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Bilingual Education and Innovations in Scholarship:
The Old Babylonian Word List Izi

By

Christian Andre Crisostomo

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requirements for the degree of

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in the

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of the

University of California, Berkeley

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Abstract

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The present study demonstrates the close connection in scribal practice between language and scholarship. During the Old Babylonian period (c. 1800 B.C.E) in the city of Nippur in southern Mesopotamia, scribal apprentices learned to write cuneiform by copying lists of words and cuneiform signs. At that time, most copies of these lexical compositions reflected a linguistic ideology valorizing the language of Sumerian and were, accordingly, unilingual. Exceptionally, some exemplars from the curricular stage Advanced Lexical Education (ALE)—particularly the word list Izi—exhibit explicit Sumerian-Akkadian bilingualism. I argue that such examples of explicit bilingualism in scribal education represent an innovative form of knowledge, a mode of scholarly interpretation I term analogical hermeneutics. The present study thus explores the intersection of language and scholarship in a period in which these subjects have not yet been extensively explored together.

The word list Izi, a two-chapter list comprising approximately 1,025 entries, provides the core dataset for the study. The list was previously edited in the series *Materials for the Sumerian Lexicon* 13 (Civil, 1971). I provide a new introduction, synopsis edition, translation, and commentary. The present edition is based on collation of all known Izi exemplars, including over forty previously unpublished manuscripts. Izi characterizes the compositions of ALE, the curricular stage during which scribes internalized analogical hermeneutics as scribal practice and began applying such habits interlingually.

Analogical hermeneutics is a form of analogical reasoning that is well recognized in later periods of cuneiform culture as a technique for determining relationships between epistemic objects. Analogical hermeneutics juxtaposes the particular to the particular—phonology, graphic shape, semantic referent, among others. The practice of analogical hermeneutics produces possibility. A scribe may base scholarly interpretations on similarity in seemingly dissimilar, even spurious, objects.

My analysis contextualizes the study of Izi in its linguistic and educational setting. I first provide conceptual tools from semiotics in order to frame the relationship between a sign and its referent and between a Sumerian lemma and its Akkadian counterpart. Moreover, I adopt the sociological language of P. Bourdieu's practice theory to establish how scribal practices were inscribed in student scribes as habitus. Scribal apprentices copying texts during ALE reproduced ideologies regarding Sumerian language and traditions, the possibilities of polyvalency and polysemy embedded in the cuneiform writing system, and

analogical hermeneutics. The scribes established their scholarly credentials through their aptitude in writing Sumerian and in producing analogies, taking positions within the field of scholarship and, thereby, reproducing the field.

I show that tokens of Akkadian found in unilingual compositions reflect analogical hermeneutics, allowing interlingual correspondences based on perspectives other than semantic correlation. Thus, many Sumerian-Akkadian correspondences lack semantic commensurability. Explicit bilingualism is thus an extension of the practices scribes employed throughout ALE. The possibility of interlingual analogical hermeneutics is grounded in the polyvalency and polysemy of the writing system, allowing scribes to demonstrate their aptitude with the writing system in the interlingual space. The emergence of analogical hermeneutics during ALE marks a transition in ancient scholarly practice, wherein analogical hermeneutics, rather than Sumerian language use, became the primary characteristic of cuneiform scholarship until the end of cuneiform culture. I show that the manipulation of the writing system and language and similar unconventionalities in written text should not be understood as idiosyncratic scribal play, but as knowledge production, an important facet of scholarly practice.

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Abbreviations

The abbreviations in the present study conform to standard Assyriological conventions in the *Assyrian Dictionary of the Oriental Institute of the University of Chicago* (1956–2010). Additional abbreviations may be found on the website of the *Cuneiform Digital Library Initiative* (www.cdli.ucla.edu). Further abbreviations used in this work are as follows.

Ancient Periodization

All dates B.C.E.

Uruk IV	Uruk, level IV (c. 3200)
ED	Early Dynastic (c. mid-third millennium)
Ur III	Ur III period (c. 2100–2000)
OB	The Old Babylonian (first half of the second millennium)
MB	Middle Babylonian (second half of the second millennium), southern
MA	Middle Assyrian (second half of the second millennium), northern
NA	Neo-Assyrian (911–612)
NB	Neo-Babylonian/(Persian) (626–331)
LB	Late Babylonian (330–100)

Modern Research Works

<i>CAD</i>	<i>Assyrian Dictionary of the Oriental Institute of the University of Chicago</i>
<i>CDLI</i>	<i>Cuneiform Digital Library Initiative</i> (www.cdli.ucla.edu)
<i>DCCLT</i>	Digital Corpus of Cuneiform Lexical Texts (www.oracc.org/dcclt)
<i>ePSD</i>	<i>The Electronic Pennsylvania Sumerian Dictionary</i> (www.psd.museum.upenn.edu)
<i>ORACC</i>	Open Richly Annotated Cuneiform Corpus (www.oracc.org)
<i>MSL</i>	<i>Materials for the Sumerian Lexicon</i>
<i>PSD</i>	<i>The Pennsylvania Sumerian Dictionary</i>

Ancient Compositions

Abbrev.	Title	Edition(s)	Online
AA	The debate between Hoe and Plough		<i>ETCSL</i> 5.3.1
Abh.	Raging Sea	Kutscher (1975); Cohen (1988, 374–400)	
Ad	The Adulterer	Alster (2005d)	
Al	The song of the hoe		<i>ETCSL</i> 5.5.4
Ang	Ninurta's Journey to Nippur	Cooper (1978)	<i>ETCSL</i> 1.6.1
ANL 09	Nabi-Enlil to Dīnir-inim-siga	Kleinerman (2011)	
Ax	An axe for Nergal	Behrens (1988)	<i>ETCSL</i> 5.7.3
Ba A	Hymn to Bau's beneficent protective goddess	Sjöberg (1974)	<i>ETCSL</i> 4.02.1
CA	Curse of Agade	Cooper (1983)	<i>ETCSL</i> 2.1.5
CKL 14	Ninšatapada to Rīm-Sîn	Brisch (2007)	
CKU 01	Aradmu to Šulgi 1	Michalowski (2011)	<i>ETCSL</i> 3.1.01
CKU 03	Aradmu to Šulgi 2	Michalowski (2011)	<i>ETCSL</i> 3.1.03
CKU 04	Abba'indasa to Šulgi 1	Michalowski (2011)	<i>ETCSL</i> 3.1.21

CKU 14	Šulgi to Puzur-Šulgi 1	Michalowski (2011)	ETCSL 3.1.08
CKU 18	Šarrum-bani to Šu-Sin 1	Michalowski (2011)	ETCSL 3.1.15
Cr	Creation of Mankind	Lambert (2013, 350–60)	ETCSL 1.7.5
D 1	A dialogue between two scribes	Johnson and Geller (forthcoming)	
D 2	A dialogue between Enkiḫeḡal and Enkitalu		
D 3	A dialogue between Enkimansum and Nīriniisag		
D 4	A dialogue between Two Women A		
D 5	A dialogue between Two Women B		
DD	Dumuzid's Dream	Alster (1972)	ETCSL 1.4.3
DG	Death of Gilgameš	Cavigneaux and Al-Rawi (2000)	ETCSL 1.8.1.3
DGa	Dumuzid and Neština	Sladek (1974, 225–39)	ETCSL 1.4.1.1
DI B	<i>A balbale</i> to Inana	Sefati (1990)	ETCSL 4.08.02
DI C	<i>A balbale</i> to Inana	Sefati (1998, 132–50)	ETCSL 4.08.03
DI D1	A song of Inana and Dumuzid	Sefati (1998, 301–11)	ETCSL 4.08.30
DS	Drinking song	Civil (1964)	ETCSL 5.5.a
Dt A	A diatribe against Usani		ETCSL 5.4.10
Dt B	A diatribe against Engardug	Sjöberg (1972a, no.2)	ETCSL 5.4.11
Dt C	He is a good seed of a dog	Sjöberg (1972a, no.1)	ETCSL 5.4.12
Dt D	Diatribes against Women	Alster (1991–1992); Klein (2003)	
Eb A	A praise poem of Enlil-bāni	Kapp (1955)	ETCSL 2.5.8.1
Ed A	Schooldays	Kramer (1949)	ETCSL 5.1.1
Ed B	A scribe and his perverse son	Sjöberg (1973a)	ETCSL 5.1.2
Ed C	The advice of a supervisor to a younger scribe		ETCSL 5.1.3
Ed D	Scribal activities	partial: Civil (1985)	ETCSL 5.1.4
EE	The debate between Winter and Summer	partial: van Dijk (1953, 42–57)	ETCSL 5.3.3
EEn	Enmerka and Ensuḫkešdana	Berlin (1979); Wilcke (2012a)	ETCSL 1.8.2.4
El	The song of the ploughing oxen	Civil (1976)	ETCSL 5.5.5
El A	Enlil in the E-kur	Reisman (1969, 41–102); Delnero (2006, 2108–71)	ETCSL 4.05.1
ELA	Enmerkar and the Lord of Aratta	Mittermayer (2009)	ETCSL 1.8.2.3
EN	Enki and Ninlil	Behrens (1978)	ETCSL 1.2.1
ENam	Enlil and Namzitara	Civil (1974–1975); Alster (2005d, 327–38)	ETCSL 5.7.1

ENh	Enki and Ninḫursaṅa	Attinger (1984)	<i>ETCSL</i> 1.1.1
ENm	Enki and Ninmaḫ	Lambert (2013, 330–45)	<i>ETCSL</i> 1.1.2
ErH	Enki's Journey to Nippur	Al-Fouadi (1969); Ceccarelli (2013)	<i>ETCSL</i> 1.1.4
ESd	Enki and Sud	Civil (1983b)	<i>ETCSL</i> 1.2.2
EW	Enki and the World Order	Cooper (in prep.)	<i>ETCSL</i> 1.1.3
FI	The farmer's instructions	Civil (1994a)	<i>ETCSL</i> 5.6.3
FS	The Flood Story	Civil (1969b)	<i>ETCSL</i> 1.7.4
GBH	Gilgameš and the Bull of Heaven	Cavigneaux and Al-Rawi (1993)	<i>ETCSL</i> 1.8.1.2
GEN	Gilgameš, Enkidu, and the Netherworld	Gadotti (2005)	<i>ETCSL</i> 1.8.1.4
GG	The debate between Tree and Reed	partial: van Dijk (1964– 1965, 44–57)	<i>ETCSL</i> 5.3.4
GH A	Gilgameš and Ḫuwawa A	Edzard (1990, 1991); Delnero (2006, 2395– 473)	<i>ETCSL</i> 1.8.1.5
GH B	Gilgameš and Ḫuwawa B	Edzard (1993)	<i>ETCSL</i> 1.8.1.5.1
GŠ	The debate between Date Palm and Tamarisk	Cavigneaux (2003, 53– 58)	<i>ETCSL</i> 5.3.7
Gud Cyl	Gudea Cylinder (A and B)	Edzard (1997, 68–101)	<i>ETCSL</i> 2.1.7
HF	Home of the Fish	Civil (1961a)	<i>ETCSL</i> 5.9.1
Hm D	A prayer to Asarluḫi for Hammurabi	partial: Sjöberg (1972c)	<i>ETCSL</i> 2.8.2.4
Hs A	A hymn to Ḫendursaṅa	Attinger and Krebernik (2005)	<i>ETCSL</i> 4.06.1
HT	The heron and the turtle	Gragg (1973); Peterson (2007b, 269–410)	<i>ETCSL</i> 5.9.2
ID	Inana's Descent to the Netherworld	Sladek (1974)	<i>ETCSL</i> 1.4.1
Id A	A <i>šir-namuršaga</i> to Ninsiana for Iddin-Dagan	Reisman (1969, 147–211 ; 1973)	<i>ETCSL</i> 2.5.3.1
Id K	A hymn to Inana for Išme-Dagan	Römer (2001, 55–89)	<i>ETCSL</i> 2.5.4.11
IEb	Inana and Ebiḫ	Attinger (1998); Delnero (2006, 2291–359)	<i>ETCSL</i> 1.3.2
IEn	Inana and Enki	Farber-Flügge (1973)	<i>ETCSL</i> 1.3.1
In A	A <i>balbale</i> to Inana	Sjöberg (1977, no.5)	<i>ETCSL</i> 4.07.1
In B	The exaltation of Inana	Zgoll (1997); Delnero (2006, 2020–107)	<i>ETCSL</i> 4.07.2
In C	A hymn to Inana	Sjöberg (1975)	<i>ETCSL</i> 4.07.3
IŠ	Inana and Šukaletuda	Volk (1995)	<i>ETCSL</i> 1.3.3
IS A	A <i>tigi</i> to Suen for Ibbi-Suen	Sjöberg (1970–1971, no.2)	<i>ETCSL</i> 2.4.5.1

IS B	<i>A šir-namgala</i> to Mešlamta-ea and Lugal-era for Ibbi-Suen	Sjöberg (1970–1971, no.1)	ETCSL 2.4.5.2
IS C	An <i>adab</i> to Suen for Ibbi-Suen	Sjöberg (1970–1971, no.4)	ETCSL 2.4.5.3
IS D	An <i>ululumama</i> to Suen for Ibbi-Suen	Sjöberg (1970–1971, no.5)	ETCSL 2.4.5.4
IS E	A hymn to Suen for Ibbi-Suen	Sjöberg (1970–1971, no. 5)	ETCSL 2.4.5.5
KH	The Keš temple hymn	Gragg (1969); Delnero (2006, 2172–37); Wilcke (2006)	ETCSL 4.80.2
L 1	Lugalbanda in the mountain cave		ETCSL 1.8.2.1
L 2	Lugalbanda and the Anzud bird	Wilcke (1969)	ETCSL 1.8.2.2
LA	The debate between Grain and Sheep	Alster and Vanstiphout (1987)	ETCSL 5.3.2
LE	Lament for Eridug	Green (1978)	ETCSL 2.2.6
Lg	Ninurta's exploits	van Dijk (1983)	ETCSL 1.6.2
Li A	A praise poem of Lipit-Eštar	Römer (1965, 29–38)	ETCSL 2.5.5.1
Li B	A praise poem of Lipit-Eštar	Vanstiphout (1978)	ETCSL 2.5.5.2
Li C	An <i>adab</i> to An for Lipit-Eštar	Römer (1965, 10–17)	ETCSL 2.5.5.3
LL	Laws of Lipit-Eštar		
LN	Lament for Nippur	Tinney (1996)	ETCSL 2.2.4
LSG	The lazy slave girl	Alster (2005d, 370–71)	ETCSL 5.6.8
LSUr	Lament for Sumer and Ur	Michalowski (1989)	ETCSL 2.2.3
LU	Lament for Ur	Kramer (1940); Römer (2004); Samet (2014)	ETCSL 2.2.2
Lum A	An <i>adab</i> to Bau for Lumma	Römer (2001, 19–33)	ETCSL 2.3.1
LUN	Laws of Ur-Namma	Civil (2011)	
LW	Lament for Uruk	Green (1984)	ETCSL 2.2.5
MG	A man and his god	Kramer (1955)	ETCSL 5.2.4
Mi	The Song of the Millstone	Civil (2006b)	ETCSL 5.5.6
MK	The debate between Bird and Fish	Herrmann (2010)	ETCSL 5.3.5
ML	The message of Lu-diņira to his mother	Çiğ and Kramer (1976); Gadotti (2010b)	ETCSL 5.5.1
MM	The Marriage of Martu	Klein (1997)	ETCSL 1.7.1
Na E	A hymn to Nanna	Charpin (1986, 366–79)	ETCSL 4.13.05
Nignam	Nothing is Precious	Alster (2005d, 266–87)	ETCSL 5.2.6
NN	Nanna-Suen's Journey to Nippur	Ferrara (1973)	ETCSL 1.5.1
Ns A	A hymn to Nisaba	Hallo (1970, 123–34)	ETCSL 4.16.1
Ns B	A <i>šir-namšub</i> to Nisaba	Cohen (1975, 602–04)	ETCSL 4.16.2
Ns C	A hymn to Nisaba		ETCSL 4.16.3
Nsk A	A <i>šir-gida</i> to Nuska	van Dijk (1960, 108–43)	ETCSL 4.29.1
Nš A	A hymn to Nanše	Heimpel (1981)	ETCSL 4.14.1

NŠ B	<i>A balbale</i> to Nanše	Römer (2001, 173–85); Veldhuis (2004, 143–47); Alster (2005c, 12–15)	ETCSL 4.14.2
NŠ C	Nanše and the birds	Veldhuis (2004, 115–42)	ETCSL 4.14.3
NT	Ninurta and the Turtle	Alster (2006)	ETCSL 1.6.3
Nu A	A hymn to Nungal	Attinger (2003); Delnero (2006, 2359–94)	ETCSL 4.28.1
SEpM 14	Public Announcement of the Loss of a Seal	Kleinerman (2011)	
SEpM 20	Dedication of a Dog to Nintinuga	Kleinerman (2011)	
SEpM 22	Inim-Inana to Lugal-ibila	Kleinerman (2011)	
Si A	Samsu-iluna and Inana	Farber-Flügge (1976); van Dijk (2000)	ETCSL 2.8.3.1
Si B	A prayer for Samsu-iluna		ETCSL 2.8.3.2
Si F	A hymn to Enlil for Samsu-iluna	Alster and Walker (1989, 10–15)	ETCSL 2.8.3.6
SL	Sargon Legend	Cooper and Heimpel (1983)	ETCSL 2.1.4
SP	Sumerian Proverbs Collections	Alster (1997)	ETCSL 6.1
Š B	A praise poem of Šulgi	Castellino (1972, 9–242)	ETCSL 2.4.2.02
Š D	A praise poem of Šulgi	Klein (1981b, 50–123)	ETCSL 2.4.2.04
Š E	A praise poem of Šulgi		ETCSL 2.4.2.05
Š P	A praise poem of Šulgi	Klein (1981a)	ETCSL 2.4.2.14
Š V	A dedication of a statue	Ludwig (1990, 75–91)	ETCSL 2.4.2.20
Š X	A praise poem of Šulgi	Klein (1981b, 124–66)	ETCSL 2.4.2.23
ŠI	The instructions of Šuruppag	Alster (2005d, 56–175)	ETCSL 5.6.1
Ši A	An <i>adab</i> to Nergal for Šu-ilišu	Sjöberg (1973b, no. 1)	ETCSL 2.5.2.1
ŠŠ A	A <i>balbale</i> to Bau for Šu-Suen	Sefati (1998, 344–52)	ETCSL 2.4.4.1
ŠŠ B	A <i>balbale</i> to Inana for Šu-Suen	Sefati (1998, 353–59)	ETCSL 2.4.4.2
ŠŠ C	A <i>balbale</i> to Inana for Šu-Suen	Sefati (1998, 360–64)	ETCSL 2.4.4.3
ŠŠ D	A <i>tigi</i> (?) to Ninurta for Šu-Suen	partial: Sjöberg (1976)	ETCSL 2.4.4.4
ŠŠ E	A <i>adab</i> to An for Šu-Suen		ETCSL 2.4.4.5
ŠŠ F	An <i>adab</i> (?) to Suen for Šu-Suen	Hall (1985, 788–99)	ETCSL 2.4.4.6
ŠŠ H	A love song of Šu-Suen		ETCSL 2.4.4.8
ŠŠ I	A praise poem of Šu-Suen		ETCSL 2.4.4.9
TH	The temple hymns	Sjöberg and Bergmann (1969)	ETCSL 4.80.1
TOA	Three Ox-Drivers from Adab	Alster (2005d, 373–83)	ETCSL 5.6.5
UG	Come forth like the Sun	Löhnert (2009)	

UK	The debate between Copper and Silver	partial: van Dijk (1953, 58–64)	<i>ETCSL</i> 5.3.6
UN B	<i>A tigi</i> to Enlil for Ur-Namma	Flückiger-Hawker (1999, 93–182)	<i>ETCSL</i> 2.4.1.1
Un C	An <i>adab</i> to Ninurta for Ur-Ninurta	Falkenstein (1950, 112–16)	<i>ETCSL</i> 2.5.6.3
Zb	Rise up, rise up	Löhnert (2009)	

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0. Bilingual Education and Innovations in Scholarship: An Introduction

"Do not let them skip the scribal arts! They should learn ... Izi!"¹ asserted a teacher trying to establish a competent scribal school in his hometown.² This teacher complains in a letter that the school in his hometown is deplorable, nothing like the schools in the city of Nippur, the intellectual hub of southern Babylonia in the eighteenth century B.C.E. In the opinion of this schoolmaster, few things were more important than ensuring that his students learned the curricular word list Izi. While he lists many other types of compositions as ultimate goals, this particular teacher regards Izi as one of the most fundamental. So what is so crucial about Izi?

The word list Izi stands at the center of two phenomena of cuneiform culture: multilingualism and analogical hermeneutics. Language and scholarship. These are the tenets of the scribal arts, the reason scribes exist. Sumerian-Akkadian bilingualism and the mode of interpretation I term analogical hermeneutics are exemplified in Izi. In fact, in Izi, bilingualism *is* analogical hermeneutics.

0.1 Multilingualism as Scribal Practice in Izi

During the Old Babylonian period (c. 1800 B.C.E.) in Mesopotamian history, the scribal arts primarily meant learning to write Sumerian. Nobody spoke Sumerian at home, however. Like Latin in Europe after the fall of Rome and Sanskrit in India in the Early Modern Period, Sumerian was a cultural language, a language that only the culturally elite could write and understand. Since no one wrote or read Sumerian naturally, it had to be learned. And in learning to write Sumerian, one learned the cuneiform writing system. In learning cuneiform and Sumerian, this group was bound together in an exclusive community.

As a result, the individual texts produced by this group of scribes as part of their education are almost exclusively unilingual Sumerian. Very exceptionally, some scribes wrote glosses or translations in another language, Akkadian, the principal discourse language of the time. The presence of such extraordinary cases of bilingualism in a field dominated by Sumerian raises the question: why do such cases exist? The present study addresses this question.

Izi was one of the most frequently copied compositions from the field of scribal education. Izi was a two-chapter word list, comprising approximately 1,025 entries. The order of the entries is frequently arranged graphically, by common (often initial) sign ("acrophonic"), and/or thematically with occasional interpolations based on other associations. Such associations in Izi's structure are based on analogies, recognizable by trained scribes. As I show in this study, Izi served to inculcate a particular scribal habit,

¹ **nam-dub-sar-ra nam-bi₂-ib-dib-be₂-en** [...] **a-la-la izi lu₂-ša he₂-zu-zu-ne** "Do not let them skip the scribal arts! They should learn [...], *alala* songs, Izi, and Lu-ša!" ANL 09:25–26 (Kleinerman 2011, 194–200).

² In this work, Sumerian is rendered in transliteration in **bold**, Akkadian is normalized in **bold italics**, unless I am making a point about the writing, in which case the Akkadian is transliterated in **bold italics**. References to signs (without assignation of phonetic value) will be rendered in SMALL CAPITALS. Logograms in Akkadian are written in **BOLD SMALL CAPITALS**. When writing Sumerian, logograms, or sign names, I use subscripted numbers for sign values; for Akkadian, I use accent acute and accent grave respectively: so the sign KUR₂ in Sumerian is written **kur₂**, as a logogram in Akkadian **KUR₂**, and in syllabic Akkadian **kúr**. Phonemes and syllables are set in /forward slashes/. Sumerian words without regard to signs used are set in **square brackets**, such as when discussing a word written multiple ways: [**gi**] "to return" written GI or GI₄.

analogical hermeneutics, an interpretive practice based in analogical reasoning. Many exemplars of Izi exhibit explicit bilingualism, and, for that reason, Izi serves as the foundational corpus for the present examination.³

Izi was not studied by itself. It was part of a larger field of education in the city of Nippur during the Old Babylonian (OB) period. It was one of six compositions that served as the standard curriculum for Advanced Lexical Education (ALE). These six compositions, lists of words and cuneiform signs, organize material vertically. Cases of explicit bilingualism appear horizontally, as metatextual commentary to a given entry. ALE was only one part of an educational phase that sought to train scribes in the scribal arts and all the culture the scribal arts entailed.

Lexical lists formed the foundation of scribal education during the OB period. Student scribes learned to write cuneiform and acquired Sumerian vocabulary by copying series of signs, words, and phrases in lists in vertical columns. This practice of copying instilled in the ancient scribes the norms and habits of their field. For illustrations, see §1.3.3.

Like Izi, other lists studied as part of ALE feature explicit bilingualism. Most lexical lists were merely vertical listings of cuneiform signs or Sumerian words or phrases. Explicitly bilingual lists added Akkadian correspondences, resulting in a sort of horizontal explanation of the Sumerian entry. ALE is the only part of the Nippur curriculum in which written bilingualism occurs with any regularity.⁴ This fact suggests that explicit bilingualism is directly related to ALE, or more specifically, is a scribal habit taught and developed during ALE, a reflection of analogical hermeneutics.

In reproducing Izi and other lists during ALE, scribes practiced the juxtaposition of words and cuneiform signs, forming habits of interpretation associating the particular to the particular: analogical hermeneutics. Scribes practiced analogical associations through the listing structure of Izi. They learned to recognize how the same sign could designate multiple phonological shapes and semantic references. They compared similar thematic concepts expressed through different writings. Such particular to particular association enabled student scribes to relate series of entries on an interpretive level, using variegated perspectives to realize the analogy.

Izi and the other lists of ALE demonstrate how scribes in the field of education practiced analogical hermeneutics in structuring the lists vertically (paradigmatically), as well as horizontally (syntagmatically), exploring the possibilities of analogical hermeneutics on an interlingual level. This results in many non-semantically oriented Sumerian-Akkadian correspondences. In fact, nearly 40% of the legible tokens of bilingual glosses in Izi provide an Akkadian translation based on perspectives other than semantics. Thus, explicit bilingualism reflects analogical hermeneutics.

Defining explicit multilingualism as a scribal practice highlights the major points of the present study.

³ Here, the label Izi refers to the Old Babylonian version from Nippur rather than to the later version of the list by the same appellation. For this study, the OB versions are the unmarked default. When referencing non-OB Nippur versions, I am explicit: OB Izi at Ur, MA Izi at Assur, MB Diri at Ugarit, NA Ea at Nineveh, etc. Whenever possible, I refer the reader to specific exemplars rather than composite versions.

⁴ See note 73 for further clarification.

- 1) *explicit multilingualism*: this study is about language, particularly multilingualism (or better, explicit bilingualism) in a particular context, effected in specific ways.
- 2) *scribal*: this study emphasizes the social context(s) in which analogical hermeneutics is embedded and applied, namely, the fields of scholarship and education. Moreover, *scribal* underscores the actors—the ancient scribes, scholars, teachers, and students.
- 3) *practice*: this study draws extensively on P. Bourdieu's practice theoretical approach as a heuristic for explaining the activities and actions related to scribal education.
- 4) *as*: this study represents an initial foray into a complex topic, the intersection of multilingualism and analogical hermeneutics—language and scholarship— in ALE at OB Nippur.

In analyzing these phenomena, I have intertwined two subjects of recent Assyriological inquiry, education and hermeneutics, in a period in which these subjects have not yet been extensively explored together.

0.2 Izi as Basis for Investigation

My exploration of explicit multilingualism as scribal practice is grounded particularly in the word list Izi. Izi is attested in over 140 exemplars, one of the most studied lexical compositions of OB scribal education at Nippur.

I echo the sentiment of the teacher in the initial quotation. Izi is fundamental to the scribal arts, because it so clearly manifests analogical hermeneutics, both vertically in its structure and horizontally in its multilingual correspondences. To facilitate the work of investigation, the present study includes a new edition of the version of OB Izi at Nippur. The previous estimable edition by M. Civil (1971), now over forty years old, required supplementing and reimagining. The present edition focuses on individual exemplars rather than offering merely a quotable composite edition and includes about fifty ,previously unpublished exemplars. This methodology brings Izi in line with more recent approaches to editing ancient cuneiform texts and compositions, allowing the reader to quickly recognize variations, an aspect particularly important in OB lexicography in which the idea of a standard "ur-text" is untenable.

The full edition, referenced throughout the study as E, is given following the main body of the argument, complete with a new introduction, catalog of exemplars, synopsis edition, and commentary. Izi exemplars referenced in the study are designated according to the catalog.

The physical edition here is supplemented by a digital edition, along with editions of individual exemplars. These digital editions are archived at the Digital Corpus of Cuneiform Lexical Texts, a project directed by N. Veldhuis (UC Berkeley). The composite edition of OB Izi at Nippur may be accessed directly, via the use of its identification number, its Q number Q000050 at www.oracc.org/dcclt/Q000050. The exemplars are similarly accessed by their individual six-digit P numbers (given in the catalog), using the same address with the appropriate P number in place of the Q number. For example, a reader may examine N_{II/2}-17 at www.oracc.org/dcclt/P229562. The digital edition allows the reader to access the full text (including the excerpt of Sumerian proverbs on the obverse), to follow links to the

composite edition, compare individual entries with other exemplars, and, where provided, to view linked glossary entries and translations.⁵

The editions have been produced as part of the Open Richly Annotated Cuneiform Corpus (oracc.museum.upenn.edu), steered by S. Tinney, E. Robson, and N. Veldhuis. Without the tools provided by ORACC, the present study would have taken much longer to come to fruition.

In addition to the Izi edition and exemplars, whenever possible, cuneiform texts quoted in this study are also provided with their P numbers, for the convenience of the reader. Metadata and occasional photographs or handcopies of these objects are accessible at the Cuneiform Digital Library website directed by R. Englund (UCLA) at www.cdli.ucla.edu. The appropriate P number may again be inserted as www.cdli.ucla.edu/P##### in order to directly view the object. Lexical texts referenced here are also edited and accessible at DCCLT using the URL conventions described above.

0.3 Overview

What follows is not a linear, causal argument, but a single argument assessed in four perspectives, which may be broadly described as historical, sociological, linguistic, and epistemological. Language and scholarship remain the overriding themes, but each part considers the exploration of language and scholarship in the list Izi through a particular lens. The labels I have just given the parts, however, should be understood as convenience, rather than as reflective of disciplinary approach.

The first part, historical, contextualizes Izi in its sociolinguistic and educational context. Since the present study is ultimately about language, it is necessary to discuss the cuneiform writing system as a semiotic system. I then explore multilingualism throughout the third millennium into the OB in the first half of the second millennium, including how multilingualism was remembered in scribal education. I then discuss OB scribal education, the social context in which scribes reproduced Izi.

The second part, sociological, defines OB scribal practices in ALE. I explain analogical hermeneutics as a prominent scribal practice and establish the utilization of this practice throughout cuneiform culture. I show that analogical hermeneutics was inculcated during ALE, using the language of Bourdieu's practice theoretical framework applied to the sociology of education. I demonstrate that the vertical structure of Izi reproduces analogical hermeneutics as embedded in ALE.

The third part, linguistic, establishes explicit bilingualism as a reflection of analogical hermeneutics. As in the second part, I look diachronically at interlingual analogical hermeneutics in cuneiform culture before turning my attention specifically to Izi and the expression of bilingual practices in Izi. After considering Izi as a prototypical example of the utilization of analogical hermeneutics both vertically and horizontally, I begin to explore the semiotic and sociolinguistic implications of this model.

The fourth part, epistemological, broadens the scope of the study, suggesting that analogical hermeneutics pervaded more than just ALE, but cuneiform scholarship more generally. Analogical hermeneutics is a form of knowledge. As a result, it is necessary to consider how the intersection of language and scholarship operates in a philosophy of

⁵ As of 5 May 2014, this process is still in progress. These digital editions are never codified, allowing regular updating. Comments and corrections to the digital editions are therefore welcome.

language, particularly as reflected in ancient scribal practices. I reconsider the relationship of the sign and its referent, both in cuneiform scholarly texts and in multilingual translation.

The edition and two appendices provide the reader with the core dataset, which served as the basis for this study. The edition of OB Izi at Nippur, described above, follows the main body. The first appendix includes a brief discussion of other versions of Izi, contemporary and later, along with a full catalog of known Izi texts. The second appendix presents a listing of all tokens of Akkadian glosses in OB Izi at Nippur by exemplar, along with designation of semantic commensurability.

Throughout the study, I focus on the scribes who practice analogical hermeneutics. As I discuss, particularly in chapter 2, analogical hermeneutics is not a new phenomenon in cuneiform culture. It is only in the OB period during ALE, however, that the practice was explored systematically and applied interlingually. Thus, in ALE, and manifested most directly in Izi, bilingual education acted as innovative scholarship.

Undoubtedly, the present study reflects trends in Assyriological research established over the past fifteen years. The topics of education and, more recently, hermeneutics, both subsets of scribal culture, have produced several recent studies. In this study, the two intersect. I did not initially set out to explore either field, in many ways because of their popularity. Perhaps, then, the explorations in the following pages ought to be recognized as a product of their time, when all roads seem to lead to scribal culture. At its foundations, however, this study examines language, specifically language practices. In such a textual culture, it was inevitable that language practices would entail writing practices and thus, the world of scribal culture. And once I began systematically analyzing the multilingual correspondences, I inevitably recognized the importance of the hermeneutical, especially the epistemological rationale through which scribes conducted hermeneutics.

The intertwining of language and scholarship was, for the ancient scribes, knowledge. In practice, however, the application of this knowledge may not correspond to the Assyriologist's categories of acceptable linguistic criteria. If, however, we take seriously the idea of multilingualism as scribal practice as a form of knowledge, it becomes necessary to historicize the production of knowledge in time and space, accepting it as it is rather than for what we think it should be. In T. Kuhn's terms, the OB scribe's ways of knowing are incommensurable to our own (Kuhn (1962) 2012), so it is expedient that the present investigation accept the incongruities neither as errors or necessarily as "scribal play," but as knowledge production in its own right.

What follows interprets aspects of the domains of linguistics, sociology, history, epistemology, and education as local knowledge. I examine (1) a particular period, the Old Babylonian period—particularly in the early to middle eighteenth century, (2) a specific place, the scribal quarter at the city of Nippur, and (3) a precise social field, education—especially Advanced Lexical Education. In this manner, I present a highly localized historical reconstruction without pretense that the exact conclusions discussed here should uncritically apply elsewhere. Thus, the present study is a beginning, a very narrow view on the ancient world that, if critically applied and adapted, may enlighten similar practices in other places, periods, or fields. The study closes with an attempt to examine just such a

possibility. In short, this study aims to write a small part of the narrative of the social, cultural, and intellectual history of ancient Mesopotamia from the specific to the general. Indeed, by my juxtaposing the local picture of bilingual education at Nippur as innovations in scholarship against the broader conception of cuneiform scholarship and language, one might even say this study practices analogical reasoning.

1.0 Bilingual Education: Old Babylonian Izi in its Linguistic and Curricular Context

The Old Babylonian period was a period of extensive social and cultural innovation. The writing system, the languages, and the social institutions were not exempt from such changes. Rather, these three cultural elements were at the junction of many avenues of revolution. The word list Izi stands at this intersection.

In order to properly investigate the connectedness of language and scholarship in Izi as knowledge in its own right, it is necessary to examine both the linguistic and social contexts in which the composition was copied. The present chapter discusses historical structures: first, the semiotic structure of the cuneiform writing system; second, the sociolinguistic structure of multilingualism in cuneiform culture; third, the institutional structure of the OB school.

1.1 Cuneiform Semiotics

Any systematic study of language may be considered semiotic. The present study relies on careful distinctions in discussing the relationship between a sign and what the sign stands for. Semiotics provides the language. A study of ancient Mesopotamian languages inherently entails a study of the cuneiform writing system. In order to articulate the relationship of cuneiform sign forms and symbolic representations, I here introduce essential concepts and vocabulary both for the cuneiform writing system and for discussing these cuneiform signs in a semiotic context. I begin with essential concepts and terms used in semiotics and then discuss the cuneiform writing system and how the system represents language.

1.1.1 Semiotics: The Basics

The terms introduced in the present section serve as tools for nuancing the relationship between the sign and the thing the sign stands for (referent), whether a phonological shape, a representation of an object in reality, or a concept in the mind of the user. I draw on the works of three prominent semiotic thinkers. From F. de Saussure, I rely particularly on his formulation of the linguistic sign as arbitrary. I take from C. S. Peirce his typology of signs, which I use to underscore the field of scribal education as a locus of convention. Finally, I rely particularly on C. Morris for the application of semiotics to a theory of language. Morris's terms aid in relating the sign to its referent, specifically applied in a linguistic system.⁶ The present section adapts terms and theory from these three thinkers and applies them particularly to the cuneiform writing system.

⁶ Peirce's broad theory of semiotics lacks a conception of a language. As E. Benveniste critiqued, "As for language, Peirce made no precise or specific formulations. For him, language was both everywhere and nowhere at all. He was never concerned with the way language functioned, if he even paid attention to it. ... The difficulty that prevents any specific application of Peirce's concepts ... is that the sign is definitely posited as the base of the entire universe" (Original: Benveniste 1969, 1-2; translation, Benveniste 1981, 5-6). In other words, with regard to language, Peirce's theory lacks constraints and is therefore unapplicable to an analysis of a linguistic system.





















	Uruk III (c. 3200) ⁷	OB (c. 1800) ⁸	
1)			water
2)			barley
3)			beer vessel
4)			bird
5)			donkey
6)			woman
7)			daily ration
8)			to go(?)
9)			Inana
10)			small cattle/sheep

Table 1.1. cuneiform sign forms.

Peirce, perhaps the most influential figure in semiotics, distinguished three types of signs on the basis of relation to object represented (see especially Peirce 1955). A sign may be *iconic*, *indexical*, or *symbolic*.⁹

Of the three, iconic is the most easily defined. An iconic sign represents its object by likeness. Many cuneiformists use the term "pictograph" to describe an iconic sign. In its original conception in the late fourth millennium, the cuneiform writing system comprised mostly iconic signs.¹⁰ In the table above, signs 1–6 are iconic on some level. As W. Hanks points out, "Icons may appear natural ... but there is always an element of selectivity involved. No sign can resemble its object in all ways, for even the sample is partial ... this selectivity implies that icons are to a degree conventional" (Hanks 1996, 45). Signs such as number 5, which resembles an animal head designating a donkey, and number 6, which represents a woman via pudenda, are examples of iconicity under selection, *pars pro toto*. By the OB period—our main concern—over a millennium later, all signs had become conventionalized in some way, losing their original iconic shape.

Indexical signs are characterized by juxtaposition to the object they reference. That is, the presence of the sign signals the presence of its object, as in the prototypical example of smoke for fire: smoke is an index of fire. Indexicals also require contextualization and conventionality in order to understand the referent. We know smoke indexes fire, because we have learned that at some point. A person who has never seen fire would not immediately connect the presence of smoke with a fire. Cuneiform indexicals similarly operate under pressure of convention. Numbers 7–9 above are good examples. Contextual background is required to make sense of number 7, which resembles the ubiquitous

⁷ The images used here are taken from Englund (1994) or Englund (1998). The signs were originally turned 90 degrees clockwise from their depiction here. They are represented as so by convention to facilitate comparison with the later script. On the reorientation of the script sometime in the third millennium, see Studevent-Hickman (2007).

⁸ The images used here are taken from Mittermayer (2006).

⁹ These descriptions have been applied to cuneiform many times before, see especially Michalowski, Cooper, and Gragg (1996).

¹⁰ R. Englund, perhaps the premier expert on the archaic text corpus, claims a near exclusive pictographic basis (Englund 1998, 55, 71), although most cuneiformists would argue otherwise.

beveled-rim bowl. Only knowing that the bowl contained a quantity equivalent to a daily ration allows for the interpretation of "daily ration." Iconically, number 8 resembles a foot; however, at least in better understood periods of cuneiform,¹¹ the sign does not reference "foot," but most often activities done with the foot, such as "to go," "to stand," and "to carry." Number 9 is known to resemble a cultic object of the goddess Inana. As a result, the sign indexes Inana. By the OB period, many signs should be considered indexical, rather than iconic as in their original form.

Symbolic signs rely entirely on convention for interpretation. That is, no amount of contextual background would allow an interpretant (see below) to understand the referent of the sign without explicit explanation. Such is the case for number 10, which bears no resemblance to a sheep, in whole or in part, and, to my knowledge, is not linked directly to any connected object such as the beveled-rim bowl and daily rations. The connection between a symbolic sign and its referent is completely arbitrary.¹²

The sign types fall on a spectrum of convention with iconic signs needing some convention (but may be somewhat intuitive), indexical signs requiring more convention, and symbolic signs relying on convention. The majority of OB sign forms are symbolic, having lost much of their original iconicity and requiring the intercession of convention for interpretation. In the OB, a social institution, the school, serves in codifying such conventions within a particular field.

Within Peirce's logic of semiotics, the three types of signs are part of another tripartite scheme. The three types of signs, what Peirce called *ground*, are ways of expressing the relationship between two other components, what Peirce called the *sign vehicle* or *sign form* and the *object*. The sign form is the thing which represents. Peirce's sign form corresponds to Saussure's *signifier*, which for Saussure primarily referred to the linguistic sign, the acoustic image produced in speech (*parole*). The application of Peircean semiotics broadens the scope of the signifier to any type of representation, whether smoke as a representation for fire or a driver's license photograph as representation for a driver or a tweed jacket for an American East Coast academic (§3.3.2).

For cuneiform signs as sign forms, it may be useful to isolate the *graphic shape* of the sign from the *phonetic shape* of the sign. This heuristic demarcation will be crucial in formulating an idea of a philosophy of language in cuneiform scholarship. Since each graphic shape may represent multiple phonetic shapes, we must be careful to make the distinction. The graphic shape (or grapheme) is itself a representation for the phonetic shape. The phonetic shape is the primary sign vehicle for what Peirce called the object. This two-level sequence of representation is also critical for understanding cuneiform scholarship's philosophy of language, which I explore further in chapter 4.


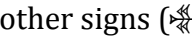
Peirce's object is the ideational concept to which the sign form refers. This concept involves a theoretical problem in that the object is only a concept, a class of possible

¹¹ It is not at all clear to me how DU is used in archaic texts. It occurs in lists of personnel, perhaps as a descriptor, perhaps with a meaning such as "bearer(?)," that is, the official X who carries (e.g., ATU 5, pl. 13 W 6710e o i 3: 1(N01) TE DU). Even Englund seems perplexed. In quantifying signs in the proto-cuneiform corpus, he provides FOR DU the gloss "? (foot)" (Englund 1998, 70). DU occurs in a single fragment of the list Archaic Vessels and Garments (ATU 3, pl. 67, W 21060,5+): 1(N01) DU KAK_a. The meaning escapes me; the entry does not occur elsewhere in this composition or any of its later versions (in any obvious way).

¹² And thus, the fullest expression of Saussure's arbitrariness principle (Saussure, 67–69), discussed in §4.2.1.

referents. That is, the sign can never properly refer to a real world object in a time and place. Peirce's sign is inadequate by itself.

Here, then, I follow Hanks (1989) in invoking Morris's ((1938) 1971) theory of the sign, which Morris formulated within a linguistic system. Like Peirce, Morris developed a tripartite schema for the relationship of the sign and the thing the sign stands for: the *sign vehicle*, the *designatum*, and the *denotatum*. The sign vehicle, or sign form, requires no further elaboration. The designatum is the type of object to which the sign vehicle can refer, the possibilities entailed by the sign vehicle. Denotatum is the specific, contextualized referent of the sign.¹³ Morris then provided an important social element, the *interpretant*, the receptor(s) responsible for interpreting and understanding the sign within the given context, as well as the process of relating the understanding of the sign to other signs.¹⁴ For Morris, the interpretant included both the habitual stimulus motivating recognition of a sign as well as an interpretor, the agent for whom the sign is a habit. For a sign to construct meaning, it is necessary for the interpretant to recognize the sign form, filter through the possibilities of the designatum, and understand the denotatum within the context.

Since I have suggested demarcating the graphic shape of a sign from the phonetic shape of the cuneiform sign, we can understand the process by which a sign refers within context. For cuneiform, we must acknowledge two different approaches. If the sign form is the graphic shape , the designatum includes the possible phonetic shapes (/ka/, /kir/, /gu/, /dug/, etc.), semantic referents ("mouth," "nose," "voice," "to say"), and associated concepts (Sumerian, Akkadian, logogram, phonogram, analogical, etc.).¹⁵ The interpretant selects from the possibilities of the designatum and reads the sign accordingly within context in relation to other signs ( = Sumerian **mu-un-dug₄** = "he said"). In short, the interpretant is the subconscious habit every Assyriologist applies when reading a text.¹⁶

When the graphic shape is the sign vehicle, the designata include numerous possibilities. If the graphic shape is bypassed when, for example, a word is written unconventionally or when a syllabically written word is taken as the sign form, then the

¹³ In the utterance, "Hand me the book," designatum/denotatum is the difference between "book," as a class (designatum) or "book," the copy of J. K. Rowling's *Harry Potter and the Philosopher's Stone* that is on the couch close to you (denotatum). In this regard, Morris is influenced by Russell (1905) in demarcating meaning and denotation; for Morris, meaning (in the structuralist sense) seems to correlate to designatum, or extension, of which the denotatum is meaning in context.

¹⁴ Note that Morris developed a division of labor for analyzing the three dimensions of *semiosis*: (1) semantics, the relationship of signs to their designata and possible denotata, (2) pragmatic, the relationship of signs to interpretants, (3) syntactics, the relationship of signs to other signs. Thus, Morris, like the American formalists who arose contemporaneously and afterwards, conceived of syntax as separate from semantics and pragmatics.

¹⁵ All writing systems, even alphabetic systems, include multiple designata within a given graphic shape. In the Latin alphabet, for example, a sign with the graphic shape A may designate multiple phonetic shapes ([a], [ɑ], [e], [ɐ]), semantic referents (English article, the letter A, vowel within a segment), and associated concepts (bound morpheme, free morpheme, German, American English).

¹⁶ Morris was heavily influenced by the behaviorist tradition of the early twentieth century, so habitually conditioned response was part of his interpretant. He provides the example of Pavlov's dog to illustrate his theory wherein the ringing bell (sign form) designated a forthcoming treat, eliciting a response (mouth watering) in the dog (interpretant). Here, no denotatum is required since the nature of the treat is unspecified.

designatum is slightly limited. For example, if the sign vehicle is the phonological shape /ka/ when, for example, the graphic sign is used as a syllabogram (see below), then the designata are limited only to semantic referents and associated concepts possible with /ka/ rather than other possible phonetic shapes. Thus, /ka/ when written KA-A may refer to **ka** "mouth" but not **dug₄** "to say". Or when the phonological sign form is used in, for example, **ka-ra-bu**, the interpretant recognizes that /ka/ cannot be a Sumerian word or logogram, but is a syllabic element of an Akkadian word **karābu**. In §§4.1–2, I return to these formulations of cuneiform semiotics to aid in articulating a broader philosophy of language based on ancient cuneiform scholarship.

Meaning relations between the sign form and its designatum are not intuitive; they are mediated by social convention. The interpretant exists in time and space with habits conditioned by the social worlds with which she interacts. The subconscious process an Assyriologist undergoes in interpreting a sign form as meaningful within a given context exists because of institutional training in the field of Assyriology. Similarly, cuneiform scribes—and, for the present purposes, specifically OB scribes—also existed in an institutional context wherein they too acquired training in the cuneiform writing system, and where they developed the dispositions necessary for understanding the relationship between the sign vehicle and its designatum.

1.1.2 Cuneiform Writing System

The cuneiform writing system features a total assemblage of some 1,000 unique signs, many representing multiple phonetic shapes.¹⁷ In no period or genre, however, was the entire repertoire in use. The number of signs fluctuated over time due to graphic changes—splits, mergers, reinterpretations. Moreover, levels of literacy and functions of use required different sets of vocabulary and/or different signs.¹⁸ The exact shape of signs evolved diachronically and geographically so that some signs used in the middle of the first millennium in Assyria (northern Iraq) could be unrecognizable from their earliest equivalents in the fourth millennium in the south or even their contemporary southern counterparts (see above, table 1.1). Occasionally, material and sociological function


¹⁷ This number would include basic signs with modifications, the most common of which were known as **gunū** "hatched," **tenū** "slanted," **šeššig** "(še-obliques)". Compare DU (𒀭) and DUGUNŪ (𒀭𒀭) and DUŠEŠŠIG (𒀭𒀭𒀭); AŠ (𒀭) and AŠTENŪ (𒀭𒀭). Modifications to signs often entailed differences in semantic extension between the two signs. Other modifications include combining, such as KA×GAR (𒀭𒄀) for **gu₇** "to eat" or Diri compounding, in which the reading of the compound is not self-evident, e.g., SLA (𒀭𒀭) is read **diri** "additional". See further Edzard (1976–80) and Gong (1993). Gong (2000) treats the ancient sign names derived primarily from sign lists. Gong (2006) compares ancient metadiscourse on cuneiform and Chinese.

¹⁸ In a well-documented example, merchants untrained in the scribal arts writing letters at Kaneš (southern Anatolia) and their wives writing from Assyria in the nineteenth century utilized a minimal repertoire of only about 100 signs (Larsen 1989, 133; see further Veenhof 2003; Michel 2009). D. Charpin has estimated that an OB scribe could function with as few as eighty-two signs (Charpin 2010, 65) and A. Goetze counted only 112 syllabic signs and 57 logograms (not including signs used as both) in the sign list for his publication of OB divinatory texts (Goetze 1947, pls. 126–32 apud Charpin 2010, 65). Such limiting of the corpus of signs has led to the conclusion that (functional) literacy in Mesopotamia was more widespread than previously thought (Wilcke 2000; Charpin 2004b, 2010). Note, however, that Charpin in particular has been criticized for failing to interact with broader literature on literacy (van de Mierop 2013). Veldhuis (2011) has further clarified that different levels of literacy required different sets of signs. Thus, a scribe aiming for scholarly literacy needed to know far more signs than an individual who was merely functionally literate.

required different sign forms: royal inscriptions inscribed on stone in the first half of the second millennium utilized archaic forms of signs that differed in some cases dramatically from the same signs used on contemporary documents written on clay tablets.¹⁹

Types of signs may be classified according to referent (Civil 2013b, 3–4):²⁰

- 1) logograms: representing words
- 2) morphograms: representing bound morphemes or function words
- 3) phonograms/syllabograms: representing phonological segments

These types of signs are used to express a number of different languages, the best attested of which are Sumerian, Akkadian, and Hittite.²¹ While the typology was developed especially with regard to the cuneiform signs used for representing Sumerian, the different languages tend to utilize the same types of signs, but in differing ratios: Sumerian is written primarily with logograms, whereas typical Akkadian utilizes a higher percentage of phonograms/syllabograms, occasional logograms, and very few morphograms.²² Individual graphic sign forms may designate any or all of these types. The often multiple phonological shapes represented by each sign form may apply to any or all of these types via the rebus principle. Thus, the sign form  with the phonological shape /ka/ may be: (1) a logogram representing Sumerian **ka**/Akkadian **pûm** "mouth," (2) a morphogram representing, for example, the Sumerian genitive morpheme plus locative postposition as in **e₂ lu₂-ka** "in the house of the man,"²³ or (3) a phonogram/syllabogram representing /ka/, as in Akkadian **ka-ša-du** (**kašādu**) "to arrive." I return to rebus and the linking of form and phonological representation in §3.3.1 and §4.2.1.

1.2 Multilingualism in Mesopotamia

Multilingualism was a consistent reality over the three thousand years of cuneiform culture. The explicit bilingualism in OB scribal education analyzed in the present study is part of a continuum of linguistic contact reflected in cuneiform texts, but also culturally normative apart from the data concretized on clay. That is, the multilingualism on extant material objects expressed a heavily restricted and conventionalized version of widespread societal multilingualism. In order to analyze the stimuli for bilingualism in OB education, it is necessary to characterize the sociolinguistic contexts, both historically leading up to the

¹⁹ For further on the material supports used for writing cuneiform, see especially Taylor (2011). For a brief exploration on materiality and function, see Matthews (2013).

²⁰ See also Cooper (2005).

²¹ To the extent of our knowledge, Sumerian is a linguistic isolate. Akkadian—a collective term used to refer to both Assyrian and Babylonian dialects—is the oldest attested member of the Semitic family of languages. For brief introductions to grammar, see Huehnergard and Woods (2004) for Akkadian, Michalowski (2004) for Sumerian, and Watkins (2004) for Hittite.

²² Both Sumerian and Akkadian could combine logograms and phonograms to guide the interpretant. Sumerian could write the signs GEŠ.TUG₂.PI, where the first two can be interpreted as phonograms (in this case, pronunciation glosses) for reading the sign PI as the logogram **neštug₂** "ear". Akkadian utilizes this mixture more regularly. The logogram **lugal** followed by the phonogram **-ri** as in **LUGAL-ri** denotes Akkadian **šarri** "king" (in the genitive case).

²³ Grammatically, the writing represents the basic structure:

e₂	lu₂.ak.a
house	man.of.in
N ₁	N ₂ .GEN.LOC

period in question and synchronically as acknowledged by the actors within the field of education.

1.2.1 Diachronic Survey²⁴

From its inception, the nature of the script allows, even invites, multilingual appropriation. The linguistic coding of the earliest texts written in cuneiform, the texts from archaic Uruk, has been fervently debated over the last few decades.²⁵ Proto-cuneiform lacked extensive phonetic indicators, making linguistic identification somewhat ambiguous. Moreover, the interpretation of these early texts is a complicated process of deciphering contiguous sequences of signs within confined cases and calculating the abundant numerical notations according to one of five basic numerical systems and their derivations, the expertise of very few.²⁶ While most Assyriologists are content to understand the archaic texts as Sumerian, R. Englund, the expert on the proto-cuneiform corpus, resolutely refuses to make any concrete judgment regarding the linguistic affiliation (Englund 1998, 56–81; 2009; cf. Cooper 2011–2013, 296).

Early Third Millennium

Sumerian-Semitic language contact almost certainly predates the inscribed texts from the third millennium. M. Civil (2007), in particular, shows that Sumerian borrowed from Semitic early in its history, arguing that the number of Semitic loans into Sumerian is "significant and consonant with the coexistence of Sumerian- and Semitic-speaking populations that must have taken place from the dawn of history" (Civil 2007, 17), echoing J. Cooper (1973, 239–40).²⁷ Moreover, early multilingualism, despite the trends in the textual record, cannot be restricted to bilingualism. As G. Rubio (1999) notes, "The picture of the linguistic situation of Mesopotamia of early periods should be that of fluidity, of words traveling together with the objects and techniques they designate, of different languages and their dialects (most of which have left no traces or just a few ... in surviving languages), all of them sharing the same space and perhaps even sometimes the same speakers" (Rubio 1999, 11).

In the first half of the third millennium, multilingualism may only be inferred from the presence of linguistically Semitic names of scribes in the texts from Abū Ṣalābīḥ. As R. Biggs (1966, 1967) recognized even in his initial readings of the texts, the colophons feature many names of Semitic etymology. A. Westenholz (1988) and F. Pomponio (1987, 1991) similarly recognized Semitic names in the administrative documents from Abū

²⁴ The present section only traces multilingualism until the OB. For surveys of the whole of cuneiform culture, see Cooper (1993), Hallo (1996), and Vanstiphout (1999).

²⁵ This statement is not intended as a reference to the question of the "pre-Sumerian substratum" (and the related "Sumerian question"), which argued on the basis of "non-Sumerian" lexical items that the people who wrote Sumerian were not indigenous to the area. The linguistic aspect of this question has been satisfactorily addressed by Rubio (1999). In challenging some of these lexical items elsewhere, Rubio (2005) also asserts that the writing in the archaic texts represents Sumerian, invoking a forceful response from Englund (2009) reasserting his position that no clear evidence for Sumerian phoneticism occurs in the archaic corpus.

²⁶ For extensive discussion of the decipherment and interpretation of archaic number systems, see Nissen, Damerow, and Englund (1993) and Englund (1998, 111–27).

²⁷ For further exploration on Semitic borrowings into Sumerian, see Krebernik (1998, 265), Sommerfeld (2006), Civil (2007).

Šalābīḫ and Fāra, albeit on a much smaller scale.²⁸ The presence of such names indicates the existence of alternative languages other than that represented in the main body of the text and perhaps Semitic-speaking populations in the vicinity of the ancient sites.²⁹ These texts thus provide the first non-lexical indications of multilingualism in cuneiform culture.

Rare Semitic inscriptions from the first half of the third millennium further demonstrate the multilingual character of Mesopotamia. Many of these inscriptions are linguistically ambiguous, some include occasional tokens of clear Semitic morphology in the midst of an apparently Sumerian text, others are overwhelmingly Semitic (Gelb, Steinkeller, and Whiting 1991, 11–14). The Maništušu obelisk, for example, is a long text written in apparent Sumerian. The appearance of features such as the (declinable) relative pronoun *šu*, the preposition *in* "in," the possessive suffix *-su*, and occasional lexical items mark the text as Semitic:

šu-niḫin₂ 8 tug₂-šu-si₃-ga	Total: 8 <i>tugšusiga</i> cloths
niḫ₂-ba gan₂	as the gift of the field
šu-niḫin₂ 10 ḫuruš	Total: 10 young men
be-lu gan₂	the owners of the field
gu₇ kug-babbar	the recipients of the payment
gan₂ ša-at é-ki-im	the field of Ekum
ù zi-ma-na-ak	and Zimanak ³⁰

In this excerpt, the lemma *bēlu* "owners" and the relative pronoun *šat* are clearly Semitic in an otherwise apparently Sumerian orthography. Rubio (2006a) considers the Semitic language(s) attested in these texts, including the language in the texts at Ebla, part of an East Semitic dialectal continuum.³¹ The intermingling of the population groups who used the languages in this continuum—and it is unknown whether the languages and dialects represent (native) speakers or multilingual groups—demonstrate that the cultures from

²⁸ See also Krebernik (1998, 261–70).

²⁹ Just as F. Kraus (1970, 17–20) argued, the etymological origins of personal names do not necessarily constitute evidence of a speaker of that language. Gelb (1962), followed by Foster (1982a), argued that names were given in the "current language of the name givers" allowing, moreover, a construction of ethnic identity. Numerous tokens of linguistically Sumerian names given in, for example, the OB could be marshaled as contrary evidence. The most notable is the family of *gala* priests from Sippar-Amnānum—Inana-mansum (a linguistically Sumerian name) and his son Ur-Utu (linguistically Sumerian), originally Bēlānum (linguistically Akkadian, see Janssen 1992, 47–48). Thus, this family living after Sumerian was no longer spoken (letters and legal documents in the house were written in Akkadian, indicating that this family did not speak Sumerian at home) adopted linguistically Sumerian names, likely for professional reasons (for a brief biography of Ur-Utu, see Tanret 2011). Civil (2013b, 13–14) blatantly disregards the use of onomastics as viable evidence in determining language use, citing historical examples of bureaucratic imposition of names of a different linguistic origin upon a population.

³⁰ Maništušu obelisk B viii 6–12 (Gelb, Steinkeller, and Whiting 1991, no. 40).

³¹ On the Syrian coast, far from Mesopotamia "proper," scribes in the city of Ebla were experimenting with multilingualism in ways that Mesopotamian scribes would not for several hundred years. At Ebla, an example of a true accident of discovery, we find several compositions known from southern and northern Mesopotamia, in addition to compositions known only from Ebla. Some of these compositions, notably lexical lists, include syllabic rendering of Sumerian and/or translations into the local Semitic language. I do not deal with these lists here, but the fact that some of the bilingual lists at Ebla utilize acrographic structuring analogous to Izi (and the other acrographic lists), notably Ešbarkin and its bilingual version Ebla Vocabulary (see Pettinato 1982; Archi 1992; Picchioni 1997; Sjöberg 1999, 2003, 2004) is a facet that requires further future exploration. On these bilingual lists, see now Cagni (1984); Archi (1992); Civil (2008).

southern Mesopotamia into Syria showed a diverse linguistic mix, complicated by the conventions of the writing system. Some literary texts found at Abū Ṣalābīḥ have been determined to have been written in Semitic based on duplicates found at Ebla (*OIP* 99 326 (+) 342// *ARET* 5 6, 7).³² While the copy from Abū Ṣalābīḥ presents as Sumerian with an almost entirely logographic orthography, the Ebla copies provide syllabic Semitic readings for much of the composition (Krebernik 1992).

The text at Abū Ṣalābīḥ raises a secondary aspect of multilingualism, namely alloglottography, where the cuneiform script obfuscates the language of the text (see Civil 1984a; Rubio 2006c). Such techniques exemplify the complications associated with multilingualism with which the Assyriologist must contend by providing a number of possibilities regarding the language(s) in which a text (or parts of a text) was to be read in antiquity (Civil 1984a, 76; Michalowski 2006a, 171; Rubio 2006c, 44):

- (1) Written and read in Sumerian
- (2) Written and read in Semitic
- (3) Written in Sumerian and read in Semitic
- (4) Written in Semitic (Akkadian) and read in Sumerian³³

The degree of the extensive multilingual character of the region may in fact be obscured by the cuneiform script. Veldhuis (2014a, 254–57; forthcoming, §3.3.7) even argues that alloglottography operates in Early Dynastic lexical lists of the Northern tradition. Generally, both internal and external clues may indicate the language of a text, but the difficulty in determining even how to read a text illustrates the complexity of multilingualism in the third millennium.

Later Third Millennium

The following periods of cuneiform history exhibit similar difficulties in determining language. The latter half of the second millennium saw the textualization of Akkadian, particularly in administrative documents and letters (Kienast and Volk 1995), coinciding with the unprecedented political centralization of the city-states of the south under a single ruler, Sargon of Akkad.³⁴ This period featured an admixture of Sumerian and Akkadian, with textual (i.e., orthographic) code-switching in many texts. So, for example, from a letter:

***enma* ṢABRA E₂ *ana mesag* 11 DUG 10 I₃-AB₂ 20 DUG 20 I₃-NUN 3.1.0 GA-AR₃ GUR *ana dada* [šī] *iddi-erra* [an]a UZ-GA [I] *iddin en-uri*₃ *dub-sar-e mu*-DU**

So (says) the household manager to Mesag: He should give 11 ten-liter vessels of butter, 20 twenty-liter vessels of ghee, and 780 liters of cheese to Dada, Iddin-Erra's guy, for the *uzga* (temple). Enuri the scribe made the delivery.³⁵

³² See further Lambert (1989); Krebernik (1992); Lambert (1992a); Wu (2007). On the possible join of *OIP* 99 326 and 342, see Civil (1984b, 163n8).

³³ One other possibility that I do not discuss here is: written in Sumerian and read as Semiticized Sumerian, for which see Civil and Rubio (1999).

³⁴ On the Old Akkadian/Sargonic period, see the overview by Westenholz (1999) and the critical essays in Liverani (1993). For a grammar of the language, see Hasselbach (2005).

³⁵ *MCS* 9, 251, editions in Michalowski (1993, no. 52), Kienast and Volk (1995, Um 2), Cripps (2010, no. 36).

The letter is composed entirely in Akkadian, save for the summation, written in Sumerian, that the order given in the letter was carried out. Documents from within this single archive, the so-called Mesag archive (Bridges 1981), are composed in both languages, with some mixing of the two (Markina 2012, 172). The use of Sumerian for goods and titles may be regarded as an administrative feature. The final subscript, however, looks like normal Sumerian. B. Foster suggests "that the writer spoke Akkadian as his native language, but used Sumerian for administrative purposes, and instinctively switched to that language when he documented an administrative function" (Foster 1982b, 137). I think it more likely that the whole phrase is simply administrative jargon: a PN, a title, and an administrative term well known from Ur III meaning "delivery."³⁶ Similarly, one letter begins with standard Akkadian formula of the time *ana bēli enma* PN "to my lord, so (says) PN"³⁷ and continues in Sumerian throughout the rest of the letter.³⁸ At that time, blending the two languages apparently presented few problems.³⁹

As C. Woods (2006, 103) astutely notes, the code-switching—if indeed the alternations represent different languages—occurs at clear unit boundaries (intrasentential).⁴⁰ Similar texts later in the third millennium, however, demonstrate no such restriction. Some texts from the SI.A-a archive, for example, include occasional Akkadian insertions in an otherwise Sumerian text (on this archive, see Garfinkle 2003; 2012, 36–76):⁴¹

<p>1 saṅ nitaḥ <i>Puzur₄-Ḫaya mu-ni-im</i> ki Aḫūni ugula ɲeš₂-da⁴² SI.A-a dumu Ilumbāni in-sa₁₀</p>	<p>SI.A-a, son of Ilumbāni, purchased a male slave named Puzur-Ḫaya from Aḫūni, a supervisor of 60</p>
--	---

³⁶ See especially Maeda (1989); Sallaberger (1999, 264–70). Now often read **mu-ku_x**.

³⁷ Sumerian also had standard epistolary forms: PN-**e na-be₂-a** (Michalowski 2012b).

³⁸ Adab 830 = P217541, editions in Yang (1989, 126–27), Michalowski (1993, no.25), and Kienast and Volk (1995, Ad 04). Note also that in the body of the letter, the addresser Mezi writes **lugal-ɲu₁₀** "my lord," the semantic equivalent to *bēli* written in the opening of the letter.

³⁹ See also the letter from Nippur, *TMH* 5 50, written in Sumerian with (apparently) a direct quote in Akkadian (Westenholz 1975, no. 50; Kienast and Volk 1995, Ni 1; Michalowski 1998a, 45; 2006a, 171–72; Woods 2006, 102–03).

⁴⁰ Such restriction indicates a norm, but it is unclear whether we can interpret such habits as reflective of speech practices or simply textual practices (contra Woods 2006, 103), which is why it is important to maintain a distinction here of textual code-switching apart from code-switching that presumably represents speech. Moreover, given the constant possibility of aloglottography, cases of intersentential code-switching may, in fact, indicate the language behind the writing, as in the case of OB legal documents (Schorr 1909) and of course typical Akkadian texts, rather than equal fluency in multiple language codes. Given such, I would consider code-switching at the intrasentential level more suggestive of multiple languages in a given text. That is, textual code-switching at a unit boundary is more highly marked. Compare my analysis of this code-switching with Selz (2013, 16–17).

⁴¹ S. Garfinkle notes eight such texts, as early as Šulgi 48 to as late as Ibbi-Suen 2, belonging to this archive (Garfinkle 2012, 36n3), which may now be located at or near Iri-Saṅrig, in the vicinity of Nippur (Molina 2013; Owen 2013, I:34–41) and not "in the north, in a preponderantly Akkadian-speaking environment" (see Steinkeller 1989, 305–07; Frayne 1997) as previously thought (Garfinkle 2012, 37–41).

⁴² A. Oppenheim (1948, 139); followed by Steinkeller (1989, 309) reads **ki a-ḫu-ni zid₂-da** (followed in the copy) and suggested emending to <ka>-**zid₂-da** "miller." Garfinkle (2012, 156), based on collation, reads **ugula ɲeš₂-da**. From the photograph, I would agree with Oppenheim, but defer to Garfinkle who must have looked very closely at this line with tablet in hand.

9 gin₂ igi-4-ḡal₂ kug-babbar
1 u₈ bar-ḡal₂-la
šam₂-su
 SI.A-a i₃-la₂
ana Aḡūni
 (list of witnesses)
Išar-padān simug
kug-bi i₃-la₂
lu₂-inim-ma-bi-me
šūt maḡaršunu
nīš šarrim
itma'u
 (date)

men.
 SI.A-a paid (lit. "weighed out")
 9 1/4 shekels of silver and 1
 unplucked ewe as his
 purchase price.
 (In front of the witnesses)
 Išar-padān the smith
 weighed out that silver for
 Aḡūni.
 These are the witnesses
 before whom he swore by the
 life of the king.⁴³

Not only does this text use Akkadian for the formulaic oath (mixed with **lu₂-inim-ma-bi-me**, which could be considered a technical term), but also within the clause **ana Aḡūni ... Išar-padān ... kug-bi i₃-la₂** "Išar-padān ... weighed out that silver for Aḡūni." Even more surprising is the appending of the Akkadian personal suffix **-su** on **šam₂** "price." This latter fact entails either **šam₂-su** was read as Akkadian **šimsu** (from **šimu**), like a typical logogram plus phonogram, or else it indicates code-mixing at the morphological level.⁴⁴ The second option is a very intriguing possibility, but given that the rest of the words written as Sumerian are stock phrases or titles,⁴⁵ I lean more towards the first option. Texts from Iri-Saḡrig (Owen 2013) and the surrounding vicinity, including the Tūram-ilī archive (Garfinkle 2002; 2012, 77–108) as well as the Garšana archive (see below and Owen 2007) demonstrate a similar linguistic admixture.

The languages of spoken discourse are obfuscated by the nature of the types of preserved texts and the standardization of the languages used in writing. The question of the death of Sumerian has been a long-standing discussion within Assyriology.⁴⁶ Many Assyriologists would consider Sumerian to have died or been dying as a vernacular by the period of the Ur III State (2100 B.C.E.); thus, they would argue that the Sumerian used in the hundreds of thousands of Ur III administrative documents merely followed standardized forms.

W. Sallaberger (2011), who contends that Sumerian was natively spoken until environmental, social, economic, and political catastrophe collapsed the Ur III State (2000

⁴³ NYPL 384 (= P122921). Dated to Šulgi 48. See Oppenheim (1948, no. 32); Steinkeller (1989, 308–09); Garfinkle (2012, 156–57).

⁴⁴ One other option, that the graphic sign form read here as Sumerian **šam₂** represented instead a CVC phonetic value (**šim_x-su**), I dismiss as more a modern categorical problem than necessarily a semiotic.

⁴⁵ The phrase **saḡ nitah** PN **mu-ni-im** (= **mu.ani.am** name.his.is) "a male slave whose name is PN" is a well-attested construction in Ur III slave texts, used for both male (**saḡ nitah**) and female (**saḡ munus**) slaves and even one case of an animal (**mu-bi-im**). A search in the *CDLI* and *BDTNS* databases (22 Feb. 2014) revealed more than 50 legitimate tokens of this phrase. For an example of all three, see BM 111052 (Molina 2010, 213) 2–6: **1 ab₂ maḡ₂ geme₂-gu₂-eden-na mu-bi-im 1 saḡ nitah₂ šu-na mu-ni-im 1 saḡ munus ma-tu mu-ni-im** ^m**geme₂-gu dam-ḡu₁₀ ma-an-ba bi₂-in-dug₄** "Gemegu claimed: '1 milk-producing cow named Gemegu-edena, 1 male slave named Šuna, 1 female slave named Matu—my husband gave (them) to me'".

⁴⁶ On this question, see especially Cooper (1973), Sallaberger (2004), and Michalowski (2006a) with earlier literature.

B.C.E.) and brought the use of spoken Sumerian to an end (Sallaberger 2004), analyzes a group of texts from the city of Garšana in southern Babylonia as a case of bilingual contact. Sallaberger contends that native Akkadian speakers at Garšana acquired prestige Sumerian through regular contact with native Sumerian speakers. While Sallaberger provides fascinating data for a study of sociolinguistic variation, his argument illustrates the problem within Assyriological literature when one makes linguistic assumptions. Sallaberger problematically ascribes linguistic affiliation based on the linguistic etymology of the scribes' names.⁴⁷ Moreover, since Sallaberger assumes Sumerian was still regularly spoken during the time the Garšana texts were written, he understands tokens of "defective" Sumerian that he detects in the texts, as a product of the native Akkadian speaking scribes who learned Sumerian poorly. An alternative analysis could ascribe some of the instances that Sallaberger recognizes as "defective" to geographical disparity or an institutional differences in writing Sumerian between the outpost of Garšana and the state institutions at the main cities of Drehem, Umma, Ġirsu, Nippur, or Ur. Understanding and interpreting the multilingualism of cuneiform culture remains a point of confusion and contention for modern analysts.

Early Second Millennium

During the OB period, we know very little about the true extent of multilingualism. The picture is clouded by the shifting statuses of languages. Three different languages clearly operated in various levels of society. Akkadian was presumably the predominantly spoken language, largely used to record administrative and legal texts in addition to some literary works and divinatory treatises. Sumerian was confined to education, magic, liturgy, and specific administrative documents. Sumerian was no longer a widely spoken vernacular but—as far as our extant textual understanding⁴⁸—rose to prominence as a literary and cultural dialect (see §3.3.2). The entextualization of Akkadian literature was at its inception (see Tinney 2011, 588–89).⁴⁹ Amorite, a West Semitic language (as opposed to

⁴⁷ In his earlier (Sallaberger 2004) study, Sallaberger did attempt to defend the use of names as a judgment for linguistic association. In the study under discussion, he appeals to the higher percentage of Akkadian names at Garšana in contrast to Nippur, Umma, and Ġirsu. His association of language of proper name with "ethnic" origin and thus linguistic affiliation remains unexplained and unconvincing:

"The proper names reveal that persons of mostly Akkadian origin were settled here [Garšana]. Thus Garšana differs sharply from the surrounding cities of Umma and Ġirsu, which were dominantly inhabited by Sumerians. Although, of course, a single name does not reveal the actual language use of the person bearing the name, the total evidence is very clear in this regard ... Garšana was thus inhabited by a dominantly Akkadian-speaking population, whereas the administration of the provincial governor at Umma controlled a dominant Sumerian population" (Sallaberger 2011, 336–37).

⁴⁸ Woods's (2006) arguments for the survival of Sumerian in small pockets into the OB should not be categorically dismissed. His contention regarding the use of Sumerian in the schools, based particularly on the Old Babylonian grammatical texts and vocabularies, however, belies a poor contextualization of the genre and productivity of the OBGTs and related texts, rendering at least that part of his argument unconvincing. Rather than recognizing the structures given in the OBGTs as products of generative scholarship (see Black 2004; Veldhuis 2005; Huber 2007), Woods sees them instead as "scribal drill exercises" based on the quantity of demonstratives found in them (Woods 2006, 113–18).

⁴⁹ I use "entextualization" here in the anthropological sense, wherein textuality represents a process of transduction, transmitting culture across social boundaries. Entextualization creates "shareable, transmittable culture" (see especially Silverstein and Urban 1996).

the East Semitic branch comprising Akkadian) was the ancestral language of the ruling class; however, no extant textual material exists. The exact character of the contact relationship amongst these three languages is difficult to quantify.⁵⁰ Amorite and Akkadian are typologically similar (both fall within the Semitic language family) and Sumerian differs drastically from either. Certainly languages such as Elamite, Hurrian, Kassite, and many others could have been heard in some streets and some situations.

Little is known about Amorite linguistically (Durand 2012).⁵¹ The only hints about the language are found in personal names and comments in letters or literature (Streck 2004). A recent publication (Ziegler and Charpin 2007) elucidates some prevailing linguistic attitudes about the language. Shamši-Addu, the ruler of the northern Mesopotamian kingdom Ekallātum, in a letter written in Akkadian to his son, Yasmaḥ-Addu, ruler of the city Mari to the west of the Mesopotamian heartland, berates his son for asking for someone to presumably teach him Sumerian instead of learning the more practical language, Amorite: "Regarding (the request) you sent me to send you one man who (can) read Sumerian, why do you want a man who (can) read Sumerian? Learn to speak Amorite!"⁵²

In another letter, this time from Yasmaḥ-Addu to Shamši-Addu, Yasmaḥ-Addu addresses his father's complaint: "The tablet of my lord arrived here saying ... you are incapable of speaking Amorite with them (the nomads)! ... Without exaggeration, I will learn to speak Amorite!"⁵³ We thus see the contrast between the three languages. Yasmaḥ-Addu, an Akkadian speaker, wishes to learn Sumerian, but should be learning Amorite. Moreover, from Shamši-Addu's viewpoint, Amorite would be more useful to Yasmaḥ-Addu in governing his kingdom. We see then a continuum from Amorite, the language of Yasmaḥ-Addu's subjects, to Akkadian, the language of two rulers, to Sumerian, a specialists' language with enough esteem that Yasmaḥ-Addu wanted to learn it.

The relationship of language and script continued to be an issue in the OB period as, in addition to the continued development of writing practices for Akkadian and Sumerian, Elamite (Khačikjan 1998; Stolper 2004) and Hurrian (Wilhelm 2004) adapted the

⁵⁰ On such complexities, see especially Cooper (1973), Woods (2006), Michalowski (2006a). Lexical borrowing between the two languages is common, particularly from Sumerian to Akkadian, Akkadian (or better, Semitic) to Sumerian borrowings are understudied and perhaps more common than many Sumerologists have recognized (Sommerfeld 2006; Civil 2007). Civil has discussed the difficulties in determining borrowings and provided a brief methodology that still needs further exploration. One other desideratum in this regard is the number of Semitic lexical forms that have been reanalyzed in Sumerian as compound verbs such as **saḡ—rig₇**, "to give" from **šarāku** (Karahashi 2000, 140n) or **šu—ḥu-uz** from **šūḥuzu** (Karahashi 2004b, 99 citing an unpublished paper by Civil). Studies on the structural effects of contact on Akkadian and Sumerian include Oberhuber (1981), Haayer (1986), Pedersén (1989), and Zólyomi (2011). The interconnectedness of Akkadian and Sumerian gave rise to the "Sumerian Problem," led by J. Halévy in the latter half of the nineteenth century, who questioned the very existence of Sumerian as a language separate from Akkadian (Jones 1969; Cooper 1991, 1993).

⁵¹ On the people group who claim the label Amorite and their role in the political history of the period, see especially Charpin and Ziegler (2003), Charpin (2004a), and the contrastive approach in Michalowski (2011).

⁵² [**aššum 1 awīlim**] **ša šumera[m ḥītu ana ṣ]ērika ṭarād[im tašpuram m]ā kī awīlim ša šumeri[m ḥāṭim erēšim]** **amurrēm dabāb[am atta-ma] aḥuz** (M.7930+M.8157 4–8). Note that the reconstructions, while plausible, are not certain (as noted in Ziegler and Charpin 2007, 70). For **ḥiātum** as "to read," see Ziegler and Charpin (2007, 71).

⁵³ **tuppi bēliya ikšu[dam umma-mī] ... amurrē ittišunu dabābam ul tele'ī ... [am]urrē dabābam la watār āḥḥaz** A.3823 o 3', r 6'–7', 10' (Ziegler and Charpin 2007, 61–62).

cuneiform writing system and developed techniques for literacy. Moreover, the early second millennium inaugurated the inscribing of compositions in both languages, that is, bilingual translations. Contemporary royal inscriptions also utilized the ability to communicate through different languages with different goals to different audiences via the same message, although never on the same object (Galter 1995). Typically, shifts in languages are well-marked. Only one genre of written document, incantations, exists in more languages than just Sumerian and Akkadian. Otherwise, almost all writing in the period was conducted in what appears to be one of these two languages.

At that time, many legal contracts were written in Sumerian orthography, particularly at Nippur, which was, as Sallaberger recently referred to it in the title of an essay, a city of Sumerian (Sallaberger 2008).⁵⁴ As M. Schorr (1909) showed, however, the underlying language of these documents was more likely Akkadian. The flexibility of the script through its logograms, polyvalency, polysemy, and modifiability allowed users the ability to manipulate graphic sign vehicles for their own social or political ends (see §3.3). The crafting of legal documents in Sumerian rather than overt Akkadian or some other language suggests that these documents played an important societal and cultural role, the exact nature of which requires further future consideration. As I discuss in §3.3.1, the subtlety of alloglottagraphy is directly related to the possibilities of the cuneiform script.⁵⁵

During or just before the OB period, writing was removed from its place as a tool of political bureaucracy. The transition from the third millennium to the OB included a writing revolution (Veldhuis 2012). A new group of social and cultural elites identified themselves by their ability to read and write cuneiform, specifically Sumerian (cf. Adams 2009; Veldhuis 2014b, 31–32). This social group included the community of scribes who underwent formal education that focused on learning all the nuances and possibilities of cuneiform writing, valorizing Sumerian and a mostly invented Sumerian culture as a golden

⁵⁴ As A. Skaist (1992, 227) recognized, there is a general geographic disparity in linguistic portrayal of contracts. Moreover, there is some variation over time. Nippur real estate contracts from the time of Samsuiluna rarely reflect Akkadian morphology or syntax. At Sippar, a city some 150 km northwest of Nippur, however, the situation is quite different. An examination of datable OB house sale contracts from Sippar demonstrates the linguistic flexibility there (see Dekiere 1995). For example, the oath requisite at the end of contracts, **mu—pad₃**, could theoretically be rendered six different ways: (1) **mu—pad₃**, (2) **nīš—itma**, (3) **mu—itma**, (4) **nīš—pad**, (5) **mu—in-pad₃-meš**, (6) **nīš—in-pad₃-meš**. The mixture of Akkadian nominal plus Sumerian verbal form represented by variations (4) and (6) never occurs at Sippar. Variant (2), the exclusively Akkadian form, only occurs pre-Hammurabi; variant (1) is gradually absorbed into (5) regardless of the number of agents (the **-meš** morpheme theoretically represents a plural). The documents exhibit a gradual preference for (3) and (5) as time progresses. By the end of the OB, (5) and (3) are the only attested variants of the form, with (5), the pseudo-Sumerian form, the overwhelming majority (nearly 90%). Although Sippar documents do not show the near-exclusive preference for orthographically Sumerian forms of the oath as in Nippur, there is a gradual movement to preferring the "Sumerian" form. That is, even in the northern parts of Babylonia, where Sumerian was less traditionally rooted, and even in genres far removed from the Sumerian-centric field of education, writing conventions promote an ideology of Sumerian as the prestige legal language.

⁵⁵ Alloglottagraphy and the ability of the script to obscure the language of reading and/or discourse plays a vital role in sociolinguistic (and formal linguistic) considerations of the social history of cuneiform culture into the first millennium (Rubio 2006c). While the languages, purposes, people, and genres might change, many of the questions regarding language death, the relationship of written language and discourse, and the social roles of languages remain the same (see e.g., Tadmor 1991; Beaulieu 2006; van den Hout 2006; Hackl 2011).

age of unity, peace, and rule under one king and overseen by the gods. Thus, language and script became an essential characterization of the field of education, a social differentiation largely grounded in the memory produced within the field itself.

1.2.2 Multilingualism in Old Babylonian Memory

Given the history of multilingualism in Mesopotamia, it is not surprising that literary memory produced within the scribal school includes discussion of languages. Most metalinguistic data from this period concerns Sumerian. All of it emerges from a particular social field—scribal education. N. Veldhuis has described scribal education as a process wherein students, children of elite members of society, were initiated into an imagined Sumerian cultural heritage (Veldhuis 2004). Scribal education was not merely training in literacy, but the routinization of habits focused on the Sumerian language—a language no longer useful in everyday practices—and the development of a bureaucratic "fraternity," an interpretive community (of practice) shaped by shared experiences and knowledge (see §3.3.2). In short, scribal education laid the ideological ground for "Sumerian" identity formation that indexed power, scholarly literacy, and tradition. It comes as no surprise, then, that the metalanguage derived from the literature of scribal education (and written almost exclusively in Sumerian) extols Sumerian as the premier language and reflexively emphasizes the necessity of Sumerian for belonging to the scribal community.

The preeminence of Sumerian over all other languages is evident in a small section in the narrative Enmerkar and the Lord of Aratta. In this story, Enmerkar, the king of Uruk (the prototypical Sumerian city) challenges the ruler of Aratta, a mythical Shangri-la representing the wealth and splendor of the eastern lands. The point of the story is Uruk's superiority over Aratta. In a much discussed, although relatively small section backgrounding the main narrative, the story presents the superiority of the Sumerian language.

At that time, there was no snake, there was no scorpion, there was no hyena, there was no lion, there was no dog or wolf, there was no fear or trembling—man had no rival.

At that time, the lands of Subur and Hamazi, the distinctly⁵⁶ tongued, Sumer, the great mountain, the essence of nobility, Akkad, the land possessing the befitting, and the land of Martu, lying in safety—the totality of heaven and earth, the well-guarded people, indeed they praised Enlil in a single language.

At that time, the contest lord, the contest prince, the contest king, Enki, the contest lord, the contest prince, the contest king, the contest

⁵⁶ The meaning of **eme ḥa-mun** has elicited much discussion in the secondary literature. The phrase is equated to *lišān mithurti* in later lexical compositions (e.g., Nabnitu 4 21) and has led to numerous interpretations based almost exclusively on the meaning of Akk. *mithurtu*. See especially Sjöberg and Bergmann (1969, 83–84); Mittermayer (2009, 242–44); Keetman (2010, 23–25). The debate between whether the denotation is "harmonized" or "contrasting" is, in my opinion, largely unwarranted. The two concepts are not mutually exclusive: harmony requires contrast and contrast can result in harmony. Since the main idea here seems to be distinction, in the sense of demarcating one from another, I have chosen to translate "distinct," but this is more a contextual translation than necessarily a technical rendering. Moreover, given that all the other lands listed here are followed by an epithet, it is likely that **eme ḥa-mun** does not refer to the following **ki-en-ḡir**₁₅ "Sumer" as typically supposed (but see Mittermayer 2009, 243), but to the preceding **subur**^{ki} **ḥa-ma-zi**^{ki} "Subur and Ḥamazi".

lord, the contest prince, the contest king, Enki, the lord of abundance and true word, the lord of wisdom who watches over the land, the expert of all the gods, the chosen of wisdom, the lord of Eridu, (Enki) altered the language in their mouths, as many as he had set up. The speech of humanity is one. (ELA 136–55)⁵⁷

The interpretation of this passage has been debated in Assyriological literature. The two most prominent explanations are polar opposites: either Enki, in the past, divided all the languages (and thus a parallel to the biblical story of the Tower of Babel) or he, in the future, will make all people speak one language.⁵⁸ The interpretation presented here is, to my knowledge, unique.

Rather than understanding the three paragraphs (each marked by **ud-ba** "at that time") as linear, I propose that each section views the same period of time from different points of view. Such retellings, occasionally marked by **ud-ba**, occur elsewhere in Sumerian literature.⁵⁹ ELA begins in this very manner: the first 32 lines set the narrative backdrop to the story, extolling the city of Uruk; line 33 starts with **ud-ba** and begins the narrative proper. These two sections are set in the same narrative time. Similarly, each of the three sections under discussion presents narrative background, set in the time of the narrative, not some distant past or utopian future. Thus, the passage is crucial to the story, not an interpolation.⁶⁰

⁵⁷ **ud-ba** muš nu-ḡal₂-la-am₃ ḡiri₂ nu-ḡal₂-la-am₃
kir₄ nu-ḡal₂-[la¹]-[am₃] ur-maḡ nu-ḡal₂-la-am₃
ur-gi₇ ur-bar-ra nu-ḡal₂-la-am₃
ni₂ teḡ₃-ḡe₂₆ su zi-zi nu-ḡal₂-la-am₃
lu₂-ulu₃ gaba-šu-ḡar nu-tuku-am₃
ud-ba kur subur^{ki} ḡa-ma-zi^{ki}
eme ḡa-mun ki-en-ḡir₁₅ kur gal me nam-nun-na-kam
ki-uri kur me-te ḡal₂-la
kur mar-tu u₂-sal-la nu₂-a
an ki niḡin₂-na uḡ₃ saḡ si₃-ga
^den-lil₂-ra eme 1-am₃ ḡe₂-en-na-da-ab-dug₄
ud-ba a-da en a-da nun a-da [lugal¹]-la
^den-ki a-da en a-da nun a-da [lugal-la¹]
a-da en-ne a-da nun-[ne a-da¹] lugal-la
^den-ki en ḡe₂-ḡal₂-la dug₄-ga zi-[da¹]
en ḡeštug₂-ge igi [ḡal₂¹] kalam-ma-ke₄
ḡeštug₂-ge pad₃-da en eridug^{ki}-ga-ke₄
ka-ba eme kur₂-kur₂ en-na mi-ni-in-ḡar-ra
eme nam-lu₂-ulu₃ 1 i₃-me-[am₃¹]

Composite based on Mittermayer (2009). See also *ETCSL* 1.8.2.3 and Vanstiphout (2003).

