₄ 1-še₃
 ki A-bi₂-tu-ni-ta

rev. 1 Unu^{ki}-še₃ ĝin-na
 kišib Ša-at-Eš₁₈-dar
 iti min-eš₃

mu ^dI-bi₂-^dSuen lugal
 seal Ša-at-Eš₁₈-dar
 dumu lugal
 dam ^dŠara₂-kam
 [dub-sar]

Cf. no. 88 (—, Umma) below.

059 (IS 1, Umma, iti e₂ iti-6)

obv. 1 60+5 sa gi
 gu-niĝin₂-ba 4 sa-ta
 ki A-a-kal-la-ta
 kišib A-lu₅-lu₅
 rev. 1 iti e₂ iti-6
 mu ^dI-bi₂-^dSuen lugal
 seal A-lu₅-lu₅
 dumu Inim-^dŠara₂
 kurušda ^dŠara₂-ka

060 (IS 1, Ġaršana, iti ezem An-na)

obv. 1 0;2.0 zi₃ sig₁₅
 [m]u bala-a-še₃
 ki A-da-lal₃-ta
 [A-bu₃]-šu-ni
 rev. 1 [šu] ba-ti
 kišib Er₃-ra-dan
 iti ezem An-na
 mu ^dI-bi₂-^dSuen lugal
 seal Er₃-ra-dan
 dumu Zi₂-[...]

Obv. 4: The restoration of the PN is uncertain.

061 (IS 1, Irišaĝrig, iti diri še gur₁₀-ku₅ 30)

obv. i
 1 7 sila₃ lal₃
 0;2.2 2 sila₃ i₃-nun
 0;2.3 i₃ šaḥ₂
 [...] sila₃ ga gazi
 5 1;2.0 7 ½ sila₃ ga-ar₃ gur
 0;2.0 8 sila₃ ga-še-a
 35;2.5 zu₂-lum gur
 0;1.4 zu₂-lum us₂^{1?}
 0;3.1 4 sila₃ ĝeštin eša
 10 0;2.2 6 sila₃ ĝeštin ḥad₂

	0;0.1 hašhur had ₂
	0;3.4 1 sila ₃ gu ₂ -gal
	0;1.0 gu ₂ -tur
	0;0.3 gu ₂ hur-saĝ
15	2 ½ sila ₃ u ² gamun ₂
	1;1.[...] u ² gamun ₂ ĝi ₆ gur
obv. ii	
1	1 KAM [?] .AM
	3;0.0 4 sila ₃ [...]
	0;3.3 1 sila ₃ [...]
	0;2.1 sum [...]
5	0;1.1 sum-sikil
	60 sa sum-sikil
	0;0.2 za-ḫa-<din> ^{sar}
	0;0.2 ḫu-ri ₂ -a-num ₂
	0;0.5 gar ₃ -šum
10	0;1.0 numun za ₃ -ḫi-li ₂ (NI)
	0;2.0 numun lu ^{sar}
	0;1.0 numun x x ^{sar}
	0;1.0 numun [u ₂]-ĝi ^{sar}
	0;0.4 numun gu-u ₄ -gu-tum
15	0;1.0 u ₂ -ḫul-tag
	4 dug ki-saĝ-u ₂ -[...]
	600+60×2 sa u ² [...]
	3;0.0 mun gur
	0;0.3 še-[...]
rev. i	
1	57 [...]
	60+14;[...]
	2 dug[ku-kur-du ₃] kešda
	7 dugku-kur-du ₃
5	1 dugku-kur-du ₃ al-gum
	22 dugdal ĝeštin
	21 dug 0;0.3-ta
	16 dug 0;0.1 5 sila ₃ -ta
	60×8+42 ĝi ^š dupsik
10	600×2+60×8+12 KU ĝi ^š dupsik al-zi-ra
rev. ii	
1	e ₂ šu šum ₂ -ma
	Ur- ^d Dumu-zi dub-sar mun gazi
	iti diri še gur ₁₀ -ku ₅ u ₄ 30 ba-zal
	mu ^d I-bi ₂ - ^d Suen lugal

Obv. i 8, 9, 12 and ii 1: Difficult to read.

Obv. i 14: gu₂ ħur-saĝ is not known. gu₂ means “beans” beyond doubt.

Obv. ii 10: numun za₃-ĥi-li₂(NI) is attested also in Nisaba 15, 918, i 6 and 11 (IS 2 Irisaĝrig); CUSAS 40, 753, rev. 1 (IS 1 Irisaĝrig) and 840, 1 (AS 8 Irisaĝrig).

Obv. ii 14: gu-u₄-gu-tum is mentioned also in CUSAS 40, 769, rev. 3 (ŠS 8 Irisaĝrig). It may be identical with gu-gu-tum “a fodder plant.”

Obv. ii 15: Cf. u₂-ĥul-tag^{sar} in CUSAS 40, 840, 2 (AS 8 Irisaĝrig).

Rev. ii 2: Ur-^dDumu-zi dub-sar mun gazi appears in many Irisaĝrig texts such as Nisaba 15, 173, 2'-3' (AS 9 Irisaĝrig VI 30).

062 (IS 2, Irisaĝrig)

obv. 1 60×6;4.0 še gur
 ki A-bu₃-šū-ni-ta
 Ĝir₂-an-ne₂ ra₂-gaba
 šu ba-ti
rev. 1 mu en ^dInanna maš₂-e i₃-pa₃

Obv. 3: The reading of the PN is uncertain.

063 (IS 2, Irisaĝrig, iti ezem ^dŠul-gi)

obv. (covered by salt)
rev. 1 šuku¹ Ir-du-um-a[l/-si-i]n sipa ur-gi₇-ra
 ugula A-bi₂-la-ša
 zi-ga iti ezem ^dŠul-gi
 mu en ^dInanna Unu^{ki} maš₂-e i₃-pa₃

For the text cf. Nisaba 15, 625 (IS 1 Irisaĝrig IX; republished as CUSAS 40, 1334).

Rev. 1: The personal name was variously spelled: Ir-du-um-al-su₂ (CUSAS 40, 1113, rev. 7); Ir-dum-al-si-in (Nisaba 15, 1074, rev. ii 2'); Ir-dum-al-še₃-en₆ (CUSAS 40, 1609, 4); Ir-dum-il-ši-in (Nisaba 15, 797, i 5); Ir₃-dum-al-si-in (Nisaba 15, 953, vi 4) and Ir-dum-il₃-šu (Fs. B. A. Levine 115–119, v 21').

064 (IS 2, Irisaĝrig, iti ni₃ ^dEn-lil₂-la₂)

obv. 1 0;0.3 zi₃ sig₁₅ ninda-še₃
 5 sila₃ kaš saga₁₀
 ša₃ KA.[...]
 0;0.3 zi₃ sig₁₅ <<gur?>>
5 0;0.2 kaš saga₁₀
 0;0.2 eša
 0;0.4 dabin
 ša₃ e₂ gu-la
 0;0.3 zi₃ sig₁₅ ninda
10 0;0.1 zi₃ sig₁₅ ninda⁽¹⁾
 0;1.0 kaš saga₁₀
 0;0.1 kaš ĝi₆

0;0.1 eša
 rev. 1 0;0.2 dabin
 ša₃ [...].UŠ
 iti ni₃ ^dEn-lil₂-[la₂]
 mu en ^d[Inanna] maš₂-e i₃-pa₃

Seal illegible.

065 (IS 2, Irisağrig, iti ezem-maḥ¹)

obv. 1 1;0.0 dabin gur
 ki Ur-mes-ta
 Ur-^dŠu-bu-la
 šu ba-ti
 rev. 1 ša₃ Uri₅^{ki}
 iti ezem-maḥ¹
 mu en ^dInanna
 [Unu]^{ki} maš₂-e i₃-pa₃
 seal [Wa]-qar-tum
 dumu-munus lugal
 Ur-^dŠu-bu-la
 arad₂-zu

Obv. 3: Cf. Ur-^dŠu-bu-la as the recipient of flour in UET 3, 272, rev. ii 8' (— Ur).

066 (IS 2<~3¹>, Irisağrig)

obv. 1 60×7+11;0.0 še gur
 mu en ^dInanna Unu^{ki} maš₂-e i₃-pa₃
 60×2+10;1.0 gur gan₂-gu₄
 a-ša₃ a-gar₃ ^dAlla_x (PAP.NAGAR)
 5 60×3+15;3.3 gur
 še ur₅-ra
 ki [...]-sa₆-ga-ta
 (below broken)
 rev. (beginning broken)
 1' [...] x
 zi-ga-am₃
 60×2+23;0.0 gur i₃-dub du₆ nu-banda₃
 40;0.0 gur i₃-dub bad₃ dumu lugal
 5' 60+30;0.0 gur i₃-dub si-gar₃
 30;0.0 gur i₃-dub e₂-duru₅ A-ḫu-a
 27;1.4 gur i₃-dub ša₃ e₂
 60×5+30;1.4 gur
 i₃-dub
 10' šu-niğin₂ [...] 60×5+8;0.3 še gur

zi-ga u₃ i₃-dub
 ni₃-ka₉ aka še
 (no year formula)

Obv. 4: Cf. gu₂ i₇ ^dAlla_x in no. 67, rev. i 8' (IS 3 Irišaḡrig) below.

Obv. 7: Cf. ša₃ [!][Di₃-im-tum-ur]-sa₆-ga^{<ki>} in Toronto 2, 254, rev. 6-7 (AS 6 Puzriš-Dagan VI).

067 (IS 3, Irišaḡrig)

obv. i

- 1 60×9+45;2[...] še gur
 ma₂-a si-ga na-kab-tum-še₃
 kišib Gu-gal-lum ra₂-gaba
 ugula ^dŠul-gi-i₃-li₂
 5 55;0.0 gur
 kišib A-bu-ṭāb(DU₁₀) dub-sar
 ugula Šu-^dŠul-gi
 (blank)
 ma₂-a si-ga na-kab-tum-še₃
 10 60×2+5;0.0 gur
 sa₂-du₁₁ kaš ninda saga₁₀-še₃
 kišib Lu₂-^dŠara₂
 (blank) 60×2+57;4.0 gur
 [sa₂?]-du₁₁-ga ^{dug}saman₄-še₃
 15 [kišib] Ur-^dŠul-pa-e₃
 [...] gur ni₃-ba lugal
 [...] -e-ne
 [kišib ^dŠul-gi]-še-el-ḫa nu-banda₃
 [ugula A-mur]-ilum
 (broken)

obv. ii

- 1 600+60×7+52;0.0 gur
 še-ba aga₃-us₂
^dŠul-gi-še-el-ḫa nu-banda₃ šu ba-ti
 ugula A-mur-ilum
 5 kišib Ilum-a-su₂ dub-sar
 600×3;0.0 gur ša₃-gal ur-ra a₂(ID)
^dNin-lil₂-ama-ḡu₁₀
 kišib Lu₂-^dŠul-gi-ra
 ugula A-mur-ilum
 (blank)
 zi-ga lugal
 10 1;1.0 gur
 2;2.0 zi₃ gur

- sa₂-du₁₁^{d.aš} Aš₇-gi₄ [ša₃ ma-da Elam?]
 kišib šu₂-[ḫu]-tum
 ugula i₃-li₂-bi-la-ni
 15 10;0.0 ninda gur
 ugula Zu-zu-a ugula muḫaldim
 6;3.2 ni₃-ar₃-ra saga₁₀
 kišib Ip-qu₂-ša PA.[...]
 [...] ma₂-a si-ga [...]
 20 [...] UM?
 (below broken)
- rev. i
- (beginning broken)
- 1' [...] 5;0.0 gur
 [ša₃]-galⁿⁱ erin₂ ša₃ e₂-[gal?]
 ugula Ur-^dŠul-pa-e₃ dub-sar kaš
 dug [...]
 i₃-dub an-za-gar₃ 6-ba [igi-nim-ma]
 5' us₂-bi 60+10 nindan gu₂ [i₇ ...]
 13;0.0 gur i₃-dub e^(l)-a-[...]
 us₂-bi 10 nindan
 gu₂ i₇ ^dAlla_x
 ḡiri₃ A-bu-ṭāb(DU₁₀) dub-sar
 10' ugula Šu-^dŠul-gi
 10;0.0 gur a₂ ^dNin-lil₂-ama-ḡu₁₀
 60×4+8;0.0 gur
 i₃-dub a₂ ša₃ e₂-gal
 15;0.0 6 sila₃ gur
 15' 60;2.0 zi₃ gur
 4;1.3 gig gur
 i₃-dub an-za-gar₃ 6-ba igi-nim-ma
 us₂-bi 60+10 nindan
- rev. ii
- 1 60×5+11;2.3 še gur
 [še numun mur]-gu₄
 60+28;0.0 6 sila₃ gur
 [...] a-ḡeštin^{ki}-ba
 5 šu-niḡin₂ 60×3+22;3.1 5 sila₃ gur
 la₂-i₃ su-ga
 600+2;0.5 1 sila₃ še gur
 (blank)
 še [...] DU
 10 [...] al

mu ^dI-bi₂-^dSuen
 lugal Uri₅^{ki}-ma-ke₄
 Si-mu-ru-um^{ki}
 mu-ḫul

Obv. i 18 and ii 3: ^dŠul-gi-še-el-ḫa nu-banda₃ is identical with ^dŠul-gi-si-il-ḫa nu-banda₃ in Nisaba 15, 754, rev. 2 (IS 2 Irisaḡrig IV 18). Cf. ^dŠul-gi-še-el₄(or il₈)-ḫa in the unpublished YPM BC 30509 = RBC 215 (CDLI P506520), 2 (ŠS 6 Puzriš-Dagan II).

Obv. ii 6, rev. i 11' and 13': For a₂ cf. a₂ ^dNin-ḡiš-zi-da in TCTI 1, L 847, rev. 3 (— Ḡirsu).

Obv. ii 11-14: These lines correspond to CUSAS 40, 1785, obv. 1-rev. 2 (IS 3 Irisaḡrig).

Obv. ii 19: PA.[AL] seems possible and plausible.

068 (IS 3, prov. unknown)

obv. 1	1;0.0 še gur maš ₂ nu-tuku ki Šu-i ₃ -li ₂ -ta Mu-mu dumu Ab-ba
rev. 1	[Šu ba-ti] mu [^d I-bi ₂]- ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ Si-mu-ru-um ^{ki}
5	mu-ḫul
seal	Mu-mu dumu Ab-ba

069 (IS 3, Irisaḡrig, iti ni₃ ^dEn-lil₂-la₂)

obv.	(covered by salt)
rev. 1	šu ba-ti iti ni ₃ ^d En-lil ₂ -la ₂ mu ^d I-bi ₂ - ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ Si-mu-ru-um< ^{ki} >
5	mu-ḫul

070 (IS 3, Irisaḡrig, iti ezem [...])

obv. 1	10;0.0 še gur a-ša ₃ -bi 1(eše ₃) GAN ₂ še-ba dumu saḡ 0;0.2 [...]-il-du ugula Ḫal-li ₂
5	še ba(!) en-na ḫu-mu-da kab ₂ u ₄ -na-ab-du ₁₁ še-ba-ni i ₃ -me-da Ḫal-li ₂
rev. 1	mu lugal-bi in-pa ₃ ki Be-li ₂ -dan-še ₃

iti ezem [...]
 mu us₂-sa en ^dInanna maš₂-e i₃-pa₃
 seal i [dI-bi₂-/^dSuen]
 lugal kal-ga
 lugal Uri₃/^{ki}-ma
 lugal an-ub-/da limmu₂-ba
 ii [Ḫal-li₂]
 dub-sar
 dumu [...]
 arad₂-zu

Cf. Irisaḡrig texts such as Nisaba 15, 962 (IS 3); 965 (IS 3; še en-na ba-ḫ[u-mu]-da kab₂ u₄-mu-na-ab-du₁₁); 967 (IS 3); 975 (IS 3); 984 (IS 4); CUSAS 40, 646 (IS 3).

071 (IS 4[?], Irisaḡrig)

obv. 1 1 dug-gal 0;0.2
 2 ^{dug}ni₃ 5 sila₃-ta
 ma₂-a ba-a-ḡar
 Arad₂-ḫul₃-la šagina
 5 u₄ i₇ igi-nim-ma igi du₈-de₃ im-ḡin-na
 1 dug-gal 0;0.2
 rev. 1 2 ^{dug}ni₃ 5 sila₃-ta
 ma₂-a ba-a-ḡar
 [u₄ ...] dumu lugal
 [im]-ḡin-a
 5 (covered by salt)
 mu en ^dInanna ba-ḫuḡ

Obv. 5: This canal is attested here for the first time.

072 (IS [...], Irisaḡrig, iti ezem [...])

obv. i
 1 600+60+30 udu maš₂ ḫi-a
 1 udu nita₂ 1 sila₄ 1 maš₂
 Lu₂-^dUtu
 60×7 udu ḫi-a 1 udu 1 sila₄
 5 Lugal-a-ma-ru
 60×5 udu ḫi-a 1 u₈
^dNanše-ba-ni
 60×2 udu ḫi-a 1 sila₄
 Be-li₂-ṭāb(DU₁₀)
 10 60×3+30 udu ḫi-a 1 udu
 Puzur₄-Ma-ma lu₂ en-nu-ḡa₂
 60+30 udu ḫi-a 1 sila₄
 Ilum-i-di₃-in

- 60+20 udu ħi-a 1 sila₄
- 15 Ša-ar-i₃-li₂ nu-banda₃ gu₄
60×3 udu ħi-a 1 udu
Ur-gu-la muḥaldim
- obv. ii
- 1 60+1 udu ħi-a 1 sila₄
Šu-Ma-me-tum
dumu iri^{ki}-me
60×5 udu ħi-a 1 udu
- 5 Ur-^dIškur na-gada
60×5 udu ħi-a 1 udu
Ša-lim-a-ḫu-um na-gada
60×7 udu ħi-a 1 u₈ 1 sila₄
Ne-ri-iš²-a-ḫu-um na-gada
- 10 60×3+10 udu ħi-a 1 u₈
A-bu-ṭāb(DU₁₀) na-gada
60×5 udu ħi-a 1 udu
^dUtu-sa₆-ga
60×2 udu ħi-a 1 maš₂ nita₂
- 15 Ka₅-a-ḡu₁₀ na-gada
sipa ^dNanna-me
600 udu ħi-a 1 u₈ 1 udu
- rev. i
- 1 [...]
 [...] udu ħi-a
 [A-bi₂-la]-tum na¹-[gada]
 [...] udu 1 maš₂
- 5 [Šu-t]i-ru-[um na-gada]
 [...] u₈ 1 [sila₄[?]]
 [I]-na-ši₂-ir [na-gada]
 [...]
 [...]
- 10 60×5 udu ħi-a 1 udu
Ba-ba-lum na-gada
- rev. ii
- (beginning broken)
- 1' [...] maš₂ nita₂
[...] maš₂
[udu nam]-u₂-du-e dab₅-ba
ḡiri₃ Lugal-[im-ru]-a
- 5' [...] ni₃ ma [...]
 iti ezem [...]

mu ^dI-bi₂-^dSuen
 lugal Uri₅^{ki}-ma-ke₄
 [...]

For the content cf. Nisaba 15, 971 (IS 3 Irisaĝrig).

Obv. i 13: This spelling of the PN is not known in other Ur III texts.

Obv. i 17: Or Ur-gu-la-ĝu₁₀.

Obv. ii 9: For this PN cf. Ne-ri-iš-a-ĥu lu₂ Ma-ar-da-ma-na^{ki} in NYPL 5, 2 (AS 5 Puzriš-Dagan X 6).

Obv. ii 13: There is no na-gada following this PN.

Rev. i 3, 5 and 7: For the restorations of the three PNs, see Nisaba 15, 910 (IS 2 Irisaĝrig).

Rev. i 7: For the half-destroyed line, see I-na-ši₂-ir na-gada in Nisaba 15, 964, 19 (IS 3 Irisaĝrig) and I-[...] x (probably I-[na-ši₂-i]r) in Nisaba 15, 910, 8.

Rev. ii 3': Restored from Nisaba 15, 971, rev. ii 11 (IS 3 Irisaĝrig) and many other texts.

073 ([...], Irisaĝrig)

obv. 1 1 ^{ĝi}šimmar
 ^{ĝi}š₆kiri₆ ^dAš₃-gi₅-ta
 mu-DU
 Šu-Ma-ma
 rev. 1 šu ba-ti
 mu [...]

This text was read from the inside of the envelope. Šu-Ma-ma appears in some texts from Irisaĝrig as a person dealing with wooden objects.

074 ([...], Irisaĝrig)

obv. 1 4 ²/₃ kuš gu₄ u₂-ĥab₂
 60+46 kuš udu ĝi₆
 3 sila₃ i₃-ĝiš
 8 ma-na še-gin₂
 5 2 ma-na sa
 ^{ĝi}š₂gir₂-dim ba-a-si
 a₂ ašgab kuš si-ga-bi
 60+11 ĝuruš u₄ 1-še₃
 2 gu₂ 36 ¹/₃ ma-na u₂-ĥab₂
 10 0;1.4 8 ¹/₂ sila₃ al-la-ĥa-ru-um ni-iq-
 tum
 tug₂ du₈-a ba-ra-zu
 a₂ tug₂-du₈-a-bi 60×2+[43] ĝuruš u₄ 1-
 še₃
 šu-niĝin₂ ašgab u₃[!] tug₂-du₈-a 60×3+54
 ĝuruš u₄ 1-še₃
 [a₂[?]] lu₂ ĥuĝ-ĝa₂-a

rev. 1 im x [...]
 [...] (hardly legible)

This may be an Irisaĝrig text similarly to Nisaba 15, 26 (AS 7 Irisaĝrig XI; note that “lu₂” in its obv. 9 and rev. 3 must be ašgab); 518 (ŠS 9 Irisaĝrig VII; rev. 6: a₂ ašgab kuš ...) and 533 (ŠS 9 Irisaĝrig).

075 ([...], Irisaĝrig)

obv. 1 0;0.2 3 $\frac{2}{3}$ sila₃ i₃-ĝiš
 0;4.4 5 sila₃ naĝa
 4 gu₂ 45 ma-na im-babbar₂
 ki Ma-ma-iš-ti-kal₂-ta
 rev. 1 A-li₂-ni-su nu-banda₃ [uš-bar]
 (rest covered by salt)

Cf. Nisaba 15, 148 (AS 9 Irisaĝrig I or II 30).

076 ([...], Irisaĝrig, iti ezem ^d[...])

obv. 1 22 geme₂ tu-ra
 ugula Ur-^dHendur-saĝ
 u₄ 21-kam
 rev. 1 iti ezem ^d[...]
 mu [...]

Rev. 1: The month name looks ezem AN.NA² but this seems improbable, because texts with a similar content are all dated with the Irisaĝrig calendar. For it see the note on no. 20 above.

077 ([...], prov. unknown)

obv. 1 [...] 6;0.0 še numun gur
 [...] 4;0.0 mur-gu₄ gur¹
 [...] 2;0.0 gur
 [...] še numun mur-gu₄
 5 [...] 8;0.0 gur-ta
 [še-bi] 60+20;0.0 gur
 [a₂ lu₂ ħuĝ]-ĝa₂ al aka
 [...] -ta
 seal [...] -zi-a-na [...]
 [dumu ...]-lu-lu

Tablet is in its broken envelope.

078 ([...], prov. unknown)

obv. (illegible)
 rev. 1 šu ba-ab-[ti]
 ki Ur-Tum-[ma-al-ta]
 zi-ga u₄ [...]
 mu [...]

079 ([...], prov. unknown)

obv. 1 Ur-^{ĝi}šgigir-ra
 5 sa gi
 [^he₂-na-ab]-šum₂-mu
 [...]-ta

rev. (illegible)

080 ([...], prov. unknown)

obv. (beginning broken)
 1' 600×3+32;[...] ½ sila₃ [...]
 0;4.2 5 sila₃ ar-za-na ni₃-ar₃-ra saga₁₀
 1;0.4 4 ⅓ sila₃ i₃
 6 sila₃ ga-[ar₃]
 5' 0;4.5 9 sila₃ [...]
 0;1.0 8 [sila₃ ...]
 rev. 1 0;0.1 4 sila₃ [...]
 0;0.3 1 sila₃ [...]
 16 ^{ĝi}špeš₃ še-er-[gu kuš₃-ta]
 5 ^{ĝi}špeš₃ še-er-[gu] 6 kuš₃-[ta]
 5 33;3.0 6 sila₃ zu₂-lum <gur>
 0;0.3 5 sila₃ ĝeštin [^had₂]
 (below broken)

081 (— Ġaršana[?])

obv. (uninscribed)
 rev. (uninscribed)
 seal Ip-qu₂-ša
 arad₂ ^dŠara₂-kam

082 (—, Ġaršana, iti ki-sig₂ ^dNin-a-zu)

obv. 1 60×8 sa gi-izi
 gi-sal-la-še₃
 A-wi-lum-ma
 šu ba-ti
 rev. 1 ki ^dŠul-gi-wa-qar-ta
 ba-zi
 iti ki-sig₂ ^dNin-a-zu
 (no year formula)

Cf. CUSAS 3, 1262 (ŠS 6 Ġaršana VII) and CUSAS 40, 549 (ŠS 9 Ġaršana V 18).

083 (—, Irišaĝrig)

obv. 1 600+60+9;3.3 4 sila₃ še-ĝi^š-i₃ gur
 ĝiri₃ šagina-e-ne
 la₂-i₃ 5;4.4 8 sila₃ še-ĝi^š-i₃ gur
 600+60+15;1.2 2 sila₃ še-ĝi^š-i₃ gur

5 gan₂-gu₄
 rev. 1 60+30;1.4 še-ĝi₃-i₃ gur
 apin-la₂ ensi₂-[ka]
 Wa-qar-tum Ḫal-
 lum-ur u₃ Ur-^d[...]
 (no year formula)

084 (—, Irišaĝrig)

obv. 1 60×2+29;5.[... še] gur
 60+21;0.0 ziz₂ gur
 12;0.0 gig gur
 še numun mur-gu₄
 5 60+40;0.0 gur
 a₂ lu₂ ḫuĝ-ĝa₂ al aka
 rev. 1 60+23;2.0 gur
 ša₃-gal amar gu₄ apin-na 60×2+19-kam
 0;3.0-ta
 7;1.0 gur
 ša₃-gal amar anše [apin-na] 24-kam
 0;1.3-ta
 5 gu₄ apin 60×2+43-kam
 kišib šabra Ḫ[U- ...]
 (no year formula)

Probably a bulla.

085 (—, Irišaĝrig iti ezem a-bi)

obv. 1 1 ^{ku}šummu₃
 ki Ur-me-me-ta
 ba-zi
 [...] DA [...]
 rev. 1 iti ezem a-bi
 (no year formula)
 seal [...]
 [...]
 ra-gaba arad₂-zu

086 (—, Irišaĝrig, iti še gur₁₀-ku₅)

obv. 1 1 udu niga 5 sila₃ kaš gub[?]
 0;0.1 eša [...] sila₃ dabin
 [^dNin]-nisig
 0;0.2 ninda 0;0.2 kaš gub
 5 [^dNin-E]₂-ga-ba
 0;0.3 zi₃ sig₁₅ 0;0.3 dabin

[...] sila₃ eša
 [...] sila₃ dabin
^dNa-na-a
 rev. 1 ġiri₃ Ša-ku-šu-ba-at
 1 sila₃ eša 2 sila₃ dabin
^dInanna ša₃ e₂-<a>
 0;0.3 še ni₃-sa₁₀ ^{šah²}ze₂-da
 5 ša₃ Iri-saġ-rig₇ ^{ki}
 ki Ur-^dŠu-bu-la-ta
 ba-zi
 zi-ga
 iti še gur₁₀-ku₅
 (no year formula)

Obv. 3: For the reading /nisig/ of SAR see Ur-^dNin-nisig-*ga* in Nik. 2, 236, rev. ii 11 (AS 1 Umma).

Obv. 5: This deity is once attested in OIP 121, 34, 5 (AS 1 Puzriš-Dagan V 25).

Rev. 1: Cf. Da-bu-šu-ba-at.

087 (—, Umma)

obv. 1 0;0.4 še Maš-maš A.DU.DU
 0;0.1 5 sila₃ Du₁₁-ga-ni-zi
 0;0.1 5 sila₃ Ur-^dŠa-u₁₈-ša
 0;0.3 Ur-am₃-ma i₃-du₈
 5 0;0.2 Ilum-ba-ni tug₂ ^l-du₈
 0;0.2 Lu₂-^dŠara₂ sagi
 0;0.2 A-bi₂
 0;0.2 5 sila₃ Ur-^{ġi}šgigir maš₂-e-pa₃-da
 0;0.5 Lugal-ku₃-ga-ni
 10 0;0.2 Ad-da-kal-la šabra
 0;0.2 En-mi₂-us₂-sa
 rev. 1 0;0.1 5 sila₃ Ma₂-gur₈-re
 (rest illegible)

088 (—, Umma)

obv. 1 12 ġuruš a₂ ²/₃
 u₄ 1-še₃
 ki A-bi₂-tu-[ni]-ta
 rev. (uninscribed)
 seal Ša-at-Eš₁₈-dar
 dumu lugal
 dam ^dŠara₂-kam
 dub-sar

Bulla. Cf. no. 58 (IS 1 Umma VII) above.

089 (—, Umma)

- obv. 1 1 Ur-^dSi₄-da saĝ i₃-bi₂-za
 (blank)
 1 Dam-zi-ĝu₁₀
 Lu₂-du₁₀-ga i₃-dab₅
 1 Ur-^dNun-gal << i₃-dab₅>>
 (blank)
- 5 kar-še₃
 [1 ...].AN sukkal sig₇-a
 [...] ^dBa-ba₆ i₃-dab₅
 [...] ki Ma-an-gig-ta
 [...] a-ĝu₁₀ i₃-dab₅
- rev. 1 1 Ga-ti-ti
 ki Lu₂-iri-bar-ra-ta
 (blank)
 ma₂-gid₂-me
 (no year formula)

The text is probably from Umma. Ga-ti-ti (rev. 1) is attested in BCT 2, 203, 11 ([...] Umma IV-V) and Ur-^dSi₄-da (obv. 1), Ma-an-gig (obv. 10) and Lu₂-iri-bar-ra (rev. 2) appear mainly in Umma documents.