⁵⁸ For the former interpretation, see especially Kramer (1943, 1952), Klein (2000), Keetman (2010); for the latter, see Alster (1973), Vanstiphout (1994), and *ETCSL*. The latter, especially as translated by Vanstiphout, turns on interpreting the verbs as imperfective, but I see no basis for doing so. For further discussion, see Mittermayer (2009) and Keetman (2010) with previous literature.

⁵⁹ On the morphology of **ud-ba**, see Wilcke (2012b). The discourse functions of **ud-ba**, however, have not been discussed in print. Compare with **ud-bi-ta**, used for the clear narrative insertion in this same story signaling an etiology, the invention of writing: **ud-bi-ta inim im-ma gub-bu nu-ub-ta-ḡal₂-la** "Before then, words had never been set on clay" (ELA 504).

⁶⁰ Almost all previous interpretations have understood this section as some sort of narrational insert. J. van Dijk (1970), followed by J. Klein and C. Mittermayer, sees this insert as essential for the audience rather than

The major point of this passage is to set the stage for the dialogues between Enmerkar of Uruk and the Lord of Aratta. Each of the three sections explicates how the dialogues could occur. The first quatrain, lines 136–40, locates humanity in the natural order, emphasizing that no animal posed a threat. Since the narrative occurs in this time of safety, the messengers could travel between the two cities. The second section, lines 141–46, bridges the first and third sections by showing that all humanity could, at that narrative time, praise Enlil with one language. The third section, lines 147–55, explicates that Enki, the one who loves contests, facilitates the debates between Enmerkar and the Lord of Aratta by allowing the world to speak one language.⁶¹ That is, presumably Enmerkar and the Lord of Aratta would not have been able to communicate except for Enki's intercession.⁶² The final line summarizes the whole point of the section: the speech of humanity is one. Therefore, the debate can properly begin.

Since the narrative is written in Sumerian and because the point of the story is the superiority of Uruk, representative of all Sumer, that one language is presumably Sumerian. In the multilingual reality of the OB scribes who copied this composition, this narrative would have emphasized the uniting possibilities of Sumerian. Thus, in the memory of discourse from within the field of scribal education, Sumerian is foremost over all the languages of Mesopotamia, including Akkadian and Amorite.

1.3 Old Babylonian Scribal Education

The present work analyzes a particular composition, the OB word list Izi from Nippur. Izi, as represented by its many exemplars, did not exist in a vacuum. It was a lexical list that served as part of the curriculum of scribal education. Izi, as well as the other lexical lists which feature in this study, may only be appreciated within its social context, as part of a system of educating and enculturating young scribes, and as scholarship in itself.

At the turn of the twenty-first century, OB scribal education was one of the most prolific subjects of study, particularly based on tablet typology and literary catalogs in the work of Veldhuis (1997), S. Tinney (1999), and E. Robson (2001), building upon the earlier suggestions of H. L. J. (Vanstiphout 1979) and M. (Civil 1969a). Especially of interest was the reconstruction of the scribal curriculum, as well as the role of scribes and Sumerian within OB society. Such studies contrasted with earlier work on the OB school that relied on depictions in literary texts (e.g., Sjöberg 1976) and were particularly innovative in light of the dissonance between such literary models of schooling and the archaeological data (see George 2005).

The present section will briefly summarize the latest Assyriological research on OB scribal education, beginning with a short sketch of the archaeological data and a review of work on the curriculum. I then discuss the lexical lists which emanated from the OB schools

the narrative itself. In van Dijk's view, the narrative itself took place in this golden age when all humanity spoke a single language and in a time after that, Enki confounded the languages, conforming to the reality of the scribes. Thus, the passage is etiological. The problem with this view, however, is it becomes necessary to see the three sections as depicting different times: the first two strophes represent a far distant past, the last represents a distant past antecedent to the time of the first two.

⁶¹ Enki's motivation for expediting the contest is seen in the thrice repeated lines about building Inana's temple: if Enmerkar builds a shrine for Inana at Uruk, the temple at Eridug, Enki's temple, somehow benefits.

⁶² In this interpretation, then, the "spell of Nudimmud" is not recited, but recounted (cf. Klein 2000). That is, Enki's magic, his **nam-šub**, is in bringing all of humanity together for this brief period.

as a source of both linguistic and sociological data, setting forth the methodological parameters under which the present study of language and social history via the OB lexical lists is conducted.

1.3.1 History and Archaeology

In the opening paragraph of his publication of Eduba A, "Schooldays," S. N. Kramer set the tone for the approach to Mesopotamian educational history before archaeological data was contextually interpreted: "[Schooldays describes] in considerable detail the experiences and reactions of an ancient Sumerian schoolboy, and, to a lesser extent, the behavior and attitude of his teachers and parents" (Kramer 1949, 199). Eduba A and similar compositions (see Volk 1996) depict large institutions with extensive personnel specializing in various fields and activities. Upon excavation of OB levels at Nippur, as well as other sites, no such institutions were found. Instead, large numbers of school tablets at Nippur were excavated from small, private homes.⁶³

The story has been narrated numerous times in recent publications, so I will not discuss the excavations at Nippur at length (see Gibson, Hansen, and Zettler 1998–2001).⁶⁴ A half-century after the original Babylonian Expedition to Nippur, the Joint Expedition of the University Museum of the University of Pennsylvania and the Oriental Institute of the University of Chicago excavated at Nippur at OB levels in 1948–52 (McCown and Haines 1967). These levels date to the reign of Samsuiluna (1749–38).⁶⁵ Among the houses uncovered, one house, House F, delivered nearly 1,300 tablets (Robson 2001). Clearly, this house, only forty-five square meters, served as a locus of scribal education, presumably accommodating only a few young boys at a time under the direction of one schoolmaster.⁶⁶ Although precise details are unknown, the earlier Babylonian Expedition excavated several thousand school tablets dated to the OB from "Tablet Hill" (which the later expedition dubbed the "scribal quarter"), most from likely similar contexts.⁶⁷

The archaeological data thus contradict the depiction of schools in literary sources. It is therefore necessary to recognize the satirical nature of the literary texts and the idealism displayed within them as products of the scribes themselves and the field of

⁶³ For an excellent synopsis of the physical contexts of educational tablets at Nippur, Ur, Sippar, and others, as well as secondary contexts at, e.g., Uruk, albeit for the literary corpus known as the Decad, see Delnero (2006, 35–62). For a thorough examination of the houses at Ur as loci of education, see Charpin (1986).

⁶⁴ I describe the Nippur excavations specifically with regard to OB Izi at Nippur in Appendix 1.

⁶⁵ E. Stone (1987) reevaluated the stratigraphical data based on (McCown and Haines 1967) and unpublished field notes. The layers and dating utilized in the present study, where possible, follow her assessment.

⁶⁶ The exact age of such scribal students is unknown, although one possible clue is found in the imprint of a pubescent boy's bite mark found on an exemplar of OB Ea, one of the elementary lexical compositions of the Nippur curriculum (Guinan and Leichty 2010). Instances of female scribes are few. There is no record of female scribes from the OB at Nippur, although as Robson (2007) has elucidated, many female deities are linked with writing, most notably, Nisaba, the principle goddess of scribes. Female scribes are known from other OB locations, notably Sippar (Lion and Robson 2005; Lion 2009). For an overview of female scribes in cuneiform culture, see Lion (2011), as well as the articles in Briquel-Chatonnet et al. (2009).

⁶⁷ Although reports from the Babylonian Expedition lack scientific precision, much can nevertheless be gleaned from the notes in Peters (1897) and Hilprecht (1903), with Peters the less sensationalistic of the two. Peters (1897, 2:211–12) relates the discovery of "thousands of tablets, and fragments of tablets" from a single room within a house "ten metres long by five metres broad".

education (see Volk 2000; Delnero 2006, 65–81).⁶⁸ That is, the portrayal of "schooldays" and the physical space of the school should not be regarded as historically accurate, but as renderings to portray the schools and its agents from a particular point of view, namely as masters of the writing system, the languages (particularly Sumerian), the curriculum, various technical skills (music and mathematical calculations), and rhetorical debates. As I discuss in §3.3, the actors in the field of education consistently sought to perpetuate the field, highlighting, magnifying, and validating their own value within society.

1.3.2 Curriculum

Since Veldhuis's (1997, 2004) and Tinney's (1999) reconstruction of the OB scribal curriculum at Nippur, several studies have built upon their original work.⁶⁹ Veldhuis's work focused on what he termed "elementary education," the first phase of scribal training comprising writing exercises, lexical lists, metrological lists, model contracts, and proverbs. Veldhuis also emphasized the sociological role that the whole curriculum played, introducing scribes into an imagined, exclusive Sumerian heritage.⁷⁰ Tinney concentrated on the second phase, which grouped various corpora of literature, namely four hymns which Tinney termed the Tetrad⁷¹ and a second set of ten compositions termed the Decad.⁷² Tinney, relying partially on tablet typology⁷³ and on literary catalogs—lists of

⁶⁸ The view espoused here somewhat contradicts that of A. George (2005) who wants to understand the schools of the literary texts as referencing education during the preceding Ur III period. Against George's view, however, is the fact that hardly anything is known about Ur III education, as opposed to OB. Very few lexical and literary texts have been discovered, despite the tens of thousands of texts dating to the Ur III period, and absolutely no school houses, much less institutional schools, have been detected by archaeological excavations at Ur III levels. The few lexical and literary texts from Ur III Nippur were excavated at the Inana temple (Zettler 1991, 1992). Thus, George wishes to save one imagined situation by appealing to another.

⁶⁹ The work of reconstructing the OB curriculum based on tablet types (see below) was initiated by M. Civil (1969a) for the lexical curriculum and more broadly by H. L. J. Vanstiphout (1979), who recognized that the early curriculum was bridged by a series of hymns (now known as the Tetrad).

⁷⁰ Suggested as early as Michalowski (1987a), although more in reference to Ur III bureaucrats (and see now Michalowski 2012a) and then by Yoffee (1993).

⁷¹ Lipit-Eštar B, Iddin-Dagan B, Enlil-bani A, Nisaba A.

⁷² Šulgi A, Lipit-Eštar A, Hymn to the Hoe, Inana B, Enlil A, Keš Temple Hymn, Enki's Journey to Nippur, Inana and Ebiḫ, Nungal A, Gilgameš and Ḫuwawa A.

⁷³ Tablet typology has become a fundamental aspect of recent Assyriological research. Scribal habits tended to relate tablet shapes and sizes with particular functions. School texts are the most obvious examples of characteristic tablet types for different pedagogical purposes. The present study follows the labels laid out by Civil, first in *MSL* 12, and applicable most directly to OB scribal education. For extended discussion of these types, see Veldhuis (1997, 28–40). Veldhuis (1997) is an extensive study of Type II tablets; Delnero (2010) examines Type III tablets; Falkowitz (1984) catalogs Type IV tablets. A full treatment of Prisms and Type I tablets remains a desideratum. For tablet typology data pertinent to Izi, see E §1.1; for a catalog of tablet types and extracts with Akkadian glosses, see note 274.

Type I: Large, multicolumn tablets containing large extracts or even an entire composition.

Type II: Large tablets with two different extracts: on the obverse, a new exercise written on a single column as a model by a teacher and then copied the student; on the reverse, review of a previously learned exercise in multiple columns.

Type III: Long, narrow tablets with one (occasionally two) column(s) containing an extended extract from a single composition.

Type IV: Small, lentil-shaped tablets containing 1–5 line extracts written by a teacher and copied by a student.

Prism: Four to eight-sided prisms containing large extracts or even an entire composition.

compositional incipits, the first lines of compositions—argued that the Tetrad was studied directly after the first phase of education and was followed immediately by the Decad.

Subsequent studies have further developed and problematized the curricular order, particularly in the second phase. Robson (2001) examined House F and determined that individual schools at Nippur demonstrated fluidity and variation, selecting some "standard" compositions and disregarding others. She also added a third curricular grouping, the "House F fourteen,"⁷⁴ additional compositions studied extensively at House F. Several other studies have complicated the idea of a standard order, or even curriculum, of literary texts, most notably the work of P. Delnero, A. Gadotti, A. Kleinerman, and P. Michalowski.⁷⁵ In short, in the last fifteen years, the study of literature as part of the OB curriculum has attracted extensive attention.

Much of the research on the curriculum has fixated on determining the curricular order of the second phase. Less consideration and even less criticism has been given to the first phase since Veldhuis's initial presentation, based on tablet typology (see note 73). Veldhuis divided the first phase into four stages, each intended to impart particular aspects of knowledge related to the scribal arts and, in particular, Sumerian language (Veldhuis 1997, 40–66; 2004, 83–84):

- 1) Basics (of writing): writing exercises, Syllable Alphabet B, tu-ta-ti, name lists
- 2) Sumerian vocabulary: Ura
- 3) Advanced Lexical Education: Ea, Lu, Izi, Kagal, Nigga, Diri, metrology, other lists
- 4) Models and proverbs: model contracts and proverbs

Veldhuis later expounded on the third stage by discussing the role of Akkadian glosses (Veldhuis 1998) and emphasized the importance of proverbs within the curriculum structure (Veldhuis 2000; Taylor 2005).⁷⁶ Robson (2001) touched on the subject when she noted the absence of the list tu-ta-ti at House F within a broader discussion of curricular selection. Other work on this first phase has concentrated on the mathematical and metrological lists, with Robson (2002, 2008b) and C. Proust (2007, 2008a, 2008b, 2010) examining those lists in more detail. Recently, J. Peterson (2011a) renewed discussions of the personal name lists. G. Spada (2011, 2014) has begun examining model contracts systematically, although her work on the Nippur material has not yet been published.

The present study concentrates on the third stage of this "elementary education," Advanced Lexical Education. While the basis and focus of this study is the word list Izi, I

⁷⁴ Eduba B, Eduba C, Gilgameš Enkidu and the Netherworld, Lugale, Curse of Agade, Šulgi B, Lament over Ur, Instructions of Šuruppak, Eduba A, Debate between Sheep and Grain, Dumuzid's Dream, Farmer's Instructions, Eduba Dialogue 1, Debate between Hoe and Plough.

⁷⁵ Delnero (2006, 2010, 2012b), in his work on linguistic variation within the Decad, has deconstructed Tinney's reliance on literary catalogs as a basis for determining curricular order while also elaborating on the place of the Decad as a curricular group. Michalowski (2011) and Kleinerman (2011) have recently discussed the place of groups of literary letters within the Nippur curriculum. Kleinerman further complicated discussion of a "curricular order" by showing that the Sumerian Epistolary Miscellany (SEpM) could be studied before the Decad, demonstrating once again the freedom with which individual teachers could operate. Further recent studies have discussed the place of liturgical Emesal compositions (see Löhnert 2009, 2011; Tinney 2011), questioning what constituted an educated scribe throughout Babylonia (Gadotti and Kleinerman 2011, 2012; Michalowski 2013). Finally, Michalowski (2012a) has brought the discussion back to the sociological, reexamining the importance of the various parts of the curriculum as a social marker.

⁷⁶ Also related to this third stage are the publications of new texts and editions, notably Taylor (2000), Civil (2004), and Peterson (2009a).

have incorporated data from other lexical lists that comprised ALE. Moreover, I discuss the pedagogical role of ALE in fortifying "proper" scribal habits—namely analogical hermeneutics—in scribal students.

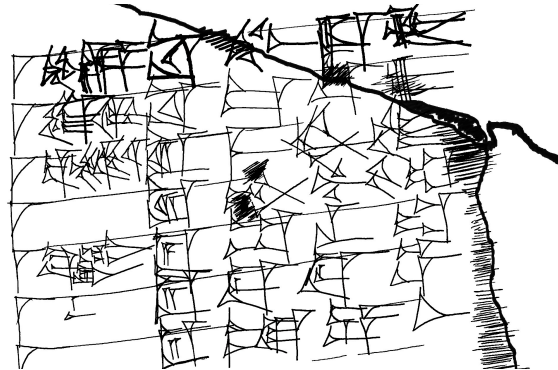
1.3.3 Lexical Texts as a Linguistic Corpus

From its beginnings, the field of Assyriology has relied on lexical texts to aid in understanding the cuneiform writing system and the languages which use cuneiform, particularly Sumerian. The earliest expeditions at Nineveh uncovered hundreds of such texts, stored in the so-called library (or libraries) of Assurbanipal (668–27 B.C.E.).⁷⁷ Over the last one hundred and sixty years of discovery, lexical texts have been found from all periods of cuneiform culture, among the earliest examples of cuneiform writing in the late fourth millennium to the last vestiges of cuneiform in the late first millennium. Thus, like their modern Assyriological counterparts, ancient cuneiform scholars also relied on lexical texts for knowledge of the writing system, the languages that utilized it, and as a means of transmitting that knowledge and the cultural capital it carried.

Taken individually, each entry from a lexical list provides minimal information. It is the serialization, the listing practice (or *Listenwissenschaft* in Assyriological parlance, see below), that provides the necessary frame for understanding. During the OB period, lexical texts may be classified as one of two types: 1) sign lists, 2) word lists. Sign lists, such as Ea (§2.3.2) or Diri (§2.3.2) provide information on the writing and reading of individual signs. This example from a relatively standardized list, Bilingual Ea (Aa), gives a pronunciation gloss (where empty slots indicate a repetition of the previous), the sign form, and an Akkadian translation.

┘	bu-un ⁷⁸	◁	būrtum	well
┘	tu-ul	◁	issû	pit
┘	u ₄ -mu-uḥ ₂	◁	meḥṣum	marsh
┘		◁	ammum	swamp(?)
┘	su-ug	◁	appārum	reed-bed
┘		◁	ṣuṣû	marsh
┘		◁	ṣērum	steppe

CBS 11001+ o ii' 15–21⁷⁹



Word lists, as this label suggests, are structured lists of words. Unlike sign lists, word lists are focused on serializing vocabulary rather than signs. OB word lists may be further typologized as thematic, acrographic, or name lists. Thematic lists, such as Ura (see Veldhuis 1997), Ugu-mu (§2.3.2) or Lu-azlag (§2.3.2) arrange entries around a basic semantic sphere. This excerpt from Ura 3, the list of animals, gives various types of snakes.

⁷⁷ For a quick discussion on these repositories of knowledge, see recently Garrison (2012, 39–40) with literature (especially Pedersén 1998). Robson (forthcoming) provides important contextualization of scholarly practices at Nineveh in contrast to other sites (see provisionally Robson 2011, 2013).

⁷⁸ The entry refers to **pu**₂. All other exemplars of OB Ea and Bil. Ea give the pronunciation glosses pu or pu-u₂.

⁷⁹ The copy here primarily comes from Ni 2203 with the latter parts of the first two lines from CBS 11001.

muš ki uš₂	desolate land snake
muš ŋeš-ur₃-ra	snake of the roofbeam
muš šag₄-tur₃	womb snake
muš saḡ imin-bi	seven-headed snake
muš eme min	two-tongued snake

HS 1753 r ii' 3'-7' (P229932)



Each line begins with the sign MUŠ(𒍪), here meaning "snake." The larger list is thematically arranged, grouping sheep and goats (and serializing males, females, young, etc.), bovines, and equids before snakes and other assorted animals.

Acrographic lists such as Izi are word lists that are arranged primarily according to initial sign, but attract other entries by various analogical means. Here, the same sign ŠID is read in different ways, followed by the sign SIG₄. The different readings for the same sig—illustrating the polyvalency of the writing system—are based on external evidence from the list Ea and from other Izi exemplars with Akkadian glosses.

šudum	reckoning
kas₇	account
šid	to count
umbisaḡ	scribe
šeg₁₂	brick
šeg₁₂ al ur₃-ra	kiln-fired brick
šeg₁₂-šeg₁₂	bricks
uru₉	support

N_{II/1}-05 3'-11' (cf. Izi I:264-81)⁸⁰



Name lists (see Peterson 2009a, 2011a) are lists of names, either human or divine, such as the Nippur God List (§2.3.2). Each of these types of lists conveys particular forms of knowledge for the learning scribe.

While superficially, the lists present an inventory of signs and vocabulary, the lists more importantly represent the essential characteristics and practices of the scribal arts. Since, as noted above in §1.2.2, the Sumerian language was no longer spoken productively by the early eighteenth century and nearly all OB lexical lists are monolingual Sumerian, the lists served little practical value. As Veldhuis (and others) has continuously emphasized, the OB lexical lists are part of "a corpus of practice texts that formed a curriculum... all aimed in different ways at developing different aspects of competence in Sumerian language and writing" (Veldhuis 2004, 83) and, moreover, "The **eduba** [the scribal school] trained bureaucrats by introducing them to the world of Sumerian writing, culture, and history" (Veldhuis 2004, 66).⁸¹ That is, copying lexical lists was more about sociological and cultural knowledge than strictly linguistic.

⁸⁰ The copy here is from Proust (2007, pl. 21).

⁸¹ Note that Michalowski (2012a) has now reassessed the participants of scribal education, concluding that only the cultural elites progressed to the second phase of education. That is, while bureaucrats (and others)

Such a view raises the question of the linguistic value of lexical texts. Indeed, the type of linguistic knowledge within a list such as Izi has nothing to do with contemporary discourse practices.⁸² The information at hand only speaks to writing practice within the OB school. The lists contain not only Sumerian vocabulary—not likely to be useful in the marketplace—but often arcane Sumerian vocabulary and abstruse writing. That is, the lists do not merely present different types of snakes as in the extract from Ura above, but use extremely rare, even contrived, vocabulary. The list of snakes also includes the **muš kun kud-da** "crippled(?) snake" and the **muš šag₄-sig** "small intestine snake," both unknown apart from the entries given in Ura.⁸³ Izi contains nearly 200 lemmata found nowhere outside the lexical tradition.⁸⁴ Another 400 exist only in Sumerian literary texts used in the schools.⁸⁵ Here, then, is further evidence that the OB lexical lists are fundamentally tied to the invented Sumerian culture. With the exception of the list of legal and contractual terms, *ki-ulutin-bi-še* (§2.3.2),⁸⁶ the OB lexical lists feature vocabulary intended for use in the schools for reading and understanding Sumerian literature, rather than contemporary Sumerian contracts or administrative documents.

The question of linguistic value of these lists is particularly relevant for the present study, which aims at examining multilingual practices. And therein lies the problem. Given the importance of Sumerian in scribal education just discussed, explicit multilingualism represents an alternative form of cultural knowledge. Within the social context of the schools, which aimed at Sumerian enculturation, a practice of writing Akkadian would represent a deviation from this normative ideal. I show in the present study that such instances of explicit bilingualism represent a second aspect of the lists—their function as scholarship.

1.3.4 Lexical Texts as Ancient and Modern Scholarship

Discussions of the history of lexicography, both specialist and general, portray cuneiform lexical lists as types of dictionaries⁸⁷ and/or as insight into cuneiform cultural

may have participated in elementary training, the phase during which scribes engaged with literature was reserved for only a select few who could truly be considered part of an elite community.

⁸² Contra, for example, Woods (2006) who attempts to argue for some degree of productive spoken Sumerian during the OB based in part on entries in lists from the schools, particularly grammatical vocabularies (see note 48).

⁸³ Other snakes listed in Ura, including the **muš ki uš₂** and the **muš ɲeš-ur₃-ra** listed above, only otherwise appear in a long incantation, *VS 17 1 ii 20'-iv 12*, which lists various snakes and adjures **ka na-ba-duḥ-a** "may its mouth never open." Avila (2009, 371–74) shows that the incantation was likely not dependent on any Ura list.

⁸⁴ Statements of non-attestation are based only on data available to me. Some large collections of OB literary material remain unpublished in good editions, such as the majority of the Eduba texts, debates, and dialogues as well as the literary texts in the Schøyen collection. Moreover, lack of attestation outside the lexical tradition may reflect the nature of the extant data. Lackenbacher (1982), for example, publishes a text that includes words that were previously known only in the list *Lu-azlag*. The administrative text dealt with terminology for finishing garments, a social aspect that was apparently rarely recorded. The lexical lists could conceivably deal with realms of culture that were irregularly inscribed on clay.

⁸⁵ For further details, see E §1.1.3.

⁸⁶ An extensive study comparing the terminology in *ki-ulutin-bi-še* and curricular model contracts with contemporary legal and administrative contracts remains a desideratum.

⁸⁷ One finds statements such as "The bilingual nature of later Mesopotamian literate traditions ... meant that the lists became dictionaries from Sumerian to Akkadian" (Larsen 1987, 210). Although he never uses the

history.⁸⁸ While some approaches emphasize one over the other, much recent specialist literature on the lists takes a balanced approach.⁸⁹ In his 1983 entry on the lexical lists for the *Reallexikon der Assyriologie und vorderasiatischen Archäologie*, A. Cavigneaux recognized both: "Les listes ont un grand intérêt, non seulement linguistique, mais aussi historique et il faudra encore beaucoup de temps avant qu'on ait fini de les exploiter de ces deux points de vue" (Cavigneaux 1983, 609). No scholar after B. Landsberger has done more to advance the study and application of lexical lists than M. Civil, both as editor of the *Materials for the Sumerian Lexicon* series since volume 12 (Civil 1969a) and in his own work, constantly melding the linguistic data found in the lexical lists to historical insight. In the foreword to his magisterial edition of *Early Dynastic Practical Vocabulary A*, Civil portrays his approach: "The present book is in the first place a critical edition of a text... Investigating a given word is like pulling a string in an entangled skein ... If one were to go far enough, it would end by investigating the whole of the ancient Near Eastern world" (Civil 2008, xi). N. Veldhuis has brought a similarly balanced approach, particularly for localizing social and cultural history in its respective diachronic and geographic locales while maintaining a sensitivity for the broader lexical tradition (see especially Veldhuis forthcoming). The present study, in emphasizing the lists as products of ancient scholarship, qualifies, even critiques, the dictionary approach as traditionally presented in some Assyriological literature. Or rather, to clarify, I here present critical caveats to unstated assumptions cuneiformists hold regarding the use of lexical texts as ancient dictionaries.

Any discussion of the lexical lists as representative of cultural and intellectual history must mention the concept of *Listenwissenschaft*. In his 1936 essay "Leistung und Grenze sumerischer und babylonischer Wissenschaft," W. von Soden coined the term *Listenwissenschaft* to describe the list-making "science" in cuneiform texts and the motivating cognitive faculties. For von Soden, *Listenwissenschaft* described a nascent pre-Greek Babylonian attempt to order the world in lists (*Ordnungswille*), through naïve classification of trees, animals, stones, and others. The failure of Babylonian taxonomy to conform to modern science enabled von Soden to essentialize non-Aryan races and validate the ideologies of the ruling Nazi party (see Flygare 2006). Von Soden's formulations, without necessarily his racist underpinnings, persist in descriptions of the lexical lists,⁹⁰ which continue to portray these lists as presenting "a systematic and ordered picture of the world" (Larsen 1987, 209; Westenholz 1998, 451–52),⁹¹ the work of scribes who "imposed

term "dictionary" with respect to the lexical lists, Civil's contribution to the *Handbücher zur Sprach- und Kommunikationswissenschaft* series comes in the volume *Wörterbücher* (Civil 1990).

⁸⁸ Interestingly, a recent theoretical survey of the history of lexicography (Hanks 2013) completely omits cuneiform lexical texts from the discussion. It is not clear to me, however, whether this omission was an incidental oversight due to ignorance, or because the author determined that cuneiform lexicography did not fit his definition of a dictionary.

⁸⁹ For a survey, appreciation, and critique of the two approaches, exemplified respectively by the *MSL* and by von Soden's *Listenwissenschaft*, see Veldhuis (forthcoming, 16–26).

⁹⁰ A recent monograph entitled *Geordnetes Weltbild* (Küster 2006) uses the concept of the cuneiform lexical lists as an ordered system as a diachronic starting point in discussing character sequencing and grammatology (in the sense of Gelb 1963) throughout cultural history.

⁹¹ Somewhat ironically, J. Westenholz's purpose in making such statements was to intentionally step away from the practical-oriented understanding of the purpose for writing and list-making. For Westenholz, the idea of a systematic ordering allowed her to postulate in an early lexical list (Word List C, on which, see

a classificatory system ... of their own devising, born from ... their need, at this earliest stage of writing, to categorize the known world" (Ross 2010, 86–87) and, more directly, "... stellen Liste als umfassende Taxonomie der bekannten Welt ungeachtet ihrer schlichten, nicht-argumentativen Anlage eine distinkte Form ordnender Weltsicht dar" (Cancik-Kirschbaum 2010, 30).⁹²

Listenwissenschaft as a concept remains an important theoretical heuristic in some Assyriological constructs of intellectual history (see Hilgert 2009; Cancik-Kirschbaum 2010).⁹³ For most Assyriologists, *Listenwissenschaft* is more descriptive: the practice of list-making is ubiquitous in cuneiform culture—whether in lexical lists, omen compendia, law collections, incantations, and even administrative records. Oppenheim (1978), espousing the operational utility of the lists, described these lists as classification, but emphasized the comparison and contrasting of items as a function of the organization of the lists.⁹⁴ In the present study, I do not use the term *Listenwissenschaft*, but recognize the notion of the practice of list making as knowledge production. As an ancient scholarly device, the scholarly form *par excellence*, listing generated new knowledge, both paradigmatically and syntagmatically. The listing format is ideal for scholarly endeavor. Lexical lists, the first and most foundational of cuneiform scholarly texts, provide the basic format from which ancient cuneiform scholarship and analogical hermeneutics emerged.

List-making creates juxtaposition, which allows and invites association and analogy.⁹⁵ Manipulation of the writing system and language, well-known from first millennium commentary texts (Frahm 2011a) and similar unconventionalities in written text should not be understood as idiosyncratic scribal play, but as knowledge production, an important facet of scholarly practice. The notion of "scribal whimsy" as somehow invalid is only pertinent if we adhere to a standard of analytical scientific logic and reasoning.

Veldhuis 2006b; Civil 2013a) "secret knowledge" which would then serve to elevate the scribal field. That is, she espouses an approach antithetical to that taken here in order to claim a similar sociological phenomenon (see Rochberg 2004, 213–14).

⁹² Defending her statement, E. Cancik-Kirschbaum cites also M. Larsen who characterizes "the Mesopotamian lukewarm mind" in Lévi-Straussian fashion: "Lévi-Strauss maintains that the corpus of observations built up in all these societies is not primarily based on aims of a practical nature: plants and animals are not known as a result of their usefulness, they are deemed useful or interesting by being known. On this level the science of the concrete responds to intellectual demands, rather than satisfying practical needs. A universe is created where every thing is in its place, related to other things and phenomena in an orderly and meaningful system. ... The operational value of these [lexical] texts for the scribes is difficult to assess, but it seems obvious that we are faced with what must be understood as an attempt to order and organise the world" (Larsen 1987, 207, 10).

⁹³ But never referenced in Veldhuis (2014b).

⁹⁴ Moreover, Oppenheim explicitly avers, "It cannot and should not be claimed, of course, that the word lists containing, for example, the names of plants, animals, or stones constitute the beginnings of botany, zoology, or mineralogy in Mesopotamia. They are not a scientific (not even a prescientific) achievement" (Oppenheim 1978, 636). For Oppenheim, the lists were a practical format for collecting and organizing knowledge. The distinction, then, between categorizing or classifying the world in von Soden's sense and Oppenheim's concept of organized knowledge is clear and important. That is, whereas von Soden saw the structure of the lists as the naïve failure of the Babylonian mentality, Oppenheim understood the groupings as largely intuitive and schematic in the ordering: colors, native/foreign, male/female, top to bottom, etc (see also Oppenheim 1977, 248–49).

⁹⁵ Formally, horizontal juxtaposition in some genres (i.e., omen compendia, law collections) takes the form of an "If P, then Q" conditional set (Rochberg 2009), which can be illustrated as P:Q. Similarly, juxtaposition in a list may be assessed similar logical syntax: If word X, then word Y (If *izi*, then *išātu*).

What seems to us spurious is to Babylonian and Assyrian scribes evidence of their mastery of their craft, proof that they belong in the field of scholarship, and capital with which to enhance their social standing. Analogous reasoning seems to characterize ancient cuneiform scholarly knowledge not only in lexical lists, but in cuneiform scholarship more generally. "Scribal play" is *normative*.

This chapter has laid out the contextual tools with which we may analyze the intersection of language and scholarship in Izi at OB Nippur. As I demonstrate in the following chapters, scholarship is exhibited in the practice of analogical hermeneutics. Analogical hermeneutics in cuneiform culture is grounded in the possibilities provided by the writing system. Therefore, I framed the ensuing analysis within a model of cuneiform semiotics. In Izi and the other lists of ALE, practicing analogical hermeneutics moves both vertically and horizontally, interlingually. In tracing the complicated history of multilingualism in ancient Mesopotamia, we have seen that the OB field of education developed a memory of multilingualism that established Sumerian as the premier language of the field. In the following chapter, I present analogical hermeneutics as an embedded practice routinized during ALE, thereby granting OB scribes the basis for interlingual innovation.

2.0 Analogical Hermeneutics and Advanced Lexical Education

In a broad sense, relations between words and signs may be described analogically. Sign X resembles sign Y in properties *a* and *b*. The meaning of L1 word A overlaps with the meaning of L2 word B. In cuneiform scholarship, even superficial resemblance permitted a degree of equivalency. Such reasoning accounts for appropriate deductions and inductions demonstrated in cuneiform texts. Scholars, the ancient masters of the cuneiform writing system and the languages which employed it, those who identified as practitioners of the scribal arts (*tupšarrūtu*, *namdubsar*), recognized the importance of analogy as a means toward interpretation of the texts they produced and reproduced.

The present chapter first defines analogical hermeneutics and explores the practice throughout cuneiform culture (§2.2), from the earliest lists to the works attested in the first millennium, with particular focus on the OB period as the timeframe of pertinence. After an overview of the sociology of education based on Bourdieu's practice theories (§2.3.1), I show that practices of analogical hermeneutics were systematically embedded during scribal education, particularly during ALE (§2.3.2). Finally, I examine the analogically based framework of the word list Izi as a prototypical ALE composition (§2.4).

2.1 Analogical Hermeneutics

Hermeneutics has been the subject of several recent Assyriological studies, discussing the third millennium to the first millennium.⁹⁶ E. Frahm, without drawing a strong distinction between interpretation, exegesis, and hermeneutics, defines the last as "an intellectual procedure that aims at the correct interpretation of written texts" (Frahm 2011a, 9). I generally adopt Frahm's definition with the important qualification that "correct interpretation" need not be an obligatory aspect of the intellectual process. As I show throughout the present study, an interpretant takes up a perspective under which it provides an appropriate or even motivated interpretation.

Additionally, my term "analogical hermeneutics" more narrowly defines the "intellectual procedure" in Frahm's definition. Analogical hermeneutics refers to a mode of scholarly interpretation by which a scribe perceives, generates, or imposes through analogical reasoning associations between two or more epistemic objects.⁹⁷ Such associations derive through semiotic, semantic, orthographic, phonologic, morphologic, speculative, or even seemingly arbitrary means. Analogical hermeneutics avails itself of all these possibilities on the way to formulating an interpretation based on the juxtaposition of the particular to the particular. As F. Rochberg summarizes, "argument by analogy, that is to say, argument from particular to particular, was essential in forging connections between phenomena in different domains" (Rochberg forthcoming).

⁹⁶ See, for example, in the last few years, Selz (2007); Annus (2010); Cancik-Kirschbaum (2010); Frahm (2011a); Johnson (2013b); Selz (2013).

⁹⁷ Analogical reasoning is based on the recognition of resemblance between two objects of knowledge. The nineteenth century philosopher J. S. Mill describes, "[A] fact *m*, known to be true of *A*, is more likely to be true of *B* if *B* agrees with *A* in some of its properties (even though no connection is known to exist between *m* and those properties), than if no resemblance at all could be traced between *B* and any other thing known to possess the attribute *m*" (Mill 1882, 541). Mill's concern is validating analogical reasoning as a mode of induction. We need only consider the description of the form, not its status as rational in the scientific sense.

As I discuss in §3.3.1, the basis for analogical possibilities in cuneiform scholarship is the cuneiform writing system itself, particularly the myriad designata of a graphic sign vehicle operating under the rebus principle. As the nineteenth century economist W. S. Jevons wrote in his *Principles of Science*, "The whole structure of language and the whole utility of signs, marks, symbols, pictures, and representations of various kinds rest upon analogy" (Jevons 1887, 628). In other words, analogy lies at the base of semiotics and language, so analogical reasoning comes intuitively as a form of reasoning.

Analogical reasoning relies on the juxtaposition of two epistemic objects, allowing the comparison of particular to particular: phonological shape, graphic similarities, semantic fields. Analogies may even draw on multiple similarities simultaneously. Indeed, the more similarities between objects of comparison, the more viable and persuasive the analogy. As we shall see in the course of the present investigation, ancient cuneiform scholars readily accepted such comparisons as plausible heuristics for acknowledging possible realities. Simultaneously, however, conventions internalized during scribal education served to limit these possibilities. Within broad confines, analogical reasoning produced the exploration of potential. Indeed, the knowledge form *par excellence*, the list, encouraged juxtaposition and, consequently, analogy. Analogy served to structure lists and thereby create knowledge.

We need not see the use of analogy as some form of primitive reasoning, unacceptable to the enlightened, scientific mind. The classicist and historian of science G. E. R. Lloyd (1966) has shown that analogical argumentation was a valid form of rhetoric in Greek philosophical literature, even being accepted as demonstrative in some Platonic debates. In such literature, analogy often draws on experience, comparison between fields, or fables. While Plato, and especially Aristotle, expressed caution, even skepticism, in accepting analogical arguments as demonstrative, they nevertheless employed them as useful strategies.⁹⁸

Similarly, cuneiform scholars utilized analogy in rhetorical manner, although the form of their argument perhaps does not take a shape to which we are accustomed. Analogies allowed for the inclusion of like reference in order to bring about a hermeneutical point. Often, that hermeneutical point is tied to a social identity. That is, the possibility of analogy requires a deep knowledge of the cuneiform writing system and the languages which use it. Those who could demonstrate such sophistication could attain greater levels of cultural capital.

2.2 Analogical Hermeneutics in Cuneiform Culture

Most cuneiformists would likely associate analogical hermeneutics with the philological-hermeneutical techniques scholars employed in the first millennium. The practice, however, appears from the beginning of cuneiform writing and is implicit in the listing structure as a means of presenting knowledge,⁹⁹ grounded in the writing system itself (see §3.3.1). The present section surveys analogical interpretative strategies from

⁹⁸ As Lloyd notes, "[I]n practice, even though analogies were often used rather uncritically, we have seen that they were the source of many extremely fruitful suggestions in Greek natural science, and this is true not only of the comparisons drawn between things that are similar in kind ... but also where the objects which were compared are more disparate and heterogeneous" (Lloyd 1966, 418)

⁹⁹ The implications of the list as knowledge production have been observed in multiple genres such as lexical lists (see §1.3.3), omens (Rochberg 2009, 16–23), and explanatory texts (Livingstone (1986) 2007, 2).

early lexicography to scholarly sources from the first millennium before focusing on scholarship in the OB period.

2.2.1 Analogical Hermeneutics in Early Cuneiform Lexicography

In its most fundamental form, analogical hermeneutics relates thematic ideas. Semantically ordered thematic lists form the backbone of traditional lexicography of the late fourth through third millennia.¹⁰⁰ The early lexical lists were limited in semantic scope, with generally clear transitions even in lists that feature multiple semantic spheres (e.g. ED Practical Vocabulary A; cf. Civil 2008, 5–8). Moreover, the lists all display some degree of organizational structure, although our understanding of the structure is limited by our lack of cultural and linguistic knowledge, particularly of the archaic period, during which the majority of lists originate (Veldhuis forthcoming, ch. 2).

The early lists also display graphic association. K. Wagensonner (2010) shows in the archaic lists seven different types of graphic commonalities shared by a group of entries: (1) a single sign, (2) a sign-sequence, (3) sign-combination, (4) sign shape, (5) container sign, (6) sign-part, and (7) sign-modification (*gunû*, *tenû*, etc.).

An exemplar of Early Dynastic (ED) fish from Ur (Fig. 2.1) illustrates elements of graphic association.¹⁰¹ The composition deals semantically with fish and aquatic animals; as a result, the majority of entries are also graphically associated through the semantic determinative for fish, **ku**₆ (𒂗). In the present example, graphic association extends beyond the use of just the **ku**₆ sign. In the second column, lines 3'–5' read:¹⁰²

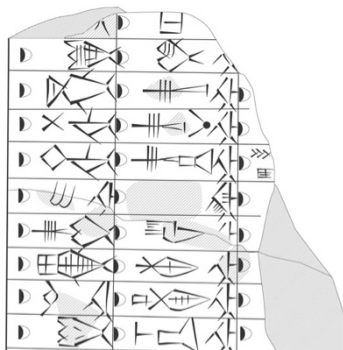


Fig. 2.1. UET 2, 234 (ED Fish)

ii 3' ¶ **agargara-ku**₆
 ii 4' ¶ **agargara-sila**₃-**ku**₆
 ii 5' ¶ **nun-AB-ku**₆

These three types of fish are here written with the **NUN**(𒍪) sign.¹⁰³ Notably, a text from Fāra attesting the same section

(*SF* 10) does not include the sign **NUN** in the entry for the **AB** fish. The present exemplar then explicitly groups the three together due to their use of the **NUN** sign. The list continues:

ii 6' ¶ **gir**
 ii 7' ¶ **ḫiṅ**₂-**ku**₆¹
 ii 8' ¶ **ḫir**₂-ḫ**ku**₆¹⁰⁴
 ii 9' ¶ **šum-ku**₆

These four entries are associated for graphic reasons. **gir** and **ḫir**₂ are both written with *gunû* ("hatched") signs. The sign read **ḫiṅ**₂, while not described as *gunû* in any later lists

¹⁰⁰ Despite the extensive span of time, Archaic and Third Millennium lexicography features a remarkable stability (Veldhuis 2010). For my purposes here, we can characterize the whole while acknowledging the necessity of a more historical localization (Veldhuis forthcoming, chap. 2–3).

¹⁰¹ On the list ED Fish, see Veldhuis (forthcoming, 88–91) and the edition on DCCLT (Q000014); for this particular exemplar (P000724).

¹⁰² I use the symbol ¶ to represent the entry marker, N01 in *ZATU*.

¹⁰³ Later sign lists write **agargara** **NUN***tenû* (𒍪𒀭).

¹⁰⁴ For the reading of the sign **LAK** 6 as **ḫir**₂, see Krebernik (1998, 276).

with sign names, does appear to have *gunû*-like hatching.¹⁰⁵ Finally, **ņir₂** and **šum** share a similar sign shape. The two sections of ED Fish demonstrate how analogical associations cluster entries graphically.

Analogy, moreover, provided the means/mode for the operation of another scholarly procedure, the generation of additional entries. For example, graphic association in the list ED Vessels and Garments generates new sign configurations.¹⁰⁶

Here (Fig. 2.2), the list draws on the ability of the sign **DUG** to act as a container sign that iconically represents a vessel with material inside.



Fig. 2.2. **DUG** with generated internal signs

T. Krispijn (1992) notes which of the **DUG** signs occur and do not occur in administrative contexts. Signs such as **DUG**×**KASKAL**, **DUG**×(**LAM**×**KUR**), and **DUG**×**ĦA** have, thus far, been attested only in the lexical lists. Thus, many of the above **DUG** signs are creations of the list's associative and generative properties, never appearing in other contexts. Generativity formulates entries regardless of realistic plausibility, only continuing the paradigmatic associations.¹⁰⁷ The processes operated on possibility (and impossibility).¹⁰⁸ The scribes' ability to utilize the writing system analogically reflects both their

mastery of the script and their ingenuity. As I argue later (§3.3.1), the rebus principle operative in the writing system embeds analogism as a hermeneutical possibility. By regulating the complexity of the writing system within a small group, the scribes could reserve for themselves an essential social function.

The Early Dynastic Practical Vocabulary A (EDPV A), a thematic list with similarities to the later multi-chapter list *Ura*, also exhibits macro-and micro-structural analogies that govern transitions between sections and entries. In his edition of the list, Civil (2008) shows, in both the introduction and commentary, that various associations including phonological, graphic, and thematic or some combination thereof, may be detected between sections and entries. The analogies in EDPV A, like the ALE lists discussed in the present study, operate on the interlingual level. For example, the transition from metals to textiles (167–169):¹⁰⁹

167	ņeš niņ₂-gul	maul
168	kiņ^{uruda}	sickle
169	nitaĥ.tug₂	man's garment

Entries 167 and 168 are related on the basis of an implied Semitic equivalent to **kin^{uruda}**, **nigallu**, a phonological analogy to the preceding **niņ₂-gul**. Civil postulates that **nigallu**—rather than a loan from the similar Sumerian—goes back to a Semitic root (cf. Arabic **manġal**, Ge'ez **mangala** "scythe"). Civil's reconstruction allows for a transition based again

¹⁰⁵ On *gunû* as a sign description in lexical lists, see especially Gong (2000, 31–32).

¹⁰⁶ For ED Vessels and Garments, see Veldhuis (forthcoming, 76–79) and the DCCLT edition (Q000024).

¹⁰⁷ Generation becomes one of the hallmarks of cuneiform scholarship, most prominently utilized in other listing environments such as laws and omens (see below §2.2.2 and §3.1.2).

¹⁰⁸ For further on the generation of possibilities in lists and omens, see Veldhuis (1997, 13–14; 1999a, 2006a), Rochberg (2009, 14–19), and Winitzer (2006).

¹⁰⁹ Readings and translations from Civil's edition.

on phonological analogy between the metals section and the following textiles section between */*mangal*/, the subliminal Semitic correspondent to **kin**^{uruda} and *magālum*, an attested counterpart to **niṭaḥ.tug₂** at Ebla (Civil 2008, 92). Thus, Civil cleverly detects an underlying Semitic/Akkadian structuring device for the section.

As Veldhuis argues, these early lists were produced by scribes who sought to create for themselves a niche based on the potential of writing (Veldhuis forthcoming, 57–59). As such, the organization of the lists ties directly to scholarly activity. The listing format allowed for the generation of possibilities of sign forms and words based on analogy to the surrounding entries. Thus, analogical habits constituted scribal and scholarly practices from the beginnings of cuneiform writing.

2.2.2 Analogical Hermeneutics in Ancient Cuneiform Scholarship

The concept of analogical hermeneutics is better known from the scholarly texts of the first millennium. Speculative philology and scholarly interpretation appear in many Babylonian and Assyrian intellectual texts, particularly the commentaries as well as literature, divinatory treatments, and lexical lists.

Commentaries and Explanatory texts

Frahm (2011a) details the exegetical associations found in first millennium commentaries. Frahm deals primarily with metatextual commentary tablets, texts which cite the source text and provide interpretation. Such interpretations derive from philological or hermeneutical analogies with both literal and non-literal applications. A typical entry takes the form illustrated in this commentary on the sign list Aa.

šipku : ana šapāki : nadû : šaniš šibqî : tēmu

'heap' (is related) to 'to heap up', (which means) 'to lay down'; secondly, (it is to be linked to) 'scheme', (which means) 'plan' (BM 38137 o 12 = *MSL* 14, 323, 329, pl. XI)¹¹⁰

The commentary perfectly illustrates the analogical process: two semantically unrelated words are brought together by phonological analogy. For the purposes of the commentary, **šipku** and **šibqû** are equivalent.¹¹¹ Frahm expounds:

"[T]he Babylonian and Assyrian commentators ... would use both the content of a text and its phonetic and orthographic 'fabric' in their efforts to arrive at a better textual understanding. Ingeniously establishing new meanings through the use of (near) homonyms of words or syllables, as well as through graphemic association and other forms of analogy, they would produce explanation after explanation and regard all of them as equally valid" (Frahm 2011a, 40).

The explanations in the commentaries employ numerous techniques, all based on analogical principles.¹¹² Frahm shows that the explanations in the commentaries occasionally relied on other scholarly sources, belying a complex intertextuality that only

¹¹⁰ After Frahm (2011a, 71).

¹¹¹ We unfortunately do not have the section of Aa to which the commentary refers. Presumably, the commentary is an attempt to explain how **šipku** could be related to both **nadû** and **tēmu**.

¹¹² See Frahm (2011a, ch. 5.)

well-trained and discerning scribes could navigate. The hermeneutic techniques necessitated scholarly perception in order to recognize and explore possible connections. Some connections resulted in speculative interpretations.

The medical commentary 11N-T 3 exemplifies how Babylonian commentators could employ philological analogies to garner such interpretations.¹¹³ The following illustrates the text's methodology:

*... uššurat ḥurdatsu : ḥurdatu : ūru
ša sinništi libbu qatka šutamšamma luput ḥurdatna
šaniš ḥurdati : qimmatu : šalšiš ḥurdati : ḥurridadu
dādu : mara ...*

'her vulva is open': *ḥurdatu* is 'genitals of a woman' as in 'Put out your hand and touch our vulva'; secondly, *ḥurdatu* is a rafter; thirdly, *ḥurdatu* is hole for a dear one (and) dear one is a son

11N-T 3 40–43

The commentary draws on a series of birth incantations. The quotation *uššurat ḥurdatsu* in its original context likely referred to the opening of the birth canal at delivery. The commentary explains the rare word *ḥurdatu* by referring to a more common word for genitals, *ūru*. It verifies the meaning by quoting a line from Gilgameš 6, 69.¹¹⁴ The commentary then gives a second meaning *qimmatu* "rafter," referencing a possibly homonymous word (*CAD*, s.v. *ḥurdatu* B mng. 2). Finally, the commentary gives a third derivational meaning based on a word *ḥurridadu*.¹¹⁵ The commentator then provides an etymological reason for connecting the word back to the vulva and to childbirth.

Frahm explains how the interpretational strategies advance the goals of the commentary:

"The commentary provides the usual lexical explanations, but more interestingly, also seeks to demonstrate, by means of speculative philology, how words from the incantations, as well as *materia medica* and *magica* whose application the base text prescribes, are intimately linked to the successful act of birthing" (Frahm 2011a, 231).¹¹⁶

Thus, by way of analogical hermeneutics, the commentators sought to make an arcane incantation even more esoteric. The application of interpretive techniques brought the text to a higher order of knowledge, accentuating the scholars' role in creating knowledge.

¹¹³ The text was published by Civil (1974) and reassessed by Cavigneaux (1987).

¹¹⁴ The quotation was first recognized in Civil's (1974) edition and noted in both Cavigneaux (1987) and Frahm (2011, 231).

¹¹⁵ Civil (1974, 335) relates the word to an entry *hur-ra tud-da* in OB Lu 368 in a sequence of designations for babies and small children (Civil cites it as *hur-ra-tu-tu*, a reading which occurs in a single exemplar, UM 55-21-313 r iv 12 [= *MSL* 12 D = P228841]). Since the medical commentary and OB Lu are separated by over 1,000 years, it is unlikely that the commentator is directly referencing Lu. He may, however, have been aware that the word belonged to a similar context and thereby produced a double analogy, relating *ḥurdatu* to an extremely rare word that would provide a hermeneutical parallel as well as a contextually relevant etymology.

¹¹⁶ See also Frahm (2011a, 71).

Such esoteric interpretations are not limited to metatextual commentaries.¹¹⁷ Livingstone ((1986) 2007) publishes a group of explanatory texts which also demonstrate the possibilities available to the scholar through analogical hermeneutics. Consider this astronomical explanation from a Neo-Assyrian text from Nineveh:

**ud.7.kam agâ mašla BAR ba₃ ba₃ zâzu ba₃ parâsu
ba₃ bantu ba₃ mišil ba₃ sîn mišil mešli
30 a.ra₂ 0;30 15 ...**

The 7th day: a half crown. (the sign) BAR (is) 30. *ba₃* (means) to divide. *ba₃* (means) to cut; *ba₃* (means) a (half) share; *ba₃* (means) half. Half of (the moon) Sîn(30) is half of a half. $0;30 \times 0;30 = 0;15$
K 2164+ obv. 11–13

The section of this text seeks to show that two dates of the month, the 7th and the 15th, are related, probably for ritual concerns connected to the phases of the moon (Livingstone (1986) 2007, 39). This explanation demonstrates a complex combination of mathematical and philological control, including a number of different Akkadian equivalents for Sumerian **ba_(3/7)** "half." For clarity of the explanation, I quote Livingstone:

"The section begins with the statement 'the 7th day, a half crown', quoting *Enūma eliš* V 17 ... It is then pointed out that the sign 30 used to write the name of [the moon god] Sîn can also be pronounced *bà*. With this value it can be equated with the Sumerian word *bar* or *ba₇*, which has a number of lexical values in Akkadian. Several of these are listed in the text as being equivalent to *bà*. Of these only the last, *mišlu*, 'half', is significant for the argument. This is that the phrase 'half of the moon', referring to the half crown, can be written *mišil sîn* using the same cuneiform signs as those for 30×30 . The latter is then understood in the sexagesimal system as $0;30 \times 0;30$, which is, as the text explains, a half of a half, or $0;15$. The philological and numerical argument has thus yielded '15', showing a connection between the 7th and 15th days" (Livingstone (1986) 2007, 40–41).

The use of philological and numerical analogical hermeneutics is here used to demonstrate astronomically a complex and ritually significant argument.

Omens, Lists, and Literature

Analogical hermeneutics also operates in the divinatory and literary texts. In Assyriological literature, the use of analogy in the construction of omen treatises is freely acknowledged (e.g., Rochberg 2004, 56–58). The operations behind analogical hermeneutics correlate to divination (Rochberg forthcoming). According to M. Rutz, "Divination is a means to establishing non-obvious connections among categories of thought in order to make sense of the world, creating a nexus for interpreting elements of

¹¹⁷ The term "esoteric" has taken on its own life in Assyriological literature. Livingstone regards "esoteric" in the sense of sophisticated secrets known to a select few even among scholars (see also Lenzi 2008, 2–15; Livingstone (1986) 2007, 1). Lenzi has shown that what Livingstone and others have regarded as "esoteric" represents secret knowledge passed down from the divine realm (Lenzi 2008; cf. Stevens 2013). In the present work, I use "esoteric" in its broader sense of restricted to a small group, namely Assyrian and Babylonian scholars as opposed to the wider (even literate) populace. That is, I do not limit "esoteric" to an even more select group within the scholarly communities, but use the term interchangeably with "scholarly."

the past, present, and future" (Rutz 2013, 1). Whereas divination, at least according to Rutz's definition, establishes non-obvious connections, analogical hermeneutics features both obvious and non-obvious relationships.

Such practices began in the Old Babylonian period (see below) and continue into the first millennium when divinatory compendia and reports comprise a large majority of scholarly cuneiform. One Neo-Assyrian astrological report illustrates the analogical relationship between the protasis and apodasis:

[*šumma MUL*].*KU*₆ *ana MUL.UGA imid nūnū iššūrū udeššū*

If the Fish star stands close to the Raven star, fish and birds will be abundant
SAA 8 73 (P336536) r 1–r 2¹¹⁸

Letters from Assyrian scholars to the king relate interpretations of ominous signs based on analogical hermeneutics. In one letter, a scholar lauds the king's ability to adopt scribal techniques and provide an analogically sound interpretation.

ispilurtu kizirtu ša ^{dPA} *šī*
šarru bēlī uda ina muḥḥi ispilurtu
simtu ša mār šarri
annūrig ina pī simātišu šarru bēlī etapaš
[*ina*] *bīti ša* ^{iri} *išnunak kizirtu šakin*
[*ina*] *muḥḥi iqabbū-ma* ^{dPA} *šū*

A cross is an emblem of Nabû;
the king, my lord, knows that based on
this (association), the cross is the sign
of the crown prince. Now on account of
his sign, the king, my lord, has acted:
the emblem is set in the house of
Ešnuna; on this account it is said: "He
is Nabû himself"¹¹⁹

Apparently, the king has written an unnamed scholar (but likely Ištar-šumu-ēreš),¹²⁰ requesting verification of an interpretation of a sign, the impetus of which we are not told. According to the rest of the letter, by setting up the cross in his house, the king hoped to increase his aptitude in rhetoric and, by extension, the scribal arts. As to the original interpretation, the scholar has nothing but praise for the king. Cancik-Kirschbaum explains this enigmatic section:

Im ersten Abschnitt (Z.1–7) wird die Funktionsweise von ‚Symbol‘ und ‚Übertragung‘ in einer vierstufigen, fast scholastisch anmutenden Argumentation am Beispiel eines Kreuzes (akkadisch *išpillurtu*) erläutert: (1) Das Kreuz ist ein Symbol des Gottes Nabû; da dieser (2) ein Sohn des Götterkönigs Marduk ist, kann (3) das Kreuz analog auch Symbol des irdischen Kronprinzen sein. Wenn (1) = (2) = (3) dann kann gelten (4): „dieser, nämlich der Kronprinz, ist Nabû.“ (Cancik-Kirschbaum 2010, 28–29)¹²¹

¹¹⁸ [DIŠ MUL].*KU*₆ *ana MUL.UGA [ī]-mid KU*₆-MEŠ MUŠEN-MEŠ *ú-deš-šu-u*. This particular report includes glosses for the readings of the logograms. Since the glosses give the readings *kū* and *mul uga* for the star names, that is, syllabic transcriptions of the Sumerian readings for these stars, but *iššurī* for MUŠEN-MEŠ, that is, an Akkadian translation, I have not rendered the star name logograms into normalized Akkadian.

¹¹⁹ ABL 1277 = LAS 318 = SAA 10 30 (K 884 = P334827).

¹²⁰ See the commentary in Parpola (1983, 329–33).

¹²¹ Notably, the originator of the interpretation related in this report was the king, Assurbanipal (668–27), further validating the celebrated role of the scholar—even the king aspired to their status. On the tradition of the king as learned scholar, see Frahm (2011b).

Here then, we see analogical hermeneutics laid out in a manner similar to what we have already seen. Analogical reasoning, and thus analogical hermeneutics, served a vital role in cuneiform scholarly culture as demonstrated in the omen compendia and reports.

Throughout the present work, I argue that OB lexical lists exhibit analogical hermeneutics. The same holds true for the later lexical traditions, prominently in compositions that emerge during the latter half of the second millennium, the lists Erimḫuš and Nabnitū, and in the first millennium list Antagal.¹²² As characterized in the respective introductions in *MSL*, these three lists utilize association in the Akkadian column as the primary structuring device.

M. Roth, the editor of Antagal, demonstrates that while the series lacks a perceptible macrostructure, the vocabulary within sections "demonstrate[s] definite principles of organization" (Roth 1985, 135).¹²³ In her introduction, Roth includes an excellent typology of associations found in Antagal, including thematic, phonological, and homeonyms and polysemes. Very occasionally, transitions between sections are detectable. For example, in an exemplar of Antagal 3 from Nineveh, two sections featuring multiple associations seem to be connected by a close graphic analogy:

215	a	<i>ni-lim šá re-ḫe-e</i>	water = semen, said of intercourse
216	ri	<i>e-rum šá šit-ti</i>	to cast = to be awake, said of sleep
217	ri-ri	<i>e-rum šá IGI</i>	to cast = to be awake, said of the eyes
218	me	<i>par-ṣu</i>	rites
219	ku-uš ₄ kuš₄	<i>MIN šá DINGIR</i>	(rites) of a god
220	gar-za garza	<i>MIN šá LUGAL</i>	(rites) of a king

K 2041+ (Text C in *MSL* 17) r i 46'–51'

The first section associates according to, first, the Sumerian column and secondarily, the Akkadian column. The entries are based on the Sumerian compound verb **a—ri** "to impregnate" (lit. "pour out water"). As the Akkadian of the first entry denotes, **a** "water" in this phrase is semen. The given Akkadian correspondence *êrum* for **ri**, appears to be an interlingual phonetic analogy due to the phonological resemblance in the two words. The Akkadian *êrum ša šitti* of 216 disambiguates the *êrum* from similar words, including *erûm* "to be pregnant." It is therefore possible that the phonological similarities between **a—ri** "to impregnate" and *erûm* "to be pregnant" implicitly underlie the entire section.¹²⁴ The Sumerian verb **igi—ri**, in its lone usage (Hendursarja A, 163), means "to look" rather than "to be awake" (see Attinger and Krebernik 2005, 68). The transition from 215–217 turns on the similarity of IGI(𒀭𒌆) in 217 and ME(𒀭𒌆) in 218. 216 and 217 follow 215 by thematic association ("rites") and are grouped together by identical orthography (PA.AN). The pronunciation glosses, however, indicate that PA.AN here denotes different Sumerian words,

¹²² I do not discuss Nabnitū here. For an introduction and edition, see Finkel (1982). See also Edzard (2011) and Veldhuis (forthcoming, 233–34).

¹²³ See also Veldhuis (forthcoming, 361–63).

¹²⁴ It seems likely that **a—ri** is borrowed from *erûm* (cf. Hb. and Arm. הרה, Ug. *hry* "to conceive"). The Semitic root is reanalyzed as a compound verb (cf. **saṅ—rig₇** from *šarāku*) and provided a convenient folk etymology.

kuš₄ and **garza**.¹²⁵ The two final entries also fall into Roth's category of polysemous entries (Roth 1985, 137).

The list *Erimḫuš*, edited by A. Cavigneaux in *MSL* 17, exhibits similar analogical bases in its structure.¹²⁶ As I show for explicit bilingualism in the lists of ALE in the following chapter, *Erimḫuš* is less concerned with semantic correspondences than with associations of varied sorts. Cavigneaux elaborates: "Erimḫuš is a bilingual series which gives Sumerian words grouped in semantic sections ... with Akkadian equivalents that are not always literal translations. This series seems ... to aim less at analyzing the various meanings of a Sumerian word ... than at collecting a set of words from one semantic field" (Cavigneaux 1985, 3). Cavigneaux even suggests that similar associations resonate in school texts from OB Ur (Cavigneaux 1985, 3–4), just as at Nippur. Michalowski (1998b) showed that several entries seem to draw on Sumerian literary texts, particularly the Inana hymn *Ininšagura*, suggesting that the list may have originated as a type of commentary to literary texts.¹²⁷ Such metatextual analogical interpretation demonstrates how the types of practices emphasized in ALE may have expanded, coalescing in compositions in their own right. Thus, *Erimḫuš* provides a dramatic link between analogical hermeneutics in lexical texts and similar practices in literary texts.

Literary texts also exhibit analogical interpretations. Most famously, *Enuma Eliš* demonstrates just such, both in metatextual commentaries within the text and intertextually with other literary compositions.¹²⁸ The critical passage in which the god Marduk, having proven his authority by vanquishing Tiamat, is given fifty names serves as a scholarly commentary written within the lines of the poem (Frahm 2011a, 115). Within the text itself, we find, in essence, a translation as an explanation for the fifth name, *Ludimmerankia*:

^dLUGAL.DIM₃-ME-ER.AN.KI-A *šumšu ša nimbû puḫurni*
zikri pišu nušašqû eli ilāni abbēšu
lū bēlu ilāni ša šamê u eršetim kalīšun
šarru ana taklimtišu ilāni lū šu'durū eliš u šapliš

Lugaldimmerankia, his name which we all have called him
Whose command we have elevated over all the gods of his fathers
The lord indeed of all the gods of heaven and earth
The king at whose orders the gods above and below most certainly quiver.
Enuma Eliš 6:139–42¹²⁹

In Sumerian, **lugal dimer an ki-a** means "king of the gods of heaven and earth."¹³⁰ Thus, the *Enuma Eliš* explains the meaning of the name via translation ("lord of all the gods of heaven and earth") and theological evaluation ("elevated over all the gods of his fathers").

¹²⁵ On the use of glosses in *Antagal*, see Roth (1985, 134–35).

¹²⁶ See also Veldhuis (forthcoming, 235–36).

¹²⁷ On *Ininšagura* (Inana C) and *Izi*, see note 387. For a similar type of listing commentary from the OB period, see Civil (2009).

¹²⁸ The literature on *Enuma Eliš* (variously called the Epic of Creation or the Babylonian Genesis) is vast. Of particular interest to the present discussion, see especially, Bottéro (1977); Seri (2006); Frahm (2010a); (2011a, 345–68); Lambert (2013, 147–68); Seri (forthcoming), with earlier literature.

¹²⁹ Citations of *Enuma Eliš* are based on the edition in Lambert (2013).

¹³⁰ The writing for **dimer** reflects the Emesal equivalent to standard dialect **diḡir**.

Analogical hermeneutics is certainly at play in the discussion of the name Marduk.

^dAMAR.UTU *ša ultu ūitišu imbūšu abušu ^danum ...*

lū māru ^dšamši ša ilāni nebū šuma

Marduk, which from birth his father Anu called him ...

Indeed, he is the son, the Sun of the gods, he shines brightly.

This description plays on the traditional writing of the name Marduk, AMAR.UTU(𒌦𒀭). An interlingual phonetic analogy procures *mār utu*, "the son of the Sun." That is, this philological explanation, rather than reading the two signs as a compound with the reading **marduk**, understands the signs separately, reading **amar utu**, which would literally be "calf of the Sun." The initial /a/ of **amar** is ignored, leaving /mar/. In Akkadian, /mar/ is the bound form of *māru* "son." Thus, the signs are analogically understood as meaning "son of the Sun." As such, the poem emphasizes Marduk's celestial qualities including his "birth," using *šītu*, which elsewhere designates the rising of the sun, and *nebū* "shines brightly," like a star. Moreover, the description directly refers to Marduk's birth earlier in the narrative where this same phonological analogy is even more explicit:¹³¹

māri-utu māri-utu

māri ^dšamši ^dšamši ša ilā[ni]

Mari-Utu, Mari-Utu,

Son of Šamaš (Sun), Sun of the gods

Enuma Eliš 1 101–102

The explanations of these names in a commentary to Enuma Eliš, as Bottéro shows, draw on complex hermeneutical connections (Bottéro 1977). Frahm describes this commentary succinctly: "Using the hermeneutical techniques of synonymity, homonymity, and etymography, the commentary seeks to demonstrate that the names and epithets are without exception intimately related to each other" (Frahm 2011a, 115). For example, the commentary examines the lines from the epic dealing with the name Lugalurmaḥ.

^dLUGAL.DUR.MAḤ *šarru markas ilāni bēl durmaḥi*

ša ina šubat šarrūti šurbū an ilāni mādiš šīru

Lugalurmaḥ, king of the bond of the gods, lord of Durmaḥi

who in the dwelling of kings is exalted, greatly exemplified among the gods

Enuma Eliš 7 95–96

The epic itself attempts to create an etymological reasoning for the name Lugalurmaḥ by analyzing the individual parts of the name. Thus, the epic explains that Marduk is the lord of Durmaḥi. He is also the *markas* "bond," an Akkadian translation for **dur**, a homophone for **dur₂** "bond". Finally, he is both *šarru* "king" and *bēlu* "lord," equivalents of **lugal**. Moreover, the emphasis on his exaltedness conveys the **maḥ** "exalted" of the name.¹³² Thus, the poem has already devised an extensive explanation by dividing the parts of the name and explaining each in turn. The commentary (Lambert 2013, 139–42), lines 95–96, goes a step further, examining each word of the explanation and relating those to the name.

¹³¹ For an extended discussion, see Lambert (2013, 160–68).

¹³² On the use of this name and explanation from the three-column godlist and likely use in tablet 5 of Enuma Eliš, see Seri (2006). On the relationship of the epic and godlists, see Lambert (2013, 147–60). See also Diri 7 (= Q000152).

The commentary simply explicates the connectedness of the first line that I have just explained.¹³³ The second line demonstrates the extremes to which the commentary goes.

1.	lu₂	ša	man = who
2.	ku	ina	KU = in
3.	dur₂	šubtum	dwelling = dwelling
4.	lugal	šarru	king = king
5.	maḥ	rubû	great = great
6.	ku	ana	KU = to
7.	diḡir	ilum	god = god
8.	maḥ	mādu	great = much
9.	maḥ	šīru	great = exalted

The first equation **lu₂ = ša**, draws on a common functional correspondence with Sumerian **lu₂** "man" as a relative pronoun, an analogy based on the use of **lu₂** in relative clauses. The second equation, KU (referring to **dur₂**) = **ina**, as well as the sixth, KU = **ana**, rely on reading the sign KU as **še₃**, the Sumerian terminative post-position which could roughly designate both **ina** "in" and **ana** "to" (Lambert 2013, 167).¹³⁴ The other equations are regular correspondences. W. G. Lambert concludes, "the 50 names of Marduk were used to teach ideas drawn out or read in by a process of etymological analysis. The canons of this kind of exegesis were already established before the Epic was composed" (Lambert 2013, 168).¹³⁵ As I show in the following section, examples of "this kind of exegesis" and others besides are well attested in the OB period.

2.2.3 Analogical Hermeneutics in the Old Babylonian Period

As I have demonstrated, analogical hermeneutics existed from the beginning of cuneiform culture into its later periods. The focus of the present work falls in the intermediary, the early second millennium, the Old Babylonian period. The OB bridges the initial forays in analogical hermeneutics and the extensive, developed exegeses of the scholarly texts of the first millennium. In the OB, analogical hermeneutics may be characterized as a scholarly practice, manifested in scholarly genres regardless of language. What differentiates the use of analogical hermeneutics in the OB from preceding periods is the systematic exploration of the technique, particularly in scribal education (§2.3).

¹³³ Line 95: [d]LUGAL.DUR₂.MAḤ LUGAL šarru DUR₂ markasu DINGIR ilum LUGAL bēlum DUR₂.MAḤ durmaḥu
Lugaldurmaḥ: (Sum.) "king" (means) (Akk.) "king," "bond" (means) "bond," "god" (means) "god,"
"king/master" (means) "lord," "strong rope" (means) "strong rope".

¹³⁴ Originally, the signs KU, EŠ₂(še₃), DUR₂, and similar were all separate signs, fairly consistently distinguished in the earliest periods and (for some) down through the Old Babylonian period. By the first millennium, particularly in Assyrian, the signs had essentially collapsed into a single sign form (𒋩), with only occasional exceptions (see MZL, Borger 2003, 205–07).

¹³⁵ G. Selz (2007, 2013) and C. Johnson (2013b) have begun exploring scholarly hermeneutics in the earliest forms of cuneiform literature from the middle of the third millennium. Johnson, in particular, argues that a scholasticism developed orthographic commentaries for divine names much like those in Enuma Eliš. While I remain unconvinced by the specifics of their individual arguments due to, in my opinion, erroneous ontological assumptions (Selz) or reliance on too many tenuous intertextual connections (Johnson), their work, along with Civil (2009), demonstrates the presence of scholarly reflection beyond mere mythmaking, demanding future attention to better understand the hermeneutical process in this early period of literature.

Before focusing on scribal education as the locus for the propagation of analogical hermeneutics as scribal practice, I explore in the uses of analogy in the OB generally. Veldhuis (2012) demonstrates that the OB was a watershed for cuneiform writing. Analogical hermeneutics was yet another way cuneiform advanced during the period.

Akkadian Language Scholarship

Certain scholarly genres more typically linked to the Akkadian language exhibit analogical hermeneutic scholarship paradigmatically. Many have pointed out the generative nature of omen compendia (see especially Winitzer 2006). Schematic patterns in omen protases attest the theoretical nature of the compendia.¹³⁶

***šumma qutrīnum ina sarāqika imittašu illak šumēlišu lā illak eli bēl lemuttika tazaz
šumma qutrīnum ina sarāqika šumēlišu illak imittašu lā illak bēl lemuttika elika izzaz***

If when you sprinkle, the (smoke from the) incense goes to its right and did not go to its left, you will stand against your adversary

If when you sprinkle, the (smoke from the) incense goes to its left and not to its right, your adversary will stand over you

UCP 9-5: 5–8 (HMA 9-2433 = P248160)

***šumma umṣatum ina kappi īnišu ša innim šakin mārušu reštum ina bītim [...]
šumma umṣatum ina kappi īnišu ša šumēlim šakin mārušu reštum išallim u šu? [...]
šumma umṣatum ina šapal (kappi īnišu) ša innim šakin mārišu lamassu ul i[rašši]
šumma umṣatum ina šapal (kappi īnišu) ša šumēlim šakin mārišu ilam išû u i[šallimū]***

If a birthmark is on his right eyelid, his eldest son [will ...] his house

If a birthmark is on his left eyelid, his eldest son will be well and he [...]

If a birthmark is on the bottom of his right eyelid, his children will not [have] good fortune

If a birthmark is on the bottom of his left eyelid, his children will have a personal god and [be well]

YOS 10 54: 10–13 (YBC 4646)

These standard patterns operate based on regular schemes and dualities: left and right, top and bottom, numbers, colors, etc. Analogical and paradigmatic patterning produces implausibilities, such as the sun appearing in the middle of the night:

***šumma ^dšamšu ina bararti amir šaḥluḫti mišil nīši
šumma ^dšamšu ina qabliti amir bartum ana šarri
šumma ^dšamšu ina šaturri amir ina ali šuātu šarru šanumma ibašši***

If the sun is seen during the evening watch: destruction of half of the population.

If the sun is seen during the middle watch: revolt against the king.

If the sun is seen during the morning watch: another king will be in that city.

BM 97210 1–3 (Rochberg 2009, 18).

Such scholarly constructs rely on the listing structure and analogical hermeneutics.

¹³⁶ A. Guinan characterizes the omen compendia as increasingly comprehensive and systematic until, in the first millennium, "[T]he scribes appear driven to record every possible permutation, to combine every sequence of signs with every available context. They follow contradictory lines of reasoning, recording omens that are observed and contrived, possible and impossible, real and surreal, historical and ahistorical, logical and patently absurd" (Guinan 2002, 10).

In addition to vertical association, the omen compendia occasionally exhibited horizontal association: the signs or words in the protasis engendered the apodosis on the basis of paronomasia, graphic resemblance, or other analogies. One extispicy text discussing the *naplastum* provides an example of paronomasia of a cuneiform sign name and a subliminal reference.

šumma naplastim kīma kaškaš adad irahḥiṣ

If the *naplastum* is like (the cuneiform sign) *kaškaš*, Adad will flood.

YOS 10 17: 48

As both Lieberman (1977a, 148) and Frahm (2010b, 101) have recognized, the sign name rendered *kaškaš*¹³⁷ resembles Akkadian *kaškašsum* "overpowering," an epithet of the god Adad. Omens such as these rely on analogies only available in Akkadian, although examples of interlingual analogies are well-attested, especially among later omens. Such word and graphic associations imply that the compilation and entextualization of omens in Akkadian seems to have been, at least in part, a scholarly activity, even in the OB period (Rochberg 2004, 55–59).¹³⁸

Sumerian Language Scholarship

While the lexical lists are perhaps the most notable works of Sumerian language scholarship that employ analogical hermeneutics, the principles are utilized in the ordering of the proverb collections, in the association of certain curricular series, and even within literary texts.

The Sumerian proverbs (SP) collections served an integral part of OB education. They combined with model contracts to transition the scribal student from lists of words and signs to literary texts. As a genre common to many cultures, SP have been studied comparatively, more for their moral or wisdom aspects and as universal truths, largely divorced from a social context (Alster 1997). In the last several years, research on the SP has shifted to locating them within a social and scholarly context (Veldhuis 2000).


SP fell at the end of the first educational phase, after ALE, bridging the elementary phase of education and the literary phase, introducing elements of Sumerian grammar and locating rare, previously learned lexical terms in context.¹³⁹ Importantly, the proverbs

¹³⁷ Lieberman's (1977a, 149–50) suggestion that the sign intended here is KASKAL(𒀭) is most likely correct.

¹³⁸ For further on possible circumstances leading to extispicy compilation in the OB, see Richardson (2010).

¹³⁹ B. Alster (2007, 2n4; Alster and Oshima 2006 31–41) has cautioned that Veldhuis's analysis is too constricted given the grammatical opacity and the universality of proverbs. The critique is justified, even if some of the details of Alster's (and Oshima) assessment are unconvincing. I submit, for example, that their contention that the proverbs "provided excellent opportunities for practising the spoken language" (2006, 36) based on similarities to the disputes goes too far in seeking a basis for the number of grammatical irregularities, implicit allusions, and ellipses in the proverbs. The written proverbs were in no way related to instruction in speaking. The curriculum, after all, was about writing. While scribal education undoubtedly contained an oral component (see Civil 1975, 130–31), the moment scribes physically practiced putting stylus to clay, something other than the oral—and I submit more than memorization—was at stake. Put a different way, if proverbs were about speaking, then why write them down? Both the serialization and, more importantly, the internal composition of many SPs suggest that their form originates in the practice of writing and association, rather than in the practice of speaking (see also Taylor 2005, 18–20).

served to inculcate a particular social perspective.¹⁴⁰ Moreover, the SP also provide further opportunity for students to practice analogical hermeneutics.

The SP—particularly two of the more popular curricular SP collections 1 and 2+6—clearly associate thematically, and thus, often graphically, occasionally in a way similar to acrographic lists. Sections dealing with the same theme often feature proverbs that start with the same sign. Thus, the proverbs in the **ka₅** "fox" section (SP 2+6 58–70) generally begin with **ka₅**. Like acrographic lists, the pattern allows for interpolations based on semantic, phonetic, graphic, stylistic, or social associations. Proverbs dealing with **nar** "singer" may interrupt sequences of **dubsar** "scribe" proverbs due to the social association of "scribes" and "singers," perhaps as crafts learned within schools. Similarly, a proverb dealing with an **allub** "crab" interjects into the **ka₅** section since the sign **lub** in the writing of **al-lub** is the same as the sign for **ka₅**, LUL ().¹⁴¹ In this way, association leads to the inclusion of unanticipated proverbs within a set. Among the **dubsar** proverbs occurs one that has nothing to do with scribes, but with a rib and lapis lazuli:

ti-ba un-bur₃ na₄za-gin₃-na-am₃

That which is pierced through its side (rib), it is indeed lapis lazuli (SP 2.46)

The preceding proverb, 2.45, fits well into the **dubsar** section since it references the **dumu ummia** "scribal apprentice" and **dubsar**. SP 2.45 reads

dumu um-mi-a na₄gug-gin₇ ti-ba un-¹bur₃ e-ne dub-sar-ra-am₃

The scribal apprentice, like cornelian pierced through its side (rib), now *he* is a scribe.

Thus, SP 2.46 follows based on the theme of a stone pierced through its side, despite having no connection to scribes.

Like the microstructure, the organization of the macrostructure of the SP collections also depends on analogical principles. The aforementioned **dubsar** section transitions to the **ka₅** section on the basis of a **nar** proverb (2.57). Since **nar** and **ka₅** are the same sign (LUL), the transition is seamless. The same principle allows for transition from the **ka₅** section to the brief **lul** "liar" section (2.71–72). The graphic similarity of LUL and ANŠE governs the move to the **anše** "donkey" section (2.73–82) before giving way to the thematic association of **anše** and **gud** "ox" for the **gud** section (2.83–94). The transition between the **gud** section and the **gala** "gala priest" section (2.97–106) occurs over the course of three proverbs. SP 2.94 deals with **am** "wild bull" and **šilam** "wild cow" rather than **gud**, a simple semantic association. Based on CBS 13980+ (Alster's source A), SP 2.96 follows directly after 2.94. The two proverbs are linked due to the use of **kar**. In SP 2.94, **kar** is used in reference to fleeing an **am**; in SP 2.96, **kar** is used in the word **ga-ab-kar** "thief" (see OB Lu 732). SP 2.97 plays on the verb in SP 2.96 **us₂**(UŠ) "to follow" to generate the **gala** section since **gala** is written UŠ.KU.

¹⁴⁰ Alster and Oshima follow George (2003, 34–35) in recognizing the importance of proverbs in shaping something of a moral social perspective. Veldhuis's (2004) position on the place of the proverbs as a bridge to education (by means of grammar) and as embedding Sumerian culture in scribes as a social capital is not drastically dissimilar from some of what Alster espouses.

¹⁴¹ On the use of the graphic sign forms and the polyvalency of these signs in this section of SP 2+6, see also Veldhuis (forthcoming, 210–11).

The section **nam-tar** "fate" (SP 2.2–2.14) similarly transitions to the **uku₂** "beggar" (SP 2.15–2.35) section. The contiguity of the sections is triggered by phonological analogy. SP 2.14 ends with the verbal form **mu-un-du** "it went." The following proverb, the first of the **uku₂** section, ends with the verbal form **igi an-ši-du₃-du₃** "he looks." The phonological similarity of **du** and **du₃** provides the analogical reason for transitioning between **nam-tar** and **uku₂**.

The interesting bilingual tablet HS 1461 (Krebernik 2004; see also Alster 2005b) combines an Izi-like list—a list that utilizes a number of analogical structuring principles, including sections similar to some found in Izi—with two proverbs. The proverbs utilize some of the lemmas found in the list, **ti-ti** and **te-te-ḥe₂**, explicating the relationship of lexical training and proverbs. The two proverbs, however, seem to have little connection to each other.

Like the SP collections, analogical principles guide the grouping and ordering of curricular letter collections such as the Sumerian Epistolary Miscellany (SEpM), recently published by Kleinerman (2011).¹⁴² The twenty-two letters belonging to SEpM may be grouped into ten categories, following Kleinerman (2011, 60–61):

- SEpM 1–5: royal correspondence
- SEpM 6–8: letters of petition to kings from citizens of Ur and Nippur
- SEpM 9: pseudo-historical inscription
- SEpM 10: votive dedication
- SEpM 11–13: letters between high officials dealing with agricultural matters
- SEpM 14: legal text
- SEpM 15–17: letters about people far from home
- SEpM 18–19: letters of petition and prayer from citizens of Nippur
- SEpM 20: votive dedication
- SEpM 21–22: letters about scribes

While Kleinerman recognizes some thematic connections among the groups, additional connections can be detected based on other analogical criteria (Kleinerman 2011, 27–41). For example, SEpM 6–8 and SEpM 9 both deal with Nippur (see also Michalowski 2006b). SEpM 21–22 both deal with scribes; SEpM 20 lists as the sender Lugal-nesaṅe, the son of Zuzu the famous Nippur teacher.¹⁴³ Beyond themes and names, however, resemblances between the SEpM are not as obvious phonologically or graphically.

Even more intriguing are compilation tablets which combine various compositions, including the SEpM (Kleinerman 2011, 57–74). Kleinerman (2011, 63) easily identifies the impetus for the grouping of model contracts and SEpM 14 on a non-Nippur text, NBC 7800 (Kleinerman's X15). SEpM 14 takes the form of a legal contract, announcing a lost seal. The formal association is readily apparent. SEpM 14 also occurs on another compilation of model contracts, published by Spada (2011).

Another large compilation tablet, Ni 3023+ (= P343323) includes several SEpM compositions as well as an odd mixture of fables (Millstone, Lazy Slave Girl, Nothing is of

¹⁴² On literary letter collections in the OB curriculum, see Kleinerman (2011); Michalowski (2011, 35–63).

¹⁴³ See Kleinerman (2011, 47).

Value both versions A and B), proverbs, and an apparent lexical-like list.¹⁴⁴ Kleinerman follows Alster (2005d, 265) in suggesting a thematic connection. While similarity in themes ("brevity of life" Alster 2005d, 297) may account for the fables and proverbs, that explanation hardly explains the inclusion and ordering of the other compositions. Other analogies are certainly in play. For example, in this collection tablet, the Song of the Millstone (Civil 2006b) is immediately followed by the Lazy Slave Girl (Alster 2005d, 370–71). The two compositions are associated by phonological analogy based on the words for the two main actors, **kinkin** "millstone" and **gi₄-in** "slave girl," the Emesal equivalent of **geme₂**.¹⁴⁵ Similarly, SEpM 20 is followed by an enigmatic composition with a list of diseases, since both deal with the healing goddess Nintinuga.¹⁴⁶ These two examples demonstrate that this eclectic collection of compositions is not randomly ordered, but further reflects practices of analogical hermeneutics.¹⁴⁷

One literary text, the Hymn to the Hoe, famously utilizes association through multifaceted employment of the syllable /al/. Michalowski has shown that analogical hermeneutics is actively at work beyond the syllabic level, even operating interlingually (Michalowski 2010b). Since the composition operates in the interlingual space, I discuss it in more detail in the following chapter (§3.1.4).

As Vanstiphout opines with regard to the Sumerian debate literature, "[C]uneiform literacy is the best way of presenting one's case in a quarrel. Any argument may be countered by a clever use of signs, meanings and arguments. And these masterpieces of ancient—and humorous—argumentation clearly show that a firm command of literary Sumerian, sometimes cryptic possibilities of cuneiform writing, a tendency to explore and exploit unforeseen aspects of the system—... are an important though sometimes almost perversely camouflaged aspect of many texts" (Vanstiphout 2014, 239–40).

As I have shown in the preceding section, Sumerian scholarship relied on analogical hermeneutics. In applying such practices, OB scribes, like the characters in the debate literature, demonstrated their mastery of their craft and rhetorical superiority over others, and thus their position within the field of education.

Multilingual Scholarship

I discuss multilingual analogical hermeneutics—interlingual analogies—more extensively in the next chapter. One composition that deserves mention here, however, is a

¹⁴⁴ For the layout of this tablet, see Civil (1972b, 89–90). The tablet begins with an unidentified composition. M. Civil recognized that Ni 4216 (*ISCT* 1 148 = P343549) appears to be the same composition and suggested that it joined the large compilation tablet (personal communication, 2013). Upon collation, I was able to determine that Ni 4216 (a right edge piece, likely a Type III tablet) did not in fact join Ni 3023+ and therefore represents another exemplar for this still unidentified composition, which until now was known only from the compilation tablet.

¹⁴⁵ For Emesal, see most recently Cooper (2006).

¹⁴⁶ On whom, see Böck (2013, 10–11).

¹⁴⁷ Analysis of the analogical connections on such collection tablets is complicated by the Assyriological practice of publishing editions by composition or genre rather than artifact. Recent trends in the field are moving towards recognizing both methods, but until then, attempts to investigate the broader textual context are difficult. Crisostomo (forthcoming) includes a full edition of Ni 3023+ with discussion of the analogical ordering processes in the tablet.

bilingual account of creation that is paired with the lexical exercise Syllable Alphabet A (SA A), with an Akkadian column (SA A Vocabulary).¹⁴⁸ The composition is attested from OB Isin (Edzard and Wilcke 1977, 86), Middle Assyrian Assur (*KAR 4*), and a couple first millennium pieces (see Lambert 2013, 350–60). Through a series of speculative philological analogies, the text parlays the importance of the scribal class, both within the narrative of the creation myth as well as in the association of the signs in SA A with sections of the myth (Cavigneaux and Jaques 2010). Throughout, the myth and the list seem to revolve around similar themes such as god names or terms for extispicy. In short, the combination of the SA A and this creation myth extol the virtues of the scribal arts, from educational training, via the elementary use of SA A, through the highest levels of expertise both in the esotericity of the correspondences and in the narrative of the myth. The secrecy colophons in both the MA Assur version and the later Assyrian versions exhibit the restricted nature that scribes attributed to their field (Lenzi 2008). As Veldhuis elaborates, the association of these texts represents "part of the self-definition of a class of scholars" (Veldhuis forthcoming, 222).

Analogical hermeneutics represented a practice that Assyrian and Babylonian scholars could employ to legitimate their authority and ensure the perpetuation of their craft. The examples I have provided in this section exhibit the myriad possibilities that analogical hermeneutics afforded cuneiform scholars. This means of producing knowledge functioned as an important technique in the scholar's repertoire of performing scholarship and cultural literacy, a form of cultural capital. Lenzi (forthcoming) argues that such exclusive access to knowledge was a means by which scholars consolidated prestige and power. This knowledge allowed the reproduction of the field of scholarship. Cuneiform scholarship, by its use of analogical hermeneutics, corroborates sociological research on the field of education.

2.3 Analogical Hermeneutics and the Sociology of Education

During the OB period, analogical hermeneutics was cultivated principally in scribal education, specifically in ALE. As I showed in the preceding section, the use of analogical hermeneutics in OB cuneiform was not novel. ALE, however, presented a means by which analogical hermeneutics could be embraced as part of scholarly culture. ALE enabled the systematic study of the practice as well as the extension of analogical hermeneutics interlingually (chap. 3). The present section details how analogical hermeneutics structures each composition in ALE, thereby embedding the practice as part of scribal habitus. In order to understand how ALE reproduces scribal practices, it is necessary to first elucidate education and OB scribal education as a whole within a practice-theoretical framework.

2.3.1 Sociology of Education

The field of education provides an institution for the reproduction of cultural norms. The sociologist Pierre Bourdieu provides the heuristic framework for analyzing the embedded social practices in the field of education. The educational system lends

¹⁴⁸ On the lexical list Syllable Alphabet A, see Cavigneaux (1983); Farber (1999); Tanret (2002, 31–50); Civil (2011, 282); Veldhuis (forthcoming, 145–47). The list should not be confused with Syllable Alphabet B, an extended version of the list that served as an entry point to the OB Nippur curriculum, nor with Syllabary A, a standard educational sign list in later periods, but first attested in the OB.

legitimacy to existing social structures, allowing the perpetuation of symbolic relations. In more everyday terms, Bourdieu, along with his co-author J.-C. Passeron, contends that pedagogy advances prevailing ideologies and authorities (Bourdieu and Passeron 1977). Old Babylonian scribal education provides a type-case for the exploration of Bourdieu's practice theory in a historical context.¹⁴⁹

Bourdieu and Passeron (1977, 31ff.) show that the educational system (a type of "pedagogical work") produces in its participants habitus. For Bourdieu, the habitus is the socially formed, unconscious dispositions (or "regulated improvisations" Bourdieu 1977, 78) which structures the actor's orientations and actions. Although structured, the habitus is not based upon rules and regulations; rather, habitus is formed and reflected in practice. The habitus is formulated by the actor's history, and through the habitus, the social is embodied in the actor.¹⁵⁰ For Bourdieu, the habitus develops not through mental processes but corporeal. The *modus operandi* is realized in the body, rather than in the mind:

"Body *hexis* speaks directly to the motor function, in the form of a pattern of postures that is both individual and systematic, because [it is] linked to a whole system of techniques involving the body and tools, and charged with a host of social meanings and values" (Bourdieu 1977, 87 emphasis original).

It is unnecessary for the *modus operandi* to attain the level of discourse. Rather—and this is essential for Bourdieu's *practice* theory—habitus is "transmitted in practice" and in reproduction (Bourdieu 1977, 87).

The practice of reproduction was the OB scribe's work. The teacher-student scribal exercises on Type II and Type IV tablets exemplify the physical transmission of the habitus.¹⁵¹ Both tablet types exhibit the corporeal practice of reproducing sections of a curricular composition, the backbone of scribal education, as the student copied what his teacher wrote. The process of reproduction borne out on exercise tablets demonstrates the corporeality of the OB curriculum and the creation of a habitus that particularly valorized the Sumerian language and tradition. Both in what the scribes wrote and in the activity of reproduction—the physicality of using a stylus on clay—these scribes internalized particular dispositions and perceptions. The habitus produced via these scribal exercises is continually reinforced throughout the elementary education curriculum. Simple routines that form the basis of the educational system such as these carry with them the force of entire cultural systems (Bourdieu 1973). In the case of OB education, scribal practices reproduced a Sumerian culture.

Sumerian belonged to the glorious past of Mesopotamian heritage; a past which the OB Akkadian (or other language) speaking scribes desired to preserve and remember by copying lists and Sumerian literary texts as part of their education. The educational system serves a critical role in language ideology (Bourdieu 1991a, 48).¹⁵² In Bourdieu's terms, knowledge of the Sumerian language is both cultural and symbolic capital, epitomizing the special distinction with which scribes must have understood themselves (Veldhuis 2004,

¹⁴⁹ Bourdieu (and Passeron) explored his theories extensively in the French academic system (see especially Bourdieu 1971a, 1971b, 1988, 1989, 1990) and in the scientific field (Bourdieu 1975, 1991b).

¹⁵⁰ The internalization of the habitus ("history turned into nature" [Bourdieu 1977, 78]) makes the actor "a producer and reproducer of objective meaning" (Bourdieu 1977, 79).

¹⁵¹ For tablet typologies, see note 73 and E §1.1.

¹⁵² See especially Grenfell (2011a).

95). The students in OB schools differentiated themselves from all others who could "only" speak Akkadian (or Amorite, Hurrian, Elamite, etc.) by their ability to read and write Sumerian. By aligning themselves in such an exclusive circle, they established their belonging among the cultural elites of Babylonian society.

The ideological homogeneity of the OB curriculum embodied within the students the unconscious "matrix of perceptions, appreciations, and actions" (Bourdieu 1977, 83) of social habitus. By emphasizing knowledge of Sumerian in normal, everyday practices such as curricular exercises, OB scribes identified themselves with the Sumerian past and immersed themselves in a habitus of structures, highlighting their distinction (Bourdieu 1977, 86; 1991a, 50–52). The habitus that constructed this identity through school exercises—the lists, model contracts, proverbs, and literature—is reinforced by the near exclusive promulgation of Sumerian within OB scholarship.

The proverbs and literatures of the OB field of education further reflected the cultural superiority symbolized by Sumerian. For Bourdieu, proverbs and similar predictable structures are part of the familiarization of practice (Bourdieu 1977, 88). Embedded in these proverbs and in the literary compositions are statements which confirm the symbolic power of the scribal art and the Sumerian language. In this way, then, Alster and Oshima's suggestion that proverbs served to instill in scribes a world-view and cultural identity is satisfying (Alster and Oshima 2006, 39–41).¹⁵³ The proverbs, as well as the literary texts, serve to reproduce the cultural system associated with an invented Sumerian past, creating a restricted community with a shared identity (Cooper in press).

OB education meets the criteria for the essential complement to the habitus, field. Bourdieu's concept of field comprises two main aspects: (1) a configuration of social roles, agent positions, and the structures they fit into and (2) the historical process in which these positions are occupied by actors (Hanks 2005, 72). The field is a (social) space in which there are positions and agents who take up such positions, fluidly changing whenever these positions are filled, created, or abandoned. It is the "concrete social situations governed by a set of objective social relations" (Bourdieu 1993, 6) within which agents within positions have the potential to move and act, including innovatively. This implies, according to Hanks "that values circulate in any field and are the basis of competition among agents" (Hanks 2005, 73). By taking positions within the field, agents are formed by the field and give rise to the habitus. Thus the habitus and the field engage in a circularity, or reflexivity, of practice (Bourdieu and Wacquant 1992).

OB scholars in the field of education, both teachers and students, participated in position-taking and reproducing the habitus whenever they wrote on clay. As in other fields, agents—even unconsciously—attempted to assert their role in the social hierarchy. In so doing, they acquired capital necessary to establish their place within society as cultural elites.¹⁵⁴ The internal logic of practice of the educational system determines the

¹⁵³ "[T]he proverbs were taught in scribal education because ... they were an important element in the cultural identity, or rather, the identity of the educated scribes" (Alster and Oshima 2006, 39).

¹⁵⁴ Bourdieu explains the relationship between academic capital and social capital:

"[T]he guaranteed product of the combined effects of cultural transmission by the family and cultural transmission by the school ... Through its value-inculcating and value-imposing operations, the school also helps ... to form a general, transposable disposition towards legitimate culture, which is first acquired with respect to scholastically recognized knowledge and practices but tends to be applied beyond the bounds of the curriculum,

reproduction of social privilege by means of varied strategies for regulating inclusion in the desired circles (Bourdieu and Passeron 1979).

Bourdieu's thinking tools—especially habitus, field, capital, and reproduction—provide a heuristic through which we can understand the social role of education at OB Nippur. Bourdieu's studies depict the field of education as a medium for the reproduction of tradition and prevailing structures. Certainly, at OB Nippur, education represented a tradition and was the means of exclusion. The OB curriculum focused on writing Sumerian, which indexed an imaginary and sociologically critical history. Simultaneously, however, the OB field of education allowed individuals to act according to an additional scribal disposition during ALE, namely analogical hermeneutics, itself a cultural capital. The practice of analogical hermeneutics, as I demonstrate through the present work, produced innovations from within the field of education.

2.3.2 Old Babylonian Advanced Lexical Education

The habitus of the OB scribal curriculum focused on enculturation through writing. Many practices within scribal education focused on Sumerian. In the third stage of the curriculum—the stage I term ALE—student scribes encountered an additional emphasis: analogical hermeneutics. I argue that analogical hermeneutics served as the pedagogical framework for ALE, a systematic connection for the main compositions during this stage of curricular training. Through the regular reproduction of these compositions, students in ALE embedded analogical hermeneutics as structured practice.

The present section discusses each of the compositions belonging to ALE and demonstrates how analogies structure the vertical order of entries. ALE comprises six standard compositions—Ea, Lu, Izi, Kagal, Nigga, and Diri—and four optional compositions—Lu-azlag, ki-ulutin-bi-še, Nippur God list, and Ugumu. In ALE, students also copied mathematical lists and tables. The six standard compositions occur frequently on all tablet types and throughout the scribal quarter. The number of extant exemplars for each list number in the dozens, even hundreds, attesting the widespread use and frequent copying of these compositions. The optional lists exhibit a more limited distribution.¹⁵⁵ Moreover, the standard lists develop analogical hermeneutics on multiple levels, employing a number of various associative techniques in their structure. The optional lists, however, exercise primarily thematic association.

Izi

The word list *Izi* exemplifies analogical hermeneutics and, in general, represents how the principles are utilized in ALE compositions. In its vertical structure, *Izi* avails itself of all varieties of analogical options. As I show below (§2.4), the sections may be related by analogical criteria such as the transition between the NE section (lines I:1–13) and the AN section (I:13–41), based on the use of the syllabic spelling of **ga-an-ze₂-er** "flame,"

taking the form of a 'disinterested' propensity to accumulate experience and knowledge which may not be directly profitable in the academic market" (Bourdieu 1984, 23).

Bourdieu emphasizes how dispositions embedded within actors in the school or family manifest in 'taste,' which distinguishes members of society (Bourdieu 1984).

¹⁵⁵ The Nippur legal phrasebook, ki-ulutin-bi-še, seems to occur more regularly, in line with the standard compositions of ALE. Currently, however, no edition of ki-ulutin exists, so telling factors such as tablet types and (for the post-war excavations) findspots have not yet been fully studied (see below).

following **ganzer**₂(NE.SLA). That is, **ga-an-ze₂-er** and **ganzer**₂ are phonologically analogous, though written differently. The use of the sign AN in the former allows for an analogically based move to the next section, which deals with lemmata beginning with AN.


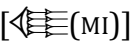
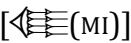
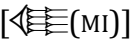


Similarly, within sections, assorted criteria may limit what entries are possible. For example, in the **ma-an-** section (I:81–89), possible entries are required to begin with **ma-an-**. Moreover, entries in the section are limited to verbal forms. Thus, nouns beginning with **ma-an-**, such as **ma-an-sim** "sieve" are excluded. The section also excludes verbal forms with morphology other than **ma-an-**, which may be analyzed as including the 1st person dative as well as the pre-verbal -n- perhaps marking the transitive agent. Sections may also utilize multiple analogies simultaneously. The initial NE section deals almost exclusively with entries related to fire that also include the sign NE; as Civil (1971, 7) recognizes, however, words for cooking and hot, also written NE are excluded.

Some selection phenomena in Izi are unexplainable. Some entries, for example, occur in multiple sections. The lemma **a₂-dam** "habitation" occurs in both the "land" (I:236–48) and "dwellings" (I:350–59) sections, but not the **a₂** section (II:1–97). Furthermore, sections which by some analogical criteria we might expect to be juxtaposed are not, such as the "wall" section (I:269–99) and the **BAD₃** section (I:334–49), separated by the "shade" (I:300–08) and **iš** (I:309–33) sections. Regardless, the list's extensive employment of analogical hermeneutics on multiple levels and in voluminous ways makes the composition an ideal case for extensive analysis.

*Ea*¹⁵⁶

The sign list *Ea* presents multiple readings for the same simple (as opposed to compound) sign. Pedagogically, the list teaches scribes to associate particular phonological shapes with graphemes, thereby emphasizing nuances of the cuneiform writing system. According to Veldhuis's reconstruction of the curriculum at Nippur, *Ea* was studied towards the beginning of ALE.

D. O. Edzard (1982) demonstrates that the sections of OB Nippur *Ea* structured according to a number of analogical principles including sign shape, semantics, phonology, and others. Edzard's section 39, lines 660–74 in the *MSL* 14 edition, illustrates the various associations influencing the list's structure:¹⁵⁷

4'	[[tu ₁₅]]	┘	tu- ^r u ₃ ¹	 (IM)	wind
5'	[[ni ₆]]	┘	mi-e	 (MI)	night
6'	[[ku ₁₀]]	┘	ku-u ₂	 (MI)	dark
7'	[[gigi ₂]]	┘	gi-gi	 (MI)	black
8'	[[dugud]]	┘	du-ku-ud	 (DUGUD) ¹	heavy
9'	[[gi ₁₇]]	┘	ge-e	 (GIG)	sick

Ni 3770 (= *MSL* 14 Jc = P229488) r i' 4'-9'

¹⁵⁶ Published in *MSL* 14. See Veldhuis (forthcoming, 178–82).

¹⁵⁷ The second column indicates the modern Assyriological lemma. The third column is the entry marker. The fourth column is the reading gloss given on the tablet. The fifth column is the sign.

The IM section relates to the MI section phonologically.¹⁵⁸ Additionally, IM associates with the MI section due to common writings for the Anzu bird, IM.MI or IM.DUGUD (Edzard 1982, 52). The MI section—MI, DUGUD, GIG—is grouped due to sign shape. Both DUGUD (MI.AŠ) and GIG (MI.NUNUZ) alter the basic shape of the MI sign and so associate accordingly.

Edzard further noted that the analogies he observed could only be identified in the OB version. The later versions do not conform to the same vertical analogical structure, having altered the order of some of the sections (Edzard 1982, 56–57).¹⁵⁹ The lack of analogical structuring in the later versions suggests that, curricularly, analogical hermeneutics was specific to OB education.





At Nippur, the bilingual version Bilingual Ea (usually OB or Proto-Aa) is attested in only about twenty exemplars, compared to well over three hundred for the unilingual version. Unlike most bilingual versions attested in ALE (see §3.2.2), Bilingual Ea is not restricted to reproducing semantically compatible Akkadian correspondences to the Sumerian entries. Rather, as I show for Izi in the following chapter, this composition reflects analogical hermeneutics in its interlingual practices.

*Diri*¹⁶⁰

The list *Diri* provides Akkadian correspondences and occasionally the readings for compound signs, that is, lemmata consisting of two or more simple signs. *Diri* is one of the few bilingual compositions used at Nippur. Like the other lists of ALE, *Diri* is structured according to analogical principles.

M. Hilgert (2009) identifies a number of structuring techniques operating simultaneously in the vertical ordering of one version of OB *Diri*. Hilgert's application of "fuzzy logic" is quite compatible with the present notion of analogical hermeneutics. Both ideas recognize that analytical criteria are too strict and do not adequately describe the multifaceted ordering techniques found in *Diri*.

Graphic criteria seem to be the most frequent means of structuring the composition. At times, *Diri* utilizes acrographic ordering techniques such as in the *GIŠ* section (166–234). The following illustrates some of the processes operating in *Diri*:¹⁶¹



o iv 19'	[[u₆-nir]]		ziqurratum	ziggurat
o iv 20'	[[u₆]]		amār[um]	to observe
o iv 21'	[[u₆]]		[...]	...
o iv 22'	[[u₆]]		bârum	to examine
o iv 23'	[[uktin]]		bunnannû	facial features
o iv 24'	[[uktin]]		binêtum	appearance
o iv 25'	[[uktin]]		šubur panī	grimace
o iv 26'	[[zermušku_x]]		qurqurrum	copper smith

¹⁵⁸ Although the entry with the initial reading for IM is not preserved, the tablet must have included it.

¹⁵⁹ Edzard does note that non-standard versions of OB Ea also exhibit some associative structuring (Edzard 1982, 58).

¹⁶⁰ Published in *MSL* 15. See Veldhuis (forthcoming, 182–87).

¹⁶¹ Blank spaces indicate a 'ditto'; that is, the reader should understand that the blank space references the most recent entry in the column.


o iv 27'	[[tibira]]		qurqurum	copper smith
o iv 28'	[[neštaškarin]]		taškarinnu	boxwood

CBS 7349+ (= *MSL* 15 A = P229672)¹⁶²

In this section, the governing graph alternates. The first four entries are all written with IGI.E₂, read **u**₆. Entries 5–7 are formed with a modified IGI, IGI_{gunû}. Since those entries end with alan, the entry with TAK₄.ALAN is added to this section. Entries 8 and 9, TAK₄.ALAN and uruda.nagar. are connected explicitly by their Akkadian correspondences, both **qurqurum** "copper smith." The final entry marks the beginning of the GIŠ section, but I cannot detect an analogy that would associate it with the previous entries.

As an explicitly bilingual composition, Diri utilizes the Akkadian as another possible analogical motivator.¹⁶³ Indeed, a close examination of the Sumerian-Akkadian correspondences in Diri indicates that, like Bilingual Ea (above), Diri employs analogical hermeneutics in its interlingual correspondences (see Veldhuis forthcoming, 183–87). As I argue in the following chapter (§3.2.2), among bilingual versions only Bilingual Ea and Diri display such practices. The reasoning for this difference is not entirely clear, but I suspect that since Bilingual Ea and Diri focus on signs, rather than on words and phrases, these two compositions operate according to different norms than the bilingual versions of word lists such as Bilingual Izi, Bilingual Ugumu, or Lu-azlag.

Lu¹⁶⁴

The list Lu deals with titles, functions, professions, and related words including entries that have nothing to do with human beings or functions but are attracted by graphic or thematic analogy. Like Izi, Lu adopts a multitude of analogical ordering principles. The PA section, for example, is governed almost exclusively by the grapheme PA, with numerous readings and compound signs. The section begins at line 143 (according to the DCCLT version, Q000047) with **mu**₆ "young man," written PA, followed by **jidru** "scepter," also written PA. Lines 145–162 all deal with various **ugula**(PA) "overseer" functions, such as **ugula e**₂ **kurušda** "overseer of the house of the fattener." The **ugula** section is interrupted after the entry **ugula e**₂ "overseer of the house" (147) with the entry **šabra**(PA.AL) "chief administrator" because a variant writing for **šabra** is written PA.E₂ (**šabra**₂), the same writing as **ugula e**₂. The section continues with other titles and functions, all written PA or with PA compounds such as **zilulu** "beggar," written PA.URU×MIN(). The strict graphic coherence of the section attracts non-human entries such as **narza**(PA.AN) "cultic rites" and

¹⁶² The tablet CBS 7349 is missing in Philadelphia. The section here is reconstructed based on *MSL* 15 and collation of the join, HS 1874.

¹⁶³ As I show in the discussion on Kagal, this use of the Akkadian as an analogical motivator is not unique to an explicitly bilingual text. The same seems to occur in unilingual versions of Kagal and Lu at least.

¹⁶⁴ Published in *MSL* 12. See also Veldhuis (forthcoming, 159–62). J. Taylor is preparing a new edition of the Lu lists. *MSL* 12 uses the appellation "Proto-Lu" for this composition. Parallel to the titles of other compositions, I use "OB Lu," which should not be confused with OB Lu in *MSL* 12, which refers to the composition(s) I label "Lu-azlag." Note that in OB Sumerian literature (including in quotation opening this study, see note 1), this composition is referred to as "Lu = ša" (or similar), an explicitly bilingual title. A bilingual version of this list is attested in only one exemplar, and, relative to Izi, the composition is more regularly reproduced as unilingual, with very few exemplars with Akkadian glosses (CBS 2241+ = P227886; A 30188+ = P228845; UM 55-21-313+ = P228841; UM 29-13-248+ = P229536; UM 55-21-417 = P228858).

a section on **pa** "branch" (199–203). The PA section is followed by a section comprising temple functionaries, that is, institutional association. The transition between sections occurs in a single exemplar, HS 1647, which gives the entry PA EN, allowing a graphic transition to the temple functionary section, which begins with **en** "en priest(ess)."

Additionally, some Lu sections organize based on often implicit Akkadian correspondences.¹⁶⁵ One exemplar, the bilingual N 5699 (= P229541 = *MSL* 12, 32 S") is explicit: the entry **ḡa₂ gaba-ra = sīrum** "reed shelter" precedes **šurum = kabû** "dung." The vertical order relies on the phonological analogy of Akkadian **sīrum** to Sumerian **šurum**. Unilingual exemplars of the list also include this ordering; the analogy is explicated by the bilingual. The list Lu therefore demonstrates multiple methods of ordering—occasionally using more than one technique simultaneously—based on analogical principles.

*Kagal*¹⁶⁶

Kagal presents as an almost strictly acrographic list. That is, the first sign of each entry is nearly always the same within large sections. Although the different exemplars exhibit occasionally drastic variation, the basic macrostructure is clear.¹⁶⁷ Kagal may be divided into three sections: (1) a (mostly) thematic section dealing with buildings, where most entries begin with the graphically related signs KA₂(𒀪) or E₂(𒂗); (2) an acrographic section whose entries all begin with A(Ā); (3) a short acrographic section with GIŠ(𒂗) with entries that largely did not belong in OB Ura 1 (Civil 1971, 63). As in Izi, Lu, and Nigga, the acrographic sections allow for the inclusion of numerous types of lemmas, ordered according to various analogical principles.

The A section, for example, begins with **a** "water," then **a-zu** "doctor" with qualifications, then a series of compound verbs such as **a—rah** "to drown." The section also includes multi-syllabic words such as **a-ga-us₂** "soldier"¹⁶⁸ and diri compounds such as **er₂**(A.IGI) "tear," and **addir**(A.PA.GISAL.PAD.SI.A) "ford." The section includes a series of interrogative phrases. A bilingual exemplar that closely follows the unilingual version of Kagal provides further examples.

5	a-na bi₂-in-sag₉	<i>mīnam udammaq</i>	what will he improve?
6	a-na bi₂-sag₉	<i>mīnam udammiq</i>	what did he improve?
7	a-nir	<i>tāniḡum</i>	lament
8	a-še-er	<i>tāniḡum</i>	lament
9	a-da-nu	<i>adannum</i>	appointed time
10	dim₃-mar-uru₅ ¹⁶⁹	<i>adannum</i>	appointed time
11	a-ḡi₆	<i>agûm</i>	wave
HS 247 obv (= <i>TMH</i> 8 10 = P229758)			

¹⁶⁵ I owe this observation and the details of this paragraph to J. Taylor (personal communication).

¹⁶⁶ Published in *MSL* 13. See Veldhuis (forthcoming, 171–74)

¹⁶⁷ The degree of variation often leaves the identification of likely Kagal exemplars in doubt. Several unpublished pieces (editions available online at DCCLT) include whole extracts beginning with A that cannot be placed according to the *MSL* 13 edition (see Civil 1971, 64). Kagal (and Nigga, see below) appear to be much more fluid compositions than the other, better-attested standard ALE compositions.







¹⁶⁸ This irregular writing for [agaus] (normally **aga-us₂** or **aga₃-us₂**) underscores the acrographic principle operating in the list.

¹⁶⁹ The *TMH* 8 edition (with comment) and copy reads UZU for **dim₃**; collation confirms **dim₃**.

The interrogative phrases, beginning with **a-na** "what?" show aspectual variation in the Akkadian: the first is imperfective, the second perfective (see §3.4.5). The third and fourth entries provide **a-nir** "lament" and its equivalent in Emesal **a-še-er**. Neither **a-da-nu** nor **dim₃-mar-uru₅** are attested outside of OB Kagal. Regardless, the two entries are connected not by any analogical properties in the Sumerian column, but in the Akkadian column. These entries are also found in the unilingual version of Kagal.¹⁷⁰ Thus, subliminal Akkadian correspondences of an explicitly unilingual exemplar affected the order of entries. This example from Bilingual Kagal, like the example given above for Lu, demonstrates vertical interlingual analogy in the OB lists.

*Nigga*¹⁷¹

Like Kagal, Nigga shows a largely acrographic structure, with a few interpolations due to graphic or semantic analogy. The list comprises six long acrographic sections:

GAR()₁, ŠU()₁, SA()₁, BAL()₁, GU₂()₁, and KI()₁.

Of the three well-attested OB acrographic lists at Nippur—Izi, Nigga, and Kagal—Nigga is the most strictly acrographic in its structure.¹⁷² The ŠU, GU₂, and KI sections are exclusively acrographic with the main sign in initial position, with one exception where a determinative is given in **munus₂š₂-kal-le-tu-da**. The BAL section also follows the graphic structure, but frequently allows entries with BAL in positions other than initial:

ii 38	bal-¹bal¹-¹e¹	
ii 39	inim bala	to discuss ¹⁷³
ii 40	eme bala	to translate
ii 41	ḥaš₂ ¹bala¹	
ii 42	aš₂ ¹bala¹	to curse
iii 1	aš₂ bala	to insult
iii 2	tug₂-bala	<i>pala</i> garment ¹⁷⁴
iii 3	neš¹balak	spindle

CBS 10984 rev (= *MSL* 13, 94 A₂ = P227639)¹⁷⁵

¹⁷⁰ N 5809 (= P229628 = *MSL* 13, 66 L1), a unilingual exemplar, provides an exact parallel to the section:

- o 1 **a-na bi₂-[...]**
- o 2 **a-na bi₂-in-[...]**
- o 3 **a-na bi₂-¹x¹**
- o 4 **a-¹nir¹**
- o 5 **a-še-er**
- o 6 **a-da-nu**
- o 7 **dim₃-mar-uru₅**
- o 8 **a-ḫi₆**






MSL 13 read o 6 as **a-da-š₂** and related it to the entry **a-da-š₂ = ušešum** in the Bilingual Kagal exemplar CBS 14126 o ii 4 (= *MSL* 13 K₁ = P227771). Collation of N 5809 confirms agreement with HS 247 in reading **a-da-nu**. The only other text attesting this entry, IM 58796 (= *MSL* 13 D = P229612), is unavailable for collation.


¹⁷¹ Published in *MSL* 13. See also Veldhuis (forthcoming, 174–75).

¹⁷² One other OB acrographic list, Sag, is not well-attested at Nippur, with only four known exemplars (published in *MSL* 13 as "Kagal D"; see also *MSL* SS1). The list is better known elsewhere and is not discussed here as part of ALE. Apparently the list was extracurricular at Nippur. Notably, all Nippur exemplars are bilingual. For further, see Civil, Gurney, and Kennedy (1986, 1–40) and Veldhuis (forthcoming, 175).

¹⁷³ See especially Civil (1985, 73).


¹⁷⁴ Likely the garment usually written **tug₂-pala₃**(NAM.NIN), for which see Waetzoldt (1972, xxi–xxii n24).

Here, BAL has regularly moved to final position within the entry. Moreover, the example demonstrates multiple analogies operating simultaneously. The entries **inim—bala** through **aš₂—bala** are all compound verbs relating to types of speech. The entries **inim—bala** and **eme—bala** use graphically similar signs, KA() for **inim** and KA×ME() for **eme**. The next three entries beginning with **haš₂** and **aš₂** are phonologically related. The final four entries demonstrate graphic analogy, with **aš₂**(), **tug₂**(), **neš**() having similar shapes.

Series of graphic intrusions are based on closely related signs such as a brief PAD() interpolation in the GAR section. The SA section allows numerous semantic analogies to interrupt the acrographic sequence.¹⁷⁶

10	gilim-sa	jewelry
11	「da ¹ -ri ₂	eternal
12	「sa ¹ ug	lion net
13	「sa ¹ piriṅ	lion net ¹⁷⁷
14	「sa-ma-na ₂ ¹	samanu skin disease ¹⁷⁸
15	sa-du₈-「na₂¹	
16	sa-[pad] ¹⁷⁹	
17	ur₂-「pad ¹⁸⁰	bedroom(?)
18	「ṅir ₂ ¹ -kiṅ ₂	sharp dagger
19	ṅir₂-gur₁₀	reaping knife
20	dub₃-sa-dar-a ¹⁸¹	lame
21	du₁₀-sa ¹⁸²	friend

CBS 6893+ rev. ii' (= MSL 13, 94 Z₁ = P229662)

The example shows a number of entries that do not include SA. The second, **da-ri₂** may be inserted by metaphorical analogy to **gilim-sa**, perhaps for the lasting value of the latter. **da-ri₂** possibly, although not necessarily, triggers the two entries dealing with lions. The word **da-ri₂** sounds like **duraḥ** "goat" which is written with DARA₃()>, which in turn belongs

¹⁷⁵ The columns of the reverse go left to right rather than the expected right to left.

¹⁷⁶ Many of these same entries co-occur in Izi; see the discussion below.

¹⁷⁷ The Nigga bilingual at Yale (YBC 13524), of unknown provenance, gives the entry the Akkadian equivalent **maš_{ku}m** "skin". **sa**, however, is never used for skin in Sumerian contexts. The entry possibly reflects a phonological substitution (§3.4.4) based on the standard equivalence **kuš** = **maš_{ku}m**; **kuš** also has the reading **su**; therefore **su** ≈ **sa**.






¹⁷⁸ See Civil (1994a, 89) who describes it as a loanword from Akkadian **samānu** and Finkel (1998) on incantations against the **samanu** disease (see also E §1.4.2 II:337).

¹⁷⁹ The Nigga bilingual at Yale gives the entry the Akkadian equivalent **itpušum** "to crush together(?)".

¹⁸⁰ In the Nigga bilingual at Yale, the entry is given as **sa-ur₂-pad** with the Akkadian equivalent **našārum** "to diminish."

¹⁸¹ The Nigga bilingual at Yale gives the entry the Akkadian equivalent **uqqurum** "to twist" (see E §1.4.2 II:385). Note this analysis in contrast to MSL 13, which reconstructed **buqqurum** "to contest" (cf. Lu-azlag A 79: **dub₃-sa-dar-a** = **uqquru** and CAD U/W s.v. **uqquru**).

¹⁸² In the Nigga bilingual at Yale, the entry is given as 「**du₁₀-us₂¹-sa** (the more common orthography) with the Akkadian equivalent **rū₂um** "colleague". The meaning "bathroom," written **du₁₀**, **du₁₀-sa**, **du₁₀-us₂-sa**, and **du₁₀-us₂** is a possibility here (Steinkeller 1980, 97–98n40).

to the same sign family as PIRIG() and UG(). **ur₂-pad** "bedroom(?)" may explain the presence of **sa-ma-na₂** and **sa-duḥ-na₂** which both use NA₂() used in words for bed (**ḥeš-nud**), bedroom (**a₂-nud-da**), and the verbs "to lie down" (**šed** for animals, **nud** for humans).¹⁸³ In other exemplars, **ur₂-pad** is followed by **ur₄-uš**,¹⁸⁴ presenting a phonological analogy between those two and a graphic analogy between **ur₄**() and **kiṅ₂**().¹⁸⁵ The analogy between **dub₃-sa-dar-a** and the previous is unclear to me. The following entry **du₁₀-sa** is graphically identical to **dub₃-sa**.

As mentioned for Kagal above, exemplars for Nigga exhibit considerable variation in the entries and the order of entries. The mechanisms of analogical hermeneutics may thus vary or even be obfuscated based on individual exemplars. Close examination of the exemplars shows that variations often result from different analogies. Nigga thus exemplifies the number of possibilities available through analogical structure.

*Lu-azlag*¹⁸⁶

The word list Lu-azlag is a bilingual composition that provides terms for human characteristics and activities, including extremely rare or otherwise unattested Sumerian terms.¹⁸⁷ Nearly every entry begins with **lu₂** or occasionally **munus**.



Although largely thematic, some entries group together according to analogic principles. Consider the following section:

4	ṽlu ₂ erim ₂ ¹	<i>raggum</i>	wicked person
5	ṽlu ₂ erim ₂ DU ¹	<i>ayyābum</i>	enemy
6	ṽlu ₂ kaš ₄ -e ¹	<i>lāsimum</i>	runner
7	ṽlu ₂ im ₂ -ma ¹	<i>šānū</i>	runner
8	ṽlu ₂ dub ₃ ¹ tuku	<i>bēl birkī</i>	fast person
9	[lu ₂ usu tuku]	[<i>bēl emūqī</i>] ¹⁸⁸	strong person
10	lu ₂ niṅ ₂ [tuku]	[<i>šar</i>]ū	rich person
11	lu ₂ niṅ ₂ nu-ṽtuku ¹	[<i>lap</i>]num	poor person

PBS 5, 145 obv. i (= P229548)

¹⁸³ On the complementary distribution of these verbs, see Veldhuis (2002).

¹⁸⁴ According to the edition in *MSL* 13, which claims three exemplars attest this entry. I have collated two exemplars, CBS 10984 (*MSL* 13 A₂) and UM 29-13-181 (*MSL* 13 N₂), and found the **ur₄** missing or damaged: in CBS 10984, the very end of the sign is visible, but nothing to confirm **ur₄** against **kiṅ₂** and in UM 29-13-181, the sign is missing entirely. The edition also claims that source F₂ contains the entry; however, the museum number given in *MSL* 13 (CBS 7081) for the source is incorrect and the correct piece could not be located.

¹⁸⁵ The font used here does not accurately represent the signs KIN and UR₄ in the OB (cf. Mittermayer 2006, nos. 447, 48), but sufficiently exhibits their similarity. The two signs are not consistently distinguished in the same ways from exemplar to exemplar. Typically in OB lexical lists, KIN appears as  while UR₄ appears as .

¹⁸⁶ Published in *MSL* 12. See also Böck (1999) and Veldhuis (forthcoming, 162–66).

¹⁸⁷ Lackenbacher (1982) recognized that some (primarily Akkadian) words in Lu-azlag co-occur in an administrative text on the finishing of textiles, implying that the lack of attested use of the terms in Lu-azlag may be the result of the types of administrative data that we have or that were recorded.

¹⁸⁸ The reconstruction here is affirmed by the student column on the tablet.

The first entry **lu₂ erim₂** follows similar words for denoting an evil person. The similar phrasing triggers **lu₂ erim₂** DU "enemy," certainly related to the concept evil person, but modified. The use of DU (𒅗) attracts an entry employing **kaš₄** (𒊕) based on graphic resemblance, thereby initiating a section on runners. In line 8, the entry **lu₂ dub₃ tuku** begins a section of entries with **tuku** "to have."

Also, as a bilingual list and as already seen with Diri, Lu, and Kagal, Lu-azlag may structure according to the Akkadian translation.

4'	𒌷 ₂ igit se ₁₂ a-bala	šišû	blind water drawer
5'	𒌷 ₂ igit ši-ši	šišû	blind person ¹⁸⁹
6'	𒌷 ₂ igit nim-bar-ḥu-uz	in qūqā[nim]	person with a qūqānu eye
7'	𒌷 ₂ igit gu-la ₂	in qūqā[nim]	person with a qūqānu eye

N 4015+ obv. (= *MSL* 12 N = P228214)

Thus, like other lists of ALE, Lu-azlag employs a number of techniques while remaining primarily a thematic list.

*Ugumu*¹⁹⁰

Ugumu deals primarily with human body parts, with a short section of related terms at the end. Unlike other lists in ALE, semantically unrelated words do not attach to the composition via analogy. In addition to the thematic criteria, the list exhibits two unique ordering features. First, each entry ends in the sign MU (𒍪), denoting the first person possessive **ḡu₁₀** "my," granting the list a graphic arrangement akin to acrographic lists, albeit with the final rather than initial sign. Other lists rarely include a personal component.¹⁹¹ Secondly, the composition features an arrangement proceeding more or less from the top of the head (**ugu-ḡu₁₀** "my skull") to toe nail (**umbin šu-si ḡiri₃-ḡu₁₀** "the nail of the toe of my foot"), a top to bottom schema also adopted in some sections in Ura and in the later list featuring the human body, Nabnitū. The list concludes with terms related to the body and humanity such as **nam-ḡuruš-ḡu₁₀** "my manliness," **nam-ur-saḡ-ḡu₁₀** "my heroism," and **ḡissu-ḡu₁₀** "my shadow."¹⁹² Unlike many of the compositions examined above, Ugumu retains a near exclusive semantic ordering mechanism, particularly structured through a top-down schema.

*Nippur God List*¹⁹³

The Nippur God List (NGL) provides a listing of names of deities, similar to personal name lists, which student scribes encountered in the first stage of their education.¹⁹⁴ Like

¹⁸⁹ On **igit se₁₂** and **igit ši-ši**, see Steinkeller (2013), following Heimpel (2009a).

¹⁹⁰ Most recently published in Couto Ferreira (2009). See Veldhuis (forthcoming, 157–59).

¹⁹¹ Izi II includes a brief section of paradigmatic personal endings:

58. **a₂-ḡu₁₀-ta** "from my strength"

59. **a₂-ni-ta** "from his strength"

60. **a₂-zu-ta** "from your strength"

61. **a₂-zu-ne-ne** "in your(pl.) hands"

¹⁹² On **ḡissu** and its Akkadian equivalent **šillu**, see Couto Ferreira (2009, 359).

¹⁹³ Most recently published in Peterson (2009a). See also Veldhuis (forthcoming, 199–201).

¹⁹⁴ On which, see now Peterson (2011a) along with Peterson (2013).

other god lists, each entry of NGL begins with the AN sign (𒀭), the marker for divine individuals and objects. The list essentially groups according to divine circles and names. For example, one section lists four different names for Dumuzid, immediately followed by Inana (commonly Dumuzid's consort) and a number of localized Inana goddesses associated with various cities.

CBS 13889 ii 10	^d Dumu-zi
ii 11	^d Ama-ušumgal-an-na
ii 12	^d Ušumgal
ii 13	^d En-niḫir _x (DUN ₃)-si ¹⁹⁵
ii 14	^d Inana
ii 15	^d Inana AN.ZA.GAR ₃
ii 16	^d Inana Mar-tu

As Peterson notes, NGL also incorporates a number of other structuring techniques based on orthographic, graphemic, or linguistic associations (Peterson 2009a, 5–8). For example, Peterson cites the grouping of so-called "Mother goddesses," triggered by ^dNin-lil₂ (lines 6–16), DN_s beginning with Lugal (124–43), and deities with Akkadian names (145–53). Thus, the vertical structure of NGL utilizes various associations and further embodies analogical hermeneutics in ALE. The principle ordering technique is still thematic.

*ki-ulutin-bi-še*¹⁹⁶

The macro-structure of the OB legal phrasebook from Nippur, known by its incipit **ki-ulutin-bi-še**₃ "at the agreed upon time" (henceforth KUBS), is poorly understood since the list has not yet been fully edited. The basic structure of the list is known from Middle Assyrian and Neo-Assyrian copies of its later version, Ana Ittišu (*MSL* 1, Landsberger 1937).¹⁹⁷ KUBS features a paradigmatic structure, often providing various iterations and forms of a particular verb.

2'	šu teḫ _{4-a}	acceptance
3'	šu teḫ _{4-a-ni}	his acceptance
4'	šu teḫ _{4-a-ne-[ne]}	their acceptance
5'	šu teḫ _{4-a šu ba-[an-teḫ} _{4]}	he received acceptance
Ni 10048 o 2'–5' ¹⁹⁸		

Unlike most other OB lexical lists, KUBS features whole phrases extending across lines. For example, the list begins by combining the phrase **ki-ulutin-bi-še**₃ with various verbs to generate contractual expressions.

1'	ki-ulutin-bi-še ₃	It is available (for him) upon the
2'	in-da-ṛan ¹ -ḫal ₂ ¹	completion of the agreed-upon terms
3'	ki-ulutin-[bi]-še ₃	He handed it over to him upon the

¹⁹⁵ On this name for Dumuzid, see Krebernik (2003, 157–58).

¹⁹⁶ Currently unedited; P. Michalowski is editing the composition as part of his study of "law" in Old Babylonian schools. See, for now, Veldhuis (forthcoming, 188–94).

¹⁹⁷ The present composition should not be confused with the legal phrasebook in use in northern Babylonia which would form the basis for the later Ura 1 and 2 (see Veldhuis forthcoming, 188–93).

¹⁹⁸ An extended section appears in later Ana Ittišu II 98–107 (Q000107).

4'	in-na-an-šum₂	completion of the agreed-upon terms
5'	ki-ulutin-bi-še₃	He paid it to him upon the completion
6'	in-na-an-la₂	of the agreed-upon terms
7'	ki-ulutin-bi-še₃	He will pay it upon the completion of
8'	i₃-ib₂-la₂'-e	the agreed-upon terms
9'	ki-ulutin-bi-še₃	He will pay upon the completion of the
10'	i₃-la₂-[⌈]e[⌋]	agreed-upon terms
11'	ki-[⌈]ulutin-bi[⌋]-še₃	It is added at the completion of the
12'	taḥ-ḥe-dam	agreed-upon terms
13'	ki-ulutin-[⌈]bi[⌋]-še₃	It bears interest at the completion of
14'	maš₂' an-[⌈]tuku[⌋]	the agreed-upon terms
HS 1729 o 1'-14' (= <i>TMH</i> 8 14) ¹⁹⁹		

KUBS thus utilizes a combination of thematic and generative associations in its vertical ordering, providing scribes of ALE with further practice in applying analogical techniques.

*Mathematical lists and tables*²⁰⁰

Mathematics was studied alongside the word and sign lists of ALE and constituted an important element in that stage of scribal training. Mathematical texts reproduced during ALE comprised metrological lists and tables, numbers tables (including inverses, multiplication, and squares), and root tables. Much like the broader OB curriculum, mathematical lists and tables have received greater attention in recent studies, most notably by J. Friberg, E. Robson, and C. Proust.²⁰¹ The mathematical lists and tables, with exemplars numbering in the hundreds and clearly a standard part of the curriculum, functioned more like thematic lists in that they often dealt with one topic, such as metrological capacities (list C/table C). As such, it is difficult to posit how they fit into the proposed emphasis on analogical reasoning, if they even do. Perhaps merely the introduction of a new subject in association with writing demands a degree of analogy.

By incorporating pedagogy on analogical hermeneutics in ALE, the actors in the field of education represented both traditional and progressive knowledge. Bourdieu's studies on education largely regarded the educational field as traditional. OB scribal education, however, reflected both tradition and progression. Through complete immersion in Sumerian language and culture, the OB scribes retained and legitimated ancient authority. Additionally, they incorporated analogical practice as an additional means to showcase and perpetuate the field, perhaps, out of social and cultural necessity. I explore these ideas further in the following chapter (§3.3.2).

¹⁹⁹ The same section is paralleled in HS 260 (= *TMH* 8 21). The KUBS sections from the present text and the parallel are both edited in Proust (2008b, 83). The sections are also found in late Ana Ittišu I 3-4, 15ff., 69ff., and II 8 (Q000106, Q000107).

²⁰⁰ For editions of the various tables and discussion of the role of mathematics in the OB curriculum, see Robson (1999, 2002); Proust (2007, 2008a, 2008b); Robson (2008b, 85-124).

²⁰¹ See especially, Friberg (1987-90, 542-48); Robson (2002); Friberg (2007, 101-26); Proust (2007, 2008b, 2008a); Robson (2008b, 85-124; 2009); Proust (2010). For composite editions, see Proust (2007, 2008b) and the Digital Corpus of Cuneiform Mathematical Texts (www.oracc.org/dccmt).

2.4 The Analogical Structure of the Old Babylonian Word List Izi

Having examined the analogical structure of all the ALE compositions generally, I now detail the macro-structure of Izi. Izi, the proto-typical ALE composition, exudes analogical hermeneutics throughout, demonstrating how the practice became embedded in scribes during ALE. In his introduction to Old Babylonian Izi in *MSL* 13, M. Civil demonstrated the associations ordering the macro-structure of the first 150 lines of the composition (Civil 1971, 7–9). In the present section, I continue Civil's work in order to further demonstrate analogical practices throughout the composition and, similarly, other ALE compositions. Izi comprises eighty-three sections—forty-four in Izi I and thirty-nine in Izi II.²⁰²

2.4.1 Izi I

Civil's introduction dealt with the first twelve sections, which I summarize here.²⁰³

NE/"fire" (entries 1–13): acrographic section based on NE(𒂗𒅗) with a semantic limitation focused on "fire" and related words

"Times of the day, seen by the aspect of the sky" (13–41): acrographically focused on AN(𒀭) with a thematic focus

KIN (42–56): acrographic section based on KIN(𒀭𒀭)

"Celestial vault" (57–63): thematic section dealing with points in the sky

UB (64–73): acrographic section with UB(𒀭)

"To praise, to treat kindly" (74–80): graphic section with combinations of **za**₃ and **mi**₂; related to previous by semantics of **ar**₂(UB) "to praise" and **za**₃-**mi**₂ "praise"

ma-an- group (81–89): verbal forms beginning **ma-an-**

𒄩, including 𒄩×AŠ₂ (90–120): graphic section based on 𒄩(𒄩) and 𒄩×AŠ₂(𒄩) with modifiers

"Greatness" (122–26): thematic section

Animal-head signs (127–40): graphic section ending in thematic associations

BARAG (141–150): acrographic section based on BARAG(𒁀𒁀) with some thematic interpolations (**barag** "sack," followed by **sa-al-kad**₅ "sack")

DAG (151–57): graphic section based on DAG(𒄩) related to previous by homophony: **barag** "dais" and DAG read **barag**₂ "to spread"

Some of Civil's descriptions require revision. For example, Civil describes the animal-head signs section (which he calls "GIR₃ and related signs") as "A purely graphic section" (Civil 1971, 9). The inclusion of the final four entries—**šur**₂, **šumur**, **šur**₂-**du**, and **mir-ša**₄—requires further justification, since they are not graphically related to the animal-head signs. The entries **šur**₂ and **šumur** are semantically associated with the initial two entries of the section, both **huš**. Some exemplars provide identical Akkadian glosses, **ezzum** "angry" and **šamrum** "furious," for **huš/šur**₂ and **huš/šumur** respectively. The entry **šur**₂-**du** "falcon" is written with the same sign as the previous two entries, **SAGgunû**(𒀭𒄩). Finally,




²⁰² The divisions here are, of course, conventional. One can certainly suggest different merges and splits of the various sections.

²⁰³ Entry numbers refer to the present edition.


mir-ša₄ "serpent" follows **šur₂-du** since both entries end with the DU sign, read **du** in **šur₂-du** and **ša₄** in **mir-ša₄**.²⁰⁴

The following analysis of the analogical structure of Izi is necessarily based on the fictive composite text provided in the edition. Very few individual exemplars provide the entire composition of either chapter one, chapter two or both.²⁰⁵ Moreover, the exemplars contain variations in the order of individual entries. It seems clear that such micro-variation does not impinge on the broader analogical framework between sections. Rather, variations can display alternative analogical analyses, further showcasing the innovative practice of analogical heremeneutics.



BAD/TIL/IDIM (158–76)


This section follows the DAG section; any analogical connection is obscure. The section comprises the three similar signs BAD() , TIL() , and IDIM() . As P. Steinkeller (1981) recognized, in the third millennium, BAD and TIL were typically distinct, with IDIM occasionally indistinct from TIL. In Ur III and later paleography, BAD and TIL have fallen together, while IDIM is distinctive. In Izi, BAD and TIL are identical; some exemplars distinguish IDIM. The section is strictly unified by graphic analogy.

AŠ (177–86)

The AŠ() section follows the BAD/TIL/IDIM section by graphic resemblance. Despite the limits of **aš** as a Sumerian lemma, the section includes six entries with **aš** as the only part of the entry. Akkadian glosses found in some exemplars indicate that this section relies heavily on phonetic and graphic substitution (see §3.2.2 below). The strong analogical influence engenders some rare and spurious entries such as **aš-ša₄**²⁰⁶ and **aš-taḥ**. The two **aš-taḥ** entries require explanation. The first is given the gloss *rišūtum* "helper" in N₁-04*, which would seem to designate the present lemma as an alternative to **a₂-taḥ**, an entry that does not occur in the **a₂** section of Izi II. The second **aš-taḥ** in the same exemplar is given *arratu* "curse," which typically corresponds to Sumerian **aš₂** "curse," suggesting a phonetic substitution. The **taḥ** of this second **aš-taḥ** is not readily analyzed.

"Seed" (187–91)

The "seed" section, perhaps due to graphic similarity between **taḥ**() and **numun**() follows the AŠ section. The section is thematic, focused on the "seed, offspring" semantic sphere. Entries found here include **li-li-a** "offspring" and **u₂-kul** "*ukul* weed" since **kul** is written with the same sign as **numun**.

²⁰⁴ The orthography **šur₂-du** is atypical for the lemma. With the exception of two copies of ED Birds (see Veldhuis 2004, 282), [**šurdu**] is written **šur₂-du₃**() . The graphic analogy between [**šurdu**] and [**mirša**] is presented starkly through the alternative orthography.

²⁰⁵ Only three extant tablets clearly contained the entirety of Izi: N₁-01, N_P-01, and N_P-02*. I suspect, however, that all five prisms contained the entire composition since, based on the remnants, all of them were 4-sided prisms of approximately the same size. N_P-01, a large prism, exhibits a higher degree of variation than any other exemplar. Such variation is not uncommon for lexical prisms. A full analysis and discussion of this individual piece and a discussion of the function of prisms in OB lexicography will be presented in a future publication.

²⁰⁶ See Cavigneaux and Al-Rawi (2000, 38).

NIR (192–201)

The acrographic section focuses on entries beginning with NIR(𒌷), including the entry **šer₇-da** "crime" where NIR is read **šer₇**. The entry **dun-dun** (I:201) does not clearly belong either in this section or the following.

en₃—tar (202–08)

This section, apparently unrelated to the previous, provides various morphological variations of the compound verb **en₃—tar** "to ask." Thus, the section includes entries such as **en₃-bi he₂-tar-re** "it should be asked."

tukum-bi (209–15)

The **tukum-bi** "if" section is directly related to the previous section by the initial entries **en₃-tukum-bi-še₃** and **en₃-tukum-še**, both meaning "as long as." Like the preceding **en₃—tar** section, the **tukum-bi** section is characterized by morphological variation, including entries with different post-positions including **tukum-bi-še₃** and **tukum-bi-ta**.

"Seasons and days" (216–31)

The "seasons and days" section is separated from the **tukum-bi** section by two entries with **a-ah-rum**, a lemma whose meaning is unknown. The section begins with words for seasons, **buru₁₄** "harvest," **e₂-me-eš** "summer," and **en-te-en** "winter." The next part deals with days, beginning with a series of UD(𒍪) entries; Akkadian glosses indicate graphic intrusions with words other than **ud** "day" written with sign UD, including **utu** "Sun." The UD entries transition the section from thematic to acrographic.

"Assembly" (232–35)

The "Seasons and days" section is followed by a brief thematic section with various words for "assembly." Since the section begins with **un-kin** "assembly," it may have been attracted to the preceding section by phonological analogy to the **ud** entries.

"Land" (236–48)

Thematic association provides a transition from "assembly" to words for "land." Within the "land" section, graphic analogy based on **kalam** "land" and **uṅ₃** "people"—both written UN(𒍪𒌷)—allows for a brief interpolation of words and phrases with **uṅ₃** such as **uṅ₃ šar₂-ra** "entire populace."

"Road" (249–56)



"Land" and "road" apparently held some thematic resemblance, allowing for contiguity of the two sections. The "road" section is almost exclusively thematic. The lone exception appears to be the entry **eme-sig**, usually meaning "floor plank" (or perhaps "accusation"). Here, however, the analogy is based on the likely Akkadian equivalent **šubtum** "military encampment" for both **eme-sig** and the preceding **šubtu₆**.²⁰⁷ An anticipatory graphic analogy of **eme**(KA×ME: 𒂍𒅗) and the **ka**(𒂍𒅗) of the following **ka-ṅiri₃** "path" may also be in view.

²⁰⁷ See the commentary below, E §1.4.1 I:253.


šID (257–73)

The šID section is entirely graphic. The different exemplars disagree on the number of entries for the section since, as Akkadian glosses attest, the number of possible designata for šID are numerous.

SIG₄ (274–95)

Another graphic section follows the šid section, although unlike the previous section, the SIG₄ section is more acrographic, inviting entries of various phrases and morphological structures, as well as thematic, dealing primarily with types of **šeg₁₂**(SIG₄) "brick." Two entries demonstrate clear association based on Akkadian correspondence. **šeg₁₂-anše** and **šeg₁₂-du₃** are glossed *amarum* "brick pile" and *amārum* "to pile up bricks" respectively and are accordingly grouped together. The entry **šeg₁₂—du₈** "to make bricks" follows **šeg₁₂—du₃** due to phonological analogy. As a result of thematic analogy, the entry **pišaṅ^{ne}u₃-šub-ba** "(sidings of) a brick mold" fits into the section. The section ends in a series of **murgu₂**() "shoulder" entries based on graphic analogy. Indeed, one exemplar, N₁-03 does not distinguish between MURGU₂ and SIG₄() , read **murgu₍₁₎**.

"Wall" (296–99)

Civil's (2011, 232–33) recognition of the alternation of EGIR() and SIG₄ in denoting [egir] "back" permits a phonological analogy between the preceding section dealing with SIG₄ read **egir₅** and the first entry of the wall section **e₂-gar₈** "wall." The brief section then proceeds thematically with two words for wall, **e₂-gar₈** and **iz-zi**, both qualified in turn by **dal-ba-na** "common space."



"Shade" (300–308)

Perhaps because a wall would provide good shade, the "wall" section is followed by a section on "shade." This section interweaves graphic, thematic, phonological, and morphological analogy. The first word for shade **ṅissu** is qualified in different ways before giving way to **an-dul₃** "shade" with fewer qualifications. These entries are then followed by **an-ta-dul** "coverage," a lemma with clear semantic associations.

iš (309–33)

The iš section comprises a series of iš signs with various readings followed by **saḫar** (one reading of iš) "dust" with qualifications or words with **saḫar** such as **saḫar-dub-ba** "rubbish."

BAD₃ (334–49)

A loose graphic resemblance between iš() and BAD₃() may be the impetus for connecting the two sections. The BAD₃ section operates mostly acrographically. The placement of BAD₃, however, switches from initial to final position in the last seven entries such as in **suḫuš bad₃** "foundation of the wall." Why the present section did not attach to the earlier wall section (269–99) is not clear.

"Dwellings" (350–59)

The designatum of **bad₃** "wall" provides a semantic transition to words for dwellings. The section begins with **iri** "city" and includes entries such as **za-lam-ṅar** "tent," and perhaps

also **du₁₀-us₂-sa** "bathroom." The section also provides entries that appear in other sections such as **a₂-dam** "habitation" in the "land" section (I:248; but not **a₂** section) and **e₂-zi** "wall" in the "wall" section (as **i-zi**) and "water" section (as **iz-zi**).

"Water" (360–88)

The analogical criteria for the transition from "dwellings" to "water" is not clear to me, except perhaps for the notion of geographical spaces. Another possibility is that both sections include the lemma **e₂-zi/iz-zi** "wall." The section is largely thematic, including different words for water or watery locales, such as **sug** "reed bed." The section also contains some graphic association in **ambar**(𒀭𒀪) "reed bed," **sug**(𒀭𒀪), and **umah**(𒀭𒀪); all words for marshy areas written with LAGAB(𒀭) as a container sign. These entries are followed by **engur**(𒀭𒄀) "underground waters," also written with LAGAB as a container.

"Hole" (389–95)

In many exemplars containing both the preceding "water" section and the present "hole" section, the final entries of the previous section are **uh₂-pu₂** "standing water." This provides a direct transition to the "hole" section, beginning with **ub₄ dug₄-ga** "set trap." The section then includes a number of words associated with "hole" including words for "netherworld" such as **irigal** since the netherworld is portrayed as a hole in the ground (e.g., Gilgameš, Enkidu, and the Netherworld 164–68, 242).²⁰⁸ For some reason, a lone exemplar N₁-01, repeats **uh₂-pu₂** at the end of this section with the gloss *lawirānu* "standing water" despite having given the lemma apparently three times at the end of the previous section.

"Forest" (396–99)

The series of geographical sections continues with a short acrographic section on **tir** "forest." Here **tir** is given alone, in plural **tir-tir**, and with two entries with qualifiers: **tir kug** "pure forest" and **tir ha-šur₂** "cypress forest." Why these two entries are included and not others are unclear.

"Battle" (400–11)

The section following "forest" deals with words for "battle" such as **me₃** and **šen-šen**, both meaning "battle," and types of weapons. The section also provides several different orthographies for **a-ma-ru** "quiver" or perhaps alternating with its near homonyms **a-ma-ru** "flood" and **mar-ru₁₀** "storm." Since the entry **ulu₃** "wind" is included, at least one of the entries likely denotes **mar-ru₁₀** "storm."

GAR₃/GALAM (412–22)

The preceding entries with /mar/ may attract the section with **gar₃** by possible phonologic analogy.²⁰⁹ The section focuses on the graphic similarity of **gar₃**(𒄀𒄁) and then **galam**(𒄀𒄁𒄂).

²⁰⁸ For discussions on cosmic topography and the location and access to the netherworld, see Katz (2003, 1–112); Horowitz (2011, 348–62).

²⁰⁹ Some signs with phonetic value initial /g/ also represent the nasal /ŋ/ such as GAR(𒄀), used to write the verbs **gar** "to heap" and **nar** "to place" (see Civil 1997, 51). The phonemes /ŋ/ and /m/ are interchanged in the Emesal dialect (Krecher 1978). For the sign GAR₃, however, there is little evidence for a phonetic value

Reduplicated section (423–29)

The section begins with **nim ɲir₂** "lightning" and its verbal complement **nim ɲir₂-ɲir₂** "to flash like lightning," perhaps with a notion of plurality. The entry **gud-gu₄-ud** "to leap" may draw on the graphic similarity of GUD(𐎂𐎆) and GALAM(𐎂𐎆𐎎) from the preceding section. Apart from the morphological feature of reduplication, I can find no other means of resemblance within this section. The final entry **da-da-ra** "tied up" presents morphologic rather than root reduplication as in the other entries in the section.²¹⁰

KEŠ₂ → kaš₄/DU (430–39)

The present section connects to the previous by semantic analogy, before moving to phonological analogy and finally graphic analogy. The final entry of the reduplication section, **da-da-ra**, provides a semantic connection to the initial entries of the present section which include **keš₂** "to bind." Phonological analogy permits a switch to **kaš₄**(𐎂𐎆𐎎) "to run," thereby eliciting all other words written with DU(𐎂𐎆) and modified DU signs.

IN (440–51)

The IN section includes both words with **in** and compound verbs with **in** such as **in—dug₄** "to insult." Since the section includes **in-nu** "straw," agricultural verbs such as **in—bul** "to winnow" and its orthographic alternative **in—bul₅-bul₅** occur here. By phonological analogy to these verbs and semantic analogy to **in** "region; sector," **bulug** "border" occurs in this section.

"Noise" (452–65)

The "noise" section is triggered semantically by **in** "abuse." The section thus begins with various combinations with **aš₂** "curse" and other semantically associated terms. Included here are words for emotions emerging from insults and curses such as **ninim** "envy" and **murgu₃** "rage," general words for noise, specific noises like **murum—ša₄** "to roar." Interestingly, the section provides **du₁₄—mu₂-mu₂** "to start a quarrel" and still attracts **nam-gi₄-me-eš—ak** "to treat as a colleague."

"Words" (466–71)

Following the section "noise" is a section on "words," most constructed with ka. The section includes **inim** "word" and **i₅-ɲar** "oracular utterance" with modifiers, **sag_{9/10}** "favorable" and **hul** "ominous." These entries are followed by **šud₃** "prayer" and **šu—mu₂-mu₂** "to pray." The inclusion of **šud₃** may be attributed to graphic similarity since **šud₃** is written KA×ŠU(𐎂𐎆𐎎). The semantic shift to prayer draws **šu—mu₂-mu₂** as well as the phonological and graphic analogy to the preceding **šud₃**.

/ɲar/. Thus, the phonological resemblance proposed here is based strictly on a possible analogy with other signs that display /g/ and /ɲ/ alterations.

²¹⁰ This sort of repetitive syllabic structure is well-known from the so-called "Banana" deity names such as Izuzu or Zababa (see Rubio 1999, 3 with earlier references). The initial reduplication in **dadara** may be likened to words such as **gigir** "wagon" and is almost certainly related to **[dara]** "belt" (written variously **dara₂**, **dara₄**, **dara₅**). Attinger (1993, 457), however, opines that **da-da-ra** and **[dara]** have no etymological connection since they are never alternated nor associated in literary texts (see also Lambert 1973, 279 with references).

U₃ (472–89)

The first entry in the U₃ section, **u₃-ma** "triumph," may be associated to the previous entry **šu—mu₂-mu₂** by phonological resemblance. The U₃ section includes words, compound verbs, and verbal forms beginning with U₃ including **u₃—ku** "to sleep," **u₃-a-li** "mourner," **u₃-šub-ba** "brick-mold," and **u₃-na—gub** "to charge." The section is exclusively acrographic.

"Highlands and lowlands" (490–95)

The present section deal with spaces, particularly highlands and lowlands with related descriptions as well as some analogical derivations. The first two entries, **il₂-la₂** "heights" and **du₅-la₂** "depressions" present an oppositional pair and both utilize **la₂** as the final sign in the orthography. The next entry **ki ma-an-ze₂-er** "slippery place," extends the theme of locations. The next entry **sig** "lowlands" is repeated in the form **sig-nim** "lowlands and highlands."²¹¹ The next entry **igi-nim-ma** "upper land" follows naturally.

ennu₃ (496–509)

The section focuses particularly on **en-nu-u₃** "prison" with qualifiers as well as thematically derived entries. Such entries include **na-kam-tum** "storehouse," an Akkadian loanword, and **eš₃-ta-gur-ra** "treasury." The first entry, **ul-du₃-a** "distant (time)" seems to anticipate the next entry **iri nam-barag-ge** "royal city" since **ul-du₃-a** often refers to cities. An **iri nam-barag-ge** further anticipates the entries of cities which ends the section. **en-nu-u₃**, with the meaning "night watch," is qualified with mathematical terms such as **en-nu-u₃ šušana** "one-third watch." With the meaning "prison," **en-nu-u₃** is modified as in **en-nu-u₃ til-la** "prisoner," a phrase used in Ur III texts.²¹² The section ends with two entries on **iri** "city": **iri^{ki} gal** "big city; netherworld" and **iri silim** "safe city." Both entries continue the theme of security represented in the entries without **en-nu-u₃**.

MAŠ (510–15)

The use of mathematical terms in the **ennu₃** section, including **en-nu-u₃ sa₉** (MAŠ) "half watch," triggers the MAŠ section. The section is exclusively acrographic. Entries include two words for "half" **ba₇** and **sa₉**,²¹³ **maš-maš** "sorcerer," and MAŠ.EN.KAK "commoner" (Akkadian *muškēnum*).

SI (516–21)

The analogical connection between the MAŠ section and the SI section is unclear. The section focuses on various words and phrases with SI beginning with the first entry **si—sa₂** "to make straight" to **si-par_{3/4}** "sapar night."²¹⁴ The section ends with **si-par_{3/4} gal** "large-meshed *sapar* net" and **si-par_{3/4} sig** "narrow-meshed *sapar* net."

²¹¹ See, for example, the royal inscription Ibbi-Suen 1 (oracc.org/etscri/Q001005) 13: **sig nim gurun-e-de₃** "in order to bring about the surrender of the lowlands and highlands". See further Balke (2002).

²¹² See Steinkeller (1991, 230n15), Civil (1993, 75), and Civil (2011, 253–54).

²¹³ N_P-01 includes three different Akkadian glosses **bamtum** "half," **zâzum** "(half) share," **mišlum** "half" repeated in six successive entries. The first entry in each series provides two pronunciation glosses, BA and SA, denoting **ba₇** and **sa₉** respectively.

²¹⁴ See Civil (1994a, 96, 108n30), who calls the **si-par_{3/4}** a carrying implement for unthreshed grain and straw, with reference to the CAD entry *amandēnu*.

2.4.2 Izi II

The ancient existence of a second chapter for Izi is confirmed in two different ways: (1) one exemplar which contains the end of Izi I and provides a catchline to Izi II, N_{II}-09²¹⁵ (2) two exemplars which include both chapters and feature a demarcated transition between the two—N_{II}-08 with a vacant line at the end of Izi I, N_P-01 with a double line ruling between Izi I and II. Unlike the successive chapters of Ura, however, Izi I never ends in **nisaba za₃-mi₂** "Praise to Nisaba."

Izi II is not as well attested as Izi I, resulting in many questions regarding the exact number and placement of entries. Indeed, the OB scribes seem to have had regarded Izi II as a more fluid composition than Izi I since even whole sections are inconsistently arranged within the macro-structure of the text. Some exemplars appear to omit sections altogether.

Izi II features longer sections of nearly exclusive acrographic structure as well as sections with abstruse ordering mechanisms. Moreover, the analogical practices that align sections consecutively often elude recognition.

A₂ (1–97)

The A₂ section is the longest section in Izi with nearly 100 entries. It follows from the final entry of Izi I **si-par_{3/4} sig**. Here, **a₂** "strength" provides opposition to **sig** "weak, narrow" in the previous entry.²¹⁶ The section proceeds as exclusively acrographic through the first 100 lines, concluding with a brief acrographic section based on DA(**𒀭𒀭**), a nearly identical sign to A₂(**𒀭𒀭**). One exemplar, N_I-03, adheres so strictly to the acrographic principle that it ignores the differences between DA and A₂, writing entries **da-ga-an**, **da-ra-an-šub**, and **da-gum** with A₂ rather than DA.²¹⁷ Like other acrographic sections in Izi, the entries include words, diri compounds, and phrases beginning with **a₂**. Entries include **a₂-tuku** "powerful," **a₂ gu₂-zig₃-ga** "morning service," **id-gurum-ma** "ladle," and **a₂-ur₂** "armpit." The section includes two short series for the diri compounds **usu**(A₂.KAL) "strength" and **aškud**(A₂.MUŠ₃) "forearm." Phrases in the section can be relatively long such as **a₂ ḡa₂-la dag-ga-še₃** "for work stoppage." Such entries demonstrate a unique feature of the A₂ section in that it includes more syntax than most sections within Izi. In this way, some entries from the A₂ section resemble the list of legal phrases **ki-ulutin-bi-še₃**. The section ends in several entries written with DA.

ḡE₂/"abundance"(98–106)

The ḡE₂/"abundance" section is a short acrographic section that includes nouns and verbal forms with the modal prefix followed by a thematic section. The analogical trigger from the previous entry is not recognizable. The section exhibits some internal analogical

²¹⁵ An ancient catchline does not necessitate a second chapter to a series. Some exemplars include a catchline to a composition which would follow in the curriculum: for example, CBS 2241+ (= P227886) is an excerpt of Lu with the catchline to Izi.

²¹⁶ Two exemplars, N_{II}-08 and N_P-01, provide an Akkadian gloss **emūqum** "strength," a well-attested meaning for **a₂**.

²¹⁷ Two other exemplars attest at least one of these entries. According to *MSL* 13, N_I-12* also contains **da-ga-an**; however, the *MSL* score is defective. Another exemplar, N_P-01, moves the entries into an extended DA section and writes both with DA. Moreover, the exemplar which does provide these two entries, N_I-03, does not give a separate DA section. Two A₂ entries follow the three entries before the beginning of the TE section. That the entries occur within the A₂ section suggests that the writing was not an error.

arrangement such as **he-dug₃** "may it be good" to **he₂-du₇** "ornament" based on phonological resemblance. The section also appears to have a thematic unity since most of the entries deal with abundance as in **he-ḡal₂** "plenty" and **he₂-nun** "abundance." The acrographic structure also allows for another instance of **he₂-ḡal₂**, likely in its verbal form "let it be available."

Some exemplars divide the section, placing the TE section after the HE₂ section (see below). The present edition follows those exemplars which continue the theme of "abundance" begun in the HE₂ section and continuing in the present section. Due to the interpolation of TE, the three thematic entries comprising this section seem to have been viewed as separable from the HE₂ section despite the rather direct connections. The three entries discussed in the section include **nam-ḡe₂** "abundance" and two entries for **ma-dam** "bounteous."

"Joy" (107–13)

The theme of "abundance" in the HE₂/abundance section leads to a section with entries apparently reflecting the emotional relation to abundance, joy. The section begins with a short acrographic section based on EZEN(𐤐𐤍) including **ezem** "festival" and **šir₃** "song" in anticipation of **asil-la** "joy," with **asil** written with a sign using EZEN as a container sign, EZEN×LAL(𐤐𐤍𐤋). The section continues with **ma-az** "luxuriance" and **ḡi-li** "sex appeal," along with other **ḡi-li** entries.

siškur (114–18)

The short section dealing with **siškur** "prayer" is triggered in one exemplar, N_{II/2}-61, by the final entry in preceding section, **ḡi-li sud** "to have abundant sex appeal." The word **sud** offers a phonological analogy to **šud** "prayer" and therefore the nearly synonymous **siškur**. The **siškur** section also allows **zur** "to care for" by graphic analogy; **zur** is written

AMAR(𐤀𐤎) and **siškur** is written with AMAR×ŠE(𐤀𐤍𐤋𐤍).

TE (119–24)

The exemplars are inconsistent in the placement of this section. Most exemplars—followed by the *MSL* 13 edition—place the section after the HE₂ section where it essentially interrupts a strong abundance theme. Others—followed by the present edition—place the TE section between the **siškur** and ME sections where analogical bases for contiguity are more easily recognizable. The section comprises six entries, five of which are different words represented by the TE sign. One meaning **teḡ₃** "to approach" provides a thematic performative link to the **siškur** section.²¹⁸ The final entry, **me-te** "appropriate symbol" provides a bridge to the following ME section.

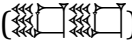
ME (125–32)

As noted, **me-te** in the previous section allows a smooth transition to the present section. The ME section features different words written with ME and polysemes for **me-lim₄**. The

²¹⁸ Contiguity of the **siškur** section and the ME section would be a more straightforward thematic transition since **siškur** (*niqû*) and **me** (*paršu*) both designate religious rites. It may be that the OB scribes sensed this same tension and moved the TE section accordingly. Wherever the TE section appears in the exemplars, it seems to disrupt some of the macro organizational analogical principles.

various meanings are only discernible via Akkadian glosses given in some exemplars, including denotata that reflect meanings of **me** unknown from Sumerian contextual usage.

UL (133–42)

The analogical relationship between the UL section and the preceding remains unclear to me. Perhaps the analogy is based on the expression **me šu—du₇** "to possess the *me* completely," found in literary texts (Farber-Flügge 1973, 146–47; Volk 1995, 141). The section includes a short series of **du₇-du₇** (written UL) "to whirl; to gore" entries, an interpolation of **mu₂-sar** "garden" entries, followed by entries featuring UL. The insertion of **mu₂-sar**, written SAR.SAR() , may be the result of an analogy only clear in the interlingual space. One Akkadian correspondence given in several exemplars for **du₇-du₇** is **sāru** "to whirl." The phonological analogy of **sāru** to **sar** provides the impetus for including entries written with SAR in the present section. The section also includes entries such as **ul-gur₃-ru** "blossoming" and **šu—du₇** "to be perfect."



SUḪUR (143–48)

Why the SUḪUR section follows the UL section is uncertain. Indeed, some entries in the section are not easily understood.²¹⁹ The entry **suḫur-e** presents some initial difficulty. The most likely possibility is to understand **suḫur-e** as a verb meaning "to scratch" (Civil 1994a, 84). The **-e** renders either the imperfective stem or, more likely, signals that the form should be understood as a verb, rather than as a noun.²²⁰ N_{II/2}-12 gives a gloss **ekēku** "to scratch," validating the latter analysis. Other entries such as **suḫur-la₂** "*suḫurla* hairstyle" are (slightly) better known.²²¹ The section is exclusively acrographic in structure.

ŠE (149–56)

The basis for the transition from SUḪUR to ŠE eludes analysis. The ŠE section presents an exclusively acrographic framework. All entries except the first entry **še-ga** "agreement" involve an initial syllable /šer/ written **še-er-** in entries such as **še-er-zid** "radiance" and **še-er-tab** "a reed fence."

"Streets" (157–64)

Following the še section is the thematic "streets" section, perhaps due to loose graphic resemblance between ŠE() and TAR() in the initial entry **sila** "street." **sila** is then qualified in multiple entries before the list switches to types of **e-sir₂** "street."

²¹⁹ In many instances, **suḫur** denotes a kind of fish or a tuft. However, entries in lexical lists with SUḪUR remain difficult. See, for example (a very different case), **zid₂** SUḪUR in ED Word List C 14/42, which Civil (2013a, 31) has difficulty explaining but suggests a possible case of graphic analogy (what he calls logogram extension).

²²⁰ In the only literary context (Farmer's Instructions, 52) in which the verb occurs, it is in the perfective stem.

²²¹ The word **suḫur-la₂** is not without its own problems. To my knowledge, it does not occur in any non-lexical contexts. In bilingual lexical texts, both OB and later, it receives a number of different Akkadian correspondences providing the meanings "(a hairstyle)," "a person who wears the *suḫurla* hairstyle," or "sign." See further the commentary below (E §1.4.2 I:147).

NU (165–92)

The long NU(𒍪) section follows, again possibly due to loose graphic resemblance, either based on TAR(𒍪) or BU(𒍪), the writing for **sir₂** from the previous section. With a few semantic interpolations, such as **ki-gul-la** "destitute" following **nu-siki** "orphan" and **nu-mu-un-kuš** "widow,"²²² the section is acrographic. Since /nu/ is the negative verbal, many entries provide verbal forms. The section includes vertical opposition, demonstrating differences in morphology: **nu-ub-zu** "it was unknown" versus **nu-un-zu** "he did not know."

NAM (193–235)

The NAM section, another long acrographic section, follows NU by both phonetic and morphological analogy. Like **nu**, **nam** is a common nominal word-building unit (see Thomsen 1984, 55–57). Also like /nu/, NAM is used in writing verbal prefixes, usually the modal prefix /na/ plus an /m/, indicating another prefix.²²³ In Izi, however, the NAM section does not give verbal forms. Rather, only nominal forms are listed, including entries such as **nam-tag dugud** "grave sin," **nam-lugal** "kingship," and **nam-dub-sar** "scribal arts."

ZAG (236–51)

The ZAG section presents no clear analogical connection to the preceding NAM section. The section is exclusively acrographic. Entries include **zag** "border," **zag-gu-la** "shrine," and **enkud** "tax collector" (written ZAG.𒀭). **enkud** is followed by two types of tax, **zag-u** "tithe" and **zag ia₂** "one-fifth tax" illustrating a thematic connection within the section.

"Praise" (252–63)

The "praise" section follows the ZAG section, possibly because a common word for praise, **za₃-mi₂**, is written with ZAG. Although the entry **za₃-mi₂** does not appear in the ZAG section, the sign and word association may have been sufficient. The section begins with words beginning with **u₆** such as **u₆-di** "admiration," admitting the inclusion of **u₆-nir** "ziggurat." The section continues with **i-lu** "song" and **nar** "singer."

"Weapons" (264–67)

A short section on "weapons" follows the "praise" section. I cannot discern a reason. This brief section lists two types of weapons, **šita₂** and **mi-tum** with the qualifier **saḡ ninnu** "fifty-headed" for each.

U₂ (268–72)

Another short section, focused on U₂ follows the "weapons" section. Once again, no connection seems apparent. The section includes entries such as **u₂-sal** "meadow" and **u₂-šim** "greenery."

²²² Cavigneaux (2009, 12) refers to this sequence—**nu-siki, nu-mu-un-kuš, ki-gul**—as "stereotypical". On the reading of the final **su** in **nu-mu-un-kuš**, see most recently Civil (2011, 233–34), with reference to Cavigneaux and Al-Rawi (1993, 95).

²²³ The modal prefix /na/ serves two different functions. It is most commonly prohibitive, the negative counterpart to /he/. It is affirmative in its use in reported speech or common knowledge (see Civil 2005). As with nearly all aspects of Sumerian grammar, the exact nature of the /m/ indicated by the writing **nam** is disputed. Some regard it as a ventive, others as part of the middle-voice prefix /imma/, and yet others as part of the active voice prefix /mu/. The exact form and context may alter these various opinions.



"Geometry" (273–96)

The section on "geometry" begins with **us₂** "side" and thus bears a phonological analogy to the preceding section. In this section are listed a number of geometrical and mathematical terms including **us₂ gid₂-da** "broad side," **ib₂-si₈** "mathematical square," and **saṅ-ki-gud** "trapezoid." The section allows deviations such as **us₂-saṅ** "cosmic bond" and features opposition as in **us₂ an-na** "upper side" and **us₂ ki-ta** "lower side."

BAR (297–316)

Since the "geometry" section dealt with space and figures, a transition to **bar** "outside" is not difficult. The acrographic BAR section begins with a number of entries written with BAR denoting a number of polysemic values written BAR, including meanings such as "skin" and "steppe land." The section includes entries **bar-us₂** "goad," **bar-tab** "cripple," and **bar-daṅal** "shining." One of the final entries in the section is **e₂-sar**, a reference to part of the **e₂-kur** temple (George 1993, 140–41), which anticipates **maš₂** SAR, the first entry of the following section.

MAŠ₂ (318–23)

In addition to the **e₂-sar** and **maš₂** SAR, the transition to MAŠ₂ from BAR is based on a phonetic and graphic substitution. The sign BAR() is graphically similar to the sign MAŠ()²²⁴, enough so that while the signs are clearly distinguished in the OB, they fall together in later periods. MAŠ and MAŠ₂ are homophonous and thus explains the contiguity of the BAR and MAŠ₂ sections.²²⁴ The brief section is acrographic, listing entries such as **maš₂-šū-gid₂-gid₂** "diviner" and **maš₂-da-ri-a** "type of royal gift."

SA (324–40)

The SA section does not seem to bear an analogical resemblance to the previous section. Unlike some of the other large acrographic sections in Izi II, the SA section admits semantic and graphic derivations. No exemplars preserve the entirety of the section, although most exemplars that deal with this section of Izi II have at least a few SA entries. On the whole, the longer SA section from Nigga (see above and §3.2.1) may have associated strongly with the few entries belonging to Izi. Perhaps some scribes began to write entries from the Izi SA section and reproduced Nigga entries from memory. In fact, the SA sections in N_I-11 and N_{II/2}-60 bear a close resemblance to the Nigga SA section. For examples of the analogical process in the SA section, see the discussion on Nigga above.

SU (341–52)

The SU section follows the SA section based on phonological similarity. This acrographic section includes entries, again with micro-structural analogous contiguities such as **su—zig₃** "to fear" followed by **su-zi** "radiance" followed by **su-lim** "radiance" followed by **su-lum mar** "to slander." The first two attach as a homographic pair, the second two by synonymy, the final two by phonological similarity.

²²⁴ For several words, such as the words for goat and interest, MAŠ and MAŠ₂ are interchangeable in many orthographies (see §4.1).



TI (353–58)

The SU section is followed by a poorly preserved section that includes some entries with **ti** "rib" or **til₃** "to live." An entry **ug₅-ga** "death" also occurs as a paired opposition to **til₃** "to live."

GIG (359–65)

The GIG section is preceded by an entry **tur₅-ra** "sick," which provides a semantic analogy for a section focusing on **gig** "sick." This acrographic section includes names for various diseases that are unattested apart from lexical evidence including **gig-ḡar** and **gig-ku₇-ku₇**.


"Diseases" (366–75)

Following the GIG section, the present section offers several rarely attested terms for types of (skin?) diseases, including **muš-lu-lu** "*mušlulu* disease," **gan** "mange," and **NE-a-šag₄-ga** "red boil." Within the section are several micro analogies. For example, in N_I-12*, **ga-an-pad** "*ganpad* disease" is followed by **muš-ḡar** "*mušḡar* disease," associated by graphic analogy: PAD() followed by GAR(). In that one exemplar those entries follow **ur₂-pad** "bedroom(?)" (II:340) of an abbreviated SA section. The second to last entry of section is **šul-a-lum** "punishment," providing a clear transition to the LUM section. The final entry, **dun-dun** "to be debilitated(?)," follows due to the polyvalency of DUN, used to write both **šul** and **dun**.

LUM (376–81)

As noted above, the LUM section is preceded by **šul-a-lum** in the previous section. The section explores the polysemy and/or homography of **lum** and its reduplicated counterpart **lum-lum**. Akkadian glosses for the section from N_P-01 include **šīḡum** "tall" and **tabāštānum** "excrement."

GIR₂/"cutting" (382–89)

The present section begins with a brief graphic section featuring GIR₂ then proceeds through various analogies. The first two entries **ul₄-ul₄** "to be quick" and **tab₂-tab₂** "to burn" are both written GIR₂-GIR₂(); the readings are established by one exemplar, N_I-11, which provides pronunciation glosses for the entries. The next two entries **ḡir₂-kiḡ₂** "sharp dagger" and **dub₃-sa-dar-a** "lame" are also found in adjacent entries in the list Nigga (see above). The section also includes **ku-nu** "to approach" and **ḡul₂-la** "to rejoice," neither of which appears to have a recognizable connection to other entries within the section.

EZEM (390–93)

The entry **ḡul₂-la** seems to associate a short EZEM section. A similar connection occurred earlier in Izi II in the "joy" section (II:107–13), where words expressing "joy" conjoined **ezem** "festival" and other words written with EZEM. The present section provides four entries with **ezem** and modifiers.

AGA (394–99)

The AGA section may be metaphorically associated with festivals, perhaps due to the royal implications (e.g. festivals of Gilgameš, Šulgi, etc.). The section gives **aga** "crown" and qualifiers as well as **men** "crown," a semantic analogy.

??? (400–12)

The present section seems to be an amorphous segment. Short sequences have similarities, but no apparent unifying features for the section as a whole. Entries such as **pad** "to break" and **kurum₆** "ration" go together since they are both written with pad. Another sequence groups entries ending with **-a** such as **sa gi₄-a** "to prepare" and **gu₃ e₃-a** "roaring." Within this series **sa gi₄-a** is followed by **sa ab-gi₄-a**, the second entry providing further verbal morphology. The section concludes with a short section on facial features with the entries **muš₃-me** "appearance" and **uktin** "facial features." **uktin**, written IGIGunû.ALAN(𒌶𒌷𒌸) allows the homographic **uludin₂** "agreed-upon time" (see above in the Diri discussion).

"Fury" (413–16)

The fury section, presumably triggered by the sequence on facial features, includes five entries denoting anger. The first, **su-mu-ug** "darkening" refers particularly to a metaphorical darkening of one's mood, that is, "anger; disgust," as indicated in literary texts (see the commentary, E §1.4.2 II:413), thereby providing a direct connection to the preceding entries. The final four entries, **šag₄ ib₂-ba** "anger" and **lipiš-tuku** "furious" also denote anger.

"Discourse" (417–20)

The discourse section comprises words for verbal debates and contests including **a-da-min₃** "debate," **a-da en** "lordly contest," and **a-da en lugal** "contest between lords and kings."

UR (422–27)

The verbal sparring referenced in the **a-da** sequence leads to a sequence of entries beginning with ur(𒌶𒌷), including some combat and complaint related terminology. The sequence includes **teš₂-a-si₃-ga-bi** "collectively," **teš₂-bi—gu₇** "to fight as one," **teš₂-tuku-tuku** "proud," and **i-^dutu** "complaint."

ZI (428–47)

The section consists of entries beginning with ZI(𒌶𒌷𒌸), some with consecutive entries illustrating variations. For example, **zi-in-gi₄** "ankle bone" followed by **zi-in-gi₄-ba** "on its ankle bone," demonstrating a morphological variation. The section also includes an imperative form **zig₃-ga-ab** "rise" and an Emesal variant **ze-eṅ₃** "to give" for Emegir **šum₂**. The section also includes a conceptual pair, **zi-zi** and **ṅa₂-ṅa₂**, two terms used in a technical sense both in maths and music (Shehata 2009, 351–54).

BALA (448–65)

Perhaps since the ZI section begins with **zi-ga** "expenditure," the BALA section, with a reference to the **bala** taxation known from Ur III administrative documentation (see Sharlach 2004), seems a reasonable association. The section is exclusively acrographic. Most entries feature **bala** plus various modifiers including **bala gub-ba** "term of active service," **bala da-ri₂** "eternal rule," and **bala gin₆-na** "established term."

"Decisions" (466–69)

The present section features judicial terms denoting legal decisions. The short section includes **eš-bar** "decision," **eš-bar—kiḡ₂** "to make a decision," and the near synonymous **ka-aš bar** "to make a decision."

zah₂ (470–72)

The **zah₂** section bears no obvious analogical relation to the preceding. The section includes only three entries: **zah₂** "to flee" two times and **zah₂-ta gur-ra** "to return from fugitive status."

ḫul (473–77)

The **ḫul** section is a strictly acrographic section without any recognizable connection to the **zah₂** section. The section includes words and phrases with **ḫul** such as **ḫul-ḡal₂** "wrongdoing," **ḫul-dim₂** "rotten," and **ḫul-dub₂** "hostile."

ir (478–87)

The **ir** section is also firmly acrographic, without a perceivable analogy to the **ḫul** section before it. After a long section of entries for **ir**, surprising in that there are few known Sumerian words written only with IR, the section continues with words and phrases formed with the sign. The section includes **ir-si-im** "fragrance," **ir nu-dug₃-ga** "foul smelling," and the enigmatic entry **ir lil₂** "scent of a phantom."

GABA (488–504)

The final section of Izi, the GABA section, may be connected to the preceding **ir** section by phonological analogy on the basis of the usual Akkadian equivalent for **gaba**, **irtum** "breast." The GABA section is exclusively acrographic, not only dealing with **gaba** entries, but also a few **du₈** and **duḫ** entries at the end of the section. The section provides **gaba** **daḡal** "broad chested," **gaba-ri** "equal," **gaba-ri nu-tuku** "without equal," **gaba—zig₃-ga** "to depart," **du₈-du₈** "to spread out," and **duḫ-duḫ** "to loosen."

As most educational compositions from the Old Babylonian period, Izi ends **nisaba za₃-mi₂** "Praise to Nisaba" (505).