090 (—, Umma)

- obv. 1 0;2.0 zi₃ <<gur>> Ur-^dNin-su
 0;2.0 Ab-ba-gi-na
 0;1.0 IM-a-ni
 0;1.3 A-bi₂-a
- 5 0;1.0 Ĝiri₃-ni-i₃-sa₆
 šu-niĝin₂ 1;2.3 zi₃ gur ugula IM-a-ni
 0;1.0 zi₃ gu Ĥu-wa-wa
 0;2.0 zi₃ gu Geme₂-e₂-kaš₄
 0;1.0 zi₃ gu Lu₂-bad₃
- 10 0;1.0 zi₃ gu Ur-mes
 šu-niĝin₂ 1;0.0 zi₃ gu gur ugula Ĥu-wa-wa
 0;1.0 zi₃ sig₁₅ Ĥu-wa-wa
 0;1.0 zi₃ sig₁₅ Ur-gu₂-de₃-na muhaldim
 0;1.0 zi₃ sig₁₅ Geme₂-e₂-kaš₄
- 15 šu-niĝin₂ 0;3.0 zi₃ sig₁₅ ugula Lu₂-diĝir-ra
 0;2.0 A-du-du
 0;2.3 A⁷-gu-inim-ma-la₂-še₃
- rev. 1 ugula A-du-du
 0;2.0 zi₃ sig₁₅ ^dŠara₂-a-ĝu₁₀ x x
 1;0.0 gur nu-^{ĝi}kiri₆-me-eš₂

- ugula ^dŠara₂-a-ĝu₁₀
 5 0;4.0 zi₃ gu <<gur>> nu-^{ĝi}š^{kiri}₆-me-eš₂
 ugula Šeš-a-ni
 0;2.0 zi₃ gu A-a-kal-la ašgab
 0;1.0 zi₃ gu dumu Ur-dub-la₂
 0;0.3 zi₃ gu ^dNanna-ar-mu-ĝi₄
 10 ugula A-a-kal-la ašgab
 0;0.3 zi₃ sig₁₅ Inim-^dŠara₂ dumu Ba-sa₆
 0;1.0 zi₃ gu Lu₂-ušar_x (LAL₂.TUG₂)
 0;2.0 zi₃ sig₁₅ Ur-si-ĝar
 1;0.0 zi₃ gu gur nu-^{ĝi}š^{kiri}₆-me
 15 ugula Ur-si-ĝar
 (no year formula)

Obv. 3: A reading Ni₂-a-ni is perhaps preferable to Im-a-ni.

Rev. 12: Written later, on dry clay.

091 (—, Umma)

- obv. (beginning uninscribed)
 1 ša₃-bi-ta
 7;4.1 6 sila₃ kaš gub gur
 na-ap-ta₂-num₂ ĝiri₃ I₇-pa-e₃
 kišib ^dŠara₂-kam
 5 4;4.4 2 sila₃ kaš gub gur
 šu-a-ĝi-na kaš aga₃-us₂ ĝiri₃ Lugal-
 amar-ku₃
 0;0.4 kaš gub ĝiri₃ Inim-ma-ni-zi
 kišib ^dŠara₂-kam
 0;0.1 la₂ 1 sila₃ kaš gub kišib Ur-ĝi₆-
 par₄
 10 [...] sila₃ kaš gub kišib Lu₂-kal-la
 rev. 1 8 sila₃ kaš gub kišib Lugal-ušar₃ (LAL₂.LAGAB)
 [...] munu₄ si-e₃ kišib Ur₂-maḥ
 0;1.2 kaš gub ĝiri₃ Da-di-a
 0;0.4 ^{kaš}dida gub eš₃-eš₃ ^dEn-lil₂-la₂
 5 0;0.2 ^{kaš}dida gub eš₃-eš₃ ^dNanna
 0;1.0 kaš gub igi kar₂-dam
 0;0.3 šim gub 0;0.4 la₂ 1 sila₃ ni₃-ar₃-ra
 saga₁₀
 0;1.2 3 sila₃ munu₄ si-e₃ Ni₃-^dSuen
 (no year formula)

For the content cf. Nik. 2, 337 (§§ 1 Umma) and BPOA 6, 474 (§§ 3 Umma). But neither eš₃-eš₃ ^dNanna (rev. 5) nor Ni₃-^dSuen (rev. 8) are found in other Umma texts.

092 (—, Umma)

obv. 1 60×3 bur-zi [...]
 60 bur-zi 0;0.1-[ta]
 40 bur-zi 3 sila₃-[ta]
 60×4+40
 5 A-ta-na-[aḥ]
 rev. (blank)

Obv. 5: A-ta(TA)-na-[aḥ] must be a potter; see A-ta₂-na-aḥ baḥar₃ kaš^{dug}girid₂ in SAT 3, 1272, 13 (ŠS 2 Umma) and UTI 5, 3414, 14-16 (ŠS 5 Umma; A-t[a₂-na-aḥ], baḥar₃ dug^{dug}girid₂). Two Irisaḡrig texts, Nisaba 15, 698, rev. 11 (IS 2 I 10) and 354, ii 22 (ŠS 5), record an A-ta-na-aḥ-i₃-li₂ who, however, does not seem a potter.

093 (—, Umma)

obv. 1 0;1.0 še-ba [...]
 0;1.0 kaš ninda [...]
 0;1.0 kaš ninda ezem [...]
 0;1.3 Ḫa-ni-saga₁₀
 5 0;1.4 Šu-^dIškur
 0;1.0 Lu₂-du₁₀-ga
 0;1.0 Ur-niḡar^{gar}
 0;1.0 Ab-ba-gi-na
 0;1.0 Arad₂
 10 0;0.4 2 Ur-^dŠul-pa-e₃
 rev. 1 0;0.3 2 Ur-^{gi}gigir
 0;0.3 Lugal-engar-du₁₀
 0;0.4 2 Šeš-kal-la dumu Ur-^dŠul-pa-e₃
 0;0.2 Ur-^dNanna
 5 0;0.2 Ša₃-da-nu-šar
 0;0.2 A-da-lal₃
 0;1.0 A₂-bi₂[?]-lum
 20(U.U) + 2(AŠ×2);2.5[?] A-du-du
 (no year formula)

094 (—, prov. unknown)

obv. 1 [...] tug₂ bala[?]
 [...] šitim ensi₂-gal
 [1] tug₂ bala[?] lugal ni₃-dara₂-ka
 ša₃-ge-dab₆
 5 1 tug₂ ša₃-ga-du₃
 rev. 1 E-ta-e
 šu ba-ti
 MAŠ
 [...] mu-ŠUB[?]

(no year formula)

Several readings remain uncertain in this text.

Obv. 4: Cf. $tug_2 \text{ } \check{s}a_3\text{-ge-dab}_6$ in NATN 910, 8 and rev. 7 (— Nippur).

095 (—, prov. unknown)

obv. 1	600×2+45;0.0 še gur
	$u_4 \text{ erin}_2 \text{ iri}^{ki} [\dots \hat{g}in\text{-na}]$
	(illegible)
	(illegible)
5	(illegible)
rev. 1	E-la-ku $lu_2 \text{ zi}_3\text{-}[\dots]$
	60×6+10;4.0 gur
	Da-da-ni
	10;0.0 gur
5	kišib Da-da-ni
	(no year formula)

096 (—, prov. unknown)

obv. 1	21;3.0 še gur
	ki Ur-sa ₆ -ga- $\hat{g}u_{10}\text{-ta}$
	$[\dots]\text{-a-}[\dots]$
	šu ba-ti
rev.	(blank)

097 (—, prov. unknown)

obv. 1	$[\dots] \text{ gu}_4 \hat{g}i\check{s}$
	$[\dots] \text{ ab}_2 \text{ ma}\check{h}_2$
	engar Šu- ^d Nin-šubur
	6 $\text{gu}_4 \hat{g}i\check{s}$
5	Ur-ni $\hat{g}ar^{\hat{g}ar}$
	4 [?] $\text{dur}_3 \hat{g}i\check{s}$
	2 dur_3 2 $\hat{g}i\check{s}\text{-}\check{s}e_3$
	$[\dots] \text{ dur}_3 \text{ ga}$
rev. 1	$[\dots]$
	$[\dots] \text{ i}_3\text{-}[\dots]$
	šu-ni $\hat{g}in_2 [\dots] \text{ ab}_2 \text{ ma}\check{h}_2$
	$[\dots] \text{ ni}_3\text{-gur}_{11} [\dots]$
5	nu-banda ₃ Lugal- ^d $[\dots]$
	(no year formula)

Obv. 3: Šu-^dNin-šubur engar is attested in the unpublished Hebenstreit 56 (CDLI P275183), rev. i 19 (— Ġirsu); in CST 263, iv 5 (AS 3 Puzriš-Dagan I~diri XII) and in Nisaba 15, 1026, i 8 ($[\dots]$ Irisa $\hat{g}rig$).

098 (—, prov. unknown)

obv. i

1	1 Lu ₂ -e ₂ -ta [?]
	1 Ur- ^d Nin-du-lum [?]
	1 E ₂ -lu ₂
	2 Lu[gal [?]]-gan ₂
5	1 [?] x [...] x
	1 [?] Si-ni
	1 𒀭I-gunû
	2 Pu ₂ -(LAGAB×TIL)-ta
	1 Lu ₂ -igi-ma
10	1 Numun [?] -ĝiš
	1 En-u ₂
	1 Lugal-ša ₃
	1 Unken [?] -gal
obv. ii	
1	1 [...]
	1 Du ₁₁ -ga
	1 Bi ₂ -zu [?]
	1 Du-du [?]
5	1 Saĝ-[...]
	1 Al-la
	[1 [?]] Di- ^d Utu
	1 Lugal-sukkal-n[i]
	1 Lugal-ni ₃ sagi
10	1 A-li ₂ -li ₂ (or A-li ₂ -ni)
	1 En-x(𒀭I-gunû)-gu-na
rev. i	
1	1 Ur-mes
	1 En-e ₂
	1 [U]r [?] - ^d Nin-piriĝ
	e ₂ si-[...]
5	[1 [?] ...- ^d]N[in-...]
	1 x ŠA ₃ [?] .TAR [?]
	1 x [...] x
	1 Ka-ka gala
rev. ii	
1	šu-niĝin ₂ 33 [...]
	[...]-am ₃
	(no year formula)

Many signs in this text were difficult to read.

Obv. i 11: Also in the unpublished PTS 1151 (CDLI P469952), iii 16 (Š 47 Ĝirsu I).

099 (—, prov. unknown)

obv. 1 [...] ma-na ku₃-babbar
 ki [...] -ur- [...] -ta
 [...] -ge- [...]
 šu ba-ti
 5 [...] Arad₂-nu-ri
 [...] -kal-la
 rev. 1 ni₃-ka₉-a ba-na-zi
 kišib Ur-^dŠul-pa-e₃-ka-bi
 zi-[re-dam?]
 (no year formula)

100 (—, prov. unknown)

obv. 1 1;4.3 kaš gub gur
 kišib A-da-mu
 0;1.4 kaš saga₁₀
 0;1.1 kaš gub
 rev. 1 kišib A-ra₂-[ĝu₁₀]
 (no year formula)

101 (—, prov. unknown)

obv. 1 60+20 ^{gi}gur x-dul
 šu ti-a
 gu-za-la₂
 rev. (blank)

102 (OB: —, Irišaĝrig, [Ur] VII)

obv. 1 1 zag ḪAR-ri
 9 kuš u₃ a-su gibil
 2 uš-an
 20 zag-šu₂ kuš
 5 a-pu-KUR[?]-um PA.ŠE
 rev. 1 iti a₂-ki-ti
 mu us₂-sa bad₃ su-di-di mu-du₃

103 = ZA 111, 36 no. 103 (OB: Šu-Kakka ?, Irišaĝrig, [Ur] VI)

obv. 1 1 udu kiĝ₂ gi₄-a
 ĝiri₃ ^dŠul-gi-li-[teš₂]
 1 udu Ma-az-ma-da-nu-um
 ĝiri₃ I-di₃-ki-ib-ri
 5 ki Be-li₂-i₃-li₂-ta
 rev. 1 ba-zi
 iti ezem ^dNin-a-zu
 mu bad₃ Nibru^{ki} ba-du₃
 seal i Nu-ur₂-Eš₁₈-dar
 nitaḥ kal-ga

ki-aĝ₂ ^dEn-lil₂-[la₂]
 ii Lu₂-ti-[...]
 sukkal zi-da
 arad₂-zu

This text is closely related to Nisaba 15, 986 (mu us₂-sa [g]u-za ^dNin-ĥur-saĝ ba-[dim₂], Irišaĝrig⁹, iti ezem An-na).

104 (OB: —, prov. unknown)

obv. 1 ^dUtu-ĥa-zi-ir
 ni-iš Ĥa-mu-ur₂-ra-pi₂
 um-ma šu-(u₂-ma)
 1 I₃-li₂-SUKKAL
 5 u₃ Ĥe-su₂'(LU)-u₂-um
 KU₃.BABBAR ša a-na'(NU) Nu-ur₂-i₃-li₂-(šu)
 1 E-li-a
 iš-pu-ru-nim e-li-ia' la i-šu

Probably an oath protocol. Šamaš-ĥazir might be either Ĥammu-rapi's well-known administrator or a namesake of his. Nevertheless, the oath dates this text to Ĥammu-rapi's reign and the personal names place it to the Larsa region.

Obv. 2: This is a very rare spelling with -ur₂-, previously known from CT 47, 31, 32.⁹

Obv. 7: The preceding and the following lines make one expect further signs in this line.

Obv. 8: lā instead of the normal ul is common in oath formulas, compare the same wording in YOS 12, 73, tablet 16f. // envelope 15.

105 (OB: —, prov. unknown)

(uninscribed)
 seal ^dA-a
^dUtu

Bulla. The seal inscription is a very common one and does not therefore give any hint as to the seal owner.

106 = ZA 111, 36 no. 106 (OB: —, Irišaĝrig, [Ur] XII 6)

obv. (broken)
 rev. 1 0;1.0 5 sila₃ e₂-[a?]-še₃
 2 ½ sila₃ maš₂-šu-gid₂-gid₂
 6 sila₃ ĝiri₃ Šu-Er₃-ra
 0;0.1 še ša₃-gal ga-nu₁₁^{mušen}
 5 5 sila₃ ša₃-gal bibad
 2 ⅔ sila₃ ša₃-gal ur-gi₇-ra
 2 ⅔ sila₃ še mur-gu₄ Nu-ur₂-E₂-a
 2 sila₃ En-um-i₃-li₂

⁹ For this spelling see Golinets 2018, 181–184 (with an overview of the attested spellings); see also Streck 2000, §2.102 for an explanation as an assimilation of /m/ to the following consonant.

- 2 sila₃ I-ri₂-bu-ni-iš
 10 2 sila₃ A-ḥi-ma u₃ Lu₂-diġir-ra
 2 sila₃ ġiri₃ U₂-zi-li-im
 2 sila₃ ġiri₃ Ri-im-^dIškur
 1 sila₃ ġiri₃ Lu₂-^dIg-gal-la
 ½ sila₃ eša ġiri₃ Ka₃-li-iš-ṭāb(DU₁₀)-
 at^{1?}
 15 4 sila₃ dabin kuš gu₄-še₃ ġiri₃ A-bi₂-ma
 0;0.1 kaš še e₂ nin-še₃
 0;0.2 še mur-gu₄ ša₃-gal gu₄ Eš₁₈-dar-
 il₃-šu
 0;0.1 še ša₃-gal šaḥ₂ ġi-š-gi
 1 sila₃ dabin la₂-x ġiri₃ Il₃-šu-ka₃-ši-id¹
 20 1 sila₃ ^{kaš}dida A-ḥu-ki-nu²-um
 1;0.0 dabin gur
 2 ⅓ sila₃ zi₃ sig₁₅
 0;0.1 še
 8 (dug) ^{kaš}dida 0;0.1 3 sila₃-ta
 25 5 ^{kaš}dida
 0;0.2 6 sila₃ kaš saga₁₀
 0;0.5 6 sila₃ kaš gub¹
 0;0.4 2 sila₃ kaš 0;0.2 1 sila₃ še-ta
 0;1.1 še
 30 iti ezem me-ki-ġal₂ u₄ 6-kam
 edge mu bad₃-^dEn-lil₂-la₂ ba-du₃ mu 4-kam
 uš₂

Rev. 14: Or Ka₃-li-iš-ḪI.MAḪ.

107 (OB: —, prov. unknown)

- obv. 1 1 ^dSuen-re-me-ni
 1 Be-di-DIĠIR¹(BAR)
 1 ^dSuen-an-dul₃
 1 Bu-uk-ra-nu-um
 5 <1 Eš₁₈>-dar-ma-ad
 1 ½ I-šim-E₂-a
 1 Ši^{1?}(AB)-li₂-ia
 1 I₃-li₂-be-li₂
 rev. 1 1 Ša-ma-a-a
 (no year formula)

Obv. 2: The emendation is based on the Amorite PN Be-di-lum/lu-um.¹⁰

Obv. 4: A rare PN, maybe from bukrum “son, child”? Cf. also the Ur III Amorite Nu-uk-ra-nu-um.

¹⁰ For the different spellings see Gelb 1980, 452; cf. also Streck 2000, §2.152 (“Mein Rückhalt ist der Gott”).

108 (OB: —, prov. unknown)

obv. 1 1 dam Še-
 1 Pu-ḫi-gi₄
 1 I₃-li₂-i-din-na
 1 U-bar-ni-a
 5 1 Ilum-i-din
 1 Ku-
 1 [...]
 1 Da-da-
 1 Šu-al-la
 10 1 Ta-di-il-li₂
 1 Ur-
 1 [...]
 rev. 1 (one illegible line)

Obv. 3: The line ends with NA instead of the expected NAM.

109 (OB?: —, prov. unknown)

obv. 1 1;0.0 la₂ 0;0.1 gur lugal zu₂-lum
 Puzur₄-^dUtu
 1;1.0 gur zu₂-lum
 ^{giš}kiri₆ gu-la
 rev. 1 Lugal-ku₃-(zu?)
 (no year formula)

This text may turn out to be Ur III rather than Old Babylonian.

110 (OB: —, prov. unknown)

obv. 1 2;2.0 gur
 a-ra₂ 1-kam
 mu-DU
 rev. 1 E-ša-ḫu-um
 (no year formula)

This text belongs together with CUSAS 40, 1998 (a-ra₂ 2-kam, E-šu-ḫu-um). In view of nos. 112 and 117, one should not exclude the possibility that apparently the same tablet is meant with slight differences in Sigrist's transliterations.

111 (OB: —, prov. unknown)

obv. 1 a-na Za-
 qi₂-bi-ma
 um-ma Za-ga-ti-ma
 [...] zi-nu-ba
 5 An-ne₂-ba-du₇
 ku-nu-ka-am u₂-še-zi-ib²-šu-ma
 u₃ i-na ra-tu-bi₂-šu

at-ru aš-šu
 i-na mi-ni-um te_4 -em-ka
 rev. 1 la ta-aš-pu-ra-am
 an-ne-ki-am
 i_3 -li-ma
 (no year formula)

Obv. 3: A rare PN, see, e.g., in PBS 8/2, 205, 24.

112 = CUSAS 40, 2059 (OB: —, prov. unknown)

obv. 1 [a-na ...]-ša
 [qi_2 -b] i_2 -ma
 [um-ma ...]-ma $_2$ -ma^l(KU)
 a-na šu-ku^l(ŠU)-si $_2$ -a
 5 šu-un-na-am
 3(bur $_3$) GAN $_2$ ga-da-am
 rev. 1 i-na ma $_2$ -[ma]
 tu-<da>²-mi $_3$ -iq-ma
 šu-un-na-am
 ma-me-nu-um ma-nu-um
 5 KI A-ḫi-a
 u $_3$ ^l a^l-na-ku A.ŠA $_3$ su-ga
 a-si-me
 (no year formula)

Obv. 5 and rev. 3: -am $_3$ in CUSAS 40, 2059 is a mistake for -am.

113 = ZA 111, 36 no. 113 (OB: [...], Irisaḡrig, [Ur] VII 10[+...])

obv. 1 1 maš $_2$ -gal [...]
 [...]
 [...]
 1 [...]
 5 1 [...]
^dNin- [...]
 gudu $_4$ ^dInanna
 U-bar-^dInanna
 An-na-en- [...]
 10 ^dSuen
^dDam-gi^l-na
 [...]
 [...]
^dU^l- [...]
 15 ^dNin-in- [...]
^dNin- [...]
^dNin-ḫur-saḡ

^d[...]
^dNisaba
 20 ^dĜestin-an-na
 rev. 1 1 maš₂-gal nu x x [...]
 1 udu a-lum ^dNin-e₂-gal
 1 maš₂-gal ^dNin-[...]
 1 maš₂-gal ^dNin-si₂isin₂-na
 5 1 maš₂-gal ^dPa₅-šu-gi₄-tum
 eš₃-eš₃ e₂ u₄-15
 7 maš₂-gal e₂ [...]
 ĝiri₃ Hur-saĝ²-[...]
 ki Be-li₂-i₃-li₂ nu-banda₃-ta
 10 ba-[zi]
 iti a₂-ki-ti
 u₄ 10[+x ba-zal]
 mu us₂-sa [...]
 lugal [...]
 15 mu-[...]
 seal Ma-at-i₃-li₂
 dumu Ba-ba

Cf. no. 103 above and Nisaba 15, 986.

114 (OB: [...], prov. unknown, [Ni] XII 15)

obv. 1 3 udu nita₂
 1 maš₂-gal
 e₂ ^dNe₃-eri₁₁-gal
 1 udu nita₂
 5 1 maš₂-gal
 rev. 1 1 gukkal
 e₂ ^dInanna ^dNa-na-a-a
 7 udu ħi-a
 e₂ gu₄ udu-niga ba-(zi)
 5 kišib I-ku-pi₄-ša
 iti še gur₁₀-ku₅
 u₄ 15-kam
 mu [...]

Cf. no. 134 that must come from the same archive.

115 (OB: [...], prov. unknown, [Ni] III)

obv. 1 0;1.2 x x x
 ki Su-pa-a-lum
 ba-zi

rev. 1 iti sig₄-a
mu [...]

116 (OB: [...], prov. unknown, [Ni] VII 7)

obv. 1 7;0.0 še gur
na-ap-ta-nu-um
ninda Ta-ku-ma-tim
šu ti-a
5 ^dUtu-še-me-e ra₂-gaba
u₃ še guru₇ E₂-gal^{ki}
ba-zi
rev. 1 kišib ^dUtu-še-me-e
iti du₆-ku₃ u₄ 7-kam
[mu ...] Uri₅^{ki}-ma /x x x
seal ^dUtu-še-me-e
dumu Ḫu-la-ka

117 = CUSAS 40, 1999 (OB: —, prov. unknown, [Ni] I 10)

obv. 1 0;0.2 3 sila₃ i₃-ġiš
i₃-ba Diġir-su₂[!]-na-<da> sipa
šu ti-a
0;1.0 Nu-ur₂-^dIštaran
5 ki Ḫa-zi-rum
rev. 1 iti bara₂ zag-ġar
u₄ 10-kam-ma
(no year formula)

Obv. 2: The emendation of the PN was suggested by Zs. Földi.

118 (OB: Nūr-Adad “D”, prov. unknown, [Ni] IV 5)

obv. 1 0;0.1 5 sila₃ Dam-
0;0.1 Lu₂-su-
0;0.1 Lu₂-
0;0.2 Lu₂-Unu^{ki}
5 0;0.2 Lu₂-
0;0.1 KAL-
5 sila₃ Lu₂-
0;0.1 Ša-at-
rev. 1 0;0.1 Šeš-zi-
0;0.1 Lu₂-
0;2.1 x
iti šu-numun-a u₄ 5-kam
5 mu šu-nir ku₃-sig₁₇ e₂ ^dNanna

119 (Lipit-Eštar 1, Umma, [Ni] VI)

obv. 1 2 sila₄ gub
 maš₂-šu-gid₂-gid₂
 na-gada
 Iš-ru-pa-an-ni
 5 eĝir bar-su₃-a
 rev. 1 iti kiĝ₂ ^dInanna
 mu Li-pi₂-it-Eš₁₈-dar lugal

120 = ZA 111, 36–37 no. 120 (OB: —, Irišaĝrig, [Ur] VI 28)

obv. 1 0;4.1 6 ½ sila₃ dabin
 1 dug dida saga₁₀ 0;0.1 5 sila₃
 1 dug dida saga₁₀ 0;0.1
 4 dug dida 0;0.3-ta
 5 2 dug dida 0;0.1 5 sila₃-ta
 rev. 1 38 ½ dug dida
 0;0.2 kaš
 iti ezem ^dNin-a-zu
 u₄ 28 ba-zal
 5 mu us₂-sa e₂ ^dIškur ba-du₃

121 (OB: —, prov. unknown, [Ni] X)

obv. 1 1;1.2 še-ĝiš-i₃
 šu ti-a
 ki <Šu>-be-li-li
 rev. 1 iti ab-e₃
 mu [...]

Obv. 2–3: The name of the recipient was omitted, either from the tablet or from Sigrist's transliteration. It cannot be excluded that one or more lines are missing from the latter.

122 = ZA 111, 37 no. 122 (OB: —, Irišaĝrig, [Ur] XII)

obv. 1 0;2.3 dabin
 0;1.0 U.[...]
 iti ezem me-ki-ĝal₂
 (no year formula)

Obv. 2: Possibly a PN of the type U-[bar-DN].

123 (OB: Ḫammu-rapi 40, prov. unknown, [Ni] XI)

obv. 1 0;3.0 še
 maš₂ še tuku
 ki Ib-ni-^dMar-tu
 1 Nu-ur₂-Kab^l-ta^l
 5 šu ba-ti

mu-DU¹ u₄¹ buru₁₄-še₃
 še u₃ maš₂-bi
 rev. 1 i₃-aĝ₂-e
 igi ^dUtu
 igi ^dGu-la
 igi ^dMar-tu
 5 iti udru bar²-si[?] (or -um[?])
 mu E₂¹-mes¹-lam¹

CUSAS 40, 2041 might well come from the same archive.

Obv. 6: The emendation follows CUSAS 40, 1962, obv. 8.

Rev. 6: The reading of the year name was suggested by Zs. Földi; for a copy compare Fig. 1.

124 (OB[?]: —, prov. unknown, iti ki An-na)

obv. 1 5;3.2 dabin gur
 zi₃ Ab-ba-kal-la
 kišib Na-silim
 ki Ab-ba-kal-la
 5 mu Šu-Kab-ta₂
 rev. 1 iti ki An-na
 (no year formula)

Rev. 1: This month name is very rare; to the best of our knowledge, it is found only in two texts: BIN 3, 494, rev. 8 (Š 43, prov. unknown) and L'uomo 42, 4 (Š 44, prov. unknown). Ki An-na might be either an Uruk month name¹¹ or it might represent an unorthographic spelling of kiĝ₂ ^dInanna.¹²

125 = ZA 111, 37 no. 125 (OB: —, Irisaĝrig, [Ur] VIII)

obv. 1 15 gin₂ kuš gu₄ u₂-ḥab₂
 ĝišgu-za sir₃-da
 ba-a-ĝar
 rev. 1 zi-ga
 iti ezem ^dŠul-gi
 (no year formula)

126 = ZA 111, 37 no. 126 (Nabi-Enlil ?, Irisaĝrig, [Ur] X)

obv. 1 2 udu <<ša₃>> bar-ĝal₂
 ša₃ maš₂-da-ri-a ezem-maḥ
 Šu-^dDumu-zi
 i₃-dab₅
 rev. 1 iti ezem-maḥ
 mu i₇ e-deš₃(UR)-tum /mu-ba-al

¹¹ On this month name see Cohen 2015, 216–218.

¹² See Wilcke 2000, 71; cf. also Woods 2006, 100.

Rev. 1: The i_7 e-deš₃-tum “new canal” is also known from the lexical tradition.¹³

127 (OB: —, prov. unknown, [Ni] V)

obv. 1 1 $\dot{g}i\dot{s}x^?$.UD
 ša pi-it-ḫu-um
 1 d Utu-uru₄[!] [...] d Suen
 nam mu 1-kam
 5 še i_3 -a \dot{g}_2 [!]-(e)
 rev. 1 i-na[?] sa \dot{g} mu 1-kam
 0;1.0 še i_3 -a \dot{g}_2 [!]-(e)
 iti NE.NE- \dot{g} ar
 mu x x-na lugal

The date may be either Manana 1 or 2 or Samsu-iluna 1 or 2.

Obv. 5 and rev. 2: Readings uncertain.

128 = ZA 111, 37 no. 128 (Nabi-Enlil ?, Iriša \dot{g} rig, [Ur] XII)

obv. 1 1 ud₅
 I-din- d Suen i_3 -dab₅
 1 maš₂-gal ba-uš₂
 ki Zi-bi- d Iškur-ta
 rev. 1 iti ezem me-ki- \dot{g} al₂
 mu i_7 e-deš₃(UR)-tum /mu-ba-al

129 (OB: —, prov. unknown, [Ni] VII)

obv. 1 1 udu nita₂
 e₂ d Nin-^{si}isin₂-[na]
 [u₃[?]] d Nanna
 Ba-lu-lum
 rev. 1 iti du₆-ku₃-ga
 mu Ḫa-li-mu-...]

Obv. 4: Cf. CUSAS 40, 2061, rev. 3 (read there Bar-zi-ba^{ki}).