Analogical hermeneutics was the main pedagogical goal of ALE. Although the technique was used in the earliest lexical lists and may occasionally be detected throughout the third millennium, it was not the object of focused practice until OB scribal education, beginning with ALE. In ALE, analogical hermeneutics was embedded as practice, an essential habit of scribal education. After the OB, analogical hermeneutics remained a fundamental component of the scribal arts, a means by which scribes perpetuated and reproduced their craft and established their place within the social sphere. Analogical hermeneutics was vital cultural capital. As I have demonstrated, the word list Izi provides an exemplary case of an ALE list, where analogical hermeneutics motivates the vertical arrangement of the list, both in its macro- and micro-structure. Moreover, as I show in the following chapter, scribes could extend analogical hermeneutics horizontally, producing innovative scholarship on an interlingual level.

3.0 Multilingual Writing Practices in Advanced Lexical Education

"[T]he fundamental object of a history that aims at recognizing the way social actors make sense of their practices and their discourse seems to me to reside in the tension between the inventive capacities of individuals or communities and the constraints, norms, and conventions that limit ... what is possible for them to think, say, and do" (Chartier 1997, 20). The present chapter explores just this tension between the innovative capability of analogical hermeneutics and the constraints of linguistic dogma (in the Bourdeuian sense) within the OB field of education.

In the previous chapter, I defined analogical hermeneutics and argued that such scholarly interpretative techniques were a primary focus in OB scribal education, particularly in ALE. Through the heuristic of Bourdieu's sociology of practice in the field of education, I discussed analogical hermeneutics as an embedded habitus developed in and as scribal practice.

In the following, I focus on a particular expression of the technique, explicit bilingualism. That is, multilingualism expressed in writing in ALE compositions reflects analogical hermeneutics. In practicing analogical hermeneutics interlingually, OB scribes acted innovatively.

The first section surveys interlingual analogical hermeneutics in cuneiform scholarship diachronically. The second section focuses particularly on explicit bilingualism in ALE as modeled in Izi as a reflex of analogical hermeneutics. In the third section, I discuss the implications of interlingual analogical hermeneutics in relation to the writing system and the linguistic situation within the OB field of education. Finally, I present a list of types of interlingual analogies employed in ALE, drawing especially from Izi.

3.1 Interlingual Analogical Hermeneutics in Cuneiform Culture

As with analogical hermeneutics in general (§2.2), interlingual analogies and associations are better known from later periods.

3.1.1 Interlingual Analogical Hermeneutics in Commentaries

The commentaries rely extensively on philological speculation rooted in the interlingual (primarily bilingual Sumerian-Akkadian) space (Frahm 2011a, 17–19). Indeed, bilingualism sits at the heart of later Babylonian and Assyrian philological scholarship (Cavigneaux 1987), attested from Uruk in the south to Nineveh in the north and beyond. An example from the medical commentary 11N-T 3 (Civil 1974) from late first millennium Nippur illustrates how interlingual analogy provides a hermeneutical basis for the commentary's purpose of recognizing childbirth in the source text (cf. §2.2.2).

"Take a reed from the small marsh" (**gi en₃-bar ban₃-da šu u-me-ti**): **gi** means "woman"; **bar** means "to come out"; **ban₃-da** means "baby" (or) "small child."
"Dust from the road" (**sahar sil-la**): **sahar** means dust; (Sumerian) **saḥar** and (Akkadian) **ṣahar** (= **ṣeḥru** "small child") are the same.²²⁵

The commentary exemplifies how the medical ingredients "reed from the small marsh" and "dust from the street" (given in Sumerian), prescribed in a medical text for a

²²⁵ **gi en₃-bar ban₃-da šu u-me-ti** : **gi** : *sin-niš-tim* : **bar** : *a-šu-u* : **ban₃-da**
še-er-ri : *ša-aḥ-ri* : **sahar sil-la** : **sahar** : *e-pe-ri* : *sa-ḥar u ṣa-ḥar iš-ten-ma* (Civil 1974, = 11N-T3: 8–9)

woman in labor, may be related to the process of birth by complex (and speculative) hermeneutic methods that are based upon the interlingual associations.²²⁶ The equation **gi** = "woman" is derived from Emesal **gi** (or **ge-en**), equivalent to main dialect **geme** "female servant" (Schretter 1990, 185–88). In the second interpretation, dust is equated to child due to interlingual phonological analogy: Sumerian **saḥar** is the same as Akkadian **šeḥru**.²²⁷

Analogical hermeneutics operates in cuneiform culture beyond the meta-textual remarks in commentaries. The omen compendia famously employ hermeneutical techniques both on the vertical and the horizontal levels. Vertically, the compendia tend to generate entries through analogous possibilities (see especially Rochberg 2004, 55–58; Winitzer 2006). Horizontally, some omens select features in the protasis to hermeneutically derive the apodosis based on interlingual analogies.²²⁸ One physiognomic text discussing the appearance of marks shaped like cuneiform signs on a man's cheek (see, Frahm 2010b, 124–25 with earlier literature) provides an etymographical analogy between the protasis and apodosis:²²⁹

šumma LAGAB **mēsiru išabbassu**

"If (the mark looks like the sign) LAGAB, imprisonment will seize him"²³⁰

Here, the omen apodosis is obliquely associated to the protasis. The lagab sign when read as Sumerian **nigin₂** corresponds in some lexical texts to the Akkadian verb **esēru** "to enclose," from which **mēsiru** "imprisonment; hardship" is derived (Frahm 2010b, 124).²³¹ This example is one of the more obvious uses of analogical hermeneutics in an omen entry, but more complicated samples exist (see Frahm 2011a).

3.1.2 Interlingual Analogical Hermeneutics in Literary Bilingualism

As S. Seminara (2001) showed in his study of the bilingual Lugale versions and discussion of translation, the process of translation drew on interpretational strategies, rather than on communicative goals. That is, when compared to the OB Sumerian version of the composition, the later first millennium bilingual versions were adjusted to reflect the ideologies of the late translator, who amended the text for political and theological purposes.²³² In Seminara's study, the interpretations become evident only when the OB

²²⁶ This particular commentary has received extensive attention in the literature (Civil 1974; Cavigneaux 1987, 253; Maul 1997, 265–66; 1999, 12; Frahm 2011a, 231).

²²⁷ Here, both the quality of the sibilants and the quality of vowels are deemed commensurable for the purposes of the association. Moreover, the Akkadian form is given not in the standard citation form of nominative singular, but in the bound form in order to emphasize the similarity to the Sumerian lexeme.

²²⁸ Alternative interpretations may also stem from horizontal associations (Winitzer 2011).

²²⁹ Frahm brings the term "etymography," which he defines as "a method of producing or discovering additional levels of meaning by bringing into play the multitude of readings a specific grapheme can have within the writing system to which it belongs" (Frahm 2010b, 96n9) to Assyriology from Assmann (2003; see also Assmann 2012), who applied the term to speculative understandings of Egyptian hieroglyphs. The term seems to go back at least to Alinei (1982), who used it with respect to semiotic derivations of "transparent" semantics.

²³⁰ **DIŠ LAGAB me-si-ru DAB^{su}** (KAR 395 r iv 8'; see Böck 2000, 290–95).

²³¹ e.g., Ea 1 32: ni-gi-in LAGAB *e-se-ru*; Aa I/2 47: ni-gi-in LAGAB.LAGAB *e-se-ru* (Ea 1 47, Aa I/2 115, Diri 1 340).

²³² Seminara juxtaposes "literal translation" (traduzione letterale) and "analytical translation" (traduzione analitica) within the composition (Seminara 2001, 457ff.). He proposes a "principle of correspondence" (il principio di corrispondenza) based on the specularity (specularità) and symmetry of the two languages in

version of Lugale and the later bilingual versions are contrasted, reflecting initial analogies or recontextualizations in the transmission of the Sumerian text of the bilingual version that are then followed by the Akkadian translation. Seminara rightly regards such textual variations as primarily adaptations to new contexts. Some analogies, however, are suggested in both the Sumerian and Akkadian of the bilingual versions (rather than in comparison with the earlier versions). Two examples illustrate the ways the Akkadian translation is influenced by analogical hermeneutics. The first, from a Neo-Babylonian exemplar of tablet 5:

^da-nun-na-ke₄-e-ne e₂-gar₈-ra bi₂-ib₂-ḥa-ḥa-za

^danunnaki igārāti itahzā²³³

"The Anuna held themselves against the wall" (Sum.)

"The walls detained the Anunnaki" (Akk.)

Lugale 184

As Seminara (2001, 272) notes, the Akkadian version of the source seems to understand *igārātu* "walls" as the subject of the verb, whereas the Sumerian clearly marks the Anuna gods as the ergative, although perhaps as the agent of a middle-passive construction. All other exemplars render the Anunnaki gods as the clear subject of the Akkadian translation. More interesting, however, is the correspondence of the Sumerian verb **ḥa-za** and Akkadian **aḥāzu**. While semantically compatible, **aḥāzu** is nowhere else equated to **ḥa-za**. Sumerian **ḥa-za** is almost always equated with *kullu* "to hold." Here, the Akkadian translation seems to have selected **aḥāzu** on the basis of phonological analogy, since both words are phonetically similar.




The second example, from a Neo-Assyrian tablet from Nineveh, provides an example of the kind of reinterpretation that the later bilinguals exhibit:

^{lu₂}nagar lu₂ kiṅ₂-gi₄-a ab-sag₁₂ [di-di]

nam-ga-ru ša šip-ra du-um-mu-qa [i-qab-bu-ú]

"The carpenter who [says], 'good news' ..."

Lugale 552²³⁴

Here, a phonetic analogy is necessary to align the Sumerian **sag₁₂** and Akkadian *dummuqu* "good." While not unattested, **sag₁₂** () would be a rare writing for the Sumerian word [sag] "to be good," usually written **sag₁₀** () in Akkadian contexts or **sag₉** ().²³⁵

which the translation process is more a semiotic decoding (Seminara 2002). Seminara contends that the "principle of correspondence" between the two languages was such a part of the "Babylonian mentality" that the search for such correspondence led to speculative philology and invented equivalencies (Seminara 2001, 463). Partially on this basis, Seminara asserts that the process of translation was for the Babylonian scholar an interpretational activity rather than a preservation of Sumerian semantics (Seminara 2002, 253). While I concur ultimately with Seminara's final analysis, I disagree with his appeal to the "Babylonian mentality" (see note 364). My own assessment finds such characteristics rooted instead in local scholarly practices—that is, socially constructed activity—rather than a generalized cognitive appraisal.

²³³ BM 38433 o 3, source x in van Dijk (1983).

²³⁴ Sm. 769 r 5', source p₁ in van Dijk (1983), collated from photograph. Line numbering follows the *ETCSL* edition (1.6.2).

²³⁵ Two other sources, one Neo-Assyrian and one Neo-Babylonian, read **sag₉** rather than **sag₁₂** as in the exemplar cited here. One of those sources is VAT 251 r 20–21, source k₁ in van Dijk (1983), read from the copy in Abel and Winckler (1890, 60–61); no other copy or photo was available. The copy reads **ab en-e**

Seminara has shown that analogies also operate diachronically. The OB unilingual version at Nippur reads:

「nagar¹ [lu₂[?] ki₂] 「ga¹-ab-sa₁₀ di-「di?-x¹
 "The carpenter who says 'I will buy it (the *ḫirzuḫal* stone) for my work'..."
 IM 58414 (= 3N-T 295) r 13'²³⁶

The diachronic differences exhibit the interpretive process for the Neo-Assyrian scribe. At some point, the Sumerian was misunderstood and/or amended and the Akkadian translation followed. In the OB version, the **ga-** represented the modal cohortative; the NA version takes the **ga** with the preceding **ki₂** to read the phonetic equivalent **ki₂-gi₄-a** "messenger," Akkadian *šipru* "messenger, message." Moreover, the OB version reads **sa₁₀** "to buy"; the NA version by phonetic analogy understood [**sag**] "to be good" as discussed above.

Seminara's investigations in literary bilingualism and interpretation demonstrate the concept of interlingual analogical hermeneutics that I argue was systematically embedded as part of OB education. Seminara similarly suggests that the practice of interpretational translation rather than semantic communication derived from the OB lexical and grammatical tradition (Seminara 2001, 524–26).²³⁷

The application of analogical hermeneutics interlingually is not confined to post-OB literature. As George notes, "[T]he history of academic Sumerian begins not in the post-Old Babylonian periods but earlier" (George 2009, 109). Interlingual analogical hermeneutics presents in some texts as esoteric translation where a "Sumerian" version of a composition is little more than Akkadian with Sumerian lemma, drawn from lexical texts. A late OB praise to Ninsiana found at Ur-Utu's house in Sippar Amnānum and published by L. de Meyer (1989) exhibits a similar use of interpretive principles.²³⁸

Obv.	an-usan ḫeš-a	Rev.	ḏnin-siana ilum ellum
	šir₂ ḫeš lam si		ša nūršu šamê u eršetu malû
	sag₈ silim ti gar		šārik dumqi šulmi u balāti napišti
	saḫ ni₂-tuku-na		ana wardi paliḫišu

"Nin-siana, pure goddess whose brilliance fills heaven and earth, extend good fortune, well-being, and life to the servant who reveres her"

The text contains a number of typical equivalencies such as **wardu** : **saḫ** "servant"²³⁹ and **šulmu** : **silim** "well-being" alongside rare Akkadian-Sumerian correspondences, some of

rather than **ab-sag₉**. A copyist error would not be unlikely given how close ŠA₆ can look to EN.E in Neo-Babylonian script. I follow van Dijk (1983) in reading ŠA₆, also found in K 1299 (source p₁ in van Dijk; collated from photo).

²³⁶ Source J₂ in van Dijk (1983), collated from a cast at the University of Pennsylvania.

²³⁷ See also the comment in Wasserman and Gabbay (2005, 77): "It is the setting of the [OB] Eduba'a that we consider to be the birthplace of the bilingual process". Also in Cavigneaux (1985, 4): "It would seem likely ... that semantic associations were already the subject of linguistic teaching in the Old Babylonian schools".

²³⁸ Since the text was excavated in a secure context, it can be confidently dated to the late OB, around Ammi-ṣaduqa 18. The text comes from the old archive room, Room 22 Phase IIIb (see Gasche 1989), amongst archival documents, six prayers, and other assorted texts (see Tanret 2004, 2011).

²³⁹ In the present context, one might expect **arad** rather **saḫ** for "servant." In seal inscriptions which contain the formula "servant of DN/RN," the term for servant is more regularly **arad**. Moreover, as Steinkeller (1989,

which are found in the lexical tradition. The text seems to collect some of the more specious correspondences to produce an esoteric bilingual. Thus, *eršetu* : **lam** lacks semantic correlation.²⁴⁰ The pairing **neš**—itself an abbreviation for **neš-ḥe**²⁴¹—and **lam** for *šamû u eršetu* occurs in later lexical and esoteric texts, but **lam** is not used for a meaning akin to *eršetu* in any known Sumerian contexts. *dumqu* : **sag**₈ "good" derives from a phonological association or an archaizing feature: **sag**₈(KAL) is here equated with **sag**₉, the more typical early second millennium correspondence for *dumqu*.²⁴²

Another example of an OB text that creates an esoteric bilingual based on interlingual association and equivalents found in lexical lists is the "The Scholars of Uruk" (George 2009, no. 14). Notable also is the association of Syllable Alphabet A Vocabulary and a Creation Myth known from OB Isin (IB 591 Edzard and Wilcke 1977, 86) MA Assur (*KAR* 4), and first millennium Assyria (Lambert 2013, 350–60; see also §2.2.3).²⁴³

P. Delnero, in a forthcoming investigation of the Old Babylonian liturgical corpus, notes among bilingual texts and texts with Akkadian glosses translations lacking semantic commensuration.²⁴⁴ Delnero's corpus, while not primarily originating from the schools at Nippur, exhibits how widespread was the phenomenon of interlingual association, even outside the field of education.²⁴⁵ One liturgical text, an *eršema* to the goddess Ninḫursaṅ, contains Akkadian glosses which seem to draw on analogical hermeneutical principles.

u₈ sila₄ kud-da-gin₇ na-an-gul-e

ú-ul i-ka-lu-ú

uzud maš₂ kud-da-gin₇ na-an-gul-e

"Like a ewe cut off (from her) lamb, she would not be deterred

Like a nanny goat cut off (from her) kid,²⁴⁶ she would not be deterred"

CT 58 5 o 8–9²⁴⁷

128–31) shows, the two terms **arad** and **saṅ** are not semantically identical, although Steinkeller does report that the distinction is not necessarily retained in the OB.

²⁴⁰ The association **lam** : *eršetu* engenders a loan word *lammu*, also used as a meaning for earth only in commentaries and lexical contexts. For citations, see Horowitz (2011, 290).

²⁴¹ On which, see Horowitz (2011, 240).

²⁴² **sag**₈ "to be good" was more common in the third millennium in the south (e.g., Girsu, Umma), but is not as frequently attested post-Ur III.

²⁴³ For an analysis of the speculative nature of the composition, see Cavigneaux and Jaques (2010). See also Veldhuis (forthcoming, 220–22).

²⁴⁴ Personal communication, P. Delnero 2013; see provisionally the handout "Translating the Untranslatable: The Role of Akkadian in the Sumerian Liturgical Corpus" given at Yale University 27 March 2013.

²⁴⁵ See also the discussion in Wasserman and Gabbay (2005) concerning an Akkadian copy of a Sumerian liturgical lament among other school texts from No. 1 Broad Street at Ur (cf. Charpin 1986). Although a liturgical text, a genre typically regarded as separate from those treated in the OB schools, the text in Wasserman and Gabbay (2005) suggests "that Emesal cult-songs did find their way in the OB Eduba'a, perhaps not at the level of the students' assignments but at the level of the teachers' scholarly interests" (Wasserman and Gabbay 2005, 77). On the social role of liturgical texts in the OB, see also Löhnert (2009, 55–61; 2011); Tinney (2011). The text under consideration is an example of bilingualism on separate objects, an infrequent phenomena (Wasserman and Gabbay 2005, 74–75) that is also prevalent among royal inscriptions (Galter 1995; Seminara 2004). Since the bilingualism does not occur on the same object, I have excluded such examples from the present discussion.




²⁴⁶ Here, the translation "kid" is preferred over "billy," parallel to "lamb" in the previous line, as Heimpele (1993, 116) suggested for certain contexts in Ur III administrative texts.


The interpretation of this text is difficult, and the Akkadian glosses do not necessarily clarify the matter. In the example above, the Akkadian translation provides intelligibility to an otherwise inexplicable Sumerian. Sumerian **gul** "destroy, break, cut" typically does not overlap semantically with Akkadian **kalû** "to hold, detain," except in the compound verb **er₂—gul** "to stop crying" (Krecher 1966, 97; Tinney 1996, 143–44).²⁴⁸ In the context of a cow seeking its lost calf, the sense conveyed by **kalû** fits better than **gul**. Most likely, the use of **gul** in the sense of "to hold, detain" draws directly on **kalû** by phonetic analogy.²⁴⁹ Moreover, in this particular context, the use of **gul** presents a secondary analogical possibility. The sign GUL also has the reading **sumun₂** "wild cow," a fitting if veiled reference in a bovine context. The equation **gul** and **kalû** draws on analogy, moreso than semantic correspondence.

3.1.3 Interlingual Analogical Hermeneutics in Lexical Bilingualism

Since lexical lists are often described as "ancient dictionaries," modern readers may be tempted to expect them to function like modern bilingual dictionaries, providing a range of words in one language that would translate the semantic content of a word in another language. The lexical lists, however, are not exempt from practices of interlingual analogical hermeneutics. Indeed, Assyriologists who have studied lexical lists do not hesitate to treat the correspondences in later lists with skepticism (e.g. Wagensonner 2010, 285n3). Civil even noted the "rather involved processes of etymology or word associations" of Akkadian translations with an example from OB Bilingual Ea: "An Old Babylonian Proto-[Aa] text gives *níg = jâšim*, which can only be explained as 'possession = (what belongs) to me'; it is like translating Latin *mihi* as 'property' because of constructions like *mihi est*" (Civil 1975, 133).

In his dissertation, A. Cavigneaux (1976) examined interlingual analogies in the Neo-Assyrian version of the sign list Ea. One of the more prevalent analogies, what Cavigneaux terms "Paralexie," allows the Akkadian to associate with a sign based on that sign's phonetic similarity with the Akkadian word's more common Sumerian counterpart (see §3.4.4). Cavigneaux provides some examples:²⁵⁰

Aa VII/4	tu-ur : TU() : šerru
Aa VII/4 I 23	še-e : ŠE() : manû
Ea 1 C 71//A 31//B I 18	ri-im : LAGAB() : ayyābu

In each example, discourse usage of the particular sign vehicle would not correspond to the Akkadian. In the first case, **šerru** "child" typically translates **tur**() "young" rather than

²⁴⁷ BM 98396. See also the edition in Kramer (1982). The copy in *CT* 58 does not convey **-lu-ú**, but collation of a photograph as well as collation of the object by E. Escobar (Nov. 2013) confirms Kramer's reading.

²⁴⁸ Some later bilingual literary texts and later lexical correspondences give **gul** : **kalû**. For example, Nabnitu 9: **gul** : MIN(**kalû**) **šá a-me-li** "to destroy" = "to hold back, restrain, regarding a man" (*CT* 12 pl. 40–41, K 39 r i 54').

²⁴⁹ The same is also likely true for **er₂—gul**; while one cannot say that **gul** is a loan from Semitic **kl'*, it seems that **gul** was adapted as a writing for a semantic ideation akin to **kalû** due to the phonetic resemblance.

²⁵⁰ Sign list entries are represented thus: pronunciation gloss : SIGN : **Akkadian**
The pronunciation gloss ostensibly directs the reader to the phonetic shape of the Sumerian word. That is, the pronunciation gloss provides a syllabic approximation of the Sumerian referent of the sign, the designatum. The SIGN is simply the sign vehicle. The **Akkadian** in effect conveys the denotatum, what the sign vehicle references in this particular context.

tur₅ "to be ill." Here, the phonetic similarity trumps the usual referent of the graphic sign vehicle. The other two examples operate comparably. In the second example, *manû* "to count" regularly corresponds to **šid**(𒍪𒍪𒍪) "to count," rathan than to **še** "barley." Finally, the phonetic similarity of **rim** points to **erim**₂(𒂗𒍪𒍪𒍪) "evildoer," the more likely index of *ayyābu* "evildoer." Essentially, the same principle of phonetic analogy that allows the interchangeability of the signs **gi**(𒂗) and **gi**₄(𒂗𒍪) and their respective referents, especially the verb **gi**₍₄₎ "to return," even in discourse from the earliest attested Sumerian writing, applies in these sign lists (see §3.3.1). That is, the interpretive move here locates the linguistic sign not in the graphic sign form, but in the phonetic sign form. For the purposes of this hermeneutic, the graphic shape of the sign is rendered irrelevant.

This method of phonetic substitution is only one of the many types of interpretation issues that Cavigneaux identifies in his analysis.²⁵¹ Moreover, while Cavigneaux's study focuses on the late sign lists, he draws examples from all bilingual lexical sources from all periods. In this way, he shows that such interlingual analogies prevail from the OB until the end of cuneiform culture.

3.1.4 Interlingual Analogical Hermeneutics in Old Babylonian education

Interlingual analogy, as with other associated scholarly practices (§3.2), occurs in other parts of the curriculum, albeit more subtly than in ALE. For example, Michalowski (2010b) has shown that the literary punning in the Hymn to the Hoe (Al) occurs not just in Sumerian but on the subliminal interlingual level. In Al, phonetic and graphic punning abound, primarily on the sign and phonetic shape of **al**—meaning "hoe"—and its phonetic counterparts /Vl/ and /Vr/. Thus, Michalowski recognizes that words such as **tud** "to give birth" may not progress the literary device, but its Akkadian equivalent *walādum* contains the desired phonetic grouping. Moreover, Michalowski recognizes that polyvalency plays a role; for example, **ḡuruš** "able-bodied worker" may also be read **kal**, thereby retaining the subtle phonetic association (Michalowski 2010b, 197–98).

Similarly, Veldhuis recognizes that a Sumerian proverb "Cunning is the fox, the **šulu** bird croaks"²⁵² relies on the Akkadian translation of the **šulu** bird for its punch-line: "In Akkadian ... the [**šulu**] bird is called *ḥāzû*, which probably means 'croaker' ... The proverb ... uses an association that only works with the Akkadian translation of the bird's name" (Veldhuis 2004, 96). I suspect that other proverbs reflect similar interlingual analogies, but their subtlety has obfuscated these nuances.²⁵³ The proverbs and Al directly reflect scribal education and the continued development of analogical hermeneutics as scholarly practice in all stages of the OB curriculum (see §2.3.2). A desideratum would be the continued exploration of these subtle uses of interlingual analogical hermeneutics in proverbs and Sumerian literature. Once we recognize the possibility that such practices may occur, as Michalowski remarks, "one begins to recognize similar ones here and there in other Sumerian literary texts" (Michalowski 2010b, 198). And once we admit that such occurs in

²⁵¹ See also Cancik-Kirschbaum (2010, 30–32) who lists four techniques—analogy, contrast, serialization, and systematic attraction—and provides examples under three categories—mechanical association, deduction, and logical meta-levels to an entry.

²⁵² **kug-zu ka**₅-**a šu-lu**₂ *mušen* **šeg**₁₁ **ba-an-[gi]**₄ (SP 2 70), translation Veldhuis.

²⁵³ On multilingualism in the proverbs, see further Alster (2005b); Alster and Oshima (2006); Seminara (2010).

OB Sumerian literature, we can avow that perhaps interlingual association appears ubiquitously in later cuneiform scholarship as well. The practice of interlingual analogical hermeneutics originated as a systematically embedded scholarly practice during the Old Babylonian period and likely may be found until the end of cuneiform culture.

3.2 Explicit Bilingualism and Izi

Having established the practice of interlingual analogical hermeneutics throughout cuneiform scholarship and particularly embedded in OB scribal education, I focus now on ALE and Izi in particular.²⁵⁴ Apart from two exemplars (out of hundreds) with Akkadian glosses in Ura, the first and most extensive examples of explicit bilingualism in the curriculum are attested in ALE.²⁵⁵ The present section describes the practice of interlingual analogical hermeneutics in ALE and its reflection in the structure and interlingual practices in Izi exemplars.

3.2.1 Structure

In the previous chapter, I demonstrated the prevalence of analogical hermeneutics in the structure of Izi (§2.4). The vertical ordering of entries relies on analogical associations. That same structure provides stability for the composition while allowing for fluidity. The stability and variation of unilingual Izi (as well as the other acrographic lists, Lu, and Bilingual Ea and Diri) invites interlingual analogies.

Stability and Variation

Nippur Izi exhibits both stability and variation in its order and in its glosses. The basic macro structure of the composition seems to have been standardized; the details, the specific order of entries, can fluctuate between exemplars. Such fluidity typifies some OB lexical compositions (Veldhuis 2010), particularly lists such as the acrographic lists and Diri (see further §2.3.2).

The same gradience of structure and variability pertains to the application of glosses in unilingual Izi. When large sections receive glosses, those sections have a core group of entries. Apart from this core, however, the order and number of entries varies in each exemplar. Such variation demonstrates that most Akkadian glosses are not a standard aspect of the composition. Rather, glosses allow the scribe freedom to practice interlingual association.

Some sections seem relatively stable. The opening NE section has five entries with the same five glosses (see below). Other sections illustrate the concept of a core with innovative flexibility. The BAD section, for example, known from thirteen exemplars, receives legible Akkadian glosses in three exemplars.²⁵⁶

²⁵⁴ For the curricular relationship between ALE and the rest of the OB curriculum, see the previous chapter §2.3.2.

²⁵⁵ The two exemplars of OB Nippur Ura with Akkadian glosses are *SLT* 37+ (P227892), a large multi-column tablet attesting OB Ura 3 (animals) with nine Akkadian glosses on the reverse and *SLT* 250 (CBS 4860; P228002), a type II exercise with OB Ura 5 (toponyms) on the obverse and OB Ura 3 on the reverse; the lone gloss provides *sāsu* "sāsu moth" for *eh*. This same Akkadian gloss is given for *ziz*(BAD) in Izi (see below).

²⁵⁶ N_p-01 includes the BAD section with glosses, but the surface of the tablet is badly eroded at that part making the glosses essentially illegible.

N _I -01	N _{II/2} -45	N _I -04*	
<i>pi-e-tu-u₂-um</i> bad	<i>pe-tu-u₂</i> bad	<i>pe-tu-u₂</i> bad	"to open"
	<i>ne-su₂-u₂</i> bad		"to be distant"
		¹ <i>ni</i> ¹ - <i>su₂-tu</i> bad	"distance"
	<i>pa-la-sum₂</i> bad	<i>pa-la-sum₂</i> bad	"to look"
	<i>re-e-qum</i> bad	<i>re-e-qum</i> bad	"distant"
	<i>pe-ḥu-um</i> uš₂		"to seal"
<i>mu-u₂-tum</i> BAD			"dead"
		<i>bi-e-šum</i> bad	"to be distant"
		<i>su-um</i> ¹ <i>ki</i> ¹ - <i>num</i> sumun	"rotten"
		<i>sa₃-a-su₂</i> ziz	" <i>sāsu</i> moth"
<i>ga-ma-ru-um</i> til	<i>ga-ma-ru</i> ¹ <i>um</i> ¹ til	<i>ga-ma-a-ru</i> til	"to complete"
		<i>la-qa-tum</i> til	"to gather"
	<i>la-bi-ru-um</i> sumun ¹		"old"

The core entries comprise *petû* : **bad**, *nesû* : **bad**, *palāsum* : **bad**, *rēqum* : **bad**, and *gamārum* : **til**.²⁵⁷ The exemplars give the core entries in the same order, although the number of intervening entries fluctuates.²⁵⁸ The orthography of the Akkadian glosses varies, even within the core. Most other large sections, such as the *šID* or *IŠ* sections, are not well enough preserved in the exemplars to present a similar analysis.

The proposed principle of stability and variation in regard to the glosses extends to sections common in multiple lists. The *SA* section, glossed in only one exemplar for Izi,²⁵⁹ co-occurs in the list Nigga. Three Nigga exemplars include glosses.

N _I -11 (Izi)	CBS 13937+ (Nigga)	CBS 6893+ (Nigga)	Ni 10264 (Nigga)
<i>še-er-ḥa-nu</i> sa	¹ <i>pi-it</i> ¹ - <i>[nu-um]</i> [sa]	<i>še-e-tu</i> [sa]	<i>ki-šu-u₂</i> sa
<i>ma-at</i> ¹ <i>nu</i> ¹ sa	<i>še-er</i> ¹ <i>ḥa</i> ¹ [sa]	<i>pi-it-nu</i> ¹ <i>um</i> ¹ [sa]	<i>la-ga-ab-bu</i> sa
<i>gi₄-i-du</i> sa	<i>gi₄-i-du</i> [¹ sa]	<i>še-er-ḥa</i> ¹ <i>an</i> ¹ [sa]	<i>še-e-tum</i> sa
<i>wi-ir-rum</i> sa	<i>ma-at-nu</i> sa	<i>šu-ku-tu</i> [¹ sa]	<i>pi-it-nu-um</i> sa
[<i>ki</i>]- <i>iš-šum</i> sa	<i>še-e-tum</i> sa	<i>gi₄-du</i> [¹ sa]	<i>še-er-ḥa-nu</i> sa
<i>še-e-tum</i> sa	<i>qa₂-lu-u-um</i> sa	<i>wi</i> ¹ <i>ir</i> ¹ <i>ru</i> [¹ sa]	<i>šu</i> ¹ <i>ku</i> ¹ <i>ut-tum</i> sa
<i>qa-lu-u-um</i> sa	<i>šu-ku-ut-tum</i> sa	<i>da-mu</i> [¹ sa]	¹ <i>gi₄</i> ¹ - <i>du-u₂</i> sa
<i>šu-ku-ut-tum</i> sa	¹ <i>x-x</i> ¹ [sa]	<i>da-num₂</i> [¹ sa]	¹ <i>wi</i> ¹ - <i>ir-rum</i> sa
	¹ <i>x-x</i> ¹ [sa]	<i>li-du</i> [¹ sa]	¹ <i>da</i> ¹ - <i>mu-um</i> sa
	¹ <i>x</i> ¹ [sa]	<i>ba-ru</i> sa	¹ <i>da</i> ¹ - <i>num₂</i> sa
			[...]- ¹ <i>x</i> ¹ - <i>u₂</i> sa

²⁵⁷ I judge *nesû* and *nesûtu* to reflect the same basic lexeme, the latter being a derivative of the former. In N_I-01, the section falls at the beginning of a column with the end of the previous column broken. Therefore, it is possible the text originally included further **BAD** entries. Any additional entries would reflect a different order than the other exemplars.

²⁵⁸ Notably, the entries comprising the core of the **BAD** section in unilingual Izi also appear, in the same order, in Bil. Ea 108:1–3. In Bil. Ea, signs read **til** (105) precede the **bad** signs.

²⁵⁹ N_P-01 does not appear to include the **SA** section. Admittedly, the part of the object where **SA** should appear is heavily damaged, but I see no traces of the section. If the prism does include the section, it greatly abbreviates.

The section exhibits extensive diversity. The three Nigga exemplars show very little in common in terms of order. The Izi exemplar complies with none of the Nigga texts.²⁶⁰ Regardless, a basic core of common glosses between the two compositions emerges: **šerhānu : sa** "vein," **gīdu : sa** "sinew," **wirru : sa** "intestines," **šētu : sa** "net," **šukuttum : sa** "jewelry."²⁶¹

Thus, even across multiple compositions, some stability in glossing pervades. The variation provides the frame within which analogical hermeneutics, even interlingual analogies, can flourish.

Glossed Sections

Generally, only certain sections—typically those with long series dealing with the same sign—receive Akkadian glosses. Moreover, exemplars which utilize glossing—with few exceptions—gloss all such available sections.²⁶² Such cohesion amongst the exemplars reflects the general stability of the compositions, even interlingually.²⁶³

The sections in Izi I which are glossed are as follows: NE, KIN, 𒄩, 𒄩×AŠ₂, animal head signs, BAD, AŠ, DAG, NUMUN, NIR, UD, KUR, ŠID, SIG₄, MURGU₂, IŠ, **i-zi**, **kas₄**. The listed sections essentially represent all sections with extended treatments of the same sign or sign sequence. Exemplars for Izi I are remarkably consistent in glossing all sections with which the tablet deals. Few exemplars provide glosses for only individual entries or a short section of signs.

Sections in Izi II which are glossed include: TE, ME, UL, SA, SU, BAL, **zah₂**, GABA. Since fewer exemplars attesting Izi II are preserved, we know much less about the glossed sections. Presumably, exemplars of Izi II would follow patterns observable for Izi I. One of the primary sources for glosses in Izi II, N_I-11, does not include glosses for the UL section, a section known from four exemplars, N_{II/2}-14, N_P-05, N_{II/2}-12, and N_P-01 (= P229965). As discussed in note 262, N_P-01 adds glosses to several sections in Izi II (A₂, ZAG, and LUM) while apparently omitting SA, **zah₂**, and **gaba-ḡal₂**. Izi II seems to reflect a lack of stability compared to Izi I, a well-known phenomena for latter sections of compositions.²⁶⁴

The glossed sections of Izi attest a level of stability amongst the exemplars as to which sections allowed for interlingual association. As discussed above, within those sections, scribes operated with license. In addition to a limited core, scribes attached a number of different Akkadian correspondences to Sumerian lexemes.

²⁶⁰ On the SA section in Izi, see §2.4, page 75.

²⁶¹ On the entries **wirru : sa** and **šukuttum : sa**, see below §3.4.4.

²⁶² One major exception is N_P-01 which diverges significantly in many respects from all the other Nippur Izi exemplars. Regarding the glossed sections, the prism adds glosses to the DAG, GALAM, LAGAB, A₂, ZAG, and LUM sections. The prism also provides glosses for either a TI section or, more likely, an otherwise unattested GAM section. It omits glosses at the UD, **i-zi**, and probably GABA sections. The SA and ZAH₂ sections may be missing entirely.

²⁶³ Kagal and Nigga, however, do not demonstrate the same type of stability for glossing sections. For example, UM 55-21-302 (= P228839), a Nigga exemplar, includes only a few glosses for the three ŠU.KAL entries while not providing glosses for a number of other entries that receive glosses in other exemplars, such as the SA section, discussed above.

²⁶⁴ The number of exemplars for compositions tend to fall off toward the latter sections, likely reflecting standard copying practices, which tended to emphasize the beginnings of compositions. The lack of available exemplars for Izi II seems to affirm the tendency. Additionally, the fewer number of attestations for latter sections also reflects reproduction practices; namely, latter sections are not reviewed as often as earlier. This latter fact may be an accident of discovery or it may be indicative of educational practice (see E §1.1.2).

The lack of extensive stability in the Akkadian correspondences suggests that the Akkadian was not a standard part of the composition. Bilingual education at Nippur employed a listing format that invited interlingual analogies in specific sections. The scribes did not choose merely to explicate standard Akkadian equivalencies. In ALE, students practiced analogical interpretive habits and generated diverse interlingual correspondences, from semantic commensuration to completely opaque analogies (§3.4).

Interlingual analogies are essentially limited to the acrographic lists, Lu, and the sign lists. That is, only the compositions whose unilingual versions include glosses and the two ALE sign lists. The optional ALE compositions are either completely unilingual or completely bilingual and do not display analogical hermeneutics interlingually. Ugumu, while attracting a number of bilingual versions, is not glossed in the unilingual version. Both the Nippur Legal Phrasebook (ki-ulutin-bi-še) and the Nippur Godlist are strictly Sumerian. Lu-azlag is bilingual. Metrological and mathematical lists, while essentially a-linguistic, are presented as Sumerian. As shown in the previous chapter (§2.3.2), the optional ALE lists do not exhibit analogical hermeneutics to the same extent as the standard lists.

I suggest that the very nature of the acrographic lists and Lu invites Akkadian glossing. As demonstrated in the previous chapter (§2.4), Izi—the quintessential ALE composition—exhibits the full potential of analogical hermeneutics vertically, on both the micro and macro structural levels. Moreover, Izi exemplifies the kinds of possibilities explored in the standard ALE texts, including Lu, the acrographic lists, Diri, and Ea. The other texts in ALE, namely the thematic word lists, are more strictly confined to traditional types of associations, primarily semantic with occasional graphic analogies. The acrographic lists and Lu, however, allow for innovation and freedom of analogous interpretations and strategies between the vertical and horizontal levels.²⁶⁵ It is no wonder then that scribes should use this group of lists to practice interlingual analogical hermeneutics.²⁶⁶

3.2.2 Interlingual Practices

Most lexicographers who study the OB lists suppose that the Akkadian is always implied. Presumably, the teacher orally supplied Akkadian translations, while the student copied the Sumerian (e.g., Civil 1975, 131–32; Civil, Gurney, and Kennedy 1986, 6). I have already suggested, however, that the situation was not so simplistic. In ALE, explicit bilingualism takes two forms, representing two forms of knowledge. (1) Akkadian translations given in physically bilingual texts provide semantic counterparts to the Sumerian lexeme: contextual usage of the Sumerian lexeme corresponds to a known Akkadian term. And (2) Akkadian glosses interpolated in unilingual texts reflect analogical hermeneutics interlingually—glosses in unilingual texts varied methods of associative interpretation to derive assorted correspondences. The present section discusses the

²⁶⁵ Cancik-Kirschbaum similarly expresses: "Die vertikale Ebene betrifft die Einbindung eines Wortes in einen semantischen Zusammenhang. Die horizontale Ebene betrifft die parataktische Beziehung zwischen sumerischem Wort und akkadischer Entsprechung...Die strukturelle Organisation der Listen weist innerhalb der von der Darstellung erzwungenen Form eine breite Varianz auf" (Cancik-Kirschbaum 2010, 30–31).

²⁶⁶ The bilingual sign lists, Diri and Bilingual Ea (Aa), also exhibit interlingual associations. Exemplars for these compositions, however, do not adhere to the patterning of unilingual vs. bilingual texts discussed here. Diri and Bilingual Ea seem to operate under alternative rules due to their status as sign lists.



glossing practices found in unilingual Izi exemplars before contrasting those with examples from bilingual texts.²⁶⁷

Akkadian Glosses in Unilingual Izi Exemplars

Izi —along with Lu, Kagal, and Nigga—provides the first extensive instances of Akkadian writing within the curriculum structure.²⁶⁸ In exemplars of these lists, Akkadian is written as interpolative glosses.

In an examination of a late OB copy of Kagal-Nigga, Veldhuis (1998) specifically addressed the use of Akkadian in the acrographic lexical lists. He proposed that the use of Akkadian marked students who had not yet completed their Sumerian training. These students were slightly more advanced and were beginning to work independently of their teacher and thus needed the occasional Akkadian crutch to aid their understanding of Sumerian.²⁶⁹ Veldhuis is partially correct; the use of Akkadian *was* part of the educational process. However, as I demonstrate in the present section, it signals something more important than he realized. Explicit bilingualism in the form of interpolated Akkadian glosses indicates analogical hermeneutics.

Physical Composition of Akkadian Glosses

The layout of Akkadian glosses is consistent from exemplar to exemplar. In unilingual exemplars, Akkadian glosses are written in a smaller script, often superscripted or subscripted in relation to the Sumerian word (fig. 3.1). Some exemplars further distinguish between the two languages by adopting a different script ductus for the Akkadian than for the Sumerian. For example, N_P-01 c iii 9 uses an archaic TE() for the Sumerian **teḡ** and a cursive TE() in the Akkadian **teḡum**. When the Sumerian word comprises a single sign, the Akkadian gloss is written to the *left* of the Sumerian word. When two or more signs comprise the Sumerian entry, the Akkadian gloss is written *in between* the signs of the Sumerian. The convention likely arises out of a desire to not disturb the usual layout of a lexical entry, where single sign entries are always written to the far right of the line and multiple sign entries are spread out across the line (fig. 3.1). Despite the presence of glosses, then, the layout of the text is unaltered in comparison to a non-glossed text. Moreover, the Akkadian could presumably be seen as later additions to a text.²⁷⁰ Thus, although the Akkadian is written to the left of a single sign entry and is

²⁶⁷ Bilingual writing practices (and writing practices in general) in Izi are representative of practices adopted in the copying of other ALE composition. While I will occasionally mention exemplars from other ALE compositions, the focus of the present section remains on Izi.

²⁶⁸ The order of the curriculum was discussed in §1.3. On the relationship of OB Lu and OB Izi, see Civil (1969a), Taylor (2000), and E§1.1.2.

²⁶⁹ For literary bilingualism, J. Cooper argued that the use of Akkadian marked "the work of inferior scribes ... who needed a 'pony' to learn Sumerian ... or never learned well enough in the first place" (Cooper 1993, 79; cf. also Cooper 1969).

²⁷⁰ At least such is the perception. Enough exemplars show that the gloss was written before the final sign of the Sumerian lexeme. That is, the Sumerian is written over the gloss. Some exemplars such as CBS 13937+ (= P227752), a Nigga exemplar, and N_P-01 display inconsistencies. In CBS 13937, the layout of the entry for Sumerian **niḡ₂** <nu>-ḡar-ra "malice" (obv. ii 7') shows that the Akkadian gloss is written as an afterthought, as subordinate to the Sumerian. The scribe seems to have misjudged how much space he needed to write out the gloss. The initial NU takes up a lot of space; as the word progresses, the script becomes smaller until the scribe has to write the TUM below the preceding LI. The line thus appears as **niḡ₂** ^{nu-u₂} ^{ḡar-ra}. The Akkadian gloss for the entry **niḡ₂** **gurud-da** "thrown thing" (obv. iii 9') was obviously inserted after the Sumerian had

naturally read first (by modern scholars, at least) and may seem as though it has precedence over the Sumerian, the Sumerian is actually the ideological focus of the entry. The composition of the Akkadian is presented as an afterthought.²⁷¹ The layout is intended to convey a notion that the scribe does not need to make special compensation in planning how to compose a tablet with glosses.

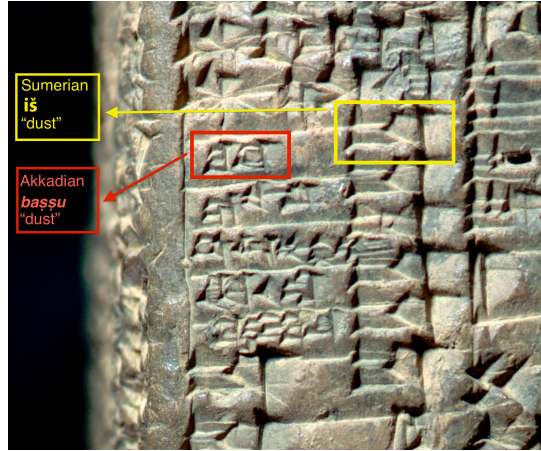


Figure 3.1. Np-01 showing layout of glosses

In the above figure, a short series of *iš* signs is glossed in successive entries. The glosses given here provide a semantic interpretant for understanding the denotatum of each Sumerian word. Based on the glosses here, the entries denote:²⁷²

I:309	<i>bašsu</i>	<i>iš</i>	"dust"
I:310	<i>eperum</i>	<i>saḥar</i>	"dust"
I:311	<i>tarbuḫtum</i>	<i>ukum</i>	"dust"
I:313	<i>kizûm</i>	<i>kuš</i> ₇	"herdsman"
I:312	<i>kukkušu</i>	<i>mil</i>	"malt flour"

Despite the flexibility afforded to individual scribes in copying a lexical list (see above), Akkadian glossing practices rarely deviate from apparently established norms, a type of scribal habitus. As many have noted, Akkadian glosses usually occur with sequences of the same sign (as in the above example), ostensibly to distinguish the semantic referents of the Sumerian words (Landsberger, Reiner, and Civil 1969, 26). These sections afford the highest degree of flexibility, allowing the scribe to include various Akkadian glosses.

I find no correlation between tablet types and glosses.²⁷³ The majority of Izi exemplars occur on Type I and Type II tablets; not surprisingly, glosses occur only on these

been written. The gloss is written above the entry, between lines 8' and 9'. In Np-01, sometimes the gloss is written around the Sumerian, sometimes the size of the lexeme is adjusted to accommodate the gloss, and sometimes the lexeme is written over the gloss.

²⁷¹ Of course, exceptions exist. N₁-04*, for example, generally follows the presented typology. In the first column of the reverse, however, the glosses for *zi-du erim-du*, *ḡissu la*₂, and *ḡissu gi*₄ are all written below their respective Sumerian entries.

²⁷² The phonetic shape of the Sumerian word is largely determined on the basis of pronunciation glosses provided in native sign lists and linked to a commensurate Akkadian referent (with important critical precautions, for which see especially the important discussions in Civil 1973b, 1975). The numbers represent the corresponding entries in the present edition.

²⁷³ On tablet types, see note 73 and E§1.1.1.

two types.²⁷⁴ With three exceptions, explicit bilingualism in ALE does not occur on both sides of a Type II tablet.²⁷⁵ If the excerpt on one side includes Akkadian, either in glosses or in the typical bi-columnar format of bilinguals, the other side does not.

The physical composition of unilingual texts supported the ideology of Sumerian as the prominent language of the field of education. Nonetheless, the use of Akkadian glosses is hardly incidental. The physical composition of unilingual texts with Akkadian glossing simultaneously reflects dispositions of linguistic ideology and the practice of analogy.

Particular to Particular Horizontally

As demonstrated in the previous chapter, the analogical nature of Izi manifests in the first several lines of the composition. Similarly, interlingual analogies appear at the very beginning, in the first five entries. The first five entries of Izi, all written with the NE sign (𒀭𒀪), are preserved in thirteen exemplars.²⁷⁶ Of these, four witnesses include Akkadian glosses for the five entries.²⁷⁷

N _{II/2} -13	N _{II/2} -04	N _U -01	N _P -01	
<i>i-ša-tum</i> [izi]	<i>i₃-ša-tum</i> izi	<i>i-ša-tum</i> izi	[i]- <i>ša¹-a-tum</i> izi	"fire"
<i>ki¹-nu-nu-tum</i> [ne]	<i>ki-nu-um</i> ne	<i>ki-nu-nu</i> ne	[ki]- <i>nu¹-nu-um</i> ne	"brazier"
<i>la-aḫ-mu</i> [didal _x]	<i>la-aḫ-am</i> didal_x	<i>la-aḫ-mu</i> didal_x	<i>la-aḫ-mu-um</i> didal_x	"embers"
<i>la-ab-nu</i> -[um didal_x]	<i>na-ab-lu-um</i> didal_x	<i>na¹-ab-lum</i> didal_x	<i>na¹-ab¹-lum</i> didal_x	"flame"
<i>di-ki¹-mu¹</i> -[um didal_x]	<i>di-gi-mu-um</i> didal_x	<i>di-ki-mu-um</i> didal_x	<i>di-gi-mu-um</i> didal_x	"soot"

²⁷⁴ For further details, see the catalog of exemplars in E§1.2. For Izi, there are 102 Type II tablets compared to fourteen Type I tablets plus five prisms, not counting objects of uncertain tablet type (the reverse of Type II texts and Type I texts can be difficult to distinguish, especially if the other side is not preserved).

Quantitatively, glosses occur most frequently on Type II tablets, but the numbers may reflect our extant sources rather than educational reality. Indeed, Type II sources for Nippur Izi outnumber Type I sources by nearly a 15:2 ratio. Glossing occurs on Type I tablets relatively more frequently. Glossing occurs on eighteen Type II exemplars of Nippur Izi, compared to six Type I exemplars (including two prisms). A 3:1 ratio. Delnero (2010) observes a similar disparity in the ratio between the number of Type III sources to Type I sources in the exemplars of the corpus known as the Decad; the ratio is 5:1. Based on such data, Delnero concludes that the student learned short sections via Type III tablets before writing the whole composition on Type I tablets. At this time, I can draw no comparable conclusion from the ratio of Type II to Type I tablets for ALE tablets.

Type II texts with glossing (18): N_{II}-01*; N_{II}-03; N_{II}-07; N_{II}-08; N_{II/1}-01; N_{II/1}-02*; N_{II/1}-03; N_{II/1}-09; N_{II/2}-04; N_{II/2}-07; N_{II/2}-12; N_{II/2}-13; N_{II/2}-14; N_{II/2}-19; N_{II/2}-26; N_{II/2}-28; N_{II/2}-45; N_{II/2}-57.

Type I (and Type P) texts with glossing (6): N_I-01; N_I-04*; N_I-06; N_I-11; N_P-01; N_P-05.

Unknown text type with glossing: N_U-01.

²⁷⁵ N_{II}-07 has Izi II with glosses on the obverse and Izi I on the reverse with glosses, HS 1878 + UM 29-13-734 (= P228592) with Lu-azlag on the obverse and Diri on the reverse, and UM 55-21-302 (= MSL 13 W1/MSL 15 R1 = P228839) with Diri on the obverse and Nigga with glosses on the reverse.

²⁷⁶ Without glosses: N_{II}-01* (glosses for UD section on the obverse); N_{II/2}-01; N_{II/2}-06; N_{II/2}-05; N_{II/2}-02; N_{II/2}-03; N_{III}-01; N_{II/2}-08. N_{II/2}-07 has traces of glosses for the only remaining entry of the group, but they are not decipherable. Presumably, the other entries would also have had glosses.

²⁷⁷ The exemplars reflect a fairly standardized text; each text shows orthographic variations from the others, notably in the second entry. There is some variation in the fourth entry. N_{II/2}-13 provides the Akkadian gloss **labnum**; N_U-01 gives **nablum**. Presumably, **labnum** in N_{II/2}-13 is an error, metathesizing **nablum**, perhaps influenced by the beginning LA sign of the gloss in the preceding entry. The bilingual Izi text from Ur (UET 7 78) provides only two of these Akkadian correspondences for the NE section. The bilingual versions of Izi are discussed below.

The first entry, *išātum* : **izi** "fire" is a standard translation. The next four entries are all derived by analogy. Apart from the lexical tradition, Sumerian words written only with NE do not have these meanings. For example, the second entry *kinūnu* : **ne** "brazier" represents an abbreviation for **ki-ne-ne**.²⁷⁸ Abbreviation is a frequent technique in lexical lists (§3.4.3). The Akkadian correspondent refers to a Sumerian word that is only partially represented. The three **didal** entries are unique to the lexical tradition.²⁷⁹ The correspondences are generated by analogical hermeneutics. These entries adhere to the established theme, attracting relevant Akkadian words, regardless of use in Sumerian.

The phenomenon of interlingual analogy is more blatant in the $\text{HI} \times \text{A}\check{\text{S}}_2$ section.²⁸⁰ The section is found in fourteen exemplars, including four with legible glosses.²⁸¹

N _I -01	N _{II} -03	N _{II/1} -01	N _{II/2} -28	
			[e]- ^f še? ¹ -ru hur	"to draw" ²⁸²
<i>e</i> - ^f ru ¹ -um kinkin	<i>u</i> ₂ -ru-um kinkin			"millstone" ²⁸³
	<i>im-ri-ru</i> mur		<i>im-ru</i> mur	"fodder"
	<i>hu-bu-<lu>-um</i> ur ₅		<i>hu-bu-lum</i> ur ₅	"interest-bearing loan"
	<i>ka-ba-tum</i> ur ₅	^f ka ¹ -ba-tum ur ₅	<i>ka-ba-tum</i> ur ₅	"liver"
	<i>qi₂-da-tum</i> ur ₅	^f qi ₂ ?-da-tum ¹ ur ₅	<i>qi₂-da-tum</i> ur ₅	"downstream"
	<i>ha-šu-tum</i> mur	[...]- ^f x-tum? ¹ mur	[...] mur	"lung"
	^f um ¹ -ma-tum ur ₅	[...]- ^f x ur ₅ ¹	<i>um-ma-[tum</i> ur ₅]	"(lower) millstone"
	[<i>ki-e-nu</i>]-um kin ₂	^f x ¹ -[...] - ^f x ¹ kin ₂	<i>ki-e-nu</i> kin ₂	"reliable"
	[<i>pi-e</i>]- ^f su ¹ [ara ₃]	<i>pi</i> - ^f e ¹ -šu ara ₃	<i>pe-šum</i> ara ₃	"to grind"
<i>ka</i> - ^f ab-ru ¹ -um gur ₁₄				"thick"
<i>ra-mi</i> -[<i>im</i>]-mu-um mur				"roaring" ²⁸⁴
		<i>ha-ma-šum</i> $\text{HI} \times \text{A}\check{\text{S}}_2$	<i>ha-ma-šum</i> $\text{HI} \times \text{A}\check{\text{S}}_2$	"to be contracted" ²⁸⁵
			<i>ka-li-tum</i> $\text{HI} \times \text{A}\check{\text{S}}_2$	"kidney"
		<i>ru</i> ?- ^f x ¹ ur ₅		

²⁷⁸ Akkadian *kinūnu* is a clear loanword from **kinene/kine**, but the Sumerian word itself only occurs in lexical contexts.

²⁷⁹ The Sumerian word **didal** produced an Akkadian loanword *ditallu*, yet that word is not given here. W. W. Hallo (and *ETCSL*) reads a verb form **de₃ mu-ni-in-dal** in Inana B 44, which he translates "you have reduced to ashes" (cf. Hallo and van Dijk 1968, 20–21; 72). Zgoll (1997) prefers instead to read **izi mu-un-ri-ri** "war Feuer gelegt" on intratextual/stylistic reasons and on the basis of a variant **šum₂** (ibid., 351–52). Zgoll presents a more compelling argument for her reading. Attinger follows Zgoll in his translation "Le feu fut mis à ses portes"

(http://www.arch.unibe.ch/unibe/philhist/iaw/arch/content/e8254/e9161/e241746/4_7_2_ger.pdf).

²⁸⁰ The $\text{HI} \times \text{A}\check{\text{S}}_2$ section offers another example of the stability/variation model presented above. Each exemplar provides entries not found in the others, yet a core set is clear.

²⁸¹ N_p-01 includes glosses for the section, but they are almost completely illegible.



²⁸² See Veldhuis (forthcoming, 167–68) for this suggestion, without comment. The traces are good for *ešērum*, but not exclusively. No other Izi exemplars provide this correspondence.

²⁸³ For the reading **kinkin**, see Civil (2006b, 131).

²⁸⁴ Partial lexeme indicating **murum**—ša₄ "to roar" (**murum**—ša₄ is in fact the next entry on the tablet), **murum**—dug₄ "to wail" or perhaps **gu₃**—**mur** "to bray" (Black 2003, 47).



²⁸⁵ The typical Sumerian equivalence in later texts is **hum**; apart from lexical texts, this meaning for anything written $\text{HI} \times \text{A}\check{\text{S}}_2$ (or something close) is unknown to me. For the meaning "to be contracted," for *hamāšum* (see Heeßel 2000, 164 "zusammengezogen").

This section presents an abundance of commensurable and incommensurable interlingual correspondences. Some semantically compatible translations include *imrû* : *mur* "fodder," *hubullu* : *ur*₅ "interest-bearing loan," and *pêšu* : *ara*₃ "to grind." Some oddities include *qiddatu* : *ur*₅ "downstream," *kalîtu* : *HI*×*AŠ*₂ "kidney," and *kînu* : *kin*₂ "reliable."

The final entry from N_{II/2}-28 gives the Akkadian gloss *kalîtum* "kidney." The normal Sumerian equivalent is *ellan*₂, written *HI*×*ŠE*() whereas the sign written here is *HI*×*AŠ*₂(). This is an associative jump based on graphic similarity. The most glaring use of analogical hermeneutics is the assignation of the Akkadian gloss *kînu* "reliable." The reading *kin*₂ for *HI*×*AŠ*₂ is known from the tree name *neš-kin*₂²⁸⁶ and as a variant reading for *kinkin* "millstone," but not for any known word with the meaning "reliable."²⁸⁷ Scribes would have known the reading from earlier exercises in the thematic listings in Ura.²⁸⁸ The scribes have adopted a particular reading of the sign and related it to the phonologically similar Akkadian word (or to Sumerian *gin* loaned from Akkadian).

The *AŠ* section exhibits similar peculiarities.

N _I -01	N _I -04*	N _{II/2} -45	N _P -01	
<i>u₂-tu-tum aš</i>	<i>et-tu-u₂-tum aš</i>	<i>et-tu-u₂-tum aš</i>	<i>u₂-¹tu¹-tum aš</i> ²⁸⁹	"spider" ²⁹⁰
<i>še-ni-it-tum aš</i>	<i>še-ni-it-tum aš</i>	<i>še-ni-[it-tum] aš</i>	<i>še-ni-¹it-tum¹ aš</i>	"boil" ²⁹¹
<i>e-pu-um-tum aš</i>	<i>u₂-pu-um-tum aš</i>	<i>u₂-pu-¹tum¹ aš</i>	<i>¹u-pu-tum¹ aš</i>	"flour"
<i>we-e-du-um dili</i>	<i>zi-ka-rum aš</i>	<i>zi-ka-rum aš</i>	<i>zi-ka-rum aš</i>	"male"
<i>we-e-di-šu dili</i>	<i>we-du-um dili</i> (×2) ²⁹²	<i>[we]-du-um dili</i>	<i>we-du-um dili</i> (×2)	"single"
	<i>a-na aš</i>			"singleness"
	<i>dili we-di-iš-ši-šu ni</i>	<i>dili-ni</i>	<i>dili-ni</i>	"to"
				"he alone"

Entries such as *šennîtum* : *aš* "boil" and *wêdum* : *dili* "single" present few difficulties. Other entries provide variations to better known Sumerian words. The entries *upumtum* : *aš* "flour" and *zikarum* : *aš* must be phonological variants. *aš* is phonetically similar to *eš*₂() , which, when read *zid*₂ means flour. Similarly, *aš* is analogically related to *uš*() , which means "male" when read *nitaḥ* (see §3.4.9). *ana* : *aš* "to" derives from writings of

²⁸⁶ On which, see Heimpel (2011, 135–36).

²⁸⁷ cf. Veldhuis (forthcoming, 168).

²⁸⁸ The tree *neškin* occurs at OB Nippur Ura 1 6 and 198 (= Q000039); the word for millstone *kinkin* has a whole section in OB Nippur Ura 4 Seg. 1, 103–10 (= Q000041).

²⁸⁹ In this exemplar, *upumtum* and *ettûtum* are switched.

²⁹⁰ Other lexical lists relate Akkadian *ettutu* to *aš*₅ (SIK₂.LAM.SUḪUR) or *aš*₆ (LAM); the correspondence is only found in lexical contexts (PSD A/4 [unpub.], s.v. *aš*₅, cf. Krecher 1982, 186).

²⁹¹ The correspondence *aš* : *šennîtum* occurs in one OB non-lexical text, an exemplar of Lugal-e 3N-T 353 (= P356647 = E1 in van Dijk 1983), and in an NB bilingual version of Lugal-e (AO 4135, cf. Seminara 2001, 291).

²⁹² Repetition of two exact entries occurs only here, N_P-01 (here and in the *MAŠ* section), and in N 3986+ (Kagal) where *kan*₄ : *bābu* "gate" is given in successive entries. *MSL* 13, 67 plausibly suggested a difference in the Sumerian reading for the Kagal entry. N_P-01 repeats three entries in the *MAŠ* section: *bamtum* "half," *zāzum* "to divide (in half)," and *mišlum* "half". To the right of the *MAŠ* of the first *bamtum* entry is a reading gloss *ba* indicating the first three entries should be read *ba*₇; the second set has a reading gloss *sa* indicating those entries should be read *sa*₉. Thus, the suggestion in *MSL* 13 is confirmed. To my knowledge, these are the only such instances in the entire OB lexical corpus.

the Sumerian terminative on words with final /a/ (§3.4.7 below).²⁹³ Glosses mark more than scribes mechanically explicating the Akkadian they ostensibly learned orally.

Some Akkadian glosses are too simple to be mere explications for learning scribes. For example, the ME section from N_{II/2}-14 includes correspondences as basic as **melimmu** : **me-lim₄**. Even the most ignorant of scribes would surely have recognized the relationship of a loanword to its loan (§3.4.8). Yet this simple example occurs alongside **puḫru** : **me/me-lim₄** "assembly," a correspondence common to the lexical tradition, yet not easily analyzed. The situation grows more complex with the recognition that these glosses were not written by a student, but by a teacher.

For Izi, there are in fact, twelve exemplars with Akkadian glosses that occur on model copies, the left column of the obverse of a teacher-student exercise tablet.²⁹⁴ These model texts include some enigmatic or difficult correspondences such as **a-du-du-ud-du** : **du₇-du₇** from N_{II/2}-14.²⁹⁵

One particularly fascinating example of glossing occurs on N_{II/1}-02*. This exemplar was found in House H at Area TA Nippur during the Chicago/Penn post-war excavations (see Stone 1987, 67–69). The tablet contains an excerpt from Izi I:187–99 on the obverse and an excerpt from Lu on the reverse. The obverse preserves part of the model copy *and* the student copy, a rarity among such tablets at Nippur, especially for Izi.



Figure 3.2. N_{II/1}-02* with teacher gloss highlighted

At the second to last preserved line are traces of a gloss to the left of a damaged NIR sign, perhaps the end of **turruṣu** "to stretch out."²⁹⁶ The student's column to the right, however, contains no glosses. Thus, a teacher has written a gloss for **nir-nir** and the student has not.

²⁹³ Of course, typically Diš, not Aš, is equated with **ana**, and Aš is translated **ina**; Aš : **ina** is not given in this composition. The use of single wedges to represent **ana** and **ina** is ubiquitous in later periods; in the OB, examples of such are rare, but see, for example, the astronomical omen BM 97210 cited in §2.2.3.

²⁹⁴ N_{II}-01* (UD section); N_{II}-07 (BAR); N_{II}-08 (A₂); N_{II/1}-01 (ḪI×AŠ₂); N_{II/1}-02* (one or two glosses in NIR); N_{II/1}-03 (UD); N_{II/1}-09 (**i-zi**); N_{II/1}-12 (**siškur**, ME, and UL); N_{II/1}-14 (ME and UL); N_{II/1}-18 (probable glossing for LUM); N_{II/1}-19 (one gloss in AGA); N_{II/1}-26 (IR).

²⁹⁵ This correspondence occurs in four exemplars, although none agree on the spelling of the Akkadian gloss. It appears as **a-ta-du-du** (N_P-05), **a-du-du-ud-du** (N_{II/2}-14), **a-ta-ad-du-du** (N_{II/2}-12), and **a-da-du-um** (N_P-01). The word perhaps reflects a form of **edēdu** "to be pointed" or, in the D "to act quickly". The exact nuance and morphology of this gloss completely escapes me. Based on the variations, perhaps it escaped the OB scribes as well.

²⁹⁶ The D of **tarāṣu**. N_I-04* o iv' 38: **nir tu-ur-ru-ṣu nir**; cf. also N_I-01 o iv 15–17: **nir tu**[...] (3×). The equivalence is well-known in the lexical tradition (cf. CAD T s.v. **tarāṣu** A lex. section) and from a commentary to Šumma Alu (CT 41 34 = K 103 24f.). NIR is also used logographically for **šutruṣu** (cf. AMT 88,2 4; cf. CAD T s.v. **tarāṣu** A, 208). I suspect the latter two uses are derived from the lexical tradition. I know of no Sumerian contexts where the word **nir** would have the meaning "to stretch out." The correspondence is thus an instance of analogical hermeneutics (see §3.4.13).

In this text, Akkadian is not a student crutch. Rather, a teacher has used Akkadian deliberately. In so doing, he has practiced analogical hermeneutics.

Akkadian glosses in unilingual exemplars provide scribes—both teachers and students—the opportunity to practice analogical hermeneutics. The format and fluidity of unilingual texts invite such excursions. The openness granted unilingual exemplars stands in contrast to the limited purview of bilingual versions.

Akkadian Translations in Bilingual Izi Exemplars

Juxtaposed to the use of Akkadian as analogical hermeneutics in unilingual versions, bilingual versions of lexical compositions provide Akkadian translations intended to communicate the semantic shape of the parallel Sumerian lexeme.²⁹⁷ The goal of translation in bilingual texts is comprehension. Scribes constrain the use of Akkadian in bilingual exemplars to semantically commensurate translations. Thus, the knowledge contained in bilingual texts differs from that in unilingual texts.

These bilingual versions differ from their unilingual counterparts in multiple aspects: physical composition, number of entries, and multilingual ideology. The present section will contrast the disparity between the two types of texts in order to emphasize the pedagogical goals of the unilingual versions

Physical Composition

In the Old Babylonian period at Nippur, few compositions are attested in both bilingual versions and unilingual versions.²⁹⁸ I know only two exemplars belonging to bilingual Izi, both published in *MSL* 13.²⁹⁹ Both exemplars present bilingual versions of sections from Izi I.

In bilingual exemplars, Akkadian and Sumerian are clearly demarcated, most commonly through columns.³⁰⁰ The varied formats physically differentiate bilingual

²⁹⁷ Bilingual Ea and Diri are the only exceptions; these two compositions do include examples of interlingual analogies.

²⁹⁸ I know of fourteen bilingual exemplars from Nippur for the acrographic series: two for Izi, eight for Kagal, one for Nigga, and three for Sag. At Nippur, Sag is known only from bilingual exemplars. There is only one exemplar of a bilingual version of Lu. Bilingual versions of Ugumu, the list of body parts, occur on twelve different tablets, occasionally with extracts from the unilingual version on the other side. Bilingual Ea (also known as OB Aa) occurs on twenty exemplars at Nippur compared to over three hundred unilingual exemplars.

Lu-azlag (= OB Lu in *MSL* 12) should not be confused with OB Lu (= Proto-Lu in *MSL* 12). For more recent editions, see oracc.org/dcclt/Q000301 (Lu-azlag A), Q000302 (Lu-azlag B-C).

Bil. Izi: N 1567 (= *MSL* 13, 35 B = P228110); UM 29-15-375 (= *MSL* 13, 35 D = P228632)

Bil. Kagal: Ni 4636 (*MSL* 13 K2 = P229627); HS 247 (= *TMH* 8, no. 10 = P229758); CBS 3941 (= *MSL* 13 G = P227932); CBS 13933+ (= *MSL* 13 X = P227750); N 5997 (= P227750); N 4072 (= *MSL* 13 D1 = P229101); CBS 12669a (= *MSL* 13 I1 = P227693); CBS 14126 (= *MSL* 13 K1 = P227771)

Bil. Nigga: UM 29-15-73 (= *MSL* 13 K = P228600)

Bil. Lu: N 5699 (= *MSL* 12, 32 S" = P229541)

Bil. Ugumu: See Couto-Ferreira 2009, 53–54 for a catalog and descriptions of each tablet.

Bil. Ea (Aa): See *MSL* 14, 89 for a catalog of Bil. Ea texts. Text E in *MSL* 14 should be CBS 13457. Relative to the number of bilingual exemplars for other series, Bilingual Ea is very common. Given the number of unilingual exemplars for Ea (300+), however, Bilingual Ea is sparsely attested.

²⁹⁹ *MSL* 13 also publishes bilingual versions from Ur (two corresponding to Nippur Izi I, one for Izi II) and from Sippar (Izi II).

³⁰⁰ For the various ways OB scribes experimented with offsetting bilingual texts, see Cooper (1969, 10–31).

exemplars and compositions from their glossed unilingual counterparts. The physical disparity between the two types corresponds to differences in knowledge. In bilingual word lists, scribes limited interlingual analogies to semantic correlation.

Semantic Representation

Typically, bilingual versions seek to communicate semantic alignment between Sumerian and Akkadian. As discussed above, unilingual versions with glosses express interlingual analogical practices with no obligation to semantic commensurability. Among the bilingual lists from ALE, only Bilingual Ea (Aa) and Diri flout the proposed typology.³⁰¹ Among the other bilingual versions, I have found very few (less than 10%) correspondences that rely on analogical hermeneutical strategies other than semantic correlation.

The two Bilingual Izi exemplars edited in *MSL* 13, for example, provide semantically compatible Akkadian translations for each Sumerian lexeme. That is, the range of meaning known for each Akkadian word overlaps with that for each Sumerian word. The translations provided in Bilingual Izi align with typical equivalency expectations for translation, wherein the translator provides L1 to L2 correspondence.

For example, the first preserved entry gives **ganzer** = **nablum**. Sumerian **ganzer** occurs with the meaning "flame" in Lugale,³⁰² Lament for Uruk,³⁰³ and Nuska A.³⁰⁴ Akkadian **nablum**, while not used frequently in extant OB texts, is found in *VS* 10 213 an Ištar hymn.³⁰⁵ Other entries exude the same successes in linguistic commensuration.

The two different versions at Nippur represent disparate linguistic knowledge. Whereas the bilingual version seeks to preserve semantic congruity between the two languages, the unilingual version supports practices in interlingual association reflecting the goals of analogical hermeneutics as a whole. Thus, unilingual texts directly reproduce the pedagogical aims of ALE.

³⁰¹ On Bilingual Ea and Diri, see §2.3.2. One extracurricular, ad hoc bilingual acrographic list from Nippur, HS 1461 (Krebernik 2004), also provides several non-semantic correspondences, such as **utu** = **diqāru** "tureen," which, as Krebernik (2004, 238) suggests, is a phonological substitution of **utu** for **utul₂**, the usual equivalence for **diqāru**, usually written 𒄩𒍪𒀭(\diamond), but also written syllabically without final /l/ **u₂-du** and **u₂-da**.

³⁰² [na₄maš-da] na₄dub-ba-an ga-an-ze-er!¹ "mašda stone, dubban stone, flame" Lugale 569 (from *SRT* 21+; see van Dijk 1983 [line 572]; Seminara 2001; *ETCSL* 1.6.2). The line is also given in the bilingual version: na₄maš-da₃-a na₄dub-ba-an¹ ganzer₂ [...] bir₇-ra = na₄maš-du-ú na₄dub-ba¹-nu¹ nab¹-lu¹ nap-hu¹-ú-tum¹ (from BM 122625). Note here the confluence of **ganzer** = **nablu**. It may be relevant that Seminara 2001 finds nothing worth noting about the translation of this line. On the stones in this line, see *MSL* 10, 25, 27, 75; neither stone appears in the late *abnu šikinšu* (Schuster-Brandeis 2008).

³⁰³ **eme-bi ga-an-ze₂-er-ra-bi-am₃ u₃-dub₂ šej₃-ṅa₂ kalam-ma su dar-re-dam** "Its (the flood) tongue is a flame raining embers, scattering the people(?) in the lands" LW section E, 19 {from CBS 14228+, cf. \ Green, 1984}. No other exemplar includes **su**, and all editions of LW have failed to note the variant; for a parallel, cf. Lugale 177: **ki-a su bi₂-ib₂-dar** "it dispersed the people there."

³⁰⁴ **kalam du₆-ul-du₆-ul-e NE.RU-e izi šum₂-mu ḫul ga-an-ze-er ma₅-ma₅** "(mighty man) covering the land, casting fire on the enemy, burning the wicked with flame" Nuska A, *JCS* 4 138–139 rev. ii 7 (cf. Falkenstein 1959, 108–10).

³⁰⁵ **ušaznan i-nakrati tuqmata ša kī nablī** "I (Ištar) rained down the onslaught which is like flames on enemy lands" *VS* 10, 213 (P343018) i 5' (cf. Wasserman 2003, 77–78, 110; SEAL 2.1.5.6).

3.3 Writing, Language, and Scholarship

Interlingual analogical hermeneutics is grounded in the cuneiform script and the script's potential for polysemy and polyvalency. The present section examines how the techniques detailed above relate to the script and the linguistic situation at Nippur in the early second millennium B.C.E. I show that interlingual analogical hermeneutics emerges from an extension of the rebus principle employed by the writing system. Moreover, I contend that the particular control of the writing and the interlingual space demonstrated above requires a reappraisal of the Assyriological account of OB education and its relationship to language.

As discussed in §1.2.1, the OB sociolinguistic situation presents a complicated picture. The broader societal multilingualism remains out of the purview of the present study. Here, I concentrate on the linguistic situation of OB scholarship, particularly from within the field of scribal education. From the point of view of textualized multilingualism, the OB period is effectively bilingual. The school, with the rare exceptions discussed above and some literary texts, is essentially unilingual Sumerian. Most importantly, the field of education focused on writing, specifically Sumerian. According to the metalinguistic discourse produced from within the field, a true scribe is one who could write cuneiform well and who could interpret Sumerian properly.

3.3.1 Analogical Hermeneutics and the Cuneiform Script

In its origins as a bookkeeping device, the cuneiform script was not, at first, employed as a representation of discourse.³⁰⁶ The desire for utility and economy in these initial administrative dossiers rendered unnecessary the explication of discourse features such as morphology and syntax. For the earliest cuneiform writing—what R. Englund terms proto-cuneiform—the logogram served as the most important and only truly necessary feature of the system.³⁰⁷ By the beginning of the third millennium, cuneiform was adapted beyond its administrative origins and utilized for entextualizing genres such as royal inscriptions, incantations, and literature in Sumerian (see Krebernik 1998). As the linguistic burden on the script increased, so too did the script's representative capabilities by way of the rebus system.

Rebus (from Latin, "from things") refers to a form of representation that uses signs, specifically iconic signs, for phonology. So, the common writing I ♥ U utilizes a rebus to write the word "love." The use of ♥ for "love" is, of course, a form of analogical extension. The sign indexes "heart," not "love." The phonological and semantic extension requires the conventional sign, which represents a heart, to stand for an emotion that emanates, in cultural expression, from the "heart." Some modern readers of ♥ underscore its phonetic value over the semantic by pronouncing I ♥ U as "I heart you."

Rebus writing provides a means for a script to signify great numbers of phonemes, morphemes, and lexemes while maintaining economy. Through rebus writing, the phonetic

³⁰⁶ The administrative origins for the development of cuneiform writing have been well-established, particularly by H. Nissen, P. Damerow, and R. Englund in their analyses of the archaic Uruk (c. 3200 B.C.E.) materials which attest the first examples of writing in Mesopotamia (see especially Nissen, Damerow, and Englund 1993; Englund 1998). For a thought-provoking, but ultimately unsustainable alternative account for the origins of cuneiform writing as a hermeneutical device in the realm of divination, see Glassner (2003), with special consideration to the review by Englund (2005).

³⁰⁷ For an introduction to cuneiform semiotics and the writing system, refer back to §1.1.

system. As part of his education, the scribe learned and embodied the results of the rebus principle. Through the physical reproduction of the cuneiform signs in the sign lists and word lists of scribal education, the scribe embodied as habitus the analogical principles ingrained in the writing system which he sought to master.








By the OB period, some sign forms designated a number of phonetic shapes, referents, and meanings. The sign list Ea (§2.3.2), one of the first lists a student encountered during ALE, focused on training scribes in this polyvalency and polysemy, notably without regard to typical linguistic limitations on the use of particular phonetic values. Thus, by the time a scribe copied Izi and other lists that exhibit extensive analogical hermeneutics, he had embedded the practice of associating numerous potential referents with individual sign forms. Moreover, the scribe would thus be acquainted with the widespread near-homophony of many signs, as well as instances of semantic similarity. The writing system, with its use of the rebus principle, modeled analogical representation.³¹¹ The well-educated OB scribe could control the cuneiform script and extend analogical habits to produce scholarly interpretation.

3.3.2 Language in the Field of Education

With the innovation of interlingual analogical hermeneutics, recent Assyriological research that has depicted the Old Babylonian field of education as focused exclusively on the acquisition of Sumerian as cultural capital must be amended. The basic assessment remains tenable; I propose, however, that we recognize the explicit bilingual practices discussed above as reflecting analogical hermeneutics as a complementary scribal practice. By implication, the OB field of education can no longer be depicted as so strictly Sumerian-centric. The field focused on writing cuneiform, particularly in Sumerian. But also, through analogical hermeneutics as systematically embodied in ALE, the field recognized the manipulation of writing in the interlingual space.

In the present section, I recapitulate the linguistic situation of the OB field of education as discussed in modern research and through the lens of sociolinguistic and linguistic anthropological analysis. Finally, I discuss how the present study affects our understanding of the language practices of OB scholarship.

replaces typical readings for graphic sign forms with alternatives. The name of this convention, ud-gal-nun, is so-called because it represents one of the best understood uses: the sign UD is read as the sign AN, GAL = EN, and NUN = LIL₂ so that UD.GAL.NUN is then a writing for the god Enlil (written AN.EN.LIL₂ = ^den-lil₂). The full scope of the UGN orthography is not yet known, although K. Zand has examined all UGN materials in his unpublished dissertation and has reportedly made extensive progress in deciphering the UGN "code"; see, for now especially Krecher (1992) and Civil (2013a). Note also Johnson and Johnson (2013) and Johnson (2013b) for UGN as hermenutical device.

³¹¹ To further illustrate rebus applied to the cuneiform writing system and utilized as analogical hermeneutics, we can imagine a somewhat facetious example: the sign  used to represent English "deer". It could also represent its homophone "dear". Thus, one could begin a letter "John". Moreover, if the sign were used like signs in the cuneiform writing system, the sign could also be used for semantically related words such as "stag," "hart," "venison," "bounding". These words, too, would be taken as phonetic. So the sign could be used syllabically: "the drunk man -gered into the room". The sign could also designate phonetic approximants such as "hard" ("I could -ly believe it!") or "heart". By extension, since we use  to write not "heart" but "love,"  could designate "love". So one could write "I  you". The application of analogical hermeneutics, then, would allow the deduction that we call people we love "dear," because "love" and "dear" are both written .

The OB period remains an intriguing historical case study for the discussion of societal multilingualism. The data, however, tend to skew our perceptions toward an almost strictly bilingual assessment, a practical bilingualism based on literacy practices.³¹² The data trend towards a strict separation between fields of language use with Sumerian operating principally in the field of education and ritual laments (Tinney 2011) and Akkadian in everyday discourse and other scholarly genres.³¹³ The reality was likely much more complicated, even within a defined space such as the field of education. While school texts are overwhelmingly written as unilingual Sumerian, Akkadian intermittently occurs alongside. Such examples of explicit bilingualism in a traditionally Sumerian-only field demonstrate the complicated nature of multilingualism in the OB.

As described in the previous chapter, OB scribal education may be analyzed in terms of Bourdieu's practice theory. For Bourdieu, the language in which education was conducted served an important function in perpetuating the educational system and reproducing the prevailing dispositions (*habitus*) of that system (see Bourdieu and Passeron 1977, 107–39). Language and education are intrinsically related; language is the primary medium of knowledge (and thus cultural) transfer (Bourdieu, Passeron, and De Saint Martin 1994).³¹⁴ The entextualization of Sumerian culture in OB lists and literature provided a means for the endurance of Sumerian traditions.

According to the current narrative established over the last twenty years of Assyriological research, in OB scribal education, Sumerian carried the weight of cultural transmission and legitimate authority. Studies by Michalowski (1987a, 2006a, 2012a), Veldhuis (1997, 2004, 2011, 2012), Cooper (2010, in press), and others have discussed how Sumerian could be employed in constructing a social identity. Like the use of medieval to early modern Latin (Stock 1983, 1990) or early modern Sanskrit (Pollock 2006, 2011) in

³¹² Apart from hints in administrative documents and letters (e.g., Ziegler and Charpin 2007) and rare incantations in languages such as Hurrian or Elamite, the written remains provide a picture of Akkadian and Sumerian as the dominant languages of the period. While undoubtedly the primary languages of literacy—perhaps even standardized to a point of unrecognizability in native speech communities—Akkadian and especially Sumerian likely could not have been as dominant on the discourse level as the data (and the secondary literature) suggest.

³¹³ Unlike Sanskrit in Early Modern India, Sumerian was not the sole linguistic vehicle for "scientific" discourse (Pollock 2011). Akkadian was used for its own scholarly genres. However, the two languages retained some distinction in the types of genres for which the language could be used. For example, Sumerian was never used for writing omen compendia; the serialization of divine signs and possible consequents was strictly an Akkadian discourse genre. Similarly, lexical lists, as we have already seen were almost exclusively written as Sumerian. Non-scholarly genres, however, seem to have been more open to linguistic flexibility. Incantations were inscribed not only in Sumerian or Akkadian, but also Elamite or Hurrian. Most liturgical texts were written as Sumerian, although a few examples of Akkadian liturgies translated from Sumerian have been found (Wasserman and Gabbay 2005). Personal letters are only known in Akkadian. Relatively few literary texts are known in Akkadian; rarer still are Akkadian literary texts in contexts which suggest a school (see below, note 325). The picture changes from city to city, and the drastic distinction occasionally portrayed in Assyriological literature probably did not exist outside of possibly Nippur. I do not believe, however, that the data shows Akkadian necessarily in competition with Sumerian, such as when local vernaculars infringed upon traditionally Latin (Burke 2005, 61–88) or Sanskrit (Pollock 2006) sociolinguistic situations, but rather a relative coexistence. The instances which could be deemed "Akkadian in competition," namely in the lexical texts, I have already shown to be part of a broader knowledge production, a scholarly, rather than strictly linguistic change. As I express in the present section, the two are related.

³¹⁴ For further on Bourdieu's ideas on the power of language and the complicated roles language plays in his broader social thought, see Bourdieu (1991a); Hanks (2005); Grenfell (2011b).

their respective cultures, the use of Sumerian marked users as distinct—members of a community of fellow scribes and literary elite. Sumerian granted its users access to a particular tradition and culture not available to the masses.

For further clarification, I draw on the ideas of social indexicality and language ideology from sociolinguistics and linguistic anthropology. The concept of social indexicality, as originating in the work of M. Silverstein (1976), expresses that social indicators may be stereotypically associated with linguistic features such as pronunciation, accents, or languages. For example, even today, the use of Latin, spoken or written, marks users as erudite, even pretentious. Whether writers and speakers actually display such characteristics is irrelevant. Interlocutors recognize the use of alternative languages or features and socially caricature the language users.³¹⁵

Linguistically oriented social distinctions form the basis for the construction of language ideologies and identities (Silverstein 1979; Schieffelin, Woolard, and Kroskrity 1998; Ervin-Tripp 2001; Irvine 2001; Kroskrity 2010). Language users learn to recognize and manipulate identifiable features—including phonetic variation, accent, register, or language—in particular situations for their own purposes, such as aligning themselves with social groups or establishing their authority (Eckert 2008).³¹⁶ The relationship between indexicality and ideology is well-enunciated by Irvine and Gal:

"It has long become a commonplace in sociolinguistics that linguistic forms, including whole languages, can index social groups. As part of everyday behavior, the use of a linguistic form can become a pointer to (index of) the social identities and the typical activities of speakers. But speakers (and hearers) often notice, rationalize, and justify such linguistic indices, thereby creating linguistic ideologies that purport to explain the source and meaning of the linguistic differences. ... Participants' ideologies about language locate linguistic phenomena as part of, and evidence for, what they believe to be systematic behavioral, aesthetic, affective, and moral contrasts among the social groups indexed. That is, people have, and act in relation to, ideologically constructed representations of linguistic differences" (Irvine and Gal 2000, 37).

Language thus provides an important basis for social differentiation, grounded in perception and awareness. That awareness provides for the possibility of recognition, misrecognition, and manipulation (Silverstein 1981).

The use(s) of Akkadian and Sumerian in the OB period attests a similar disparity. In this schema, the knowledge and use of Sumerian prominently indexes traits such as traditional scholarship, nobility, and power. Such knowledge was attained in schools, in scribal education. The symbolic value associated with Sumerian differentiated an "us" and a "them." "Us," the elite members of society who have gone through schooling as

³¹⁵ The sociolinguistic literature on indexicality and various applications of the concept are vast. Among the more notable are W. Labov's studies on Martha's Vineyard (Labov 1963) and New York (Labov 2006)—neither of which utilize the term "indexicality" but nonetheless exhibit the type of analysis associated with social indexical studies—M. Silverstein's various studies (Silverstein 1985, 2003), B. Schieffelin and Doucet (1994) on Haitian Creole, and P. Eckert (2000) on California high school students.

³¹⁶ While the sociolinguistic literature typically pertain to spoken language, the concepts transfer to any linguistic situation, including historical periods accessible only through written materials (Silverstein 1996; Pollock 2006; Silverstein 2006; Sanders 2008; Hanks 2010).

demonstrated by our knowledge of Sumerian, and "them," the masses, who cannot use Sumerian and thus do not understand the correlating cultural references.³¹⁷ The schools reinforced and reproduced the exclusivity indexed by Sumerian. Linguistic differentiation validated the field of education and established the social boundaries demarcating the cultural elites (the scribes) from the other.

Metadiscourse in the literature produced by scribal students embedded such ideologies.³¹⁸ An often cited Sumerian proverb copied in the OB Nippur schools—thus produced by the very institution seeking to reproduce itself³¹⁹—implies that a true scribe, that is, an educated person, must know Sumerian.

dub-sar eme-ŋir₁₅ nu-mu-un-zu-a a-na-am₃ dub-sar e-ne

"A scribe who does not know Sumerian, what (kind of) scribe is he?"³²⁰

Scribal identity was explicitly connected to the curriculum and specifically Sumerian in a number of literary works such as the hymns of the Tetrad (see Vanstiphout 1978; Tinney 1999), some hymns of Šulgi, some literary letters (see Civil 2000; Kleinerman 2011),³²¹ and

³¹⁷ Michalowski (2012a) further differentiates between those who received elementary training (and thus learned practical literacy elsewhere) and those who participated in the full curriculum, gaining admittance to the highest levels of enculturated exclusivity. See also extended discussions of literacy in Wilcke (2000); Charpin (2008); Veldhuis (2011). Literacy and cultural knowledge can be directly related to social differentiation. It should also be noted that this special class of elite individuals need not be necessarily associated with those who held social or political power. The educated held cultural power, which may not have been reflected apart from their identification with the school and with each other.