Rev. 2: This is a rare spelling of the Marad king Ḫalun-pī-umu’s name.¹⁴

130 (Rim-Sin 15, prov. unknown, [Ni] VIII)

obv. 1 0;0.1 i_3 - $\dot{g}i\dot{s}$
 eš₃-eš₃ u₄ 7-kam
 0;0.1 e₂ d Inanna Zabalam(ZA.MUŠ₂.UNU)^{ki}
 zi-ga Šu-be-li₂-li₂
 rev. 1 iti $\dot{g}i\dot{s}$ apin du₈-a
 mu ka i_7 -da^{ki}

¹³ On this canal and year name see Colonna d’Istria 2020 with earlier literature. Note that the same canal name appears in Samsu-ilūna’s recently published inscription, see Lambert – Weeden 2020, 31, ii 3 and 14 with notes on pp. 35–36 (read e-lik-tum).

¹⁴ For the forms attested so far see de Boer 2021, 12 n. 28. Note that Sigrist – Ozaki 2019/II, 405 on CUSAS 40, 2057-25 and 26 imply the same identification.

131 (OB: —, Umma, [Ni] VIII)

obv. 1 1 maš₂
 de₅-de₅-ga
 na-gada
 A-ḫu-um
 rev. 1 eḡir si-il-la₂
 iti ḡi^{is}apin du₈-a
 mu Sa-bu-um^{ki} ba-ḫul

132 (Damiq-ilišu 13, Isin)

obv. 1 7 gin₂ ku₃-babbar /maš₂ nu-ub-tuku
 ki ^dSuen-e-ri-ba-am-ta
 1 ^dSuen-na-ši
 u₃ Bur^{ur2}-tum dam-a-ne₂
 5 ku₃-babbar <šu> ba-an-ti
 iti gu₄-si-su-še₃
 gur-ru-dam
 tukum-bi
 rev. 1 iti gu₄-si-su-[še₃]
 [nu-gur-ru-de₃]
 ku₃-[babbar tab-be₂-dam (?)]
 igi [...]
 5 igi [...]
 igi [...]
 igi [...]
 mu Da-mi-iq-i₃-li₂-šu lugal
 bad₃ gal I₃-si-in-na^{ki} /mu-du₃
 seal ^dSuen-na-ši
 dumu Ṭa₃-ab-la

Obv. 2: The tablet might come from the archive of Sîn-erībam, son of Ilī-tayyār.¹⁵

133 (Enlil-bani 1?, prov. unknown)

obv. 1 [...] a-ša₃ NE.[...]
 a-ša₃ AB.[...]
 us₂-sa AB.[...]
 u₃ e₂ [...]
 5 ½ sar [...]
 ½ sar [...]
 da e₂ [...]-um
 1 Um-mi-^dUtu [...]
 1 Sa-la-[-...]

¹⁵ On this archive see Matini *et al.* 2014 with Charpin 2015, 185–196.

10 na₄
 mu ^dEn-lil₂-ba-ni

Obv. 8: Presumably this PN is to be understood as Ummī-šamšī “My mother is my sun”, as some attestations with additional -ši suggest, e.g., CT 2, 23, rev. 28 and RA 65, 65, vii 38.¹⁶

Obv. 10: Possibly ^{na4}(kišib PN).

134 (Gungunum 10, prov. unknown, [Ni] VII 22)

obv. 1 1 gukkal
 de₅-de₅-ga
 1 udu nita₂
 dub-sar gu₄-še₃
 5 ni₃ A-ḫu-ni
 rev. 1 e₂ gu₄ udu-[niga]
 ba-zi
 kišib I-ku-un-pi₄-ša
 iti du₆-ku₃ u₄ 22-kam
 5 mu šu-nir nesaĝ-ĝa₂
 e₂ ^dNanna-še₃
 i₃-in-ku₄-re

Cf. no. 114 that must come from the same archive.

Rev. 5-7: For the year formula Nūr-Adad “D” cannot be excluded either.

135 = ZA 111, 37 no. 135 (Šu-Amurru ? , Irišaĝrig, [Ur] VII)

obv. 1 1 maš₂-gal
 igi šu-nir
 1 ud₅ u₃-x
 ki Ḫu-ud-da?
 rev. 1 iti a₂-ki-ti
 mu Du-nu-um ša₃
 gu₂ i₇ Idigna ba-ḫul

Obv. 4: The same person appears as Ḫu-ud-ra in Fs. K. Van Lerberghe, 420, no. 5, dated to the following year (mu us₂-sa Du-un-nu-um^{ki} ba-ḫul).

136 (OB: Sumu-el 11?, Umma, [Ni] V 20)

obv. 1 1 maš₂
 u₄ 20-kam
 e₂ ^dNe₃-eri₁₁-gal
 na-gada
 5 Di-ni-ba-ši
 rev. 1 iti NE.NE-ĝar
 mu us₂-sa
 Sa-a-bu-um<^{ki}>

¹⁶ See also Stamm 1939, 312.

seal Pu-ut-ta-tum
 dumu E'-eḫ'-di-[iš-DIGIR] (2 lines)

Obv. 5: Di- or Ki'? The same PN occurs in JCS 9, 85 no. 45, tablet 8 (from Tutub).

Rev. 2-3: Probably to be understood as Sumu-el 10+1 (compare nos. 137 and 139 below). Note that the Umma text BM 28458 uses the same spelling Sa-a-bu-um.¹⁷

Seal: The same seal is attested on Fs. W. G. E. Watson 48–49 nos. 7–8 and some British Museum tablets previously thought to come from Kisurra.¹⁸

137 (OB: Sumu-el 10?, Umma, [Ni] VIII)

obv. 1 3 u₈
 3 sila₄ nita₂¹
 de₅-de₅-ga
 ki Pa-a-la-a-a
rev. 1 eḡir si-<il>-la₂
 iti ḡiš¹⁸apin du₈-a
 mu Su-a-bu-um^{ki}
 in-dab₅-ba-a
seal [dSuen-ka₃-ši-id]
 maš₂-šu-gid₂-gid₂
 dumu Ḫa-da-ni-iš

Seal: The same seal appears on UmCT 2, 27 and on several bullae from the Main Tell of Umma.¹⁹

138 (Samsu-iluna 28, Isin?, [Ni] III' 27)

obv. 1 8 dumu i-<ni>-a-tum ša a-wi-lim
 4 dumu i-<ni>-a-tum I-bi-an-na
 2 dumu i-<ni>-a-tum UD.KI-?
 6 i-<ni>-a-tum Ma-an-nu-ša-ni'-in'-ša
5 1 <i-ni>-a-<tum> I₃-li₂-ma
 4 <i-ni>-a-<tum> Bu-ne-ne-a-bi
 šu-niḡin₂ 25 i-ni-a-tum
 [lu₂] zag-a ma-du-u₂-[tum]
 ki Da-da-a
rev. 1 iti sig₄-gal¹⁷ u₄ 27-kam
 mu Sa-am-su-i-lu-na lugal-e
 a₂-aḡ₂ dInanna¹⁷ [...]a-ne

Rev. 3: One expects dEn-lil₂ instead of dInanna.

139 (Sumu-el 10, Umma, [Ni] XI)

obv. 1 3 u₈
 1 udu nita₂

¹⁷ See Goddeeris 2009, 16.

¹⁸ See Goddeeris 2009, 32.

¹⁹ See Ismael *apud* Al-Mutawalli – Ismael – Sallaberger 2019, 132 no. 8.

1 sila₄ nita₂[!]
eš₃-eš₃ u₄ 15-kam
5 na-gada Za-la-a-a
ki Ri-im-ia
rev. 1 [eĝir si-il]-la₂
iti udru^{duru5}
mu Sa-bu-um^{ki}

Cf. CUSAS 40, 1944 and 1953.

140 (Sumu-el 17, Umma, [Ni] XII 15)

obv. 1 1 sila₄ [...]
eš₃-eš₃ u₄ 15-kam
ni₃-gur₁₁ ^dŠara₂
na-gada A-ĥu-[um]
rev. 1 iti še gur₁₀-ku₅
mu us₂-sa
e₂-duru₅ I₃-sa₃^{ki}

Obv. 4: For -[um] see no. 131 above.

141 (Sumu-el 28, prov. unknown, iti gu₄-si-sa₂)

obv. 1 1;2.0 gur še
i₃-dub
iti gu₄-si-sa₂
[...]
5 [...]-ni-im
rev. 1 mu us₂-sa 6-kam
edge en [^dNanna ba-ĥuĝ-ĝa₂-a]

142 (Išbi-Erra 16, prov. unknown, [Ni] IX)

obv. 1 2 sila₄ [...]
eš₃-eš₃ u₄ 15-[kam]
šu₂-ĝal₂ [...]
na-gada I-[...]-na
5 [...]
rev. 1 iti gan-gan-[e₃]
mu us₂-sa
bad₃ mu [us₂-sa]-bi
seal A-bu-ni
[...]-^dSuen

Bulla.

143 (Warad-Sin 10[?], prov. unknown, [Ni] XIII 6)

obv. 1 600+60×4+30 ^{gi}ĥal sig₂
60×4+53 ^{gi}<ĥal> sig₂ ma₂ si

rev. 1 ĝiri₃ ^dSuen-na-[...]
 iti diri še gur₁₀-ku₅
 u₄ 6-kam
 mu bad₃ Uri₅^{ki} ba-du₃

Cf. the years Ur-Namma E (MVN 6, 518; a normal year) and Ibbi-Suen 6 (UET 9, 25; a normal year). Since no intercalation is known for WS 10 (but for WS 09), the identification of the year name remains uncertain.

4. Indices of proper names, words, seal inscriptions and year names

4.1. Names of deities

^d A-a	105 seal
^d Alla _x (PAP.NAGAR)	66 4 (a-ša ₃ a-gar ₃ ~)
^d Aš ₃ -gi ₅	73 2 (^{ĝi} š ₃ kiri ₆ ~-ta)
^{d.aš} Aš ₇ -gi ₄ [ša ₃ ma-da Elam?]	67 ii 12 (sa ₂ -du ₁₁ ~)
^d Dam-gi ^l -na	113 11
^d En-lil ₂	4 rev. 2 (?); 5 i 3; 91 rev. 4 (eš ₃ -eš ₃ ~-la ₂)
^d Gu-la	12 rev. 3 (e ₂ ~); 123 rev. 3 (igi ~)
^d Ĝeštin-an-na	113 20
^d Inanna	114 rev. 2 (e ₂ ~ ^d Na-na-a-a)
^d Inanna ša ₃ e ₂ -<a>	86 rev. 3
^d Inanna Zabalam ^{ki}	130 3 (e ₂ ~)
^d Mar-tu	123 rev. 4 (igi ~)
^d Na-na-a(-a)	86 9; 114 rev. 2 (e ₂ ^d Inanna ~)
^d Nanna	91 rev. 5 (eš ₃ -eš ₃ ~); 129 3 (e ₂ ~)
^d Nanna	→ sipa ^d Nanna below.
^d Ne ₃ -eri ₁₁ -gal	114 3 (e ₂ ~); 136 3 (e ₂ ~)
[^d Nin-E] ₂ -ga-ba	86 5
^d Nin-e ₂ -gal	113 rev. 2
^d Nin-ĝir ₂ -su	5 i 1
^d Nin-ḥur-saĝ	113 17
^d Nin-in-[-...]	113 15
^d Nin-lil ₂ -ama-ĝu ₁₀	67 ii 6 (ša ₃ -gal ur-ra a ₂ ~), rev. i 11'
[^d Nin]-nisig	86 3
^d Nin- ^{si} i sin ₂ -na	113 rev. 4; 129 2 (e ₂ ~-[na])
^d Nin-[-...]	113 6, 16

^d Nisaba	113 19
^d Pa ₅ -šu-gi ₄ -tum	113 rev. 5
^d Suen	113 10
^d Šara ₂	6 12 (sa ₂ -du ₁₁ ~); 140 3 (ni ₃ -gur ₁₁ ~)
^d Šul-gi	8 ii 12 (ġišbun ₂ ~)
^d Ul-[...]	113 14
^d Utu	105 seal; 123 rev. 2 (igi ~)
^d [...]	113 18
^d [...]-zi-zi	4 4

4.2. Geographical names, fields and buildings

a-ša ₃ a-gar ₃ ^d Alla _x (PAP.NAGAR)	66 4
a-ša ₃ ambar Lagaš ^{ki}	7 rev. 4
a-ša ₃ me-en-kar ₂	13 rev. 7
a-ša ₃ [ša-ša-a]-num ₂	31 rev. 2 (~-ta)
e ₂ Anzu ^{mušen} -babbar ₂	5 i 8
e ₂ gu-la	15 2; 63 8
e ₂ ^d Gu-la	12 rev. 3
e ₂ gu ₄ udu-[niga]	134 rev. 1
e ₂ gu ₄ udu-niga	114 rev. 4
e ₂ ^d Inanna ^d Na-na-a-a	114 rev. 2
e ₂ ^d Inanna Zabalam ^{ki}	130 3
e ₂ Lugal-ġa-ma-ti	51 rev. 7 (u ₄ ~ kišib ra-ra-de ₃ im-ġin-na-a)
E ₂ -mar-za ^{ki}	36 rev. 4
e ₂ ^d Nanna	129 3
e ₂ ^d Ne ₃ -eri ₁₁ -gal	114 3; 136 3
e ₂ nin	106 rev. 16 (0;0.1 kaš še ~-še ₃)
e ₂ ^d Nin- ^{si} isin ₂ -[na]	129 2
e ₂ šu šum ₂ -ma	61 rev. ii 1
gu ₂ i ₇ ^d Alla _x	67 rev. i 8'
gu ₂ [i ₇ ...]	67 rev. i 5'
guru ₇ E ₂ -gal ^{ki}	116 6
Ġir ₂ -su ^{ki}	8 rev. i 5 (Ur- ^{ġi} šgigir lu ₂ ~)

i ₃ -dub a ₂ ša ₃ e ₂ -gal	67 rev. i 13'
i ₃ -dub an-za-gar ₃ 6-ba igi-nim-ma	67 rev. i 4' ([igi-nim-ma]), 17'
i ₃ -dub bad ₃ dumu lugal	66 rev. 4'
i ₃ -dub du ₆ nu-banda ₃	66 rev. 3'
i ₃ -dub e ⁽¹⁾ -a-...]	67 rev. i 6'
i ₃ -dub e ₂ -duru ₅ A-ḫu-a	66 rev. 6'
i ₃ -dub si-gar ₃	66 rev. 5'
i ₃ -dub ša ₃ e ₂	66 rev. 7'
i ₇ igi-nim-ma	71 5 (u ₄ ~ igi du ₈ -de ₃ im-ḡin-na)
i ₇ [...] ^{ki}	8 rev. i 3 (Al-la-a nu-banda ₃ ~)
Iri-saḡ-rig ₇ ^{ki}	86 rev. 5 (ša ₃ ~)
KA.[...]	64 3
kar	89 5 (~še ₃)
ki lugal	39 3 (~še ₃)
[ki]-su ₇ -ra Kam-sal ₄ -la	41 2 (~ gub-ba)
ki-sura ₁₂ uku ₂ -nu-ti	12 rev. 4
ḡi ^š kir ₆ dAš ₃ -gi ₅	73 2 (~ta)
ḡi ^š kir ₆ gu-la	109 4
kun-zi-da [ša ₃ ?] U ₃ -dag-ga	30 6-rev. 1 (siskur ₂ ~)
Lagaš ^{ki}	→ Gu ₃ -de ₂ -a ensi ₂ Lagaš ^{ki}
ma-da Elam (?)	67 ii 12 (sa ₂ -du ₁₁ d.aš Aš ₇ -gi ₄ [ša ₃ ~])
na-kab-tum	67 i 2 (~še ₃), 9
Nibru ^{ki}	38 rev. 1 (ša ₃ ~); 54 rev. 1 ([ša ₃ ?] ~)
U ₃ -dag-ga	30 rev. 1
Unu ^{ki}	58 rev. 1 (~še ₃ ḡin-na)
Uri ₅ ^{ki}	65 rev. 1 (ša ₃ ~)
URUDU. ^d NISABA	1 7 (NI-tu-tu ensi ₂ ~)
Zabalam ^{ki}	130 3 (e ₂ dInanna ~)
[...].UŠ	64 rev. 2

4.3. Personal names

Note the following abbreviation: f. of = “father of”, m. of = “mother of”

A-...]	19 rev. 1 (kišib ~)
--------	---------------------

A-a-kal-la		43 3 (ki ~-ta); 47 4 (ki ~-ta); 48 1; 59 3 (ki ~-ta)
A-a-kal-la	ašgab	90 rev. 7, 10 (ugula)
A-a-kal-la	nu-banda ₃	7 rev. 2
A-a-zi-ĝu ₁₀	lu ₂ ^d Šara ₂ -kam	8 rev. i 7
A-bi ₂		87 7
A-bi ₂ -a		90 4
A-bi ₂ -a-ti	nu ^l -[banda ₃ gu ₄]	38 2
A-bi ₂ -la-ša	ugula	63 rev. 2
[A-bi ₂ -la]-tum	na ^l -[gada]	72 rev. i 3
A-bi ₂ -lum-ma	aga ₃ -us ₂	54 2
A-bi ₂ -ma		106 rev. 15 (ĝiri ₃ ~)
A-bi ₂ -si ₂ -im-ti	nin	45 10
A-bi ₂ -tu-ni		58 3 (ki ~-ta); 88 3 (ki ~-[ni]-ta)
A-bi ₂ -[...]	[nu]-banda ₃	15 3 (ĝiri ₃ ~)
A-bu-ni		142 seal
A-bu-ṭāb(DU ₁₀)	dub-sar	67 i 6 (kišib ~), rev. i 9' (ĝiri ₃ ~)
A-bu-ṭāb(DU ₁₀)	na-gada, sipa ^d Nanna	72 ii 11
A-bu ₃ -šu-ni		60 4 ([A-bu ₃]-~ [šu] ba-ti); 62 2 (ki ~-ta)
A-da-da	kuš ₇	51 9
A-da-lal ₃		18 3 (~ [šu ba-ti]); 60 3 (ki ~-ta); 93 rev. 6
A-da-mu		100 2 (kišib ~)
A-du-du		12 2
A-du-du		90 16, rev. 1 (ugula); 93 rev. 8
A-gu	dub-sar, dumu Lugal-e ₂ -[maḥ-e]	25 4 (kišib ~) and seal
A ² -gu-inim-ma-la ₂ - še ₃		90 17
A-gu-[...]		19 1
A-ḥi-a		112 rev. 5 (ki ~)
A-ḥi-ma		106 rev. 10
A-ḥu-ki-nu ² -um		106 rev. 20 (^{kaš} dida ~)
A-ḥu-ni		134 5 (ni ₃ ~)
A-ḥu-um	na-gada	131 4; 140 4 (-[um])

A-kal-la	u ₃ -[kul [?]]	32 rev. 2 (~ šu ba-an-ti)
A-li ₂ -li ₂ (or A-li ₂ -ni)		98 ii 10
A-li ₂ -ni-su	nu-banda ₃ [uš-bar]	75 rev. 1 (~ [šu ba-ti])
A-lu ₅ -lu ₅	dumu Inim- ^d Šara ₂ kurušda ^d Šara ₂	47 5 (kišib ~) and seal; 59 4 (kišib ~) and seal
A-mur-ilum	ugula	67 i 19 (ugula [A-mur]-), ii 4, 8
A-nu-um	dub-sar, f. of Sa ₆ - nu-um dub-sar and kuš ₇	40 seal
A-ra ₂ -[ĝu ₁₀]		100 rev. 1 (kišib ~)
A-ta-na-[aḥ]		92 5
A-wi-lum-ma		82 3 (~ šu ba-ti)
A-[...]		19 rev. 1 (kišib ~)
A ₂ -bi ₂ [?] -lum		93 rev. 7
A ₂ -kal-le		2 3, rev. 2
Ab-ba		19 rev. 5 (kišib ~)
Ab-ba	f. of Mu-mu	68 4 and seal
Ab-ba	nar	49 2 (~ šu ba-ti)
Ab-ba	šabra	3 4
Ab-ba-gi-na		90 2; 93 8
Ab-ba-kal-la		124 2 (zi ₃ ~), 4 (ki ~)
Ab-ba-sa ₆ -ga		9 4 (ki ~-ta)
Ad-da-kal-la	šabra	87 10
Al-la		98 ii 6
Al-la	f. of Ur- ^d Utu	8 ii 5, 18
Al-la-a	nu-banda ₃ i ₇ [...] ^{ki}	8 rev. i 3
Al-la-an-na		8 ii 4
Al-la-igi-du ₈		8 ii 9
Amar-si ₄		8 i 14
An-na-en-[...]		113 9
An-na-LUM		2 6
An-ne ₂ -ba-du ₇		111 5
Arad ₂		93 9
Arad ₂ - ^{d.aš} Aš ₇ -gi ₄		56 3 (ki ~-ta)

Arad ₂ -dam		12 rev. 2 (dumu ~)
Arad ₂ - ^d Gu-la		50 rev. 5 (~ šu ba-ti)
Arad ₂ -ĝu ₁₀	lu ₂ [...]	8 ii 15
Arad ₂ -hul ₃ -la	šagina	71 4
Arad ₂ -nu-ri		99 5
^d [Aš ₃]-gi ₅ [!] -ba-ni	ugula	33 3
Az		2 7
Ba-a-ga	kurušda	46 3 (k[i Ba-a]-ga-ta); 56 4 (~ i ₃ -dab ₅); 57 rev. 1 (~ [i ₃]-dab ₅)
Ba-ba	f. of Ma-at-i ₃ -li ₂	113 seal
Ba-ba-lum	na-gada	72 rev. i 11
Ba-la	engar	13 9
Ba-lu-lum		129 4
Ba-sa ₆	f. of Inim- ^d Šara ₂	90 rev. 11
Ba-saga ₁₀	sagi	8 i 13
Ba-zi	gu-za-la ₂	8 i 8
Be-di-DIĜIR [!]		107 2
Be-li ₂ -dan		17 2 (ĝiri ₃ ~); 70 rev. 2 (ki ~-še ₃)
Be-li ₂ -i ₃ -li ₂		103 5 (ki ~-ta ba-zi)
Be-li ₂ -i ₃ -li ₂	nu-banda ₃	113 rev. 9 (ki ~-ta ba-[zi])
Be-li ₂ -ṭāb(DU ₁₀)		72 i 9
Bi ₂ -bi ₂	dub-sar, f. of KA [?] .NE [?] .E [?]	35 seal
Bi ₂ -du ₁₁ -ga		19 4
Bi ₂ -zu [?]		98 ii 3
Bu-ne-ne-a-bi		138 6
Bu-uk-ra-nu-um		107 4
Bur ^{ur2} -tum	dam ^d Suen-na-ši dumu Ṭa ₃ -ab-la	132 4 (~ <šu> ba-an-ti)
Da-a-di ₃		8 ii 10
Da-da-a		138 9 (ki ~)
Da-[da-ga]	f. of Gu-du-du dub-sar	48 seal
Da-da-ni		95 rev. 3, 5 (kišib ~)

Da-da-ni	dub-sar, dumu I ₃ -li ₂ -ki-ib-ri ₂ dub-sar	16 rev. 1 (kišib ~) and seal
Da-da-[-...]		108 8
Da-di-a		91 rev. 3 (ĝiri ₃ ~)
Dam-zi-ĝu ₁₀	ma ₂ -gid ₂	89 3
Dam-[-...]		118 1
Di-ni-ba-ši	na-gada	136 4-5
Di- ^d Utu		98 ii 7
Diĝir-ra		19 3
Diĝir-su ₂ ¹ -na-<da>	sipa	117 2 (i ₃ -ba ~ šu ti-a)
Du-du		12 6; 98 ii 4 (-du?)
Du ₁₁ -ga		98 ii 2
Du ₁₁ -ga-ni-zi		87 2
E-la-ku	lu ₂ zi ₃ -[-...]	95 rev. 1
E-la-la-e		31 rev. 3 (zi-ga ki ~-ta)
E-ša-ḥu-um		110 rev. 1
E-ta-e		94 rev. 1
E ₂ -a-ki-[bi]	lu ₂ kiĝ ₂ gi ₄ -a lugal	14 rev. 5 (ĝiri ₃ ~)
E ₂ -gal-e-si	dub-sar, dumu Lu ₂ - ^d Šara ₂ sa ₁₂ -su ₁₈	41 4 (kišib) and seal
E ₂ -[ki]-bi		27 4 (kišib ~)
E ₂ -lu ₂		98 i 3
En-e ₂		98 rev. i 2
En-kaš ₄	dub-sar, dumu Ur- ^d Ištaran	12 rev. 5 (kišib Kaš ₄) and seal
En-mi ₂ -us ₂ -sa		87 11
En-nam- ^d Suen	lu ₂ kiĝ ₂ gi ₄ -a [lugal]	14 rev. 4 (ĝiri ₃ ~)
En-u ₂		98 i 11
En-um-i ₃ -li ₂		106 rev. 8
En-x(ḪI- <i>gunû</i>)-gu-na		98 ii 11
Engar-zi	engar	13 rev. 2
Er ₃ -ra-dan	dumu Zi ₂ -[-...]	60 rev. 2 (kišib ~) and seal
Eš ₁₈ -dar-il ₃ -šu		106 rev. 17 (še mur-gu ₄ ša ₃ -gal gu ₄ ~)
<Eš ₁₈ >-dar-ma-ad		107 5

Ga-ti-ti	ma ₂ -gid ₂	89 rev. 1
Geme ₂ -e ₂ -kaš ₄		90 8, 14
Geme ₂ - ^d Li ₉ -si ₄		8 i 19
Gi-nun-ba		2 rev. 3
Gu-du-du	dub-sar, dumu Da-[da-ga]	48 rev. 2 (kišib) and seal
Gu-gal-lum	ra ₂ -gaba	67 i 3 (kišib ~)
Gu ₃ -de ₂ -a	dub-sar, f. of Puzur ₄ - ^d Suen	28 seal
Gu ₃ -de ₂ -a	ensi ₂ Lagaš ^{ki}	5 i 4
Gur ₄ -za-an		19 12
Ĝir ₂ -an-ne ₂	ra ₂ -gaba	62 3 (~ šu ba-ti)
Ĝiri ₃ -ni-i ₃ -sa ₆		90 5
Ḫa-da-ni-iš	f. of [...] maš ₂ -šu- gid ₂ -gid ₂	137 seal
Ḫa [?] -LUM (→ [Pi ₅ -ša]- ḫa-lum ?)		19 rev. 3
Ḫa-mu-ur ₂ -ra-pi ₂		104 2
Ḫa-ni-mu		19 rev. 8
Ḫa-ni-saga ₁₀		93 4
Ḫa-zi-rum		117 5 (ki ~)
Ḫal-li ₂	dub-sar, ugula, dumu [...]	70 4, 8 and seal
Ḫal-lum-ur		83 rev. 3-4
Ḫe-su ₂ - [!] u ₂ -um		104 5
ḪI-gunû(?)		98 i 7
Ḫu-la-ka	f. of ^d Utu-še-me-e ra ₂ -gaba	116 seal
Ḫu-ud-da [?]		135 4 (ki ~)
Ḫu-wa-wa		90 7, 11 (ugula), 12
Ḫur-saĝ [?] -[...]		113 rev. 8 (ĝiri ₃ ~)
I-bi-an-na		138 2
I-di ₃ -ki-ib-ri		103 4 (ĝiri ₃ ~)
[I-di ₃ - ^d ...]	f. of Nu-ur ₂ - ^d Iškur dub-sar, maškim	52 seal
I-din- ^d Suen		128 2 (~ i ₃ -dab ₅)

I-ku-pi ₄ -ša		114 rev. 5 (kišib ~)
I-ku-un-pi ₄ -ša		134 rev. 3 (kišib ~)
[I]-na-ši ₂ -ir	[na-gada]	72 rev. i 7
I-ri ₂ -bu-ni-iš		106 rev. 9
I-šim-E ₂ -a		107 6
I ⁷ -ti-ti	dumu NI-tu-tu ensi ₂ URUDU. ^d NISABA-ra	1 5
I-[...]-na	na-gada	142 4
I ₃ -li ₂ -be-li ₂		107 8
I ₃ -li ₂ -bi-la-ni	ugula	67 ii 14
I ₃ -li ₂ -bi ₂	i ₃ -du ₈	8 i 12
I ₃ -li ₂ -i-din-na		108 3
I ₃ -li ₂ -ki-ib-ri ₂	dub-sar, f. of Da-da- ni dub-sar	16 seal
I ₃ -li ₂ -ma		138 5
I ₃ -li ₂ -SUKKAL		104 4
I ₇ -pa-e ₃		91 3 (ĝiri ₃ ~)
Ib-ni- ^d Mar-tu		123 3 (ki ~)
Il ₃ -šu-ka ₃ -ši-id ¹		106 rev. 19 (ĝiri ₃ ~)
Illum-a-su ₂	dub-sar	67 ii 5 (kišib ~)
Illum-ba-ni		31 4 (ki ~-ta)
Illum-ba-ni	tug ₂ ¹ -du ₈	87 5
Illum-i-di ₃ -in		72 i 13
Illum-i-din		108 5
Illum-ra-bi ₂		24 rev. 1 (ki ~)
Illum-ra-bi ₂	santana	32 rev. 4 (ĝiri ₃)
IM-a-ni		90 3, 6 (ugula)
Im-nu-me-te-ti		8 ii 7
Inim-ma-ni-zi		91 7 (ĝiri ₃ ~)
Inim- ^d Šara ₂	dumu Ba-sa ₆	90 rev. 11
Inim- ^d Šara ₂	f. of Lu ₂ - ^d Nanna	8 rev. ii 6
Inim- ^d Šara ₂	kurušda ^d Šara ₂ , f. of A-lu ₅ -lu ₅	47 seal; 59 seal
Inim- ^d Šara ₂	kurušda ^d Šara ₂ , f. of Ur- ^d Ma-mi	43 seal

Ip-qu ₂ -ša	arad ₂ ^d Šara ₂ -kam	81 seal
Ip-qu ₂ -ša	PA.[AL [?]]	67 ii 18 (kišib ~)
Ir-du-um-a[l-si-i]n	sipa ur-gi ₇ -ra	63 rev. 1
Iš-ru-pa-an-ni	na-gada	119 4
Ka-ka	gala	98 rev. i 8
KA [?] .NE [?] .E [?]	dumu Bi ₂ -bi ₂ dub-sar	35 seal
Ka-tar		36 4
Ka ₃ -li-iš-ṭāb(DU ₁₀)-at! [?]		106 rev. 14 (ḡiri ₃ ~)
Ka ₅ -a-ḡu ₁₀	na-gada, sipa ^d Nanna	72 ii 15
KAL-[...]		118 6
Kaš ₄		→ En-Kaš ₄ above
Ku-[...]		108 6
Kur-bi-[la-ak]	dub-sar, dumu [...]	11 seal
[La-qi ₃]-pu-um	kuš ₇	51 7
E [!] -eḡ [!] -di-[iṣ-DIĠIR]	f. of Pu-ut-ta-tum	136 seal
Lu ₂ -ad		2 rev. 4
Lu ₂ -bad ₃		90 9
Lu ₂ -diḡir-ra		106 rev. 10
Lu ₂ -diḡir-ra	ugula	90 15
Lu ₂ -du ₃ -a x		8 rev. ii 7
Lu ₂ -du ₁₀ -ga		89 3 (~ i ₃ -dab ₅); 93 6
Lu ₂ -e ₂ -ta [?]		98 i 1
Lu ₂ - ^d En-lil ₂ -la ₂		29 rev. 14 (ni ₃ -ka ₉ de ₆ -a ~); 36 3
Lu ₂ - ^d Ḥa-ia ₃	ugula	7 rev. 1
Lu ₂ - ^d Ig-gal-la		106 rev. 13 (ḡiri ₃ ~)
Lu ₂ -igi-ma		98 i 9
Lu ₂ - ^d Inanna		36 5
Lu ₂ -iri-bar-ra		89 rev. 2 (ki ~-ta)
Lu ₂ -kal-la		91 10 (kišib ~)
Lu ₂ - ^d Nanna	dumu Inim- ^d Šara ₂	8 rev. ii 6
Lu ₂ -ni ₃ -[...]		2 8

Lu ₂ -ni ₃ -kal-la		8 i 9
Lu ₂ -[pa ₃ [?]]		2 1
Lu ₂ -saga ₁₀	lu ₂ Lu ₂ - ^d URU [?] -tur-maḥ	8 rev. ii 10
Lu ₂ -su-...]		118 2
Lu ₂ - ^d Šara ₂		67 i 12 (kišib ~)
Lu ₂ - ^d Šara ₂	dumu Ur-si ₄ -si ₄	8 i 11
Lu ₂ - ^d Šara ₂	gudu ₄	19 11
Lu ₂ - ^d Šara ₂	sa ₁₂ -su ₁₈ , f. of E ₂ -gal-e-si dub-sar	41 seal
Lu ₂ - ^d Šara ₂	sagi	87 6
Lu ₂ - ^d Šul-gi-ra		67 ii 7 (kišib ~)
Lu ₂ -ti-...]	sukkal	103 seal
Lu ₂ -u ₄ [?] -e ₃		8 rev. ii 2
Lu ₂ -u ₁₈		19 9
Lu ₂ -Unu ^{ki}		118 4
Lu ₂ - ^d URU [?] -tur-maḥ		8 rev. ii 10 (Lu ₂ -saga ₁₀ lu ₂ ~)
Lu ₂ -ušar _x (LAL ₂ TUG ₂)		90 rev. 12
Lu ₂ - ^d Utu		72 i 3
Lu ₂ - ^d Utu	engar	13 3
Lu ₂ -...]		118 3, 5, 7, rev. 2
Lugal-a-ma-ru		72 i 5
Lugal-amar-ku ₃		91 6 (ĝiri ₃ ~)
Lugal-an-na-tum ₂		8 i 7
Lugal-e ₂ -maḥ		8 rev. i 10 (kišib ~)
Lugal-e ₂ -[maḥ-e]	f. of A-gu dub-sar	25 seal
Lugal-engar-du ₁₀		93 rev. 2
Lu[gal [?]]-gan ₂		98 i 4
Lugal-ḥa-ma-ti		51 rev. 7
Lugal-[im-ru]-a		72 rev. ii 4' (ĝiri ₃ ~)
Lugal-iti-da	dumu Ur- ^d Alla	3 2
Lugal-ku ₃ -(zu?)		109 rev. 1
Lugal-ku ₃ -ga-ni		87 9
Lugal-me-lam ₂		8 ii 14 (ĝiri ₃ ~)

Lugal-ni ₃	sagi	98 ii 9
Lugal-ni ₃ -lagar-e		12 4; 19 rev. 10
Lugal-pa-e ₃		8 i 18, ii 16
Lugal-sa ₆ -ga	f. of Lugal-[si-de ₃ -e] dub-sar	10 seal
Lugal-[si-de ₃ -e]	dub-sar, dumu Lugal-sa ₆ -ga	10 seal
Lugal-si-ĝar-e		32 rev. 1 (mu ~-še ₃)
Lugal-sukkal-n[i]		98 ii 8
Lugal-ša ₃		98 i 12
Lugal-ušar ₃ (LAL ₂ , LAGAB)		91 rev. 1 (kišib ~)
Lugal- ^d [...]	nu-banda ₃	97 rev. 5
Ma-an-gig		89 8 (ki ~-ta)
Ma-an-nu-ša-ni'-in'- ša		138 4
Ma-at-i ₃ -li ₂	dumu Ba-ba	113 seal
Ma-az-ma-da-nu-um		103 3
Ma-ma-iš-ti-kal ₂		75 4 (ki ~-ta)
[Ma-za]-ti-a	sukkal, lu ₂ kiĝ ₂ gi ₄ -a lugal	51 2-3
Ma ₂ -gur ₈ -re		87 rev. 1
Maš-maš	A.DU.DU	87 1
Mes-e ₂		2 2
Mu-mu	dumu Ab-ba	68 4 ([šu ba-ti]) and seal
Na-ba-sa ₆	za-dim ₂	8 ii 3
Na-lu ₅		9 5 (~ i ₃ -dab ₅)
Na-na	f. of Ur-mes	8 i 6
Na-silim		124 3 (kišib ~)
Nam-ḥa-ni		37 rev. 3
^d Nanna-ar-mu-gi ₄		90 rev. 9
^d Nanna-sa ₂ -bi ₂		8 i 2
^d Nanše-ba-ni		72 i 7
Ne-ri-iš [?] -a-ḥu-um	na-gada, sipa ^d Nanna	72 ii 9

Ni-da-mu		8 i 10
NI-tu-tu	ensi ₂ URUDU. dNISABA, f. of I ² -ti-ti	1 6
Ni ₃ -dSuen		91 rev. 8
Niĝir-ĝe ₂ -du ₇	engar	13 6
Nu-ur ₂ -dIškur		36 2; 53 3 (~ šu ba-ti)
Nu-ur ₂ -dIškur	dub-sar, dumu [I-di ₃ -d...], maškim	52 3 and seal
Nu-ur ₂ -E ₂ -a		106 rev. 7 (še mur-gu ₄ ~)
Nu-ur ₂ -Eš ₁₈ -dar	(lugal)	103 seal
Nu-ur ₂ -i ₃ -li ₂ -(šu)		104 6
Nu-ur ₂ -dIštaran		117 4
Nu-ur ₂ -Kab ¹ -ta ¹		123 4 (~ šu ba-ti)
Numun ² -ĝiš		98 i 10
Pa-a-la-a-a		137 4 (ki ~)
[Pi ₅ -ša]-ĝa-lum (?)		19 rev. 3
Pu-ĝi-gi ₄		108 2
Pu-ut-ta-tum	dumu E ¹ -eĝ ¹ -di-[iš-DIGIR]	136 seal
Pu ₂ ¹ -ta		98 i 8
Puzur ₄ -Eš ₁₈ -dar		8 ii 6
Puzur ₄ -Ma-ma	lu ₂ en-nu-ĝa ₂	72 i 11
Puzur ₄ -[me-a]	šabra	42 2 (ki ~-ta)
Puzur ₄ -dSuen	dumu Gu ₃ -de ₂ -a dub-sar	28 rev. 1 (ki ~) and seal
Puzur ₄ -dUtu		109 2
Qu ₂ -ra-ad-i ₃ -li ₂		42 3 (~ šu ba-ti)
Ri-im-dIškur		106 rev. 12 (ĝiri ₃ ~)
Ri-im-ia		139 6 (ki ~)
Sa-la-...]		133 9
Sa ₆ -nu-um	dub-sar, kuš ₇ , dumu A-nu-um dub-sar	40 4 (šu ba-ti) and seal
Saĝ-lu ₂		2 rev. 1
Saĝ-...]		98 ii 5
Si-ni		98 i 6

Sig ₂ -gid ₂ (or Zulumḫi ₂)		8 rev. i 6
Su-pa-a-lum		115 2
^d Suen-an-dul ₃		107 3
^d Suen-e-ri-ba-am		132 2 (ki ~-ta)
^d Suen-illat-su	dub-sar	44 5 (ki ~) and seal
^d Suen-ka ₃ -ši-id	maš ₂ -šu-gid ₂ -gid ₂ , dumu Ḫa-da-ni-iš	137 seal
^d Suen-na-ši	dumu Ṭa ₃ -ab-la, dam Bur ^{ur2} -tum	132 3 (~ <šu> ba-an-ti) and seal
^d Suen-na-...]		143 3 (ḡiri ₃ ~)
^d Suen-re-me-ni		107 1
Ši ^l -li ₂ -ia		107 7
Šu ₂ -[ḫu]-tum		67 ii 13 (kišib ~)
Ša-ar-i ₃ -li ₂	nu-banda ₃ gu ₄	72 i 15
Ša-at-...]		118 8
Ša-at-Eš ₁₈ -dar	dumu lugal, dam ^d Šara ₂ -kam [dub-sar]	58 rev. 2 (kišib ~) and seal; 88 seal
Ša-ku-šu-ba-at		86 rev. 1 (ḡiri ₃ ~)
Ša-lim-a-ḫu-um	na-gada, sipa ^d Nanna	72 ii 7
Ša-ma-a-a		107 rev. 1
Ša ₃ -da-nu-šar		93 rev. 5
Ša ₃ -ku ₃ -ge		19 rev. 7
Šar-ru-um-i ₃ -li ₂		37 4
^d Šara ₂ -a-ḡu ₁₀		90 rev. 2, 4 (ugula)
^d Šara ₂ -kam		8 ii 8, rev. i 7 (A-a-zi-ḡu ₁₀ lu ₂ ~); 91 4 (kišib ~), 8 (kišib ~)
^d Šara ₂ -kam	[dub-sar], dam Ša-at-Eš ₁₈ -dar dumu lugal	58 seal; 88 seal
^d Šara ₂ -mu-tum ₂	engar	13 rev. 5
^d Šara ₂ -ur-saḡ		8 rev. ii 9
^d Šara ₂ -zi-...]		8 rev. ii 3
Še-...]		108 1 (dam ~)

Še-le-bu-um	dub-sar	20 rev. 1 (ġiri ₃ ~)
Šeš-a-ni	ugula	90 rev. 6
Šeš-kal-la		19 10
Šeš-kal-la	DI.AB(?)	8 rev. ii 5
Šeš-kal-la	dumu Ur- ^d Šul-pa-e ₃	93 rev. 3
Šeš-kal-la	ugula	7 rev. 3
Šeš-pa ₃ -da		19 7
Šeš-zi-[...]		118 rev. 1
Šu- ^d Iškur		93 5
Šu-al-la		108 9
Šu-be-li-li		121 3 (šu ti-a ki <Šu>~)
Šu-be-li ₂ -li ₂		130 4
Šu- ^d Dumu-zi		126 3 (~ i ₃ -dab ₅)
Šu-Er ₃ -ra		106 rev. 3 (ġiri ₃ ~)
Šu-Eš ₁₈ -dar	aġrig	46 4 (~ šu ba-ti)
Šu-i ₃ -li ₂		68 3 (ki ~-ta)
Šu-Kab-ta ₂		38 4 (mu-DU ~); 124 5 (mu ~)
Šu-ku ₈ -ub		37 rev. 7
Šu-Ma-ma		73 4 (~ šu ba-ti)
Šu-Ma-me-tum		72 ii 2
Šu- ^d Ma-mi-tum		48 4 (lu ₂ ~ šu ba-ti)
Šu- ^d Nin-šubur	engar	97 3
Šu- ^d Nisaba		38 5 (šu ba-an-ti)
Šu- ^d Šul-gi	ugula	67 i 7, rev. i 10'
[Šu-t]i-ru-[um]	[na-gada]	72 rev. i 5
^d Šul-gi-dan	lu ₂ mun'	8 rev. i 2
^d Šul-gi-dan-ga-ta	lu ₂ kiġ ₂ gi ₄ -a lugal	51 rev. 6
^d Šul-gi-i ₃ -li ₂	ugula	67 i 4
^d Šul-gi-li-[teš ₂]		103 2 (ġiri ₃ ~)
^d Šul-gi-še-el-ḥa	nu-banda ₃	67 i 18 ([kišib ^d Šul-gi] ~), ii 3 (~ šu ba-ti)
^d Šul-gi-wa-qar		52 rev. 1 (ki ~-ta ba-zi); 53 rev. 1 (ki ~-ta ba-zi); 82 rev. 1 (ki ~-ta ba-zi)
Ta-di-il-li ₂		108 10
Ta-ku-ma-tum		116 3

Ti-ti	šabra	42 rev. 2
Tir-ku ₃		2 4
Tu-ra-am-i ₃ -li ₂	ugula dam-gar ₃	57 3
Tun ₃ -kaš ₄		19 8
Ṭa ₃ -ab-la	f. of ^d Suen-na-ši dam Bur ^{ur2} -tum	132 seal
U-bar- ^d Inanna		113 8
U-bar-ni-a		108 4
U ₂ -zi-li-im		106 rev. 11 (ĝiri ₃ ~)
U ₃ -ma-ni	dam-gar ₃	8 ii 1
U ₄ -za-lil ₂ ?		8 rev. i 8
UD.KI-?		138 3
Um-mi- ^d Utu		133 8
Unken?-gal		98 i 13
Ur- ^d Alla	f. of Lugal-iti-da	3 3
Ur-am ₃ -ma	i ₃ -du ₈	87 4
Ur-an-ne ₂		34 3 (~-ke ₄ šu ba-an-ti)
Ur- ^d Ba-ba ₆		8 i 4
Ur- ^d Ba-ba ₆	kuš ₇	51 5
Ur- ^d Da-mu		36 rev. 3 (ki ~-ta)
Ur-dub-la ₂		90 rev. 8 (dumu ~)
Ur- ^d Dumu-zi		18 2 (ki ~-ta)
Ur- ^d Dumu-zi	dub-sar mun gazi	61 rev. ii 2
Ur-E ₂ -nun-na	nu-banda ₃ gu ₄	41 3
Ur-e ₃		8 rev. ii 1
Ur-e ₁₁ -e		30 rev. 2 (kišib ~)
Ur- ^d EN.[...]		8 ii 11 (ĝiri ₃ ~)
Ur- ^{ĝi} šgigir		8 i 5; 79 1; 93 rev. 1
Ur- ^{ĝi} šgigir	dam-gar ₃	8 i 16
Ur- ^{ĝi} šgigir	lu ₂ Ĝir ₂ -su ^{ki}	8 rev. i 5
Ur- ^{ĝi} šgigir	maš ₂ -e-pa ₃ -da	87 8
Ur-gu-la	muḥaldim	72 i 17
Ur-gu ₂ -de ₃ -na		9 i 17
Ur-gu ₂ -de ₃ -na	muḥaldim	90 13

Ur-ĝi ₆ -par ₄		8 rev. i 4; 91 9 (kišib ~)
Ur- ^d Ĥendur-saĝ	nu-banda ₃ uš-bar	26 3 (inim ~)
Ur- ^d Ĥendur-saĝ	ugula	20 2; [21 2]; [22 2]; 76 2
Ur- ^d Iškur	na-gada, sipa ^d Nanna	72 ii 5
Ur- ^d Ištaran	f. of En-kaš ₄ dub-sar	12 seal
Ur- ^d Ma-mi	dumu Inim- ^d Šara ₂ kurušda ^d Šara ₂	43 rev. 1 (kišib) and seal
Ur-me-me		85 2 (ki ~-ta ba-zi)
Ur-mes		19 5; 65 2 (ki ~-ta); 90 10; 98 rev. i 1
Ur-mes	dumu Na-na	8 i 6
Ur- ^d Nanna		93 rev. 4
Ur- ^d Nanše		37 8
Ur-niĝar ^{ĝar}		16 3 (~ šu ba-ti); 93 7
Ur-niĝar ^{ĝar}	<engar>	97 5
Ur-niĝar ^{ĝar}	gudu ₄	19 rev. 9
Ur- ^d Nin-du-lum?		98 i 2
[U]r ² - ^d Nin-piriĝ		98 rev. i 3
Ur- ^d Nin-su		90 1
Ur- ^d Nun-gal	ma ₂ -gid ₂	89 4
Ur-sa ₆ -ga-ĝu ₁₀		96 2 (ki ~-ta)
Ur-si-ĝar		90 rev. 13, 15 (ugula)
Ur- ^d Si ₄ -da	saĝ i ₃ -bi ₂ -za, ma ₂ -gid ₂	89 1
Ur-si ₄ -si ₄	f. of Lu ₂ - ^d Šara ₂	8 i 11
Ur- ^d Sud ₃		2 5
Ur- ^d Suen		8 i 15; 19 6; 34 2 (ki ~-ta)
Ur- ^d Suen	muš-laḥ ₅	19 13-14
Ur- ^d Ša-u ₁₈ -ša		87 3
Ur- ^d Šara ₂		19 2, rev. 6; 27 3 (ki ~-ta)
Ur- ^d Šu-bu-la		65 3 (~ šu ba-ti) and seal; 86 rev. 6 (ki ~-ta ba-zi)
Ur- ^d Šul-gi-ra	sagi	39 4 (ĝiri ₃)
Ur- ^d Šul-pa-e ₃		8 ii 2; 67 i 15 ([kišib] ~); 93 10; 99 rev. 2 (kišib ~-ka-bi zi-[re-dam?])

Ur- ^d Šul-pa-e ₃	dub-sar kaš dug [...], ugula	67 rev. i 3'
Ur- ^d Šul-pa-e ₃	f. of Šeš-kal-la	93 rev. 3
Ur- ^d Šul-pa-e ₃	tug ₂ -du ₈ , dumu Za- za-tum geme ₂ -kar- kid ₃ ^{kid}	26 1
Ur-Tum-[ma-al]		78 rev. 2 (ki ~-[ta])
Ur- ^d Utu	dumu Al-la	8 ii 5, 18
Ur-za-...]		31 5 (~ [šu ba-ti])
Ur-...]		19 rev. 11; 108 11
Ur- ^d [...]		83 rev. 4
Ur ₂ -maḥ		91 rev. 2 (kišib ~)
^d Utu-ḥa-zi-ir		104 1
^d Utu-uru ₄ [!]	[...] ^d Suen	127 3
^d Utu-sa ₆ -ga	sipa ^d Nanna	72 ii 13
^d Utu-še-me-e	ra ₂ -gaba, dumu Ḫu- la-ka	116 5 (šu ti-a ~), rev. 1 (kišib ~) and seal
Wa-qar-tum		83 rev. 3
[Wa]-qar-tum	dumu-munus lugal	65 seal
Za-ga-ti		111 3
Za-la-a-a	na-gada	139 5
Za-za-tum	geme ₂ -kar-kid ₃ ^{kid} , m. of Ur- ^d Šul-pa-e ₃ tug ₂ -du ₈	26 2
Za-...]		111 1
Zi-bi- ^d Iškur		128 4 (ki ~-ta)
Zi ₂ -...]	f. of Er ₃ -ra-dan	60 seal
Zu-zu-a	ugula, ugula muḥaldim	67 ii 16
[...]		16 2 (ki ~-ta); 19 rev. 4 (kišib ~); 50 rev. 4 (ki ~); 108 7, 12
[...]	dumu ensi ₂ [...]	8 ii 19-rev. i 1 (ḡiri ₃)
[...]	dumu lugal	71 rev. 3
[...]	f. of Ḫal-li ₂ (dub-sar and ugula)	70 seal
[...]	f. of Kur-bi-[la-ak] dub-sar	11 seal

[...]	lu ₂ kiĝ ₂ gi ₄ -a lugal	51 rev. 2-3
[...]	mu ₆ -sub ₃	19 15
[...]	ra-gaba	85 seal
[...]	šitim ensi ₂ -gal	94 2
[...]-a-ĝu ₁₀		89 9 (~ i ₃ -dab ₅)
[...]-a-[...]		96 3 (~ šu ba-ti)
[...].AN	sukkal sig ₇ -a, ma ₂ -gid ₂ (?)	89 6
[...]- ^d Ba-ba ₆		89 7 (~ i ₃ -dab ₅)
[...]-ge-[...]		99 3 (~ šu ba-ti)
[...]-ḥa-lum		19 rev. 3 (kišib ~)
[...]-il-du		70 3
[...]-kal-la		99 6
[...]-lu		4 2
[...]-lu-lu	f. of [...]-zi-a-na [...]	77 seal
[...].NI		19 16
[...]- ^d N[in-...]		98 rev. i 5
[...]-sa ₆ -ga		66 7 (ki ~-ta)
[...]-si		19 rev. 2
[...]-ša		112 1
[...]-ur-[...]		99 2 (ki ~-ta)
[...]-zi-a-na [...]	[dumu ...]-lu-lu	77 seal
^d [...]-zi-zi		4 4
x-la		36 6

4.4. Words

A.DU.DU	87 1 (Maš-maš ~)
a-ša ₃	70 2; 133 1, 2
a-wi-lum	138 1 (ša a-wi-lim)
a ₂ a-ša ₃ -ta e ₁₁ -da	13 rev. 6
a ₂ ašgab	74 7 (~ kuš si-ga)
a ₂ lu ₂ ḥuĝ-ĝa ₂	36 rev. 1; 74 14 ([a ₂ [?]] lu ₂ ḥuĝ-ĝa ₂ -a)
a ₂ lu ₂ ḥuĝ-ĝa ₂ al ak	50 6; 77 7 ([a ₂ lu ₂ ḥuĝ]-); 84 6
a ₂ ^d Nin-lil ₂ -ama-ĝu ₁₀	67 ii 6 (ša ₃ -gal ur-ra ~), rev. i 11'

uruda _a ₂ -sur ^{zabar}	29 1
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ad ₃ udu	33 1
ad ₆ udu u ₂	28 1
ad ₆ uz-ga	24 1
aĝ ₂	123 rev. 1 (i ₃ -aĝ ₂ -e)
aga ₃ -us ₂	14 rev. 2; 91 6 (šu-a-gi-na kaš ~)
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aĝrig	→ Šu-Eš ₁₈ -dar
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ar-za-na ni ₃ -ar ₃ -ra saga ₁₀	80 2'
ašgab	74 7 (a ₂ ~ kuš si-ga), 13
ašgab	→ A-a-kal-la
ba	1 4
ba-ra-	74 11 (tug ₂ du ₈ -a ~-zu)
bala	60 2 (mu ~-a-še ₃)
bar-si babbar	1 2
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bibad	106 rev. 5 (ša ₃ -gal ~)
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dug ^{dal} ĝeštin	61 rev. i 6
dam-gar ₃	→ Tu-ra-am-i ₃ -li ₂ , U ₃ -ma-ni, Ur- ^{ĝi} šgigir ugula dam-gar ₃
dam še-[...]	108 1
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^{kaš} dida gub	91 rev. 4, 5
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dub-sar	24 2 (~-e-ne [ib ₂]-gu ₇)
dub-sar	→ A-bu-ṭāb(DU ₁₀), A-gu, A-nu-um, Bi ₂ -bi ₂ , Da-da-ni, E ₂ -gal-e-si, En-kaš ₄ , Gu-du-du, Gu ₃ -de ₂ -a, Ḫal-li ₂ , I ₃ -li ₂ -ki-ib-ri ₂ , Ilum-a-su ₂ , Kur-bi-[la-ak], Lugal-[si-de ₃ -e], Nu-ur ₂ - ^d Iškur, Sa ₆ -nu-um kuš ₇ , ^d Suen-illat-su, ^d Šara ₂ -kam, Še-le-bu-um
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dub-sar kaš dug [...]	→ Ur- ^d Šul-pa-e ₃
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dumu Arad ₂ -dam	12 rev. 2
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^{ḡiš} dupsik sig ₂ -la ₂	18 1
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dur ₃ ḡiš	97 6
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uruda _{e2} -dim ḡir ₂	29 11
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e ₂ (-a) ḡar	15 2
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eĝir si-il-la ₂	131 rev. 1; 137 rev. 1 (<il>); 139 rev. 1 ([eĝir si-il]-)
en-na	70 5 (še ba ~ ĥu-mu-da)
engar	→ Ba-la, Engar-zi, Lu ₂ - ^d Utu, Niĝir-ĥe ₂ -du ₇ , ^d Šara ₂ -mu-tum ₂ , Šu- ^d Nin-šubur, Ur-niĝar ^{gar}
ensi ₂	8 ii 17 (sa ₂ -du ₁₁ ~), rev. ii 12 (zi-ga ~-ka); 83 rev. 2 (apin-la ₂ ~-[ka])
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ensi ₂ URUDU. ^d NISABA	→ NI-tu-tu
ensi ₂ [...]	8 rev. i 1 ([...] dumu ~)
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ĝišgu-za sir ₃ -da	125 2 (kuš ~ ba-a-ĝar)
gu ₂ -gal	61 i 12
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^{gi} gur-dub 0;0.3	45 1, 6
^{gi} gur x-dul	101 1
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h _u -ri ₂ -a-num ₂	61 ii 8
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iri ^{ki}	95 2 (u ₄ erin ₂ ~ [... ĝin-na])
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kurušda ^a Šara ₂	→ Inim- ^d Šara ₂
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kuš gu ₄ u ₂ -ḥab ₂	74 1; 125 1
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lu ₂ kiġ ₂ gi ₄ -a lugal	→ E ₂ -a-ki-[bi], En-nam- ^d Suen, [Ma-za]-ti-a sukkal, ^d Šul-gi-dan-ga-ta, [PN]
lu ₂ Lu ₂ - ^d URU ² -tur-maḥ	→ Lu ₂ -saga ₁₀
lu ₂ mun [?]	→ ^d Šul-gi-dan
lu ₂ sa-gaz dab ₅ -ba	14 rev. 3
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maš-da-ri-a lugal	45 5; 56 2 (~-la ₂)
maš ₂ (interest)	31 2; 123 7
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na-gada	119 3
na-gada	→ [A-bi ₂ -la]-tum, A-bu-ṭāb(DU ₁₀), A-ḥu-um, Ba-ba-lum, Di-ni-ba- ši, [I]-na-ši ₂ -ir, I-[...]-na, Iṣ-ru-pa-an-ni, Ka ₅ -a-ḡu ₁₀ , Ne-ri-iš [?] -a-ḥu- um, Ša-lim-a-ḥu-um, [Šu-t]i-ru-[um], Ur- ^d Iškur, Za-la-a-a
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ni ₃ -ka ₉ de ₆ -a	29 rev. 14
ni ₃ -sa ₁₀ ^{šaḥ} ze ₂ -da	86 rev. 4
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ninda	23 2 (zi-ga kaš ~); 37 1, 5, ...; 51 1, 4, ...; 64 1 (~-še ₃); 67 ii 15; 86 4; 93 2
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nu-banda ₃ gu ₄	→ A-bi ₂ -a-ti, Ša-ar-i ₃ -li ₂ , Ur-E ₂ -nun-na
nu-banda ₃ i ₇ [...] ^{ki}	→ Al-la-a
nu-banda ₃ uš-bar	→ A-li ₂ -ni-su, Ur- ^d Ḥendur-saḡ
nu- ^{ḡi} š [?] kiri ₆	90 rev. 3 (~-me-eš ₂), 5, 14
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sagi	→ Ba-saga ₁₀ , Lu ₂ - ^d Šara ₂ , Lugal-ni ₃ , Ur- ^d Šul-gi-ra
saĝ i ₃ -bi ₂ -za	→ Ur- ^d Si ₄ -da, ma ₂ -gid ₂
santana	→ Ilum-ra-bi ₂
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sipa	→ Diĝir-su ₂ ¹ -na-<da>
sipa ^d Nanna	→ A-bu-ṭāb(DU ₁₀), Ka ₅ -a-ĝu ₁₀ , Ne-ri-iš [?] -a-ḫu-um, Ša-lim-a-ḫu-um, Ur- ^d Iškur, ^d Utu-sa ₆ -ga
sipa ur-gi ₇ -ra	→ Ir-du-um-a[l-si-i]n
siskur ₂ kun-zi-da [ša ₃ [?]] U ₃ -dag-ga	30 6-rev. 1
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šaḥ ₂ ze ₂ -da	→ ^{šaḥ²} ze ₂ -da below
še	4 1; 7 1, 2; 16 1; 19 rev. 12; 31 1; 32 1; 36 1; 40 2; 42 1; 50 3, 5, rev. 1; 62 1; 66 1; 67 i 1, rev. ii 1; 68 1; 70 1; [84 1]; 86 rev. 4; 87 1; 95 1; 96 1; 106 rev. 4, 7; 116 1, 6; 123 1; 141 1
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šuku ^l	63 rev. 1
šum ₂	1 rev. 2; 79 3
šuš ₃	→ kuš ₇ above
tab	132 rev. 3 ([tab-be ₂ -dam])
tu ₇	14 rev. 1; 28 4; 39 1
tug ₂	26 1
tug ₂ bala [?]	94 1, 3 (~ lugal ni ₃ -dara ₂ -ka)
tug ₂ ^l -du ₈	→ Ilum-ba-ni, Ur- ^d šul-pa-e ₃
tug ₂ du ₈ -a	74 11 (~ ba-ra-zu), 12 (a ₂ ~), 13
tug ₂ ša ₃ -ga-du ₃	94 5
tukum-bi	132 8
u ₂ -ḫab ₂	74 9
u ₂ -ḫul-tag	61 ii 15
u ₃ -[kul [?]]	→ A-kal-la
u ₃ -na-a-du ₁₁	48 2
u ₄ - (= u ₃ -)	70 6 (kab ₂ u ₄ -na-ab-du ₁₁)
u ₄ e ₂ Lugal-ḫa-ma-ti kišib ra-ra-de ₃ im-ĝin-na-a	51 rev. 7
u ₄ erin ₂ iri ^{ki} [... ĝin-na]	95 2
u ₄ i ₇ igi-nim-ma igi du ₈ -de ₃ im-ĝin-na	71 5
u ₄ kaskal ^{anše} kunga ₂ [zi- gu ₅ -um-še ₃] im-e-re-ša-a	51 10
u ₄ lu ₂ sa-gaz dab ₅ -ba-de ₃ im-e-re-ša-a	14 rev. 3