³¹⁸ Such explicit reflexive analysis is rare in the Mesopotamian textual record (Michalowski 1990; 2005, 167), especially compared to Classical literary and scientific traditions. For example, the modern analysis of Mesopotamian mathematics is grounded in examinations of mathematical problem texts and administrative usage, rather than mathematical treatises (Robson 2008b); Babylonian rationality may be surmised from uses of logic in texts such as divinatory compendia, rather than from something such as Aristotle's *Posterior Analytics* (Rochberg forthcoming). Regarding the enculturation of ideologies as represented in literary texts, Michalowski warns,

"The world of Mesopotamian writing is, by definition, far removed from the everyday world of the streets. Texts were written not in the vernacular but in scribal languages—often dead ones. ... The written culture must be seen ... as a limited as well as a limiting form of discourse, with its own rhetoric and its own ideology. It is therefore important to keep in mind just how uncertain we are as to whose ideology is represented in specific texts and for whose benefit these stories were being told in writing. Undoubtedly, much of the symbolic system ... has to be seen as part of the ideological indoctrination of future bureaucrats, not necessarily as a part of a unified world view that permeated all of Mesopotamian society. Thus, one must see this written mythology as quite different from the kinds one encounters in oral societies" (Michalowski 1996, 191–92).

³¹⁹ The field of education fits well with Silverstein's (1998) notion of ideological sites, an institutionalized space of social practices where metadiscourse emerges as part of an articulation of the ideological.

³²⁰ SP 2.47 (Alster 1997, text A = CBS 13980; *ETCSL* 6.1.02).

³²¹ Note especially SEpM 22 3–4 (Kleinerman 2011, 181–84):

eme-ŋir₁₅-še₃ gu₂-zu na-ab-šub-be₂-en

2-kam-ma-še₃ eme si-sa₂-bi-še₃ lu₂ mu-e-ši-in-gi₄-gi₄

"Do not neglect Sumerian! Once more, I am responding to you in correct language"

This humorous, artificial letter concerns students attempting to fool the teacher into letting them leave school with falsified parental notes. Civil (2000, 108–08) interprets **eme si-sa₂** here as grammatically correct rather than ethically correct as suggested by its parallel **inim si-sa₂** in Nanše A 224 (Heimpel 1981). If, however, we imagine a scenario in which the addressee of the present letter had previously written in Akkadian, then the

the satirical Eduba compositions (see Civil 1985; Volk 1996, 2000). One such Eduba composition reinforces the valorization of Sumerian by implying that the use of Akkadian in school was anathema. Among a list of activities for which a student received punishment, we find:

[**lu₂ eme-*njir*₁₅]-ra-ke₄ eme-¹uri¹ bi₂-¹x¹-[**dug₄**]³²²**

"The one (in charge of) Sumerian (asked), 'Why did you speak Akkadian?'"

For such a malfeasance, the student is caned. This endorsement of Sumerian and restriction of Akkadian within the field of education reflects a characteristic disposition—language ideology, what Bourdieu would call dogma. Such habits structure OB scribal practices. The Old Babylonian scribal curriculum then was all about learning Sumerian. Through copying lists of Sumerian lexemes and especially in the reproduction of Sumerian literature, the curriculum inculcated the student scribe in Sumerian culture.³²³

If learning Sumerian—and thereby gaining admittance to the most elite levels of society—was the goal of OB education, the use of Akkadian in the manner discussed above represents a deviation from the norm, a rejection of the field's basic dogma. The language ideologies that the scribal curriculum inculcated would have proscribed a casual inscribing of Akkadian within the realm of education.³²⁴ The use of Akkadian would undermine the differentiation that scribal education embodied. Indeed, the indexical and symbolic value of Sumerian dictated that within the schools, the writing of Akkadian or any language other than Sumerian should have been anathema. The use of Sumerian—and only Sumerian—was considered the defining characteristic of a good scribe, trained in the schools and thus member in good standing of a particular societal group. The almost exclusive use of Sumerian in schooling contexts supports such an assessment.³²⁵

entreaty to not neglect Sumerian would be understood as a reprimand and **eme si-sa₂** could be interpreted as referring to Sumerian as the "proper" language as opposed to Akkadian or other.

³²² Eduba A 40 (see Sjöberg 1993, 1; Volk 1996, 200). Only two exemplars preserve the prohibition against the use of Akkadian. Admittedly, in CBS 2219+, the URI is not clear, but the traces point to URI rather than something such as GI, EŠ₂ or SAL. For CBS 5903+, collation of a photograph (the tablet could not be located) suggests URI, which is not inconsistent with the Chiera copy (*SEM* 69), although the copy leans more toward EŠ₂ GAR. Neither exemplar appears to preserve the canings (**e-še in-tud₂-de₃-en**); the entire line is reconstructed from other exemplars.

CBS 2219+ r ii' 3': [**lu₂ eme-*njir*₁₅]-ra-ke₄ eme-¹uri¹ bi₂-¹x¹-[**dug₄**]**

CBS 5903+ o ii' 3': **lu₂ eme-*[njir]*₁₅-ke₄ eme-¹uri¹ ¹x¹ [...]**

CBS 6094: o ii 1': **lu₂ eme-*njir*₁₅-ra-ke₄ ¹eme-x x¹ [...]** / **e-še in-¹tud₂¹-[...]**

Ni 2750 (*SLTN* 118) o ii 15: **lu₂ eme-*njir*₁₅-ra-¹ke₄?¹ eme-¹x¹ bi₂-¹x¹-**dug₄**¹
e-še in-tud₂-de₃-en**

³²³ For a more extensive discussion of the relationship of scribal identity and Sumerian in OB education, see Veldhuis (2004, 58–80).

³²⁴ Akkadian undoubtedly served an important function within the OB Nippur schools in the oral training of scribes who were learning Sumerian synthetically and spoke Akkadian, Amorite, or some other language as a mother tongue (Civil 1975, 31–32; Veldhuis 1998, 208–10). The important point is that scribal socialization within the school environment, without external motivators acting to contradict scribal dispositions, allowed only the inscribing of Sumerian. That is, despite broader societal multilingualism, scribal education in the OB was functionally bilingual and, for the most part, textually unilingual.

³²⁵ Apart from the lexical texts under consideration here, Akkadian within OB Nippur school texts is known only from rare bilingual texts (e.g., Sjöberg 1974; Krebernik 2004), grammatical texts and commentaries (e.g., Sjöberg 1993; Civil 1998), and Akkadian glosses (e.g., Wilcke 1970). The only certain unilingual Akkadian school texts from OB Nippur are a copy of the Sargon letter, on the obverse of a Type II tablet with an excerpt

Nonetheless, as already detailed, exceptional instances of bilingualism emerged during ALE. The present study has discussed the analogical habits that produced explicit bilingualism in the educational field. Rather than invalidating the conclusions of current Assyriological research on educational values, the present study reinforces the notion that knowledge of Sumerian served as cultural capital, while adding that knowledge of Sumerian also related to a scribe's capability with the writing system. The ability to harness the full potential of the writing system through analogical hermeneutics added another layer of erudition further validating a scribe's place among the cultural elite.

From the OB period until the end of cuneiform culture, Sumerian would index scholarship and tradition. With the inception of interlingual analogical hermeneutics in ALE, Akkadian was brought into the field of scholarship and was indexically associated with a field and social perception it did not previously. Thus, in the post-OB period, Sumerian and Akkadian were equally regarded as languages of erudition and scholarship, rooted in the field of education. A scribe's ability to control the writing system and display his erudition and perpetuate the field of the scribal arts was most palpable in his ability to operate interlingually. Such cultural capital would have been necessary, not only for an individual scribe's social standing, but also for the reproduction of the field of scribal scholarship as a whole (see §2.3 above).

During the OB, knowledge of, and capability in, the writing system and Sumerian served as social indexes of cultural capital in the broader social world, external to the field of education. Within the field, the manipulation of the writing system and the interlingual extension thereof, via analogical hermeneutics, served as position-taking in the field. Practicing analogical hermeneutics allowed a scribe to substantiate his claim to the knowledge of the scribal arts relative to other scribes.

I suggest that the school material from early 18th century Nippur presents a snapshot of social transition in progress. We see the beginnings of a paradigmatic shift in the ancient perception of scholarship: scholarship need not be indexed by whether one writes in Akkadian or in Sumerian. Explicit bilingualism in so traditional a field as education renders such differentiation moot. A true Babylonian scribe could operate fluidly in the interlingual space. We are thus privy to the beginnings of a new conception of scholarship marked by analogical hermeneutics, a characteristic that would define scholars until the end of cuneiform culture.

3.4 Typologies of Sumerian-Akkadian Correspondences in ALE

Now that I have established that explicit bilingualism in ALE reflected analogical hermeneutics, discussed how the application of semantic and phonological extension enabled by the rebus principle allows for such analogies, and reconceptualized the sociolinguistics of the OB field of education, I can detail the various techniques comprising analogical hermeneutics. The present section classifies the varieties of Sumerian-Akkadian equivalencies found in the metalinguistic glosses in OB ALE compositions.³²⁶ The list does

from the list Lu on the reverse (Westenholz 1997, 141–47), and a copy of Gilgameš (Cavigneaux and Renger 2000; George 2003, 241–46), found at House F (Robson 2001); another copy of Gilgameš (George 2003, 216–19) may also be from Nippur, but the provenance of this piece is less certain. F. Kraus (1959) identified two texts from Nippur, Ni 683 and Ni 13640 (not joined to Ni 13651 as in Kraus, but to an unnumbered piece), as Akkadian practice letters; the relationship of such letters to the schools remains unclear (Michalowski 1983).

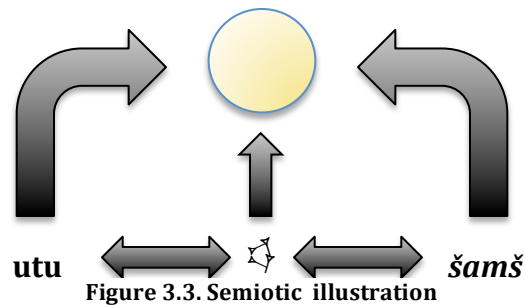
³²⁶ Some of these categories and/or descriptions are also found in Veldhuis (forthcoming, 169 and 83–87).


not pretend to provide an exhaustive catalog nor a prescriptive analysis. Rather, the categories describe discernable options the OB scribes utilized in constructing their interlingual associations. Furthermore, many examples found in the ALE compositions transcend the proposed categories or combine multiple types. The list provides convenient analytical tools for considering the many analogical possibilities available to the scribe.

3.4.1 Semantic commensuration

The majority of legible Sumerian-Akkadian correspondences (60%) meet criteria for one-to-one semantic commensuration: the semantic range of the Sumerian term as demonstrated in contextual usage overlaps with the usage of the Akkadian term in context. In Saussurian semiotic terms, the Akkadian and Sumerian signifiers could have the same signified, the same basis in the real world.

Semantic commensuration may be superficially illustrated in terms of co-reference.³²⁷



In Fig. 3.3, the graphic sign form  and both phonetic shapes **utu** and **šamš**, Sumerian and Akkadian respectively, take the sun (as well as the Sun god) as designatum.³²⁸ The lexicosemantics of both **utu** and **šamš** are anchored in the same referent. Here, the designatum of both phonetic sign vehicles overlap. The ideational concept to which both sign forms refer is the big yellow ball of light in the day sky. Theoretically, they may also have the same real object referent, something in the natural world which can be denoted in context. Additionally, at least in a lexical list such as Izi, **utu** and **šamš** are referents of each other.³²⁹ I will return to this concept in the following chapter.

Series of entries of the same Sumerian word with varying Akkadian glosses also demonstrate the basic incommensurability of the two languages. That is, Sumerian word A does not always semantically overlap with Akkadian word B in entirety.

N ₁ -11 r iv 10'	būdu : bala	"shoulder"
11'	manzāz : bala	"position"
12'	enûm : bala	"to change"
13'	e -[...] : bala	
14'	nabalkūtum : bala	"to transfer"

³²⁷ The idea of semantic commensuration applied to translation comes from Hanks (2010). I discuss commensuration and translation further in §4.2.3.

³²⁸ Word meaning is, of course, far more complicated than discussed here and the chosen illustration represents only a simplistic ideal. For a more extensive discussion of meaning, see e.g. Lyons (1995).

³²⁹ As I suggest in the next chapter, however, the possibility of a signified based in reality is not the epistemological goal of the list. Rather, each signifier finds its signified in its counterpart.

The present correspondence illustrates the general semantic incommensurability between Sumerian lemmata and Akkadian correspondents. Even when presented as L1 to L2 counterparts via the horizontal juxtaposition of the Akkadian gloss to the Sumerian lemma, the two are not exact equivalents, though they may overlap in some ranges. In this example, **bala** designates meanings that *manzāzu* does not and vice versa. **bala** would not be used for positions of celestial phenomena; *manzāzu* would not be used for "shoulder" or "to change" or other references not denoted here such as "replacement" or "prebend." Thus, it would be incorrect to say **bala** = *manzāzu*. While the preceding may seem obvious, it is not unusual to find in Assyriological commentaries "Sumerian = Akkadian" as unqualified explanations for the meaning of the Sumerian term. The listing structure, however, allows for the juxtaposition of multiple semantic designata of sign forms with the same Sumerian phonetic shape. In this way, the serialization of **bala** with different Akkadian correspondents highlights the differences between **bala** and related Akkadian words, but also brings Sumerian and Akkadian into commensuration.

3.4.2 Semantic Extension

Series of entries dealing with the same sign regularly provide numerous Akkadian glosses. In some cases these series present synonymous Akkadian lexemes that do not overlap semantically with known uses of the Sumerian. This technique occurs more prominently in the later list Erimhuš.³³⁰ Frahm also notes that the commentaries employ extension, albeit only rarely (Frahm 2011a, 65–66). From Izi, consider the **bar** section.

N _{II} -07	o 22	<i>sūtum</i> : ban ₂	"(capacity measure = 10 liters)" ³³¹
	o 23	<i>zumrum</i> : bar	"body"
	o 24	<i>kamātum</i> : bar	"steppe lands"
	o 25	<i>aḫiātum</i> : bar	"side"
	o 26	[<i>pa</i>]rru : bar	"skin"
	o 27	[<i>ba</i>]mātum : bar	"open country"
	o 28	[<i>ṣē</i>]ru : bar	"steppe/back"
	o 29	<i>kumšillum</i> : bar	"thorn used as a teasel"
	o 30	<i>šalāqum</i> : bar	"to cut open"
	o 31	<i>šalātum</i> : bar	"to split"
	o 32	<i>itātum</i> : bar	"borders"
	o 33	<i>warkātum</i> : bar	"backside"

The **bar** section elucidates the semantic range of **bar** in both its nominal and verbal forms. Generally, the noun **bar** refers to the outer/outlying areas and the verb denotes cutting or splicing (cf. *PSD* B s.v. **bar** A). As with other Sumerian/Akkadian words denoting the outer areas (e.g. **edin**, *ṣēru*), **bar** extends to "behind" in contrast to "in front." **bar** is given the gloss *warkātum* "backside." Akkadian *warkātum* (typically corresponding to [egir]) tends toward a localized section of "backside" as in "rear" or "hindlegs." Sumerian **bar** is more general, but via analogous semantic extension, **bar** receives the gloss *warkātum*. Moreover, other exemplars extend the semantic range of **bar** even further. N_P-01 adds the following:

³³⁰ See §2.2.2.

³³¹ See below, §3.4.9.

d ii 13	būdān : bar	"two shoulders"
d ii 16	quliptum : bar	"scaly skin"

These glosses encompass a greater semantic scope. The shoulders are part of the back certainly, but, like *warkātum*, more specific than **bar** would typically designate. Similarly, while **bar** is often used for skin, even hair or fleece (as in the expression **bar udu** "sheep fleece"), the Akkadian gloss *quliptum* "scaly skin" refers to a particular type of skin that **bar** typically does not encompass. Via analogy, the possible glosses for **bar** given in these two exemplars of Izi extend the semantics of the lexeme by allowing higher degrees of specificity than contextual uses of **bar** would indicate.

3.4.3 Qualified or Abbreviated

Later lexical texts commonly include entries with explicit grammatical or contextual qualifications: **pa-aṅ₂** : *ša zipaṅ napištu* "**pa-aṅ₂** when (part of the word) **zipaṅ** means 'breath'" (MA Izi 12 iv 2' = CUSAS 12, 45–51).³³² While the OB lists rarely provide explication, they nevertheless include similar items.

N _I -04* o v' 46	nasāqum : saṅ₅	"to choose"
N _I -04* o v' 47	bêrum : saṅ₅	"to choose"

The referent corresponding to Akkadian *nasāqum* and *bêrum* is the Sumerian compound verb **igi**—[**saṅ**]. Here, the list only provides the verb **saṅ**, represented by the ŠID sign.³³³ Thus, the translations *nasāqum* and *bêrum* are qualified with respect to **saṅ₅**: the translations only apply when **saṅ₅** is part of the compound verb **igi**—[**saṅ**].

Lexical lists often provide abbreviated Sumerian entries; the Akkadian translation references the full phrase.

N _I -01 r ii 16	šukuttum : sa	"jewelry"
N _I -04* r i 11	qarādu : šid	"to pluck wool"

Sumerian **sa** nowhere takes the meaning jewelry, although it is possible the word could denote a necklace, drawing on the association of **sa** as "vein." More likely, *šukuttum* corresponds to **gil-sa**; thus, **sa** here represents an abbreviation.³³⁴ **šid** designates an aspect of wool typically written **zu₂-si-ga** (OB Ura 3 43–45), but written **šid-si-ga** in some exemplars of OB Ura 3. So **šid** is parallel to **aka₃** and **dilib**, other words in the same semantic sphere written with ŠID. Why the gloss takes the verbal form *qarādu* rather than an adjectival form parallel to the usage of the Sumerian lemma as a qualifier is unclear.

Similarly, abbreviated Akkadian expressions occur.

N _I -01 r v 9'	rapša : gaba ṅal₂	"broad" : "broad-chested"
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The Sumerian seems to anticipate *irta rapša* "broad-chested" as suggested in *MSL* 13; the text provides only *rapša*.³³⁵

³³² Later versions of Izi rarely include such qualifications. To my knowledge, no examples of qualified entries in later versions correspond to entries in the OB Nippur version.

³³³ For this verb, see Waetzoldt (1972, 41–44); Englund (1992, 94–95); and Waetzoldt (2010).

³³⁴ It should be noted that **gil-sa** occurs two entries later on the same tablet.

³³⁵ The entry is followed by *rāšī* : **gaba-ṅal₂** "creditor(?)" and *bēl* : **gaba-ṅal₂** "creditor(?)" both also apparent abbreviations (rather than errors).

The list Diri provides a perfect example of a qualified analogy. One exemplar, A 30283 (= *MSL* 15 D = P229675) provides the correspondence *alākum* "to go" for the Sumerian lexeme **dirig**, a meaning which **dirig** typically does not denote. The later version of Diri found at Ugarit provides the qualification *ša elēni* "as in upstream," meaning that **dirig** means *alākum* when it refers to travelling upstream. This meaning of **dirig** is well-attested (see Englund 2010); the later qualification makes explicit the interpretive process that is obscured in the OB version.

3.4.4 Phonological Substitution

Interlingual association in ALE may take the form of phonological substitution, where the analogical reasoning of particular to particular is especially clear. The Akkadian gloss references a Sumerian word that has been phonologically altered or reinterpreted in the entry.

N _{II} /2-45 r ii' 16'	uputtum : aš	"flour"
N _I -01 o iii 33	tēbūm : me	"uprising"
N _I -01 r ii 9'	wirrum : sa	"intestines" ³³⁶

As discussed above, the correspondence **uputtum** : aš provides one such example of phonological substitution. In Sumerian, aš would never correspond to **uputtum** "flour"; however, aš here indicates eš₂, the writing for **zid**₂ the common Sumerian word for "flour." Phonologically, the vowel quality of eš₂, standing for **zid**₂, has been discounted to achieve the correspondence. Sumerian **me** does not connote anything contentious; the phonologically analogous **me**₃ "battle" would seem a fine semantic counterpart of **tēbūm**. Similarly, the correspondence **wirrum** : sa derives from phonological association. Akkadian **wirrum** most often translates Sumerian šag₄ "intestines, heart, insides." Thus, sa here suggests šag₄(ša₃), perhaps with a variation in the quality of the sibilant.³³⁷

One example of phonological/orthographic substitution in both languages occurs.

N _I -04* o v' 12	imērum : utu	"donkey" : "Sun" ³³⁸
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In the present example, **imērum** "donkey" substitutes for the near homophonic **immerum** "sheep."³³⁹ Sumerian **utu** substitutes for **udu** "sheep," either a voiced/voiceless dental alternation or an apocoptation (**ud** for **udu**). In formulaic terms, **utu** ≈ **udu** = **immerum** ≈ **imērum**, therefore **utu** = **imērum**. Thus, analogy transpired in both languages.

As M. Civil recognized in his study of the third millennium list ED Practical Vocabulary A, a similar process governs the entries in that list, attested both at sites in the Mesopotamian south as well as at Ebla on the Syrian coast (Civil 2008, 14–18). With phonological substitution, the proximity of phonological shape to another is the principle for interpretation rather than the graphic sign form. Thus, the activity of phonological

³³⁶ The same correspondence occurs in CBS 6893+ (Nigga), cited above.

³³⁷ Akkadian and Sumerian sibilants are notoriously difficult (cf. *GAG* §30, von Soden 1995, 29–31). Alternatively, since sa refers to long, cord-like material, the association may be a semantic extension to the physical properties of the intestines.

³³⁸ The correspondence may also occur in N_{II}/1-03 o 14.

³³⁹ The scribe used the orthography *i-me-rum*, used earlier in the same tablet for **imērum** : anše. When spelled syllabically, **immerum** "sheep" nearly always explicated the doubled-m (*im-me-rum* and the like), likely in order to differentiate **imērum** and **immerum**.

substitution is not new to Izi or the lists of ALE, but is found earlier in lexical scholarship. Moreover, the phenomena, as Civil demonstrates, is a product of both the interlingual possibilities and the rebus principle operative in the cuneiform writing system (see §3.3.1).

3.4.5 Morphological Substitution

The present category refers to entries which give Akkadian glosses in rare forms, or word classes derived from well-known words.

ALE lists regularly provide abstract forms of Akkadian adjectives. These words, however, rarely occur in Akkadian contexts.

N _I -04* o iii' 22	gašrūtu : kiš	"mightiness"
N _I -04* o iv' 6	nesūtu : bad	"distance"

The form **gašrūtu**, an abstract form of **gašru**, only occurs in the late synonym list Explicit Malku 1 148 (see Hrūsha 2010), where it is equated with **magšarum** "strength." Similarly, the form **nesūtu**, from **nesū**, is unknown outside of the Standard Babylonian literary dialect of the late second and first millennia. That is, there is no other attestation of this form from the OB period. One other Izi exemplar (N_{II/2}-45) glosses **bad** with the more common **nesū**.

3.4.6 Transferred Meaning

The present category denotes metaphorical or metonymical extensions.

N _I -04* o iii' 17	kabtu : alim	"important"
N _P -01 c ii 29	puzrum : da	"shelter"

The former correspondence is actually well-attested in both OB Sumerian (and earlier) as well as later bilinguals. The sense applies specifically in epithets for gods and kings. While usage implies that the lexeme **alim** has acquired the semantic force of **kabtu**, the metaphorical origins may yet indicate the use of transferred meaning as a type of analogical hermeneutics. The latter example does not seem to occur overtly in contextual usage; the sense, however, is not difficult to imagine. Moreover, the signs **da** and **a₂** are occasionally substituted for one another in various orthographies (e.g., **a₂-ga-an** for **da-ga-an** in Izi II:294). Since **a₂** regularly denotes an arm or a wing and thus, metaphorically, shelter, it should not surprise that **da** would also be given the analogous metaphor.

Veldhuis's examples from Diri are more forthright (Veldhuis forthcoming, 186). He gives an example of ^{neš}**taškarin** "boxwood" translated by Akkadian **šarrum** "king" due to the use of that wood in the construction of royal objects, such as statues and furniture (thrones and beds).³⁴⁰

The category of transferred meaning may be considered an extension of the writing system's recognition of a sign form as an index. The sign GAR, for example, iconically depicted a ration bowl in its original use in the late fourth millennium, but indexically referenced the daily ration (§1.1.2). In later periods, GAR extended more conventionally to **ninda**, meaning bread or even food in general. The KA sign, discussed above (§3.3.1), demonstrates how a sign may function indexically, referencing thematically related meanings. The PA(^𒀪) sign, while perhaps originally iconically representing "branch," by the

³⁴⁰ For example, in the composition Ludiņira to his Mother 49 (see most recently Gadotti 2010b): **gigir šim-li** ^{neš}**mar-šum** ^{neš}**taškarin** "My mother is ... a juniper chariot, a boxwood bed..."

OB extends also to **ñidru** "scepter" as well as to **sag₃** "to beat" as an activity done with a branch and perhaps metaphorically to **ugula** "overseer" one who might wield a branch or scepter. Thus, the present category is once again based in the possibilities provided by the OB cuneiform writing system and extended interlingually.

3.4.7 Grammatical Derivation

One entry represents grammatical morphology.

N_I-04* o iv' 25 **ana** : **aš** "to"

Here, **ana** seems to represent the Sumerian terminative post-position /eše/. In OB Sumerian, if the terminative is attached to a word or phrase ending in [a], it is often written **-aš** (Thomsen 1984, §195): **en-ki-me-en kalam-ña₂-aš ga-an-ed₂** "I am Enki; I will enter my land" (Enki and the World Order 117). As discussed in §2.4, several entries in Izi deal with morphology through contiguous variation. Other ALE texts provide other examples of morphological variation interlingually.

a-na bi₂-in-sag₉ = **mīnam udammaq** "what will he improve?"
a-na bi₂-sag₉ = **mīnam udammīq** "what did he improve?"
 HS 247 o 5–6

In this example from Kagal, the consecutive entries emphasize different morphology. The Akkadian equivalents indicate a difference in verbal aspect, the first imperfective, the second perfective. The Sumerian, however, according to most understandings of verbal morphology, expresses a difference in transitivity: the first transitive and the second intransitive. A more common expression of the imperfective for this verb would have been indicated by reduplication in a form such as **bi₂-sag₉-sag₉**; the perfective would have been expressed by the form in the first entry **bi₂-in-sag₉**. Another group of bilingual lists, the grammatical paradigms and vocabularies, systematically explore theoretical morphology.³⁴¹

3.4.8 Loanwords

Two entries merely provide the corresponding Akkadian loanwords to the Sumerian lexeme.

N_{II/1}-14 o 7 **melimmu** : **me-lim₄**³⁴²
 N_P-01 b i 10 **margu** : **murgu₂**³⁴³

Unless the OB scribes perceived a difference in the loanword, such "translations" do not clarify the semantics of the Sumerian lexeme. The inclusion of correspondences such as these would seem to verify the nature of glosses as scholarly association.

³⁴¹ On the grammatical paradigms and vocabularies, see especially Black (2004). Several recent studies have sought to contextualize the lists and reevaluate their validity as linguistic data (Veldhuis 2005; Zólyomi 2005; Huber 2007). See also Veldhuis (forthcoming, 194–99).

³⁴² The correspondence is also attested in N_P-05. N_I-11, N_{II/2}-12, and N_P-01 do not include this particular correspondence despite glossing surrounding entries: N_I-11 and N_P-01 provide no glosses for **me-lim₄**; N_{II/2}-12 gives **puhrum** "assembly" (see §3.4.13 below) and **puluhtum** "awesomeness" but not **melammu**.

³⁴³ See Civil (2011, 233n20).

3.4.9 Graphic Extension

Rarely, likely analogies depend first on a graphic association with a similar sign. The following examples illustrate the phenomena, for which I give possible explanations.

N _{II} /2-28 r ii' 23	kalītu : 𒄩×AŠ ₂	"kidney"
N _P -01 c iii 13	karru : TE	"quay"
UM 29-13-404 o 22	sūtum : BAR	"(capacity measure = 10 liters)"

The first example, as discussed above (§3.2.2) relies on the graphic similarity of the written 𒄩×AŠ₂ (𒄩) and **ellan₂** the typical referent for **kalītu**, written 𒄩×ŠE (𒄩). The second example may also be considered graphic abbreviation. Akkadian **karru** (usually **kāru**) corresponds to **kar**, written with the compound sign TE.A (𒄩). Here, only the TE is present; TE alone does not reference **kāru**. The third example, clearly written BAR (𒂗), relies on the similarity to the writing for a single **ban₂** measure (𒂗). The processes exemplified here, while not self-evident, illustrate the possibilities of analogical hermeneutics.

3.4.10 Iconic Representation

zikarum : aš (I:180) may suggest an iconic association. In this interpretation, AŠ (𒀭) iconizes the male genitalia, thereby allowing association with **zikarum**. The present example supplies the only such analogy in OB Izi and is tenuous at best. I opt for understanding a phonological substitution (§3.2.2).

Recent Assyriological studies have sought to make iconicity a central element for the basis of hermeneutics (Bottéro 1992, 87–102; Glassner 2003, 121–65; Noegel 2010; Cancik-Kirschbaum 2012; Johnson 2013a; Selz 2013). The OB scribes at Nippur, however, apparently were not interested in utilizing iconic representation as a form of analogical hermeneutics.

3.4.11 Antonymic Translation

Two entries appear to provide an antonymic translation.

N _I -04* o iv' 13	laqātum : til	"to gather"
N _P -01 d ii 17	kalûm : bar	"to hold" : "to release"

The first seems to play on **til** as the same sign as **bad** "to be distant."³⁴⁴ Thus, **bad** "to be distant" portrays a semantic contrast to **laqātum** "to gather." If my analysis of the second is correct, and the term refers to the verb rather than **kalûm** "lamentation priest," the Sumerian lexeme is an abbreviation of the compound verb **šu—bar** "to release." Thus, Akkadian **kalûm** "to hold" provides an opposing concept. According to Frahm, antonyms are also rare in the later commentaries (Frahm 2011a, 69).

3.4.12 Spatial / Traditional References

Two entries from N_I-04*, must directly reference the scribal tradition at Nippur.

³⁴⁴ The reading **til** is based on an entry in OB Bil. Ea. See E §1.4.1 I:169a.

o iii' 36
r i 9

bīt Ištar : *iri*³⁴⁵
^denlil : *umbisaṅ*³⁴⁶

"house of (the goddess) Ištar" : "city"
"(the god) Enlil" : "scribe"

The scribal quarter from which the Nippur texts were excavated lies in the shadow of both the Inana temple at Nippur and the Ekur, the Enlil temple at Nippur (McCown and Haines 1967; Zettler 1992; Gibson, Hansen, and Zettler 1998–2001).

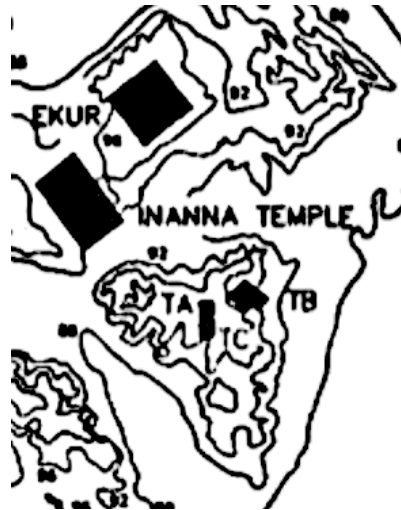


Figure 3.4. The Scribal Quarter (TA/TB) at Nippur in relation to the Ekur temple and Inana Temple

Although to my knowledge his view has never appeared in print, Michalowski has opined that some literary texts perhaps implicate traditional families and individuals who served at the Inana temple, perhaps as scribal "insider jokes." Kleinerman (2008; 2011, 102–03) demonstrates the many Nippur connections in the SEpM literary letter collection written in the schools. Here, then, in Izi are further examples of scribal analogies relating directly to the surrounding urban environment. While Inana has little to do with the ideational conception of *iri* "city," she may be related to a particular city, such as Nippur, due to the analogy of her temple being in the city and, perhaps, even physically visible from the scribal quarter.

Although never directly associated with scribes or writing in the same sense as, for example, Nisaba the patron goddess of scribes, Enlil would have been regarded as an important god, not only within the invented Sumerian culture which these scribes regularly encountered, but specifically in the city of Nippur itself (Lambert 1992b; Sallaberger 2008). The writing of Enlil's name is the same as that of the city, the only difference being that the city name Nippur (*nibru*) typically takes the determinative *ki*, indicating the place.³⁴⁷ Since the city of scribes is Enlil-city, *umbisaṅ* "scribe" corresponds to ^den-lil₂.³⁴⁸

³⁴⁵ *MSL* 13 reads this gloss with the preceding line *bara₂ bara₂ dur₂ ṅar-ra*; the gloss however falls to the left of *iri* so I read it with *iri*.

³⁴⁶ The correspondence also occurs in one other exemplar, N_p-01. A similar correspondence is attested in Antagal "G" 288 (= P365399): *u₂-bi-šag₄-ga^aTAB.NI.DIŠoverTAB.NI.DIŠ* = ^den-lil₂ and in An = Anum 1 158 (= Q000264): [^dum¹-bi-saṅ] *umbisaṅ₂* = MIN(^den-lil₂) and so appears to have become a standard entry in the lexical tradition.

³⁴⁷ On the early writing of En-lil₂ and Nippur with E₂ rather than KID/LIL₂, see Steinkeller (2010).

³⁴⁸ Tinney (1996, 131–32) suggests that *šID nibru^{ki}* in LN 5 is necessarily a building and posits understanding *šID* read as *šudum* "storehouse." Tinney further suggests that the association of *e₂-šutum* with Enlil and

3.4.13 Opaque Analogies

Some associations defy analysis.

N _P -05 b i 4	puḫrum : me	"assembly" : "rites"
N _P -01 b iii 2	kakkum : galam	"weapon" : "skillful"
N _P -01 a iii 61	turrušum : nir-nir	"to stretch out" : "to winnow"
N _I -04* r i 32	arḫu u agurru : zi-du erim₂-du	"half-brick and kiln" : "righteous and evildoer"

The correspondences given here appear to be products of analogical hermeneutics, but the nature of the analogy remains unclear. The fault, however, lies rather with we modern interpreters than with the OB scribes who must have recognized a basis for their analogies.

Several entries present correspondences that cannot be confirmed in usage. I suspect that in some cases, the given equivalencies would correspond semantically, but extant textual data is lacking.

N _P -01 a iv 54	ḥašḥaštum : šID	
N _{II} -01* o i' 14	ummedum : ud	"boil"
N _{II/2} -12 o 7'	lūtum : me	"stiffness"
N _I -11 r ii 20'	tuganu : su bar	"(a disease)"

One particular class of words which would fall into such a category is medical terminology. With only a few exceptions, texts dealing with Sumerian *materia medica* or types of diseases are unattested.

Scribes availed themselves of numerous possible interlingual analogies, occasionally utilizing more than one for a single entry. Spectacular interlingual associations are not confined to a select few exemplars, but occur on all glossed exemplars. Scribes who employed such techniques demonstrated that semantic commensuration was not the goal of explicit bilingualism in the copying of unilingual lists. Meaning existed in the process of interlinguistic association, in the analogical relationship between Sumerian and Akkadian. Such practices are the results of the habitus within the institutional context of the OB schools at Nippur, the field of education. Interlingual analogies—semantically commensurable as well as speculative—are the products of the social world of scribal epistemology. The knowledge that OB ALE scribes conveyed concerned hermeneutics more than translation.

The number of exemplars attesting explicit bilingual education confirms the widespread practice of interlingual analogical hermeneutics. The typologies provided above do not originate from a single scribe or even a single school. The tablets come from different houses at the Nippur scribal quarter (see E §1.1.4). Moreover, the variation in Akkadian glosses evinces that these interpolations are not the products of standardized equivalents for the entries, but the practice of analogical habits interlingually.

OB scribal apprentices and teachers alike practiced two different expressions of knowledge, semantic congruity in most bilingual texts and interlingual analogical

other gods of Nippur provides the basis for the present gloss. Tinney's explanation, however, does not account for the reading **umbisaḡ** "scribe" translated **en-lil** in the lexical tradition.

hermeneutics in glossed unilingual texts. The standard lists of ALE provided a forum that invited interlingual analogies on the horizontal plane that paralleled the structural analogies on the vertical plane. In these lists, the scribal habitus reflectively nurtured analogical reasoning, itself grounded in the writing system, and simultaneously provided innovation. By cultivating interlingual analogical hermeneutics, these scribes produced cultural capital, a means by which they could take up positions within the social field of education. Practices of explicit bilingualism in ALE thus present far-reaching implications for the sociology of the field of education, language, knowledge, and scholarship. These implications are the subject of the next chapter.

4.0 Writing, Language, and Knowledge: The Implications of Analogical Hermeneutics

"Cratylus here, Socrates, claims that everything has its proper name, that they are natural and not conventional, a part of voice which is agreed upon. That there is an inherent correctness in them," so Hermogenes sums up Cratylus' view in the beginning of Plato's dialogue named for Cratylus.³⁴⁹ The difficult nature of sense and reference remains at the center of discussion in modern philosophy of language and is no less pertinent for understanding language as perceived by ancient cuneiform scholars.

The thoughts entertained in this final chapter present the basis for continuing work on philosophies of language as represented in Babylonian and Assyrian scholarly texts. While I do not hope to completely unravel the complexities of sense and reference, I embark here on an inchoate exploration of the complicated nature of writing, language, meaning, and knowledge in ancient cuneiform scholarship.

My aim in this chapter is to discuss the implications for language raised by the application of analogical hermeneutics, demonstrated in Izi and other OB lexical lists, the foundational compositions for embedding the scribal arts in Babylonian scholars. To this point, this work has attempted to present a strictly localized portrayal of cultural practices with reference to other periods and places for the purpose of contextualization. In the present chapter, however, I move towards a broader synthesis, utilizing the concepts developed in the previous two chapters as a means of exploring language and scholarship throughout cuneiform culture. Such an exploration should easily produce its own monograph, so I limit the discussion here to brief considerations. As a way of focusing the present section, my approach for examining language focuses on language within the field of scholarship. That is, I emphasize the role of social construction in a particular community. Specifically, I underscore how the ability to use the writing system perpetuates the field of scholarship and validates the importance of the scribe. The polyvalency of the writing system not only allows for analogical heremeneutics, it inscribes practices of analogical hermeneutics as habitus.

4.1 Writing and Analogical Hermeneutics

As discussed in the previous chapter (§3.3.1), I argue that the possibility of analogical hermeneutics is grounded in the rebus principle applied to the cuneiform writing system. The system allows flexibility in the referent of the phonological shape of signs, thereby inviting individual signs to associate varied designata.

The phonological elasticity of the writing system is demonstrated in the multiple orthographies that may reference particular Sumerian lemma. In the previous chapter, we noted ways of writing the verb **gi**₍₄₎ "to return" and the verb **sag**_{8/9/10/12} "to be good." Other words display multiple orthographies in contextual use. Some differences in orthographies may, as one explanation, represent regional variation (see Delnero 2012b, 61–84). For example, in the literary composition Enki's Journey to Nippur 63, the musical instrument [**sabitu**m] is written ^{neš}**sa-bi₂-tu**m in eight sources from Nippur and one from

³⁴⁹ Κρατύλος φησὶν ὅδε, ὃ Σώκρατες, ὀνόματος ὀρθότητα εἶναι ἐκάστῳ τῶν ὄντων φύσει πεφυκυῖαν, καὶ οὐ τοῦτο εἶναι ὄνομα ὃ ἂν τινες συνθέμενοι καλεῖν καλῶσι, τῆς αὐτῶν φωνῆς μόριον ἐπιφθεγγόμενοι, ἀλλὰ ὀρθότητά τινα τῶν ὀνομάτων πεφυκέναί ...

Greek text based on Duke et al. (1995, 189:383a 4–83b 1); translation mine.

Ur and written ^{neš}**sa-bi-tum** in four other sources, one from Isin and three of unknown provenance (Delnero 2012b, 77–78).³⁵⁰

Other differences in orthographies may occur synchronically in a single location within the same genre. The words for "goat" and "interest," both [**maš**], employ the sign forms MAŠ([†]) and MAŠ₂([†]◊) interchangeably in several genres and periods prior to the latter half of the second millennium.³⁵¹ For example, in Ur III (c. 2050) economic texts, the year name for Šulgi's forty-third regnal year **mu en d'nanna maš₂-e i₃-pad₃** "the year the *en* priestess of Nanna was chosen by an omen (lit. 'a goat')" variously occurs with **maš₂** and with **maš** even in the same city (cp. *YOS* 4 103 and *BIN* 5 93 both from Umma).³⁵² In some instances, the orthographic alternation may occur within the same text, such as *BCT* 2 2 where in the body of the text [**maš**] "goat" is rendered MAŠ₂, but in the year name MAŠ. Such graphic variation in context, however, seems limited by social conventions—[**maš**] "goat" is not written **ma-aš** or **muš**, nor is [**sag**] "to be good" written **sag₃(PA)**. Phonological (orthographic) variation may distribute as apparent free variation (Civil 2013b), but these too must be qualified due to apparent conventional restrictions: e.g., in Ur III, [**en**] may be written **en**, **en₃**, or **en₈** (the last especially common in Umma) in the expression **en_(3/8)—tar** (Civil 2011, 231; 2013b, 6–7), but is never written **en₂**, **in**, or similar.

Phonological values for sign forms may be applied in analogical ways. The Ur III and early OB writing for the toponym Šimaški LU₂.SU(.A)^{ki}, as Steinkeller (1988b) ingeniously recognized, plays on rebus phonology derived from Akkadian readings. Steinkeller showed that LU₂ should be understood as denoting the Akkadian relative **šu** and declined for the genitive case, so read **ši**; the graphic sign form SU takes as a designatum Sumerian **kuš**, which corresponds to Akkadian **maškum**, which in the genitive would give **maškim**. Thus, LU₂.SU is a phonographic writing rendering **ši-maškim** for the toponym Šimaški. Such complicated writing codes further demonstrate the possibilities of the writing system as a basis for hermeneutical exploration, even before the extensive systematization in ALE and before the more fully realized form in later cuneiform scholarship.³⁵³

First millennium orthographies provide further examples of analogical rebus application, intermingling Sumerian and Akkadian readings to craft erudite writings (Maul 1999; Finkel 2010). The writing KUG.GUR, for example, represents **qutāru** "incense" in scholarly medical texts, since KUG may be read **ku₃** and thus syllabically also **qu₅** and

³⁵⁰ Variations and "non-standard" writings have received regular attention in Assyriological scholarship, but until recently, often with little regard for sociolinguistic recognitions of variation and/or social or political implications. For recent examples of Assyriological contemplations on orthographies, see for example on Sumerian orthographies: Rubio (2005); Veldhuis (2008c); Sallaberger (2011); Delnero (2012b); Krispijn (2012); Veldhuis (2012); for first millennium Akkadian orthographies: Worthington (2006, 2012). See also Cooper (2005).

³⁵¹ The word [**maš**] "interest" seems to prefer MAŠ whereas [**maš**] "goat" more commonly selects MAŠ₂. The two signs are obviously graphically related. As Steinkeller (1995, 704) recognized, MAŠ₂ was originally MAŠ plus a "rhombus-like element" that likely represented a testicle—perhaps a precursor to ŠIR([†]◊)—and was used to reference "he-goat" in proto-cuneiform texts at Uruk III (c. 3200 B.C.E.).

³⁵² The provenance of the two texts is certain since the tablets reference Ušmu and his brother Basag respectively. The prosopography is based on my own, unpublished research on this family's activities.

³⁵³ Finkel (2010, 17–19) provides another fascinating example from an Ur III text (apparently from a private collection) that writes the toponym Lullubum (usually written **lu-lu-bu^{ki}**) 𒌦-𒌦-**bu-um**. As Finkel explains, the writing draws on the morphological equivalence of the Sumerian epistemic /**he**/ (typically written **he₂**, but occasionally **hi**) to the Akkadian epistemic morpheme /**lu**/.

Sumerian **gur** corresponds to Akkadian **târu** "to return." Thus, KUG.GUR read **qu₅-târu** represents **qutâru** (Reiner 1957–58; Finkel 2010, 20). Similarly, **nîš qâti** "prayer" (lit. "lifting of the hands") is occasionally written MU ŠU as in **ina amatiya MU ŠU.MU ina mimma mala eppušu** "in my words, my prayer, (and) in whatever I do..."³⁵⁴ The basis for MU denoting **nîšu** is found not in prayers, but in legal contracts, where the oath "he swears on the name of the king" is given in Sumerian as **mu lugal-bi in-pad₃** (or similar) and in Akkadian as **nîš šarri itmu** (cf. *Ana Ittišu* 1 iii 18–29). In such contexts, **nîšu** "life" is functionally equated to Sumerian **mu** "name"; for **nîš qâti**, **nîšu** is thus taken as the homonymic adjective **nîšu** "lifting," rather than as the nominal **nîšu** "life."

Another example of orthographic and phonological analogy in the writing system occurs in late first millennium onomastic orthographies where MU is also used to write the verb **nadânu** "to give," as in the name Anu-mar-iddina, in the onomasticon of Hellenistic Uruk. This equation is based on a multi-level analogy: Sumerian **mu** equals Akkadian **šumu** "name"; **šumu** is phonologically analogous to Sumerian **šum₂** "to give," which is semantically equivalent to Akkadian **nadânu**.

The ability to adapt and manipulate the cuneiform script for hermeneutical purposes is taken to an extreme in the commentary texts (§2.2.2). In some cases, scribes wrote miniature commentaries by utilizing certain signs for their syllabic values, as well as their logographic values. Akkadian **nukurtu** "hostility" is occasionally syllabically written **nu-kûr-tu** rather than the expected **nu-kur-tu** since the sign KUR₂ designates **nakru** "enemy" (Maul 1999, 8). Such writings, as Frahm aptly phrases, "imbue the text, via their logographical dimensions, with additional meaning" (Frahm 2011a, 76).

The cuneiform writing system encodes hermeneutical possibilities as part of the application of the polysemy and polyvalency of the rebus principle. Such possibilities are occasionally explored in the third millennium and are systematized as scribal practice during ALE. These techniques are expanded and judiciously applied in the scholarly texts and even in onomastic orthographies in the late second and first millennia. Analogical recognition is fundamental to the writing system. Since cuneiform scholarship demonstrates a scribe's literacy aptitude, that is, his dexterity with the writing system, analogy structures scholarship.³⁵⁵

³⁵⁴ **ina KA.MU MU ŠU.MU ina mim-ma ma-la DU₃-šú** K 5408a+, collated from photo. The extensive use of the sign MU further underscores the flexibility of the writing. A (supposedly) Middle Babylonian seal (BM 89054, most likely a forgery, although the inscription is likely authentic) provides an inscription that makes extensive use of analogical practices: ^dUTU MU ŠU.MU MU MU "Šamaš, my prayers extol (your) name". The four MU signs denote different Akkadian readings: **nîš** "lifting," **-ya** "my," **šumu** "name," **izakkarû** "they extol". I thank Jon Taylor for reading this seal inscription with the Berkeley Akkadian Reading Group, September 2013.

³⁵⁵ J.-J. Glassner (2003) also formulated a conception of cuneiform scholarship based on analogies represented in the writing system. Glassner, however, grounded his analysis of broader cuneiform semiotics in proto-cuneiform and poorly so (see especially Englund 2005). Ironically, a number of isolated quotations from Glassner could well have been found in the present work; however, I often disagree with his reasons for making his statements or the basis upon which he makes them. For example: "In Mesopotamia, analogy plays the role of the great builder of knowledge" (148), but he then moves on to attempt to establish analogy as a vital aspect in the process of assigning meaning to signs, including a number of spurious interpretations (see Englund). Again: "the sign can be invested with all the values that an analogical thinking can assign them" (163), but in no way qualifies the statement—is he still referring to the period of proto-cuneiform (apparently, yes, including Akkadian readings)? Or to Akkadian contexts 2,000 years later? Moreover, he moves to a truly dizzying example relating the various semantic possibilities associated with the (admittedly closely formed) graphic sign forms E₂, KID, and LIL₂ as all aspects of the god Enlil's name and characteristics.




4.2 Language and Analogical Hermeneutics

The rebus principle, and, in particular, the application of extension (phonological, semantic, graphic, etc.) in analogical hermeneutics, elicits questions about the nature of language, specifically the semiotics of reference in the relationship of the signifier and the signified. In the present section, I examine questions regarding, first, language and the linguistic sign and, second, the semiotics of translation as practiced in cuneiform culture.

4.2.1 Language and Sign

Saussure has famously described the linguistic sign as arbitrary, by which he entailed that the link between a concept and a phonological pattern was non-natural and unmotivated.³⁵⁶ In other words, the relationship between a sign and a sound pattern and concept is the result of convention (Saussure 1986, 65–69). The cuneiform corpus endorses Saussure's argument. Regardless of any "original" signifier/signified relationship in the archaic corpus, by the OB period, the cuneiform writing system was thoroughly conventionalized, a product particularly of the social construction of the scribal community.³⁵⁷ I cannot here attempt to construct a Babylonian and Assyrian philosophy of language, a project that would surely require its own monograph, but I can discuss implications of analogical hermeneutics as a scribal practice, typified in OB Izi from Nippur, on the relationship of the signifier and signified.

In OB scribal education, the conventionalized writing system is the primary object of study, and with it, cultural and analogical implications. In ALE, the arbitrariness of the sign receives further emphasis via the vertical analogies and the horizontal explicit bilingualism.

In Izi, a scribe embodies the fact that the graphic sign form  takes the phonological pattern **izi** or **didal** or **bi₂** among others, but also **išātum** or **nablum**. That is, the cuneiform sign takes multiple linguistic sign sound patterns as designatum. Moreover, a sign form such as  only conventionally relates to **izi** or **išātum**, just as it may designate the phonetic shape /faɪə/, which in the linguistic system of General American English references the product of combustion, of which smoke is an index. That is, the sign form  does not naturally relate to any particular linguistic system or sound pattern or even concept.

Steinkeller, however, first in (1995) and again in (2010) shows conclusively that the god's name was written EN.E₂ not EN.KID/LIL₂ until much later in the cuneiform record. Glassner's ideas are certainly provocative, but must ultimately be disregarded within his presentation.

³⁵⁶ "[N]ous voulons dire qu'il [le signifiant] est *immotivé*, c'est-à-dire arbitraire par rapport au signifié, avec lequel il n'a aucune attaché naturelle dans la réalité" (Saussure 1967, 100 emphasis original).

³⁵⁷ Here we must distinguish between types of literacies. Veldhuis (2011) discusses three types: functional, technical, and scholarly. Functional literacy was likely relatively widespread with a limited number of signs and values (Wilcke 2000; Charpin 2004b, 2010). Technical literacy is a subset of scholarly literacy that concentrates on particular types of texts, e.g. divinatory compendia, with specialized vocabulary and signs. The aggregation of textual data which most concerns us—that is, which utilizes multiple readings of signs, complex sign forms, and hermeneutical practices—is the purview of scholarly literacy. The field of education considered scholarly (and cultural) literacy its primary goal and thereby regarded cuneiform writing as an object of study and reflection (see also §3.3.2). As such, scholarly literacy shaped a distinct textual community of practice (Wenger 2000), wherein the writing system could be conventionalized.

Each graphic sign is a symbol (in the Peircean sense), conventionally designating multiple linguistic signs, each with its own referent(s). In this way, within the cuneiform writing system, the signifier may, in a sense, have multiple signifieds.³⁵⁸

Particularly interesting, then, are those entries which link signs and atypical referents such as *imērum* : *utu*. In this case, the phonological pattern *imērum* maps to the phonological pattern *utu* due to phonological analogy (above §3.4.4), without regard to the conventional conceptual referents "donkey," "sun," or even "sheep." Such examples illustrate another aspect within the lexical lists: the translations may have multiple referents. *imērum* not only has a semantic referent, namely a type of equid, but also a phonological referent, as well as a reference to the Sumerian lexeme. In one sense, then, entries in the lexical texts are self-referential: the Akkadian references the Sumerian and vice versa, without necessarily referencing a shared ideational concept.

In a typical translation situation, the L2 translation denotes both its own semantic content as well as references the L1 word/phrase translated. That is, L2 is a signifier for the signified L1. When *šamšu* translates *utu*, the sign *šamšu* references both the conceptual reality of its typical referent, that is, the sun or the Sun god (with all its associated content in Akkadian) as well as *utu*. We can call the task of bringing two possibly different worlds into contact in translation an act of commensuration, in the sense of Kuhn (2000), following Hanks (2010). The greater the semantic overlap between *šamšu* and *utu*—in this case, the two are almost completely equivalent—the more we can say the two lemmata are commensurable.

In a case such as *imērum* : *utu*, however, the two are semantically incommensurable. Here, now, lies the importance of polyvalency via the rebus principle. The interpretant commensurates the two in some manner. The cuneiform writing system brings multiple tools that the interpreter can analogically apply to the process. Such a task requires great skill and proper training, attainable only within the field of scholarship.

4.2.2 Language and Reference in Cuneiform Scholarship

The possibility of multiple referents and the free utilization of analogy for providing multiple interpretations would seem to indicate that ancient cuneiform scholars also saw signs as, in some way, arbitrary. Many modern cuneiform scholars, however, perceive otherwise. Here, I examine the concept of language and reference in broader cuneiform scholarship.

Assyriological literature has too often confused sign form and reference, leading to a portrayal of Babylonian and Assyrian language in a sort of pre-Platonic fusion of word and being. Such conclusions are not without basis. Native metalinguistic discourse occasionally depicts a natural relationship between name and existence as in the famous opening lines of the *Enuma Eliš*:

When the heavens above had not been named
The earth below had no name

As Lambert's (2013) translation suggests, the lines entail "before anything existed":

When the heavens above did not exist,
And the earth beneath had not come into being

³⁵⁸ So already Vanstiphout (1999, 153).



These lines, and indeed the Enuma Eliš as a whole, serve as an Assyriological proof-text for a Mesopotamian conception of word and essence. The notion may even be traced to OB literature in the story of Enki and the World Order. Here, the idea is presented that being and essence is divinely ordained and bestowed and, one could argue, associated with a name by virtue of the literary form. As Enki sets up the world order, the narrative describes a scope of responsibilities and ends by enunciating the name of the deity who will oversee them all.


Similarly, some point to rituals and incantations as further evidence that the ancients perceived words to have ontological and cosmological power (e.g., Noegel 2010). The magical abracadabra of a performative speech-act (in the sense of Austin 1962) should not be confused with a belief about signs and words as essence. For even when a true performative utterance effects a change in status, even altering reality, it is not the same as Cratylus' insistence that the truth of a thing is its name.

The picture is further obfuscated by modern emphasis on the original pictographic and iconic origins of the signs. Bottéro goes so far as to say:

[Scholarly] awareness was so strong that the original ideography remained integrated in the script and inseparable from it, even after the phonetic values of signs had been discovered; that is, after the realization that each sign did not only attach itself to the objective universe, to the *things*, the *objects* of which it was the image or the symbol, but also, forcibly, to the spoken language, to the *names* of these objects, to *words*, each of which was expressed by an ensemble of phonemes (Bottéro 1992, 89–90 emphasis original).

But Bottéro misses the point. The moment the sign attaches to language and *arbitrarily* a phoneme, the linguistic sign, the signifier, is conventionalized.³⁵⁹ It has become part of a system.³⁶⁰ While later cuneiform scholars may occasionally key on inherent iconicity for a hermeneutical point, they are more concerned with the phonetic or semantic referent of the sign rather than the sign itself, even in cases of etymology.

Thus, even when scribes utilized the sign LAGAB() which iconically resembled a circle and in later script, a box, for **nigin₂** = *esēru* "to enclose," as in the physiognomic text cited in §3.1, they may have recognized that the graphic sign form validates "to enclose," but they were primarily focused on the conventionalized linguistic sign **nigin₂**, which is equated to *esēru*. Similarly, it is irrelevant that UD() may have originally iconized a rising sun; what mattered to the scribes was the phonetic shape of the linguistic sign **utu** that has conventionally associated to the graphic sign form and so allowed the scribe to infer **utu** ≈

³⁵⁹ Moreover, by the third millennium, the inscription of cuneiform begins to obscure the iconic shape of the sign. In the second millennium, with the advent of cursive writing, the "original" iconicity is further obfuscated. By the first millennium, in some scripts, particularly Assyrian, some signs are completely divorced from any iconic shape. Neo-Assyrian ANŠE , for example, looks nothing like an iconic sign for a donkey head (which, moreover, in Perceian terms, was indexical from the beginning: a donkey's head represented the whole animal).

³⁶⁰ Furthermore, the semantic content of some linguistic signs could not have been approximated by the sign form. While the sign DU was most likely a foot, the sign was never used iconically to designate "foot"; rather, it indexed activities using the foot such as "to go". Instead, "foot" was signified by an arbitrary animal head sign, GIR₃.

udu = *immerum* ≈ *imērum*. It is thus the social conventions of the writing system, embodied by scribes as habit, that formed the basis of analogical hermeneutics.

The association of hermeneutics and multivalency inherent in the writing system is not a new concept in Assyriological literature. Much of that literature, however, connects hermeneutics with a deficient philosophy of language that is often attributed to a Babylonian mind, foreign to modern reason, that perceived an essential relationship between word and object, between *signifier* and *signified*.

The analysis presented above contradicts intermittent statements made in Assyriology, such as by Frahm: "The Mesopotamian literati of later times believed that language and writing were intimately connected, and that their basic elements, words, and signs, were not arbitrarily chosen conventions, as claimed by Aristotle and Saussure, but representations that denoted their objects by nature" (Frahm 2010b, 95).³⁶¹ Frahm extrapolates this linguistic philosophy from meta-linguistic implications found in narratives (or their commentaries) and onomastic name-giving practices. Elsewhere, he expounds, "In an entry on [Enūma Eliš] VII 19, the commentary equates Sumerian **du₃** first with *banû* 'to make' and then with *nabû* 'to name'. This juxtaposition, perhaps triggered to some extent by the fact that the words *banû* and *nabû* are phonetically similar, expresses quite well the *Mesopotamian concept* of a close and non-arbitrary relationship between a name and the object it denotes" (Frahm 2011a, 116 emphasis mine). Frahm confuses metalinguistic explication or even scholarly musing with a broader language philosophy, even ignoring that the nature of the commentary requires **du₃** to arbitrarily denote both *banû* and *nabû*. But if OB scribes conceived that the essence of **utu**, the name of the Sun god, references his essence, then they would never have equated **utu** and *immerum* "donkey" or, for that matter, would Neo-Assyrian scribes have equated **du₃** and *nabû*.

Recent (and not so recent) Assyriological literature seems to regularly echo this Platonic association of name and essence. Bottéro expresses a similar viewpoint when he writes:

If one thinks about it, this type of "dialectics" which consisted of analyzing the written words to advance the knowledge of things, was founded on a double postulate ...: a *realistic* conception, both of the *name*, i.e. of the word insofar as it names and designates, and of the *writing*. ... [T]he ancient people were convinced that the name has its source, not in the person who names, but in the object that is named; that it is an inseparable emanation from the object, like a projected shadow, a copy, or a translation of its nature ... One did not write first of all the word, the pronounced name of the thing, but the thing itself, furnished with a name. The name was inseparable from the thing, confused with it (Bottéro 1992, 97–99 emphasis original).

³⁶¹ See also: "For Mesopotamian scholars, the phonemic realization of a word, as well as its graphemic rendering, were not conventional. The word, whether spoken or written, denoted its object by nature" (Frahm 2011a, 39–40); "Speculations evoked by signs and words play a dominant role in Mesopotamian scholarship, a fact which must be attributed to the Mesopotamian notion that writing (and mental objects) possessed much the same ontological status as the physical environment" (Selz 2013, 56).

It seems to me, however, that it is not they with their "Mesopotamian mentality" (as Bottéro would put it) who have confused language and things, but rather *we* who have misconstrued and misinterpreted in our attempts to understand scribal practice.³⁶²

Certainly, there is no denying that conceptualizations found in narratives, some scholarly texts (such as that cited by Frahm), and in onomastic practices attest a cosmological association of name and ontology. The extensive scholarly practice of analogical hermeneutics, however, in which the relationship between signifiers and signifieds is wholly arbitrary creates a tension. Perhaps this tension was not perceived as such by the Babylonian and Assyrian scholars who practiced analogical hermeneutics or else we have completely misconstrued their understanding of the process.

Such sentiments rely on hermeneutical practices as utilized in a search for truth, for the essence of a thing. Certainly, like Cratylus (and thus Socrates and Plato),³⁶³ a technique such as etymology champions this kind of endeavor. Thus, when a Babylonian commentator analyzes *hurdatu* as *huri dadu* "hole for a dear one, i.e. a son" as in the commentary to a birth incantation cited in §2.2.2, he appears to be grasping at the "true meaning" of *hurdatu*. Some hermeneutical techniques could undoubtedly bolster this thesis. I contest, however, that this assumption is ill-founded. Babylonian and Assyrian hermeneutics does not reflect a search for the true nature of a word or a sign, but rather a full acknowledgement of the polyvalency and possibilities of words and signs—the conventionality ascribed by the writing system.

It is the rebus principle of the writing system that allows for etymology and etymography and graphic substitution and gematria and various types of interpretations. Moreover, the scribes engaging hermeneutics do so, because the exploration of possibility is a habit. A practice. Moreover, they do so because they are scribes. Their dispositions and practices reflect the field in which they take part. They are what they do.

In the lexical lists, the exploration of possibility takes the form of multiple entries of the same sign, often denoting different words and different interpretations. Similarly, commentaries often provide multiple interpretations, as in the exegesis of *hurdatu*, not because they search for truth, but because multiplicity is possible. Finally, as I discussed in §3.2.2 and again in §4.2.3, the ancient scribes recognized the difference between exploration for the sake of interpretation and semantic commensurability. The practice of analogical hermeneutics in Mesopotamia is not due to a mentality that conceived word and

³⁶² While Bottéro, in particular, should be applauded for engaging with the "otherness" of Babylonian and Assyrian scholarship, he nevertheless, despite some of his own appeals to the contrary (e.g., Bottéro 1992, 100), evaluates the material in terms of "science" and "rationality" and "reasoning," not on its own terms. This is particularly true in his assessment of divination in which he regarded the generative capacity of the omen compendia as the emergence of "the scientific spirit" and rationality, a precursor to Greek science proper (Bottéro 1974; 1992, 125–37). Certainly, my own attempts at describing practices as "analogical" may be no less colored by my western preconceptions and labels, but I aver that the analogical reasoning typified in the rebus principle of the writing system and systematized in ALE in no way characterizes either a homogeneous "Mesopotamian cognition" nor does it suggest a lesser evolved capacity for reason. As Rochberg (forthcoming) contends, the presence of analogical reasoning in Babylonian and Assyrian scholarly texts does not indicate the irrational or the absence of reasoning since analogical reasoning may "be classed either with inductive or deductive reasoning." Lloyd (1966) also viewed analogical argumentation in Greek philosophy as grounded in reason and rhetoric appropriate for their purpose and time.

³⁶³ On the seriousness of the *Cratylus*, contrary to most Plato scholars, see Sedley (2003).

sign as inherent or natural to a thing, but to a social convention within the field of scholarship that appreciates the possibilities granted by the writing system.

Where I differ from Frahm, Bottéro, and others is in my interpretation of the polyvalency and polysemy, which drive hermeneutics. Whereas Bottéro, in particular, locates "dialectics" in the origins of the script and the "Mesopotamian mentality," I prefer a socially constructed practice of writing as the basis for analogical hermeneutics.³⁶⁴ In my reading, then, *Enuma Eliš* and its commentaries are not, as Bottéro and Frahm contend, idealized texts illustrating the inherent nature of word and essence, but rather examples of regular scholarly practice, natural within the social world of scribal erudition, wherein the elaborate manipulation of the writing system via analogical hermeneutics demonstrates a scribe's knowledge of the writing system and, thus, his place in the field of scholarship.³⁶⁵

4.2.2 Translation and Analogical Hermeneutics

The relationship of sign form, designatum, and denotatum plays an important role in translation. I have shown that the relationship between languages in OB Izi from Nippur draws on analogical hermeneutics, a process in which the signifier designates a number of possible signified, either in accordance with a typical semantically-oriented referent or with further potential referents based on graphic, phonologic, or other analogical criteria, regardless of semantics. The dissociation of sign form and semiotic perspective via analogical hermeneutics demands a reexamination of the definition of translation in a multilingual textual environment.

Scholarship and thinking on translation has generally focused on translation as a communicative act, fundamentally an enterprise of transferring semantic meaning from one locale to another. The present study has demonstrated that such an assumption does not apply to all instances of translation from multilingual Mesopotamia at the beginning of the second millennium. Translation in the OB lexical texts at Nippur, as I have shown, reflects analogical hermeneutics almost as much as semantic convergence. In the present section, I contend that interlingual translation in Babylonian and Assyrian texts in general could convey aspects other than meaning. Ancient cuneiform scholars recognized at least three different concepts of translation. Such non-western, pre-modern notions of translation deserve further exploration as translation.³⁶⁶ Thus, translation should be reevaluated as a semiotic process for attaining partial equivalence under multiple possible perspectives.

Translation extends beyond a simple L1 to L2 proposition, requiring a semiotic interpretation based in assorted pertinent contexts, as R. Jakobson (1959) asserted in his influential article on translation. Away from simplistic equivalence theory, translation regularly considers multiple perspectives beyond the semantic. Such perspectives can go

³⁶⁴ Lloyd (1990) presents a clear refutation of "mentality" concepts as artificial depictions based on homogenous stereotypes and delocalized portraitures often used for polemical purposes. He rightly argues for historicized and localized investigations.

³⁶⁵ That is not to say, however, that the native metadiscourse of the *Enuma Eliš* and other works as well as normal practices such as namegiving are never grounded in individual or even localized cultural conceptions of a natural relationship between word and thing. I am arguing that practices of hermeneutics do not support that view. If there exists a tension between metadiscourse and practice, it is due to our own stipulations, not due to the ancient scribes.

³⁶⁶ See already recent work such as Hermans (2006) and McElduff and Sciarrino (2011).

beyond "literal" versus "functional" distinctions in the sense of "I am cold" is not a "literal" translation of "mir ist kalt." Consider, for example, an illocutionary utterance in the Austinian sense. If a speaker utters, "j'ai froid," an interlocutor could turn and say to someone else in the room, "He asked if we could shut the window." Here, the perspective under consideration would be pragmatic: the French speaker did not say, "Could we shut the window?" He said, "I am cold." The interlocutor interprets the performativity of the utterance and translates a literal declarative into a request.

Similarly, phonological perspectives may take precedence in a translation. A. Pym (2010, 8) relates three different Indo-European translations of the title of the American game show *The Price is Right*. Whereas French "Le juste prix" and Spanish "El precio justo" maintain the semantics (while sacrificing form), German "Der Preis ist heiss" retains form and the phonetic rhythm of the English, while forsaking semantic "literalness."

A correspondence such as *imērum* : *utu* makes no attempt at conferring meaning. Rather, equivalence is parlayed under the perspective of phonology. The interpretant has invoked a phonological representation, rather than a semantic. The ancient cuneiform scholars did not limit themselves. As I have shown throughout this work, translation in OB lexicography could take various, even multiple perspectives such as *karru* : TE, combining abbreviation (§3.4.3) and graphic extension (§3.4.9). The ancient interpretants adopted many strategies of commensurability, based on analogical hermeneutics.

Stepping away from the localized social history with which this study has been occupied, I contend that analogical hermeneutics allows for such multifacetedness in translation throughout cuneiform culture. Indeed, I have already alluded to this idea in discussing interlingual analogical hermeneutics diachronically (§3.1). I suggest that cuneiform scribes recognized and utilized three different types of translation: 1) communicative, 2) scholarly, and 3) hermeneutical.

Communicative translation remains the most frequent method of translation in Babylonian and Assyrian texts, even into the first millennium when the use of either Sumerian or Akkadian or both likely represented cultural capital more than everyday discourse. The majority of bilingual texts present translation as semantic equivalencies. Scholarly translation creates a translation based on equivalencies found in lexical lists, without regard for natural language usage of the lemma or construction. Such translations resulted in what T. Jacobsen once termed "Crypto-Sumerian" (Jacobsen 1991) and what George discussed as "academic Sumerian" (George 2009, 106–11). Hermeneutical translation stems from analogical hermeneutics, where equivalencies rely on perspectives other than semantic reference. Scribes could move freely between the three types in individual texts.

Examples of scholarly translation are not always obvious. They may easily be mistaken for translation errors. Some texts, however, seem clear about their desire to present as erudite, particularly from the MB period where even unilingual (or mixed language) royal inscriptions were composed using scholarly sources (Frahm 2001; Veldhuis 2008a). A MB copy of an Ammišaduqa inscription, *BE* 1 129, demonstrates how interlingual correspondences might arise from scholarly erudition (see RIME 4.3.10.1 Frayne 1990, 425–27). The tablet includes three columns: syllabic Sumerian, Sumerian, Akkadian. The Sumerian is highly enigmatic, whereas the Akkadian is relatively standard.

20'	[...]	ug-ba	<i>inū[ma]</i>	When Ammišaduqa, the
21'	[...]	am-mi-ša-du-qa₂	<i>ammišadu[qa]</i>	shepherd, the favorite of
22'	[...] še-ba	kuš₇ še₂₁-ga	<i>rē'û</i>	(the goddess) Telitum
23'	[...]	ᵀzib₂-ba-ke₄	<i>migir telī[tum]</i>	(=Ištar) [made] an
24'	[...]	ki-ti gi-da-ri-a	<i>ᵀlama mešri³⁶⁷</i>	apotropaic <i>lamassu</i> (for)
25'	[...] si?-ba	dug₃-ba³⁶⁸	<i>ša i-kar-ra-[bu]</i>	prosperity which blesses
26'	[...]	šu an-e₃-a	<i>šulman[iš]</i>	him in entirety

The Sumerian defies all expectations of standard literary Sumerian. The very first clause **ug-ba**, for example, alters the phonetic shape of standard **ud-ba**. Such unexpected renderings should not be considered errors or misunderstandings. The Sumerian is too arcane to reflect incompetence. While many of the lexical equivalents given here are incomprehensible, others demand an understanding of the general semantic range of the lexeme, and still others may be based directly on correspondences found in (later?) lexical texts. While **kuš₇** (or another reading for iš) is never directly attested as a correspondent for *rē'û*, there is evidence that the **kuš₇/šuš₃** was a cattle herdsman (see E §1.4.1 I:313). **še₂₁-ga** "to call (by name)" corresponds to *migru* "favored," a semantically acceptable equation. Moreover, **še₂₁-ga** is phonetically similar to **še-ga**, a common royal epithet such as in the year name for Ammišaduqa 10: **mu ammišaduqa lugal-e sipad zid še-ga ᵀutu ᵀmarduk-bi-da-ke ur₅-ra kalam-ma-na bi₂-in-du₈-a** "The year Ammišaduqa the king, the true shepherd, the favored of Šamaš and Marduk released all the loans of the land" (see Horsnell 1999, 337–38). The adjective **še-ga** is given as an equivalent in multiple lexical lists (e.g., Izi "D" i 11') for *magāru* "to find favor," from which *migru* derives. Finally, a bilingual OB vocabulary (commentary?) from Nippur gives: **ki-ti-la = lama[assu]** (N 970 1),³⁶⁹ indicating that the present, enigmatic text was not alone in making this obscure connection.³⁷⁰

Finally, hermeneutical translation, as we have seen throughout this study, is a form of scholarly translation. The difference, however, is in the utilization of analogical reasoning to achieve the desired equivalence. First millennium bilingual prayers can employ such techniques. The initial line to the ritual lament abzu pe-el-la₂-am₃ (Cohen 1988, 47–64) from a late Babylonian exemplar, probably from Sippar, provides an example:

abzu pe-el-la₂-am₃ uru₂-ze₂-eb^{ki}-ba ir-ra-ᵀam₃¹

apsû ša rišāti eridu ša tanadāti

šulpūtu šalili

The abzu is defiled, the city Eridu is plundered (Sum.)

Apsu of exultation; Eridu of praises (Akk. 1)

defilement; plundered (Akk. 2)

BM 54745 obv. 1–3

³⁶⁷ If indeed MB, this reading *mēš-ri-i* is suspicious; the value **meš₂** for ME is not elsewhere attested before the first millennium. The usual meaning of *mešrû* (*CAD* M/1 s.v. *mašrû*), however, fits this context.

³⁶⁸ Perhaps **dug₃** for **dug₄** (cf. Aa III/2 135: [du-ú] : [KA] : *karābu*); the remnants of the syllabic Sumerian column are befuddling if this analysis is correct.

³⁶⁹ Also, Lu-azlag B-C Seg.1, 66: ᵀlu₂ **ki-ti-il-la¹** = *awil lamassi* and *CUSAS* 12 7.1 4:18: **ki-ti = lamassum**.

³⁷⁰ On these types of texts, see Civil (2009) and Veldhuis (forthcoming, 197–99).

M. Cohen (1988, 61) immediately recognized the discrepancy between the Sumerian and first Akkadian translations and sought explanations in phonetically similar words such as **asila₃** "joy."³⁷¹ U. Gabbay (2009) goes further, seeking an explanation for the intentional contrast of the two Akkadian translations, and suggests that the theological cognitive dissonance of a temple and city without its god represented an unacceptable state and required an alternative. Whatever the reason, the translation exhibits a hermeneutical impetus, likely fostered by phonological analogy. The second translation perhaps indicates that the scribe recognized the difference between the Sumerian and the Akkadian and wanted to explicitly provide the semantically corresponding translation in contrast to the hermeneutically derived alternation. Like the differences between translations in OB bilingual lexical texts and those in glosses in unilingual texts (§3.2.2), the scribes recognized a difference in translation techniques and applied them purposefully. As Maul (1997) argues, these types of translations reflect exegesis and commentary or, as I would term it, analogical hermeneutics. The scribes act in the role of interpretant, determining which perspective directs the translation.

In their ability to translate according to one of these three modes of translation, scribes once again showcase their understanding of the languages and the scribal arts. The scribes as interpretants could locate the denotatum in any of the available designatum in order to perform their desired interpretation. They employed such interlingual techniques as another means to showcase and perpetuate their status as scholarly elites, to situate themselves within the field of scholarship. The scribes themselves, rather than the content of the text, are the focal point.³⁷² Recent work in translation studies on the sociology of translation (e.g., Inghilleri 2005; Pym, Shlesinger, and Jettmarová 2006; Wolf and Fukari 2007; Milton and Bandia 2009) and the role of the translator (Venuti 1995, 1998) also describe the translator as an agent in translation, rather than a slave to a text. So also in Babylonia and Assyria. In practicing translation as communication, scholarship, and analogical hermeneutics, scribes asserted their social role in the culture.

4.3 Knowledge and Analogical Hermeneutics

The present study has touched on many different topics. Underlying even the overarching themes of language and scholarship has been the practice and reproduction of knowledge. Particularly, a brand of scholarship, analogical hermeneutics, displayed *en force* in language and writing interlingually. I have demonstrated that at OB Nippur, analogical hermeneutics, practiced and embedded during ALE, cultivated explicit bilingualism, particularly in Izi. In reproducing lexical lists in ALE, scribes could act innovatively, simultaneously personifying embedded habits reflexively, establishing their position in the field of scribal education, and reproducing the cultural capital of the scribal arts as typified by control of the writing system.

The field of education established conventions for producing knowledge through analogical hermeneutics. In their embodiment of the writing system and the possibility-producing rebus principle, scribes could invoke various possible readings and meanings for

³⁷¹ A large number of words for "joy" and similar include liquids such as **hul₂** "to be happy," **hili** "luxuriant," **la-la** "happiness," as well as the aforementioned **asila₃** "joy." For extensive discussion of these terms, see Jaques (2006).

³⁷² On the role of translators in Mesopotamia, see Ulshöfer (2000, 2004).

a given sign for hermeneutical purposes. The field of education and the social conventions inscribed therein as habitus both motivated and constrained analogical hermeneutics as scholarly knowledge. The field established the norms and conventions and inscribed them as habitus. The scribes, the actors within the field, practiced their craft accordingly. Analogical hermeneutics presented the ancient scribes interpretive possibilities, which they could employ to demonstrate their control of the writing system and the knowledge it both curated and produced. In so doing, they took positions within the field of scholarship and reproduced the field.

Moving back to OB Nippur, and looking ahead to later periods of cuneiform culture, we see that the location of scribal identity in the writing system and in analogical hermeneutics was a cultural necessity. As Akkadian scholarship and textual practices inscribed on the social world, the field of education needed to reinvent itself in order to preserve its standing as the social and cultural guardians of traditions. Soon after the OB period, many of the standard institutions of the invented Sumerian culture so prominent in the OB disappeared, possibly the result of geographic relocation, but also, in my view, the result of cultural reconfiguration. While the writing system, with its traditional language, Sumerian, remained a vital aspect of scholarship, the field had to adapt to new cultural institutions. Sumerian and Akkadian needed to coexist. The scribes themselves, the actors in the field, had already provided the means by which the field could perpetuate. Sumerian and Akkadian, both consumers of the writing system that exuded possibility could harmonize in the interlingual space provided by analogical hermeneutics. When in the eighteenth century, students at Nippur reproduced the lists of ALE, they embedded the necessary dispositions for the survival of the field in the form of interlingual analogical hermeneutics as scribal practice. The intersection of language and scholarship entextualized transmutable knowledge that could carry the field to the end of cuneiform culture.

5.0 Analogical Hermeneutics: A Way Forward

In the Old Babylonian word list Izi at Nippur, the prototypical composition of Advanced Lexical Education, scholarship produced multilingualism in innovative ways. Throughout this work, I have emphasized the intersection of language and scholarship, reflected principally in analogical hermeneutics as an analytical tool for describing scribal practice at OB Nippur. I believe, however, that the lists at eighteenth century Nippur represent a mere starting point, wherein the practice of analogical hermeneutics was systematically embedded. Before those next steps can be taken, we must confirm the foundations upon which I have proposed this theory.

I first laid out the basics for understanding language and scholarship as grounded in a cuneiform semiotics. In addition, I reviewed the social and historical setting for ALE, which, with Izi as its champion, served as the corpus for elucidating multilingualism as analogical hermeneutics.

With this background, in chapter two, I demonstrated that the juxtaposition of two epistemic objects allowed comparisons of particular to particular, producing and generating series of possible associations throughout cuneiform scholarship. This analogical hermeneutics advanced on possibilities, but was limited by social convention. Such norms were embedded as scribal habits during education, especially ALE, the third stage of the elementary curriculum at Nippur. Every composition studied during ALE, especially Izi, reinforced analogical hermeneutics as scribal practice.

Chapter three established multilingualism as a specific reflection of analogical hermeneutics, particularly in OB Izi. The practice of interlingual analogies may also be traced throughout cuneiform scholarship, but finds its beginnings in the OB period. Since explicit bilingualism results from analogical hermeneutics rather than semantic commensuration, equations between Sumerian and Akkadian must be critically assessed: an equation can only confirm a semantic relationship already determined by usage in context and not serve as the basis for lexicographic analysis.

I further assessed the polysemy and polyvalency (founded in the rebus principle) of the cuneiform writing system as the basis for the interpretive possibilities rendered as analogical hermeneutics. By reproducing analogical hermeneutics as practice in the vertical structure of the lists, the scribes also explored the horizontal, interlingual possibilities of scholarship. The use of analogical hermeneutics in this way throughout ALE represented an incipient sociological shift in scholarly identity. The writing system remained the crux of the scribal arts, but the interlingual space allowed the contrasting social indexicals of Akkadian and Sumerian to coexist in a single field.

Finally, I began to examine the implications of analogical hermeneutics and multilingualism more broadly, beyond the scribal quarter at OB Nippur and into cuneiform scholarship more generally realized. I argued that the rebus principle which served as the foundation for analogical hermeneutics embedded within the field of scholarship habits of hermeneutical exploration. The recognition of the arbitrariness of signs and words allowed scholars to present varied interpretations and translations according to their purposes. Thus, the knowledge production of analogical hermeneutics and interlingual interpretation perpetuated the OB field of education in cuneiform scholarship.

In this study, I have explored and suggested many things. These four, however, have been the primary points of my argument:

- 1) Analogical hermeneutics was systematically embodied as scribal practice during ALE.
- 2) Explicit bilingualism in the lists of ALE reflected scribal practices of analogical hermeneutics.
- 3) Interlingual analogical hermeneutics was a form of knowledge production that perpetuated the field of scribal education.
- 4) Analogical hermeneutics was grounded in the possibilities presented by the polysemy and polyvalency (rebus principle) of the writing system, allowing the ancient interpretants interpretive potentiality beyond semantic commensuration in translation and in scholarship.

By beginning with Izi at OB Nippur, I have demonstrated the intersection of analogical hermeneutics and multilingualism in a historicized locale. As I said at the outset of this study, I regard this investigation as a sample, outlining the possibilities of an orientation to analogical hermeneutics in a small corpus. The intersection of language and scholarship presents numerous opportunities for research in the world of cuneiform culture. If so, then this study has provided a way of considering the ancient world that will lead to further exploration and study. In one sense, then, this work is a continuation of practices implemented in the schools at Nippur. It has been my goal that this study would have embedded a disposition in modern cuneiform scholars to engage the possibilities of analogical hermeneutics as innovative scholarship. They should learn Izi.

Edition: The Old Babylonian Word List Izi from Nippur

The present introduction discusses the sources and contexts (social and material) of the Old Babylonian version of Izi at Nippur, provides a catalog of Izi exemplars, edits the composition in a synopsis, and comments on select entries found in the composition. This introduction should be understood as a complement, addendum, update, and occasional revision to M. Civil's masterful introduction to OB Izi (and later versions). I make no attempt, however, to replace Civil's work and will often refer the reader there rather than restate what he so expertly expressed more than forty years ago.

The production of any kind of quotable edition of an ancient composition suffers from the fact that scribes did not have access to any means of widespread reproduction. This is particularly true of Old Babylonian lexical texts. Not only are these texts often the products of students who occasionally make mistakes, but as argued throughout the preceding chapters, these scribes never felt compelled to adhere to an immutable original.³⁷³ They took liberties. They freely innovated.

Nevertheless, the modern edition remains an analytical necessity. What follows is my best attempt to present the more or less standard—that is, best attested—version of OB Izi in use in the Nippur schools. This edition is both the basis and the companion to the preceding study. Without it, the above analysis could not have been accomplished even if the study argues extensively for appreciating the variational possibilities engendered by analogical hermeneutics.

1.1 Introduction to Old Babylonian Izi

The OB Nippur version of Izi comprised about 1,025 lines over two chapters, attested in over 150 individual exemplars. It was one of the most frequently studied compositions of ALE; only Ea and mathematics preserve more exemplars.³⁷⁴ The composition is certainly one of the newly formulated lexical compositions as part of the OB educational watershed (Veldhuis 2012).

1.1.1 Izi in Material Context

As normative now for Assyriological editions, particularly for studies of the texts and compositions emanating from OB schools, the present study considers the material objects and available archaeological evidence as important data. Since M. Civil assumed the editorship of *MSL* beginning with *MSL* 12 (Civil 1969a), publications of lexical compositions include data about the material supports. Civil's terminology remains the standard.

Type I. Type I tablets may be further divided into two different sub-categories: multi-column tablets and prisms(P). These large tablets included several hundred-line excerpts of a lexical composition, if not the entire composition. The exact role of these tablets in a scribe's training has not yet been comprehensively reconstructed. Notably, the version of a lexical composition on these tablet types, particularly for certain compositions

³⁷³ As Civil puts it, "The basic stated [and unstated] assumption that the scribes intended always to reproduce as faithfully as possible is demonstrably incorrect (in many Old Babylonian lexical texts, for instance)" (Civil 2011, 229).

³⁷⁴ Lu is attested in similar numbers to Izi. J. Taylor (personal communication, March 2014) counts 188 exemplars for Lu, but that number includes non-Nippur exemplars.

such as Izi, vary extensively from other versions. That is, type I tablets often include entries not attested in other sources.³⁷⁵ OB Izi from Nippur is attested in 19 type I tablets (14% of the total number of exemplars): 14 multi-column tablets (10%), 5 prisms (4%)

- Type II.* Type II tablets may also be sub-divided: II/1, the obverse, and II/2, the reverse. Type II/1 is a teacher-student exercise, usually a 15–20 line extract representing new material for the student to learn. The teacher would produce a copy on the left-most column of a tablet which the student would reproduce to the right. The student's copy could be erased multiple times resulting in destabilization of the right side of a type II/1 tablet that would eventually fall away. Alternatively, the right side could be shorn off in antiquity, allowing the preservation of the teacher's copy for future use. Only one source for Izi (N_{II/1}-02*) legibly preserves both the teacher's column and the student's column of a type II/1. Type II/2 contain a multi-column extract of material that a student had previously learned and was reproducing of his own accord, that is, most likely from memory. In ALE, this extract often featured a composition different from that on the obverse, but it could include material from earlier in the same composition (e.g., II/1 could be an extract from Izi II and II/2 an extract from Izi I). OB Izi from Nippur is attested in 102 Type II tablets (72%): 9 (6%) with Izi on both sides, 27 II/1 (19%), 66 II/2 (47%).
- Type III.* Type III tablets (known as **im-gid-da** "long tablet") feature a single-column (or rarely two columns) on each side containing a continuous extract of 40–60 lines. Type III tablets are used frequently for literary compositions, but only exceptionally for lexical. OB Izi from Nippur is attested in 4 type III tablets (3%).
- Type IV.* Type IV tablets are small, bun-shaped teacher-student exercises containing short extracts of two to four lines. Type IV tablets are frequently attested for the first and second stages of the elementary curriculum and occasionally for proverbs. ALE, however, did not regularly feature type IV tablets. This fact may be due in part to problems of identification. For example, since many Izi entries deal with only one or two signs and many of these signs are not uncommon, it can be difficult to determine whether a type IV belongs to Izi or to an earlier composition such as Syllable Alphabet B or to a writing exercise. N_{IV}-X2 gives four lines with AŠ (cf. I:177ff.). Additionally, since, as I have argued, ALE focuses on developing analogical hermeneutic habits, copying short extracts does little to foster such practices. OB Izi from Nippur is (likely) attested in 4 type IV tablets (3%). Unless I was able to definitively identify a type IV as attesting Izi, these are not included in the synopsis edition below (1.3). However, I provide editions of each type IV source in the catalog (1.2).

Tablet type distribution for OB Izi from Nippur is summarized as follows, as well as the distribution of Izi I and II among tablet types:

³⁷⁵ On variations in Type I multicolumn texts and prisms, see Civil (1969a, 26).

Tablet type	Total ³⁷⁶
Prisms:	5 (4%)
Type I:	14 (10%)
Type II:	102 (72%)
Type III:	4 (3%)
Type IV:	4 (3%)
Unknown:	12 (9%)
Total:	141

Tablet type	Izi I ³⁷⁷	Izi II
Prisms:	4	3
Type I:	10	7
Type II/1:	19	18
Type II/2:	69	7
Type III:	4	0
Type IV:	3	1
Unknown:	7	5
Total:	116	50

1.1.2 Izi in Curricular Context

In his dissertation, N. Veldhuis (1997) used distributional data of compositions on type II tablets to convincingly reconstruct the elementary curriculum at Nippur. Since then, studies of OB education have followed similarly, most notably S. Tinney (1999) for the literary curriculum, E. Robson (2001) for the specific archaeological context of House F, and P. Delnero (2010) for the role of type III literary extracts. Other studies over the last fifteen years have critiqued and added to Veldhuis's, Tinney's, and Robson's initial findings, but the overall methodology and conclusions have proven fairly stable (§1.3).

The following compositions are attested with Izi on type II tablets.³⁷⁸

Composition	II/1 ³⁷⁹	II/2 ³⁸⁰
Ura 1		3
Lu	2	4
Kagal	2	
Nigga	1	
Ea	3	2
Ugumu	1	
Bilingual Ugumu	1	
Lu-azlag	3	
Nippur God List	1	
Metrology ³⁸¹	3	12
Model Contracts	10	
Proverbs	10 ³⁸²	
Unidentified	3	4

Since II/1 presents new material for the student to study and II/2 reviews material, the above table confirms Veldhuis's location of model contracts and proverbs in a post-ALE stage. Moreover, it appears that the other acrographic lists Kagal and Nigga were studied

³⁷⁶ The total reflects the number of diverse objects.

³⁷⁷ The numbers do not reflect objects, but the parts of the composition.

³⁷⁸ Some of the data incorporated here was not available to Veldhuis (1997).

³⁷⁹ Thirteen II/1 have been erased. Thirteen are not preserved.

³⁸⁰ Three II/2 are not preserved.

³⁸¹ II/1: Table C (1), Table P (2); II/2 List C (4), List P (4), Table C (4).

³⁸² SP 2+6 (5), SP 3 (1), SP 15 (1), SP 16 (1), unidentified SP (2).

after Izi, although the lack of association between Izi and other acrographic lists is unexpected. All "optional" ALE lists (see §2.3.2) were studied after Izi.

Metrology, specifically capacities and weights, was mostly studied before Izi. The Izi data confirms that the metrological lists of capacities (C) and weights (P) were learned before students began studying Izi (Proust 2007, 255–62). Most of the tablets representing Izi on the obverse and metrology on the reverse, however, belong to the latter part of Izi II. Only three of the twelve tablets that give metrology on the reverse and Izi on the obverse belong to Izi I; eight of the twelve present Izi II, after line 400. N_{II/2}-28 deals with an early section of Izi on the reverse and Table C on the obverse, indicating that the student began to study Table C after beginning Izi. N_{II/1}-07 begins with Izi I:327 on the obverse and reviews Table C on the reverse. Table C is also reviewed on the reverse of three other Izi exemplars (N_{II/1}-20, N_{II/1}-22, N_{II/1}-24). Table P appears on the obverse of N_{II/2}-52 and N_{II/2}-62 with Izi on the reverse, beginning with I:229 and II:56 respectively. Table P is never reviewed on the reverse of an Izi exemplar. It is probable, then, that metrological tables C and P and Izi were studied more or less concurrently. A student might begin learning Izi, even completing Izi I, and then begin learning these particular tables. Sometime before finishing Izi II, the student would review the metrological lists and tables.

The lack of any correlation of Izi with Diri was unforeseen. Additionally, Izi was never studied with *ki-ulutin-bi-še*. Izi was rarely studied with Ura and, when combined, only with Ura 1. By comparison, Lu and Kagal are attested with various chapters of Ura multiple times. No obvious trend clarifies the order of Ea, Lu, and Izi. Given one source for OB Lu (CBS 2241+ = P227886) that gives *izi* as a catchline at the end of Lu and a 4:2 II/2 to II/1 correlation with Izi, Lu likely preceded Izi, at least in most cases.³⁸³

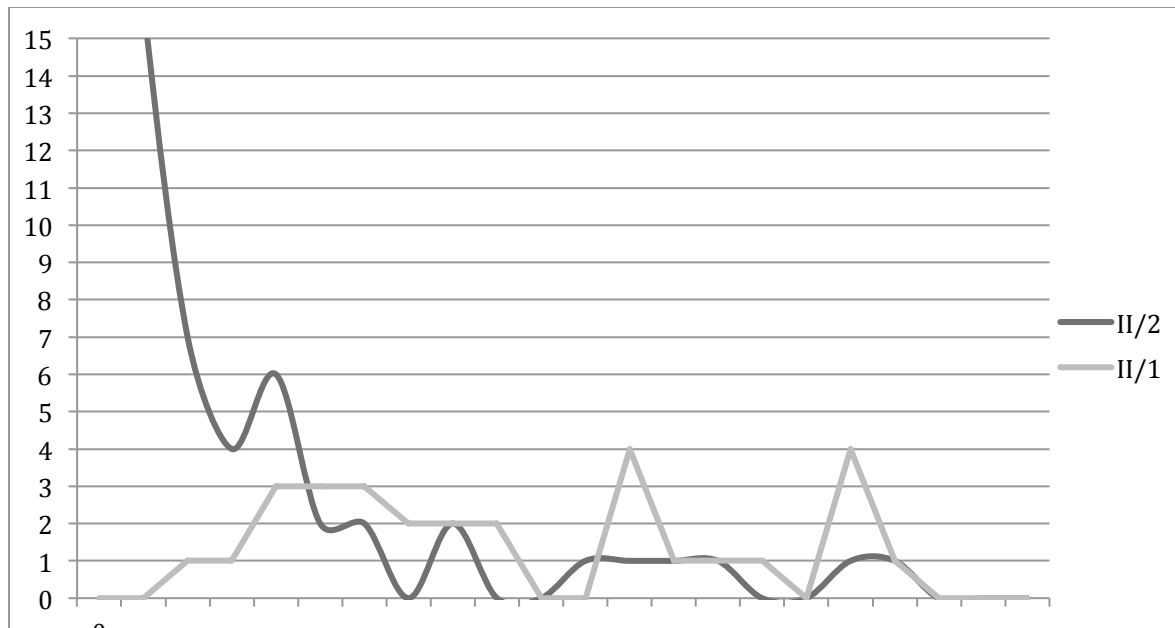
The accident of preservation of data undoubtedly distorts our understanding of Izi as a curricular text.³⁸⁴ The early sections of Izi I, for example, are not attested on the obverse of type II tablets. Presumably, such copies have been destroyed or recycled.³⁸⁵ II/1 do not attest Izi until I:104 *ur*₅. We have also lost whatever material was reviewed on the reverse of tablets, when the student learned these initial sections of Izi, skewing our understanding of the curricular order. The end of Izi II shows a dramatic increase of material on type II/1 tablets. We certainly cannot conclude that students never learned the beginning sections of Izi as new material, only reviewing it on II/2 or I/P tablets.³⁸⁶

³⁸³ On the relationship of Lu and Izi both in the OB and in later compositions, which conflate the two series such as *Igiduḫ* and *Lanu*, see Civil (1969a, 27); Taylor (2000).

³⁸⁴ The modern distribution of objects amongst multiple museums may also skew our data. For example, the number of Izi II tablets housed in the Istanbul Archaeological Museums seems disproportionate to the number of Izi I tablets, relative to the ratios known from other collections (M. Civil, personal communication). This fact may be due to our overall lack of familiarity with and detailed catalog of the Istanbul collection.

³⁸⁵ On tablet recycling, see recently Taylor and Cartwright (2011). For specific archaeological contexts attesting recycling practices, see, for example, House F at Nippur (Robson 2001) and Ur-Utu's house at Sippar-Amnānum (Tanret 2002).

³⁸⁶ A scenario wherein students learned the first 100 or so lines of Izi by memory without inscribing on clay is excluded, due to the curricular emphasis on writing and the necessity of physically inscribing entries for the purpose of constructing graphic analogies, which are plentiful in these first several sections. Delnero (2012a) shows that memory played an important role in scribal culture, particularly for literary education. His study, however, does not address the question of how the literary texts—especially those which rely heavily on graphic analogies such as *Al* (Michalowski 2010b)—were initially learned.



Such a distribution suggests that the state of our knowledge is dependent upon the use and re-use of clay in tablet making. Perhaps early work on Izi may have been destroyed once the student reviewed it. If so, it seems that later sections were less subject to review. This latter point would provide a new reason for the lack of attested sources for later sections of compositions. Other ALE compositions exhibit a similar distribution, albeit not so drastic as Izi. Further explorations are necessary to determine how extensive such practices may have been throughout the Nippur curriculum.

One final tantalizing historical implication: apparently, in the school houses which were excavated at Nippur by both the Babylonian Expedition and the later Joint Expedition (see below), students were no longer learning Izi anew. Perhaps these schools trained only a few students on the same track at a given time and were not accepting new enrollees. Perhaps the events which caused the largescale relocation of the cultures and most inhabitants from Nippur and other cities of the south (see Charpin 1986; Stone 1987) were foreseen in advance, necessitating a restriction on scribal training. While these conjectures require more nuancing and may ultimately prove incorrect, the distribution of Izi sections across type II/1 and II/2 tablets necessitates a reexamination of OB educational practices and assessment of the data at hand.

1.1.3 Izi in Literary Context

Having discussed Izi within the ALE curriculum as one aspect of the social context, I should briefly describe the relationship between Izi and Sumerian literary texts. Izi generally shares the same linguistic register as OB literary Sumerian, unsurprising given that both lexical lists and literature belong to the field of education. Some 50% of Izi entries occur only in one or two places in literature. Izi seems connected particularly with certain groups of literary texts: Inana hymns and narratives, the Temple Hymns, Ninurta

narratives, debates, and the so-called Aratta cycle. To provide a quantitative example, Inana C includes about 140 words or phrases that correspond to Izi entries.³⁸⁷

The present discussion raises the question of whether Izi draws on the literary material or vice versa. Since, in the current Assyriological narrative, Izi preceded literature in the curriculum, it might be natural to think of the literary texts as using Izi as a basis for composition. A number of entries display syntax that seems to directly borrow from particular literary texts (e.g., I:403 **neš neš-e la₂-a** and Šulgi B 46). Such entries suggest that the compiler(s) of Izi was/were aware of some of the literary texts. Without clearer data on when or how either Izi or the literary texts was composed/compiled, such questions remain unanswered.

Somewhat surprisingly, I have found little connection between Izi and the Proverb collections or the hymns of the Tetrad. That is, Izi does not seem to provide vocabulary for the literary compositions that most directly follow ALE in the curriculum. Several entries seem to belong to the genre of mathematical problem texts.

Very few entries from Izi are attested only in Ur III legal or administrative texts and not in literature. I have been unable to ascertain the relationship between Izi and model contracts or OB legal texts. My general impression is that the distribution would be similar to that between Izi and Ur III legal or administrative terminology.

1.1.4 Izi in Physical Context

The OB Izi tablets from Nippur emanate from two different archaeological expeditions: the first, overseen by the University of Pennsylvania in the last decade of the nineteenth century (see especially Kuklick 1996); the second, the first three seasons of a Joint Expedition of the University of Pennsylvania and the Oriental Institute of the University of Chicago from 1948–1952 (McCown and Haines 1967). The first expedition, called the Babylonian Expedition, was overseen by J. Peters, J. Hayes, and H. Hilprecht. The tablets from the four seasons of excavation were divided among three museums: the Imperial Museum in Constantinople (now Istanbul Archaeological Museums), the University Museum in Philadelphia, and Hilprecht's personal collection now housed at the University of Jena. While the Babylonian Expedition uncovered tens of thousands of tablets, findspots were not recorded in any systematic fashion. Thus, while we can be certain of provenance and generalities within the mound, specifics will forever elude us.

The majority of the finds from the post-war excavations were sent to the National Museum in Baghdad, the University Museum, and the Oriental Institute in Chicago. Tablets from this expedition can be placed in specific rooms and houses from the scribal quarter (Areas TA and TB) at specific levels.³⁸⁸ Particulars within rooms, however, were not

³⁸⁷ Of note is the relationship between Izi and the compositions attributed to Enḫeduana—In B, In C, IEb, and TH. Of these, Izi and In B are the least connected. In C and TH both demonstrate regular correspondence with Izi. Michalowski (1998b) suggests that the list Erimḫuš developed as a sort of commentary to Inana C. The correlation between Izi and Inana C may say something about the relationship between Erimḫuš and Izi and Erimḫuš as a later development in the Izi and acrographic tradition.

³⁸⁸ The stratigraphic interpretation is a bit muddled (See Stone 1987; Robson 2001, 42n7).

recorded (or at least not published). The data available do allow a basic locating of Izi tablets. Twenty-seven exemplars of Izi (19%) were excavated by this expedition.³⁸⁹

TA 187 (House H): N_{II/1}-02*, N_{II/2}-63*

TA 188 (G): N_{II}-01*, N_{II/2}-26*

TA 191 (F): N_P-03*, N_I-12*, N_{II/1}-02*, N_{II/1}-06*, N_{II/1}-10*, N_{II/2}-15*

TA 205 (F): N_P-02*, N_I-04*, N_I-10*, N_{II/2}-10*, N_{II/2}-33*, N_{II/2}-37*, N_{II/2}-38*, N_{II/2}-39*, N_{II/2}-43*, N_{II/2}-47*, N_{II/2}-48*, N_{II/2}-50*, N_{II/2}-51*, N_{II/2}-53*, N_{II/2}-59*, N_U-07*

TB 10 (B): N_{III}-02*

Not surprisingly, the majority comes from House F (see Robson 2001). As Robson has shown, House F, from which came hundreds of school texts, was certainly the locus of some sort of school, wherein a handful of students probably learned from a single teacher the whole curriculum, from writing exercises to lexical lists to literary texts. Sixteen exemplars were found in Room 205, the large back room (possibly a second courtyard?) where the majority of tablets emanated; five more were found in Room 191, a room with large amounts of unformed clay for making tablets as well as a tanour.³⁹⁰

N_{III}-02, the most unique of all the Izi exemplars—a rare Type III tablet and the only exemplar with extensive pronunciation glossing—comes from Area TB. That is, this text was found in a location farther away from the most notable local school, House F in TA.³⁹¹

N_{IV}-X5* is a lentil, possibly attesting entries from Izi II. It was found in TB 252, House J as fill between layers, along with several other school tablets. House J was an important house during the Ur III period, but was abandoned by the OB (Zettler 1991, 2003). Thus, the objects in the fill layer date to the Ur III period or earlier. While this piece is included in the catalog as a possible Izi tablet, I have not included it in the score.

N_U-X3* also requires comment. This tablet is listed in the unpublished Nippur Catalog with the findspot TB 34 B I, referring to level B. Very little information has been published about this level, but the excavators deemed it undatable due to the mixture of pottery (McCown and Haines 1967, 69n21). Notably, the joint expedition regarded Level C "the end of the Old Babylonian period," so level B may represent post-OB.³⁹² Moreover, many tablets given this exact findspot are identified in the catalog as MB or even NB or

³⁸⁹ The number here does not include type IV lentils that possibly attest Izi. Three additional exemplars—N_U-X8*, N_U-X2*, N_{II/2}-X2*—are identified as Izi in the Nippur catalog, but could not be collated to verify. The three were excavated from 191, 205, and TA general respectively.

³⁹⁰ The distribution of type II Izi tablets in the two rooms deserves mention: only II/2 tablets were found in the courtyard, whereas Room 191 had one II/2 and two II/1. Whether this distribution is coincidence or significant is not discernable at this time. More probably, this distribution is incidental.

³⁹¹ The majority of exemplars, however, were excavated by the Babylonian Expedition, which dug extensively at what is now labeled TB. Therefore, the majority of school texts from Nippur may come from TB.

³⁹² McCown and Haines (1967) imply that when the nineteenth century expedition excavated at this site, they may have disturbed some of the layers or at least complicated the ability to correlate the levels of the two expeditions: "[W]e later cleared the spurs created by the old trenches on the northeast and found evidence of later occupations. ... It was not easy to fit the plan surveyed by the earlier expedition to the buildings uncovered by us when we enlarged the excavation area" (ibid., 62), "In TB most of the area had been excavated by the previous expedition, and no building level could be identified as Kassite" (ibid., 68), "Levels B and A were represented only in the narrow spurs left by trenches of the previous expedition. These areas were small, isolated, and at the edge of the mound" (ibid., 69n21). T. Jacobsen, who assisted Haines for the second season, recounted to A. George that the level dated to post-OB, probably MB (George 2003, 285n1).

later dates (2N-T 93 "NB"; 2N-T 95 "Achaemenid").³⁹³ Others, however, seem to clearly belong to the OB (UM 55-21-22, SA B). Other tablets from TB 34 B (not I) similarly present a wide range of dates,³⁹⁴ including two copies of MB Gilgamesh (Veldhuis 1999b; George 2003, 285–90). It is possible, therefore, that N_U-X3* dates to the MB, rather than OB. Paleographic criteria is ambiguous. While the text conforms closely to OB Izi, what little can be reconstructed of the first millennium version for the "To praise, treat kindly" section (I:74–80) attests very little change from the OB version.³⁹⁵ While I have included this exemplar in the catalog, I have accordingly omitted it from the score; an edition is provided in the catalog. To my knowledge, N_U-X3* is the only example of MB Izi from Nippur.³⁹⁶

1.2 Catalog of Exemplars

The following provides a listing of all tablets attesting OB Izi from Nippur, including those not utilized in the synopsis edition for various reasons. Exemplars are divided according to tablet type: P, I, II (Izi on both sides), II/1, II/2, III, IV, and U (unidentified). Each catalog entry provides museum number(s), *MSL* 13 number, excavation number (if applicable), any previous publication information, measurements, lines in the present edition, and comments (status of preservation, part of the tablet, and other relevant data).

Each exemplar receives a coded designation. The initial N for all objects in the catalog marks the archaeological provenance, Nippur. Following the N is tablet type information. Each tablet is then assigned a number based on tablet type. Finally, an asterisk (*) marks those objects excavated by the Joint Excavation.

1.2.1 Prisms

	N_p-01	CDLI no. P229965
Museum No.	HS 1802	
Pub (<i>MSL</i> 13)	n/a	
Lines	ai.I:1–52; aii.I:60–132; aiii.I:133–203; aiv.I:206–282; bi.I:283–349; bii.I:351–416; biii.I:420–480; biv.I:484–521; II:1–3; ci.II:7–59; cii.II:62–115; ciii.II:116–173; civ.II:177–230; di.II:236–288; dii.II:294–347; diii.II:359–451; div.II:423–494	
Excavation Info	n/a	21.2cm high x 7.7
Notes	Nearly complete, well-preserved 4-sided prism. 4 cols. each side. Glossing throughout. Entire composition. Neatly written. Numerous variants. Cited in Civil (2011, 233) & used in e <i>MSL</i> (unpub).	

³⁹³ The assigned dates are based on the notations in the Nippur Catalog, which are not always reliable. To my knowledge, these tablets are unpublished.

³⁹⁴ The most significant outlier, 2N-T 83, dated to Xerxes 14, was discovered in fill and is irrelevant for dating.

³⁹⁵ No copy of either MB or MA Izi for this section is known for comparison. The NA version with this section, known from Nineveh, is poorly preserved, with the pertinent Sumerian column either missing or not well-attested (Tablet H in *MSL* 13). The text from MB Babylon, *VS* 5, 24 (= *MSL* 13, 204 B) begins immediately after the present section. The reconstructions in *MSL* 13, based on the Akkadian, present a text that does not differ much from the OB version at Nippur, suggesting that this section remained relatively stable over time.

³⁹⁶ MB Izi is poorly known in Mesopotamia (see Appendix 1). One text is known from MB Babylon. Three exemplars of Kagal are known from MB Nippur: Ni 633 (= *MSL* 13, 228 A), CBS 7960+ (= *MSL* 13 Kagal "C" = P228044), and Ni 1081 (= *MSL* 13 Kagal "F"). Kagal "C" may belong to Izi. Ni 1081 was described as OB in *MSL* 13, but collation of the fragment in Istanbul indicates clearly an MB date based on paleographic criteria such as the diagnostic Kassite KUR (for examples, see Veldhuis 2000).

	N_p-02*	CDLI no.	P229556
Museum No.	IM 58597		
Pub (MSL 13)	I: K; II: S		
Lines	ai.I:10-23; di'.II:370-385; dii'.II:466-488		
Excavation Info	3N-T 651	TA 205 XI-3	
Notes	Collated from cast in the OI. Originally 4-sided prism, contained entire composition. First & last sides partially preserved.		
	N_p-03*	CDLI no.	P229579
Museum No.	IM 58646		
Pub (MSL 13)	I: Y1		
Lines	ai'.I:154-181; aii'.I:233-257; bi.I:318-338; bii.I:385-408		
Excavation Info	3N-T 713	TA 191 XI 1	9.2 x 4.4
Notes	Collated from cast in OI. 4-sided prism, 2 sides preserved, 2 cols. & 2 cols. visible.		
	N_p-04*	CDLI no.	P229578
Museum No.	IM 58600		
Pub (MSL 13)	I: W1		
Lines	ai'.I:117-122; aii'.I:161-179; bi.I:245-253; bii'.I:307-323; biii'.I:368-480		
Excavation Info	3N-T 656	TA 205 XI 2	5.0 x 6.5
Notes	Collated from cast in OI. 4-sided prism, 2 sides preserved, 2 cols. & 4 cols. visible.		

N_p-05 CDLI no. P228209
 Museum No. N 4009
 Pub (MSL 13) II: H
 Lines bi.II:117-137
 Excavation Info n/a
 Notes Originally four-sided prism; likely contained entire composition. Glosses. Unplaced traces on one face; one column on second face and traces of second col.

1.2.2 Type I

N_i-01 CDLI no. P227893
 Museum No. CBS 02259+ CBS 2341+CBS 11069+N 1835+N 4576+N 5178(+)
 11009
 Pub (MSL 13) I: M PBS 5, 153 (CBS 2341, CBS 11069)
 Lines oi.I:15-22; oii.I:46-74; oiii.I:101-135; oiv.I:162-235; ov.I:254-323; ri.
 I:322-365b; rii.I:365a-423; riii.I:444-474; riv.I:491-508
 Excavation Info n/a
 Notes Top 2/3 of tablet; bottom mostly gone except for lower left corner. 5 cols each side. Preserved section of 5th col on rev. uninscribed. Neatly written. Entirety of Izi I; no evidence of catchline to Izi II.

N_i-02 CDLI no. P227646
 Museum No. CBS 11007
 Pub (MSL 13) I: N PBS 12, 4
 Lines oi.I:21-40; oii.I:66-91; oiii.I:118-142; oiv.I:158-192; ri.I:193-224; rii.
 I:249-270; riii.I:300-327; riv.I:357-362
 Excavation Info n/a
 Notes Obv. col i and half of ii missing compared to Langdon's PBS copy; clean, ancient break. Lost join?

	N_I-03	CDLI no.	P228077
Museum No.	CBS 09871+ CBS 11339(+) N 4759+N 5517		
Pub (MSL 13)	I: Z; II: D		
Lines	oi.I:42-58; oii.I:102-187; oiv.I:194-255; ov.I:257-325; ovi.I:330-376; ovii.I:382-428; oviii.I:460-475; ri.I:478-504; rii.II:15-39; riii.II:87- 156; riv.II:165-193; rv.II:242-266; rvi.II:307-341; rvii.II:379-396; rviii.II:431-458		
Excavation Info	n/a		
Notes	Lower half of tablet. Fragment from upper middle. 8 cols. obv., 8 cols. rev. Approx. 60 lines each. Contained entirety of Izi I-II. Writes DA as A ₂ in A ₂ section.		
	N_I-04*	CDLI no.	P229559
Museum No.	A 30200		
Pub (MSL 13)	I: U		
Lines	oii'.I:62-100; oiii'.I:112-155b; oiv'.I:158-210; ov'.I:211-263; ri.I:267- 304; rii.I:306-356; riii.I:357-419; riv.I:428-474; rv.I:497-509		
Excavation Info	3N-T 291	TA 205 X 2	14.6 x 9.1
Notes	Nearly complete 10 col. tablet. Left-most column lost. Glosses. Idiosyncratic. Occasional errors or deficient writings.		
	N_I-05	CDLI no.	P228154
Museum No.	N 3078		
Pub (MSL 13)	I: T1		
Lines	oi'.I:76-77; oii'.I:121-125a; ri'.I:290-301; rii'.I:345-357		
Excavation Info	n/a		
Notes	Right edge; two cols. visible on both sides. Rev. runs left to right.		
	N_I-06	CDLI no.	P228120
Museum No.	N 1815		
Pub (MSL 13)	I: I2		
Lines	oi.I:218-234; ri.I:257-269		
Excavation Info	n/a		
Notes	Top half of right edge, one column preserved; illegible glosses for UD		

	N₁-07	CDLI no.	P227895
Museum No.	CBS 02261		
Pub (MSL 13)	I: J2		
Lines	oi'.I:227-238; oii'.I:281-291; oiii'.I:335-342		
Excavation Info	n/a		
Notes	Center fragment. 3 cols. preserved. Obv. only preserved.		
	N₁-08	CDLI no.	P231313
Museum No.	N 5298		
Pub (MSL 13)	n/a		
Lines	oi.I:416-417; ri.II:392-398		
Excavation Info	n/a		
Notes	Left side. 8-10 lines on obv. 2 signs preserved (GALAM). Few lines rev. Identification by J. Peterson.		
	N₁-09	CDLI no.	P229592
Museum No.	Ni 10170		
Pub (MSL 13)	I: V2		
Lines	oi.I:420-427; oii.I:496-508		
Excavation Info	n/a		
Notes	Right edge. Rev. not preserved.		
	N₁-10*	CDLI no.	X033487
Museum No.	A 33487		
Pub (MSL 13)	n/a		
Lines	oi'.I:428-436; oii'.I:496b-504; ri.I:501-506; rii.II:32-36		
Excavation Info	3N-T 915hh TA 205 X 3 4.1 x 4.8 x 4.1		
Notes	lower right corner. two columns visible on either side. end of Izi I, continued to Izi II. object repatriated; collated from cast in the OI.		

	N_I-11	CDLI no.	P229596
Museum No.	Ni 10262		
Pub (MSL 13)	II: B		
Lines	oi.II:8-38; oii.II:50-86a; oiii.II:92-135; oiv.II:149-189; ov.II:215-235; ri.II:259-270; rii.II:316-365; riii.II:381-420; riv.II:422-471a; rv.II:482-501		
Excavation Info	n/a		17 x 14
Notes	Nearly complete 10 col. tablet. Numerous unlabeled joins. Top broken. Glossing throughout. Pronunciation glosses for GIR2.GIR2.		
	N_I-12*	CDLI no.	P229597
Museum No.	IM 58795		
Pub (MSL 13)	II: C		
Lines	oi.II:9-87; oii.II:122-152a; oiii.II:157-197; oiv.II:207-265; ov.II:273-289; ri.II:334-380; rii.II:391-434; riii.II:451-493; riv.II:500-505		
Excavation Info	3N-T 885	TA 191 XI 1	18.8 x 14.2
Notes	Mostly complete. All of Izi II. Probably 9 cols. originally. Edges lost. 5 cols. obv. 4 cols. rev. Final col. 1/4 inscribed (end of comp).		
	N_I-13	CDLI no.	P228475
Museum No.	N 5506		
Pub (MSL 13)	n/a.		
Lines	oi'.II:319-322; oii'.II:454-465		
Excavation Info	n/a		
Notes	Middle frag. 2 cols. visible. Extensive variation of bala section; col. iii unplaced. One side only preserved.		
	N_I-14	CDLI no.	P231772
Museum No.	CBS 10155		
Pub (MSL 13)	II: M		
Lines	oi'.II:333-346; oii'.II:377-388; ri.II:425-433; rii.II:472-475		
Excavation Info	n/a		
Notes	Right edge frag. 2 cols. visible both sides.		

1.2.3 Type II

	N_{II}-01*	CDLI no.	P228833
Museum No.	UM 55-21-274		
Pub (MSL 13)	I: C		
Lines	ri.I:1-21; rii.I:47-49; oi'.I:209-229		
Excavation Info	3N-T 164	TA 188 X 4	12.9 x 6.3
Notes	Right edge, shorn in antiquity. Glosses on obv. Reverse left to right.		
	N_{II}-02	CDLI no.	P228238
Museum No.	N 4061		
Pub (MSL 13)	I: X		
Lines	oi.I:324-328; ri'.I:37-39; rii'.I:54-61		
Excavation Info	n/a		
Notes	Upper left side; shorn in antiquity. Two cols. visible on rev.		
	N_{II}-03	CDLI no.	P228010
Museum No.	CBS 04871		
Pub (MSL 13)	I: O1		
Lines	oi.I:329-338; ri'.I:62-73; rii'.I:92a-109		
Excavation Info	n/a		
Notes	Upper left edge. Two columns rev. Glosses on rev.		
	N_{II}-04	CDLI no.	P229603
Museum No.	N 6163		
Pub (MSL 13)	II: Q		
Lines	oi.I:441-455; ri'.I:95-101; rii'.I:126-132		
Excavation Info	n/a		
Notes	Upper left corner. Traces of beginning of student col. Surface deformed after first 4 lines.		

	N_{II}-05	CDLI no.	P229893
Museum No.	HS 1689		
Pub (MSL 13)	n/a.		
Lines	oi.I:407-416; ri'.I:96-101; rii'.I:127-139		
Excavation Info	n/a		5.9 x 6.9 x 3.1
Notes	Upper left corner. 2 cols. rev.		
	N_{II}-06	CDLI no.	P228545
Museum No.	UM 29-13-183		
Pub (MSL 13)	n/a.		
Lines	oi.II:165; ri'.I:101-126		
Excavation Info	n/a		
Notes	Upper left corner. Shorn in antiquity.		
	N_{II}-07	CDLI no.	P228560
Museum No.	UM 29-13-404		
Pub (MSL 13)	I: F2; II: K		
Lines	oi.II:268-308; ri'.I:202-244; rii.I:251-301; riii.I:308-356; riv.I:365-413; rv.I:425-469; rvi.I:477-518; eii.I:473-474		
Excavation Info	n/a		
Notes	Nearly complete tablet; numerous fragments in box. Glosses on both obv. and rev. 6 col. on rev. Final column very fragmented.		
	N_{II}-08	CDLI no.	P229904
Museum No.	HS 1706		
Pub (MSL 13)	n/a.		
Lines	oi.I:515-521, II:1-4; ri.I:242-251		
Excavation Info	n/a		9.3 x 6.7 x 3.7
Notes	Left edge, shorn in antiquity (partial col. erased). Transition between Izi I & II (blank line). Glosses. 2 cols. rev. heavily effaced. Col. 1' completely effaced.		

	N_{II}-09	CDLI no.	P227777
Museum No.	CBS 14144		
Pub (MSL 13)	I: B2		
Lines	oi.I:499-521, II:1; ri'.I:197-218; rii'.I:224-249		
Excavation Info	n/a		
Notes	Left side only, shorn in antiquity. Obv. includes catchline to Izi II.		

1.2.4 Type II/1

	N_{II/1}-01	CDLI no.	P229574
Museum No.	CBS 14149		
Pub (MSL 13)	I: Q1		
Obverse	Izi	Reverse	Metrology List P
Lines	oi.I:104-114		
Excavation Info	n/a		
Notes	Heavily damaged tablet with multiple, unlabeled joins. Traces of student column remaining. Only upper 2/3 of col. inscribed. 3 cols. on rev.		
	N_{II/1}-02*	CDLI no.	P228832
Museum No.	UM 55-21-273		
Pub (MSL 13)	I: Z1	MSL 12, 31 G''	
Obverse	Izi	Reverse	Lu
Lines	oi.I:187-198; oii.I:188-200		
Excavation Info	3N-T 157	TA 187 X 4	10.7 x 11.0
Notes	Right edge; student col. & part of teacher's col. preserved. Glosses on teacher's, but not student's. 3 cols. visible on rev.		

	N_{II/1}-03		CDLI no.	P230204
Museum No.	Ni 10003			
Pub (MSL 13)	n/a	Veldhuis 1997 Ni II-244 (obv. only)		
Obverse	Izi		Reverse	Ura 1
Lines	oi.I:206–227			
Excavation Info	n/a			10.6 x 5.9
Notes	Left side, some edge preserved. Shorn in antiquity. Glosses (mostly broken). 2 cols. visible rev.			
	N_{II/1}-04		CDLI no.	P228791
Museum No.	UM 29-16-646			
Pub (MSL 13)	I: G2	Veldhuis 1997 Ni II-205		
Obverse	Izi		Reverse	Ura 1
Lines	oi.I:209–212			
Excavation Info	n/a			
Notes	Lower right corner (student copy). 2 cols. on rev.			
	N_{II/1}-05		CDLI no.	P229593
Museum No.	Ni 03913			
Pub (MSL 13)	I: X2	TMN, 340, pl. XXI		
Obverse	Izi		Reverse	Metrology List C
Lines	oi.I:262–281			
Excavation Info	n/a			12 x 6.6
Notes	Lower half of left edge. 3 cols. rev. See also Proust (2007, 286) on the relation of this tablet and the metrology on the reverse.			
	N_{II/1}-06*		CDLI no.	P229586
Museum No.	IM 58633			
Pub (MSL 13)	I: N2			
Obverse	Izi		Reverse	Not preserved
Lines	oi.I:298–306			
Excavation Info	3N-T 700	TA 191 XI 1		6.3 x 7.0
Notes	Collated from cast in OI. Left edge.			

	N_{II/1}-07		CDLI no.	P229587
Museum No.	CBS 06114			
Pub (MSL 13)	I: P2			
Obverse	Izi	Reverse	Metrology Table C	
Lines	oi.I:327-338			
Excavation Info	n/a			
Notes	3/4 lower left edge. Only upper half inscribed. 2 cols. on rev.			
	N_{II/1}-08		CDLI no.	P229748
Museum No.	HS 1621			
Pub (MSL 13)	n/a.			
Obverse	Izi	Reverse	unidentified	
Lines	oi.I:354-363			
Excavation Info	n/a		8.1 x 7.2 x 3.3	
Notes	Left edge, shorn in antiquity. Trace of erased student col. Rev. relatively clear, but unidentified.			
	N_{II/1}-09		CDLI no.	P229589
Museum No.	CBS 06099			
Pub (MSL 13)	I: S2			
Obverse	Izi	Reverse	Metrology List P	
Lines	oi.I:367-401			
Excavation Info	n/a			
Notes	Left edge, shorn in antiquity. Glossing on obv.			
	N_{II/1}-10*		CDLI no.	P229590
Museum No.	IM 58636			
Pub (MSL 13)	I: T2			
Obverse	Izi	Reverse	unidentified	
Lines	oi.I:396-409			
Excavation Info	3N-T 703	TA 191 XI 1	9.0 x 6.1	
Notes	Collated from cast in OI. Apparently nearly complete tablet. Difficult to judge based on casts. Upper half of teacher col. Cast of obv. suggests broken. Other casts marked with exc. number and data in cat. suggests whole tablet. Presumably student column erased & not cast. 5 cols. rev. Heavily effaced, difficult to read. Cannot identify. Possibly list.			

	N_{II/1}-11	CDLI no.	P229231
Museum No.	N 5703+ N 5705		
Pub (MSL 13)	I: W2 Veldhuis 1997 Ni II-088		
Obverse	Izi	Reverse	Ura 1
Lines	oi.I:504–516		
Excavation Info	n/a		
Notes	New join (Veldhuis). Left edge, shorn in antiquity. Tablets would physically join. Pronunciation glosses for MAŠ section (not gloss-sized but smaller than main).		
	N_{II/1}-12	CDLI no.	P229914
Museum No.	HS 1722		
Pub (MSL 13)	n/a.		
Obverse	Izi	Reverse	Ea
Lines	oi.II:113–144		
Excavation Info	n/a		11.1 x 7.5 x 3.5
Notes	Nearly entire left side. Glosses on obv. Pronunciation glosses on rev. (Not used in MSL 14). Tablet needs cleaning.		
	N_{II/1}-13	CDLI no.	P230470
Museum No.	CBS 10349		
Pub (MSL 13)	n/a.		
Obverse	Izi	Reverse	Lu
Lines	oi.II:114–118		
Excavation Info	n/a		
Notes	Lower right corner. Student copy preserved, traces of teacher's copy to left. 2 cols. visible. rev. Undeciphered writing on right edge.		
	N_{II/1}-14	CDLI no.	P228201
Museum No.	N 3995+ N 4012		
Pub (MSL 13)	II: G		
Obverse	Izi	Reverse	Not preserved
Lines	oi.II:114–136		
Excavation Info	n/a		
Notes	Upper left edge. Shorn in antiquity. Glosses (teacher's)		

	N_{II/1}-15	CDLI no.	P229909
Museum No.	HS 1714		
Pub (MSL 13)	n/a.		
Obverse	Izi	Reverse	Lu
Lines	oi.II:145-153		
Excavation Info	n/a		5.5 x 4.5 x 3.2
Notes	Left side (no edge). Often erased before shorn in antiquity. 2 cols. rev.		
	N_{II/1}-16	CDLI no.	P229599
Museum No.	Ni 05385		
Pub (MSL 13)	II: J		
Obverse	Izi	Reverse	unidentified
Lines	oi.II:241-258		
Excavation Info	n/a		10.7 x 8.6
Notes	Middle of type II, most of teacher's col. part of erased student col. Rev. pub. as OB Kagal (MSL 13, 66 J1), but incorrect. Rev. mostly not preserved save few mostly illegible signs.		
	N_{II/1}-17	CDLI no.	P228329
Museum No.	N 4719		
Pub (MSL 13)	I: U		
Obverse	Izi	Reverse	unidentified
Lines	oi.II:357-365		
Excavation Info	n/a		
Notes	Middle frag. Shorn in antiquity. Rev. not preserved save one sign.		
	N_{II/1}-18	CDLI no.	P227857
Museum No.	CBS 19806		
Pub (MSL 13)	n/a.		
Obverse	Izi	Reverse	Lu
Lines	oi.II:385-392		
Excavation Info	n/a		
Notes	Left edge, shorn in antiquity. Obv. identified by J. Peterson. Probable glossing of LUM section, but too much surface damage to read.		

	N_{II/1}-19	CDLI no.	P368741
Museum No.	Ni 03367		
Pub (MSL 13)	n/a	TMN p. 333, pl. XII	
Obverse Lines	Izi oi.II:395-397e	Reverse	Metrology List C
Excavation Info	n/a		6.8 x 7.1
Notes	Upper edge of left side. Traces of erased student column. Wildly divergent Izi version (extra AGA entries). One undeciphered gloss. 3 cols. rev.		
	N_{II/1}-20	CDLI no.	P368872
Museum No.	Ni 05168		
Pub (MSL 13)	n/a	TMN p. 345, pl. XXX	
Obverse Lines	Izi oi.II:399-409	Reverse	Metrology Table C
Excavation Info	n/a		5 x 6
Notes	Middle frag. of left side. Several erasures of right side. Signs deeply impressed. 2 cols. rev.		
	N_{II/1}-21	CDLI no.	P229987
Museum No.	HS 1836		
Pub (MSL 13)	n/a	TMH 8 no. 20	
Obverse Lines	Izi oi.II:409-428	Reverse	Metrology List C
Excavation Info	n/a		10.2 x 7.6 x 3.5
Notes	Regarded as "liste lexicale miste" of Kagal and Izi in TMH 8. Just Izi with variant entries.		
	N_{II/1}-22	CDLI no.	P230218
Museum No.	N 3997+ N 4918; N 4915; N 496		
Pub (MSL 13)	n/a		
Obverse Lines	Izi oi.II:426-456	Reverse	Metrology Table C
Excavation Info	n/a		
Notes	Upper half (4915+4964) and lower half (3997+4918). Left edge mostly preserved. Glossing. Student col. erased. 4 cols. rev.		

	N_{II/1}-23		CDLI no.	P229602
Museum No.	N 4921			
Pub (MSL 13)	II: P			
Obverse	Izi	Reverse	Metrology List P	
Lines	oi.II:427-434			
Excavation Info	n/a			
Notes	Left edge. 2 cols. visible on rev.			
	N_{II/1}-24		CDLI no.	P229601
Museum No.	N 3894			
Pub (MSL 13)	II: O			
Obverse	Izi	Reverse	Metrology Table C	
Lines	oi.II:431-442			
Excavation Info	n/a			
Notes	Lower left corner. 2 cols. preserved on rev.			
	N_{II/1}-25		CDLI no.	P229600
Museum No.	N 3838+ N 4964			
Pub (MSL 13)	II: N			
Obverse	Izi	Reverse	Metrology List C	
Lines	oi.II:439-448			
Excavation Info	n/a			
Notes	Lower left corner. Multiple erasures of student side before broken off. 3 cols. rev.			

	N_{II/1}-26		CDLI no.	P229606
Museum No.	N 7051			
Pub (MSL 13)	II: W			
Obverse	Izi		Reverse	Not preserved
Lines	oi.I:484-491			
Excavation Info	n/a			
Notes	Left edge. Glossing on obv. Rev. not preserved.			
	N_{II/1}-27		CDLI no.	P229605
Museum No.	CBS 06482			
Pub (MSL 13)	II: T			
Obverse	Izi		Reverse	Metrology List P?
Lines	oi.II:502-505			
Excavation Info	n/a			
Notes	Bottom left corner. End of composition. 2 cols. rev.			
	N_{II/1}-X1		CDLI no.	P229417
Museum No.	Ni 03788			
Pub (MSL 13)		MSL 14, 20 Cq		
Obverse	Izi?		Reverse	Ea
Lines				
Excavation Info	n/a		7.4 x 7.7	
Notes	Middle frag. Obv. identified as Izi in MSL 14. Badly eroded and cannot decipher.			
1.2.5 Type II/2				
	N_{II/2}-01		CDLI no.	P231729
Museum No.	N 6481			
Pub (MSL 13)	n/a			
Obverse	Not preserved		Reverse	Izi
Lines	ri.I:1-5			
Excavation Info	n/a			
Notes	Upper right corner (rev). Obv. not preserved.			

	N_{II/2}-02	CDLI no.	P228546
Museum No.	UM 29-13-184		
Pub (MSL 13)	I: F		
Obverse	blank	Reverse	Izi
Lines	ri'.I:1-6; riii'.I:63-67		
Excavation Info	n/a		
Notes	Upper right corner (rev.). Obv. erased. 2 columns preserved on reverse. Col. ii = AN section		
	N_{II/2}-03	CDLI no.	P227828
Museum No.	CBS 15371		
Pub (MSL 13)	I: G		
Obverse	blank	Reverse	Izi
Lines	ri.I:1-9; rii.I:33-37		
Excavation Info	n/a		
Notes	MSL labeled this object a Type III; clearly II/2. Lower right corner (obv.); traces of erased exercise on obv. (unidentified)		
	N_{II/2}-04	CDLI no.	P229553
Museum No.	N 4956		
Pub (MSL 13)	I: A		
Obverse	blank	Reverse	Izi
Lines	ri.I:1-10; rii.I:30-37		
Excavation Info	n/a		
Notes	Upper right corner (rev.). Obverse erased. 2 cols. visible. Glosses.		
	N_{II/2}-05	CDLI no.	P229555
Museum No.	CBS 06562		
Pub (MSL 13)	I: E		
Obverse	blank	Reverse	Izi
Lines	ri.I:1-13; rii.I:31-35		
Excavation Info	n/a		
Notes	Upper right corner (rev.). Obv. erased. 2 cols. on rev.		

	N_{II/2}-06		CDLI no.	P227947
Museum No.	CBS 04604			
Pub (MSL 13)	I: D	PBS 12, 50		
Obverse	blank		Reverse	Izi
Lines	ri.I:1-21			
Excavation Info	n/a			
Notes	Lower right corner (obv.). Two columns preserved. Unplaced traces in third			
	N_{II/2}-07		CDLI no.	P229543
Museum No.	N 5129+ N 5382+N 6013			
Pub (MSL 13)	I: J, R	MSL 12, 32 V''		
Obverse	Lu		Reverse	Izi
Lines	ri.I:5-40; rii.I:47-81			
Excavation Info	n/a			
Notes	MSL J+R (+) C1. Shorn in antiquity. 4 lines of numbers(?) on left edge just above break; apparently not line counts.			
	N_{II/2}-08		CDLI no.	P228269
Museum No.	N 4548			
Pub (MSL 13)	I: I			
Obverse	Not preserved		Reverse	Izi
Lines	ri.I:6-7; rii.I:34-43; riii.I:70-75			
Excavation Info	n/a			
Notes	Top center frag. 3 cols. visible. Calculations(?) on bottom			
	N_{II/2}-09		CDLI no.	P227869
Museum No.	CBS 02143+ CBS 2247+CBS 2275+CBS 9870			
Pub (MSL 13)	I: L	MSL 12, 192 Y		
Obverse	Lu-Azlag B/C		Reverse	Izi
Lines	ri.I:11-39; rii.I:45-82; riii.I:86-121; riv.I:127-169; rv.I:183-221			
Excavation Info	n/a			
Notes	nearly complete tablet; Obv. includes erased student side of the tablet. 5 col. rev.			

	N_{II/2}-10*		CDLI no.	P228934
Museum No.	UM 55-21-403			
Pub (MSL 13)	n/a			
Obverse	blank	Reverse	Izi	
Lines	ri.I:12-34			
Excavation Info	3N-T 911j	TA 205 X 3		9.2 x 6.2 x 2.6
Notes	Lower right corner (rev). Obv. erased. 2 cols. rev. Second col. unplaced.			
	N_{II/2}-11		CDLI no.	P231010
Museum No.	N 6153			
Pub (MSL 13)	n/a			
Obverse	Not preserved	Reverse	Izi	
Lines	ri'.I:13-22; rii'.I:43-55			
Excavation Info	n/a			
Notes	Lower right corner (rev.). Obv. not preserved. 2 cols. visible. Identification by J. Peterson.			
	N_{II/2}-12		CDLI no.	P262022
Museum No.	CBS 05938			
Pub (MSL 13)	n/a			
Obverse	unidentified	Reverse	Izi	
Lines	ri.I:15-23a; rii.I:42-45			
Excavation Info	n/a			
Notes	Middle frag. of left side. Unidentified lit.(?) on obv. Rev. left to right. 2 cols. visible. Identification by J. Peterson.			
	N_{II/2}-13		CDLI no.	P229554
Museum No.	N 2182			
Pub (MSL 13)	I: B	Veldhuis 2000, 398		
Obverse	SP?	Reverse	Izi	
Lines	ri.I:1-6			
Excavation Info	n/a			
Notes	Lower left corner. Final line of unidentified SP on obv. Glossing on rev. Rev left to right.			

	N_{II/2}-14		CDLI no.	P229557
Museum No.	CBS 06490			
Pub (MSL 13)	I: O			
Obverse	Not preserved	Reverse	Izi	
Lines	ri.I:24-34; rii.I:59-71a			
Excavation Info	n/a			
Notes	Middle frag. 2 cols. preserved. Rev. left to right.			
	N_{II/2}-15*		CDLI no.	P229558
Museum No.	A 33506			
Pub (MSL 13)	I: Q			
Obverse	Not preserved	Reverse	Izi	
Lines	oi.I:25-32; oii.I:54-58			
Excavation Info	3N-T 920u	TA 191 X 4		6.5 x 7.5 x 2.0
Notes	Collated from cast & mold in OI. Object repatriated. Right edge frag. 2 cols. visible. No cast of obv.			
	N_{II/2}-16		CDLI no.	P262021
Museum No.	CBS 05936A			
Pub (MSL 13)	n/a			
Obverse	Not preserved	Reverse	Izi	
Lines	oi.I:25-31; oii.I:60-63			
Excavation Info	n/a			
Notes	Lower right corner (rev). 2 cols. visible. Obv. not preserved.			
	N_{II/2}-17		CDLI no.	P229560
Museum No.	N 4867			
Pub (MSL 13)	I: W	BPOA 9 no.242		
Obverse	SP 2+6	Reverse	Izi	
Lines	ri'.I:28-33; rii'.I:37-43			
Excavation Info	n/a			
Notes	Left edge, shorn in antiquity. SP on obv. Signs on rev. larger than obv. 2 cols. visible on rev.			

	N_{II/2}-18		CDLI no.	P229562
Museum No.	N 5213			
Pub (MSL 13)	I: A1			
Obverse	SP 16	Reverse	Izi	
Lines	ri'.I:30-32; rii'.I:42-45			
Excavation Info	n/a			
Notes	Lower left corner. 2 cols. visible on rev.			
	N_{II/2}-19		CDLI no.	P228351
Museum No.	N 5040			
Pub (MSL 13)	I: S			
Obverse	Nigga	Reverse	Izi	
Lines	ri.I:30-36; rii.I:72-74			
Excavation Info	n/a			
Notes	Top left edge. Rev. runs left to right.			
	N_{II/2}-20		CDLI no.	P229729
Museum No.	CBS 06827			
Pub (MSL 13)	n/a	Alster 1997, 43		
Obverse	SP 2+6	Reverse	Izi	
Lines	ri.I:32-41; rii.I:70-73a			
Excavation Info	n/a			
Notes	Upper left corner. 2 cols. visible on rev.			
	N_{II/2}-21		CDLI no.	P231262
Museum No.	N 5095			
Pub (MSL 13)	n/a			
Obverse	unidentified	Reverse	Izi	
Lines	ri'.I:35-40; rii'.I:67-71			
Excavation Info	n/a			
Notes	Middle frag. Obv. preserves 1 sign, double ruling, GAR. Rev. 2 cols. visible. Identification by J. Peterson.			

	N_{II/2}-22	CDLI no.	P229568
Museum No.	UM 29-16-192		
Pub (MSL 13)	I: G1	Alster 1997, 222 C	
Obverse	SP 15	Reverse	Izi
Lines	ri'.I:37-39		
Excavation Info	n/a		
Notes	Left edge. 2 cols. visible on rev.		
	N_{II/2}-23	CDLI no.	P231303
Museum No.	N 5237		
Pub (MSL 13)	n/a		
Obverse	unidentified	Reverse	Izi
Lines	ri.I:38-45		
Excavation Info	n/a		
Notes	Upper right corner. Traces of student exercise (mostly erased). 1 col. visible rev. Heavy surface damage. Identification by J. Peterson.		
	N_{II/2}-24	CDLI no.	P229561
Museum No.	N 6029		
Pub (MSL 13)	I: Y		
Obverse	blank	Reverse	Izi
Lines	ri.I:40-43		
Excavation Info	n/a		
Notes	Lower right corner (rev). Obv. mostly erased; few signs remaining.		
	N_{II/2}-25	CDLI no.	P229563
Museum No.	N 6083		
Pub (MSL 13)	I: B1		
Obverse	blank	Reverse	Izi
Lines	ri'.I:45-54; rii'.I:74-81		
Excavation Info	n/a		
Notes	Upper right corner (rev). Obv. erased.		

	N_{II/2}-26*		CDLI no.	P229564
Museum No.	A 30173			
Pub (MSL 13)	I: D1			
Obverse	Model contract	Reverse	Izi	
Lines	ri'.I:47-69; rii'.I:74-99			
Excavation Info	3N-T 163	TA 188 X 4		15.8 x 7.0
Notes	Complete left edge, shorn in antiquity. 2 cols. on rev. Flipped on vertical axis. Rev. left to right. Rev. flatter than obv.			
	N_{II/2}-27		CDLI no.	P229734
Museum No.	CBS 08017			
Pub (MSL 13)	n/a	Alster 1997, 77 KK		
Obverse	SP 3	Reverse	Izi	
Lines	ri'.I:49-56; rii'.I:90-98			
Excavation Info	n/a			
Notes	Left edge frag. shorn in antiquity. 2 cols. rev.			
	N_{II/2}-28		CDLI no.	P229569
Museum No.	N 3796+ N 3885			
Pub (MSL 13)	I: H1			
Obverse	Metrology Table C	Reverse	Izi	
Lines	ri'.I:61-87; rii'.I:90-121			
Excavation Info	n/a			
Notes	Complete left edge. Joined by M. Civil. Glosses on rev.			
	N_{II/2}-29		CDLI no.	P229565
Museum No.	CBS 06805			
Pub (MSL 13)	I: E1	MSL 13, 65 H1		
Obverse	Kagal	Reverse	Izi	
Lines	ri'.I:67-74; rii'.I:97-109			
Excavation Info	n/a			
Notes	Lower left half, shorn in antiquity. 2 cols. on rev.			

	N_{II/2}-30		CDLI no.	P229570
Museum No.	N 4976			
Pub (MSL 13)	I: J1			
Obverse	Model contract	Reverse	Izi	
Lines	ri'.I:67-76; rii'.I:93-99			
Excavation Info	n/a			
Notes	Upper left edge, shorn in antiquity. 2 cols. visible on rev.			
	N_{II/2}-31		CDLI no.	P229969
Museum No.	HS 1808			
Pub (MSL 13)	n/a			
Obverse	Model contract	Reverse	Izi	
Lines	ri'.I:72-74; rii'.I:94-97			
Excavation Info	n/a		50 x 5.6 x 2.6	
Notes	Upper left corner. 2 cols. visible rev. Damaged upper part of extant rev.			
	N_{II/2}-32		CDLI no.	P228300
Museum No.	N 4629			
Pub (MSL 13)	I: K1			
Obverse	Not preserved	Reverse	Izi	
Lines	ri'.I:73-79a; rii'.I:111-119			
Excavation Info	n/a			
Notes	Middle frag. Shorn in antiquity, but obv. not preserved. Traces of 2 cols.			
	N_{II/2}-33*		CDLI no.	P228931
Museum No.	UM 55-21-400			
Pub (MSL 13)	n/a			
Obverse	SP 2+6	Reverse	Izi	
Lines	ri'.I:73; rii'.I:106-115; riii'.I:132-144			
Excavation Info	3N-T 911g	TA 205 XI 2	4.7 x 6.5 x 3.2	
Notes	Lower left corner. 3 columns visible.			

	N_{II/2}-34		CDLI no.	P228040
Museum No.	CBS 07893			
Pub (MSL 13)	n/a			
Obverse	blank		Reverse	Izi
Lines	oii'.I:74-84; oiii'.I:118-123			
Excavation Info	n/a			
Notes	Lower right edge. Rev. runs left to right. Traces of first column; two cols. visible. Surface damage to top third of lines.			
	N_{II/2}-35		CDLI no.	P229491
Museum No.	Ni 05284			
Pub (MSL 13)	n/a	MSL 14, 20 Jq		
Obverse	Ea		Reverse	Izi
Lines	rii'.I:75-82			
Excavation Info	n/a		8.6 x 7	
Notes	Left edge. 2 cols. Indecipherable traces in col. 1'			
	N_{II/2}-36		CDLI no.	P256163
Museum No.	UM 29-15-348			
Pub (MSL 13)	n/a			
Obverse	Not preserved		Reverse	Izi
Lines	ri'.I:79-92; rii'.I:123-133			
Excavation Info	n/a			
Notes	Middle frag. 2 cols. visible rev. Identification by J. Peterson.			
	N_{II/2}-37*		CDLI no.	P229571
Museum No.	A 33328			
Pub (MSL 13)	I: M1			
Obverse	Not preserved		Reverse	Izi
Lines	oi.I:81-88			
Excavation Info	3N-T 911cc	TA 205 XI 2	4.0 x 3.0 x 2.0A	
Notes	Collated from cast & mold in OI. Middle frag.			

	N_{II/2}-38*	CDLI no.	P229572
Museum No.	IM 58458		
Pub (MSL 13)	I: N1		
Obverse	Not preserved	Reverse	Izi
Lines	ri.I:84-115; rii.I:117-141; riii.I:145-162; riv.I:174-182		
Excavation Info	3N-T 394	TA 205 XI 1	16.5 x 13.2
Notes	Collated from casts in OI. Right edge (rev); left edge lost. 4 cols. visible. No cast of obv. Blank or not preserved?		
	N_{II/2}-39*	CDLI no.	P229573
Museum No.	A 30214		
Pub (MSL 13)	I: P1		
Obverse	Model contract	Reverse	Izi
Lines	ri'.I:92-114; rii'.I:127-141; riii'.I:156-167		
Excavation Info	3N-T 329	TA 205 XI 2	9.0 x 7.5
Notes	Upper middle fragment. Part of erased student column preserved. 3 cols. visible on rev. Wide lines. Sloppily written.		
	N_{II/2}-40	CDLI no.	P228072
Museum No.	CBS 09858		
Pub (MSL 13)	I: Z2	MSL 9, 66 B6; PBS 5, 138; Couto-Ferreira 2009	
Obverse	Bil. Ugu-mu	Reverse	Izi
Lines	ri.I:96-112; rii.I:123-139; riii.I:151-161; riv.I:171-179		
Excavation Info	n/a		
Notes	Upper half of tablet. Narrow student col. erased (student col. could not have redup. bil.). Traces illegible. Four col. rev. Poorly written.		
	N_{II/2}-41	CDLI no.	P228274
Museum No.	N 4559		
Pub (MSL 13)	I: R1		
Obverse	blank	Reverse	Izi
Lines	ri.I:117-121		
Excavation Info	n/a		
Notes	Upper right frag. (obv.); one col. on rev.		

	N_{II/2}-42		CDLI no.	P229137
Museum No.	CBS 06474			
Pub (MSL 13)	n/a	MSL 9, 51 S9; Couto Ferreira 2009, 20 S9		
Obverse Lines	Ugumu ri'.I:117-123; rii'.I:142-149		Reverse	Izi
Excavation Info	n/a			
Notes	Bottom edge. 2 cols. on rev.			
	N_{II/2}-43*		CDLI no.	P229575
Museum No.	A 33326			
Pub (MSL 13)	I: S1			
Obverse Lines	Not preserved ri'.I:120-125		Reverse	Izi
Excavation Info	3N-T 911bb	TA 205 XI 2		7.0 x 5.5 x 3
Notes	Collated from cast in OI. Object repatriated. Lower right corner(?). No cast of obv. Blank or not preserved? 2 cols. visible. Unplaced traces in col. 2.			
	N_{II/2}-44		CDLI no.	P231712
Museum No.	CBS 10072			
Pub (MSL 13)	n/a			
Obverse Lines	SP? ri.I:127-137		Reverse	Izi
Excavation Info	n/a			
Notes	Upper left corner. Obv. is literary, likely an SP. 1. ud-da 2. kalam ki-ṅar 3. x. 1 col. rev. Traces of col. to right.			
	N_{II/2}-45		CDLI no.	P229576
Museum No.	UM 29-13-511			
Pub (MSL 13)	I: U1			
Obverse Lines	Model contract ri'.I:130-148; rii'.I:158-184		Reverse	Izi
Excavation Info	n/a			
Notes	Lower 3/4 (rev). Obv. difficult to read. 2 cols. on rev. Glosses in r i' same size as lemmata; smaller in r ii'. Glosses slightly indented from left side of line.			

	N_{II/2}-46		CDLI no.	P227850
Museum No.	CBS 15419			
Pub (MSL 13)	I: X1	MSL 2, 77; MSL 12, 157 A; MSL 14 Em		
Obverse	Ea		Reverse	Izi
Lines	ri.I:143-151; rii.I:158-178			
Excavation Info	n/a			
Notes	Lower left corner. Obv. (Ea excerpt without entry marker) published in MSL 12 as part of Lu-azlag "for practical purposes".			
	N_{II/2}-47*		CDLI no.	P228855
Museum No.	UM 55-21-412			
Pub (MSL 13)	n/a	MSL 14, 27 Jm		
Obverse	Ea		Reverse	Izi
Lines	ri.I:158-166			
Excavation Info	3N-T 915bb	TA 205 XI 2		6.5 x 4.8
Notes	Lower left corner, shorn in antiquity.			
	N_{II/2}-48*		CDLI no.	P230711
Museum No.	UM 55-21-333			
Pub (MSL 13)	n/a			
Obverse	Model contract		Reverse	Izi
Lines	rii'.I:192-198			
Excavation Info	3N-T 482	TA 205 XI		5.0 x 7.0
Notes	Lower left corner. Rev. difficult to read. Tablet surface damaged. Identification of rev. by J. Peterson.			
	N_{II/2}-49		CDLI no.	P229580
Museum No.	N 6200			
Pub (MSL 13)	I: A2	MSL 13, 65 E1		
Obverse	Kagal		Reverse	Izi
Lines	rii'.I:198-205			
Excavation Info	n/a			
Notes	Upper left corner. Glosses on obv. on indented line below lemma. 1 legible col. on rev.			

	N_{II/2}-50*		CDLI no.	P229582
Museum No.	A 33416			
Pub (MSL 13)	I: D2			
Obverse Lines	Model contract ri.I:200-202	Reverse	Izi	
Excavation Info	3N-T 913ii	TA 205 XI 2		5.0 x 5.0 x 2.5
Notes	Not collated. Cast of obv. in OI, but no cast of rev. located. Object repatriated.			
	N_{II/2}-51*		CDLI no.	P229583
Museum No.	A 33417			
Pub (MSL 13)	I: E2			
Obverse Lines	Not preserved ri'.I:201-218; rii'.I:256-269	Reverse	Izi	
Excavation Info	3N-T 913jj	TA 205 XI 2		5.5 x 5.5 x 2.0
Notes	Collated from cast in OI. Object repatriated. No cast of obv. Upper right corner (?) of rev.			
	N_{II/2}-52		CDLI no.	P230348
Museum No.	CBS 05867			
Pub (MSL 13)	n/a			
Obverse Lines	Metrology Table P ri'.I:229-235; rii'.I:262-275	Reverse	Izi	
Excavation Info	n/a			
Notes	Upper edge left side, shorn in antiquity. 2 cols. visible rev. Traces of col. to right.			
	N_{II/2}-53*		CDLI no.	P229584
Museum No.	A 33309			
Pub (MSL 13)	I: L2			
Obverse Lines	SP 2+6 rii'.I:234-239	Reverse	Izi	
Excavation Info	3N-T 910x	TA 205 XI 1		7.0 x 5.0 x 2
Notes	Collated from cast in OI. Object repatriated. No cast of obv. Indecipherable traces of col. 1.			

	N_{II/2}-54	CDLI no.	P227871
Museum No.	CBS 02146		
Pub (MSL 13)	I: Y2	MSL 12, 16 Y2; SLT p. 14 (cat.)	
Obverse	Lu-azlag	Reverse	Izi
Lines	ri'.I:242-259; rii'.I:298-317		
Excavation Info	n/a		
Notes	Left edge. Rev. runs left to right.		
	N_{II/2}-55	CDLI no.	P229585
Museum No.	UM 29-16-071		
Pub (MSL 13)	I: M2		
Obverse	Model contract	Reverse	Izi
Lines	rii'.I:250-273		
Excavation Info	n/a		
Notes	Upper 3/4 of left edge. partially broken partially shorn in antiquity. Unplaced traces in col. i' rev.		
	N_{II/2}-56	CDLI no.	P279807
Museum No.	N 5728		
Pub (MSL 13)	n/a		
Obverse	blank	Reverse	Izi
Lines	ri.I:286-289		
Excavation Info	n/a		
Notes	Middle frag. Obv. blank. Identification by J. Peterson.		
	N_{II/2}-57	CDLI no.	P228392
Museum No.	N 5157		
Pub (MSL 13)	I: O2		
Obverse	Not preserved	Reverse	Izi
Lines	ri.I:309-322; rii.I:342-354; riii.I:373-382		
Excavation Info	n/a		
Notes	Upper right edge (obv.); 3 cols. rev. Glossing on rev.		

	N_{II/2}-58	CDLI no.	P229588
Museum No.	CBS 13637		
Pub (MSL 13)	I: Q2		
Obverse	Model contract	Reverse	Izi
Lines	rii'.I:342-344; riii'.I:381-386		
Excavation Info	n/a		
Notes	Lower left corner. Student copy not erased. 3 cols. visible on rev. Traces only for col. i'.		
	N_{II/2}-59*	CDLI no.	P229591
Museum No.	A 33263		
Pub (MSL 13)	I: U2		
Obverse	Lu	Reverse	Izi
Lines	ri'.I:401-407; rii'.I:430-439; riii'.I:473-479		
Excavation Info	3N-T 909l	TA 205 XI 2	7.5 x 6.0 x 3.5
Notes	Small middle frag. Parts of left col. & erased student col. 3 cols. rev.		
	N_{II/2}-60	CDLI no.	P229313
Museum No.	CBS 07081		
Pub (MSL 13)	II: L	Alster 1997, 41 XX; Gordon SP p. 167 XX	
Obverse	SP 2+6	Reverse	Izi
Lines	ri.II:297-321; rii.II:324-350; riii.II:353-376; riv.I:379-422		
Excavation Info	n/a		
Notes	Nearly complete tablet; student side erased (indecipherable traces). 4 cols. rev. Number incorrectly given as F2 for Nigga in MSL 13, 95 (correct number unknown). Illegible traces of glosses for LUM. Variant location for GALAM section in final col. (cf. Izi Isin).		

	N_{II/2}-61	CDLI no.	P227870
Museum No.	CBS 02145+ CBS 2252+CBS 2273+CBS 2276+UM 29-13-721+UM 29-15-369+UM 29-15-529		
Pub (MSL 13)	II: A	MSL 12, 176 Q; SLT 206; PBS 5 146	
Obverse	Lu-azlag	Reverse	Izi
Lines	ri.II:1-37; rii.II:41-80a; riii.II:98-131; riv.II:138-173; rv.II:179-213;		
Excavation Info	n/a		
Notes	MSL 12 gives UM 29-15-520 as a part of this tablet instead of UM 29-15-529. Nearly complete tablet. MSL 13 suggests that the initial 21 lines of r i (A ₂ section) is complete; there is a break in the tablet of 3 lines. Perhaps a piece missing? 6 col. rev. runs left to right. Both teacher's and student's copies preserved on obverse; never erased.		
	N_{II/2}-62	CDLI no.	P229598
Museum No.	Ni 10273		
Pub (MSL 13)	II: F		
Obverse	Metrology Table P	Reverse	Izi
Lines	ri.II:56-70a; rii.II:98-113; riii.II:143-162; riv.II:177-190; rv.II:201-213		
Excavation Info	n/a	14.1 x 13.6	
Notes	Lower 2/3 tablet. Obv. student column only partly erased. 5 cols. rev.		
	N_{II/2}-63*	CDLI no.	P230260
Museum No.	A 30156		
Pub (MSL 13)	n/a		
Obverse	Model contract?	Reverse	Izi
Lines	ri'.II:116-134; rii'.II:159-163		
Excavation Info	3N-T 131	TA 187 X 4	6.8 x 6.3
Notes	Left edge. Obv. has double ruling (end of exercise) followed by 3 sloppily written lines. Possibly model contract. Above lines do not appear to be same composition (lexical? mostly empty space). Rev. left to right. 2 cols. visible.		

	N_{II/2}-64	CDLI no.	P228451
Museum No.	N 5366		
Pub (MSL 13)	II: I	Peterson 2009, pl. 16 (obv. only)	
Obverse	NGL	Reverse	Izi
Lines	rii'.II:164-173; riii'.II:198-215		
Excavation Info	n/a		
Notes	Lower left corner; 2 cols. on rev. Shorn in antiquity		
	N_{II/2}-65	CDLI no.	P231777
Museum No.	CBS 10298		
Pub (MSL 13)	II: V		
Obverse	blank	Reverse	Izi
Lines	ri'.II:345-347; rii'II:370-376		
Excavation Info	n/a		
Notes	Lower right corner (rev). Obv. mostly erased (illegible traces). 2 cols. visible.		
	N_{II/2}-66	CDLI no.	P228366
Museum No.	N 5096		
Pub (MSL 13)	II: X		
Obverse	blank	Reverse	Izi
Lines	ri.II:373-378b		
Excavation Info	n/a		
Notes	Lower right corner (obv.). Obv. mostly unpreserved, otherwise blank		

	N_{II/2}-X1		CDLI no.	P227764
Museum No.	CBS 14099			
Pub (MSL 13)	n/a	MSL 14, 24 Gs		
Obverse Lines	Ea		Reverse	Izi?
Excavation Info	n/a			
Notes	Sides uncertain. Both sides possibly with duplicate columns (i.e., teacher/student exercises on both sides). Geometry section, but cannot place.			
	N_{II/2}-X2		CDLI no.	
Museum No.	IM 58748			
Pub (MSL 13)				
Obverse Lines	Model contract?		Reverse	Izi?
Excavation Info	3N-T 835	general (< X)		9.0 x 10.0
Notes	Nippur catalog identifies as model contract on obv. & Izi on rev. Could not be collated.			
1.2.6 Type III				
	N_{III}-01		CDLI no.	P227829
Museum No.	CBS 15372			
Pub (MSL 13)	I: H			
Lines	oi.I:1-11; ri.I:58-66			
Excavation Info	n/a			
Notes	Upper right corner. Long, narrow lines. MSL number mistakenly given as CBS 13372; also labeled II/2. Clear III.			
	N_{III}-02*		CDLI no.	P229577
Museum No.	A 29932			
Pub (MSL 13)	I: V1			
Lines	oi.I:128-147; oii.I:168-203; ri.I:206-234; rii.I:256-275			
Excavation Info	2N-T 56	TB 10 II 1		5.2 x 5.3
Notes	Lower half. Two cols. both sides. Pronunciation glosses for animal heads and ŠID.			

	N_{III}-03	CDLI no.	P227915
Museum No.	CBS 03860		
Pub (MSL 13)	n/a		
Lines	oi.I:252-256; ri.I:275-287		
Excavation Info	n/a		
Notes	Upper right corner. Identification by J. Peterson		
	N_{III}-04	CDLI no.	P228729
Museum No.	UM 29-16-270		
Pub (MSL 13)	I: R2		
Lines	oi.I:346-355		
Excavation Info	n/a		
Notes	Right edge. Long lines. Curve suggests reverse and single column.		

1.2.7 Type IV

	N_{IV}-01	CDLI no.	P229581
Museum No.	N 5823		
Pub (MSL 13)	I: C2		
Lines	o.I:187, 190		
Excavation Info	n/a		
Notes	Listed as 5 283 in MSL. Upper half of lentil.		
	N_{IV}-02	CDLI no.	P265442
Museum No.	CBS 10198		
Pub (MSL 13)	n/a	Falkowitz AfO 30, p. 28	
Lines	o.I:196-197		
Excavation Info	n/a		
Notes	Center of lentil. All edges lost.		

	N_{IV}-03	CDLI no.	P262853
Museum No.	CBS 07875		
Pub (MSL 13)		Falkowitz AfO 30, p. 27	
Lines	oi.I:453-454		
Excavation Info	n/a		
Notes	Complete lentil		
	N_{IV}-04	CDLI no.	P279802
Museum No.	N 5721		
Pub (MSL 13)		Falkowitz, AfO 30, p. 34	
Lines	oi.II:23; ri.II:12-13		
Excavation Info	n/a		
Notes	Bottom half of lentil. Writing on both sides, not repeating. Identification by J. Peterson		
	N_{IV}-X1	CDLI no.	P230981
Museum No.	N 6072		
Pub (MSL 13)		Falkowitz, AfO 30, p. 35	
Lines			
Excavation Info	n/a		
Notes	2 lines of kiḡ ₂ . Possibly Izi.		

	N_{IV}-X2		CDLI no.	P279906
Museum No.	N 5928			
Pub (MSL 13)		Falkowitz, AfO 30, p. 35		
Lines				
Excavation Info	n/a			
Notes	Mostly complete lentil. AŠ 4×. Izi or writing exercise or other?			
	N_{IV}-X3		CDLI no.	P266180
Museum No.	CBS 10999			
Pub (MSL 13)		Falkowitz AfO 30, p. 29		
Lines				
Excavation Info	n/a			
Notes	Mostly complete lentil. SAG/KA entries: 1. saḡ bala 2. ka-ḡir ₃ 3. saḡ zi 4. ka? -ḡir ₃			
	N_{IV}-X4		CDLI no.	P231429
Museum No.	N 5645			
Pub (MSL 13)	unpub.			
Lines				
Excavation Info	n/a			
Notes	Upper right quarter of lentil. 1 line legible (a ₂ gu ₂ zig ₃). 3 other undeciphered lines; no repeats. All on right side. Room for col. on (broken) left. Possibly Izi			
	N_{IV}-X5*		CDLI no.	
Museum No.	A 30161			
Pub (MSL 13)		Falkowitz, AfO 30, p. 41		
Lines				
Excavation Info	3N-T 138	TB 252 VI 2		6.2 dia.
Notes	See E§1.1.4.			

	N_{IV}-X6	CDLI no.	P262368
Museum No.	CBS 07350		
Pub (MSL 13)		Falkowitz AfO 30, p. 26	
Lines			

Excavation Info	n/a
Notes	Possibly Izi. Half preserved lentil.
	1. bad ₃
	2. bad ₃ [...]
	3. [bad ₃]
	4. bad ₃ [...]

1.2.8 Unknown

	N_U-01	CDLI no.	P229594
Museum No.	N 6503		
Pub (MSL 13)	I:A3		
Obverse	Izi	Reverse	Not preserved
Lines	oi.I:1-5		

Excavation Info	n/a
Notes	Small middle frag.

	N_U-02	CDLI no.	P280230
Museum No.	N 6466		
Pub (MSL 13)	n/a		
Obverse		Reverse	
Lines	oi.I:15-19		

Excavation Info	n/a
Notes	Small left edge flake. Mostly AN signs, but traces of NE in some lines. Identification by J. Peterson.

	N_v-03	CDLI no.	P228179
Museum No.	N 3702		
Pub (MSL 13)	I: P		
Obverse Lines	Not preserved ri'.I:24-26; rii'.I:53-56	Reverse	Izi
Excavation Info	n/a		
Notes	Middle frag. Two cols. preserved.		
	N_v-04	CDLI no.	P279799
Museum No.	N 5717		
Pub (MSL 13)	n/a		
Obverse Lines		Reverse	
	oi.I:33-39		
Excavation Info	n/a		
Notes	Middle frag. 1 col. Identification by J. Peterson.		
	N_v-05	CDLI no.	P228288
Museum No.	N 4591		
Pub (MSL 13)	I: I1		
Obverse Lines	Not preserved ri'.I:66-70; rii'.I:147-149	Reverse	Izi
Excavation Info	n/a		
Notes	Middle frag. 2 cols. visible.		
	N_v-06	CDLI no.	P231087
Museum No.	N 4661		
Pub (MSL 13)	n/a		
Obverse Lines	unidentified oi'.I:141-147; oii'.I:162-165	Reverse	Izi
Excavation Info	n/a		
Notes	Lower left corner. Obv traces only. 2 cols. visible rev.		

	N_v-07*		CDLI no.	P229595
Museum No.	3N-T 903,131			
Pub (MSL 13)	n/a	SLFN 72		
Obverse Lines	Not preserved ri'.I:365c-372; rii'.I:378-394		Reverse	Izi
Excavation Info	3N-T 903,131	TA 205 XI 2		
Notes	Middle frag. Two columns visible.			
	N_v-08		CDLI no.	P228464
Museum No.	N 5442			
Pub (MSL 13)	n/a			
Obverse Lines	Not preserved rii'.II:118-129		Reverse	Izi
Excavation Info	n/a			
Notes	Middle frag. 2 cols. visible; col. i' unplaced: A ₂ section but latter half lost.			
	N_v-09		CDLI no.	P276154
Museum No.	N 1006			
Pub (MSL 13)	n/a			
Obverse Lines			Reverse	
Excavation Info	n/a			
Notes	Middle frag. 2 cols. preserved. col. ii unplaced. Identification by J. Peterson.			
	N_v-10		CDLI no.	P228091
Museum No.	N 1370			
Pub (MSL 13)	n/a	MSL 13, 41		
Obverse Lines	ki-ulutin ri'.II:204-206		Reverse	Izi
Excavation Info	n/a			
Notes	Middle frag. Obv.(?) id by J. Peterson. 2 col. rev.(?): left column unplaced; very thick: possibly Type I KUBS with section similar to Izi (cp. Ni 10169 = P229544 with 2 cols. Obv. = Lu, 2 cols. Rev. = KUBS)			

	N_v-11		CDLI no.	P229607
Museum No.	CBS 10294			
Pub (MSL 13)	n/a	MSL 13, 41		
Obverse	Izi		Reverse	Not preserved
Lines	II:236-			
Excavation Info	n/a			
Notes	Left edge. ZAG section (8×). Other side blank.			
	N_v-12		CDLI no.	P229604
Museum No.	Ni 10292			
Pub (MSL 13)	II: R			
Obverse	Izi		Reverse	Unidentified
Lines	oi'.II:401-408; oii'.II:460-468			
Excavation Info	n/a			5.2 x 3.3
Notes	Left edge. Two cols. visible. Comments in MSL likely pertain to rev. Mostly illegible signs (Akk. glosses) on rev. Unidentified comp.			
	N_v-X1*		CDLI no.	P229609
Museum No.	A 33286			
Pub (MSL 13)	n/a	MSL 13, 41		
Obverse			Reverse	
Lines				
Excavation Info	3N-T 909kk	TA 205 XI 2		6.0 x 4.0 x 1.5
Notes	2 or 3 cols. visible. Mostly illegible.			
	N_v-X2*		CDLI no.	
Museum No.	IM 58703			
Pub (MSL 13)				
Obverse	Izi		Reverse	Izi
Lines				
Excavation Info	3N-T 782	TA 205 X 2		6.8 x 7.2
Notes	Nippur catalog identifies as Izi. Could not be collated.			

	N_U-X3*		CDLI no.	P228880
Museum No.	UM 55-21-020			
Pub (MSL 13)	n/a			
Obverse			Reverse	
Lines	oi.I:73-82			
Excavation Info	2N-T 97	TB 34 B I		4.8 x 3.4
Notes	See §Ed.1.1.4.			
	N_U-X4*		CDLI no.	
Museum No.	A 33583			
Pub (MSL 13)				
Obverse	Izi		Reverse	Not preserved
Lines				
Excavation Info	3N-T 922gg	TA 191 X 2		8.0 x 7.0 x 2.5
Notes	Nippur catalog identifies as Izi. Could not be collated. 2 cols. of 7 & 8 lines.			
	N_U-X5*		CDLI no.	
Museum No.	IM 58642			
Pub (MSL 13)				
Obverse			Reverse	
Lines				
Excavation Info	3N-T 709	TA 191 X 2		5.4 x 5.3
Notes	Nippur catalog identifies as Izi. Could not be collated.			

1.3 Edition of Old Babylonian Izi Nippur

The present edition includes more than fifty exemplars not published in *MSL* 13. Moreover, I have freshly examined every single exemplar published here, including those in Istanbul and Jena, which were not available to Civil when he prepared the *MSL* edition.³⁹⁷ Finally, several exemplars used in *MSL* 13 (sources L₁, H₂ for Izi I and E for Izi II) have also been excluded from the present edition since they attest non-Nippur versions. For the sake of simplicity, I have chosen not to completely rework the basic sequence of entries from the *MSL* edition. Since line numbers and online editions of individual exemplars are available, the reader can determine how each source ordered sequences.

³⁹⁷ The tablets now kept in the Iraq Museum, including objects with OI museum numbers (A#####) which have since been returned to Iraq, were read from casts now kept in the Oriental Institute, Chicago. Only one exemplar, N_{II/2}-47*, was not collated since a cast of the reverse could not be located. One other exemplar, N_I-02, has lost part of the tablet compared to Langdon's copy in *PBS* 12 (see notes in the catalog).

Type I tablets have traditionally served as base texts for a composite edition since they feature longer extracts. This practice has resulted in the inclusion of entries only attested in a single exemplar and the repetition of entries given in alternative locations than in other exemplars due to variation on the part of the base text (e.g., **ambar**, 351 and 358ff. in *MSL* 13). The present edition, as much as possible, tries to avoid such overreliance on only a handful of base texts.

I reiterate that the following is a fictive construct. No such text existed in OB Nippur. Rather, what follows is an edition based on quantitative attestation. That is, if an entry existed in the majority of exemplars that deal with a section, it is included; if an entry is found in only a single text, it is removed from the main edition. The goal is to pare this edition of Izi to the most basic entries while still allowing for variation and innovation among individual exemplars. The same philosophy accounts for the use of a synopsis rather than matrix ala *MSL*. By showing how each exemplar treated an entry, the reader can more quickly assess idiosyncrasies in orthography or ordering.

In addition to the print edition given here, the composite edition and score (www.oracc.org/dcclt/Q000050) as well as all exemplars have been edited online at the Digital Corpus of Cuneiform Lexical Texts (www.oracc.org/dcclt) using the *CDLI* P number given in the catalog (in the URL, type www.oracc.org/dcclt/P#####). Photographs of almost all exemplars now kept in Philadelphia are available via *CDLI* and accessible from the *DCCLT* edition. Other versions of OB Izi, including non-Nippur versions (oracc.org/dcclt/Q003904) and Bilingual Izi Nippur (oracc.org/dcclt/Q#####) may also be found on *DCCLT*. Bilingual Izi Nippur is not reproduced here as no new sources have been found since *MSL* 13. A catalog of non-Nippur OB Izi sources is given in Appendix 1.

1.3.1 Edition of Izi I

1	<i>i-ša-tum</i> i ₃ zi	
	izi	N _{II/2} -03 r i 1
	izi	N _{III} -01 o 1
	izi	N _{II/2} -06 r i 1
	izi	N _{II/2} -02 r i' 1
	ṛizi	N _{II} -01* r i 1
	<i>i₃-ša-tum</i> ṛizi	N _{II/2} -04 r i 1
	ṛizi	N _{II/2} -05 r i 1
	<i>i-ša-tum</i> [...]	N _{II/2} -13 r 1'
	<i>i-ša-tum</i> i ₃ zi	N _U -01 o 1
	[i]-ṛša ¹ -a-tum i ₃ zi	N _P -01 a i 1
	ṛizi	N _{II/2} -01 r 1
<hr/>		
2	<i>ki-nu-nu-um</i> ne	
	ne	N _{II/2} -03 r i 2
	ne	N _{III} -01 o 2
	ne	N _{II/2} -06 r i 2
	ne	N _{II/2} -02 r i' 2
	ne	N _{II} -01* r i 2
	<i>ki-nu-um</i> ṛne	N _{II/2} -04 r i 2

	ne	N _{II/2} -05 r i 2
	ki!(UD)-nu-nu-tum[...]	N _{II/2} -13 r 2'
	ki-nu-nu ne	N _U -01 o 2
	[ki]- ¹ nu ¹ -nu-um ne	N _P -01 a i 2
	ʾne ¹	N _{II/2} -01 r 2
<hr/>		
3	la-aḥ-mu didal _x (NE)	
	didal _x (NE)	N _{II/2} -03 r i 3
	didal _x (NE)	N _{III} -01 o 3
	didal _x (NE)	N _{II/2} -06 r i 3
	didal _x (NE)	N _{II/2} -02 r i' 3
	didal _x (NE)	N _{II} -01* r i 3
	la-aḥ-am didal _x (NE)	N _{II/2} -04 r i 3
	didal _x (NE)	N _{II/2} -05 r i 3
	la-aḥ-mu [...]	N _{II/2} -13 r 3'
	la-aḥ-mu didal _x (NE)	N _U -01 o 3
	la-aḥ-mu-um didal _x (NE)	N _P -01 a i 3
	ʾdidal _x (NE) ¹	N _{II/2} -01 r 3
<hr/>		
4	na-ab-lu-um didal _x (NE)	
	didal _x (NE)	N _{II/2} -03 r i 4
	didal _x (NE)	N _{III} -01 o 4
	didal _x (NE)	N _{II/2} -06 r i 4
	didal _x (NE)	N _{II/2} -02 r i' 4
	didal _x (NE)	N _{II} -01* r i 4
	na-ab-lu-um didal _x (NE)	N _{II/2} -04 r i 4
	didal _x (NE)	N _{II/2} -05 r i 4
	la-ab-nu- [...]	N _{II/2} -13 r 4'
	ʾna ¹ -ab-lum didal _x (NE)	N _U -01 o 4
	ʾna-ab ¹ -lum ʾdidal _x (NE) ¹	N _P -01 a i 4
	ʾdidal _x (NE) ¹	N _{II/2} -01 r 4
<hr/>		
5	di-ki-mu-um didal _x (NE)	
	didal _x (NE)	N _{II/2} -03 r i 5
	didal _x (NE)	N _{III} -01 o 5
	didal _x (NE)	N _{II/2} -06 r i 5
	didal _x (NE)	N _{II/2} -02 r i' 5
	[...]- ¹ x-x ¹ didal _x (NE)	N _{II/2} -07 r i 1'
	di-gi-mu-um didal _x (NE)	N _{II/2} -04 r i 5
	didal _x (NE)	N _{II/2} -05 r i 5
	di-ki- ¹ mu ¹ - [...]	N _{II/2} -13 r 5'
	di-ki-mu-um didal _x (NE)	N _U -01 o 5
	di-gi-mu-um didal _x (NE)	N _P -01 a i 5
	ʾdidal _x (NE) ¹	N _{II/2} -01 r 5

6	izi-ŋar	
	izi-ŋar	N _{II/2} -03 ri 6
	[...]-ŋar	N _{III} -01 o 6
	izi-ŋar	N _{II/2} -06 ri 6
	ʽizi ¹ -[...]	N _{II/2} -08 ri 7
	ʽizi ¹ -[...]	N _{II/2} -02 ri' 6
	izi-ŋar	N _{II} -01* ri 5
	ʽizi ¹ -ŋar	N _{II/2} -07 ri 2'
	izi-ŋar	N _{II/2} -04 ri 6
	ʽizi ¹ -ŋar	N _{II/2} -05 ri 6
	izi-ʽŋar ¹	N _{II/2} -13 r 6'
	izi-ʽŋar ¹	N _P -01 ai 6
<hr/>		
7	i-bi ₂	
	[...]-ʽbi ₂ ¹	N _{III} -01 o 7
	i-bi ₂	N _{II/2} -06 ri 8
	ʽi ¹ -[...]	N _{II/2} -08 ri 8
	ʽi ¹ -bi ₂	N _{II} -01* ri 6
	ʽi ¹ -bi ₂	N _{II/2} -07 ri 3'
	i-bi ₂ ³⁹⁸	N _{II/2} -04 ri 7
	ʽi ¹ -bi ₂	N _{II/2} -05 ri 7
	i-ʽbi ₂ ¹	N _P -01 ai 7
<hr/>		
8	ne-mur	
	ne-mur	N _{II/2} -03 ri 7
	[...]-ʽmur ¹	N _{III} -01 o 8
	ne-mur	N _{II/2} -06 ri 7
	ne-mur	N _{II} -01* ri 7
	ʽne ¹ -mur	N _{II/2} -07 ri 4'
	ne-mur	N _{II/2} -04 ri 8
	ne-mur	N _{II/2} -05 ri 8
	ne-mur	N _P -01 ai 8
<hr/>		
9	saŋ-izi	
	ʽsaŋ-izi ¹	N _{II/2} -03 ri 8
	[...]-izi	N _{III} -01 o 9
	saŋ-izi	N _{II/2} -06 ri 10
	saŋ-izi	N _{II} -01* ri 8
	ʽsaŋ ¹ -izi	N _{II/2} -07 ri 5'
	ʽsaŋ ¹ -izi	N _{II/2} -04 ri 9
	saŋ-ʽizi ¹	N _{II/2} -05 ri 9
	saŋ-[...]	N _P -01 ai 9

³⁹⁸ I written over erased NE.