[u ₄ ... im]-ĝin-na-a	51 rev. 4
[u ₄ ...] dumu lugal [... im]- ĝin-a	71 rev. 3
u ₈	44 1; 72 i 6, ii 8; 137 1; 139 1
ud ₅	128 1; 135 3
udu	9 1; 30 5; 44 2; 56 1; 72 i 1; 103 3
udu a-lum	113 rev. 2
udu <<ša ₃ >> bar-ĝal ₂	126 1
udu kiĝ ₂ gi ₄ -a	103 1
[udu nam]-u ₂ -du-e dab ₅ -ba	72 rev. ii 3'
udu niga	86 1
udu nita ₂	72 i 2; 114 1, 4; 129 1; 134 3; 139 2
ug ₇ , uš ₂	44 4; 128 3
ugula	→ A-a-kal-la, A-bi ₂ -la-ša, A-du-du, A-mur-ilum, ^d [Aš ₃]-gi ₅ ¹ -ba-ni, Ĥal-li ₂ , Ĥu-wa-wa, I ₃ -li ₂ -bi-la-ni, IM-a-ni, Lu ₂ -diĝir-ra, Lu ₂ - ^d Ĥa-ia ₃ , ^d Šara ₂ -a-ĝu ₁₀ , Šeš-a-ni, Šeš-kal-la, Šu- ^d Šul-gi, ^d Šul-gi-i ₃ -li ₂ , Ur- ^d Ĥendur-saĝ, Ur-si-ĝar, Ur- ^d Šul-pa-e ₃ , Zu-zu-a
ugula dam-gar ₃	→ Tu-ra-am-i ₃ -li ₂
ugula muĥaldim	→ Zu-zu-a
uĝ ₃ -ĝa ₆	33 2 (~e-ne ib ₂ -gu ₇)
kuš _{ummu} ₃	85 1
ur-gi ₇ -ra	106 rev. 6 (ša ₃ -gal ~)
ur-saĝ kal-ga	5 i 2
ur ₅ -ra	27 1
us ₂	67 rev. i 5', 7'
us ₂ -sa	133 3
uš-an	102 3
uruda _{uš} -pu ₂	29 rev. 10
uz-ga	23 1 (ad ₆ ~)
uz-tur	→ bibad above
za-dim ₂	→ Na-ba-sa ₆
za-ĥa-<din> ^{sar}	61 ii 7
zag ĤAR-ri	102 1
zag-šu ₂ kuš	102 4
uruda _{zag} -šu ₂	29 rev. 13

šah ² ze ₂ -da	57 1; 86 rev. 4 (ni ₃ -sa ₁₀ ~)
zi-ga	14 rev. 6; 15 rev. 1; 17 rev. 1; 23 2; 24 rev. 2; 31 rev. 3; 37 edge; 39 rev. 1; 51 rev. 8; 55 1; 63 rev. 3; 66 rev. 2', 11'; 78 rev. 3; 86 rev. 8; 125 rev. 1; 130 4
zi-ga ensi ₂ -ka	8 rev. ii 12
zi-ga lugal	67 ii 9
zi ₃	67 ii 11, rev. i 15'; 90 1; 124 2
zi ₃ geme ₂ ħuġ-ġa ₂	19 rev. 13
zi ₃ gu	90 7, 8, 11, rev. 5, 7
zi ₃ sig ₁₅	30 2; 60 1; 64 1, 4; 86 6; 90 12, 13; 106 rev. 22
ziz ₂	32 2; 84 2
zu	74 11 (tug ₂ du ₈ -a ba-ra-~)
zu ₂ -lum	61 i 7; 80 rev. 5; 109 1, 3
zu ₂ -lum us ₂ ^{!?}	61 i 8
u ² [...]	61 ii 17
[...]-a-ġeštin ^{ki} -ba	67 rev. ii 4

4.5. Seal inscriptions

^d A-a, ^d Utu	105
A-bu-ni, [...]- ^d Suen	142
A-gu, dub-sar, dumu Lugal-e ₂ -[maĥ-/e]	25
A-lu ₅ -lu ₅ , dumu Inim- ^d Šara ₂ , kurušda ^d Šara ₂ -ka	47, 59
(i) ^d Šul-gi, nitaĥ kal-ga, lugal Uri ₅ / ^{ki} -ma, lugal an-ub-/da limmu ₂ -ba, (ii) Da-da-ni, dub-sar, dumu I ₃ -li ₂ -ki-ib-ri ₂ , dub-sar arad ₂ -zu	16
E ₂ -gal-e-si, dub-sar, dumu Lu ₂ - ^d Šara ₂ , sa ₁₂ -su ₁₈ -ka	41
En-kaš ₄ , dub-sar, dumu Ur- ^d KA.D[I]	12
Er ₃ -ra-dan, dumu Zi ₂ -[...]	60
(i) ^d Šu- ^d Suen, lugal kal-ga, lugal Uri ₅ / ^{ki} -ma, lugal an-ub-/da limmu ₂ -ba (ii) Gu-du-du, dub-sar, dumu Da-[da-ga], arad ₂ -zu	48
(i) [^d I-bi ₂ -/ ^d Suen], lugal kal-ga, lugal Uri ₅ / ^{ki} -ma, lugal an-ub-/da limmu ₂ -ba, (ii) [Ĥal-li ₂], dub-sar, dumu [...], arad ₂ -zu	70
Ip-qu ₂ -ša, arad ₂ ^d Šara ₂ -kam	81
KA [?] .NE [?] .E [?] , dumu Bi ₂ -bi ₂ , dub-sar	35
Kur-bi-[la-ak], dub-sar, dumu [...]	11

(i) Nu-ur ₂ -Eš ₁₈ -dar, nitaḥ kal-ga, ki-aḡ ₂ ^d En-lil ₂ , (ii) Lu ₂ -ti-..., sukkal zi-da, arad ₂ -zu	103
Lugal-[si-de ₃ -e], dub-sar, dumu Lugal-sa ₆ -ga	10
Ma-at-i ₃ -li ₂ , dumu Ba-ba	113
Mu-mu, dumu Ab-ba	68
Nu-ur ₂ - ^d Iškur, dub-sar, dumu [I-di ₃ - ^d ...]	52
Pu-ut-ta-tum, dumu E'-eḥ'-di-[iš-DIĠIR]	136
[^d Suen-ka ₃ -ši-id], maš ₂ -šu-gid ₂ -gid ₂ , dumu Ḥa-da-ni-iš	137
(i) [^d Šu- ^d Suen], [lugal Uri ₅ / ^{ki} -ma], Puzur ₄ - ^d [Suen], dumu Gu ₃ -de ₂ -a (ii) dub-sar, arad ₂ -zu	28
Sa ₆ -nu-um, dub-sar, dumu A-nu-um, dub-sar	40
^d Šu- ^d Suen, lugal [...], ^d Suen-illat-su, dub-sar	44
^d Suen-[na-ši], dumu Ṭa ₃ -ab-la	132
Ša-at-Eš ₁₈ -dar, dumu lugal, dam ^d Šara ₂ -kam, dub-sar	58, 88
Ur- ^d Ma-mi, dumu Inim- ^d Šara ₂ , kurušda ^d Šara ₂ -[ka]	43
^d Utu-še-me-e, dumu Ḥu-la-ka	116
[Wa]-qar-tum, dumu-munus lugal, Ur- ^d Šu-bu-la, arad ₂ -zu	65
[...]-zi-a-na [...], [dumu ...]-lu-lu	77
[...], [...], ra-gaba arad ₂ -zu	85

4.6. Year names

mu A-[si-ma-num ₂] ^{ki} ba-ḥul	31
mu ^d Amar- ^d Suen lugal	6
mu ^d Amar- ^d Suen Ur-bi ₂ -lum ^{ki} mu-ḥul	6
mu bad ₃ ^d En-lil ₂ -la ₂ ba-du ₃ mu 4-kam us ₂	(103), 106
mu bad ₃ mar-tu ba-du ₃	35, 36
mu bad ₃ Nibru ^{ki} (→ ^d En-lil ₂ -la ₂ ?) ba-du ₃	103
mu bad ₃ Uri ₅ ^{ki} ba-du ₃	143
mu Da-mi-iq-i ₃ -li ₂ -šu lugal bad ₃ gal I ₃ -si-in-na ^{ki} mu-du ₃	132
mu Du-nu-um ša ₃ gu ₂ i ₇ Idigna ba-ḥul	135
mu E ₂ '-mes'-lam'	123
mu e ₂ ^d Šara ₂ Umma ^{ki} ba-du ₃	48
mu e ₂ ^d Šara ₂ Umma ^{ki} -ka mu-du ₃	53
mu en Eridu ^{ki} ba-ḥuḡ	16, 18, 19, 20, 21, 22, 23, 24

mu en Ga-eš ^{ki} ba-ḫuĝ	25
mu en ^d Inanna ba-ḫuĝ	71
mu en ^d Inanna maš ₂ -e i ₃ -pa ₃	62, 64
mu en ^d Inanna Unu ^{ki} maš ₂ -e i ₃ -pa ₃	63, 65, 66
mu ^d En-lil ₂ -ba-ni	133
mu En-maḥ-gal-an-na en ^d Nanna ba-[ḫuĝ]	9
mu en ^d Nanna Kar-zi-da ba-ḫuĝ	26
mu en unu ₆ ba-ḫuĝ	10
mu Ḫa-ar-ši ^{ki}	6
mu Ḫa-li-mu-...]	129
mu Ḫu-ḫu-nu-ri ^{ki} ba-ḫul	12 (<ri> ^{ki}), 13
mu Ḫu-uh ₂ -nu-ri ^{ki} ba-ḫul	11, 14, 15
mu ^d I-bi ₂ - ^d Suen lugal	55, 56, 57, 58, 59, 60, 61
mu ^d I-bi ₂ - ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ Si-mu-ru-um ^{ki} mu-ḫul	67, 68, 69 (-um< ^{ki} >)
mu ^d I-bi ₂ - ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ [...]	72
mu i ₇ e-deš ₃ (UR)-tum mu-ba-al	126, 128
mu ka i ₇ -da ^{ki}	130
mu Ki-maš ^{ki}	6
mu ku ₃ gu-za ^d En-lil ₂ -la ₂ ba-dim ₂	6
mu Li-pi ₂ -it-Eš ₁₈ -dar lugal	119
mu ma ₂ ^d En-ki ba-ab-du ₈	30
mu ma ₂ ^d En-ki-ka ba-ab-du ₈	29
mu ma ₂ -gur ₈ maḥ ba-dim ₂	47
mu Sa-am-su-i-lu-na lugal-e a ₂ -aĝ ₂ ^d Inanna? [...] -a-ne	138
mu Sa-bu-um ^{ki}	139
mu Sa-bu-um ^{ki} ba-ḫul	131
mu Su-a-bu-um ^{ki} in-dab ₅ -ba-a	137
mu šu-nir ku ₃ -sig ₁₇ e ₂ ^d Nanna	118
mu šu-nir nesaĝ-ĝa ₂ e ₂ ^d Nanna-še ₃ i ₃ -in-ku ₄ -re	134
mu ^d [Šu- ^d Suen] e ₂ ^d [Šara ₂ Umma ^{ki}]-ka mu-[du ₃]	50
mu ^d Šu- ^d Suen lugal	27, 28
mu ^d Šu- ^d Suen lugal-e na-ru ₂ -a maḥ ^d En-lil ₂ ^d Nin-lil ₂ -ra [m]u-ne-du ₃	41

mu ^d Šu- ^d Suen lugal Uri ₅ ^{ki} e ₂ ^d Šara ₂ Umma ^{ki} -ka mu-du ₃	49
mu ^d Šu- ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ e ₂ ^d Šara ₂ Umma ^{ki} -ka mu-du ₃	51, 52, 54
mu ^d Šu- ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ ma ₂ -gur ₈ maḥ ^d En-lil ₂ ^d Nin-lil ₂ -ra mu-ne-dim ₂	45, 46
mu ^d Šu- ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ na-ru ₂ -a maḥ ^d En-lil ₂ ^d Nin-lil ₂ -ra mu-du ₃	40, 42
mu Ur-bi ₂ -lum ^{ki}	6
mu Ur-bi ₂ -lum ^{ki} ba-ḥul	8
mu us ₂ -sa 6-kam en [^d Nanna ba-ḥuḡ-ḡa ₂ -a]	141
mu us ₂ -sa bad ₃ mu [us ₂ -sa]-bi	142
mu us ₂ -sa bad ₃ su-di-di mu-du ₃	102
mu us ₂ -sa e ₂ -duru ₅ I ₃ -sa ₃ ^{ki}	140
mu us ₂ -sa e ₂ ^d Iškur ba-du ₃	120
mu us ₂ -sa en ^d Inanna maš ₂ -e i ₃ -pa ₃	70
mu us ₂ -sa Ḥu-uh ₂ -nu-ri ^{ki} ba-ḥul	17
mu us ₂ -sa Ki-maš ^{ki}	7
mu us ₂ -sa ma ₂ dara ₄ ZU.[AB ba-dim ₂]	32
mu us ₂ -sa ma ₂ dara ₄ abzu [^d En-ki-ka] ba-ab-du ₈	33
mu us ₂ -sa ma ₂ ^d En-ki ba-ab-du ₈	34
mu us ₂ -sa Sa-a-bu-um< ^{ki} >	136
mu us ₂ -sa Si-ma-num ₂ ^{ki}	37
mu us ₂ -sa ^d Šu- ^d Suen lugal Uri ₅ ^{ki} -ma-ke ₄ bad ₃ mar-tu mu-ri-iq ti-id-ni-im mu-du ₃	38
mu us ₂ -sa ^d Šu- ^d Suen lugal Uri ₅ < ^{ki} >-ma-ke ₄ mu-ri-iq ti-id-ni-im mu-du ₃	39
mu us ₂ -sa [Za-ab-š]a-li ^{ki} [...] mu-ḥul	44
mu us ₂ -sa [...] lugal [...] mu-[]	113
mu Za-ab-ša-li ^{ki} ba-ḥul	43
mu [...]	73, 76, 78, 114, 115, 121
[mu ...] Uri ₅ ^{ki} -ma x x x	116
mu x.x-na lugal	127

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Hittite *dapi(a)-*, *dapit/d-*, *dapiant-* ‘all, every, each; entire’: a logographic interpretation


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Abstract: This article discusses the problematic aspects of the synchronic and diachronic interpretation of Hittite *dapi(a)-*, *dapit/d-*, *dapiant-* ‘all, every, each; entire’. It will be argued that earlier treatments of these words, including ones that propose Luwian origins for them, cannot explain these problems. Instead, a new, Hittite-internal analysis of these words is presented which states that they in fact contain a logogram, DA.BI, and actually are logographic renderings (DA.BI(-a)-, DA.BI-t/d-, DA.BI-ant-) of Hitt. *hūmant-* ‘all, every, each; entire’.

Keywords: Hittite, cuneiform, orthography, logographic writing

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1. Introduction: the Hittite *dapi*-stems

All Hittite handbooks cite the existence of the adjectives *dapi(a)-*, *dapit/d-*, and *dapiant-*, which function as universal quantifiers and can be translated ‘all, every, each; entire’.¹ There are quite a few problematic aspects regarding these adjectives, however. For instance: it is not clear what the functional distribution is between the three stems; there are several doublets of individual case forms that are difficult to account for; the spelling of most forms shows remarkable peculiarities; semantically and syntactically they are indistinguishable from the more commonly used quantifier *hūmant-* ‘all, every, each; entire’; see the full list of problematic aspects in section 2 below.

Most of these difficulties have been recognized before, and some attempts have been made to explain them, most recently, for instance, by proposing that these adjectives derive from a non-standard variety of Hittite² or by interpreting them as having a Luwian origin.³ To my mind, however, none of the proposed interpretations of *dapi(a)*, *dapit/d-*, and *dapiant-* has been able to offer a satisfying solution to all problems. In the sections to follow I will therefore discuss anew all problematic aspects of these adjectives and offer a radically new interpretation of these stems that accounts for all their remarkable features, viz. that these words contain a logogram, DA.BI.

¹ E.g. HW, 211–212; HEB², 70; Hoffner – Melchert 2008, 152; Kloekhorst 2008, 831–832; HEG T, D, 126–128.


² Kimball 2016.

³ Oettinger 2006; Melchert 2022; 2023. I am grateful to Craig Melchert for allowing me to cite the handout of his 2022 lecture on this topic as well as for sharing with me the text of his 2023 article before publication. Since this article in some points deviates from the lecture, I will refer to both.

2. Attestations and problematic aspects

	<i>dapi(a)-</i>	<i>dapit/d-</i>	<i>dapiant-</i>
nom. sg. c.	--	--	<i>dapianza</i> (9×)
acc. sg. c.	<i>dapin</i> (7×) <i>dapian</i> (24×)	--	--
nom.-acc. sg. n.	<i>dapi</i> (1×)	--	<i>dapian</i> (32×) ⁴
gen. sg.	<i>dapiaš</i> (2×)	--	--
dat.-loc. sg.	<i>dapī</i> (10×) ⁵	--	[<i>d</i>] <i>apianti</i> (1×)
abl.	<i>dapiza</i> (7×) <i>dapiaz</i> (1×)	<i>dapidaz</i> (1×)	<i>dapianda</i> [<i>z</i>] (1×)
instr.	--	--	--
nom. pl. c.	<i>dapieš</i> (1×)	<i>dapiteš</i> (1×)	<i>dapianteš</i> (8×)
acc. pl. c.	<i>dapiuš</i> (2×)	--	<i>dapianduš</i> (3×)
nom.-acc. pl. n.	-- ⁶	<i>dapida</i> (1×)	<i>dapianda</i> (8×) <i>dapianta</i> (2×)
gen. pl.	<i>dapiaš</i> (2×)	<i>dapidaš</i> (1×)	--
dat.-loc. pl.	<i>dapiaš</i> (7×) ⁷	<i>dapitaš</i> (2×)	<i>dapiant</i> < <i>t</i> > <i>aš</i> (1×)

TABLE 1: An overview of all attestations of *dapi(a)-*, *dapit/d-*, and *dapiant-*. See the Appendix below for the exact places of attestations of all these forms.

- ⁴ Schuol 1994, 102 cites a nom.-acc. sg. n. form *dapijan* for KBo 16.97 i 6 (MS), a line that she reads as [ša-]ru-ua-an da-pi-ia-an ar-nu-ma-an-zi SIG₅, translating (1994, 107) “Um die ganze [Be]ute fortzubringen? – Es ist günstig”. However, the hand copy of this tablet clearly shows a space between the signs DA and BI (likewise its photo, <http://hethiter.net/fotarch/BoFN06196>), which implies a reading [x-]ru-ua-an-da pi-ia-an ar-nu-ma-an-zi SIG₅ ‘[x-]ruuanda to bring forth the given? – Favorable’. The nom.-acc. sg. n. form “da-pi-ia-an” should therefore be stricken from our inventory.
- ⁵ Berman 1972, 100 cites a dat.-loc. sg. form “*dapi*”, implying *da-pi*, without mentioning its place of attestation (taken over by HEG T, D, 126 and Oettinger 2006, 1329, with reference to Berman). I have not been able to find such a form, however. Perhaps it has been cited from HW, 212 (“D.-L. *dapi*”, also without giving a place of attestation), but in that publication *plene* spelling is not always noted down correctly. It thus seems that the only attested dat.-loc. sg. form is *da-pi-i*, with *plene* spelling.
- ⁶ A form “da-pi-ia” has been cited for KBo 12.38 i 24 (NH/LNS), which is interpreted by e.g. Melchert (2022, 4; 2023, 156) as a nom.-acc. pl. n. form belonging to the stem *dapi(a)-*. However, the interpretation of this form is far from clear. First, it occurs in a broken context, with a break directly preceding DA, making [...(-)]da-pi-ia the last and only preserved sign sequence of its line, so that its function cannot be independently determined. Moreover, as Kimball (2016, 161) points out, the tablet on which [...(-)]da-pi-ia occurs, also contains the nom.-acc. pl. n. form *da-pi-da* (KBo 12.38 i 4), which diminishes the chance that [...(-)]da-pi-ia, too, is a nom.-acc. pl. n. form. Moreover, Valerio Pisaniello (*pers. comm.*) points out to me that, contrary to the hand copy, on the photograph (<http://hethiter.net/fotarch/B0459c>) and especially on the 3D-model of this tablet ([http://hethiter.net/3DArchiv\(548-t\):](http://hethiter.net/3DArchiv(548-t):) ) no sign BI can be found in this sequence. After DA there are indeed two horizontal wedges (allegedly of BI), but they are not followed by the expected two *Winkelhaken* to complete the sign BI, but rather by three horizontal wedges that belong with the following sign IA. Pisaniello therefore convincingly argues that the sign sequence should rather be read [...(-)]da-ni-ia, with NI instead of BI, and that this sequence could belong to, for instance, [kē]dani-ia or [kue]dani-ia. The nom.-acc. pl. n. form “da-pi-ia” should therefore be stricken from our inventory.
- ⁷ A dat.-loc. pl. form “da-pi-i[a²-aš]” is cited by Güterbock 1951, 146 for KUB 33.96 i 3 (MH/NS), which is followed by e.g. Rieken *et al.* 2009, Partitura §1 line 4 (“da-pi-y[a²-aš]”). However, the traces of the broken sign as drawn on the hand copy of this tablet or visible on photos like <http://hethiter.net/fotarch/BoFN09144> do not fit a reading -i[a-]. Instead, we are rather dealing with -t[a-, cf. the shape of the sign TA in line 6 of the same fragment. I therefore rather read this form as *da-pi-t[a-aš]* (or in fact, DA.BI-t[a-aš], as will be argued below). Note that Berman 1972, 100 cites this form as “*dapidaš*”, as if the broken sign can be read -d[a-.

The attested form of the three adjectives, all of which are found in (L)NS texts, are presented in Table 1.⁸ As has been noticed before, there are several problematic aspects regarding these adjectives that call for an explanation.

Problem 1. In the paradigm of the adjective that is cited here as *dapi(a)-*, we find both *i*-stem forms (with a stem *dapi-*) and *a*-stem forms (with a stem *dapia-*), but the exact relationship between these two stems is unclear. The stem *dapi-* is found in nom.-acc. sg. n. *dapi* (1×), acc. sg. c. *dapin* (9×), and abl. *dapiza* (7×), whereas the stem *dapia-* is present in acc. sg. c. *dapian* (28×), and, possibly, nom.-acc. sg. n. *dapian* (32×), although this latter form is usually interpreted as belonging to the *-ant*-stem *dapiant-*. Ambiguous forms are gen. sg. *dapiaš*, dat.-loc. sg. *dapī* (but see *Problem 4*, below), abl. *dapiaz*, nom. pl. c. *dapieš*, acc. pl. c. *dapiuš*, gen. pl. *dapiaš*, and dat.-loc. pl. *dapiaš*, which could in principle belong to both the stem *dapi-* and the stem *dapia-*. It is true that Hittite knows other adjectives that show both *i*-stem and *a*-stem forms, like the adjectives in *-ezzi(ia)-*, but here the two stems are usually chronologically distributed.⁹ In the case of *dapi(a)-*, however, the two stems are contemporaneous (all attestations of *dapi(a)-* are from (L)NS texts). The absence of a distributional pattern between the stems *dapi-* and *dapia-* thus remains unexplained. Moreover, the interpretation of some of the adjective’s key forms is problematic, like the distinction between the acc. sg. c. forms *dapin* and *dapian* (see *Problem 3*, below), or the interpretation of the abl. form *dapiza* vis-à-vis the form *dapiaz* (see *Problem 5*, below).

Problem 2. Whenever the *-i-* of the stem *dapi(a)-* is followed by an ending starting in *-a-*, we never¹⁰ find a spelling of the glide *i* with the sign *IA*, e.g. acc. sg. c. *da-pí-an*, never ***da-pí-ia-an*, or dat.-loc. pl. *da-pí-aš*, never ***da-pí-ia-aš*.¹¹ This also goes for the *-i-* in the *-ant*-stem *dapiant-*, which is always spelled *da-pí-an-t°*, never ***da-pí-ia-an-t°*.¹² By itself, spellings of the type *(-)Ci-aC(-)* need not be problematic, since these are found throughout the Hittite corpus. However, the glideless spelling *(-)Ci-aC(-)* is on average clearly less common than the spelling *(-)Ci-ia-aC(-)*, in which the glide *i* is overtly expressed with the sign *IA*. This is especially the case in (L)NS texts, where the ratio of the spellings *(-)Ci-aC(-)* vs. *(-)Ci-ia-aC(-)* is ca. 1 : 4.¹³ The fact that in *dapi(a)-*, which is only attested in (L)NS texts, we virtually only find spellings of the type *(-)Ci-aC(-)* (more than 100×), and never a spelling with the sign *IA* is, therefore, a remarkable feature that calls for an explanation.

According to Oettinger,¹⁴ the peculiar spelling *da-pí-aC(-)* may be explained by assuming that *dapi-* is a “fixed stem” (“starrer Stamm”), to which both the endings and the suffix *-ant-* are attached “ohne graphische und sprachliche Verbindung”.¹⁵ Moreover, since, according to Oettinger, such “fixed stems” are mostly found with loanwords from Luwian, he proposes that *dapi-* is borrowed from Luwian, even though in Luwian an adjective **dapi(a)-* is unattested (cf. also *Problem 9*). When it comes to the acc. sg. c. form *da-pí-an* (never ***da-pí-ia-an*), Oettinger proposes that this form should be interpreted as consisting of the “fixed stem” *dapi-* to which the ending *-an* has been attached, and that this form, therefore, should be interpreted as containing a stem *dapi-*,

⁸ This collection contains the attestations found in my electronic files, several Hittite dictionaries as well as secondary literature. Although I cannot claim exhaustiveness, I do believe that this collection is representative. See the Appendix below for the places of attestations of all these forms.

⁹ Cf. Kloekhorst 2008, 264–265.

¹⁰ See footnote 4 for the alleged nom.-acc. sg. n. form “*da-pí-ia-an*” in KBo 16.97 i 6 (MS); see footnote 6 for the alleged nom.-acc. pl. n. form “*da-pí-ia*” in KBo 12.38 i 24 (NH/LNS); and see footnote 7 for the alleged dat.-loc. pl. form “*da-pí-i[a²-aš]*” in KUB 33.96 i 3 (MH/NS).

¹¹ Oettinger 2006, 1330; Melchert 2022, 4; 2023, 156.

¹² Moreover, the nom. pl. c. form *dapieš* shows a spelling *-Ci-eš*, and not ***Ci-i-e-eš* or ***Ci-i-eš* as is attested in other *i-* and *-ia-*stems. However, since this form is attested only once, the absence of a spelling with *-i-* can in principle be coincidental.

¹³ Cf. Kloekhorst 2014, 326 with footnote 1271.

¹⁴ Oettinger 2006, 1330.

¹⁵ He refers to Rieken 2004 for similar cases.

not as a form with the stem *dapia-*. He even proposes that an *a*-stem *dapia-* never existed at all and should therefore be stricken from our dictionaries altogether.¹⁶ Note that Oettinger does not explain how the acc. sg. c. form *dapin* should be interpreted within the scenario that *dapi-* was a “fixed stem” (see also *Problem 3*, below).

Melchert¹⁷ takes over the tenet of Oettinger’s proposal and elaborates on it by stating that the “fixed stem” *dapi-* may go back to a Luwian collective noun **dapī* that, through an intermediate pre-Luwian stage **[tabiy]*, reflects PIE **d^hob-ih₂*. In Hittite, this **dapī* was converted to an adjective by “adding endings to an invariant base”, in which the “[l]ack of *yod* may reflect hiatus when vocalic stems [were] added”, i.e., for instance, gen. sg. *da-pí-aš* = *[tabi_as]*. However, since Melchert finds “it hard to believe that several generations of speakers could so consistently maintain a mere hiatus[, o]ne must seriously entertain the possibility that they adapted **[tabiyV]* to *[tabi?V]*, with a hiatus-filling glottal stop”.¹⁸ Melchert moreover adds that, when consonantal endings are attached to this invariable stem, a form like acc. sg. c. **[tabiy-n]* would have been “problematic” because of its final consonant cluster, and this form was therefore avoided by creating *da-pí-an*, i.e. *[tabi + an]* > *[tabi_an]* > *[tabi?an]*.¹⁹

Problem 3. The stem *dapi(a)-* shows two acc. sg. c. forms, *dapin* (spelled *da-pí-n°*, 7×) and *dapian* (spelled *da-pí-an*, 24×), without any chronological or semantic distinction. This situation therefore calls for an explanation.