10	saŋ zig ₃ [...] ₃ zig ₃ saŋ ʽzig ₃ ʼ saŋ ʽzig ₃ ʼ ʽsaŋ ¹ -zi [...] ₃ ʽzig ₃ ʼ saŋ ʽzig ₃ ʼ saŋ ʽzig ₃ ʼ	N _{III} -01 o 10 N _{II/2} -06 r i 9 N _{II} -01* r i 9 N _{II/2} -07 r i 6' N _{II/2} -04 r i 10 N _{II/2} -05 r i 10 N _P -02* a 2'
11	u ₃ -dub ₂ [...]-ʽdub ₂ ʼ [u ₃]-ʽdub ₂ ʼ saŋ dub ₂ u ₃ -ʽdub ₂ ʼ [...]-dub ₂ u ₃ -ʽdub ₂ ʼ u ₃ -ʽdub ₂ ʼ	N _{III} -01 o 11 N _{II/2} -09 r i 1' N _{II/2} -06 r i 11 N _{II} -01* r i 10 N _{II/2} -07 r i 7' N _{II/2} -05 r i 11 N _P -02* a 3'
12	ganzir ₂ ʽganzir ₂ ʼ ganzir ₂ ʽganzir ₂ ʼ ganzir ₂ ʽganzir ₂ ʼ ʽganzir ₂ ʼ ʽganzir ₂ ʼ ʽganzir ₂ ʼ	N _{II/2} -09 r i 2' N _{II/2} -06 r i 12 N _{II} -01* r i 11 N _{II/2} -10*r i 2' N _{II/2} -07 r i 8' N _{II/2} -05 r i 12 N _P -02* a 4' N _P -01 a i 10
13	ga-an-ze ₂ -er [ga-an]-ʽze ₂ ʼ-er ga-an-ze ₂ -er ga-an-ʽze ₂ ʼ-[...] [ga-an]-ʽze ₂ ʼ-er ʽga?-an ¹ -[ze ₂ -er] ga-an-ʽze ₂ ʼ-[er] ga-an-ʽze ₂ ʼ-[er] [ga]-ʽan ¹ -ze ₂ -er	N _{II/2} -09 r i 3' N _{II/2} -06 r i 13 N _{II} -01* r i 12 N _{II/2} -07 r i 9' N _{II/2} -05 r i 13 N _P -02* a 5' N _P -01 a i 11 N _{II/2} -11 r i 1'
14	an [an] an	N _P -02* a 6' N _{II/2} -06 r i 14
15	an-bar ₇	

	[an]-bar ₇	N _{II/2} -09 ri 4'
	an-bar ₇	N _{II} -01* ri 13
	an- [...]	N _P -01 ai 12
	ʼan ¹ -bar ₇	N _{II/2} -11 ri' 2'
	ʼan ¹ -bar ₇	N _{II/2} -12 ri 2'
	an- [...]	N _U -02 2'
16	an-bar ₇ -gana ₂	
	[an]-ʼbar ₇ ¹ -gana ₂	N _{II/2} -09 ri 5'
	[...]-gan ₂ -na	N _I -01 oi 1'
	an-bar ₇ -gana ₂	N _{II} -01* ri 14
	an-bar ₇ -ʼgana ₂ ¹	N _{II/2} -10*ri 5'
	an-ʼbar ₇ ¹ - [...]	N _P -02* a 7'
	an-ʼbar ₇ -gana ₂ ¹	N _P -01 ai 13
	[an]-bar ₇ -gana ₂	N _{II/2} -11 ri' 3'
	[...] gana ₂	N _{II/2} -12 ri 1'
	an-ʼbar ₇ ¹ - [...]	N _U -02 4'
17	an-bar ₇ lil ₂ -la ₂	
	[an-bar ₇] ʼlil ₂ ¹ -la ₂	N _{II/2} -09 ri 6'
	an-bar ₇ lil ₂ -a	N _{II} -01* ri 15
	an-ʼbar ₇ ¹ - [...]	N _P -02* a 8'
	ʼan ¹ -bar ₇ -gana ₂ lil ₂ -la ₂	N _{II/2} -11 ri' 4'
	an-ʼbar ₇ ¹ [...]	N _U -02 5'
18	KA an-bar ₇	
	[KA an]-bar ₇	N _{II/2} -09 ri 7'
	[...]-bar ₇ LU IRI ³⁹⁹	N _I -01 oi 2'
	KA an-bar ₇	N _{II} -01* ri 16
	ʼKA ^ʔ an-bar ₇	N _{II/2} -11 ri' 5'
19	an-ur ₂	
	[an]-ur ₂	N _{II/2} -09 ri 8'
	[...]-ur ₂	N _I -01 oi 3'
	ʼan ¹ -ur ₂	N _{II/2} -06 ri 15
	an-ur ₂	N _{II} -01* ri 17a
	an-ʼur ₂ ^ʔ	N _P -02* a 9'
	[an]-ʼur ₂ ¹	N _P -01 ai 16
	ʼan ¹ -ur ₂	N _{II/2} -11 ri' 6'
	[an]-ur ₂	N _{II/2} -12 ri 3'
	ʼan ¹ - [...]	N _U -02 6'

³⁹⁹ The LU IRI written here are not written gloss-sized as suggested by *MSL*.

19a	[...]-ur ₂ -ra [...]-ur ₂ -ra	N _I -01 o i 6'
20	an-pa [an]-pa an-pa an-pa an- ¹ pa [an]- ¹ pa an-pa [an]-pa	N _{II/2} -09 r i 9' N _{II/2} -06 r i 16 N _{II} -01* r i 17b N _P -02* a 10' N _P -01 a i 17 N _{II/2} -11 r i 7' N _{II/2} -12 r i 4'
21	an-ur ₂ su ₄ -a ¹ an-ur ₂ su ₄ -a [an]- ¹ ur ₂ su ₄ -a [...]- ¹ ur ₂ su ₄ ¹ -a an-ur ₂ ¹ su ₄ ¹ -a [...] ¹ ur ₂ ¹ MUŠ ₃ ^{g2} -[...] an-ur ₂ su ₄ -[...] an-ur ₂ ¹ su ₄ ¹ -[...] [an]- ¹ ur ₂ ¹ su ₄ ² -a an-ur ₂ su ₄ -a	N _I -02 o i 1' N _{II/2} -09 r i 10' N _I -01 o i 7' N _{II/2} -06 r i 17 N _{II} -01* r i 18 N _{II/2} -10* r i 9' N _P -02* a 11' N _P -01 a i 18 N _{II/2} -11 r i 8'
22	an-ur ₂ ŋeš la ₂ -a an-ur ₂ ŋeš la ₂ -a [an-ur ₂] ŋeš la ₂ - ¹ a [...] ¹ ŋeš ¹ la ₂ -a an-ur ₂ ¹ x ¹ [an-ur ₂] ¹ ŋeš la ₂ ¹ -a ¹ an-ur ₂ ŋeš ¹ le ₂ -a [...]- ¹ ur ₂ ¹ ŋeš la ₂ -a	N _I -02 o i 2' N _{II/2} -09 r i 11' N _I -01 o i 8' N _P -02* a 12' N _P -01 a i 19 N _{II/2} -11 r i 9' N _{II/2} -12 r i 6'
23	an-ur ₂ u ₂ -su ₄ -an-ta an-ur ₂ u ₂ -su ₄ -an-ta [an-ur ₂ u ₂ -su ₄]- ¹ an-ta ¹ an-ur ₂ ¹ x ¹ [...] [...]- ¹ ur ₂ ¹ u ₂ -su ₄ -an-ta	N _I -02 o i 3' N _{II/2} -09 r i 12' N _P -02* a 13' N _{II/2} -12 r i 7'
23a	an-ur ₂ u ₂ -su ₄ -an-nu [...]- ¹ ur ₂ ¹ u ₂ -su ₄ -an-nu	N _{II/2} -12 r i 8'
24	an-ur ₂ su ₄ nu-tag-ga an-ur ₂ u ₂ -su ₄ nu-tag;-ga-ta [an-ur ₂ su ₄ nu]-tag-ga	N _I -02 o i 4' N _{II/2} -09 r i 13'

	an-ur ₂ u ₂ -su ₄ ?; tag ² -ga	N _U -03 r i' 2'
	[...] ¹ x ¹ -tag	N _{II/2} -14 r i 1'
	[an-ur ₂ su ₄] nu-tag	N _P -01 a i 20
25	an-usan	N _I -02 o i 5'
	an-usan	N _{II/2} -09 r i 15'
	¹ an ¹ -usan	N _U -03 r i' 4'
	¹ an ¹ [...]	N _{II/2} -10*r i 10'
	an- ¹ usan ²¹	N _{II/2} -14 r i 3'
	[...]-usan	N _{II/2} -15* i 3'
	an-usan	N _P -01 a i 22
	¹ an-usan ¹	N _{II/1} -16 o i 2'
	[an]-usan	
26	an-u ₂ -su ₄ -an	N _I -02 o i 6'
	an <u ₂ >-su ₄ -<<DIŠ>>-an ⁴⁰⁰	N _{II/2} -09 r i 14'
	[an]-u ₂ -su ₄ -an	N _U -03 r i' 3'
	an-u ₂ -su ₄ -[...]	N _{II/2} -14 r i 2'
	[...]-su ₄	N _{II/2} -15* i 2'
	u ₂ -su ₄ - ¹ an ¹	N _P -01 a i 21
	[an-u ₂ -su ₄]-an	N _{II/2} -16 r i 1'
	[...] ¹ u ₂ -su ₄ ¹ -[an]	
27	^d gansis	N _I -02 o i 7'
	^d gansis	N _{II/2} -09 r i 16'
	^d gansis	N _{II/2} -07 r i 11'
	^d [...]	N _{II/2} -14 r i 4'
	[...] gansis ²	N _P -01 a i 23
	¹ ^d gansis ¹	N _{II/2} -16 r i 3'
	[...] gansis	
28	an-ta-ŋal ₂	N _I -02 o i 8'
	an-ta-ŋal ₂	N _{II/2} -09 r i 17'
	an-ta-ŋal ₂	N _{II/2} -10*r i 12'
	an-ta- ¹ ŋal ₂ ²¹	N _{II/2} -07 r i 12'
	an-ta-ŋal ₂	N _{II/2} -14 r i 5'
	[...]- ¹ ta ¹ -ŋal ₂	N _{II/2} -15* i 4'
	an-ta-ŋal ₂	N _{II/2} -17 r i' 2'
	an-[...]	N _P -01 a i 24
	an- ¹ ta ²¹ -ŋal ₂	N _{II/2} -16 r i 4'
	[an]- ¹ ta ¹ -ŋal ₂	
29	an-ta-ŋal ₂	

⁴⁰⁰ Based on *PBS* copy.

	an-ta-ŋal ₂	N _{II/2} -09 r i 18'
	[...]-ʽta ¹ -ŋal ₂	N _{II/2} -14 r i 6'
	an-ta-ŋal ₂	N _{II/2} -15* i 5'
	an-ta-ŋal ₂	N _P -01 a i 25
	[...] ʽx ¹ ŋal ₂	N _{II/2} -16 r i 5'
<hr/>		
30	saŋ-kug-ŋal ₂	N _{II/2} -09 r i 19'
	saŋ-kug-ŋal ₂	N _{II/2} -19 r i 1'
	saŋ-kug-[...]	N _{II/2} -10*r i 13'
	saŋ ʽx ¹	N _{II/2} -07 r i 13'
	saŋ-kug-ŋal ₂	N _{II/2} -04 r ii 1
	ʽsaŋ ¹ -kug-ŋal ₂	N _{II/2} -14 r i 7'
	[...]-ʽkug ¹ -ŋal ₂	N _{II/2} -18 r i 1
	saŋ [...]	N _{II/2} -16 r i 6'
	[saŋ]-kug-ŋal ₂	
<hr/>		
31	^d lamma	N _I -02 o i 9'
	^d lamma	N _{II/2} -09 r i 20'
	ʽ ^d lamma ¹	N _{II/2} -19 r i 2'
	ʽ ^d lamma ¹	N _{II/2} -10*r i 14'
	^d lamma	N _{II/2} -07 r i 14'
	^d lamma	N _{II/2} -04 r ii 2
	ʽ ^{d1} lamma	N _{II/2} -05 r ii 1
	ʽ ^{d1} lamma	N _{II/2} -14 r i 8'
	ʽ ^{d1} lamma	N _{II/2} -15* i 6'
	dʽlamma ¹	N _{II/2} -17 r i 3'
	ʽ ^{d1} [...]	N _{II/2} -18 r i 2
	an ʽx ¹ [...]	N _{II/2} -16 r i 7'
	[^d]lamma	
<hr/>		
32	^d šedu	N _I -02 o i 10'
	^d šedu	N _{II/2} -09 r i 21'
	[^d]šedu	N _{II/2} -19 r i 3'
	ʽ ^{d1} šedu	N _{II/2} -07 r i 15'
	ʽ ^{d1} šedu	N _{II/2} -04 r ii 3
	^d šedu	N _{II/2} -05 r ii 2
	ʽ ^{d1} šedu	N _{II/2} -14 r i 9'
	ʽ ^d x ¹	N _{II/2} -15* i 7'
	d[šedu]	N _{II/2} -17 r i 4'
	ʽ ^{d1} [...]	N _{II/2} -18 r i 3
	ʽan ¹ [...]	N _{II/2} -20 r i 2'
	[...] šedu	
<hr/>		
33	mul-mul	

mul-mul	N _I -02 o i 11'
[...] mul	N _{II/2} -03 r ii 4
「mul ¹ -mul	N _{II/2} -09 r i 22'
mul-mul	N _{II/2} -19 r i 4'
mul-mul	N _{II/2} -10*r i 15'
mul-mul	N _{II/2} -07 r i 16'
「mul-mul ¹	N _{II/2} -04 r ii 4
「mul ¹ -mul	N _{II/2} -05 r ii 3
[...] 「mul ²	N _{II/2} -14 r i 10'
「mul ¹ -[...]	N _{II/2} -17 r i' 5'
「mul ¹ -mul	N _{II/2} -20 r i 3'
[...] 「mul ²	N _P -01 a i 30
「mul-mul ¹	N _U -04 2'

34	mul-mul	N _I -02 o i 12'
	mul-mul	N _{II/2} -03 r ii 5
	[...] mul	N _{II/2} -09 r i 23'
	「mul ¹ -mul	N _{II/2} -08 r ii 1
	mul-mul	N _{II/2} -19 r i 5'
	mul-mul	N _{II/2} -10*r i 16'
	mul-mul	N _{II/2} -07 r i 17'
	「mul ¹ -mul	N _{II/2} -04 r ii 5
	「mul-mul ¹	N _{II/2} -05 r ii 4
	[...] 「mul ²	N _{II/2} -14 r i 11'
	mul-mul	N _{II/2} -20 r i 4'
	[...] 「mul ²	N _P -01 a i 31
	「mul-mul ¹	N _U -04 3'

35	mul	N _I -02 o i 13'
	mul	N _{II/2} -03 r ii 6
	[...] mul	N _{II/2} -09 r i 24'
	mul	N _{II/2} -08 r ii 2
	mul	N _{II/2} -19 r i 6'
	mul	N _{II/2} -07 r i 18'
	mul	N _{II/2} -04 r ii 6
	「mul ¹	N _{II/2} -05 r ii 5
	mul	N _{II/2} -20 r i 5'
	「mul ¹	N _P -01 a i 32
	「mul ¹	N _{II/2} -21 r i' 2'
	「mul ¹	N _U -04 4'

36	mul
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	mul	N _{II/2} -19 r i 7'
	mul	N _{II/2} -07 r i 19'
37	šag ₄ mul	
	[...] mul	N _I -02 o i 14'
	[...] 'mul ¹	N _{II/2} -03 r ii 7
	[šag ₄] mul	N _{II/2} -09 r i 25'
	šag ₄ [...]	N _{II} -02 r i' 3'
	šag ₄ mul	N _{II/2} -08 r ii 3
	[...] mul	N _{II/2} -04 r ii 7
	[...] 'mul ¹ ?	N _{II/2} -05 r ii 6
	[...] 'mul ¹	N _{II/2} -17 r ii' 1'
	šag ₄ [...]	N _{II/2} -22 r i' 6'
	šag ₄ mul	N _{II/2} -20 r i 6'
	šag ₄ 'mul ¹	N _{II/2} -21 r i' 3'
	šag ₄ 'mul ¹	N _U -04 5'
37a	šag ₄ mul	
	šag ₄ [...]	N _{II/2} -22 r i' 7'
	'šag ₄ ¹ mul	N _{II/2} -21 r i' 4'
38	ŋi ₆	
	[...] ŋi ₆	N _I -02 o i 15'
	ŋi ₆	N _{II/2} -09 r i 26'
	ŋi ₆	N _{II/2} -08 r ii 4
	ŋi ₆	N _{II/2} -07 r i 20'
	ŋi ₆	N _{II/2} -17 r ii' 2'
	ŋi ₆	N _{II/2} -20 r i 7'
	'ŋi ₆ ¹	N _P -01 a i 44
	'ŋi ₆ ¹	N _{II/2} -23 r 2'
39	kukku ₂ (MI.MI)	
	'kukku ₂ ¹	N _{II/2} -09 r i 27'
	kuk[ku ₂]	N _{II} -02 r i' 4'
	kukku ₂	N _{II/2} -08 r ii 5
	[...] 'kukku ₂ ¹	N _{II/2} -07 r i 21'
	[kuk]ku ₂	N _{II/2} -17 r ii' 4'
	'kukku ₂ ¹	N _{II/2} -22 r i' 5'
	kukku ₂	N _{II/2} -20 r i 8'
	[...] 'MI ¹	N _P -01 a i 43
	kukku ₂	N _{II/2} -21 r i' 5'
	[...] 'MI ¹	N _{II/2} -23 r 3'
	kuk[ku ₂]	N _U -04 6'

40	mul-sig ₇ -a [...]-a mul-sig ₇ -a [...] ¹ sig ₇ ¹ -a [...]-sig ₇ -a [...]-a mul-sig ₇ -a ¹ mul-sig ₇ -a ¹ ¹ mul ² ¹ -sig ₇ -a [...] ¹ sig ₇ [...]	N _I -02 o i 16' N _{II/2} -08 r ii 6 N _{II/2} -07 r i 22' N _{II/2} -17 r ii' 3' N _{II/2} -24 r 1' N _{II/2} -20 r i 9' N _P -01 a i 46 N _{II/2} -21 r i' 6' N _{II/2} -23 r 4'
<hr/>		
41	idim idim idim [?] ¹ idim ² ¹ idim	N _{II/2} -08 r ii 7 N _{II/2} -24 r 2' N _{II/2} -20 r i 10' N _{II/2} -23 r 5'
<hr/>		
42	kiŋ ₂ -nim [...]-nim kiŋ-nim ¹ kiŋ ₂ ¹ -nim kiŋ ₂ -nim ¹ kiŋ ₂ ² -nim ² ¹ ¹ kiŋ ₂ -nim ¹ ¹ kiŋ ₂ ² ¹ -nim ¹ kiŋ ₂ ¹ [...]	N _I -03 o i 1' N _{II/2} -08 r ii 8 N _{II/2} -17 r ii' 5' N _{II/2} -24 r 3' N _{II/2} -18 r ii' 1 N _P -01 a i 48 N _{II/2} -23 r 6' N _{II/2} -12 r ii 2'
<hr/>		
43	kiŋ ₂ -sig [...]-sig [...]-sig [...]-sig kiŋ ₂ -sig [?] ¹ kiŋ ₂ ¹ -sig ¹ kiŋ ₂ -sig ¹ kiŋ ₂ - ¹ sig ² ¹ ¹ kiŋ ₂ ² ¹ -sig kiŋ ₂ [...]	N _I -03 o i 2' N _{II/2} -08 r ii 9 N _{II/2} -17 r ii' 6' N _{II/2} -24 r 4' N _{II/2} -18 r ii' 2 N _P -01 a i 49 N _{II/2} -11 r ii' 6' N _{II/2} -23 r 7' N _{II/2} -12 r ii 3'
<hr/>		
44	kiŋ ₂ -gal ¹ kiŋ ₂ ¹ -gal ¹ kiŋ ₂ ² ¹ -gal [?] kiŋ ₂ [...]	N _{II/2} -18 r ii' 3 N _{II/2} -23 r 8' N _{II/2} -12 r ii 4'
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45	[kiŋ ₂]- ¹ gal ¹ ud-da	

	[kiŋ ₂]-ʽgal ¹ ud-da	N _{II/2} -09 r ii 3'
	[...] ʽx ¹ -da	N _I -03 o i 3'
	[...]-ʽgal ¹ ud-da	N _{II/2} -18 r ii 4
	[...]-ʽgal ¹ ud-da	N _{II/2} -25 r i' 1
	[...] ʽx ¹ ud-da	N _{II/2} -23 r 9'
	kiŋ ₂ [...]	N _{II/2} -12 r ii 5'
46	kiŋ ₂ -kiŋ ₂	N _{II/2} -09 r ii 4'
	ʽkiŋ ₂ ¹ -kiŋ ₂	N _I -01 o ii 1
	[...]-ʽkiŋ ₂ ¹	N _I -03 o i 4'
	[...]-kiŋ ₂	N _{II/2} -25 r i' 2
	[kiŋ ₂]-ʽkiŋ ₂ ¹	N _P -01 a i 51
47	sa ₃ -ʽha ¹ -[ru] kiŋ ₂ -kiŋ ₂	N _{II/2} -09 r ii 5'
	ʽkiŋ ₂ -kiŋ ₂ ¹	N _I -01 o ii 2
	ʽkiŋ ₂ ¹ -kiŋ ₂	N _I -03 o i 5'
	kiŋ ₂ -kiŋ ₂	N _{II} -01* r ii 1'
	ʽkiŋ ₂ ¹ [...]	N _{II/2} -07 r ii 1'
	kiŋ ₂ sa ₃ -ʽha ¹ -[...] [...]	N _{II/2} -25 r i' 3
	[...]-kiŋ ₂	N _{II/2} -26* r i' 1
	[...]-kiŋ ₂	N _P -01 a i 52
	ʽkiŋ ₂ -kiŋ ₂ ¹	
48	ʽsi-te ¹ -[u] kiŋ ₂ -kiŋ ₂	N _{II/2} -09 r ii 6'
	kiŋ ₂ -ʽkiŋ ₂ ¹	N _I -01 o ii 3
	ʽkiŋ ₂ ¹ -kiŋ ₂	N _I -03 o i 6'
	kiŋ ₂ -kiŋ ₂	N _{II} -01* r ii 2'
	ʽkiŋ ₂ ¹ [...]	N _{II/2} -07 r ii 2'
	kiŋ ₂ ʽsi-te ¹ -[...] [...]	N _{II/2} -25 r i' 4
	[...]-kiŋ ₂	N _{II/2} -26* r i' 2
	[...]-kiŋ ₂	
49	ʽha-ma ¹ -[mu] ur ₄ -ur ₄	N _{II} -01* r ii 3'
	ʽur ₄ ¹ [...]	N _{II/2} -07 r ii 3'
	ur ₄ ʽha-ma ¹ -[...] [...]	N _{II/2} -27 r i' 3'
	ur ₄ [...]	N _P -01 a i 53
	ʽur ₄ -ur ₄ ¹	
50	ur ₄ -[ur ₄]	N _{II/2} -07 r ii 4'
	ur ₄ -[...]	N _{II/2} -27 r i' 4'
	ur ₄ [...]	
51	kiŋ ₂	

	ʼkiŋ ₂ ʼ	N _{II/2} -09 r ii 7'
	kiŋ ₂	N _I -01 o ii 4
	kiŋ ₂	N _I -03 o i 7'
	[...]	N _{II/2} -07 r ii 5'
	kiŋ ₂	N _{II/2} -25 r i' 5
	ʼkiŋ ₂ ʼ	N _P -01 a i 54
<hr/>		
52	kiŋ ₂ a-ak	N _{II/2} -09 r ii 8'
	kiŋ ₂ a-ʼakʼ	N _I -01 o ii 5
	[...]-ʼakʼ-a	N _I -03 o i 8'
	kiŋ ₂ ak	N _{II/2} -07 r ii 6'
	kiŋ ₂ [...]	N _{II/2} -25 r i' 6
	[...]-ak	N _{II/2} -26* r i' 3
	[...]-ʼxʼ-ak	N _{II/2} -27 r i' 5
	kiŋ ₂ [...]	N _P -01 a i 55
	[kiŋ ₂ a]-ʼakʼ	
<hr/>		
53	kiŋ ₂ til-la	N _{II/2} -09 r ii 9'
	kiŋ ₂ ʼtil-laʼ	N _I -01 o ii 6
	[...]-la	N _I -03 o i 9'
	kiŋ ₂ til-la	N _U -03 r ii' 1'
	[...]-la	N _{II/2} -07 r ii 7'
	kiŋ ₂ [...]	N _{II/2} -26* r i' 4
	[...]-la	N _{II/2} -27 r i' 6
	kiŋ ₂ [...]	
<hr/>		
54	kiŋ ₂ nu-til-la	N _{II/2} -09 r ii 10'
	kiŋ ₂ nu-til-ʼlaʼ	N _U -03 r ii' 2'
	[...]-ʼtilʼ-la	N _{II} -02 r ii' 1'
	kiŋ ₂ nu-til-[...]	N _{II/2} -07 r ii 8'
	ʼkiŋ ₂ ʼ [...]	N _{II/2} -15* ii 1'
	[kiŋ ₂ nu]-ʼtilʼ-la	N _{II/2} -25 r i' 7
	[...]-la	N _{II/2} -26* r i' 5
	[...]-la	N _{II/2} -27 r i' 7
	kiŋ ₂ [...]	
<hr/>		
55	kiŋ ₂ -ša ₄	N _{II/2} -09 r ii 11'
	kiŋ ₂ -ša ₄	N _I -03 o i 10'
	kiŋ ₂ -ša ₄	N _U -03 r ii' 3'
	ʼkiŋ ₂ ʼ-ša ₄	N _{II} -02 r ii' 2'
	kiŋ ₂ -ša ₄	N _{II/2} -07 r ii 9'
	ʼkiŋ ₂ ʼ-[...]	N _{II/2} -26* r i' 6
	[...]-ša ₄	N _{II/2} -27 r i' 8
	kiŋ ₂ -[...]	

	[...]-ʽša ₄ ^{ʽ1}	N _{II/2} -11 r ii' 8'
56	kiŋ ₂ gibil kiŋ ₂ gibil [...] gibil ʽkiŋ ₂ ¹ gibil kiŋ ₂ [...] kiŋ ₂ ʽgibil ^{ʽ1}	N _{II/2} -09 r ii 12' N _U -03 r ii' 4' N _{II} -02 r ii' 3' N _{II/2} -27 r i' 9 N _{II/2} -11 r ii' 7'
57	an an ʽan ¹ ʽan ¹ an an an an	N _{II/2} -09 r ii 13' N _I -01 o ii 8 N _I -03 o i 11' N _{II} -02 r ii' 4' N _{II/2} -15* ii 3' N _{II/2} -26* r i' 7 N _{II/2} -22 r ii' 2'
58	ki ʽki ¹ ki ʽki ¹ ki ʽki ¹ ki ʽki ¹	N _{III} -01 r 1' N _{II/2} -09 r ii 14' N _I -03 o i 12' N _{II} -02 r ii' 5' N _{II/2} -15* ii 4' N _{II/2} -26* r i' 8 N _{II/2} -22 r ii' 3'
59	ŋeš-ŋe ₂ [...]ŋe ₂ ŋeš-ʽŋe ₂ ¹ [...]ŋe ₂ ^{ʽ1} ʽŋeš ¹ -ŋe ₂ ŋeš- [...]ŋe ₂ ŋeš-ŋe ₂	N _{III} -01 r 2' N _{II/2} -09 r ii 15' N _I -01 o ii 16 N _{II} -02 r ii' 6' N _{II/2} -14 r ii 1' N _{II/2} -26* r i' 9 N _{II/2} -22 r ii' 4'
60	ul-ŋe ₂ [...]ŋe ₂ ul-ʽŋe ₂ ¹ ʽul ¹ -ŋe ₂ ul- [...]ŋe ₂ ul-ŋe ₂ ul-ŋi	N _{III} -01 r 3' N _{II/2} -09 r ii 16' N _{II} -02 r ii' 7' N _{II/2} -14 r ii 2' N _{II/2} -26* r i' 10 N _{II/2} -22 r ii' 5' N _P -01 a ii 1

	ul- [...]	N _{II/2} -16 r ii 1'
61	ub-IGI	
	ʽub ¹ -IGI	N _{II} -02 r ii' 8'
	[...]-IGI	N _{II/2} -26* r i' 11
	ub-IGI	N _{II/2} -22 r ii' 6'
	ub- [...]	N _{II/2} -28 r i' 2
	ʽub ¹ -IGI	N _P -01 a ii 2
	ub- [...]	N _{II/2} -16 r ii 2'
62	kur un ₃ -na	
	[...]-na	N _{III} -01 r 4'
	kur bad ₃ -da	N _{II/2} -09 r ii 17'
	[...] un ₃	N _I -01 o ii 12
	kur ʽun ₃ ¹ - [...]	N _{II} -03 r i' 1
	kur un ₃ - [...]	N _{II/2} -14 r ii 3'
	[...] ʽun ₃ ¹ -na	N _I -04* o ii' 2
	[...]-na	N _{II/2} -26* r i' 12
	kur [...]	N _{II/2} -28 r i' 3
	ʽkur ¹ un ₃ -na	N _P -01 a ii 3
	kur ʽun ₃ ¹ - [...]	N _{II/2} -16 r ii 3'
63	si-un ₃ -na	
	[...]-na	N _{III} -01 r 5'
	si-bad ₃ -da	N _{II/2} -09 r ii 18'
	[...] un ₃	N _I -01 o ii 13
	si-ʽun ₃ ¹ - [...]	N _{II} -03 r i' 2
	[...]-ʽna ¹	N _{II/2} -02 r iii' 1
	si-un ₃ - [...]	N _{II/2} -14 r ii 4'
	[...]-ʽun ₃ ¹ -na	N _I -04* o ii' 3
	[...]-na	N _{II/2} -26* r i' 13
	si-ʽun ₃ ¹ - [...]	N _{II/2} -28 r i' 4
	si-un ₃ -na	N _P -01 a ii 4
	ʽsi ¹ - [...]	N _{II/2} -16 r ii 4'
64	ub-da limmu	
	[...] limmu	N _{III} -01 r 6'
	ub-da limmu	N _{II/2} -09 r ii 19'
	[...]-ʽda ¹ limmu	N _I -01 o ii 14
	ub-da [...]	N _{II} -03 r i' 3
	[...] limmu	N _{II/2} -02 r iii' 2
	ub-ʽda ¹ limmu	N _{II/2} -14 r ii 5'
	[...]-ʽda ¹ limmu	N _I -04* o ii' 4
	[...]-ʽda ¹ limmu	N _{II/2} -26* r i' 14

	ub- ¹ da ¹ [...] ub-da limmu	N _{II/2} -28 r i' 5 N _P -01 a ii 5
65	ub-dug ₄ -ga [...] -ga ¹ ub ¹ -dug ₄ -ga [...] - ¹ dug ₄ ¹ -ga ub- ¹ [...] [...] -ga ub-dug ₄ - ¹ ga ¹ ub-dug ₄ -ga [...] -ga ¹ ub-dug ₄ ¹ -ga ub- ¹ [...]	N _{III} -01 r 7' N _{II/2} -09 r ii 20' N _I -01 o ii 15 N _{II} -03 r i' 4 N _{II/2} -02 r iii' 3 N _{II/2} -14 r ii 6' N _I -04* o ii' 5 N _{II/2} -26* r i' 15 N _{II/2} -22 r ii' 7' N _{II/2} -28 r i' 6
65a	[...] ¹ dug ₄ ¹ -ga [...] ¹ dug ₄ ¹ -ga	N _{II/2} -22 r ii' 8
66	ub-da gub-gub ub-da gub-gub [...] gub-gub ¹ ub-da gub-gub ¹ ub-da [...] ub- ¹ da ¹ [...] [...] ¹ gub-gub ¹ ub-da gub- ¹ gub ¹ ub-da na ² -gub [...] ¹ gub ¹ -gub uh- ¹ x ¹⁴⁰¹ ub-da gub-gub	N _I -02 o ii 1' N _{III} -01 r 8' N _{II/2} -09 r ii 21' N _{II} -03 r i' 5 N _U -05 r i' 2 N _{II/2} -02 r iii' 4 N _{II/2} -14 r ii 7' N _I -04* o ii' 6 N _{II/2} -26* r i' 16 N _{II/2} -28 r i' 7 N _P -01 a ii 7
66a	ub-dug ₄ gub-gub ub-dug ₄ gub-gub	N _P -01 a ii 6
67	da-a gub-gub da-a gub-gub da gub-gub da- ¹ [...] da gub- ¹ gub ¹ [...] ¹ gub ¹ da gub-gub ⁴⁰² [...] ¹ gub ¹ -gub	N _I -02 o ii 2' N _{II/2} -09 r ii 22' N _{II} -03 r i' 6 N _U -05 r i' 3 N _{II/2} -02 r iii' 5 N _I -04* o ii' 7 N _{II/2} -26* r i' 17

⁴⁰¹ Clear HI×NUN in contrast to surrounding UB signs.

⁴⁰² The DA is a bit strange, especially compared to the DA in the previous line.

	da gub-[gub]	N _{II/2} -29 r i' 1
	da- ^r x ¹	N _{II/2} -28 r i' 8
	da-a- [...]	N _{II/2} -30 r i' 2'
	da- ^r a ¹ gub-gub	N _P -01 a ii 8
	[...] gub-gub	N _{II/2} -21 r ii' 2'
<hr/>		
68	ub	
	ub	N _I -02 o ii 3'
	ub	N _{II/2} -09 r ii 23'
	ub	N _I -01 o ii 21
	^r ub ¹	N _U -05 r i' 4
	^r ub ¹	N _{II/2} -14 r ii 8'
	ub	N _I -04* o ii' 8
	ub	N _{II/2} -26* r i' 18
	[...]	N _{II/2} -30 r i' 3'
	^r ub ¹	N _P -01 a ii 9
	ub	N _{II/2} -21 r ii' 3'
<hr/>		
69	<i>ta-a-da-tum</i> ar ₂	
	ar ₂	N _I -02 o ii 4'
	ar ₂	N _{II/2} -09 r ii 24'
	ar ₂	N _I -01 o ii 22
	^r ar ₂ ¹	N _U -05 r i' 5
	^r ar ₂ ¹	N _{II/2} -14 r ii 9'
	<i>ta-a-da-tum</i> ar ₂ ⁴⁰³	N _I -04* o ii' 9
	^r ar ₂ ¹	N _{II/2} -26* r i' 19
	[...]	N _{II/2} -30 r i' 4'
	^r ar ₂ ¹	N _P -01 a ii 10
	ar ₂	N _{II/2} -21 r ii' 4'
<hr/>		
70	ar ₂ -ra	
	ar ₂ - [...]	N _I -02 o ii 5'
	ar ₂ -ra	N _{II/2} -09 r ii 25'
	ar ₂ - [...]	N _{II} -03 r i' 9
	^r ar ₂ -ra ¹	N _U -05 r i' 6
	[...]- ^r ra ¹	N _{II/2} -08 r iii 3
	^r ar ₂ -ra ¹	N _{II/2} -07 r ii 11'
	ar ₂ -ra	N _I -04* o ii' 10
	ar ₂ - [...]	N _{II/2} -29 r i' 4
	ar ₂ - ^r x ¹ [...]	N _{II/2} -28 r i' 11
	ar ₂ - [...]	N _{II/2} -30 r i' 5'
	ar ₂ ^r x ¹ [...]	N _{II/2} -20 r ii 3'

⁴⁰³ *MSL* reads *ta-<ni>-ni-it-tum*. There is, however, a clear A following the DA/A₂.

	ʼar ₂ -ra ¹ [ar ₂]-ra	N _P -01 a ii 11 N _{II/2} -21 r ii' 5'
<hr/>		
71	ub-lil ₂ -la ₂ ub-lil ₂ -la ₂ ʼub ¹ [...] [...] -la ₂ ub-lil ₂ -[...] ub-lil ₂ -[...] ub [...] ub ʼx ¹ [...] ⁴⁰⁴ ub-lil ₂ -la ₂ ub ʼlil ₂ ² -la ₂ ²¹ ʼub ¹ -lil ₂ -la ₂ [...] ʼx ¹ -a	N _{II/2} -09 r ii 26' N _{II} -03 r i' 10 N _{II/2} -08 r iii 4 N _{II/2} -07 r ii 12' N _{II/2} -14 r ii 10' N _{II/2} -29 r i' 5 N _{II/2} -28 r i' 12 N _{II/2} -30 r i' 6' N _{II/2} -20 r ii 4' N _P -01 a ii 12 N _{II/2} -21 r ii' 6'
<hr/>		
71a	ub-lil ₂ e ₂ -ʼa ²¹ ub-lil ₂ e ₂ -[...] ub-lil ₂ ʼe ₂ -a ²¹	N _{II/2} -14 r ii 11' N _P -01 a ii 13
<hr/>		
72	saṅ an-du saṅ du ₁₀ [...] -du saṅ [...] saṅ ʼx ¹ [...] sa ₉ an-du ʼsaṅ ²¹ [...] saṅ-ʼan ¹ -[...] saṅ an-[...] ʼsaṅ ¹ [...]	N _{II/2} -09 r ii 27' N _{II/2} -08 r iii 5 N _{II/2} -19 r ii 2' N _{II/2} -07 r ii 13' N _I -04* o ii' 11 N _{II/2} -29 r i' 6 N _{II/2} -28 r i' 13 N _{II/2} -30 r i' 7' N _{II/2} -31 r i' 1'
<hr/>		
73	ub-li-a ub-li-li-a ⁴⁰⁵ ub [...] [...] -ʼli ¹ -a ub-li-[...] ub-ʼli ²¹ -[a] ʼub ¹ -li-[...] ub-[...] ub ʼli ¹ ub-li-a	N _{II/2} -09 r ii 28' N _{II} -03 r i' 12 N _{II/2} -08 r iii 6 N _{II/2} -32 r i' 2' N _{II/2} -19 r ii 3' N _U -X14* 2' N _{II/2} -33* r i' 4 N _{II/2} -07 r ii 14' N _I -04* o ii' 12

⁴⁰⁴ Badly misshapen sign. Interior vertical is written high, almost on its own line. Right-side oblique is also written high with head starting below the head of the vertical. There is a second oblique below the first

⁴⁰⁵ *MSL* reads here **ub en₃-du-a**; upon collation, I read another LI.

	ub ʿx¹ [...]	N _{II/2} -29 r i' 7
	ʿub-x¹-[...]	N _{II/2} -28 r i' 14
	ar ₂ en ₃ -ʿdu¹	N _{II/2} -30 r i' 8'
	ub ʿli¹-[...]	N _{II/2} -20 r ii 5'
	ub-li-[...]	N _{II/2} -31 r i' 2'
<hr/>		
73a	ub [...]	
	ub [...]	N _{II/2} -20 r ii 7'
<hr/>		
74	mi ₂ dug ₄ -ga	
	mi ₂ dug ₄ -ʿga¹	N _I -02 o ii 6'
	mi ₂ dug ₄ -ga	N _{II/2} -09 r ii 29'
	mi ₂ dug ₄ -ga	N _I -01 o ii 23
	[...] dug ₄ -ʿga¹	N _{II/2} -34 o ii' 3'
	[...]-ga	N _{II/2} -08 r iii 7
	mi ₂ dug ₄ -ga	N _{II/2} -32 r i' 3'
	mi ₂ dug ₄ -[ga]	N _{II/2} -19 r ii 4'
	mi ₂ dug ₄ -ʿga¹	N _U -X14* 4'
	mi ₂ dug ₄ -[...]	N _{II/2} -07 r ii 15'
	mi ₂ dug ₄ -ga	N _I -04* o ii' 13
	mi ₂ dug ₄ -ga	N _{II/2} -25 r ii' 1
	mi ₂ dug ₄ -ga	N _{II/2} -26* r ii' 1
	ʿmi ₂ ^{?1} [...]	N _{II/2} -29 r i' 8
	mi ₂ ʿdug ₄ ¹-[...]	N _{II/2} -28 r i' 15
	mi ₂ dug ₄ -[...]	N _{II/2} -30 r i' 9'
	ʿmi ₂ ^{?1} [...]	N _{II/2} -20 r ii 6'
	mi ₂ ʿdug ₄ ¹-[ga]	N _{II/2} -31 r i' 3'
<hr/>		
75	mi ₂ zid	
	mi ₂ zid	N _I -02 o ii 7'
	mi ₂ zid	N _{II/2} -09 r ii 30'
	[...] ʿzid¹	N _{II/2} -08 r iii 8
	mi ₂ zid	N _{II/2} -32 r i' 4'
	mi ₂ zid	N _{II/2} -35 r ii' 1'
	mi ₂ [...]	N _{II/2} -07 r ii 16'
	mi ₂ zid	N _I -04* o ii' 14
	mi ₂ zid	N _{II/2} -25 r ii' 2
	ʿmi ₂ ¹-[...]	N _{II/2} -28 r i' 16
	ʿmi ₂ ¹ [...]	N _{II/2} -30 r i' 10'
<hr/>		
76	mi ₂ zid dug ₄ -ga	
	mi ₂ zid dug ₄ -ga	N _I -02 o ii 8'
	mi ₂ zid dug ₄ -ga	N _{II/2} -09 r ii 31'
	[...] ʿx dug ₄ ^{?2} -ga ^{?1}	N _{II/2} -34 o ii' 4'

	[...]-[ga ²]	N _I -05 o i' 3'
	mi ₂ zid dug ₄ -ga	N _{II/2} -32 r i' 5'
	[mi ₂ ¹ zid dug ₄ -[ga]	N _U -X14* 5'
	mi ₂ zid dug ₄ -ga	N _{II/2} -35 r ii' 2'
	mi ₂ [zid ¹ [...]	N _{II/2} -07 r ii 17'
	mi ₂ zid dug ₄ -ga	N _I -04* o ii' 15
	mi ₂ dug ₄ -ga	N _{II/2} -25 r ii' 3
	mi ₂ dug ₄ zi-ga	N _{II/2} -26* r ii' 2
	mi ₂	N _{II/2} -26* r ii' 3
	[...] [zid ¹ [...]	N _{II/2} -30 r i' 11'
	mi ₂ [zid dug ₄ ² -ga ²]	N _P -01 a ii 14
<hr/>		
77	mi ₂	
	mi ₂	N _{II/2} -09 r ii 32'
	[mi ₂ ¹	N _I -05 o i' 2'
	mi ₂	N _{II/2} -32 r i' 6'
	mi ₂	N _{II/2} -35 r ii' 3'
	[...]	N _{II/2} -07 r ii 18'
	mi ₂	N _I -04* o ii' 16
<hr/>		
78	za ₃ -mi ₂	
	za ₃ -mi ₂	N _I -02 o ii 9'
	za ₃ -mi ₂	N _{II/2} -09 r ii 33'
	za ₃ -mi ₂	N _{II/2} -32 r i' 7'
	[za ₃ ¹ -mi ₂	N _{II/2} -35 r ii' 4'
	za ₃ [...]	N _{II/2} -07 r ii 19'
	za ₃ -mi ₂	N _I -04* o ii' 17
	za ₃ -mi ₂	N _{II/2} -25 r ii' 4
	za ₃ -mi ₂	N _{II/2} -26* r ii' 4
	za ₃ -mi ₂	N _P -01 a ii 15
<hr/>		
79	za ₃ -mi ₂	
	za ₃ -mi ₂	N _I -02 o ii 10'
	[za ₃ ¹ -mi ₂	N _{II/2} -32 r i' 8'
	[za ₃ ² -mi ₂ ¹	N _U -X14* 6'
	[za ₃ ¹ -mi ₂	N _{II/2} -35 r ii' 5'
	za ₃ [...]	N _{II/2} -07 r ii 20'
	za ₃ -mi ₂	N _I -04* o ii' 18
	za ₃ -mi ₂	N _{II/2} -25 r ii' 5
	[za ₃ ¹ -[...]	N _{II/2} -28 r i' 21
	[ma ¹ -[...]	N _{II/2} -28 r i' 23
	za ₃ -mi ₂	N _P -01 a ii 16
	za ₃ -[...]	N _{II/2} -36 r i' 1'

79a	ʽza ₃ -mi ₂ ^{?1} ʽza ₃ -mi ₂ ^{?1}	N _{II/2} -32 r i' 9'
<hr/>		
80	za ₃ -mi ₂ dug ₄ -ga za ₃ -mi ₂ dug ₄ -ga [...]-ʽmi ₂ ¹ dug ₄ -ʽga ¹ za ₃ -mi ₂ dug ₄ -ʽga ¹ za ₃ -mi ₂ [...] za ₃ -mi ₂ dug ₄ -ga za ₃ -mi ₂ dug ₄ -ga za ₃ -mi ₂ dug ₄ -ga ʽza ₃ ¹ -[...] za ₃ -ʽmi ₂ dug ₄ ¹ -ga za ₃ -mi ₂ [...]	N _{II/2} -09 r ii 34' N _U -X14* 7' N _{II/2} -35 r ii' 6' N _{II/2} -07 r ii 21' N _I -04* o ii' 19 N _{II/2} -25 r ii' 6 N _{II/2} -26* r ii' 5 N _{II/2} -28 r i' 22 N _P -01 a ii 17 N _{II/2} -36 r i' 2'
<hr/>		
81	ma-an-taḥ ma-an-taḥ ma-ʽan ¹ -taḥ [ma]-an-taḥ ʽma ¹ -an-ʽtaḥ ¹ ma-ʽan-taḥ ¹ ʽma ² -an ^{?1} -[...] ma-an-taḥ ma-ʽx-x ¹ ma-an-ʽx ¹ -taḥ ʽma ¹ -[...] ʽma ¹ -an-taḥ ma-an-ʽtaḥ ¹ ma-an-[...]	N _I -02 o ii 11' N _{II/2} -09 r ii 35' N _{II/2} -34 o ii' 5' N _U -X14* 8' N _{II/2} -35 r ii' 7' N _{II/2} -07 r ii 22' N _I -04* o ii' 20 N _{II/2} -25 r ii' 7 N _{II/2} -26* r ii' 6 N _{II/2} -28 r i' 24 N _{II/2} -37* 1' N _P -01 a ii 18 N _{II/2} -36 r i' 3'
<hr/>		
82	ma-an-ba ma-an-ba ʽma-an-ba ¹ [ma]-ʽan ¹ -ba ʽma ^{?1} -[...] ʽma ¹ -an-ba ma-an-ba ma-an-ba ʽma ¹ -[...] [ma]-an-ba ma-an-ʽba ¹ ma-an-[...]	N _I -02 o ii 12' N _{II/2} -09 r ii 36' N _{II/2} -34 o ii' 6' N _U -X14* 9' N _{II/2} -35 r ii' 8' N _I -04* o ii' 21 N _{II/2} -26* r ii' 7 N _{II/2} -28 r i' 25 N _{II/2} -37* 2' N _P -01 a ii 19 N _{II/2} -36 r i' 4'
<hr/>		
83	ma-an-šum ₂	

	ma-an-šum ₂	N _I -02 o ii 13'
	ma-an-šum ₂	N _I -04* o ii' 22
	ma-an-šum ₂	N _{II/2} -26* r ii' 8
	ma-[...]	N _{II/2} -28 r i' 26
	[ma]-an-šum ₂	N _{II/2} -37* 3'
	ma-an-šum ₂	N _P -01 a ii 24
	ma-an-[...]	N _{II/2} -36 r i' 5'
84	ma-an-gi ₄	N _I -02 o ii 14'
	ma-an-gi ₄	N _{II/2} -34 o ii' 8'
	[ma-an]- ^ʀ gi ₄ ? ¹	N _I -04* o ii' 23
	ma-an-gi ₄	N _{II/2} -26* r ii' 9
	ma-an-gi ₄	N _{II/2} -28 r i' 27
	ma-[...]	N _{II/2} -37* 4'
	[ma]-an-gi [?]	N _{II/2} -38* r i 1
	^ʀ ma ¹ -[...]	N _P -01 a ii 20
	ma-an- ^ʀ gi ₄ ? ¹	
84a	ma-an-gi ₄	N _I -04* o ii' 24
	ma-an-gi ₄	N _{II/2} -37* 5'
	[ma]-an-gi ₄	
85	ma-an-zu	N _{II/2} -34 o ii' 7'
	[ma-an]-zu	N _{II/2} -26* r ii' 10
	ma-an-zu	N _{II/2} -28 r i' 28
	ma-[...]	N _{II/2} -38* r i 2
	ma- ^ʀ an ¹ -[...]	
86	ma-an-gurum	N _{II/2} -09 r iii 1'
	ma-an-gurum	N _I -04* o ii' 25
	ma-an-gurum	N _{II/2} -26* r ii' 11
	ma-[...]	N _{II/2} -28 r i' 29
	ma-an-[...]	N _{II/2} -38* r i 3
	ma-an-gurum	N _P -01 a ii 25
	ma-an- ^ʀ gurum ¹	N _{II/2} -36 r i' 6'
87	ma-an-gurum	N _{II/2} -09 r iii 2'
	ma-an-gurum	N _{II/2} -26* r ii' 12
	ma-an-gurum	N _{II/2} -28 r i' 30
	ma-[...]	N _{II/2} -38* r i 4
	ma-an- ^ʀ x ¹	N _P -01 a ii 26
	ma-an-gurum	
88	ma-an-tak ₄	

	ma-an-tak ₄	N _I -02 o ii 16'
	ma-an-tak ₄	N _{II/2} -09 r iii 3'
	ma-an-tak ₄	N _I -04* o ii' 26
	ma-an-tak ₄	N _{II/2} -26* r ii' 13
	[ma]- ¹ an ¹ -tak ₄	N _{II/2} -37* 6'
	ma-an- ¹ x ¹	N _{II/2} -38* r i 5
	ma-an- ¹ tak ₄ ¹	N _P -01 a ii 21
	ma-an- ¹ tak ₄ ¹	N _{II/2} -36 r i' 7'
<hr/>		
89	ma-an-tak ₄	N _I -02 o ii 17'
	ma-an-tak ₄ ²	N _{II/2} -09 r iii 4'
	ma-an-tak ₄	N _I -04* o ii' 27
	ma-an-tak ₄	N _{II/2} -26* r ii' 14
	ma-an-tak ₄	N _{II/2} -38* r i 6
	ma-an- ¹ tak ₄ ¹	N _P -01 a ii 22
	ma-an- ¹ tak ₄ ¹	N _{II/2} -36 r i' 8'
<hr/>		
89a	ma-an- ¹ tag ² ¹	
	ma-an- ¹ tag ² ¹	N _P -01 a ii 23
<hr/>		
90	<i>ba-la-lum</i> hi-hi	
	hi	N _I -02 o ii 18'
	hi-hi	N _{II/2} -09 r iii 5'
	hi <i>ba-la-lum</i> hi	N _I -04* o ii' 28
	hi-hi	N _{II/2} -26* r ii' 15
	[...] hi	N _{II/2} -28 r ii' 1
	hi-hi	N _{II/2} -38* r i 7
	[...]- ¹ hi ¹	N _{II/2} -27 r ii' 1'
	hi ¹ ba ² -[la]-lum ¹ hi ¹	N _P -01 a ii 27
	hi- ¹ hi ¹	N _{II/2} -36 r i' 9'
<hr/>		
91	<i>e-te-mu</i> hi-hi	
	[...]-hi	N _I -02 o ii 19'
	hi-hi	N _{II/2} -09 r iii 6'
	hi <i>e-te-mu</i> hi	N _I -04* o ii' 29
	hi-hi	N _{II/2} -26* r ii' 16
	[hi] [...]- ¹ mu ¹ hi	N _{II/2} -28 r ii' 2
	hi-hi	N _{II/2} -38* r i 8
	[...]-hi	N _{II/2} -27 r ii' 2'
	¹ hi <i>e-te-mu</i> ¹ -[...]hi ¹	N _P -01 a ii 28
	¹ hi-hi ¹	N _{II/2} -36 r i' 10'
<hr/>		
92	<i>šu-te-tu-mu</i> hi-hi	

	hi- <i>hi</i>	N _{II/2} -09 r iii 7'
	hi <i>šu-te-tu-mu</i> hi	N _I -04* o ii' 30
	hi- <i>hi</i>	N _{II/2} -26* r ii' 17
	[hi] [...] <i>-te?-mu</i> hi	N _{II/2} -28 r ii' 3
	hi- <i>hi</i>	N _{II/2} -38* r i 9
	hi-[hi]	N _U -31 r i' 1
	[...]-hi	N _{II/2} -27 r ii' 3'
	ʾhiʾ [...] <i>-x¹-nu-um</i> ʾhiʾ	N _P -01 a ii 30
	[...]-ʾhiʾ	N _{II/2} -36 r i' 11'
<hr/>		
92a	<i>šu-du-ma-du-x</i> HI-HI HI <i>šu-du-ma-du-x</i> HI	N _{II} -03 r ii' 1
<hr/>		
93	<i>šu-ta-ab-lu-lu</i> hi- <i>hi</i> hi- <i>hi</i> hi <i>šu-ta-ab-lu-lu?</i> hi hi- <i>hi</i> [hi] [...] <i>-lu?-lu</i> hi hi hi-[hi] [...] <i>-hi</i> hi [...] <i>-x-x</i> hiʾ	N _{II/2} -09 r iii 8' N _{II} -03 r ii' 2 N _{II/2} -26* r ii' 18 N _{II/2} -28 r ii' 4 N _{II/2} -30 r ii' 1' N _U -31 r i' 2 N _{II/2} -27 r ii' 4' N _P -01 a ii 29
<hr/>		
94	<i>du-šu-u₂</i> HI-HI HI-HI HI <i>du-šu-u₂</i> HI HI <i>du-¹uš³-šu</i> [...] HI [HI] [...] <i>-x¹-u₂</i> HI HI HI-[HI] ʾHI <i>du¹-šu-u₂-um</i> ʾHIʾ ʾHIʾ- <i>HI</i>	N _{II/2} -09 r iii 9' N _{II} -03 r ii' 3 N _I -04* o ii' 32 N _{II/2} -28 r ii' 5 N _{II/2} -30 r ii' 2' N _U -31 r i' 3 N _P -01 a ii 31 N _{II/2} -31 r ii' 1'
<hr/>		
95	dub ₃ dub ₃ dub ₃ dub ₃ dub ₃ dub ₃ dub ₃ [dub ₃] dub ₃ [...] dub ₃ dub ₃	N _{II/2} -09 r iii 10' N _{II} -03 r ii' 4 N _I -04* o ii' 33 N _{II/2} -26* r ii' 19 N _{II/2} -28 r ii' 6 N _{II/2} -30 r ii' 3' N _{II/2} -38* r i 10 N _U -31 r i' 4 N _{II} -04 r i' 1' N _{II/2} -27 r ii' 5' N _{II/2} -31 r ii' 2'

96	dub ₃ bad	N _{II/2} -09 r iii 11'
	dub ₃ bad	N _{II} -03 r ii' 5
	dub ₃ bad	N _{II/2} -40 r i 6'
	ṛdub ₃ ¹ bad	N _I -04* o ii' 34
	[...] bad	N _{II/2} -26* r ii' 20
	dub ₃ bad	N _{II/2} -28 r ii' 8
	[dub ₃]-bad	N _{II/2} -30 r ii' 4'
	[...] bad	N _{II/2} -38* r i 11
	dub ₃ bad	N _U -31 r i' 5
	dub ₃ [...]	N _{II/2} -27 r ii' 6'
	[...] bad	N _{II} -05 r i' 1'
	dub ₃ [...]	N _P -01 a ii 33
	dub ₃ ṛbad ²¹	N _{II/2} -31 r ii' 3'
	dub ₃ bad	

97	dub ₃ muš ₂	N _{II/2} -09 r iii 12'
	dub ₃ muš ₂	N _{II} -03 r ii' 6
	dub ₃ muš ₃	N _{II/2} -40 r i 7'
	dub ₃ muš ₂	N _I -04* o ii' 35
	[...] muš ₂	N _{II/2} -26* r ii' 21
	dub ₃ muš ₂	N _{II/2} -29 r ii' 1
	dub ₃ muš ₂	N _{II/2} -28 r ii' 9
	[dub ₃] muš ₂	N _{II/2} -30 r ii' 5'
	[...] muš ₂	N _{II/2} -38* r i 12
	dub ₃ muš ₂	N _U -31 r i' 6
	dub ₃ [...]	N _{II} -04 r i' 2'
	dub ₃ ṛmuš ₂ ¹	N _{II/2} -27 r ii' 7'
	[...] muš ₂	N _{II} -05 r i' 2'
	dub ₃ [...]	N _P -01 a ii 34
	dub ₃ ṛmuš ₂ ²¹	N _{II/2} -31 r ii' 4'
	ṛdub ₃ muš ₂ ²¹	

98	dub ₃ gurum	N _{II/2} -09 r iii 13'
	dub ₃ gurum	N _{II} -03 r ii' 7
	dub ₃ gurum	N _{II/2} -40 r i 8'
	ṛdub ₃ ¹ gurum	N _I -04* o ii' 36
	[...] gurum	N _{II/2} -26* r ii' 22
	dub ₃ gurum	N _{II/2} -29 r ii' 2
	dub ₃ gurum	N _{II/2} -28 r ii' 10
	[dub ₃]-gurum	N _{II/2} -30 r ii' 6'
	[...] ṛgurum ¹	N _{II/2} -38* r i 13
	dub ₃ gurum	N _U -31 r i' 7
	dub ₃ [...]	N _{II} -04 r i' 3'
	dub ₃ ṛx ¹	

	[...] gurum	N _{II/2} -27 r ii' 8'
	dub ₃ ʾgurum ¹	N _{II} -05 r i' 3'
	dub ₃ ʾx ¹	N _P -01 a ii 32
<hr/>		
99	[...]-bu dub ₃ gurum	
	dub ₃ gurum	N _{II/2} -09 r iii 14'
	dub ₃ gurum	N _{II} -03 r ii' 8
	[...] [...]-ʾbu ¹ gurum ⁴⁰⁶	N _I -04* o ii' 37
	[...] gurum ⁴⁰⁷	N _{II/2} -26* r ii' 23
	dub ₃ gurum	N _{II/2} -29 r ii' 3
	[dub ₃] [...]-bu gurum	N _{II/2} -28 r ii' 11
	[...] ʾgurum ¹	N _{II/2} -30 r ii' 7'
	dub ₃ gurum	N _{II/2} -38* r i 14
	dub ₃ ʾx ¹	N _{II} -04 r i' 4'
	dub ₃ gurum	N _{II} -05 r i' 4'
<hr/>		
100	dub ₃ -lah ₄ -lah ₄	N _{II/2} -09 r iii 15'
	dub ₃ -lah ₄ -lah ₄	N _{II} -03 r ii' 9
	dub ₃ -lah ₄ -lah ₄ -e	N _{II/2} -40 r i 9'
	dub ₃ -lah ₄ -lah ₄	N _I -04* o ii' 38
	[...]-ʾDU ¹ -e	N _{II/2} -29 r ii' 4
	dub ₃ -lah ₄ -lah ₄	N _{II/2} -28 r ii' 12
	[...]-ʾlah ₄ ¹ -lah ₄ -e [?]	N _{II/2} -38* r i 15
	ʾdub ₃ ¹ lah ₄ -lah ₄	N _U -31 r i' 8
	dub ₃ -ʾlah ₄ ¹ -[lah ₄]	N _{II} -04 r i' 5'
	dub ₃ -lah ₄ -ʾlah ₄ ¹ ; -e	N _{II} -05 r i' 5'
	dub ₃ -lah ₄ -lah ₄ ; -e	N _P -01 a ii 38
	dub ₃ -ʾlah ₄ -lah ₄ ¹	
<hr/>		
101	u ₂ -ru-um ur ₅	
	ur ₅	N _{II/2} -09 r iii 16'
	e-ʾru ¹ -um ur ₅	N _I -01 o iii 1
	u ₂ ?-ru?-um ur ₅	N _{II} -03 r ii' 10
	ʾur ₅ ¹	N _{II/2} -40 r i 10'
	ur ₅	N _{II} -06 r i' 3'
	ur ₅	N _{II/2} -29 r ii' 5
	[...]-x-ru ur ₅ ⁴⁰⁸	N _{II/2} -28 r ii' 13
	ur ₅	N _{II/2} -38* r i 16
	ur ₅	N _{II} -04 r i' 6'
	ʾur ₅ ¹	N _{II} -05 r i' 6'
	ʾx-x ¹ -um ʾur ₅ ¹	N _P -01 a ii 39

⁴⁰⁶ The GAM is written the same size as the gloss.

⁴⁰⁷ Bottom of the side, but line appears as though broken—only top half of signs.

⁴⁰⁸ The traces for the gloss may suggest *ešēru* "to draw," but not exclusively.

102	<i>im-ru</i> mur mur <i>im-ri?-ru</i> mur mur mur ur ₅ mur <i>im-ru</i> mur mur [x-x'] mur	N _{II/2} -09 r iii 17' N _{II} -03 r ii' 11 N _{II/2} -40 r i 11' N _I -03 o ii 1' N _{II} -06 r i' 4' N _{II/2} -29 r ii' 6 N _{II/2} -28 r ii' 14 N _{II/2} -38* r i 17 N _P -01 a ii 40
103	<i>ḥu-bu-lum</i> ur ₅ ur ₅ <i>ḥu-bu-<lu>-um</i> ur ₅ ur ₅ ur ₅ ur ₅ <i>ḥu-bu-lum</i> ur ₅ ur ₅ [...] ¹ x-um? ur ₅	N _{II/2} -09 r iii 18' N _{II} -03 r ii' 12 N _{II/2} -40 r i 12' N _I -03 o ii 2' N _{II} -06 r i' 5' N _{II/2} -28 r ii' 15 N _{II/2} -38* r i 18 N _P -01 a ii 41
104	<i>ka-ba-tum</i> ur ₅ ur ₅ <i>ka-ba-tum</i> ur ₅ ur ₅ [ur ₅] ¹ <i>ka-ba-tum</i> ur ₅ [ka ¹ -ba-tum] ur ₅ [...] ¹ x' ur ₅	N _{II/2} -09 r iii 19' N _{II} -03 r ii' 13 N _I -03 o ii 3' N _{II/2} -29 r ii' 8 N _{II/2} -28 r ii' 16 N _{II/2} -15*1 o i 1 N _P -01 a ii 42
105	<i>qi-da-tum</i> ur ₅ [ur ₅] ¹ <i>qi₂-da-tum</i> ur ₅ [ur ₅] ¹ <i>qi₂-da-tum</i> ur ₅ [x-da-tum] ¹ ur ₅ [x-x' ¹ -tum] [ur ₅] ¹	N _{II/2} -09 r iii 20' N _{II} -03 r ii' 14 N _{II/2} -29 r ii' 9 N _{II/2} -28 r ii' 17 N _{II/2} -15*1 o i 2 N _P -01 a ii 46
106	<i>ḥa-šu-tum</i> mur mur <i>ḥa?-šu-tum</i> mur mur mur [...] ¹ mur	N _{II/2} -09 r iii 21' N _{II} -03 r ii' 15 N _{II/2} -33* r ii' 1 N _{II/2} -29 r ii' 10 N _{II/2} -28 r ii' 18

	[...]- ^f x-tum? ¹ mur	N _{II/2} -15*1 o i 3
107	um-ma-tum ur ₅ ur ₅ ^f um ¹ -ma-tum ur ₅ ur ₅ ^f ur ₅ ¹ um-ma-[tum ur ₅] [...]- ^f x ¹ ur ₅	N _{II/2} -09 r iii 22' N _{II} -03 r ii' 16 N _{II/2} -33* r ii' 2 N _{II/2} -29 r ii' 11 N _{II/2} -28 r ii' 19 N _{II/2} -15*1 o i 4
108	ki-e-nu-um kin ₂ (HI×AŠ ₂) ^f kin ₂ ¹ [ki-e-nu]-um kin ₂ ^f kin ₂ ¹ ki-e-nu kin ₂ ^f x ¹ -[...]- ^f x ¹ kin ₂ ^f ki?-e?-nu?-um ¹ kin ₂	N _{II/2} -09 r iii 23' N _{II} -03 r ii' 17 N _{II/2} -29 r ii' 12 N _{II/2} -28 r ii' 20 N _{II/2} -15*1 o i 6 N _P -01 a ii 43
109	pi-e-šu ara ₃ ^f ara ₃ ¹ [pi-e]- ^f šu? ¹ [ara ₃] ara ₃ ara ₃ ^f ara ₃ ¹ pi-šum ara ₃ pi- ^f e? ¹ -šu ara ₃ [...]- ^f šum? ¹ ara ₃	N _{II/2} -09 r iii 24' N _{II} -03 r ii' 18 N _I -03 o ii 4' N _{II/2} -33* r ii' 3 N _{II/2} -29 r ii' 13 N _{II/2} -28 r ii' 21 N _{II/2} -15*1 o i 7 N _P -01 a ii 44
110	ḥa-ma-šum HI×AŠ ₂ ^f HI×AŠ ₂ ¹ ḥa-ma-šum HI×AŠ ₂ ḥa-ma-šum HI×AŠ ₂ ^f ḥa?-ma ¹ -šum? ^f HI×AŠ ₂ ¹	N _{II/2} -09 r iii 25' N _{II/2} -28 r ii' 22 N _{II/2} -15*1 o i 8 N _P -01 a ii 45
110a	ka- ^f ab ¹ -ru-um gur ₁₄ ka- ^f ab-ru ¹ -um gur ₁₄ [...]- ^f x gur ₁₄ ¹	N _I -01 o iii 2 N _{II/2} -15*1 o i 5
110b	ra-mi- ^f im ¹ -mu-um mur ra-mi-[im]-mu-um mur ru?- ^f x ¹ mur	N _I -01 o iii 3 N _{II/2} -15*1 o i 9
110c	ka-li-tum HI×AŠ ₂ ka-li-tum HI×AŠ ₂	N _{II/2} -28 r ii' 23

111	murum ša ₄ murum ʽša ₄ ? ¹ murum ša ₄ [...] ša ₄	N _{II/2} -09 r iii 26' N _I -01 o iii 4 N _{II/2} -32 r ii' 3'
112	ur ₅ -gin ₇ ur ₅ -gin ₇ ur ₅ -ʽgin ₇ ¹ ur ₅ -gin ₇ [...] -gin ₇ ur ₅ -gin ₇ ur ₅ -gin ₇ ur ₅ -gin _x (GA ₂ ×GAM) ur ₅ -gin ₇ ʽur ₅ ¹ -gin ₇ ur ₅ -gin ₇	N _I -01 o iii 6 N _{II/2} -40 r i 13' N _I -03 o ii 5' N _{II/2} -32 r ii' 4' N _{II/2} -33* r ii' 4 N _I -04* o iii' 1 N _{II/2} -28 r ii' 24 N _{II/2} -38* r i 19 N _{II/2} -15*1 o i 10 N _P -01 a ii 47
113	ur ₅ -ra-am ₃ ur ₅ -ʽra ¹ ur ₅ -ra-am ₃ ur ₅ -ra-an ur ₅ -ra-aš-an ur ₅ -ra-an ur ₅ -ra-am ₃ ur ₅ [...] ʽur ₅ ¹ -ra-[am ₃]	N _{II/2} -09 r iii 29' N _I -01 o iii 5 N _I -03 o ii 6' N _{II/2} -33* r ii' 5 N _I -04* o iii' 2 N _{II/2} -38* r i 20 N _U -31 r i' 12 N _P -01 a ii 48
114	ur ₅ -gin ₇ -nam ur ₅ -gin ₇ ?-ʽnam? ¹ [...] -nam ur ₅ -gin _x (GA ₂ ×GAM)-nam ʽur ₅ x ¹ [...] [...] -gin ₇ -nam	N _{II/2} -09 r iii 27' N _{II/2} -32 r ii' 5' N _{II/2} -28 r ii' 25 N _U -31 r i' 13 N _{II/2} -15*1 o i 11
115	ur ₅ -ra-a-ka-nam ur ₅ -ra-ka-nam ur ₅ -ra-a-ka ² -nam ur ₅ -ʽra ² -x-x ¹ ur ₅ -ra-an-ka-an ur ₅ -ra-an-nam ʽur ₅ ¹ -ra-ʽa ¹ -[ka-nam]	N _I -01 o iii 7 N _I -03 o ii 7' N _{II/2} -33* r ii' 6 N _I -04* o iii' 3 N _{II/2} -38* r i 21 N _P -01 a ii 49
116	ḪI×AŠ ₂ -tag ur ₅ -tag	N _I -01 o iii 8

	ur ₅ -tag	N _I -03 o ii 8'
<hr/>		
117	<i>a-na še-a-tim</i> ur ₅ -še ₃	
	ur ₅ -še ₃	N _{II/2} -09 r iii 30'
	ur ₅ -še ₃	N _I -01 o iii 9
	ur ₅ -še ₃	N _I -03 o ii 9'
	[...]-še ₃	N _{II/2} -41 r 1'
	ur ₅ [...]	N _{II/2} -42 r i' 1'
	ur ₅ <i>a-na še-a-tim</i> še ₃	N _I -04* o iii' 5
	ur ₅ -še ₃	N _{II/2} -28 r ii' 26
	ʽur ₅ ¹ -[...]	N _{II/2} -38* r ii 1
	[ur ₅]-še ₃	N _P -04* a i' 2'
<hr/>		
118	ur ₅ -ta	
	ur ₅ -[...]	N _I -02 o iii 1'
	ʽur ₅ -ta ^{?1}	N _{II/2} -34 o iii' 1'
	ur ₅ [...]	N _{II/2} -42 r i' 2'
	ur ₅ -ta	N _I -04* o iii' 4
	ur ₅ -ta	N _{II/2} -28 r ii' 27
	ur ₅ -[...]	N _{II/2} -38* r ii 2
	ur ₅ -ʽta ^{?1}	N _P -01 a ii 50
<hr/>		
119	ur ₅ -da	
	ur ₅ -<<ʽda ¹ >> ⁴⁰⁹ -da	N _I -02 o iii 2'
	ʽur ₅ ¹ -da	N _I -01 o iii 10
	ur ₅ -da	N _{II/2} -34 o iii' 2'
	ur ₅ -da	N _I -03 o ii 10'
	ʽur ₅ ¹ -da	N _{II/2} -41 r 2'
	[...]-da	N _{II/2} -32 r ii' 6'
	ur ₅ [...]	N _{II/2} -42 r i' 3'
	ur ₅ -da	N _I -04* o iii' 6
	ur ₅ -da	N _{II/2} -28 r ii' 28
	ur ₅ -da [?]	N _{II/2} -38* r ii 3
	[ur ₅]-ʽda ¹	N _P -04* a i' 3'
	ur ₅ -da	N _P -01 a ii 51
<hr/>		
120	ur ₅ -da	
	ur ₅ -da-ta	N _I -02 o iii 3'
	ur ₅ -da	N _I -03 o ii 11'
	ur ₅ -da	N _{II/2} -41 r 3'
	ur ₅ [...]	N _{II/2} -42 r i' 4'
	ur ₅ -da	N _I -04* o iii' 7
	ur ₅ -du	N _{II/2} -28 r ii' 29

⁴⁰⁹ Possible erasure.

	ur ₅ -da	N _{II/2} -38* r ii 4
	[ur ₅]-da	N _{II/2} -43* r i' 1'
	[ur ₅]-「da」 ¹	N _P -04* a i' 4'
	「ur ₅ ¹ -da	N _P -01 a ii 52
<hr/>		
121	hur-da-lal ₃	N _{II/2} -09 r iii 31'
	hur-da-lal ₃	N _{II/2} -34 o iii' 3'
	hur-da-「lal ₃ ¹	N _I -03 o ii 12'
	hur-da-lal ₃	N _I -05 o ii' 2'
	「hur-lal ₃ ² 」	N _{II/2} -41 r 4'
	hur-da-lal ₃	N _I -04* o iii' 8
	hur-da-lal ₃ 「GAR」 ² 」	N _{II/2} -28 r ii' 30
	hur-da-lal ₃	N _{II/2} -38* r ii 5
	[hur]-da-lal ₃	N _{II/2} -43* r i' 2'
	[hur-da]-「lal ₃ ¹	N _P -04* a i' 5'
	hur-da-lal ₃	N _P -01 a ii 53
<hr/>		
121a	gal	
	gal	N _I -01 o iii 11
<hr/>		
121b	maḥ	
	maḥ	N _I -01 o iii 12
	maḥ	N _{II/2} -42 r i' 5'
	「maḥ」 ² 」	N _P -04* a i' 6'
<hr/>		
122	maḥ-di	
	maḥ-di	N _I -02 o iii 4'
	maḥ-di	N _I -01 o iii 13
	maḥ-di	N _{II/2} -34 o iii' 4'
	maḥ-di	N _I -03 o ii 13'
	maḥ-di	N _I -05 o ii' 3'
	maḥ-di	N _I -04* o iii' 9
	maḥ-di	N _{II/2} -38* r ii 6
	「maḥ」 ¹ -di	N _{II/2} -43* r i' 3'
	[...]-「di」 ² 」	N _P -04* a i' 7'
	maḥ-di	N _P -01 a ii 54
<hr/>		
123	gal-di	
	gal-di	N _I -02 o iii 5'
	gal-di	N _I -01 o iii 14
	「x」 ¹ -di	N _{II/2} -34 o iii' 5'
	「gal」 ² 」 [...]	N _{II/2} -40 r ii 3'
	gal-di	N _I -05 o ii' 4'
	gal [...]	N _{II/2} -42 r i' 7'

	di	N _I -04* o iii' 10
	gal-di	N _{II/2} -38* r ii 7
	gal-di	N _{II/2} -43* r i' 4'
	gal-di	N _P -01 a ii 55
	[...]- ¹ di ¹	N _{II/2} -36 r ii' 1'
124	gal-gal-di	
	gal-gal-di	N _I -02 o iii 6'
	gal-gal-di	N _I -01 o iii 15
	gal-gal-[...]	N _{II/2} -40 r ii 4'
	gal-gal-di	N _I -05 o ii' 5'
	gal- ¹ x ¹ -[...]	N _{II/2} -42 r i' 6'
	gal-gal-di	N _I -04* o iii' 11
	gal- ¹ gal ¹ -di	N _{II/2} -38* r ii 8
	gal-gal-di	N _{II/2} -43* r i' 5'
	gal-gal-di	N _P -01 a ii 56
	[...]- ¹ di ¹	N _{II/2} -36 r ii' 2'
125	urun _x (EN)	
	urun _x (EN)	N _I -02 o iii 8'
	urun _x (EN)	N _I -01 o iii 16
	¹ urun _x (EN) ¹	N _{II/2} -40 r ii 5'
	¹ urun _x (EN) ¹	N _I -05 o ii' 6'
	gal urun _x (EN)	N _I -04* o iii' 12
	urun _x (EN)	N _{II/2} -38* r ii 9
	urun _x (EN) ⁴¹⁰	N _{II/2} -43* r i' 6'
	urun _x (EN)	N _P -01 a ii 57
	urun _x (EN)	N _{II/2} -36 r ii' 4'
125a	¹ EN [?] ¹	
	¹ EN [?] ¹	N _I -05 o ii' 7'
126	u ₁₈ -ru	
	u ₁₈ -ru	N _I -02 o iii 7'
	¹ u ₁₈ ¹ -ru	N _I -01 o iii 17
	¹ u ₁₈ ¹ -ru	N _{II} -06 r i' 2'
	u ₁₈ -ru	N _I -04* o iii' 13
	u ₁₈ -ru	N _{II/2} -38* r ii 10
	[...]- ¹ ru [?] ¹	N _{II} -04 r ii' 2'
	u ₁₈ -ru	N _P -01 a ii 58
	[...]-ru	N _{II/2} -36 r ii' 3'
127	<i>ez-zu-um</i> huš	

⁴¹⁰ Possible sign preceding EN, but may be figment due to the cast.

	ḥuš	N _I -02 o iii 9'
	ḥuš [?] 1	N _{II/2} -09 r iv 5'
	ḥuš ¹	N _{II/2} -40 r ii 7'
	<i>iz-zu-um gir₃</i> ²⁴¹¹	N _I -04* o iii' 14
	gir ₃	N _{II/2} -38* r ii 11
	ḥuš [?]	N _U -31 r ii' 1
	ḥuš	N _{II} -04 r ii' 3'
	ḠIR ₃ ¹	N _{II} -05 r ii' 1'
	<i>ez-zu-um ḥuš¹</i>	N _P -01 a ii 59
	ḥuš ¹	N _{II/2} -44 r? 5'
	ḥuš	N _{II/2} -36 r ii' 5'
<hr/>		
128	<i>ša-am-rum ḥu-uš ḥuš</i>	
	ḥuš	N _I -02 o iii 10'
	ḥuš [?]	N _{II/2} -09 r iv 6'
	ḥuš ¹	N _I -01 o iii 20
	ḥuš ¹	N _{II/2} -40 r ii 8'
	<i>ša-am-rum ḥuš</i>	N _I -04* o iii' 15
	ḥuš	N _{II/2} -38* r ii 12
	ḥuš	N _U -31 r ii' 2
	ḥu-uš ḥuš ¹	N _{III} -02* o i 1'
	[...]	N _{II} -04 r ii' 4'
	GIR ₃	N _{II} -05 r ii' 2'
	<i>ša-am¹-rum ḥuš¹</i>	N _P -01 a ii 60
	ḥuš	N _{II/2} -36 r ii' 6'
<hr/>		
129	<i>ru-u₄-šu ḥu-uš ḥuš</i>	
	ḥuš	N _I -02 o iii 11'
	x-[...] ḠX ¹	N _I -01 o iii 21
	<i>ru-u₄-šu ḥuš</i>	N _I -04* o iii' 16
	ḥu-uš ḥuš	N _{III} -02* o i 2'
	ḥuš [?] 1	N _{II} -04 r ii' 5'
	GIR ₃	N _{II} -05 r ii' 3'
	<i>ru-¹šu-um? ḥuš¹</i>	N _P -01 a ii 61
<hr/>		
130	<i>ka-ab-tu a-lim alim</i>	
	alim	N _I -02 o iii 12'
	ka-[...] [...]	N _I -01 o iii 22
	Ḡalim [?] 1	N _{II/2} -40 r ii 9'
	<i>ka-ab-tu alim</i>	N _I -04* o iii' 17
	alim	N _U -31 r ii' 5
	ka- ¹ x ¹ -[...]	N _{II/2} -45 r i' 2'
	a-li-im alim	N _{III} -02* o i 3'

⁴¹¹ The sign here lacks the 𒄀 beneath the "neck" found in the following two entries.

	ṛalim ²¹	N _{II} -04 r ii' 6'
	GIR ₃	N _{II} -05 r ii' 4'
	ṛka-ab?-tum? alim ¹	N _P -01 a ii 62
	ṛalim ¹	N _{II/2} -44 r? 6'
	alim	N _{II/2} -36 r ii' 7'
<hr/>		
131	ti-id-nu-um GIR ₃	
	ṛGIR ₃ ¹	N _{II/2} -40 r ii 10'
	ti-id-nu-um GIR ₃ ⁴¹²	N _I -04* o iii' 18
	GIR ₃	N _{II/2} -38* r ii 13
	GIR ₃	N _{II} -04 r ii' 7'
	ti- ⁱ id? ¹ -[nu-um] ṛGIR ₃ ¹	N _P -01 a ii 63
	GIR ₃	N _{II/2} -36 r ii' 8'
<hr/>		
132	i-me-rum an-ṛšū ¹ anše	
	anše	N _I -02 o iii 14'
	[...]-ṛx ¹ anše ?	N _I -01 o iii 19
	ṛanše ¹	N _{II/2} -40 r ii 11'
	anše	N _{II/2} -33* r iii' 2
	i-me-rum anše ⁴¹³	N _I -04* o iii' 19
	ḥuš	N _{II/2} -38* r ii 14
	anše	N _U -31 r ii' 4
	i-me-[...]	N _{II/2} -45 r i' 3'
	an-šū-ṛx? ¹ anše	N _{III} -02* o i 5'
	gir ₃	N _{II} -04 r ii' 8'
	[i]-ṛme-ru?-um? anše ¹	N _P -01 a ii 64
	anše	N _{II/2} -44 r? 8'
	anše	N _{II/2} -36 r ii' 9'
<hr/>		
133	še-e-pu ṛi ₆ -ri ṛiri ₃	
	ṛiri ₃	N _I -02 o iii 13'
	ṛiri ₃	N _{II/2} -09 r iv 7'
	ṛiri ₃	N _{II/2} -40 r ii 12'
	ṛiri ₃	N _{II/2} -33* r iii' 1
	še-e-pu ṛiri ₃	N _I -04* o iii' 20
	ṛiri ₃	N _{II/2} -38* r ii 15
	ṛiri ₃	N _U -31 r ii' 3
	še-ṛe?-x ¹ [...]	N _{II/2} -45 r i' 4'
	ṛi ₆ -ri ṛiri ₃	N _{III} -02* o i 4'

⁴¹² See commentary.

⁴¹³ According to the note in Steinkeller (1992, 263n60), Civil collated this exemplar and read here a sign identical to the preceding and two following. Rather, the sign here is a prototypical ANŠE, marked with a PA underneath the "neck." For all its idiosyncracies, errors, and sloppiness, N_I-04* carefully differentiates the animal head signs, although, notably, those distinctions do not always align with our expectations given the Akkadian gloss.

	še-pu-um ʽḡiri ₃ ʼ ḡiri ₃ ḡiri ₃	Np-01 a iii 1 N _{II/2} -44 r? 7' N _{II/2} -36 r ii' 10'
134	ki-iš-ša-tu ki-eš GIR ₃ GIR ₃ GIR ₃ ki-iš-ša-tu piriḡ GIR ₃ ʽki-iš-ša-tum GIR ₃ ?ʼ ki-še kiš ki-ʽša?-tum? GIR ₃ ʼ GIR ₃	N _I -02 o iii 15' N _{II/2} -40 r ii 13' N _I -04* o iii' 21 N _{II/2} -38* r ii 16 N _{II/2} -45 r i' 5' N _{III} -02* o i 6' Np-01 a iii 2 N _{II/2} -44 r? 9'
135	ga-aš-ru-tu ir ₉ ʽga ¹ -aš-ru-um gir ₃ ir ₉ ga-aš-ru-tu ḡuš ʽGIR ₃ ?ʼ [...]aš-ru-ʽtu? ir ₉ ʼ ʽGIR ₃ ?ʼ ʽga ¹ -aš-ʽru-tum? ir ₉ ʼ ir ₉	N _I -01 o iii 18 N _{II/2} -40 r ii 14' N _I -04* o iii' 22 N _{II/2} -38* r ii 17 N _{II/2} -45 r i' 6' N _{II} -05 r ii' 6' Np-01 a iii 3 N _{II/2} -44 r? 10'
136	ki-ir-rum gir ₁₆ ki-ir-rum giri ₁₆ gir ₁₆ GIR ₃ ʽki-ir ¹ -rum gir ₁₆ gir ₁₆	N _I -04* o iii' 23 N _U -31 r ii' 6 N _{II/2} -38* r ii 18 N _{II/2} -45 r i' 7' N _{II} -05 r ii' 5'
137	ez-zu-um šur ₂ šur ₂ iz-zu-um šur ₂ šur ₂ ʽšur ₂ ʼ šur ₂ ʽez-zu?-um? šur ₂ ʼ ʽšur ₂ ʼ	N _{II/2} -09 r iv 8' N _I -04* o iii' 24 N _{II/2} -38* r ii 19 N _{II/2} -45 r i' 8' N _{II} -05 r ii' 7' Np-01 a iii 4 N _{II/2} -44 r? 11'
138	ša-am-rum su-mu-ur sumur sumur? sumur sumur sumur	N _I -02 o iii 16' N _{II/2} -09 r iv 9' N _{II/2} -40 r ii 15' N _{II/2} -33* r iii' 3

	ša-am-rum sumur	N _I -04* o iii' 25
	sumur ¹ (SAG)	N _U -31 r ii' 7
	ʽsumur ¹	N _{II/2} -45 r i' 9'
	su-mu-ur sumur	N _{III} -02* o i 7'
	sumur	N _{II} -05 r ii' 8'
	ʽša-am ¹ -rum sumur(SAG ^g)	N _P -01 a iii 5
<hr/>		
139	šur ₂ -du	N _I -02 o iii 17'
	šur-du	N _{II/2} -09 r iv 10'
	šur ₂ -du	N _{II/2} -40 r ii 16'
	ʽšur ₂ -du ¹	N _{II/2} -33* r iii' 4
	šur ₂ -du	N _I -04* o iii' 26
	šur ₂ -du	N _{II/2} -38* r ii 20
	ʽšur ₂ ¹ -du	N _U -31 r ii' 8
	šur ₂ -du	N _{II/2} -45 r i' 10'
	šur ₂ -ʽdu ¹	N _{III} -02* o i 8'
	šur ₂ -du	N _{II} -05 r ii' 9'
	šur ₂ -du	N _P -01 a iii 6
<hr/>		
140	mir-ša ₄	N _I -02 o iii 18'
	mir-ša ₄	N _{II/2} -09 r iv 11'
	mir-ša ₄	N _{II/2} -33* r iii' 5
	mir-ša ₄	N _I -04* o iii' 27
	mir-ša ₄	N _{II/2} -38* r ii 21
	[mir]-ša ₄	N _U -31 r ii' 9
	mir-ʽša ₄ ^{?1}	N _{II/2} -45 r i' 11'
	mir-ʽša ₄ ¹	N _{III} -02* o i 9'
	mir-ša ₄	N _P -01 a iii 7
<hr/>		
141	barag	N _I -02 o iii 19'
	barag	N _{II/2} -09 r iv 12'
	barag	N _{II/2} -33* r iii' 6
	barag	N _I -04* o iii' 28
	barag	N _{II/2} -38* r ii 22
	ʽbarag ^{?1}	N _U -31 r ii' 10
	ʽx [?] barag ¹	N _{II/2} -45 r i' 12'
	ʽbarag ¹	N _{III} -02* o i 10'
	barag	N _P -01 a iii 8
	ʽx ¹	N _U -06 i' 2
<hr/>		
142	sa-al-kad ₅	N _I -02 o iii 20'
	ʽsa-al-kad ₅ ¹	

	sa-al-kad ₅	N _{II/2} -09 r iv 13'
	[sa]-ʽal ¹ -kad ₅	N _{II/2} -42 r ii' 3'
	sa-al-kad ₅	N _I -04* o iii' 29
	sa-al-kad ₅	N _{II/2} -45 r i' 13'
	sa-al-ʽkad ₅ ¹	N _{III} -02* o i 11'
	sa-al-kad ₅	N _P -01 a iii 9
	sa-al-ʽkad ₅ ¹	N _U -06 i' 3
<hr/>		
143	barag	
	ʽbarag ¹	N _{II/2} -46 r i 1
	barag	N _{II/2} -09 r iv 14'
	barag	N _{II/2} -42 r ii' 4'
	barag	N _I -04* o iii' 30
	barag	N _{II/2} -45 r i' 14'
	[...]	N _{III} -02* o i 12'
	ʽbarag ¹	N _P -01 a iii 10
	ʽbarag ² ¹	N _U -06 i' 4
<hr/>		
144	barag-sig ₉ -ga	
	barag sig ₉ -ga	N _{II/2} -46 r i 2
	bara ₂ -ʽsig ₉ ¹ -ga	N _{II/2} -09 r iv 15'
	ʽbarag ² ¹ -sig ₉ -ʽga ² ¹	N _{II/2} -33* r iii' 7
	[barag-sig ₉]-ga	N _{II/2} -42 r ii' 5'
	barag-sig ₉ -ga	N _I -04* o iii' 31
	barag-sig ₉ -ga	N _{II/2} -45 r i' 15'
	ʽbarag sig ₉ -ga ¹	N _{III} -02* o i 13'
	ʽbarag ¹ -sig ₉ -ga	N _P -01 a iii 11
	ʽbarag ² ¹ -sig ₉ -ʽga ² ¹	N _U -06 i' 5
<hr/>		
145	barag ri-a	
	barag ri-a	N _{II/2} -46 r i 3
	bara ₂ ʽri ¹ -a	N _{II/2} -09 r iv 16'
	[...]-a	N _{II/2} -42 r ii' 6'
	barag ri-a	N _I -04* o iii' 32
	[barag] ʽri-a ¹	N _{II/2} -38* r iii 4
	barag ri-a	N _{II/2} -45 r i' 16'
	ʽbarag ¹ ri-a	N _P -01 a iii 13
	ʽbarag ¹ ri-[...]	N _U -06 i' 6
<hr/>		
145a	ʽbarag e ₃ ¹ -a	
	ʽbarag e ₃ ¹ -a	N _P -01 a iii 12
<hr/>		
146	barag ri-a	
	barag ʽri ¹ -a	N _{II/2} -09 r iv 17'

	barag ri-a	N _I -04* o iii' 33
	ʽbaragʽ ri-ʽaʽ	N _{II/2} -38* r iii 5
	barag ri-a	N _{II/2} -45 r i' 17'
<hr/>		
147	barag dur ₂ -ɲar-ra	N _{II/2} -46 r i 4
	barag dur ₂ -ɲar-ra	N _{II/2} -09 r iv 18'
	ʽbara ₂ ʽ dur ₂ -ɲar-ra	N _U -05 r ii' 1'
	[...]-ʽxʽ-ra	N _{II/2} -42 r ii' 7'
	[...] ɲar-ra	N _I -04* o iii' 34
	barag dur ₂ ɲar-ra	N _{II/2} -38* r iii 6
	ʽbaragʽ dur ₂ -ʽɲarʽ	N _{II/2} -45 r i' 18'
	barag dur ₂ -ɲar-ra	N _{III} -02* o 14'
	ʽbaragʽ dur ₂ -ʽɲarʽ-ra	N _P -01 a iii 14
	ʽbaragʽ dur ₂ -ɲar-ra	N _U -06 i' 7
<hr/>		
148	barag-dur ₂ -ɲar-ra	N _{II/2} -09 r iv 19'
	ʽbaragʽ-dur ₂ -ɲar-ra	N _U -05 r ii' 2'
	[...]-ʽɲarʽ-ra	N _I -04* o iii' 35
	barag barag dur ₂ ɲar-ra	N _{II/2} -45 r i' 19'
	barag dur ₂ -ɲar-ra	
<hr/>		
149	<i>bi-it iš-tar</i> iri	
	ʽiriʽ	N _{II/2} -46 r i 5
	iri	N _{II/2} -09 r iv 20'
	iri	N _U -05 r ii' 3'
	ʽiriʽ [?]	N _{II/2} -42 r ii' 8'
	<i>bi-it ištar</i> iri	N _I -04* o iii' 36
	ʽiriʽ [?]	N _{II/2} -38* r iii 7
	iri	N _P -01 a iii 15
<hr/>		
150	ʽiriʽ du ₃ -a	
	iri du ₃ -ʽaʽ	N _{II/2} -46 r i 6
	ʽiriʽ du ₃	N _{II/2} -09 r iv 21'
	[...] du ₃ -a ⁴¹⁴	N _I -04* o iii' 37
	ʽiri du ₃ ʽ- ¹ a	N _{II/2} -38* r iii 8
	ʽiri du ₃ ʽ- [?] a [?] ʽ	N _P -01 a iii 16
<hr/>		
151	<i>šu-ub-tum</i> dag	
	ʽdagʽ	N _{II/2} -46 r i 7
	dag	N _{II/2} -09 r iv 22'
	dag	N _{II/2} -40 r iii 2'

⁴¹⁴ The DU₃ is written unusually large; the A is written into next column and somewhat unreadable.