According to Hoffner and Melchert,²⁰ the form *dapin* may be seen as showing a contraction of earlier *-iā-* to *-i-*, i.e. *dapin* < **dapi(i)an*. However, such a contraction is not a normal phenomenon in Hittite.²¹ Moreover, this hypothesis does not explain the following two peculiar distributional facts regarding the form *dapin*. First, all seven attestations of *dapin* are found in a single text, KUB 5.1 (NH/LNS), which also contains twelve attestations of the acc. sg. c. form *dapian*. Second, all attestations of *dapin* are followed by the clitic =*a*, *dapin=a*, whereas *dapian* always occurs without any clitics to it.

An attempt to explain these distributions is provided by Melchert,²² who points out that the form *dapin=a* of KUB 5.1 is aberrant anyway, since New Hittite “has no non-geminating clitic =*a*, and the sense calls for “and””. He, therefore, proposes to emend all attestations of *dapin=a* (spelled *da-pí-n=a*) in KUB 5.1 to *dapi<an>n=a* (i.e. *da-pí-<an>-n=a*). Although this emendation would indeed solve the formal problem of *dapin*, it remains unexplained why *all* attestations of *dapin=a* in KUB 5.1 would show this defective spelling.

Problem 4. The dat.-loc. sg. form *dapī* (spelled *da-pí-i*, 10×) is remarkable. Both *-iā*-stems and non-ablauting *i*-stems (nouns as well as adjectives) normally have dat.-loc. sg. forms that end either in *-iā* (spelled *-Ci-ā*), which is the original form, or in *-i* (spelled *-Cī*), which is a post-OH innovation.²³

¹⁶ Oettinger 2006, 1331.

¹⁷ Melchert 2022, 5; 2023, 161–162.

¹⁸ Melchert 2023, 161. According to Melchert (*loc. cit.*), a glottal stop “may exist in their [= Hittite speakers] native *a-a-an-t°* ‘warm’ [aʔant-]”. This is an interesting remark, since thus far Melchert did not postulate the existence of glottal stops for synchronic Hittite (cf. Melchert 1994, 115–116; 2019, 268–270, where he only talks about “hiatus”, and Melchert 2019, 264–265, where he specifically denies the existence of word-initial glottal stops in Hittite). See Kloekhorst 2020 [2022] for the reasons to assume the presence in Hittite of word-medial intervocalic glottal stops (a view that Melchert now seems to have adopted) and of word-initial prevocalic glottal stops.

¹⁹ Melchert 2022, 5; 2023, 161. See the treatment of *Problem 3*, below, for Melchert’s explanation of acc. sg. c. *dapin*.

²⁰ Hoffner – Melchert 2008, 32.

²¹ Cf. e.g. Kloekhorst 2010a, 14–15 (although the account of *dapin* given there has to be given up, as will be clear from the remainder of the present article).

²² Melchert 2022, 4; 2023, 156 n. 9.

²³ See Norbruis 2021, 75–80.

The *-ī* as found in dat.-loc. sg. *dapī* (with *plene* spelling, *da-pī-ī*) is unparalleled. The only dat.-loc. sg. forms that regularly end in *-ī* (spelled *-Ci-ī*) are found in archaic, ablauting consonant-stems, where this ending represents */-ī/* < PIE **-éi* (e.g. *ták-ni-i* ‘earth’ < **d^hĝ-m-éi*; *ki-iš(-ša)-ri-i* ‘hand’ < **ĝ^hs-r-éi*).²⁴ Such an analysis makes no sense for *dapi(a)-*, however. Melchert²⁵ therefore proposes that *dapī* (*da-pī-ī*) must be analyzed as consisting of the “fixed stem” *dapi-* + the regular dat.-loc. sg. ending *-i* (following Oettinger,²⁶ who does not mention the dat.-loc. sg. form, however), implying that the *plene* spelling with the sign I in *da-pī-ī* in fact represents the presence of a hiatus, [tabi_i], or of a glottal stop, [tabiʔi].

Problem 5. In the paradigm of *dapi(a)-*, we find two abl. forms: *dapiza* (spelled *da-pī-za*, 7×) and *dapiaz* (spelled *da-pī-az*, 1×). Although the latter form is in principle unsurprising as the abl. form of a stem *dapi-* or *dapia-* (apart from the absence of a spelling with the sign I, cf. *Problem 2*, above), the former, *dapiza*, is remarkable: there is no other *i*-stem noun or adjective that shows an abl. form ending in *-Ciz(a)*. This form therefore calls for an explanation.

As Oettinger cogently remarks,²⁷ the form *dapiza* cannot be explained from earlier *dapiaz* through syncope, since such a syncope is not found anywhere else. He therefore proposes an interpretation similar to the one we saw above for *Problem 2* and *Problem 3*, namely that *dapiza* consists of the “fixed stem” *dapi-* to which the ablative ending *-z* is attached. However, this account is problematic since in New Hittite no ablative ending *-z* existed: the only NH ablative ending was *-az*. Note that Melchert, who overall adopts Oettinger’s idea of a “fixed stem”, calls the abl. form *dapiza* “strange”.²⁸

Problem 6. The status of the stem *dapit/d-* is unclear, as well as its origin. In earlier handbooks, it is often claimed that forms containing the stem *dapit/d-* are to be interpreted as pronominal, comparable to forms like dat.-loc. sg. *tamedani* and dat.-loc. pl. *tamedaš* within the paradigm of *tamai-* ‘other’.²⁹ However, Oettinger offers two arguments against a pronominal interpretation of these forms.³⁰ First, he states that if the forms with the stem *dapit/d-* were really pronominal, we would expect them to end in *-ed-*, e.g. abl. *-edaz*, not in *-id-* (abl. *dapidaz*). This is not a decisive argument, however: the sign BI can in principle be read *pī* as well as *pé*, which means that a form like *da-pī-da-az* could theoretically be read *da-pé-da-az*, as well. Oettinger’s second argument is more cogent: we would expect pronominal stems in *-ed-* to occur only in oblique cases, which means that the attested direct case forms that show the stem *dapit/d-*, nom. pl. *dapiteš* and nom.-acc. pl. n. *dapida*, are unaccounted for. Oettinger³¹ therefore proposes that the stem *dapit/d-* is in fact based on the borrowing of a Luwian *-id*-stem **dapid-* (but note that this stem is unattested in Luwian, cf. *Problem 9*). As Oettinger himself points out, it is somewhat problematic that Luwian *-id*-stems are always neuter nouns, whereas the adjective *dapit/d-* also knows common gender forms (nom. pl. c. *dapiteš*). He therefore discusses the possibility that, in Luwian, **dapi-* was an *i*-stem, and that the *-d-* was added only in Hittite by analogy to the many *-id*-stems borrowed from Luwian. Yet, as Oettinger notes, this still leaves nom. pl. c. *dapiteš* unexplained. Melchert, too, recognizes the problem of Luwian *-id*-stems being nouns, not adjectives.³² He therefore proposes that we

²⁴ Eichner 1973, 77; Oettinger 1976, 31; Kloekhorst 2014, 445.

²⁵ Melchert 2022, 4; 2023, 156.

²⁶ Oettinger 2006.

²⁷ Oettinger 2006, 1331.

²⁸ Melchert 2022, 5. In Melchert 2023, 162 n. 17, Melchert states that the ending of the ablative was “[tʰ]”, which “had sufficient phonetic strength to cause the Luwian element [i.e. [y] < **h₂*] to be deleted or ignored, hence the variant *dapiz(a)*”. However, in New Hittite there was no ablative ending *-z*, so this explanation of *dapiza* simply cannot hold.

²⁹ E.g. HW, 211–212; HEB², 70.

³⁰ Oettinger 2006, 1331.

³¹ Oettinger 2006, 1330–1331.

³² Melchert 2022, 5; 2023, 158.

may assume an original Luwian derived adjective **dapida/i-* ‘aggregate’ (but note that such an adjective is in fact unattested in Luwian, cf. *Problem 9*), from which the Hittite stem *dapit/d-* can be derived. However, as Melchert explains, one would then expect the existence of forms like nom. sg. c. **dapidīš*, etc., as well, which are unattested in Hittite. Taken together, the scenario in which the Hittite stem *dapit/d-* has a Luwian origin, ultimately going back to a neuter *-id-* stem noun, remains highly problematic.

A different approach can be found in Kimball’s paper,³³ which cites several forms with the stem *dapit/d-*, but in all cases emends them to *dapi<an>t-* / *dapi<an>d-*, i.e. as belonging to the *-ant-* stem *dapiant-*.³⁴ Moreover, in her article she only refers to the stems *dapi-* and *dapiant-*, not to a stem *dapit/d-*. This seems to imply that she assumes that a stem *dapit/d-* never existed at all, and that all of its attestations are in fact defective spellings of the stem *dapiant-*. Although the total number of attestations of *dapit/d-* is indeed small, only six, it is questionable, however, whether Kimball’s emendations can be substantiated (cf. Melchert, who calls them “totally illicit”³⁵).

Problem 7. The paradigm of *dapi(a)-* shows a remarkable gap: no nom. sg. c. form is attested (one would expect ***dapiš* or ***dapiaš*). At the same time, the paradigm of *dapiant-* shows a similar gap: no acc. sg. c. form is attested (one would expect ***dapiandan*). It therefore seems that in their singular direct cases, *dapi(a)-* and *dapiant-* form a suppletive paradigm,³⁶ with the nom. sg. c. form *dapianza* and the acc. sg. c. forms *dapin* and *dapian* (for which see also *Problem 3*, above). It is remarkable, however, that in almost all other cases we find forms of both *dapi(a)-* and of *dapiant-* (e.g. nom. pl. c. *dapieš* vs. *dapianteš*, acc. pl. c. *dapiuš* vs. *dapianduš*, or abl. *dapiza/dapiaz* vs. *dapiandaz*).

According to Melchert,³⁷ the absence of a nom. sg. c. form with the stem *dapi(a)-* may be explained by the scenario according to which *dapi(a)-* is borrowed from a Luwian collective form **dapī < [tabiy] < *d^hob-ih₂* (but note that a form **dapī* is in fact unattested in Luwian, cf. *Problem 9*). He proposes that when the original, pre-Luwian, stem **[tabiy]* was enlarged with the Hittite nominal nom. sg. c. ending *-s*, the ensuing form **[tabiy-s]* contained a problematic word-final cluster, due to which it was replaced by the form *dapianza*. However, Melchert does not make explicit why this **[tabiy-s]* was not replaced by a form ***dapiaš* (parallel to acc. sg. c. **[tabiy-n]* which, according to Melchert, was replaced by *dapian*). Moreover, this scenario still does not explain the absence of an acc. sg. c. form ***dapiandan*.

Problem 8. Kimball cogently points out that *dapi(a)-* and *dapiant-* show some remarkable distributional patterns when it comes to the types of texts in which they are found.³⁸ First, there is a remarkable pattern regarding chronology: attestations of *dapi(a)-* and *dapiant-* are only found in (L)NS texts, not in OS or MS texts. Second, there is a certain pattern regarding genre. As Kimball rightly notes, attestations of *dapi(a)-* and *dapiant-* are primarily found in “the kind of texts [...] that were not normally extensively copied or revised”.³⁹ This includes KIN oracles, which “were hastily written observations not normally edited or recopied”,⁴⁰ “letters, which were presumably taken down by dictation”,⁴¹ and cult inventories, many of which were “interim reports on

³³ Kimball 2016.

³⁴ See footnotes 92, 93, and 94 below.

³⁵ Melchert 2022, 4; 2023, 156.

³⁶ Thus Oettinger 2006, 1330.

³⁷ Melchert 2022, 5; 2023, 157, 161–162.

³⁸ Kimball 2016.

³⁹ Kimball 2016, 159.

⁴⁰ Kimball 2016, 160.

⁴¹ Kimball 2016, 160.

work in progress”.⁴² A third remarkable pattern described by Kimball⁴³ is that when forms of *dapi(a)-* or *dapiant-* are found in texts of other genres, they can be found in New Hittite copies of Old or Middle Hittite compositions in which the forms of *dapi(a)-* / *dapiant-* always replace a form of *hūmant-* ‘all, every, each; entire’ as present in the original composition, and that the use of *dapi(a)-* / *dapiant-* in these texts “looks like a sporadic, relatively superficial modernization”.⁴⁴

According to Kimball, all these distributional patterns imply that *dapi(a)-* / *dapiant-* “was a synonym of *hūmant-* that was freely used in writing that recorded relatively speech-like content”,⁴⁵ and therefore may be regarded a stylistic variant of *hūmant-*, and originated as a “dialect word” that was “somehow colloquial or otherwise marked”.⁴⁶ Although Kimball’s observations regarding the distributions of *dapi(a)-* / *dapit/d-* and *dapiant-* are certainly cogent, and her solution may theoretically be possible, it is difficult that other examples of dialectal diversity in Hittite are very scarce.⁴⁷

Problem 9. Etymologically, most scholars connect the stem *dapi-* to the Proto-Germanic adjective **dapra-* ‘heavy’ (Old High German *dapfar*, Middle High German *dapper* ‘heavy, strong’, Old Norse *dapr* ‘sad’), which would reflect a Proto-Indo-European formation **d^hob-ro-*, and thus point to a root **d^heb-*.⁴⁸ Semantically, this root **d^heb-* would then mean either ‘weighty’,⁴⁹ ‘heavy; possessing gravitas’,⁵⁰ or ‘compact(ed)’,⁵¹ out of which the Hittite meaning ‘all, every, each; entire’ would have developed.⁵² The Hittite stem *dapi-* would then ultimately go back to an *i*-stem formation **d^hob-i-*.

There are several problematic aspects surrounding this etymology, however. First, as we have seen above, there are formal and distributional peculiarities surrounding *dapi(a)-*, *dapit/d-*, and *dapiant-* that indicate that this word can hardly be a genuinely Hittite word. Kimball therefore proposes that it is rooted in a colloquial dialect of Hittite,⁵³ although there is hardly any further indication for the existence of such dialects. Oettinger⁵⁴ and Melchert⁵⁵ propose a Luwian origin of these words, but, in fact, in Luwian no noun or adjective with the stem ***dapi-* is attested. Moreover, their attempts to see the Hittite stem *dapit/d-* as having its origin in a Luwian

⁴² Kimball 2016, 161.

⁴³ Kimball 2016.

⁴⁴ Kimball 2016, 162.

⁴⁵ Kimball 2016, 166–167.

⁴⁶ Kimball 2016, 168.

⁴⁷ See Melchert 1996, 135; 2005, 458 for a possible case of a difference in register between two Hittite words in the Instruction for the Royal Bodyguard. Irrelevant for the present discussion is the dialectal diversity that I have proposed to exist between ‘Kanišite’ Hittite and ‘Hattuša’ Hittite (cf. Kloekhorst 2019a, 233–268), since this concerns the beginning of the 2nd millennium BCE, a much earlier period than the period in which the *dapi*-stems are used.

⁴⁸ Sturtevant 1934, 266; Kimball 2016, 167–168; Melchert 2022, 7; 2023, 169. As kindly pointed out to me by Valerio Pisaniello (*pers. comm.*), an alternative etymological interpretation was provided for by Carruba (1976, 141), who has proposed to analyze *dapi-* as reflecting **duo-pi-*, i.e. as consisting of the numeral ‘two’ + the element *-pi* as found in *kuuāpi* ‘where, when’. This analysis is not very convincing, however: the exact semantic development of ‘two’ to ‘all, every, each; entire’ is not fully clear, and the element *-pi* in *kuuāpi* is adverbial, whereas *dapi-* is an adjective.

⁴⁹ Sturtevant 1934, 266.

⁵⁰ Kimball 2016, 167–168.

⁵¹ Melchert 2022, 7; 2023, 169.

⁵² As kindly pointed out to me by Valerio Pisaniello (*pers. comm.*), Oreshko (2021, 128) has proposed that Hitt. *dapi(a)-* has a cognate in the Lycian verb *ese ... tebe-*, which he interprets as ‘to join with’, and that this implies that the underlying meaning of Hitt. *dapi(a)-* and Lyc. *tebe-* was “collect, gather, join”. Yet, Lyc. *ese ... tebe-* is usually interpreted as ‘to defeat’ (cf. e.g. Sasseville 2021, 377), which makes a connection with Hitt. *dapi(a)-* unattractive.

⁵³ Kimball 2016.

⁵⁴ Oettinger 2006.

⁵⁵ Melchert 2022, 4–5; 2023, 156–162.

-*id*-stem ***dapid-* is problematic for several reasons (see *Problem 6*, above), to which must be added that such an *id*-stem noun is in fact unattested in Luwian. A second overarching problem regards the Indo-European part of this etymology. The root **d^heb-* is only found in Germanic **dapra-* ‘heavy’, not in any other Indo-European branch. Some scholars have connected Germanic **dapra-* to Proto-Slavic **dobľ-* ‘strong’, but this is formally problematic: the Slavic forms point to a root **d^(h)eb^h*, with **-b^h-*.⁵⁶ Moreover, attempts to connect Germanic **dapra-* with Hitt. *labarna-* ‘title of Hittite kings’ can hardly be taken seriously.⁵⁷ It thus follows that the question whether or not a root **d^heb-* can be reconstructed for Proto-Indo-European fully depends on one’s judgement of the etymological connection of the Germanic forms with the Hittite stem *dapi-*. An additional problem is that the root **d^heb-*, if we are allowed to reconstruct it for PIE, would contain a PIE **b*, which is generally assumed to have been either fully absent of the oldest layer of Proto-Indo-European, or at least to have been very rare.⁵⁸ Moreover, although a semantic connection between a stem meaning ‘heavy’ and a stem meaning ‘all, every, each; entire’ may not be impossible, it certainly is not a perfect match either. All these problems taken together do not make one optimistic about the chance of this etymological connection to be correct.

Problem 10. In all their attestations (more than 145 in total), the adjectives *dapi(a)-*, *dapit/d-*, and *dapiant-* are consistently spelled with the sign DA. This is remarkable, since almost all other Hittite words starting with a dental stop + *a* show an alternation in spelling between the signs TA and DA, especially in (L)NS texts. The few words that do show consistent spelling with DA are *dā-i* / *d-* ‘to take’, *dai-i* / *ti-* ‘to place’, and *daššu-* ‘heavy, dense’, for which it has been argued that this spelling marks the presence of an ejective stop /t’-/, the outcome of a PIE cluster of dental stop + laryngeal.⁵⁹ In the case of *dapi°*, this spelling would thus point to a phonological form /t’api-/, which should go back to a PIE preform **THVb^(h)-i-*. However, this does not match the etymological origin that has been proposed for this stem, which rather derives it from a PIE stem **d^hob-i-* (see *Problem 9*).

Problem 11. As Kimball clearly shows, there are no indications whatsoever that a semantic difference existed between the stems *dapi(a)-* and *dapiant-*.⁶⁰ This conclusion is supported by the fact that *dapi(a)-* and *dapiant-* seem semi-suppletive (see *Problem 7*). Moreover, although Kimball herself does not seem to recognize *dapit/d-* as a separate stem (she consistently emends forms of this stem to *dapi<an>t/d-*, cf. *Problem 6*, above), it is clear from the examples she cites that also *dapit/d-* does not show any semantic differentiation from *dapi(a)-* and *dapiant-*. This raises the question of why these three formally distinct stems arose in the first place and were maintained as such.

Problem 12. As Kimball shows at length,⁶¹ there is no semantic difference between *dapi(a)-*, *dapit/d-*, and *dapiant-*, on the one hand, and the adjective *hūmant-*, on the other. In fact, there are many examples of compositions in which *dapi(a)-*, *dapit/d-*, or *dapiant-* are found in one copy as duplicates to *hūmant-* in another copy. As Kimball rightly points out, there is no good explanation as to “why the copies might differ in such instances”.⁶² Kimball’s own solution to solve this problem, i.e. assuming that *dapi(a)-*, *dapit/d-*, and *dapiant-* derive from a more colloquial dialect of Hittite,⁶³ is difficult, however, since other examples of a dialectal diversity in Hittite are few and far between (see also *Problem 8*, above).

⁵⁶ Cf. Derksen 2008, 109.

⁵⁷ Kloekhorst 2008, 520–521, 830–831, *contra* Melchert 2003, 19.

⁵⁸ E.g. Olander 2020 [2022].

⁵⁹ Kloekhorst 2010b, 202–207; 2013, 127–131; 2019b.

⁶⁰ Kimball 2016, 159 n. 2, *contra* Josephson 2004, 112–113.

⁶¹ Kimball 2016.

⁶² Kimball 2016, 159.

⁶³ Kimball 2016, 167–168.

Problem 13. Melchert has shown that the syntactic behavior of *dapi(a)-*, *dapit/d-*, and *dapiant-* “entirely matches that of native Hittite *hūmant-*”, in the sense that when they are used attributively, they are usually postposed to the noun they belong to, but can also occur in preposed position when they have an intensifying meaning.⁶⁴ Melchert remarks,⁶⁵ however, that it is problematic that the stem *dapit/d-*, which to his mind must ultimately reflect a Luwian noun (see also *Problem 6*, above), developed attributive use in Hittite. As we saw above, as well, Melchert therefore considers it a possibility that Hitt. *dapit/d-* in fact goes back to a Luwian adjective **dapida/i-* that was derived from an *-id-* stem noun **dapid-* (although both ***dapid-* and ***dapida/i-* are in fact unattested in Luwian, cf. *Problem 9*).

As we see, there are quite some remarkable aspects regarding *dapi(a)-*, *dapit/d-*, and *dapiant-*. And although for several of these aspects explanations have been formulated, it may be clear that most of these explanations are quite *ad hoc*, and that the overall picture remains that these adjectives behave aberrantly in several ways. I therefore propose a radically different interpretation of these stems; one that, to my mind, can solve all problems that we discussed.

3. A new solution: a logographic interpretation

My proposal for a new interpretation of the adjectives *dapi(a)-*, *dapit/d-*, and *dapiant-* revolves around reading the two signs with which the stem *da-pí-* is spelled not in a phonetic way, but rather as denoting a logogram, DA.BI, that is used to render the adjective *hūmant-* ‘all, every, each; entire’. This means that all attestations that thus far were interpreted as forms of the adjectives *dapi(a)-*, *dapit/d-*, and *dapiant-*, are in fact forms consisting of the logogram DA.BI to which phonetic complements are added, which are used to logographically render inflected forms of *hūmant-*. To my mind, this solves all problems we discussed above.

Solution to Problem 1. The absence of a meaningful distribution between the *i*-stem *dapi-* and the *a*-stem *dapia-* can now be explained by the fact that these stems never existed as such. The forms that seemingly belong to a specific *i*-stem *dapi-* (nom.-acc. sg. n. *dapi*, acc. sg. c. *dapin=a*, and abl. *dapiza*), are in fact forms in which the phonetic complement to write the case ending just happened to not contain an *-a-*: nom.-acc. sg. n. DA.BI (without a phonetic complement at all), acc. sg. c. DA.BI-*n=a* (see also the *Solution to Problem 3*, below), and abl. DA.BI-*za* (see also the *Solution to Problem 5*, below). The form that seemingly belongs to a specific *a*-stem *dapia-*, viz. acc. sg. c. *dapian*, is in fact to be read DA.BI-*an*, i.e. as representing an underlying *hu-u-ma-an-t/da-an* (see also the *Solution to Problem 3*, below). For the interpretation of the other case forms, see Table 2.

Solution to Problem 2. The absence of the sign ĬA in forms like acc. sg. c. *dapian* (spelled *da-pí-an*), gen. sg. *dapiaš* (spelled *da-pí-aš*), and all forms of the stem *dapiant-* (spelled *da-pí-an-t°*) has now received a logical explanation since the sign BI in fact belongs to the logogram DA.BI. This means that these forms never contained a phonetic vowel *-i-* to begin with, and that there thus was no environment in which a phonetic glide *i* could have arisen. Instead, these forms are to be read as DA.BI-*an* (\approx *hu-u-ma-an-t/da-an*), DA.BI-*aš* (\approx *hu-u-ma-an-t/da-aš*), and DA.BI-*an-t°* (\approx *hu-u-ma-an-t°*), respectively. The same applies to nom. pl. c. “*dapieš*” = DA.BI-*eš* (\approx *hu-u-ma-an-te-eš*).⁶⁶

This solution removes the necessity of assuming that *dapi-* was a “fixed stem” borrowed from Luwian, and that its inflected forms contained a hiatus (***[tabi_V°]*) or a glottal stop (***[tabi?V°]*).

Solution to Problem 3. The relationship between the acc. sg. c. forms *dapin=a* (spelled *da-pí-n=a*) and *dapian* (spelled *da-pí-an*), occurring in one and the same text, can now be easily understood: the former represents DA.BI-*n=a* (\approx *hu-u-ma-an-t/da-an-n=a*), whereas the latter represents

⁶⁴ Melchert 2022, 4; 2023, 156–157.

⁶⁵ Melchert 2022, 4.

⁶⁶ Cf. footnote 12 above.

DA.BI-*an* (\approx *ḫu-u-ma-an-t/da-an*). In other words, the two forms no longer point to two different stems. Moreover, we no longer have to assume that the spelling of *da-pí-n=a* was defective for ****da-pí<-an>-n=a**: with the interpretation of this form as DA.BI-*n=a*, it is unproblematic to interpret its clitic as geminating =*a*.

Solution to Problem 4. The dat.-loc. sg. form *dapī* (spelled *da-pí-i*), with its aberrant *plene* spelled *i*, can now be read as DA.BI-*i*, the regular way of logographically writing an underlying dat.-loc. sg. form *ḫu-u-ma-an-ti-i*.⁶⁷

Solution to Problem 5. The two ablative forms *dapiza* (spelled *da-pí-za*) and *dapiaz* (spelled *da-pí-az*) can now be read DA.BI-*za* and DA.BI-*az*, respectively, and interpreted as logographic writings of *ḫu-u-ma-an-t/da-za* and *ḫu-u-ma-an-t/da-az*, respectively, both of which represent a single phonological form, /χōmāntats/.

Solution to Problem 6. The stem *dapit/d-* can now be read as DA.BI-*t/d-*, in which *-t/d-* is just part of the phonetic complement: abl. “*dapidaz*” = DA.BI-*da-az* (\approx *ḫu-u-ma-an-da-az*); nom.-acc. pl. n. “*dapida*” = DA.BI-*da* (\approx *ḫu-u-ma-an-da*); nom. pl. c. “*dapiteš*” = DA.BI-*te-eš* (\approx *ḫu-u-ma-an-te-eš*); gen. pl. “*dapidaš*” = DA.BI-*da-aš* (\approx *ḫu-u-ma-an-da-aš*); and dat.-loc. pl. “*dapitaš*” = DA.BI-*ta-aš* (\approx *ḫu-u-ma-an-ta-aš*).

Solution to Problem 7. The absence of a nom. sg. c. form ****dapiš** or ****dapiaš** of the stem *dapi(a)-* can now be explained by the fact that within the paradigm of *ḫūmant-* the nom. sg. c. form *ḫūmanza* ends in *-anza*, and thus could not be logographically spelled as ****DA.BI-iš** or ****DA.BI-aš**, but only as DA.BI-*an-za*, as is attested.

Solution to Problem 8. The fact that forms of *dapi(a)-*, *dapit/d-*, and *dapiant-* are only found in (L)NS texts, fits in nicely with the fact that in (L)NS texts the use of logograms increases, and that there are a large number of Hittite words that are only attested with logographic writings in (L)NS texts, not in OS or MS texts (e.g. EGIR-*an* for *āppan* ‘back, again’, or 𐎶𐎵𐎶𐎶 for *idālu-* ‘evil’⁶⁸). Moreover, the fact that forms with the stem *dapi°* are primarily found in texts that, according to Kimball,⁶⁹ were not extensively revised, or hastily written, can now be explained by the fact that, in general, such texts contain many logographic spellings. For instance, in the following passage of KUB 5.1, the *dapi-*forms would have been the only phonetically spelled lexemes:

KUB 5.1 i

13. 2 UGULA=za ZAG-tar ŠA LUGAL=ja **da-pí-an** ZI-an ME-aš nu=kán DINGIR^{MEŠ}-aš

14. 3-ŠÚ^dUTU AN^E GUB-iš ŠA LUGAL ZAG-tar **da-pí-n=a** ZI-an ME-aš nu=kán EGIR^{GIŠ}DAG SIG₅

‘Second: the chief took righteousness and the **entire** soul of the king, and (gave them) to the gods. Third: the Sun-god of Heaven arose, and took righteousness of the King and the **entire** soul, and (gave them) back to the throne. Favorable.’

With the logographic interpretation of *dapi-* as DA.BI, we now see that in fact all verbs, nouns, and adjectives in this passage are spelled logographically:

KUB 5.1 i

13. 2 UGULA=za ZAG-tar ŠA LUGAL=ja **DA.BI-an** ZI-an ME-aš nu=kán DINGIR^{MEŠ}-aš

14. 3-ŠÚ^dUTU AN^E GUB-iš ŠA LUGAL ZAG-tar **DA.BI-n=a** ZI-an ME-aš nu=kán EGIR^{GIŠ}DAG SIG₅

⁶⁷ See Kloekhorst 2014, 457–458 for the fact that *ḫūmant-* originally had a desinentially stressed dat.-loc. sg. form *ḫūmantī* = /χōmāntí/, and see Kloekhorst forthcoming for the fact that dat.-loc. sg. forms in *-Ci-i* are logographically spelled LOGOGRAM-*i*.

⁶⁸ Cf. Weeden 2011, 37.

⁶⁹ Kimball 2016.

Additionally, the fact that forms with the stem *dapi-* are used in (L)NS copies of older compositions as replacements of the adjective *hūmant-*,⁷⁰ can now be explained by the fact that they are just logographic spellings of *hūmant-*.

Solution to Problem 9. Since a phonetic stem *dapi-* no longer exists, there is no longer any need to etymologize it. This means that all proposals to connect *dapi(a)-*, *dapit/d-*, and *dapian-* with the PIE root **d^heb-*, either through an unattested Hittite dialect or through an unattested Luwian intermediary, all of which were problematic by themselves, are no longer necessary.

Solution to Problem 10. The fact that DA.BI is consistently spelled with the sign DA, which would be remarkable if it should be read as a Hittite phonetic sign, is fully understandable from a logographic point of view.

Solution to Problem 11. The fact that there is no semantic distinction between the three stems *dapi(a)-*, *dapit/d-*, and *dapian-* can now be explained by the idea that all these stems are logographic renderings of a single underlying adjective, *hūmant-*.

Solution to Problem 12. The fact that there is no semantic distinction between *dapi-*, *dapit/d-*, and *dapian-*, on the one hand, and *hūmant-*, on the other, has now become fully understandable: the *dapi*-forms are mere logographic renderings of *hūmant-*. Moreover, this elucidates passages like in the Ritual of Ḫantitaššu (KBo 11.14 i 24–25 (OH/NS)), which can now be read as follows: (24) [d]UTU-uš=za EZEN₄-an DÛ-at nu=za DA.BI-uš (= *hūmanduš*) DINGIR^{MEŠ}[-uš] ḫalzāiš (25) [nu=z]a *hūmandan* DUMU.LÚ.U₁₉-LU-an ḫalzāiš ‘The Sun-god made a party; he invited all the gods, he invited all of mankind’, in which the second and third clauses can now be regarded as full parallels of each other.⁷¹

Solution to Problem 13. The fact that the syntactic behavior of *dapi(a)-*, *dapit/d-*, and *dapian-* “entirely matches that of native Hittite *hūmant-*”⁷² is no longer problematic, since *dapi(a)-*, *dapit/d-*, and *dapian-* are merely logographic renderings of *hūmant-*.

As we see, all problematic aspects that thus far surrounded the adjectives *dapi(a)-*, *dapit/d-*, and *dapian-*, receive a fully natural explanation when we read the sign sequence DA BI not phonetically as *da-pí-*, but rather as denoting a logogram DA.BI that is used to logographically render the underlying phonetic stem *hūmant-*.⁷³ This logogram was provided with phonetic complements that either note down the last sign of the phonetic form (e.g. abl. DA.BI-az = *ḫu-u-ma-an-da-az*; nom. pl. c. DA.BI-eš = *ḫu-u-ma-an-te-eš*), or its last two signs (abl. DA.BI-da-az = *ḫu-u-ma-an-da-az*; nom. pl. c. DA.BI-te-eš = *ḫu-u-ma-an-te-eš*), or its last three signs (abl. DA.BI-an-da-az = *ḫu-u-ma-an-da-az*; nom. pl. c. DA.BI-an-te-eš = *ḫu-u-ma-an-te-eš*).

4. Advantages of this interpretation over previous ones

An anonymous reviewer of an earlier draft of this article remarked that my interpretation of the stem “*dapi-*” as a logogram DA.BI is conceptually not much different from viewing *dapi-* as

⁷⁰ Kimball 2016.

⁷¹ I owe this example to Valerio Pisaniello (*pers. comm.*).

⁷² Melchert 2022, 4; 2023, 156.

⁷³ As Willemijn Waal kindly points out to me (*pers. comm.*), this logographic interpretation implies that the forms that hitherto were interpreted as abbreviated spellings (acc. sg. c. *da-n°*, *da-an*, dat.-loc. sg. *da-i*, abl. *da-az*, cf. the Appendix below) in fact show a shortened logogram DA instead of DA.BI, i.e. *DA-n°*, *DA-an*, *DA-i*, and *DA-az*, respectively. These forms are mainly found in KIN oracles (KUB 5.1, KUB 6.46, KuSa 1/1.14, KuSa 1/1.18, KuSa 1/1.20, KuSa 1/1.23, KuSa 1/1.25), which abound in logographic and abbreviated spellings. See footnote 86 for further thoughts on this spelling DA. The seemingly abbreviated abl. form “*da-az*” of KUB 6.46 i 19 (NH/NS; CTH 381.B) may rather be seen as a mistake, and emended to *DA<.BI>-az*.

a “fixed stem” that was borrowed from Luwian⁷⁴ and that, therefore, there is no clear advantage of my interpretation over that of Oettinger’s and Melchert’s. However, within Oettinger’s and Melchert’s scenario the Hittite language contains four different stems, i.e. *hūmant-*, *dapi(a)-*, *dapit/d-*, and *dapiant-*, all of which would have the exact same semantics and syntactic usage, whereas in my scenario the Hittite language has only a single stem, *hūmant-*, which can also be written logographically by DA.BI. My scenario thus has to assume fewer linguistic entities to explain the same data and, according to Occam’s Razor, should thus be preferred over the alternative, more complicated scenario.

5. Parallels

A nice parallel to an *-ant*-adjective being written both phonetically and logographically is *āššūuant-* ‘good, favorable’, which can be rendered with the logogram SIG₅. And just as with DA.BI, the phonetic complements attached to SIG₅ can likewise consist of either one, two, or three (and occasionally even four) signs: for instance, nom. sg. c. *āššūanza* is logographically attested as SIG₅-za, SIG₅-an-za, SIG₅-u-an-za, as well as SIG₅-u-*ua*-an-za; and instr. *āššūante/it* is logographically rendered as SIG₅-it,⁷⁵ SIG₅-ti-it, as well as SIG₅-an-te-et. Compare also the adjective *kartimmiāuant-* ‘angry’, which can be spelled with the logogram TUKU.TUKU,⁷⁶ and for which the nom. sg. c. form *kartimmiāuanza* is logographically attested as TUKU.TUKU-za, TUKU.TUKU-an-za, TUKU.TUKU-u-an-za, as well as TUKU.TUKU-u-*ua*-an-za.

6. The origin of DA.BI

Although the Hittite-internal arguments in favor of interpreting the signs DA BI not as “*da-pi*”, but rather as a logogram DA.BI may be clear, from a broader Mesopotamian perspective this interpretation is less self-evident: as far as I am aware, a logogram DA.BI denoting ‘all, every, each; entire’ is unknown outside of Hittite.⁷⁷ This need not be too problematic, however: in his book on Hittite logograms, Weeden⁷⁸ lists dozens of logograms used by Hittite scribes that only occur in Anatolia and are not found elsewhere. He categorizes these logograms as follows:

1. inner-Hittite/Anatolian creations
2. logograms otherwise attested only on lexical lists
3. logograms that had gone out of usage in the 3rd millennium BCE
4. logograms re-analyzed from Sumerian
5. phonetic writings of Sumerian words
6. logograms adapted to fit Hittite/Anatolian phenomena
7. misunderstanding of Sumerian constructions
8. mistaking or varying the forms of Sumerian signs
9. pseudo-Sumerograms based on other languages
10. logograms from extispicy context
11. logograms that remain obscure

⁷⁴ Thus Oettinger 2006; Melchert 2022; 2023.

⁷⁵ Note that it cannot be fully excluded that SIG₅-it represents *āššauit*, i.e. the instr. form of the *u*-stem adjective *āššu-* / *āšsau-* (cf. e.g. HED 1, 199).

⁷⁶ According to Weeden 2011, 321–322, 379, this logogram is only found in Hittite texts, and may be a Hittite innovation based on a phonetic writing of a Sumerian word. See section 6 for the proposal that DA.BI has a similar origin.

⁷⁷ Sumerian *da-bi* instead means ‘his/its side’.

⁷⁸ Weeden 2011, 376–382.

In my view, DA.BI may be regarded as such a Hittite-only logogram, too, and, more specifically, I would like to make a case that it possibly belongs to Weeden’s category no. 5, i.e. that it is based on the phonetic shape of a Sumerian word.⁷⁹

In other cuneiform traditions we find the Sumerograms DÛ.A and DÛ.A.BI ‘all, every, each; entire’ which in Akkadian are used to render the quantifiers *kalûm* ‘whole, entirety, all’ and *kalâmu* ‘all, everything’.⁸⁰ Moreover, we know that the sign DÛ = GAG can also be read as *dà*,⁸¹ and that the entire sequence DÛ.A is sometimes spelled DA.⁸² This implies that at some point in time DÛ.A and DÛ.A.BI may have been pronounced [da] and [dabi], respectively. In fact, this is supported by the phonetic writing of Sum. DÛ.A.BI as *ta-a-bi* in the Ugarit tablet RS 79.25: 18.⁸³ Additionally, Civil⁸⁴ reads line 3 of the Sumerian-Akkadian vocabulary list Ea II as “[*da-a*] = DÛ = *ka-la-m[a]*”, implying, too, that the sign DÛ in DÛ.A[B.I] ‘all, everything’ phonetically may have represented [da].⁸⁵ All this implies that in (the second half of) the 2nd millennium BCE in scribal circles the pronunciations [da] and [dabi] were used for the Sumerograms DÛ.A and DÛ.A.BI.

I therefore would like to propose that the Hittite logogram DA.BI is an attempt by Hittite scribes to render the scholarly pronunciation [dabi] of the original Sumerogram DÛ.A.BI.⁸⁶

As Weeden makes clear,⁸⁷ it is often difficult to reconstruct the exact way in which a Hittite-only logogram arose or made its way to the Hittite scribal inventory. The case of DA.BI, if it indeed is inspired by the original Sumerogram DÛ.A.BI, is no different: we may never know exactly when and where it was coined in this way; we only can observe that in New Hittite times it had become the standard logogram to render *hūmant-*.

7. Conclusions regarding the Hittite “*dapi-stems*”

All in all, I would like to propose that the adjectives “*dapi(a)-*”, “*dapit/d-*”, and “*dapian-*” should be stricken from the Hittite dictionaries: in the attestations that were thus far interpreted as belonging to one of these stems, the sign sequence DA BI is rather to be read as a logogram, DA.BI, which is used to logographically write forms of the adjective *hūmant-* ‘all, every, each; entire’. The logogram DA.BI may be ultimately based on the Sumerogram DÛ.A.BI ‘all, every, each; entire’ that is well attested in other cuneiform traditions and which in scribal circles probably was pronounced [dabi]. This means that we can now cite the paradigm of *hūmant-* as follows:

⁷⁹ Cf. e.g. TUKU[TUKU] ‘angry’, which according to Weeden 2011, 321–322 is phonetically inspired by Sumerian TUKU₄ ‘to shake, to tremble’; or ^{DUG}KU.KU, which according to Weeden 2011, 532 is a phonetically inspired writing for ^{DUG}GUR₄.GUR₄ (cited in HZL, 178 as ^{DUG}ḪAB.ḪAB) = ^{DUG}ḫanišša- ‘a vessel’.

⁸⁰ Cf. Attinger 2021, 270 (*du₃-a* = ‘totalité, tout’); Cohen 2023 s.v. *ḫu’a* (*du₃-a* = ‘all’; *du₃-a-bi* = ‘everything, entirety’); CAD K, 65, 87. In Hittite itself, the Sumerogram DÛ.A.BI is once used as well, in KBo 3.13 i 8 (OH/NS; CTH 311: *Narām-Sîn in Anatolia*). It is therefore listed in HZL, 128, where it is glossed “insgesamt, alles”, and it is cited in HW² Ḫ, 712 as the Sumerogram to render Hitt. *hūmant-*. However, since the text in which it occurs, KBo 3.13, is a Hittite translation of an Akkadian text that, according to Güterbock 1938, 80, is very close to its original, we may assume that in this case the Sumerogram DÛ.A.BI was directly taken over from the Akkadian original, which implies that it cannot be seen as a general way to logographically denote Hitt. *hūmant-*: for this purpose the logogram DA.BI was used.

⁸¹ E.g. Labat 1976, 125. Note that HZL, 128–129 does not cite a reading *dà* for the sign DÛ in Hittite.

⁸² Attinger 2021, 223.

⁸³ Viano 2016, 161, 188, 212. I owe this reference to Valerio Pisaniello (*pers. comm.*).

⁸⁴ Civil 1979, 247.

⁸⁵ Although it must be admitted that it is not fully clear on which basis Civil restores the broken initial part of the line as “[*da-a*]”.

⁸⁶ Perhaps the “abbreviated” forms mentioned in footnote 73, above, which are written with only DA instead of DA.BI, represent the shorter Sumerogram DÛ.A = [da].

⁸⁷ Weeden 2011, 376–382.

	phonetic spellings	logographic spellings with phonetic complements
nom. sg. c.	<i>ḫu-u-ma-a-an-za</i> <i>ḫu-u-ma-an-za</i>	DA.BI- <i>an-za</i>
acc. sg. c.	<i>ḫu-u-ma-an-da-an</i> <i>ḫu-u-ma-an-ta-an</i>	DA.BI- <i>an</i> DA.BI- <i>n=a</i>
nom.-acc. sg. n.	<i>ḫu-u-ma-a-an</i> <i>ḫu-u-ma-an</i>	DA.BI- <i>an</i> ⁸⁸
gen. sg.	<i>[ḫ]u-u-ma-an-da-a-aš</i> <i>ḫu-u-ma-an-da-aš</i> <i>ḫu-u-ma-an-ta-aš</i>	DA.BI- <i>aš</i>
dat.-loc. sg.	<i>ḫu-u-ma-an-ti-i</i> <i>ḫu-u-ma-an-ti</i> <i>ḫu-u-ma-an-te</i> <i>ḫu-u-ma-an-ti-ja</i>	DA.BI- <i>i</i> [D]A.BI- <i>an-ti</i>
abl.	<i>ḫu-u-ma-an-da-a-az</i> <i>ḫu-u-ma-an-da-az</i> <i>ḫu-u-ma-an-ta-az</i> <i>ḫu-u-ma-an-da-za</i> <i>ḫu-u-ma-an-ta-za</i>	DA.BI- <i>az</i> DA.BI- <i>za</i> DA.BI- <i>da-az</i> DA.BI- <i>an-da-a[z]</i>
instr.	<i>ḫu-u-ma-an-te-et</i> <i>ḫu-u-ma-an-ti-it</i>	
nom. pl. c.	<i>ḫu-u-ma-an-te-eš</i> <i>ḫu-u-ma-an-te-eš₁₇</i> <i>ḫu-u-ma-an-ti-iš</i>	DA.BI- <i>eš</i> DA.BI- <i>te-eš</i> DA.BI- <i>an-te-eš</i>
acc. pl. c.	<i>ḫu-u-ma-an-du-uš</i>	DA.BI- <i>uš</i> DA.BI- <i>an-du-uš</i>
nom.-acc. pl. n.	<i>ḫu-u-ma-an-da</i> <i>ḫu-u-ma-an-ta</i>	DA.BI- <i>da</i> DA.BI- <i>an-da</i> DA.BI- <i>an-ta</i>
gen. pl.	<i>ḫu-u-ma-an-da-an</i> <i>ḫu-u-ma-an-da-a-aš</i> <i>ḫu-u-ma-an-da-aš</i>	DA.BI- <i>aš</i> DA.BI- <i>da-aš</i>
dat.-loc. pl.	<i>ḫu-u-ma-an-da-a-aš</i> <i>ḫu-u-ma-an-da-aš</i> <i>ḫu-u-ma-an-ta-aš</i>	DA.BI- <i>aš</i> DA.BI- <i>ta-aš</i> DA.BI- <i>an<-da>-aš</i>

TABLE 2: An overview of attested forms of Hitt. *ḫūmant-* ‘all, every, each; entire’, including its phonetic as well as logographic spellings. See the Appendix below for the places of attestations of all DA.BI-forms.

⁸⁸ Also once attested without a phonetic complement: DA.BI.

Appendix: Attestations of inflected forms of the *dapi*-stems / DA.BI-forms

Attestations of “*dapi(a)-*”: acc. sg. c. *da-pí-n=a* = **DA.BI-n=a** (KUB 5.1 i 14, 77, ii 31, 65, 72, iii 74, 81 (*da-pí-n=a* = **DA¹.BI-n=a**) (NH/LNS); also 2× abbreviated as *da-n=a* = **DA-n=a**: KUB 5.1 iii 36, iv 62 (NH/LNS)), *da-pí-an* = **DA.BI-an** (KBo 2.2 i 19, 27 (NS), KBo 2.6+ ii 47 ([*-an*]), iii 12, 14, iv 7 (NH/NS), KBo 16.98 iv 19 (NS), KUB 5.1 i 2, 3, 13, ii 23, 43, 50 (<*-an*>), 59a, 87 (*da-pí[-an]* = **DA.BI[-an]**), iii 20, 39, 59, iv 45 (NH/LNS), KUB 18.59 ii 20 (NS), KUB 16.58 iii 10 (NH/NS), KUB 41.8 ii 32, 37 (MH/LNS), VSNF 12.108 rev.⁷ 3 (<*-an*>) (NS); also 9× abbreviated as *da-an* = **DA-an**: KUB 5.1 i 41, ii 13, iii 41, 62 (NH/LNS), KuSa 1/1.14 rev. 3 (LNS), KuSa 1/1.18 obv. 6 (LNS), KuSa 1/1.20 r. col. 9 (LNS), KuSa 1/1.23 rev. 8 (LNS), KuSa 1/1.25 i 9 (LNS)); nom.-acc. sg. n. *da-pí* = **DA.BI** (KUB 28.92 i 10 (NS));⁸⁹ gen. sg. *da-pí-aš* = **DA.BI-aš** (KBo 25.180 rev. 10 (OH/NS), KBo 40.56 obv. 16 (*da-pí-aš-š=a*) (NH/LNS)); dat.-loc. sg. *da-pí-i* = **DA.BI-i** (KBo 2.6+ ii 33, iii 2 (NH/NS), KBo 14.21 i 17, 58 (NS), KBo 18.142, 16 (NH/NS), KUB 5.1 i 12, 37, 48 (NH/LNS), KUB 5.5 ii 25 (NH/NS), KUB 6.3 i 17 (NS); also once abbreviated as *da-i* = **DA-i**: KUB 5.1 i 6a (NH/LNS)); abl. *da-pí-za* = **DA.BI-za** (KBo 2.9 i 7 (MH/NS), KBo 6.28+ rev. 27 (+ *=kán*) (NH/NS), KUB 6.9 ii? 4 (NS), KUB 25.23 i 19, (NH/NS), KUB 26.43 rev. 13 (NH/NS), KUB 58.101 rev. 6 (MH/NS), KUB 60.56, 4 (NS)), *da-pí-az* = **DA.BI-az** (KUB 18.12 i 5 (NS); also once abbreviated as *da-az* = **DA-az**: KUB 6.46 i 19 (NH/NS)); nom. pl. c. *da-pí-eš* = **DA.BI-eš** (KUB 44.50 i 8 (LNS));⁹⁰ acc. pl. c. *da-pí-uš* = **DA.BI-uš** (KBo 11.14 i 24 (OH/NS), KUB 55.40, 6 (NS)); gen. pl. *da-pí-aš* = **DA.BI-aš** (KUB 16.77 iii 11 (NH/NS), KUB 31.136 ii 1 (LNS)); dat.-loc. pl. *da-pí-aš* = **DA.BI-aš** (KBo 25.180 rev. 10 (OH/NS), KBo 40.56 obv. 16 (LNS), KUB 6.45 iii 35 (NH/NS), KUB 25.22 iii 5, 8 (NH/LNS), KUB 33.118, 19 (*da-pí-aš* = **DA.BI-aš**) (NS), KUB 58.71 ii 19 (LNS)); unclear *da-pí-aš* = **DA.BI-aš** (KUB 51.81 rev. 4 (NH/NS)).

Attestations of “*dapit/d-*”: abl. *da-pí-da-az* = **DA.BI-da-az** (KUB 12.57 iv 4 (NS)); nom. pl. c. *da-pí-te-eš* = **DA.BI-te-eš** (IBoT 3.100, 9 (NS));⁹¹ nom.-acc. pl. n. *da-pí-da* = **DA.BI-da** (KBo 12.38 i 4 (NH/LNS));⁹² gen. pl. *da-pí-da-aš* = **DA.BI-da-aš** (KUB 36.18 ii 11 (MH/LNS));⁹³ dat.-loc. pl. *da-pí-ta-aš* = **DA.BI-ta-aš** (KUB 31.146 obv. 3 (MH/NS),⁹⁴ KUB 33.96 i 3 (*-t[a-aš]*) (MH/NS) (see footnote 8 for a discussion)).

Attestations of “*dapian-*”: nom. sg. c. *da-pí-an-za* = **DA.BI-an-za** (ABoT 1.56 i 22 (NH/LNS), KBo 3.15, 2, 10 (NS), KUB 15.1 iii 19, 24, 29 (NH/NS), KUB 15.11 ii 20 (2×: *da-pí-an-za-a=š-ši* = **DA.BI-an-za-a=š-ši** and *da-pí-a[n-za]* = **DA.BI-a[n-za]**) (NH/NS), KUB 55.48 i 13 (NS), KUB 55.65 iii 16 (OH/NS)); nom.-acc. sg. n. *da-pí-an* = **DA.BI-an** (KBo 2.2 i 19 (NH/NS), KBo 6.5 iv 25 (OH/NS), KBo 14.21 i 11, 53 (NS), KBo 18.48 obv. 2, 6, rev. 16 (NS), KBo 21.20 i 26 (MH/NS), KBo 29.2 ii 6 (NS), KBo 35.102 i 7 (NS), KBo 40.374 iv 1 (NS), KUB 6.9 ii? 4 (NS), KUB 16.20, 16 (NS), KUB 18.36 ii 9 (NS), KUB 19.23 rev. 18 ([*d*]*a-pí-an=pát* = [**D**]**A.BI-an=pát**) (NH/NS), KUB 23.59 ii 2 (NH/NS), KUB 24.9+ ii 16 (OH/NS), KUB 25.23 iv 56 (NS), KUB 28.4 i 5 (*d[a-]pí-an* = **D[A.]BI-an**) (NS), KUB 39.61 i 13 (LNS), KUB 41.8 ii 30, iii 39 (MH/LNS), KUB 51.69 obv. 13, 15 (NS), KUB 55.35 obv. 9 (NS), KUB 55.54 obv. 16, iii 11 (LNS), KUB 55.65 iv 19 (*=pát[t]*) (OH/NS), KUB 58.11 obv. 10 (NS), KUB 58.110 iii 6 (NS), KUB 59.29 ii 14 (NS), KUB 60.140 obv. 4 (NS)); dat.-loc. sg. [**d**]*a-pí-an-ti* = [**D**]**A.BI-an-ti** (KBo 40.51, 13 (NS)); abl. *da-pí-an-da-a[z]* = **DA.BI-an-da-a[z]** (KUB 12.25 r. col. 5 (NS)); nom. pl. c. *da-pí-an-te-eš* = **DA.BI-an-te-eš** (KBo 12.106 + 13.146 ii 11 (*-e[š]*) (OH/NS), KUB 5.1 iii 62 (NH/LNS), KUB 16.16 obv. 23, 24 (+ *=pát*), 26 (NS), KUB 17.14 rev. 17 (*-te[-eš]*) (NS), KUB 58.79 iv 6 (MH/NS));⁹⁵

⁸⁹ Note that in Kloekhorst 2008, 831, I booked the form *da-pí* = **DA.BI** of VSNF 12.108 rev.⁷ 3 (NS) as a nom.-acc. sg. n. form as well, but since this form seems to belong to the adjacent *ZI-an* ‘soul’, which is an acc. sg. c. form, it seems best to emend *da-pí* = **DA.BI** to *da-pí<-an>* = **DA.BI<-an>**.

⁹⁰ I owe this attestation to Craig Melchert (*pers. comm.*).

⁹¹ Note that Kronasser 1966, 192 states that *da-pí-te-eš* (IBoT 3.100, 9 (NS)) may also represent “*dapyantes*” “mit Nasalreduktion und *pí* = *pya*”, a suggestion that is repeated by HEG T, D, 127.

⁹² Note that Kimball 2016, 161 emends this form to “*dapi<-an>da*”.

⁹³ Note that Kimball 2016, 159 n. 2 emends this form to “*dapi<-an>daš*”.

⁹⁴ Note that Kimball 2016, 162 emends this form to “*dapi<-an>taš*”.

⁹⁵ A nom. pl. c. form “*da-pí-[ia-an-te-eš]*” is read by Haas – Wegner 1988, 191 for KUB 17.27 ii 14 (MH/NS), but

acc. pl. c. *da-pí-an-du-uš* = **DA.BI-an-du-uš** (KUB 58.94 i 4 (<-du->), 8, 9 (OH/NS)); nom.-acc. pl. n. *da-pí-an-da* = **DA.BI-an-da** (KBo 16.98 iv 21 (NS), KUB 1.8 iv 9 (NH/NS), KUB 8.65 i 5 (MH/NS), KUB 16.16 rev. 14 (NS), KUB 17.14 rev. 4 (NS), KUB 19.9 i 11, 24 (NH/NS), KUB 20.70 i 8 (OH/LNS)), *da-pí-an-ta* = **DA.BI-an-ta** (KUB 1.8 iv 9 (NH/NS), KUB 58.99 i 5 (NS)); dat.-loc. pl. *da-pí-an<-ta>-aš* = **DA.BI-an<-ta>-aš** (KUB 51.30 obv. 10 (OH/NS)); unclear *da-pí-an[...]* = **DA.BI-an[...]** (KUB 19.22, 13 (NH/LNS)).

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this restoration need not be correct. Although the immediate context indeed clearly requires *da-pí[...]* to be completed to a nom. pl. c. form, it is unclear on what basis Haas and Wegner complete this word specifically to “*da-pí-[ia-an-te-eš]*” with the sign *IA*. Based on the other attestations of nom. pl. c. forms, all of which are *da-pí-an-te-eš* = **DA.BI-an-te-eš**, without *IA*, it seems best to rather read this form as *da-pí[an-te-eš]*, i.e. **DA.BI[an-te-eš]**, as well.

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Bares für Rares: Das altbabylonische Rollsiegel

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Abstract: This paper presents a previously unpublished Old Babylonian cylinder seal and discusses the circumstances under which it was sold at a German TV show called *Bares für Rares* (English title: *Cash or Trash*).

Keywords: cylinder seal, glyptic art, Old Babylonian, Bares für Rares, antiquities trade

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Einleitung

Das gelegentliche Erscheinen des Alten Orients bzw. der altorientalischen Geschichte und Kultur in der modernen, z. T. kontemporären Kultur (inkl. Popkultur) wird in der assyriologischen Forschung immer wieder thematisiert und untersucht; ein erneutes Interesse lässt sich besonders in den letzten Jahren konstatieren.¹ Das Auftauchen eines bisher unbekannten altbabylonischen Rollsiegels – das hiermit für die Wissenschaft festgehalten wird – in einer deutschlandweit bekannten Fernsehsendung ist in diesem Kontext ebenfalls von Interesse.

1. Der Show

1.1. Bares für Rares

Bares für Rares ist eine seit dem Jahr 2013 produzierte Sendereihe des ZDF mit inzwischen mehr als 1700 Folgen. In der von Horst Lichter moderierten Sendung stellen die ausgewählten Bewerber jeweils eine mitgebrachte Kuriosität oder Antiquität vor. Dazu erhalten sie eine Einschätzung von einem Experten, sowie die Gelegenheit, ihr Exponat einer Gruppe von Kunst- und Antiquitätenhändlern vorzulegen und es dem Höchstbietenden gegen Bargeld zu verkaufen.²

Am 24. März 2016, in Folge 55 von Staffel 6³ wurde ein altbabylonisches Rollsiegel in moderner Goldfassung vorgestellt und verkauft. Das Objekt gilt bis heute als das älteste Exponat der Sendereihe und wird als solches immer wieder angesprochen, so auch im Buch zur Sendereihe, in dem die bisher interessantesten und kuriosesten Objekte und Geschichten vorgestellt werden.⁴

¹ S. neulich die Untersuchungen in Verderame – Garcia-Ventura 2020 oder einzelne Studien in Droß-Krüpe – Fink 2021.

² S. Wikipedia „Bares für Rares“ (https://de.wikipedia.org/wiki/Bares_f%C3%BCr_Rares, Zugriff 16. November 2023).

³ Auf YouTube ist die Sendung bis heute erreichbar: „5000 Jahre altes altbabylonisches Rollsiegel bei Bares für Rares (BfR) 2017 - HD“ (<https://www.youtube.com/watch?v=jfwTJ3OIVqo>, Zugriff 16. März 2023). Für eine Kurzversion s. „Unvergleichlich! Das älteste Objekt, das wir je hatten! | Bares für Rares“ (<https://www.youtube.com/watch?v=Ntt9iELMe2A>, Zugriff 22. Oktober 2023).

⁴ Lichter – Imgrund 2020, 162–163 „Das älteste Objekt“. In der Sendung wird das Objekt zwar ausdrücklich als „Altbabylonisches Rollsiegel“ bezeichnet (altbabylonische Zeit: 2003–1595 v.Chr. nach der sog.

„Ob antikes Rollsiegel oder skurriler Sperrmüllfund“ gilt seitdem als Motto von *Bares für Rares* und nimmt Bezug auf diesen Fall.

Im Folgenden werden die wichtigsten Angaben, die einerseits aus der Sendung und dem Buch, andererseits aus der Erzählung und den Unterlagen des Besitzers entnommen werden können, zusammengefasst; danach folgt eine wissenschaftliche Beschreibung des Rollsiegels.

1.2. Die Sendung

Das altbabylonische Rollsiegel wird von Rainer Michels, einem damals 58-jährigen Arzt aus Brühl bei *Bares für Rares* präsentiert. Der Besitzer, der ursprünglich Archäologe werden wollte, teilt mit, er habe das Stück 10 Jahre zuvor von einer Goldschmiedemeisterin in Köln gekauft; den Preis habe er damals von 5900€ auf 3500€ runtergehandelt. Die moderne Goldfassung sei die Arbeit der Goldschmiedin. Zum Rollsiegel gehört ein gefaltetes DIN A4-Blatt, das vor den Kunsthändlern als „so etwas wie eine Expertise“ bezeichnet wird; es könnte sich um eine Beschreibung des Objektes handeln, die für ein Auktionshaus o.ä. angefertigt wurde (s. unten).

Das Rollsiegel und das Schreiben werden dem Experten Albert Maier vorgelegt.⁵ Er besitzt zwar viel Erfahrung, wenn es um Antiquitäten geht, aber ein antikes Rollsiegel ist ihm noch nicht in die Hände gekommen: „Das war einer meiner schwierigsten Fälle“, blickt er später zurück. Für ihn steht hauptsächlich die Echtheit des Rollsiegels im Fokus, die er schließlich bestätigt: Zuerst nur „vom Gefühl her“, dann aus dem Umstand heraus, dass es sich um ein Rollsiegel aus Bergkristall handelt: „das ist so einfach und so schlicht gemacht, dass es echt sein muss. Wenn man jetzt absichtlich eine Fälschung hätt’ gemacht, dann hätte man eine aufwändigere Sache damit gemacht, man hätte einen ganz anderen Stein genommen, man hätte... ja vielleicht auch ’nen Onyx genommen, oder ’nen Achat“.

Herr Maier fertigt eine Abrollung des Rollsiegels auf dunkelgrauer Knete an, außer Horst Lichters Feststellung „da sitzt auch ein Hund oder ähnliches“ wird diese jedoch nicht weiter ausgewertet. Im Gegensatz zur Hoffnung des Besitzers, der für das Rollsiegel ca. 2500€ haben möchte, schätzt der Experte das Objekt aufgrund der Versteigerungen anderer Rollsiegel auf einen Wert von ca. 1000-1500€.

Nun wird Herr Michels samt Exponat zu den Kunsthändlern weitergeschickt, die sich für das Rollsiegel zunächst wenig begeistern können; zumindest am Anfang zeigen sie mehr Interesse für die moderne Goldfassung, die ihrer Einschätzung nach aus hochwertigem Gold sei. Schließlich einigen sich der Besitzer und die Händlerin Susanne Steiger,⁶ letztere bekommt für ihr Höchstgebot von 1200€ den Zuschlag. Zwar liegt dies deutlich unter seinen Erwartungen, aber Herr Michels zeigt sich zufrieden: „Als Schmuckstück einer Frau ist es besser als bei mir in der Geldkassette zuhause“, spricht er das Schlusswort.

Somit wurde das Rollsiegel von der Juwelierin und Kunsthändlerin Susanne Steiger erworben. Auf eine Erkundigung des Verf. im Jahr 2021 hin hat Frau Steiger mitgeteilt, dass das Rollsiegel inzwischen weiterverkauft wurde;⁷ sie konnte mit keinen weiteren Informationen dienen.

mittleren Chronologie), aber zu seinem Alter werden unterschiedliche Angaben gemacht: „3000 Jahre v.Chr.“, „5000 Jahre alt“; richtig ist nur das vom Verkäufer vor den Kunsthändlern genannte Alter „knapp 4000 Jahre“. Im Buch ist lediglich von einem „babylonischen Rollsiegel“ (Lichter – Imgrund 2020, 162) die Rede.

⁵ Zu seiner Person und Tätigkeit s. Lichter – Imgrund 2020, 39–41.

⁶ S. Lichter – Imgrund 2020, 79–82.

⁷ Persönliche Mitteilung, 24. August 2021.

2. Das Business

Der entsprechenden Rechnung zufolge hat Herr Michels das Rollsiegel am 15. September 2005 von der Goldschmiedin Elisabeth Pesch für 3500€ gekauft.⁸ Aus einem am 29. März 2006 für den Kölner Kunsthändler Gordian Weber geschriebenen Gedächtnisprotokoll Herrn Michels' geht hervor, dass er sich auf Frau Peschs Rat hin an Frau Damm am Römisch-Germanischen Museum Köln wandte, um die Echtheit des Artefaktes bestätigen zu lassen. Frau Damm äußerte Zweifel an der Echtheit des Siegels und hielt sein Material für Glas, empfahl Herrn Michels jedoch, mit dem Römisch-Germanischen Zentralmuseum in Mainz (RGZM) in Kontakt zu treten.

Herr Michael Müller-Karpe vom RGZM hat das Objekt jedoch nie untersucht, denn er habe Herrn Michels bereits zu Beginn telefonisch vorgeworfen, Diebesgut gekauft und somit terroristische Gruppen unterstützt zu haben. Des Weiteren hat er ihn verpflichtet, sich mit seiner Angelegenheit bei der Polizei zu melden und das Rollsiegel mit den bekannten Listen gestohlener Antiquitäten vergleichen zu lassen.⁹ Noch bevor Herr Michels diese Erkundigung hätte abschließen können, nahm das Zollfahndungsamt Essen mit ihm Kontakt auf (3. November 2005), und schloss seine anschließende Untersuchung mit der Ergebnis ab, die Erwerbung des Rollsiegels sei rechtmäßig gewesen (2. Dezember 2005).

Ein knappes Jahr später meldete sich Bernd Gackstätter (1943–2022), ein bekannter Frankfurter Antikenhändler per Brief bei Herrn Michels (6. September 2006). Er habe durch seine Kölner Kollegen (Gordian) Weber und (Falko) Marx¹⁰ über Herrn Michels' Auseinandersetzung mit Herrn Müller-Karpe gehört¹¹ und bedauert, dass die von ihm „wohl Anfang der 90er Jahre ausgehändigte Expertise“ verloren und auch bei ihm selbst nicht mehr vorhanden sei. Stattdessen versicherte er Herrn Michels, das Objekt stammte aus der Rollsiegelsammlung von Frau Dr. Spehr, die diese ca. 25 Jahre zuvor von einem Prof. Dr. Bay in Basel erhalten habe, „aus Dankbarkeit nach Beendigung [i]hrer Assistenzarzt[-]Tätigkeit“.¹²

2015 tauchten ein Roll- und ein Stempelsiegel in einer Auktion von Gorny & Mosch auf, mit entsprechenden Expertisen Herrn Gackstätters, die behaupten, die beiden Objekte wurden 1999 beim Antiken-Kabinett Gackstätter (Frankfurt/Main) erworben, gehörten aber seit 1970 zur Sammlung Dr. Spehr und bereits davor zur Sammlung Prof. Dr. Bay, Basel.¹³ Da die beiden Sammlungen in der Erforschung vorderasiatischer Rollsiegel unbekannt zu sein scheinen, sind diese Angaben allerdings mit Vorsicht zu genießen; insbesondere die Jahreszahl 1970 könnte einen Verdacht des Lesers wecken. Die Sammlung des Basler Zahnarztes und Anthropologen Dr. Roland Bay (1909–1992) ist auf jeden Fall mehr für prähistorische als altorientalische Artefakte bekannt.

⁸ Der Laden der inzwischen verstorbenen Goldschmiedin „Elisabeth Pesch – Schmuck“ befand sich damals unter der folgenden Adresse: Auf dem Berlich 17, 50667 Köln.

⁹ Aus Müller-Karpes Publikationen über seinen Kampf gegen den illegalen Antikenhandel s. insbesondere Müller-Karpe 2010; 2011 und 2012 (in Bezug auf Kulturgüter mesopotamischer Herkunft). Da die Erwerbung des Rollsiegels durch Herrn Michels erst relativ kurz nach der Plünderung des *Iraq Museums* (2003) geschehen ist, war die Möglichkeit, es könnte sich um ein ehemals Bagdader Rollsiegel handeln, nicht *per se* auszuschließen.

¹⁰ Herr Gackstätter vermutete, Herr Michels habe das Rollsiegel bei Herrn Marx erworben. Bei ihm handelt es sich zweifellos um Falko Marx (1941–2012), einem Schüler der Goldschmiedin Elisabeth Treskow; zu ihm und seiner Arbeit bzgl. altorientalischer Siegel s. Rehm 2022, 161–164.

¹¹ „Habe durch Herrn Weber und auch Herrn Marx in Köln gehört, daß Sie mit einem assyrischen Rollsiegel in die Höhle des Mainzer Löwen geraten sind.“ (Brief von B. Gackstätter an R. Michels, 6. September 2006).

¹² Zitate aus dem Brief von B. Gackstätter an R. Michels, 6. September 2006. Die äußerliche Erscheinung des Briefes bzw. die Aufteilung und Formattierung des Textes lassen keinen Zweifel, dass dieser Brief die Unterlage war, die in der Sendung als „so etwas wie eine Expertise“ vorgelegt wurde.

¹³ Gorny & Mosch 2015, 173 Nr. 357; 175 Nr. 364.

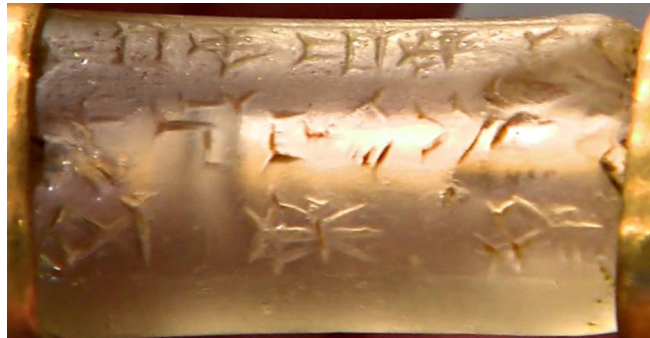


Abb. 1 (links). Das Rollsiegel (© ZDF 2020, aus Lichter – Imgrund 2020, 162).

Abb. 2 (rechts). Die Inschrift des Rollsiegels (© ZDF 2020, aus Lichter – Imgrund 2020, 162; spiegelverkehrt).

Knapp 10 Jahre nach dem Brief Herrn Gackstätters erfolgte der Verkauf im Rahmen der oben genannten Folge von *Bares für Rares* (24. März 2016). Kurz darauf, am 25. Juli 2016 erhielt Herr Michels eine Vorladung in der Ermittlungssache „Hehlerei am 24.03.2016 in Brühl, Brühl“ von der Kreispolizeibehörde Rhein-Erft-Kreis. Eine Woche später, am 1. August 2016 wurde das Rollsiegel von der Polizei sichergestellt und ein Durchsuchungs-/Sicherstellungsprotokoll wurde aufgenommen. Am 7. September 2016 hat die Staatsanwaltschaft Köln das Ermittlungsverfahren gemäß § 170 Abs. 2 der Strafprozessordnung eingestellt.

Und wie konnte das bei *Bares für Rares* verkaufte Rollsiegel dennoch bei Herrn Michels sichergestellt werden? Er hat den Verkauf unmittelbar nach der Sendung bereut und durfte das Rollsiegel einige Tage später für eine kaum höhere Summe zurückerwerben. Somit erwies sich das Geschäft mit dem Rollsiegel, auf das bei *Bares für Rares* gerne Bezug genommen wird, als äußerst kurzlebig.¹⁴

3. Das Rollsiegel

Zusätzlich zu den Aufnahmen in der Sendung und im oben genannten Buch (Abb. 1–3) hatte der Verf. die Möglichkeit, das Rollsiegel zu untersuchen und Abrollungen anzufertigen (Abb. 4–5). Hier folgt eine Beschreibung des Objektes.

Es handelt sich um ein Rollsiegel aus einem durchsichtigen Stein; als Material wurde Bergkristall angegeben. Das Rollsiegel befindet sich in einer modernen Goldfassung, die sehr schlicht und einfach ist und keinerlei Verzierungen trägt; kein Goldschmiedestempel ist sichtbar.¹⁵ Laut Herrn Michels wurde das Siegel nicht von Elisabeth Pesch, sondern von Falko Marx gefasst, der ein

¹⁴ Auch in Lichter – Imgrund 2020, 162–163 wird über den Rückkauf kein Wort verloren.

¹⁵ Beachte die Diskussion der Händler bei *Bares für Rares* über die Qualität des Goldes; bei einem vorhandenen Goldschmiedestempel hätte diese gar nicht erst stattgefunden. Diese Anmerkung ist der anonymen Gutachterin zu verdanken.



Abb. 3. Das Rollsiegel mit seiner Abrollung (© ZDF 2020, aus Lichter – Imgrund 2020, 162).

Schüler Elisabeth Treskows war (s. oben). Das Fehlen eines Goldschmiedestempels ist allerdings untypisch bei Treskow und ihren Schülern.¹⁶

Das Objekt mißt 1,2 × 2,7 cm mit Siegelkappen; ohne Siegelkappen würde die Höhe geschätzt 2,5 cm betragen. Da die Siegelkappen jedoch nur durch Zerstörung der Fassung entfernt werden könnten, muss die genaue Höhe zuerst einmal unbekannt bleiben.¹⁷

3.1. Die Darstellung

Im Bildfeld des Rollsiegels sind zwei menschliche Figuren zu sehen, die als sieghafter König¹⁸ und fürbittende Göttin identifiziert werden können und sehr häufig in dieser Kombination dargestellt wurden.¹⁹ Zwischen ihnen erscheint ein Hund mit Krummstab.²⁰ Bei einigen ähnlichen Rollsiegeln wurde über dem Krummstab auch noch eine Mondsichel, eine Solarscheibe oder ein anderes Motiv dargestellt.²¹ Hinter der fürbittenden Göttin befindet sich eine 3-zeilige Inschrift, die in der Sendung überhaupt nicht erwähnt wurde. Aufgrund der Entfernung zwischen der fürbittenden Göttin und dem Inschriftenkästchen besteht die Möglichkeit, dass eine evtl. frühere Inschrift noch eine vierte Zeile hatte. Aufgrund des Erhaltungszustandes ist eine definitive Antwort auf die Frage, ob die Inschrift oder einzelne Motive nachträglich eingefügt oder umgeschnitten wurden, kaum möglich.

¹⁶ S. Rehm 2022, insbesondere 162 Anm. 119 mit Bezug auf das hier besprochene Rollsiegel.

¹⁷ Aus demselben Grund werden hier nur Fotos und keine Umzeichnung der Darstellung und Inschrift veröffentlicht.

¹⁸ Andere geläufige Beschreibungen dieser Figur: „Gottkönig als Krieger“ (Moortgat 1940, 37), „king with mace“ (Collon 1986), „Supreme Warrior“ (Ravn 1960, 44), „udug/šēdu“ (Wiggermann 1985–1986, 26–27) usw.

¹⁹ Z. B. Collon 1986, 100–131 „the king with a mace and suppliant goddess“: WACS 3, 161–282 und *passim*.

²⁰ Z. B. Collon 1986, 42 „dog supporting crook“. Beachte, dass die oben erwähnte Identifikation dieses Motivs durch Herrn Lichter nicht auf Herrn Gackstätters „Expertise“ zurückgeht.

²¹ Vgl. CANES 440E–458; VR 334–357; WACS 3, 206–286 (insbesondere 229–233; vgl. auch 507).



Abb. 4. Eine Abrollung des Rollsiegels (Foto: Zs. J. Földi).

3.2. Die Siegelinschrift

Die Inschrift ist zwar nicht perfekt ausgeführt, aber ihre allgemeine Schriftqualität ist hoch. Der Text, der spiegelverkehrt eingraviert wurde, um bei einer Abrollung auf Ton ein positives Bild zu ergeben, lautet folgendermaßen:

1. *en-nu-um*-^d₁ISKUR¹
2. ⁵DUMU¹ *la-qi*₄-*pu*⁵*um*²
3. ARAD ^d₁ISKUR

„Ennum-Adad, Sohn des Lā-qīpum, Diener des Gottes Adad.“

Es handelt sich um das Siegel einer Person, die stark mit dem Wettergott Adad verbunden gewesen sein muss: Einerseits gilt dies auf der Ebene seiner Familie, denn der Gott, als dessen Diener sich eine Person bezeichnet, ist bei den Mitgliedern einer Familie i.d.R. identisch und kann somit als Familiengottheit identifiziert werden – auch wenn die praktische Bedeutung dieses Umstandes nach wie vor im Dunkeln bleibt.²² Andererseits kann auch das Erscheinen Adads im Namen des Besitzers eine persönlichere Beziehung zum Wettergott zum Ausdruck bringen.

3.3. Alter und Herkunftsort

Wann und in welchem Teil Babyloniens hat Ennum-Adad gelebt? Da das Rollsiegel aus dem Kunsthandel und somit vermutlich aus Raubgrabungen stammt, ist sein archäologischer Kontext verloren; es sind lediglich einzelne Merkmale des Rollsiegels wie das Material, die Darstellung (Motive, Stil) und die Inschrift (Orthographie, Onomastik), die indirekt eine zeitliche und örtliche Eingrenzung seiner Anfertigung ermöglichen.

Soweit es sich mit den zur Verfügung stehenden Forschungsmitteln feststellen lässt, ist der Siegelbesitzer im bisher veröffentlichten Textmaterial unbekannt. Sein Name, Ennum-Adad gehört zum Namenstyp Ennam/Ennum-GN (vgl. auch GN-ennam/ennum),²³ der nach der frühaltbabylonischen Zeit äußerst selten belegt ist und während der Regierung des Samsu-ilūna von Babylon (1749–1712 v.Chr.) langsam verschwindet. Was die bildliche Darstellung betrifft,

²² Zu den Familiengottheiten s. Charpin 1990 und neulich Veenhof 2018. Für eine Weihung an einen Familiengott s. Földi 2016.

²³ Die Bedeutung dieses Namens ist umstritten; zur traditionellen Deutung als „Adad, (sei mir) gnädig!“ vgl. insbesondere „Adad ist freundlich/Freundlichkeit“ bzw. „Freundlichkeit des Adad“ (Schwemer 2001, 37, 148, 240, 707 et passim).



Abb. 5. Das Rollsiegel und seine Abrollung (Foto: Zs. J. Földi).

erscheint der sieghafte König am Anfang des 19. Jh. v.Chr. in der altbabylonischen Glyptik und bleibt bis zur Regierung von Samsu-ilūna ein beliebtes Motiv.²⁴

Der Name Lā-qīpum ist im altbabylonischen Textmaterial häufig anzutreffen und auch Personen, die sich als Diener des Adad bezeichneten, sind praktisch überall in Babylonien belegt. Die Verwendung des Zeichens gi_4 für die Silbe /gi/ und insbesondere für /qi/ ist allerdings erwähnenswert: In der altbabylonischen Zeit gilt dies als unüblich und ist am Besten in Texten aus Nippur bezeugt.²⁵ Der Lautwert qi_4 ²⁶ kommt auch in Schreibungen des Namens Lā-qīpum mehrmals vor, nicht nur in Nippur, sondern gelegentlich auch an anderen Orten;²⁷ es handelt sich um eine archaische Schreibweise, die bereits im 3. Jt. v.Chr. verwendet wurde.²⁸

Aufgrund dieser Angaben liegt die Vermutung nahe, dass das verkaufte Rollsiegel im Zeitraum vom Anfang des 19. bis zur Mitte des 18. Jh. v.Chr. geschnitten wurde,²⁹ höchstwahrscheinlich in Nippur oder Umgebung, eventuell in Südbabylonien. Zwar ist in Nippur die Verwendung von – aus Ton oder weichem Stein angefertigten – sog. burgul-Siegeln üblich gewesen, aber ihr Erscheinen

²⁴ S. Collon 1986, 100–104 („the king with a mace“); zuletzt Otto 2019, 770–771.

²⁵ S. von Soden – Röllig 1991, 34 Nr. 176 mit Westenholz 1974, 410–411; zuletzt Wende 2022, 366.

²⁶ Anders als Westenholz (1976, 410–410) bekannt, kommt der Lautwert qi_4/qa_4 in der altbabylonischen Zeit nicht nur in Nippur vor, auch wenn die Mehrzahl der Belege aus dieser Stadt stammt. Hier folgen einige Belege, bis auf den Namen Lā-qīpum (s. nächste Fußnote) und ohne Anspruch auf Vollständigkeit. Nippur: AbB 5, 175: 19 und 189: 7; AbB 11, 3: 2' und 11: 9 (Briefe); Iraq 78, 248: ii 3' (literarisch); Isin: RIME 4.1.4.9: Rs. ii' 15' (Königsinschrift); Larsa(?): YOS 11, 24: 5 (literarisch); unklare Herkunft: AbB 3, 113: 12; AbB 9, 240: 26 (Briefe). Beachte einen Beleg aus Dūr-Abi-ešuh, wo höchstwahrscheinlich die Nippur-Tradition weitergeführt wurde: CUSAS 10, 17 Ms. A (vgl. Ms. B und C: -qé-, s. George 2009, 126). In Weihinschriften aus dem Diyāla-Gebiet begegnet diese Lesung fast ausschließlich im Wort $i-qi_4-iš$ „er hat geschenkt“, s. z.B. RIME 4.5.1.2: ii 6; 4.5.2.1: ii 6; 4.5.3.3: 6 und 4.5.8.3: 5, gelegentlich aber auch in anderem Kontext: AS 22, 2: 2' (Brief).

²⁷ Nippur: TMH 10, 44: 17; 117: i 8 und 118: iii 6; Kisurra: FAOS 2, 14: 15 und 16: 18; Ur: UET 5, 345: 5; laut Wende (2022, 366) ist der Lautwert /gi₄/ in Ur besonders gut belegt.

²⁸ Z.B. UET 3, 969 Siegel: 3; s. Hilgert 2002, 125 mit 638.

²⁹ Diese zeitliche Eingrenzung setzt voraus, dass die Darstellung und die Inschrift zur selben Zeit angebracht wurden und keine von ihnen nachgeschnitten wurde; freilich lässt sich dies nicht beweisen (s. oben).

auf Tontafeln hängt hauptsächlich von der jeweiligen Urkundengattung ab;³⁰ es ist nicht anzunehmen, dass die Bürger Nippurs keine aus (Halb)edelsteinen geschnittenen Rollsiegel besessen hätten. Allerdings scheint Nippur bisher nicht sehr viel unter Raubgrabungen gelitten zu haben, selbst wenn dortige Grabungshäuser und evtl. andere Sammlungen geplündert wurden.³¹ Im Weiteren lässt sich über den Herkunftsort nur spekulieren.

3.4. Material

Es ist anzunehmen, dass die oben genannte Materialbestimmung zutrifft, wobei die Bezeichnung „Bergkristall“ oft für unterschiedliche Quartzarten verwendet wird, soweit diese in einer durchsichtigen Form erscheinen.³² Bergkristall als Material altbabylonischer Rollsiegel kommt zwar nicht so häufig vor wie Eisenoxide, ist aber auch keine Seltenheit.³³ Ob man für eine potenzielle Fälschung keinen Bergkristall, sondern – wie von Herrn Maier angenommen – eher andere Steine verwendet hätte (s. oben), ist fraglich: Fälschungen aus Bergkristall sind zwar selten, kommen aber gelegentlich vor.³⁴ Ansonsten teilt der Verf. die Meinung Herrn Maiers, dass bei diesem Rollsiegel nichts auf eine Fälschung hindeutet.

3.5. Provenienz

Aus der oben besprochenen Evidenz und Herrn Michels' Erinnerungen kann die Erwerbungs geschichte des Rollsiegels folgendermaßen rekonstruiert werden: Herr Bay → Frau Spehr (ca. 1970–ca. 1995) → Herr Gackstätter → Herr Marx (Rollsiegel wird gefasst) → Herr Weber → Frau Pesch → Herr Michels (2005–2016) → Frau Steiger (2016) → Herr Michels (2016–). Über das Datum der unterschiedlichen Erwerbungen vor dem Kauf durch Herrn Michels kann höchstens spekuliert werden; insbesondere der Anfang der Kette ist sehr unsicher (s. oben). Da Herr Michels kein erfahrener Antikensammler ist, war ihm möglicherweise nicht genug bewusst, wie riskant sein Kauf nach der Plünderung des *Iraq Museums* im Jahr 2003 gewesen sein mag³⁵ – selbst wenn Frau Pesch ihn versicherte, das Rollsiegel stamme aus einer alten Privatsammlung.

In der Sendung wird die Problematik der Provenienz nur nebenbei und ziemlich unscharf angesprochen. Der Narrator warnt: „Um solch' antike Stücke zu verkaufen, müssen genaue Bestimmungen eingehalten werden“. Herr Maier fügt hinzu: „Es muss die Provenienz lückenlos, vom ersten Besitzer bis zu Ihnen [d.h. Herrn Michels; Anm. des Verf.] praktisch nachvollziehbar sein“. Der Narrator schließt das Thema mit der folgenden Aussage ab: „Nur gut, dass der Verkäufer die Besitzverhältnisse lückenlos nachweisen kann“ – eine Feststellung, die aufgrund der oben besprochenen Beweislage wie eine deutliche Übertreibung wirkt.

Es ist generell schwer vorstellbar, wie ein lückenloser Nachweis in so einem Fall möglich sein könnte, denn im Antikenhandel bleiben die Vorbesitzer meistens anonym. Es ist bedauerlich, dass man bei *Bares für Rares* die Gelegenheit verpasst hat, die Zuschauer über die „genauen Bestimmungen“ etwas ausführlicher zu belehren: In diesem Zusammenhang sind nicht nur die Besitzverhältnisse, sondern auch das mutmaßliche Datum des Erwerbs, des ersten Auftauchens

³⁰ S. Goddeeris 2012.

³¹ Zum Fragment einer Statue des Königs Šu-Sîn von Ur, das in Nippur in sekundärem Kontext gefunden, später aus der örtlichen Sammlung entwendet und im Antikenhandel verkauft wurde, s. Földi 2014.

³² Sax *apud* Collon 1986, 6.

³³ S. Sax *apud* Collon 1986, 6. Zu Bergkristall im Alten Orient und daraus angefertigten Objekten s. jetzt Bahrani 2020.

³⁴ Das Rollsiegel M.71.73.11a im Besitz des Los Angeles County Museum of Art (<https://collections.lacma.org/node/237931>, Zugriff 23. März 2023) ist mindestens verdächtig.

³⁵ Zu den Rollsiegeln im Antikenhandel der letzten Jahrzehnte s. Brodie – Manivet 2017 und Topçuoğlu – Vorderstrasse 2019 (mit weiterer Literatur).

bzw. der ersten Publikation und die Beachtung der jeweiligen irakischen Antikengesetze und UNESCO-Konventionen von Relevanz.³⁶

4. Rezeption

Da es sich um eine Fernsehaufzeichnung handelt, die im Internet bis heute frei zugänglich ist, sind die Rezeption bzw. die Reaktionen ebenfalls im Internet zu finden. Die Frage der Provenienz hat der *Dachverband archäologischer Studierendenvertretungen* noch am Tag der TV-Sendung auf seinem *Twitter*-Account angesprochen: „Babylonisches Rollsiegel bei Bares für Rares? Wie sieht es da mit der Provenienz aus???“³⁷

Allgemein kritisch ist der Standpunkt, den der *YouTube*-Benutzer „Emichan 13“ unter dem genannten Video vertritt:³⁸

„Also per se mag ich BfR [*Bares für Rares*; Anm. des Verf.] gerne, aber bei dieser Folge bin ich echt entsetzt. Das ist ein 5000 Jahre altes, geschichtliches Dokument, das man einem Forscher oder ~noch besser~ einem Museum geben sollte, weil es der Menschheit und deren Geschichte gehört. Und wenn man doch so dumm ist wie in diesem Falle und es verkauft, dann NICHT für pupige 1200 Euro. Dass 5000 Jahre Geschichte so wenig wert sein sollen ist schlicht eine Beleidigung. Anstelle von ‚Gratulation‘ sollte man hier eher von ‚schämen‘ reden.“

Die Veröffentlichung der Kurzversion am 6. Oktober 2023 hat die Diskussion wieder eröffnet: Mehrere Zuschauer fanden den Kaufpreis unverständlich niedrig, andere waren der Ansicht, der Besitzer hätte das Rollsiegel entweder einem Museum oder bei einem Auktionshaus anbieten sollen. In den Worten der *YouTube*-Benutzer „michaeltheobald1973“, „reinerneugebauer3835“, „wisdomfamsur9572“ und „gl4505“ (in dieser Reihenfolge):³⁹

„Also erstens gehört das Ding in ein Museum. Und zweitens ist die Einschätzung des Experten ein Witz. Alleine der historische Wert liegt bei Weitem über 1500 Euro“

„Unabhängig was der Verkäufer sagt, woher das Siegel hat. Ich kann mir vorstellen, das der Rollsiegel ursprünglich aus dem Irak oder Syrien stammt und in den Wirren der Kriege eventuell aus einem Museum entwendet wurde.“

„Wir reden hier von einem Gegenstand das 5000 Jahre alt ist es ist etwas von Zeit vor der Zeit....“

1. Es gehört in ein Museum.

2. 1400 Euro? Es ist unbezahlbar !!!!!

In der Sendung hat niemand begriffen um was es sich handelt!“

„Das 5.000 Jahre alte babylonische Rollsiegel ist pure Menschheitsgeschichte und gehört in das Pergamonmuseum in Berlin. Es ist unbezahlbar.“

Andere *YouTube*-Benutzer haben sich die Frage gestellt, was ein „lückenloser Besitznachweis“ bei einem altbabylonischen Rollsiegel eigentlich heißen sollte – offensichtlich bleibt diese Aussage für viele erklärungsbedürftig. Es bleibt die Hoffnung, dass in ähnlichen Fällen in Zukunft die

³⁶ Für einen guten Überblick zu den gesetzlichen Bestimmungen s. Gerstenblith 2008 (online erreichbar unter <https://isac.uchicago.edu/research/publications/oimp/oimp-28-catastrophe-looting-and-destruction-iraqs-past-edited-geoff>) (Zugriff 27. Oktober 2023).

³⁷ <https://twitter.com/dasveg/status/713036068489179136> (Zugriff 23. März 2022).

³⁸ <https://www.youtube.com/watch?v=JfwTJ3OIVqo> (Zugriff 16. März 2022). Diese Anmerkung wurde zum Video etwa im April 2021 („vor 11 Monaten“) hinzugefügt.

³⁹ <https://www.youtube.com/watch?v=Ntt9iELMe2A> (Zugriff 16. Dezember 2023).

Meinung von Archäologen und Altorientalistinnen eingeholt wird und die Zuschauer über die genauen Regelungen aufgeklärt werden.

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¹ Radner 2013, 443.

² Radner 2013, 445–447, fig. 22.1–22.2; Fales 2001.

³ Radner 2008; 2009a, 181, 190; 2009b.

⁴ Radner – van Koppen 2009, 95–101.

⁵ Radner *et al.* 2014, 141–145, 147–151.

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Fig. 1. Aerial view of the excavation area (Photo: R. Matthews).

Fig. 2. Details of the inscription (Durand 2005, 7).

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