	[...] ^f x-x ¹ dag	N _I -04* o iii' 38
	dag	N _{II/2} -38* r iii 9
	šu-ub-tum dag	N _P -01 a iii 17
152	^f x ¹ -x ¹ - ^f tum ¹ dag	
	dag	N _{II/2} -09 r iv 23'
	dag	N _{II/2} -40 r iii 3'
	[...] ^f x ¹ dag	N _I -04* o iii' 39
	dag	N _{II/2} -38* r iii 10
	^f x ¹ -x ¹ - ^f tum [?] dag	N _P -01 a iii 18
153	na-qa ₂ -a-[rum] dag	
	dag	N _{II/2} -09 r iv 24'
	dag	N _{II/2} -40 r iii 4'
	[...] ^f x ¹ DAG	N _I -04* o iii' 40
	dag	N _{II/2} -38* r iii 11
	na-qa ₂ -a-[rum] dag	N _P -01 a iii 19
154	[...] barag ₂	
	barag ₂	N _{II/2} -09 r iv 25'
	[...] ^f x ¹ barag ₂	N _I -04* o iii' 41
	barag ₂	N _{II/2} -38* r iii 12
	^f barag ₂ [?]	N _P -03* a i' 1'
	wu-uš- ^f u [?] -um ¹ barag ₂	N _P -01 a iii 20
155	šu- ^f x ¹ - ^f ru ¹ -rum barag ₂	
	barag ₂	N _{II/2} -09 r iv 26'
	[...] ^f ru ¹ -rum barag ₂	N _I -04* o iii' 42
	šu- ^f x ¹ -[...] barag ₂	N _P -01 a iii 21
155a	[...] ^f x ¹ DAG	
	[...] ^f x ¹ DAG	N _I -04* o iii' 43
	^f DAG [?]	N _P -01 a iii 22
155b	[...] ^f x ¹ DAG	
	[...] ^f x ¹ DAG	N _I -04* o iii' 44
	^f X-DAG [?]	N _P -01 a iii 23
156	i-lu	
	^f i-lu ¹	N _{II/2} -40 r iii 8'
	i-lu	N _{II/2} -38* r iii 16
	[...]-lu	N _U -31 r iii' 2
	[i]-lu	N _P -03* a i' 2'
	i- ^f lu ¹	N _P -01 a iii 24

157	kuŋ ₄ ^ʁ x ¹ -lu ^ʁ kuŋ ₄ ¹ (I.DIB) ^ʁ KA ^ʔ ¹ -lu kuŋ ₄ (I.DIB) kuŋ ₄ (I.DIB) [...]- ^ʁ lu ^ʔ ¹ [k]uŋ ₄ ([I].DIB) ^ʁ kuŋ ₄ ¹	N _{II/2} -09 r iv 29' N _{II/2} -40 r iii 9' N _{II/2} -47* r 2 N _I -03 o ii 14' N _{II/2} -38* r iii 15 N _U -31 r iii 3 N _P -03* a i' 3' N _P -01 a iii 25
158	da-mu uš ₂ uš ₂ uš ₂ uš ₂ uš ₂ da-mu uš ₂ uš ₂ uš ₂ uš ₂ da- ^ʁ mu ^ʔ ¹ uš ₂	N _I -02 o iv 1' N _{II/2} -46 r ii 1 N _{II/2} -40 r iii 10' N _{II/2} -47* r 2 N _I -04* o iv' 1 N _{II/2} -38* r iii 17 N _{II/2} -45 r ii' 3' N _P -03* a i' 4' N _P -01 a iii 26
159	ša-ak-[...] lugud lugud lugud ? lugud ^ʁ lugud ¹ lugud ša ^ʔ -ak-[...] lugud	N _I -02 o iv 10' N _{II/2} -40 r iii 11' N _I -04* o iv' 2 N _{II/2} -38* r iii 18 N _{II/2} -45 r ii' 4' N _P -01 a iii 27
160	mi-i-tum uš ₂ uš ₂ uš ₂ uš ₂ uš ₂ mi-i-tum uš ₂ uš ₂ uš ₂ uš ₂ ^ʁ mi ¹ -[...] uš ₂	N _I -02 o iv 2' N _{II/2} -46 r ii 2 N _{II/2} -40 r iii 12' N _{II/2} -47* r 3 N _I -04* o iv' 3 N _{II/2} -38* r iii 19 N _{II/2} -45 r ii' 5' N _P -03* a i' 5' N _P -01 a iii 28
160a	lugud lugud	N _P -01 a iii 29
161	ug ₅ -ga	

	ug ₅ -ga	N _{II/2} -46 r ii 3
	ug ₅ -ga	N _{II/2} -40 r iii 13'
	ug ₅ -ga	N _I -04* o iv' 4
	ʽug ₅ ¹ -ga	N _{II/2} -38* r iii 20
	ug ₅ -ga	N _{II/2} -45 r ii' 6'
	ug ₅ -[...]	N _P -04* a ii' 1'
	[ug ₅]-ga	N _P -03* a i' 10'
	[ug ₅]-ga	N _P -01 a iii 31
<hr/>		
162	<i>pe-e-tu-u₂-um</i> bad	
	bad	N _{II/2} -46 r ii 4
	bad	N _{II/2} -09 r iv 35'
	<i>pi-e-tu-u₂-um</i> bad	N _I -01 o iv 1
	bad	N _I -02 o iv 3'
	bad	N _I -03 o ii 15'
	bad	N _{II/2} -47* r 4
	<i>pe-tu-u₂</i> bad	N _I -04* o iv' 5
	bad	N _{II/2} -38* r iii 21
	<i>pe-tu-u₂</i> bad	N _{II/2} -45 r ii' 7'
	ʽbad ¹	N _P -04* a ii' 2'
	bad	N _P -03* a i' 6'
	ʽx-x-x ¹ bad	N _P -01 a iii 32
	bad	N _U -06 ii' 1
<hr/>		
162a	<i>mu-u₂-tum</i> BAD	
	<i>mu-u₂-tum</i> BAD	N _I -01 o iv 2
	ʽx-x-x BAD [?]	N _P -01 a iii 33
<hr/>		
163	<i>ne₂-su₂-u₂</i> bad	
	bad	N _I -02 o iv 4'
	bad	N _{II/2} -46 r ii 5
	bad	N _{II/2} -09 r iv 36'
	bad	N _{II/2} -47* r 5
	bad	N _I -03 o ii 16'
	ʽne ₂ ¹ -su ₂ -tu bad	N _I -04* o iv' 6
	<i>ne₂-su₂-u₂</i> bad	N _{II/2} -45 r ii' 8'
	ʽbad ¹	N _P -04* a ii' 3'
	bad	N _P -03* a i' 7'
	ʽne ₂ [?] -x-x ¹ bad	N _P -01 a iii 35
	bad	N _U -06 ii' 2
<hr/>		
164	<i>pa-la-sum</i> bad	
	bad	N _I -02 o iv 5'
	bad	N _{II/2} -46 r ii 6
	bad	N _{II/2} -09 r iv 37'

	bad	N _I -03 o ii 17'
	bad	N _{II/2} -47* r 6
	<i>pa-la-sum</i> bad	N _I -04* o iv' 7
	<i>pa-la-sum</i> bad	N _{II/2} -45 r ii' 9'
	[...]	N _P -04* a ii' 4'
	bad	N _P -03* a i' 8'
	¹ <i>pa?-x-x</i> bad	N _P -01 a iii 34
	bad	N _U -06 ii' 3
<hr/>		
165	<i>re-e-qum</i> bad	
	bad	N _I -02 o iv 6'
	bad	N _{II/2} -46 r ii 7
	bad	N _{II/2} -09 r iv 38'
	bad	N _I -03 o ii 18'
	¹ bad ¹	N _{II/2} -47* r 7
	<i>re-e-qum</i> bad	N _I -04* o iv' 8
	<i>re-e-qum</i> bad	N _{II/2} -45 r ii' 10'
	[...]	N _P -04* a ii' 5'
	bad	N _P -03* a i' 9'
	<i>re-¹e-qum¹</i> bad	N _P -01 a iii 36
	¹ bad ¹	N _U -06 ii' 4
<hr/>		
166	<i>pe-ḥu-um</i> bad	
	bad	N _I -02 o iv 7'
	bad	N _{II/2} -09 r iv 39'
	bad	N _I -03 o ii 19'
	¹ bad ¹	N _{II/2} -47* r 8
	<i>pe-ḥu-um</i> bad	N _{II/2} -45 r ii' 11'
	[...]	N _P -04* a ii' 6'
	bad	N _P -03* a i' 11'
<hr/>		
167	<i>bi-e-šum</i> bad	
	bad	N _I -02 o iv 8'
	bad	N _{II/2} -09 r iv 40'
	bad	N _I -03 o ii 20'
	<i>bi-e-šum</i> bad	N _I -04* o iv' 9
	bad	N _P -03* a i' 12'
<hr/>		
168	<i>su-um-ki-nu-um</i> sumun	
	sumun	N _I -02 o iv 9'
	sumun	N _{II/2} -09 r iv 41'
	sumun	N _I -03 o ii 21'
	<i>su-um-¹ki¹-num</i> sumun	N _I -04* o iv' 10
	sumun	N _{III} -02* o ii 1'
	sumun	N _P -03* a i' 13'

168a	<i>sa₃-a-su₂</i> ziz <i>sa₃-a-su₂</i> ziz	N _I -04* o iv' 11
169	<i>ga-ma-a-rum</i> til til <i>ga-ma-ru-um</i> til til <i>ga-ma-a-rum</i> til <i>ga-ma-ru-ʿum</i> ¹ til ⁴¹⁵ til ʿx-x-xʿ til ʿx-mu? ¹ -rum til	N _{II/2} -09 r iv 42' N _I -01 o iv 3 N _I -03 o ii 22' N _I -04* o iv' 12 N _{II/2} -45 r ii' 12' Np-03* a i' 14' Np-01 a iii 38 Np-01 a iii 41
169a	<i>la-qa₂-tum</i> til <i>la-qa-tum</i> til ʿx-x-tum? ¹ til	N _I -04* o iv' 13 Np-01 a iii 37
170	<i>la-bi-i-rum</i> sumun sumun <i>la-bi-ru-um</i> sumun!(AŠ) sumun ʿx-x-xʿ sumun	N _I -03 o ii 23' N _{II/2} -45 r ii' 13' Np-03* a i' 15' Np-01 a iii 40
171	<i>ka-ab-tu</i> idim idim idim idim <i>ka-ab-tu</i> idim	N _{II/2} -09 r iv 30' N _{II/2} -40 r iv 2' N _I -03 o ii 24' N _I -04* o iv' 14
172	<i>sa₃-ak-lu</i> idim idim idim idim <i>sa₃-ak!(PIRIG×ZA)-lu</i> idim	N _{II/2} -09 r iv 31' N _{II/2} -40 r iv 3' N _I -03 o ii 25' N _I -04* o iv' 15
173	<i>se₃-bu-u₂</i> idim idim idim <i>se₃-bu-u₂</i> idim	N _{II/2} -09 r iv 32' N _{II/2} -40 r iv 4' N _I -04* o iv' 16
174	<i>še-gu-u₂</i> idim	

⁴¹⁵ BAD written over the UM of the gloss.

	idim	N _{II/2} -09 r iv 33'
	idim	N _{II/2} -40 r iv 5'
	še-gu-u ₂ idim	N _I -04* o iv' 17
	「idim」	N _{II/2} -38* r iv 11
<hr/>		
175	idim ⁴¹⁶	
	idim	N _{II/2} -09 r iv 34'
	idim	N _{II/2} -40 r iv 6'
	idim	N _{II/2} -38* r iv 12
<hr/>		
176	ik-le-tum idim	
	ik-le-tum idim	N _I -04* o iv' 18
	idim	N _{II/2} -38* r iv 13
<hr/>		
177	et-tu-u ₂ -tum aš	
	aš	N _I -02 o iv 11'
	aš	N _{II/2} -46 r ii 8
	u ₂ -tu-tum aš	N _I -01 o iv 4
	aš	N _{II/2} -40 r iv 7'
	aš	N _I -03 o ii 26'
	et-tu-u ₂ -tum aš	N _I -04* o iv' 19
	「x [?] 」 aš	N _{II/2} -38* r iv 14
	et-tu-u ₂ -tum aš	N _{II/2} -45 r ii' 14'
	aš	N _{III} -02* o ii 2'
	aš	N _P -04* a ii' 7'
	aš	N _P -03* a i' 16'
	u ₂ -「tu」-tum aš	N _P -01 a iii 44
<hr/>		
178	še-ni-it-tum aš	
	aš	N _I -02 o iv 12'
	「aš」	N _{II/2} -46 r ii 9
	še-ni-it?-tum aš	N _I -01 o iv 5
	aš	N _{II/2} -40 r iv 8'
	aš	N _I -03 o ii 27'
	še-ni-it-tum aš	N _I -04* o iv' 20
	aš	N _{II/2} -38* r iv 15
	še-ni-「x」 aš ⁴¹⁷	N _{II/2} -45 r ii' 15'
	aš	N _{III} -02* o ii 3'
	aš	N _P -04* a ii' 8'
	aš	N _P -03* a i' 17'
	še-ni-「it-tum」 aš	N _P -01 a iii 43

⁴¹⁶ *MSL* gives the gloss *naqbu*, but no exemplar contains this gloss.

⁴¹⁷ *MSL* writes that this source reads -i[n-], but I do not see the initial obliques that would characterize an IN. The final sign (or two?) of the gloss is obscured by damage.

179	<i>u₂-pu-um-tum</i> aš aš <i>e-pu-um-tum</i> aš aš aš <i>u₂-pu-um-tum</i> aš ¹ aš <i>u₂?-pu-¹tum¹</i> aš aš aš aš ¹ <i>u-pu-tum¹</i> aš	N _I -02 o iv 13' N _I -01 o iv 6 N _{II/2} -40 r iv 9' N _I -03 o ii 28' N _I -04* o iv' 21 N _{II/2} -38* r iv 16 N _{II/2} -45 r ii' 16' N _{III} -02* o ii 4' N _P -04* a ii' 9' N _P -03* a i' 18' N _P -01 a iii 42
<hr/>		
180	<i>zi-ka-rum</i> aš aš aš <i>zi-ka-rum</i> aš aš <i>zi-ka-rum</i> aš aš aš <i>zi-ka-rum</i> aš	N _I -02 o iv 14' N _I -03 o ii 29' N _I -04* o iv' 22 N _{II/2} -38* r iv 17 N _{II/2} -45 r ii' 17' N _{III} -02* o ii 5' N _P -03* a i' 19' N _P -01 a iii 45
<hr/>		
181	<i>we-e-du-um</i> dili dili dili <i>we-du-um</i> dili dili [...]du-um dili dili <i>we-du-um</i> dili	N _I -02 o iv 15' N _I -03 o ii 30' N _I -04* o iv' 23 N _{II/2} -38* r iv 18 N _{II/2} -45 r ii' 18' N _P -03* a i' 20' N _P -01 a iii 46
<hr/>		
182	<i>we-e-du-um</i> dili <i>we-e-du-um</i> dili <i>we-du-um</i> dili dili <i>we-du-um</i> dili	N _I -01 o iv 7 N _I -04* o iv' 24 N _{II/2} -38* r iv 19 N _P -01 a iii 47
<hr/>		
182a	<i>we-e-di-šu</i> dili <i>we-e-di-šu</i> dili	N _I -01 o iv 8
<hr/>		
182b	<i>a-na</i> aš <i>a-na</i> aš	N _I -04* o iv' 25
<hr/>		
183	<i>we-di-iš-ši-šu</i> dili-ni	

	dili-[ni] dili <i>we-di-iš-ši-šuni</i> dili-ni dili-ni	N _{II/2} -09 r v 5' N _I -04* o iv' 26 N _{II/2} -45 r ii' 19' N _P -01 a iii 48
184	<i>gi-it-ma-lum</i> aš-ša ₄ aš-ša ₄ aš <i>gi-it-ma-lum</i> ša ₄ aš-ša ₄ 「aš-ša ₄ 」	N _{II/2} -09 r v 6' N _I -04* o iv' 29 N _{II/2} -45 r ii' 20' N _P -01 a iii 49
185	<i>ri-šu-u₂-tum</i> aš-taḥ aš-taḥ taḥ taḥ aš <i>ri-šu-u₂-tum</i> taḥ 「taḥ」 aš-taḥ	N _I -02 o iv 16' N _I -01 o iv 9 N _I -03 o ii 31' N _I -04* o iv' 27 N _{III} -02* o ii 6' N _P -01 a iii 50
186	<i>ar-ra-a-^ltu¹</i> aš-taḥ taḥ aš <i>ar-ra-a-^ltu¹</i> taḥ aš-taḥ	N _I -02 o iv 17' N _I -04* o iv' 28 N _P -01 a iii 51
187	<i>la-qa₃-a-tum</i> kul kul 「kul」 kul kul kul <i>la-qa₃-a-tum</i> kul <i>la-qa₃-tum</i> kul kul kul	N _I -02 o iv 18' N _{II/2} -09 r v 9' N _I -01 o iv 10 N _I -03 o ii 32' N _{II/1} -02* o i 1' N _I -04* o iv' 30 N _P -01 a iii 52 N _{IV} -01 o 1 N _{IV} -01 o 3
188	<i>ze-e-rum</i> numun 「numun」 numun 「numun」 <i>ze-e-rum</i> numun numun 「ze ₂ ¹ -rum numun	N _{II/2} -09 r v 10' N _{II/1} -02* o i 2' N _{II/1} -02* o ii 3' N _I -04* o iv' 31 N _{III} -02* o ii 7' N _P -01 a iii 53
189	u ₂ -kul 「u ₂ ¹ -kul	N _I -02 o iv 19'

	u ₂ -kul	N _{II/2} -09 r v 11'
	u ₃ -「kul ¹	N _I -01 o iv 11
	[...]-kul	N _{II/1} -02* o i 3'
	u ₂ -kul	N _{II/1} -02* o ii 4'
	u ₂ -kul	N _I -04* o iv' 32
	u ₂ -kul	N _{III} -02* o ii 8'
	u ₂ -kul	N _P -01 a iii 54
<hr/>		
190	li-li-a	
	li-li-a	N _I -02 o iv 20'
	li-li-a	N _{II/2} -09 r v 12'
	li-li-[...]	N _I -01 o iv 12
	[...]-「li ¹ -a	N _{II/1} -02* o i 4'
	li-li-a	N _{II/1} -02* o ii 5'
	li-li-a	N _I -04* o iv' 33
	li-li-a	N _{III} -02* o ii 9'
	li-li-a	N _P -01 a iii 55
	li-a	N _{IV} -01 o 2
<hr/>		
191	a-ra-an-gi ₄	
	a [*] -ra-an-gi ₄	N _I -02 o iv 21'
	a-ra-an-gi ₄	N _{II/2} -09 r v 13'
	a-ra-[...]	N _I -01 o iv 13
	[...]-an-gi ₄	N _{II/1} -02* o i 5'
	a-ra-an-gi ₄	N _{II/1} -02* o ii 6'
	a-ra-an-gi	N _I -04* o iv' 34
	a-「ra ¹ -an-gi ₄	N _{III} -02* o ii 10'
	a-ra-an-gi ₄	N _P -01 a iii 56
<hr/>		
192	<i>da-ar-rum</i> nir-mu ₂	
	「nir-mu ₂ ¹	N _I -02 o iv 22'
	nir-mu ₂	N _{II/2} -09 r v 14'
	nir-[...]	N _I -01 o iv 14
	[...]-mu ₂	N _{II/1} -02* o i 6'
	nir-mu ₂	N _{II/1} -02* o ii 7'
	nir <i>da-ar-rum</i> mu ₂	N _I -04* o iv' 35
	mir-mu ₂	N _{III} -02* o ii 11'
	nir-mu ₂	N _P -01 a iii 57
	nir-mu ₂	N _{II/2} -48* r ii' 1
<hr/>		
193	<i>ša da-ar</i> nir-mu ₂	
	nir-「mu ₂ ¹	N _I -02 r i 1
	nir-mu ₂	N _{II/2} -09 r v 15'
	nir <i>ša da-ar</i> mu ₂	N _I -04* o iv' 36
	mir-mu ₂	N _{III} -02* o ii 12'

	nir-mu ₂ nir-mu ₂	N _P -01 a iii 58 N _{II/2} -48* r ii' 2
193a	na-de ₃ na-de ₃	N _P -01 a iii 59
194	nir ḡal ₂ nir-ḡal ₂ ¹ [...]-ḡal ₂ ¹ ḡnir ¹ -ḡal ₂ nir ḡal ₂	N _I -02 r i 2 N _I -03 o iv 3' N _{III} -02* o ii 13' N _{II/2} -48* r ii' 3
195	nir ḡal ₂ nir ḡal ₂ [...]-ḡal ₂ ¹ ḡnir ¹ -ḡal ₂	N _I -02 r i 3 N _I -03 o iv 4' N _{III} -02* o ii 14'
196	zu-uk-ku-u ₂ nir-nir nir-nir nir-nir nir ḡtu ¹ -[...] [...]-ḡnir ¹ [...]-nir nir zu-uk-ku-u ₂ nir ḡnir ¹ -nir nir zu-uk-kumnir nir-nir nir-nir nir-nir	N _I -02 r i 4 N _{II/2} -09 r v 16' N _I -01 o iv 17 N _I -03 o iv 5' N _{II/1} -02* o ii 10' N _I -04* o iv' 37 N _{III} -02* o ii 15' N _P -01 a iii 60 N _{II/2} -48* r ii' 4 N _{IV} -02 o 1' N _{IV} -02 o 3'
197	tu-ur-ru-ṣu nir-nir nir-nir ḡnir ¹ -[...] nir-nir nir tu-[...]418 [...]-ḡnir ¹ [...][...]ḡru ¹ -ṣunir nir-nir419 nir tu-ur-ru-ṣunir ḡnir ¹ -nir nir tu-ru-ṣumnir nir-nir	N _I -02 r i 5 N _{II} -09 r i' 1 N _{II/2} -09 r v 17' N _I -01 o iv 15 N _I -03 o iv 6' N _{II/1} -02* o i 7' N _{II/1} -02* o ii 8' N _I -04* o iv' 38 N _{III} -02* o ii 16' N _P -01 a iii 61 N _{II/2} -48* r ii' 5

⁴¹⁸ Gloss, rather than **mu**₂ as in *MSL*.

⁴¹⁹ There is an extra broken vertical after the second NIR. Perhaps remnant of previous exercise?

	nir-nir	N _{IV} -02 o 2'
	nir-nir	N _{IV} -02 o 4'
<hr/>		
198	<i>tu-ul-lu-mu</i> nir-nir	
	nir-nir	N _{II/2} -09 r v 18'
	nir ^{tu} ¹-[...]	N _I -01 o iv 16
	[...] [...]¹x ^{nir} ¹	N _{II/1} -02* o i 8'
	ᵀnir¹-nir	N _{II/1} -02* o ii 9'
	nir <i>tu-ul-lu-mu</i> nir	N _I -04* o iv' 39
	ᵀnir¹-[...]	N _{II/2} -49 r ii' 1'
	nir <i>tu-ul-<lu>-mu</i> nir	N _P -01 a iii 62
	[nir]-nir	N _{II/2} -48* r ii' 6
<hr/>		
199	šer ₇ -da	
	šer ₇ -ᵀda¹	N _{II/2} -09 r v 19'
	[...]-ᵀda ²¹	N _{II/1} -02* o ii 11'
	šer ₇ -da ⁴²⁰	N _I -04* o iv' 40
	šer ₇ -da	N _{II/2} -49 r ii' 2'
	šer ₇ -da	N _P -01 a iii 63
<hr/>		
200	nir-gam-ma	
	nir-gam-ma	N _I -02 r i 6
	nir-[...]	N _{II} -09 r i' 2
	nir-gam-ma	N _I -04* o iv' 41
	ᵀnir¹-gam-ma	N _{III} -02* o ii 17'
	nir-gam-ᵀma¹	N _{II/2} -49 r ii' 3'
	nir-gam-ma	N _{II/2} -50* r 1'
	ᵀnir¹-gam-ᵀma¹	N _P -01 a iii 64
<hr/>		
201	dun-dun	
	dun-dun	N _I -02 r i 7
	dun-[...]	N _{II} -09 r i' 3
	dun-dun	N _{II/2} -09 r v 20'
	dun-dun ⁴²¹	N _I -04* o iv' 42
	ᵀdun¹-dun	N _{III} -02* o ii 18'
	dun-ᵀdun¹	N _{II/2} -49 r ii' 4'
	dun-dun	N _{II/2} -50* r 2'
	dun-dun	N _{II/2} -51* r i' 1
<hr/>		
202	en ₃ tar	
	en ₃ tar	N _I -02 r i 8
	en ₃ [...]	N _{II} -09 r i' 4

⁴²⁰ The NIR signs in entries without glosses are written larger (and not as neatly) as those with glosses.

⁴²¹ The two DUN signs are written differently.

	en ₃ tar	N _{II/2} -09 r v 21'
	ʽen ₃ ʽ [...]	N _I -01 o iv 18
	ʽen ₃ ʽ [...]	N _{II} -07 r i' 3
	en ₃ tar	N _I -04* o iv' 43
	en ₃ tar	N _{III} -02* o ii 19'
	en ₃ ʽtarʽ ²¹	N _{II/2} -49 r ii' 5'
	en ₃ tar	N _{II/2} -50* r 3'
	en ₃ tar	N _{II/2} -51* r i' 2
	ʽen ₃ tarʽ	N _P -01 a iii 65
<hr/>		
203	en ₃ tar-tar	
	en ₃ tar-tar	N _I -02 r i 9
	en ₃ tar-tar	N _{II/2} -09 r v 22'
	ʽen ₃ ʽ [...]	N _I -01 o iv 19
	ʽen ₃ ʽ tar [...]	N _{II} -07 r i' 4
	en ₃ tar-tar	N _I -04* o iv' 44
	en ₃ tar-tar	N _{III} -02* o ii 20'
	en ₃ tar ʽxʽ	N _{II/2} -49 r ii' 6'
	en ₃ tar-tar	N _{II/2} -51* r i' 3
	[en ₃] ʽtar-tarʽ	N _P -01 a iii 66
<hr/>		
203a	ʽen ₃ ʽ tar-tar- [...]	
	ʽen ₃ ʽ tar ² -tar- [...]	N _{II} -07 r i' 5
<hr/>		
204	en ₃ -bi tar-re	
	en ₃ -bi tar-re	N _I -02 r i 11
	en ₃ -ʽbiʽ- [...]	N _{II} -09 r i' 7
	en ₃ -bi tar-re	N _{II/2} -09 r v 23'
	[...]-re	N _I -01 o iv 20
	en ₃ -bi kud-di	N _I -04* o iv' 45
	en ₃ -bi tar-re	N _{III} -02* r i 2
	en ₃ ʽxʽ [...]	N _{II/2} -49 r ii' 7'
	en ₃ -bi tar-re	N _{II/2} -51* r i' 5
<hr/>		
205	en ₃ -bi tar-ra	
	en ₃ -bi tar-ra	N _{II/2} -09 r v 26'
	[...]-ra	N _I -01 o iv 21
	en ₃ ʽxʽ [...]	N _{II/2} -49 r ii' 8'
<hr/>		
206	en ₃ ʽhe ₂ -tar-re	
	en ₃ ʽhi-tar-re	N _I -02 r i 10
	en ₃ ʽʽhe ₂ ʽ- [...]	N _{II} -09 r i' 9
	en ₃ ʽʽhe ₂ ʽ ²¹ -tar-re	N _{II/2} -09 r v 24'
	ʽen ₃ ʽ ʽhe ₂ -tar-ʽreʽ	N _{II} -07 r i' 6

	en ₃ ħe ₂ -tar-re	N _I -04* o iv' 46
	en ₃ ħe ₂ -tar-re	N _{III} -02* r i 1
	en ₃ ħe ₂ -tar-re	N _{II/2} -51* r i' 4
	ʽen ₃ ¹ [...]	N _P -01 a iv 4
	ʽen ₃ ħe ₂ ^{ʔ1} -tar-ʽre ¹	N _{II/1} -03 o 1
206a	en ₃ ħe ₂ -tar-re	
	en ₃ -bi tar-re	N _{II/2} -09 r v 25'
	ʽen ₃ ¹	N _{II} -07 r i' 7
	en ₃ ħe ₂ -tar-re	N _I -04* o iv' 47
207	en ₃ -tukum-bi	
	en ₃ -ʽtukum ¹ -[...]	N _{II} -09 r i' 10
	ʽen ₃ tukum-bi ¹	N _{II} -07 r i' 8
	ʽen ₃ ¹ [...]	N _P -01 a iv 5
	ʽen ₃ ^ʔ tukum ¹ -[bi]	N _{II/1} -03 o 2
208	en ₃ -tukum-še ₃	
	en ₃ tukum-še ₃	N _I -02 r i 12
	en ₃ -ʽtukum ¹ -[...]	N _{II} -09 r i' 11
	en ₃ -tukum-še ₃	N _{II/2} -09 r v 27'
	en ₃ tukum-še ₃	N _I -04* o iv' 48
	en ₃ -tukum-še ₃	N _{III} -02* r i 3
	en ₃ -tukum-še ₃	N _{II/2} -51* r i' 6
	ʽen ₃ x ¹ [...]	N _P -01 a iv 6
208a	en ₃ -tukum-še	
	en ₃ tukum-še	N _I -04* o iv' 49
209	tukum-bi	
	ʽtukum ¹ -[...]	N _{II} -09 r i' 12
	tukum	N _{II/2} -09 r v 28'
	ʽtukum ¹ -[...]	N _{II/2} -04 o 1'
	ʽtukum ¹ -[...]	N _{II} -01* o i' 1
	tukum-bi	N _I -04* o iv' 50
	ʽtukum ¹	N _P -01 a iv 7
	tukum-ʽbi ¹	N _{II/1} -03 o 3
209a	ʽtukum ¹ -[...]	
	ʽtukum ¹ -[...]	N _{II/1} -04 o 2'
	tukum-[...]	N _{II/1} -03 o 4
210	tukum-bi-še ₃	
	ʽtukum ¹ -[...]	N _{II} -09 r i' 13

	tukum-še ₃	N _{II/2} -09 r v 29'
	tukum-bi- [...]	N _{II} -07 r i' 9
	ʽtukum ¹ - [...]	N _{II/1} -04 o 3'
	ʽtukum ¹ -še ₃	N _{II} -01* o i' 2
	tukum-še ₃	N _I -04* o iv' 51
	ʽtukum-še ₃ ¹	N _P -01 a iv 8
<hr/>		
211	tukum-bi di	N _{II} -09 r i' 14
	ʽtukum ¹ - [...]	N _{II/2} -09 r v 30'
	tukum di	N _{II} -07 r i' 10
	tukum-bi- [...]	N _{II/1} -04 o 4'
	ʽtukum ¹ -bi- [...]	N _{II} -01* o i' 3
	ʽtukum ¹ di	N _I -04* o v' 1
	ʽtukum ¹ [...]	
<hr/>		
211a	tukum-bi- [...]	N _{II} -07 r i' 11
	tukum-bi- [...]	
<hr/>		
212	tukum-bi-ta	N _{II} -09 r i' 15
	ʽtukum ¹ - [...]	N _{II/2} -09 r v 31'
	tukum-ta	N _{II} -07 r i' 13
	tukum-bi-ta	N _{II/1} -04 o 5'
	ʽtukum ¹ -bi-ʽta ¹	N _{II} -01* o i' 4
	ʽtukum ¹ -ta	N _I -04* o v' 2
	ʽtukum ¹ [...]	N _P -01 a iv 9
	ʽtukum-ta ¹	N _{II/1} -03 o 5
	tukum-bi-ʽta ¹	
<hr/>		
213	tukum-bi-ta-ta	N _{II} -09 r i' 16
	ʽtukum ¹ - [...]	N _{II/2} -09 r v 32'
	tukum-ta-ta	N _{II} -07 r i' 12
	tukum-bi- [...]	N _{II} -01* o i' 5
	ʽtukum ¹ -ta-ta	N _I -04* o v' 3
	tukum-ta-ʽta ¹	N _P -01 a iv 10
	ʽtukum-ta-ta ¹	N _{II/1} -03 o 6
	tukum-bi-ta-ta	
<hr/>		
214	a-aḥ-rum	N _I -02 r i 13
	a-aḥ-rum	N _{II} -09 r i' 17
	a-ʽaḥ ¹ - [...]	N _{II/2} -09 r v 33'
	a-aḥ-rum	N _I -01 o iv 22
	[...]-rum	N _{II} -07 r i' 14
	a-aḥ-ʽrum ¹	N _{II} -01* o i' 6
	[...]-aḥ-rum	

	a-aḥ-rum	N _I -04* o v' 4
	a-aḥ-rum	N _{III} -02* r i 4
	ʼa ¹ -aḥ-rum	N _{II/2} -51* r i' 7
	a-aḥ-rum	N _P -01 a iv 11
	ʼa ² -aḥ ¹ -rum	N _{II/1} -03 o 7
<hr/>		
215	a-aḥ-rum	
	a-ʼaḥ ¹ -[...]	N _{II} -09 r i' 18
	a-aḥ-rum	N _{II/2} -09 r v 34'
	[...]-aḥ-rum	N _{II} -01* o i' 7
	a-aḥ-rum	N _I -04* o v' 5
	a-aḥ-rum	N _P -01 a iv 12
<hr/>		
216	buru ₁₄	
	buru ₁₄	N _I -02 r i 14
	[...]	N _{II} -09 r i' 19
	ʼx ² buru ₁₄ ¹	N _{II/2} -09 r v 35'
	buru ₁₄	N _I -01 o iv 23
	buru ₁₄	N _{II} -07 r i' 15
	ʼburu ₁₄ ¹	N _{II} -01* o i' 8
	A buru ₁₄	N _I -04* o v' 6
	ʼburu ₁₄ ¹	N _{III} -02* r i 5
	buru ₁₄	N _{II/2} -51* r i' 8
	buru ₁₄	N _P -01 a iv 13
	buru ₁₄	N _{II/1} -03 o 8
<hr/>		
217	e ₂ -me-eš	
	e ₂ -me-eš	N _I -02 r i 15
	e ₂ -me-[...]	N _{II} -09 r i' 20
	e ₂ -me-eš	N _{II/2} -09 r v 36'
	[...]-eš	N _I -01 o iv 24
	ʼe ₂ ¹ -me-eš	N _{II} -07 r i' 16
	ʼe ₂ ¹ -me-eš	N _{II} -01* o i' 9
	e ₂ -me-eš	N _I -04* o v' 7
	ʼe ₂ ¹ -me-ʼeš ¹	N _{III} -02* r i 6
	[e ₂]-me-ʼeš ¹	N _{II/2} -51* r i' 9
	e ₂ -me-eš	N _P -01 a iv 14
	[e ₂]-ʼme ¹ -eš	N _{II/1} -03 o 9
<hr/>		
218	en-te-en	
	en-te-en	N _I -02 r i 16
	en-te-[...]	N _{II} -09 r i' 21
	en-te-en	N _{II/2} -09 r v 37'
	[...]-en	N _I -01 o iv 25
	[...]-ʼen ²	N _I -06 o 1

	ʽen ¹ -te-en	N _{II} -07 r i' 17
	ʽen ¹ -te-ʽen ¹	N _{II} -01* o i' 10
	en-te-en	N _I -04* o v' 8
	ʽen-te ¹ -en	N _{III} -02* r i 7
	ʽen ¹ -te-[en]	N _{II/2} -51* r i' 10
	ʽen-te ¹ -en	N _P -01 a iv 15
	[en]-ʽte ¹ -en	N _{II/1} -03 o 10
<hr/>		
219	<i>u₄-mu-um</i> ud	
	ud	N _I -02 r i 17
	ud	N _{II/2} -09 r v 38'
	[...] ud	N _I -06 o 2
	[...] ʽud ^{?1}	N _{II} -07 r i' 18
	ʽu ₂ ¹ -mu-um ud	N _{II} -01* o i' 11
	<i>u₄-mu-u₂</i> ud	N _I -04* o v' 9
	ud	N _{III} -02* r i 8
	ud	N _P -01 a iv 16
	[...] ud	N _{II/1} -03 o 11
<hr/>		
220	<i>ši-e-tum</i> ud	
	ud	N _{II/2} -09 r v 39'
	[...]-ʽx ¹ ud ⁴²²	N _I -06 o 3
	ʽx x ud ^{?1}	N _{II} -07 r i' 19
	<i>ši-tu-um</i> ud	N _{II} -01* o i' 12
	<i>ši-e-tum</i> ud	N _I -04* o v' 10
	ud	N _P -01 a iv 17
	[...] ud	N _{II/1} -03 o 12
<hr/>		
221	<i>ša-ma-aš</i> utu	
	utu	N _{II/2} -09 r v 40'
	[...]-ʽx ¹ utu ⁴²³	N _I -06 o 4
	ʽša ¹ -ma-aš ʽutu ¹	N _{II} -07 r i' 21
	<i>ša-ma-aš</i> utu	N _{II} -01* o i' 13
	<i>ša-ma-aš</i> utu	N _I -04* o v' 11
	ʽša-ma ¹ -aš utu	N _{II/1} -03 o 14
<hr/>		
222	<i>i-me-rum</i> ud	
	<i>i-me-rum</i> ud	N _I -04* o v' 12
	[i?-me?]-ʽrum ^{?1} ud	N _{II/1} -03 o 13
<hr/>		
223	<i>um-mi-du-um</i> ud	
	ʽum ^{?1} -mi-[...]	N _{II} -07 r i' 20

⁴²² Gloss ends in two horizontals.

⁴²³ Gloss ends in a broken vertical.

	<i>um?-mi-du-um</i> ud	N _{II} -01* o i' 14
	<i>um-me-du</i> ud	N _I -04* o v' 13
<hr/>		
224	ud a-ak	
	ud a-ak	N _I -02 r i 18
	ʽudʽ a-ak	N _{II} -09 r ii' 1
	[...] ʽaʽ-ak	N _I -06 o 5
	ud a-ak	N _{II} -07 r i' 22
	[...] a-ʽakʽ	N _{II} -01* o i' 15
	ud a-ak	N _I -04* o v' 14
	[...] a-ak	N _{III} -02* r i 9
	ud a-ak	N _P -01 a iv 18
<hr/>		
225	ud a-ak	
	ʽudʽ a-ak	N _{II} -09 r ii' 2
	[...] a-ak	N _I -06 o 6
	ud a-ak	N _{II} -07 r i' 23
	ud a-ak	N _I -04* o v' 15
	[...] a-ak	N _{III} -02* r i 10
	[ud] a-ak	N _{II/1} -03 o 15
<hr/>		
226	ud a-tag	
	ud a-tag	N _{II} -09 r ii' 3
	[...] a-tag	N _I -06 o 7
	ud a-ʽtagʽ	N _{II} -07 r i' 24
	[...] a-ʽtagʽ	N _{II} -01* o i' 16
	ud a-tag	N _I -04* o v' 16
	ud a-tag	N _P -01 a iv 19
	[ud a]-ʽtagʽʽ	N _{II/1} -03 o 16
<hr/>		
227	ud ma-ra-aḥ	
	ud ma-ra-aḥ	N _{II} -09 r ii' 4
	[...] -aḥ	N _I -07 o i' 1'
	[...] ma-ra-aḥ	N _I -06 o 8
	ud ma-ra-[...]	N _{II} -07 r i' 25
	[...] ʽma-raʽ- ¹ aḥ	N _{II} -01* o i' 17
	ud ma-ra-aḥ [?]	N _I -04* o v' 17
	[...] ʽmaʽ- ¹ ra-aḥ	N _{III} -02* r i 11
	ud ma-ra-aḥ	N _P -01 a iv 20
	[ud ma-ra]-aḥ	N _{II/1} -03 o 17
<hr/>		
228	ud šed ₈	
	ud šed ₈	N _{II} -09 r ii' 5
	ʽšed ₈ ʽ	N _I -06 o 9
	ud ʽšed ₈ ʽ	N _{II} -07 r i' 26

	ud sed ₄ ud šed ₈	N _I -04* o v' 18 N _P -01 a iv 21
229	ud-ma ud-ma [...]-ma [...]-ma ʽud ¹ -[...] [...]-ʽma ¹ ud-ma ʽud ¹ -ma ud-ma ud-[ma]	N _{II} -09 r ii' 6 N _I -07 o i' 3' N _I -06 o 10 N _{II} -07 r i' 27 N _{II} -01* o i' 19 N _I -04* o v' 19 N _{III} -02* r i 12 N _P -01 a iv 22 N _{II/2} -52 r i' 1'
230	ud-ma ud-ma [...]-ʽma ²¹ ʽud ¹ [...] ud-ma	N _{II} -09 r ii' 7 N _I -03 o iv 7' N _{II} -07 r i' 28 N _I -04* o v' 20
231	ud-ma ŋar-ra ud-ma ŋar-ra [...] ŋar-ra [...]-ʽma ŋar ²¹ ʽud ¹ -ma ŋar-ra ud-ma ŋar-ra ud-ma ŋar-ra ud-ma ŋar-ra ud-ma ŋar-[ra]	N _{II} -09 r ii' 8 N _I -07 o i' 4' N _I -03 o iv 9' N _I -06 o 11 N _I -04* o v' 21 N _{III} -02* r i 13 N _P -01 a iv 23 N _{II/2} -52 r i' 2'
232	unkin unkin x unkin ʽunkin ¹ unkin unkin unkin unkin unkin unkin	N _{II} -09 r ii' 9 N _I -01 o iv 26 N _I -07 o i' 5' N _I -03 o iv 10' N _I -06 o 13 N _I -04* o v' 22 N _{III} -02* r i 14 N _P -01 a iv 24 N _{II/2} -52 r i' 3'
233	mu-ru-ub ʽmu ¹ -ru-ub [...]-ub [...]-ub	N _{II} -09 r ii' 10 N _I -01 o iv 27 N _I -07 o i' 6'

	mu-ru-ub	N _I -03 o iv 11'
	mu-ru-ub	N _I -04* o v' 23
	mu-ʽru ¹ -ub	N _{III} -02* r i 15
	ʽmu ¹ -ru-ʽub ¹	N _P -03* a ii' 1'
	mu-ru-ub	N _P -01 a iv 26
	mu-ʽru ¹ -[ub]	N _{II/2} -52 r i' 4'
<hr/>		
234	kisal	
	kisal	N _{II} -09 r ii' 12
	kisal	N _I -01 o iv 28
	ʽkisal ¹	N _I -07 o i' 7'
	kisal	N _I -03 o iv 12'
	ʽkisal ¹	N _I -06 o 14
	ʽx kisal ^{?1}	N _{III} -02* r i 16
	kisal	N _{II/2} -53* r ii' 3
	kisal	N _P -01 a iv 25
<hr/>		
235	pu-uh ₂ -ru-um	
	[...]-uh ₂ -ru-um	N _{II} -09 r ii' 11
	[...]-ʽum ^{?1}	N _I -01 o iv 29
	[...]-um	N _I -07 o i' 8'
	pu-uh ₂ -ru-um	N _I -03 o iv 13'
	[...]-uh ₂ -ru-um	N _I -06 o 12
	pu ¹ (MU)-uh ₂ -ru-um	N _I -04* o v' 24
	pu-uh ₂ -ru-[um]	N _P -03* a ii' 2'
	pu-ḥu-ru-um	N _{II/2} -53* r ii' 4
	pu-uh ₂ -rum	N _P -01 a iv 27
	ʽpu ^{?1} -[uh ₂ -ru-um]	N _{II/2} -52 r i' 5'
<hr/>		
236	<i>ma-a-tum</i> kur	
	kur	N _{II} -09 r ii' 13
	ʽkur ¹	N _I -07 o i' 9'
	kur	N _I -03 o iv 14'
	<i>ma-a-tum</i> kur	N _I -04* o v' 25
	ʽkur ¹	N _P -03* a ii' 3'
	kur	N _{II/2} -53* r ii' 5
	<i>ma-a-tum</i> kur	N _P -01 a iv 28
<hr/>		
237	<i>ša-du-u₂</i> kur	
	kur	N _{II} -09 r ii' 14
	kur	N _I -03 o iv 15'
	<i>ša-du-u₂</i> kur	N _I -04* o v' 26
	ʽkur ¹	N _P -03* a ii' 4'
	kur	N _{II/2} -53* r ii' 6
	<i>ša-du-um</i> kur	N _P -01 a iv 29

238	<i>er-še-tum</i> kur kur ʽkurʼ ¹ kur <i>er-še-tum</i> kur [kur] kur <i>er-še-tum</i> kur	N _{II} -09 r ii' 15 N _I -07 o i' 11' N _I -03 o iv 16' N _I -04* o v' 27 N _P -03* a ii' 5' N _{II/2} -53* r ii' 7 N _P -01 a iv 30
239	kur-kur kur-kur kur kur [...] kur-kur kur-ʽkurʼ ¹ ʽkurʼ ¹ -kur kur-kur	N _{II} -09 r ii' 16 N _I -03 o iv 17' N _{II} -07 r i' 37 N _I -04* o v' 28 N _P -03* a ii' 6' N _{II/2} -53* r ii' 8 N _P -01 a iv 31
240	kur u ₂ -sal-la kur u ₂ -sal-la kur u ₂ -[...] kur u ₂ -sal-la	N _{II} -09 r ii' 17 N _{II} -07 r i' 38 N _I -04* o v' 29
241	kalam kalam kalam [kalam] kalam kalam	N _{II} -09 r ii' 18 N _I -03 o iv 18' N _P -03* a ii' 7' N _I -04* o v' 30 N _P -01 a iv 32
242	kalam daṅal-la kalam daṅal-ʽlaʼ ¹ kalam daṅal-[...] kalam daṅal-la ʽkalam daṅalʼ ¹ -[la] ʽkur [?] x ¹ -la ⁴²⁴	N _{II} -09 r ii' 19 N _{II/2} -54 r i' 4' N _I -04* o v' 31 N _{II} -08 r 1 N _P -01 a iv 33
243	uṅ ₃ uṅ ₃ ʽuṅ ₃ ʼ ¹ uṅ ₃ uṅ ₃	N _{II} -09 r ii' 20 N _{II/2} -54 r i' 5' N _I -03 o iv 19' N _{II} -07 r i' 41

⁴²⁴ x could be GA₂×AN. Traces do not fit **u₂-sal-la** (I:240).

	[uŋ ₃] ʽuŋ ₃ ʽ	N _P -03* a ii' 8' N _{II} -08 r 2
244	uŋ ₃ daŋal-la uŋ ₃ daŋal-la uŋ ₃ daŋal-la ʽuŋ ₃ ʽ [...] [uŋ ₃] ʽdaŋal ² -la ¹ uŋ ₃ ʽdaŋal ¹ -[la] uŋ ₃ ʽdaŋal ²¹ -la	N _{II} -09 r ii' 21 N _{II/2} -54 r i' 6' N _{II} -07 r i' 42 N _P -04* b i 2' N _{II} -08 r 3 N _P -01 a iv 35
245	uŋ ₃ lu-a uŋ ₃ lu-a uŋ ₃ lu-ʽa ²¹ uŋ ₃ lu-a uŋ ₃ lu-a [uŋ ₃] ʽlu ²¹ uŋ ₃ lu-ʽa ¹ uŋ ₃ lu-a uŋ ₃ [...]-a	N _{II} -09 r ii' 22 N _{II/2} -54 r i' 7' N _I -03 o iv 21' N _I -04* o v' 32 N _P -04* b i 1' N _P -03* a ii' 9' N _{II} -08 r 4 N _P -01 a iv 34
246	uŋ ₃ šar ₂ -ra uŋ ₃ šar ₂ -ra uŋ ₃ šar ₂ -ra uŋ ₃ šar ₂ -ra uŋ ₃ šar ₂ -ra [uŋ ₃] ʽšar ₂ -ra ²¹⁴²⁵ uŋ ₃ šar ₂ -ra ʽuŋ ₃ šar ₂ -ra ¹ uŋ ₃ šar ₂ -la ⁴²⁶	N _{II} -09 r ii' 23 N _{II/2} -54 r i' 8' N _I -03 o iv 22' N _I -04* o v' 33 N _P -04* b i 3' N _P -03* a ii' 10' N _{II} -08 r 5 N _P -01 a iv 36
246a	uŋ ₃ šar ₂ -ra uŋ ₃ šar ₂ -ra	N _I -04* o v' 34
247	ma-da ma-dam ma-da ma-da ʽma ¹ -[da]	N _{II} -09 r ii' 24 N _{II/2} -54 r i' 9' N _I -03 o iv 20' N _{II} -08 r 6
248	a ₂ -dam a ₂ -dam	N _{II} -09 r ii' 25

⁴²⁵ The RA here is written differently than RA in **ħar-ra-an** (I:250–51).

⁴²⁶ Clearly LA rather than RA (cp. RA in **ħar-ra-an**).

	ʼa ₂ ¹ -dam	N _{II/2} -54 r i' 10'
	ʼa ₂ ¹ -[dam]	N _{II} -08 r 7
<hr/>		
249	kaskal	
	kaskal	N _I -02 r ii 1
	ʼkaskal ¹	N _{II} -09 r ii' 26
	kaskal	N _{II/2} -54 r i' 11'
	kaskal	N _I -03 o iv 23'
	kaskal	N _I -04* o v' 35
	kaskal	N _P -04* b i 4'
	kaskal	N _P -03* a ii' 11'
	[kaskal]	N _{II} -08 r 8
	kaskal	N _P -01 a iv 37
<hr/>		
250	ḥar-ra-an	
	ḥar-ra-an	N _I -02 r ii 2
	ḥar-ra-an	N _{II/2} -54 r i' 12'
	ḥar-ra-an	N _I -04* o v' 36
	ʼḥar ¹ -ra-an	N _P -04* b i 5'
	ḥar-ra-an	N _P -03* a ii' 12'
	[...]-ʼra ² -x ¹	N _{II/2} -55 r ii' 1'
	ʼḥar ¹ -[ra-an]	N _{II} -08 r 9
	ḥar-ra-an	N _P -01 a iv 38
<hr/>		
251	ḥar-ra-an	
	ḥar-ra-an	N _{II/2} -54 r i' 13'
	ʼḥar ² -ra ² ¹ -[an]	N _{II} -07 r ii 1
	ḥar-ra-an	N _I -04* o v' 37
	ḥar-ra-an	N _P -04* b i 6'
	ḥar-ʼra ¹ -an	N _P -03* a ii' 13'
	[...]-ʼra-an ¹	N _{II/2} -55 r ii' 2'
	ʼḥar ¹ -[...]	N _{II} -08 r 10
<hr/>		
252	ḥar-ra-an-gur	
	ḥar-ra-an-gur	N _I -02 r ii 3
	ḥar-ra-an-ʼgur ¹	N _{II/2} -54 r i' 14'
	[...]-ʼra ¹ -an-gur	N _{III} -03 o 1
	ḥar-ra-an-gur	N _I -03 o iv 24'
	ʼḥar-ra-an-gur ¹	N _{II} -07 r ii 2
	ḥar-ra-an-gur	N _I -04* o v' 38
	ḥar-ra-an-gur	N _P -04* b i 7'
	ḥar-ra-an-ʼgur ¹	N _P -03* a ii' 14'
	[...]-ʼra ¹ -an-gur	N _{II/2} -55 r ii' 3'
	ḥar-ra-an-gur	N _P -01 a iv 39

253	šubtu ₆ (KASKAL.(LAGAB×U)&(LAGAB×U))	
	šubtu ₆	N _I -02 r ii 4
	šubtu ₆	N _{II/2} -54 r i' 15'
	šubtu ₆	N _{III} -03 o 2
	šubtu ₆	N _I -03 o iv 25'
	ʽšubtu ₆ ʼ	N _{II} -07 r ii 3
	šubtu ₆	N _I -04* o v' 39
	ʽx šubtu ₆ ʼ ⁴²⁷	N _P -04* b i 8'
	ʽšubtu ₆ ʼ	N _P -03* a ii' 15'
	ʽšubtu ₆ ʼ	N _{II/2} -55 r ii' 4'
	šubtu ₆	N _P -01 a iv 40
254	eme-sig	
	eme-sig	N _I -02 r ii 5
	eme-sig	N _{II/2} -54 r i' 16'
	eme-[sig]	N _I -01 o v 1
	ʽemeʼ-sig	N _{III} -03 o 3
	eme-sig	N _I -03 o iv 26'
	eme-sig	N _{II} -07 r ii 4
	ʽemeʼ-sig	N _I -04* o v' 40
	eme-ʽsigʼ	N _P -03* a ii' 16'
	ʽeme-sigʼ	N _{II/2} -55 r ii' 5'
	eme-sig	N _P -01 a iv 41
255	ka-ḫir ₃	
	ka-ḫir ₃	N _I -02 r ii 6
	ka-ḫir ₃	N _{II/2} -54 r i' 17'
	ʽkaʼ-ḫir ₃	N _{III} -03 o 4
	ka-ḫir ₃	N _I -03 o iv 27'
	ka-ʽḫir ₃ ʼ	N _{II} -07 r ii 5
	ʽkaʼ-ḫir ₃	N _I -04* o v' 41
	ka-ḫir ₃	N _P -03* a ii' 17'
	ʽkaʼ-ḫir ₃	N _{II/2} -55 r ii' 6'
	ka-ḫir ₃	N _P -01 a iv 42
256	gud-du-kalam ḫen	
	gud-du-kalam ḫen	N _I -02 r ii 7
	gud-du-kalam ḫen	N _{II/2} -54 r i' 18'
	[gud]-ʽdu-kalamʼ ḫen	N _{III} -03 o 5
	gud-du-kalam ʽḫenʼ ²¹	N _{II} -07 r ii 6
	gud-du-kalam ḫen	N _I -04* o v' 42
	gud-du-kalam ḫen	N _{III} -02* r ii 1

⁴²⁷ x could be AN.

	gud-de ₃ -kalam ʽnənʼ [...] nən ʽgudʼ-du-kalam nən gud-de ₃ -kalam nən	N _P -03* a ii' 18' N _{II/2} -51* r ii' 1 N _{II/2} -55 r ii' 7' N _P -01 a iv 43
<hr/>		
257	<i>ki-ir-ba-nu</i> la-ak lak lak lak <i>ki-ir-ba-nu</i> [lak] ʽlakʼ lak <i>ki-ir-ba-nu</i> lak <i>ki-ir-ba-nu</i> lak la-ak lak ʽlakʼ lak lak <i>ki-ir-ba-nu-um</i> lak	N _I -02 r ii 8 N _{II/2} -54 r i' 19' N _I -01 o v 2 N _I -03 o v 1' N _I -06 r 1' N _{II} -07 r ii 7 N _I -04* o v' 43 N _{III} -02* r ii 2 N _P -03* a ii' 19' N _{II/2} -51* r ii' 2 N _{II/2} -55 r ii' 8' N _P -01 a iv 44
<hr/>		
257a	la-ak lak la-ak ʽlakʼ	N _{III} -02* r ii 10
<hr/>		
258	<i>pi-ir-sa-a-nu</i> tu-ba tuba ₃ tuba ₃ ʽtuba ₃ ʼ tuba ₃ tuba ₃ tuba ₃ <i>pi-ir-sa-a-nu</i> tuba ₃ tu-ba tuba ₃ tuba ₃ tuba ₃ <i>pi-ir-sa-nu-um</i> tuba ₃	N _I -02 r ii 9 N _{II/2} -54 r i' 20' N _I -03 o v 2' N _I -06 r 2' N _{II} -07 r ii 8 N _I -04* o v' 44 N _{III} -02* r ii 3 N _{II/2} -51* r ii' 3 N _{II/2} -55 r ii' 9' N _P -01 a iv 45
<hr/>		
259	<i>mi-iš-la-nu</i> za-an-da-[ra]zandara zandara ʽzandaraʼ <i>mi-iš-la-nu</i> ʽzandaraʼ zandara zandara zandara <i>mi-iš-la-a-nu</i> zandara za-an-da-... zandara zandara	N _I -02 r ii 10 N _{II/2} -54 r i' 21' N _I -01 o v 3 N _I -03 o v 3' N _I -06 r 3' N _{II} -07 r ii 9 N _I -04* o v' 45 N _{III} -02* r ii 4 N _{II/2} -51* r ii' 4 N _{II/2} -55 r ii' 10'

260	<p>za-du-ru-um zadru za-du¹-ru-um zadru⁴²⁸ zadru zadru</p>	<p>N_I-01 o v 4 N_I-03 o v 4' N_{II/2}-51* r ii' 5</p>
261	<p>ša-an-gu-um sa-ag₂-ga₂ saḡḡa saḡḡa ša-an-gu-um saḡḡa saḡḡa ʿša-ag₂?¹-gu saḡḡa ša-an-gu-u₄ saḡḡa ʿsa-aḡ₂-ḡa₂ saḡḡa¹ saḡḡa saḡḡa</p>	<p>N_I-02 r ii 11 N_I-01 o v 5 N_I-03 o v 5' N_{II}-07 r ii 18 N_I-04* r i 12 N_{III}-02* r ii 11 N_{II/2}-51* r ii' 6 N_{II/2}-55 r ii' 11'</p>
262	<p>na-sa-qum sag saḡ₅ saḡ₅ na-sa-qu₃ saḡ₅ ʿsaḡ₅¹ saḡ₅ na-sa-qum saḡ₅ na-sa-a-qum saḡ₅ saḡ ʿsaḡ₅¹ ʿsaḡ₅¹ saḡ₅ ʿsaḡ₅¹ na-sa-qum saḡ₅ saḡ₅</p>	<p>N_I-02 r ii 12 N_I-01 o v 6 N_I-03 o v 6' N_I-06 r 4' N_{II}-07 r ii 10 N_I-04* o v' 46 N_{III}-02* r ii 5 N_{II/2}-51* r ii' 7 N_{II/2}-55 r ii' 12' N_{II/1}-05 o 2' Np-01 a iv 47 N_{II/2}-52 r ii' 1'</p>
263	<p>bi-e-rum saḡ₅ saḡ₅ bi-ru-um saḡ₅ ʿsaḡ₅¹ bi-e-rum saḡ₅ bi-e-rum? ʿsaḡ₅¹ ʿsaḡ₅¹ saḡ₅ saḡ₅ ʿbi?¹-e-rum saḡ₅</p>	<p>N_I-02 r ii 13 N_I-01 o v 7 N_I-03 o v 7' N_{II}-07 r ii 11 N_I-04* o v' 47 N_{II/2}-51* r ii' 8 N_{II/2}-55 r ii' 13' N_{II/1}-05 o 3' Np-01 a iv 48</p>
264	<p>šu-du-um šu-dum šudum</p>	

⁴²⁸ The DU in the gloss has inexplicable extraneous elements, but is clearly DU rather than AD or DA.

	šudum	N _I -02 r ii 14
	šu-du-um šudum	N _I -01 o v 8
	šudum	N _I -03 o v 8'
	¹ šu?-du? ¹ -u _h 2- ¹ hu? ¹ šudum	N _{II} -07 r ii 17
	šu- ¹ dum šudum ¹	N _{III} -02* r ii 7
	¹ šudum ¹	N _{II/2} -51* r ii' 9
	šudum	N _{II/1} -05 o 4'
<hr/>		
265	mi-nu-u ₂ -tum šudum	
	šudum	N _I -02 r ii 15
	mi-nu-u ₂ -tum šudum	N _I -01 o v 9
	šudum	N _I -03 o v 9'
	mi-nu-tum šudum	N _{II} -07 r ii 12
	mi-nu-tum šudum	N _P -01 a iv 50
<hr/>		
266	ni-ka-su ₂ ka ka ₉	
	ka ₉	N _I -02 r ii 16
	ka ₉	N _I -03 o v 10'
	ni-ka-su ka ₉	N _{II} -07 r ii 13
	ni-ka-su ₂ ka ₉	N _I -04* r i 7
	ka ¹ ka ₉ ¹	N _{III} -02* r ii 6
	ka ₉	N _{II/1} -05 o 5'
<hr/>		
267	it-qum a-ka aka ₃	
	aka ₃	N _I -02 r ii 17
	it-qum aka ₃	N _{II} -07 r ii 14
	it- ¹ qum ¹ aka ₃	N _I -04* r i 5
	a-ka ¹ aka ₃ ¹	N _{III} -02* r ii 8
	¹ it? ¹ -qum aka ₃	N _P -01 a iv 53
<hr/>		
267a	a-ka aka ₃	
	a-ka ¹ aka ₃ ¹	N _{III} -02* r ii 9
<hr/>		
268	ḥa-aš-ḥa-aš-tum ŠID	
	ḥa-aš-ḥa-aš-tum ŠID	N _I -04* r i 6
	ḥa-aš-ḥa-aš-tum ŠID	N _P -01 a iv 54
<hr/>		
269	ma-nu-u ₂ -um šid	
	ma-nu-u ₂ -um šid	N _I -01 o v 10
	šid	N _I -03 o v 11'
	šid	N _I -06 r 5'
	ma-nu-um šid	N _{II} -07 r ii 15
	¹ šid ¹	N _{II/2} -51* r ii' 10
	šid	N _{II/2} -55 r ii' 14'
	šid	N _{II/1} -05 o 6'

	<i>ma-nu-u-um</i> šid šid	N _P -01 a iv 49 N _{II/2} -52 r ii' 2'
270	¹ <i>ma</i> -ru um-mi-a-ni umbisaṅ umbisaṅ ¹ <i>ma</i> -ru um-mi-a-ni-tum umbisaṅ umbisaṅ ¹ <i>ma</i> -ru um-ma-ni ¹ umbisaṅ	N _I -02 r ii 18 N _I -01 o v 11 N _I -03 o v 12' N _P -01 a iv 51
271	<i>tu-up-ša-rum</i> u ₂ -bi-saṅ umbisaṅ ¹ <i>tu</i> ₂ -up-ša-rum umbisaṅ u ₂ -bi-saṅ umbisaṅ umbisaṅ	N _I -04* r i 8 N _{III} -02* r ii 12 N _{II/1} -05 o 7'
272	<i>ra-ka-bu</i> šid <i>ra-ka-bu</i> šid šid	N _{II} -07 r ii 16 N _{II/2} -52 r ii' 3'
272a	<i>qa₂-ra-du</i> ŠID <i>qa₂-ra-du</i> ŠID	N _I -04* r i 11
272b	<i>li-i-šušum</i> silaṅ(ŠID) <i>li-i-šušum</i> silaṅ	N _I -04* r i 13
273	^d <i>en-lil</i> ₂ umbisaṅ ^d <i>en-lil</i> ₂ umbisaṅ ¹ <i>x</i> ? umbisaṅ ¹ ^d <i>en</i> ¹ -lil ₂ umbisaṅ	N _I -04* r i 9 N _{II/2} -55 r ii' 15' N _P -01 a iv 52
273a	<i>u₄-ru-ḫu</i> dilib(ŠID) <i>u₄-ru-ḫu</i> dilib	N _I -04* r i 10
274	še-eg šeg ₁₂ x šeg ₁₂ šeg ₁₂ šeg ₁₂ še-eg šeg ₁₂ šeg ₁₂ šeg ₁₂ šeg ₁₂	N _I -01 o v 12 N _I -03 o v 13' N _I -04* r i 14 N _{III} -02* r ii 13 N _{II/1} -05 o 8' N _P -01 a iv 55 N _{II/2} -52 r ii' 4'
275	šeg ₁₂ al-ur ₃ -ra šeg ₁₂ al-ur ₅ - ¹ ra ¹ [...] ¹ al ² -ur ₃ ² -ra ² ¹	N _I -01 o v 13 N _{III} -03 r 1'

	[...]-[ur ₃ ¹ -ra šeg ₁₂ al-ur ₃ -ra [šeg ₁₂ ¹ [al]-[ur ₃ -ra] ¹ šeg ₁₂ al ur ₃ -ra šeg ₁₂ al-ur ₅ -ra šeg ₁₂ al-ur ₃ -ra	N _I -03 o v 14' N _I -04* r i 15 N _{III} -02* r ii 14 N _{II/1} -05 o 9' N _P -01 a iv 56 N _{II/2} -52 r ii' 5'
276	šeg ₁₂ izi ur ₃ -ra [šeg ₁₂ ¹ izi ur ₃ -ra šeg ₁₂ izi ur ₅ -ra	N _{II} -07 r ii 24 N _I -04* r i 16
276a	šeg ₁₂ nu-ur ₅ -ra šeg ₁₂ nu-ur ₅ -ra	N _P -01 a iv 57
277	šeg ₁₂ -šeg ₁₂ šeg ₁₂ -šeg ₁₂ šeg ₁₂ -šeg ₁₂	N _{II/1} -05 o 10' N _P -01 a iv 58
278	<i>a-ma-a-rum</i> šeg ₁₂ -anše [šeg ₁₂ anše] ¹ šeg ₁₂ -anše ² šeg ₁₂ <i>a-ma-a-rum</i> anše ¹ (KIŠ [?]) ⁴²⁹ šeg ₁₂ -anše	N _I -01 o v 22 N _{II} -07 r ii 25 N _I -04* r i 17 N _P -01 a iv 60
279	<i>a-ma-a-rum</i> šeg ₁₂ -du ₃ šeg ₁₂ -du ₃ šeg ₁₂ <i>a-ma-a-rum</i> du ₃ šeg ₁₂ -du ₃	N _{II} -07 r ii 26 N _I -04* r i 18 N _P -01 a iv 59
280	<i>la-ba-a-nu</i> šeg ₁₂ du ₈ šeg ₁₂ -du ₈ šeg ₁₂ <i>la-ba-a-nu</i> du ₈	N _{II} -07 r ii 27 N _I -04* r i 19
281	<i>te-rum</i> uru ₉ (SIG ₄ .IDIM) [uru ₉] ¹ uru ₉ SIG ₄ <i>te-rum</i> IDIM SIG ₄ <i>te-rum</i> IDIM uru ₉ uru ₉	N _I -01 o v 20 N _I -07 o ii' 2' N _{II} -07 r ii 28 N _I -04* r i 20 N _{II/1} -05 o 11' N _P -01 a iv 65
282	<i>im-du-u₂</i> uru ₉ (SIG ₄ .IDIM) uru ₉	N _I -07 o ii' 3'

⁴²⁹ Compare with clear ANŠE below (I:283a).

	SIG ₄ <i>im-du</i> IDIM	N _{II} -07 r ii 29
	SIG ₄ <i>im-du-u₂</i> IDIM	N _I -04* r i 21
	uru ₉	N _P -01 a iv 66
283	<i>ta-ak-ši-rum</i> banda ₅ (SIG ₄ .IDIM)	
	banda ₅	N _I -07 o ii' 4'
	SIG ₄ <i>ta-ak-ši</i> [IDIM]	N _{II} -07 r ii 30
	SIG ₄ <i>ta-ak-ši-rum</i> IDIM	N _I -04* r i 22
	[SIG ₄].IDIM	N _P -01 b i 1
283a	šeg ₁₂ -anše	
	šeg ₁₂ -anše	N _I -04* r i 23
284	šeg ₁₂ deḥi	
	šeg ₁₂ deḥi ₂	N _I -07 o ii' 5'
	[...] ṽdeḥi ₂ ¹	N _{III} -03 r 2'
	šeg ₁₂ ṽdeḥi ₂ ⁷¹⁴³⁰	N _{II} -07 r ii 31
	šeg ₁₂ deḥi ₂	N _I -04* r i 24
	[šeg ₁₂] deḥi ₂	N _P -01 b i 3
284a	šeg ₁₂ gub-ba	
	šeg ₁₂ gub-ba	N _P -01 a iv 61
284b	šeg ₁₂ tab-ba	
	šeg ₁₂ tab-ba	N _P -01 a iv 62
285	šeg ₁₂ deḥi ₂ bad ₃	
	šeg ₁₂ deḥi ₂ bad ₃	N _I -07 o ii' 6'
	[...] deḥi ₂ bad ₃	N _{III} -03 r 3'
	šeg ₁₂ ṽdeḥi ₂ ⁷¹ bad ₃	N _{II} -07 r ii 32
	šeg ₁₂ deḥi ₂ bad ₃	N _I -04* r i 25
	ṽbad ₃ ⁷¹⁴³¹ -bad ₃	N _P -01 b i 4
286	šeg ₁₂ tum ₂ -ma	
	ṽšeg ₁₂ ¹ tum ₂ -ṽma ¹	N _I -01 o v 23
	šeg ₁₂ tum ₂ -ma	N _I -07 o ii' 7'
	[...] tum ₂ -ma?	N _{III} -03 r 4'
	šeg ₁₂ tum ₂ -[...]	N _I -03 o v 18'
	šeg ₁₂ ṽtum ₂ -x ¹	N _{II} -07 r ii 33
	šeg ₁₂ tum ₂ -[ma]	N _{II/2} -56 r 3'
287	šeg ₁₂ dub ₂ -ba	

⁴³⁰ Not clear whether the sign is UM or DUB.

⁴³¹ Clearly not SIG₄ or DUB. Possibly BAD₃, but internal sign does not appear to be U as in the following BAD₃. Not enough room at beginning for šeg₁₂.

	ʃeg ₁₂ dub ₂ ^{?1} -[...] [...] ¹ dub ₂ ^{?1} -ba šeg ₁₂ ʃdub ₂ ¹ -[...] šeg ₁₂ ʃdub ₂ -ba ^{?1} šeg ₁₂ dub ₂ -ba šeg ₁₂ ʃdub ¹ -ba	N _I -01 o v 19 N _{III} -03 r 5' N _I -03 o v 17' N _{II} -07 r ii 35 N _I -04* r i 26 N _P -01 a iv 63
287a	šeg ₁₂ tab-ba šeg ₁₂ tab-ba	N _I -07 o ii' 8'
288	šeg ₁₂ tug ₂ -ga šeg ₁₂ tug ₂ -ga šeg ₁₂ tug ₂ -ga? šeg ₁₂ tug ₂ -ga ʃšeg ₁₂ ¹ tug ₂ -[ga]	N _I -07 o ii' 9' N _{II} -07 r ii 36 N _I -04* r i 27 N _{II/2} -56 r 1'
289	šeg ₁₂ šurum gud šeg ₁₂ šurum gud šeg ₁₂ [...] gud šeg ₁₂ šurum gud ʃšeg ₁₂ šurum ¹ gud ʃšeg ₁₂ ¹ šurum [...]	N _I -07 o ii' 10' N _I -03 o v 19' N _I -04* r i 28 N _P -01 a iv 64 N _{II/2} -56 r 2'
289a	šeg ₁₂ gag-še ₃ ŋar-ra šeg ₁₂ gag-še ₃ ŋar-ra	N _I -04* r i 29
289b	šeg ₁₂ dal-še ₃ ŋar-ra šeg ₁₂ dal-la ŋar-ra	N _I -04* r i 30
289c	šeg ₁₂ ni ₂ -bi-kiŋ ₂ [?] ŠE.ĤU la šeg ₁₂ ni ₂ -bi UR ₄ LA	N _I -04* r i 31
290	<i>ar-ĥu u₃ a-gur-rum</i> šeg ₁₂ zid-da NE.RU-du ʃšeg ₁₂ ¹ zid-da NE.RU-du [...]-ʃx ¹ -DU zi-du NE.RUdu <i>ar-ĥu u₃ a-gur-rum</i> ⁴³² ʃzid ¹ -du NE.RU-du ⁴³³	N _I -01 o v 21 N _I -05 r i' 3' N _I -04* r i 32 N _P -01 b i 5
291	pisaŋ ^{neš} u ₃ -šub-ba pisaŋ ^{neš} ʃu ₃ ¹ -[...] pisaŋ ʃu ₃ ¹ -[šub-ba] pisaŋ ʃx ¹ šub-ba	N _I -01 o v 25 N _I -07 o ii' 11' N _I -03 o v 20'

⁴³² Gloss written below the line.

⁴³³ Not enough room for šeg₁₂ at beginning of the line.

	[...]-šub-ba pisaŋ u ₃ -šub-ʽba ¹ pisaŋ u ₃ -šub-ba [pisaŋ] ʽŋeš ¹ u ₃ -šub-ba	N _I -05 r i' 4' N _{II} -07 r ii 38 N _I -04* r i 33 N _P -01 b i 6
292	<i>bu-du-u₂-um</i> murgu ₂ murgu murgu ₂ <i>bu-du-um</i> murgu ₂ <i>ʽbu¹-du-u₂-um</i> murgu ₂ <i>bu-da-an</i> murgu ₂	N _I -03 o v 21' N _I -05 r i' 5' N _{II} -07 r ii 39 N _I -04* r i 34 N _P -01 b i 7
293	<i>e-mu-qum</i> murgu ₂ murgu murgu ₂ <i>e-mu-ʽqum¹</i> murgu ₂ <i>e-mu-qum</i> murgu ₂ <i>e-mu-qum</i> murgu ₂	N _I -03 o v 22' N _I -05 r i' 6' N _{II} -07 r ii 40 N _I -04* r i 35 N _P -01 b i 9
293a	<i>ma-ar-gu</i> murgu ₂ <i>ma-ar-gu</i> murgu ₂	N _P -01 b i 10
294	<i>e-še-em-še-rum</i> murgu ₂ murgu ₂ <i>ʽe¹-še-ʽem-še¹-rum</i> murgu ₂ <i>e-še-em-še-rum</i> murgu ₂ <i>e-še-em-še-rum</i> murgu ₂	N _I -05 r i' 7' N _{II} -07 r ii 41 N _I -04* r i 36 N _P -01 b i 11
295	<i>wa-ar-ka-tum</i> murgu ₂ <i>wa-ar-ʽka-tum¹</i> murgu ₂ <i>wa-ar-ka-tum</i> murgu ₂ <i>wa-ar-ka-tum</i> murgu ₂	N _{II} -07 r ii 42 N _I -04* r i 37 N _P -01 b i 8
296	e ₂ -gar ₈ ʽe ₂ ^{?1} -[...] e ₂ -gar ₈ e ₂ -gar ₈ ¹ (MURGU ₂) e ₂ -gar ₈	N _I -01 o v 26 N _{II} -07 r ii 43 N _I -04* r i 38 N _P -01 b i 12
297	e ₂ -gar ₈ dal-ba-na e ₂ -gar ₈ dal-ba-ʽna ¹ e ₂ -gar ₈ ¹ dal-ba-na e ₂ -gar ₈ dal-ba-na	N _{II} -07 r ii 44 N _I -04* r i 39 N _P -01 b i 13
298	iz-zi	

	iz-[zi]	N _{II/2} -54 r ii' 1'
	iz-[...]	N _I -01 o v 27
	ʼiz ¹ -zi	N _{II} -07 r ii 45
	iz-zi	N _I -04* r i 40
	iz-zi	N _{II/1} -06* o 1'
	iz-zi	N _P -01 b i 14
<hr/>		
299	iz-zi dal-ba-na	
	iz ¹ -zi ʼdal ¹ -[...]	N _I -01 o v 28
	ʼiz-zi ¹ dal-ba-na	N _{II} -07 r ii 46
	iz-zi dal-ba-na	N _I -04* r i 41
	ʼiz ¹ -zi dal-ba-na	N _{II/1} -06* o 2'
	iz-zi dal-ba-na	N _P -01 b i 15
<hr/>		
300	ɲissu	
	ʼɲissu ^{ʔ1}	N _I -02 r iii 1
	ʼɲissu ¹	N _I -01 o v 29
	ʼɲissu ¹	N _I -03 o v 23'
	ʼɲissu ¹	N _I -05 r 8'
	ʼɲissu ¹	N _{II} -07 r ii 47
	ɲissu	N _I -04* r i 42
	ɲissu	N _{II/1} -06* o 3'
	ɲissu	N _P -01 b i 16
<hr/>		
301	ɲissu dug ₃ -ga	
	[...]-ʼga ^{ʔ1}	N _I -02 r iii 2
	ɲissu ʼx ¹	N _{II/2} -54 r ii' 2'
	ɲissu ʼdug ₃ -ga ^{ʔ1}	N _I -01 o v 30
	ɲissu dug ₃ -[...]	N _I -03 o v 24'
	[...]-ʼga ^{ʔ1}	N _I -05 r 9'
	[...] ʼdug ₃ ^ʔ -ga ^{ʔ1}	N _{II} -07 r ii 48
	ɲissu dug ₃ -ga	N _I -04* r i 43
	ɲissu dug ₃ -ga	N _{II/1} -06* o 4'
	ɲissu dug ₃ -ga	N _P -01 b i 17
<hr/>		
302	ɲissu daŋal-la	
	ɲissu ʼdaŋal ¹ -[...]	N _{II/2} -54 r ii' 3'
	ɲissu daŋal-la	N _I -04* r i 44
	ɲissu daŋal-la	N _P -01 b i 18
<hr/>		
303	<i>ta-ra-a-nu</i> ɲissu la ₂ -a	
	ɲissu la ₂ <i>ta-ra-a-nu</i> ⁴³⁴	N _I -04* r i 45

⁴³⁴ Gloss written below line.

	ηissu la ₂ -a	N _P -01 b i 20
304	ta-ra-a-nuηissu gi ₄ -a ηissu gi ₄ ta-ra-a-nu ⁴³⁵ ηissu gi ₄ -a	N _I -04* r i 46 N _P -01 b i 19
305	an-dul ₃ [...]-dul ₃ an-dul ₃ an-dul ₃ an-dul ₃ an-ʿdul ₃ ^ʿ an-dul ₃	N _I -02 r iii 3 N _{II/2} -54 r ii' 4' N _I -01 o v 31 N _I -03 o v 25' N _{II/1} -06* o 5' N _P -01 b i 21
306	an-dul ₃ dug ₃ -ga an-dul ₃ dug ₃ -ga an-dul ₃ ʿdug ₃ ^ʿ -[ga] ʿan ^ʿ -dul ₃ ^ʿ [...] an-dul ₃ dug ₃ -ga	N _{II/2} -54 r ii' 5' N _I -04* r ii 1 N _{II/1} -06* o 6' N _P -01 b i 22
307	an-dul ₃ daŋal-la an-dul ₃ ʿdaŋal-la ^ʿ an-dul ₃ daŋal an-dul ₃ ʿdaŋal ^ʿ -[la] ʿan ^ʿ ^ʿ -dul ₃ daŋal an-dul ₃ daŋal-la	N _{II/2} -54 r ii' 6' N _I -01 o v 33 N _I -04* r ii 2 N _P -04* b ii' 1' N _P -01 b i 23
308	an-ta-dul [...]-ʿdul ^ʿ an-ta-dul an-ta-dul [an]-ʿta-dul ₃ ^ʿ an-ta-[...] ʿan ^ʿ ^ʿ -ta-dul an-ta-dul	N _I -02 r iii 4 N _{II/2} -54 r ii' 7' N _I -01 o v 32 N _{II} -07 r iii 2 N _I -04* r ii 3 N _P -04* b ii' 2' N _P -01 b i 24
308a	an-ta-daŋal ʿan-ta-daŋal ^ʿ	N _I -02 r iii 5
309	ba-š _u ₂ iš iš iš ʿba ^ʿ -su ₁₃ iš	N _I -02 r iii 6 N _{II/2} -54 r ii' 8' N _I -01 o v 34

⁴³⁵ Gloss written below the line.

	iš	N _I -03 o v 28'
	<i>ba-šu₂</i> [iš]	N _{II/2} -57 r i 1'
	<i>ba-šu₂</i> iš	N _{II} -07 r iii 3
	<i>ba-šu₂-[u₂?]</i> iš	N _I -04* r ii 4
	iš	N _P -04* b ii' 3'
	<i>ba-šu₂</i> iš	N _P -01 b i 25
<hr/>		
310	<i>e-pe-rum</i> saḫar	
	saḫar	N _I -02 r iii 7
	saḫar	N _{II/2} -54 r ii' 9'
	[...] saḫar	N _I -01 o v 35
	saḫar	N _I -03 o v 29'
	<i>e?-pe-ru</i> [saḫar]	N _{II/2} -57 r i 2'
	<i>e-pe-rum</i> saḫar	N _{II} -07 r iii 4
	<i>e-pe-ru-[u₂?]</i> saḫar	N _I -04* r ii 5
	saḫar	N _P -04* b ii' 4'
	<i>e-pe-rum</i> saḫar	N _P -01 b i 26
<hr/>		
311	<i>ta-ar-bu-uḫ₂-tum</i> ukum	
	ukum	N _I -02 r iii 8
	ukum	N _{II/2} -54 r ii' 10'
	[...] ʾukum ¹	N _I -01 o v 36
	ukum	N _I -03 o v 30'
	<i>ta?-ar?-bu-uḫ₂?-tu</i> ʾukum ¹	N _{II/2} -57 r i 3'
	ʾx-x ¹ -[...] ʾukum ¹	N _{II} -07 r iii 5
	ʾta ¹ -ar-bu-uḫ ₂ -tum ukum	N _I -04* r ii 6
	saḫar	N _P -04* b ii' 5'
	<i>ta-ar-bu-uḫ-tum</i> ukum	N _P -01 b i 27
<hr/>		
312	<i>ku-uk-ku-šu</i> mil	
	ʾmil ¹	N _{II/2} -54 r ii' 11'
	<i>ku-ku-šu</i> ʾmil ¹	N _I -01 o v 40
	<i>ku-ku-su₂</i> mil	N _{II/2} -57 r i 4'
	<i>ku-ʾuk?¹-[...]</i> mil	N _{II} -07 r iii 6
	ʾku-uk ¹ -ku-šu mil	N _I -04* r ii 7
	<i>ku-uk-ku-šu</i> mil	N _P -01 b i 29
<hr/>		
313	<i>ki-zu-u₂</i> kuš ₇	
	<i>ki-ʾzu¹</i> [...]	N _I -01 o v 39
	<i>ki-zu-u₂</i> kuš ₇	N _{II/2} -57 r i 5'
	<i>ki-zu-u₂</i> kuš ₇	N _I -04* r ii 9
	<i>ki-zu-u-um</i> kuš ₇	N _P -01 b i 28
<hr/>		
313a	<i>ši-ba-ḫu-um</i> ukum	
	<i>ši-ba-ḫu-um</i> ukum	N _I -01 o v 41

314	<i>na-as₂-pa-at-tu</i> kuš ₇ ʀx kuš ₇ ^{?1} <i>na-aš₂-pi-it-tu</i> kuš ₇ <i>na-[...]</i> [kuš ₇ (IŠ)] ʀna ¹ -aš-pa-at-tum kuš ₇	N _I -01 o v 37 N _{II/2} -57 r i 6' N _{II} -07 r iii 7 N _I -04* r ii 8
315	IŠ-IŠ IŠ-IŠ IŠ-[...] IŠ-IŠ IŠ-IŠ ʀIŠ ¹ -IŠ IŠ-IŠ IŠ-IŠ	N _I -02 r iii 9 N _{II/2} -54 r ii' 14' N _I -03 o v 31' N _{II/2} -57 r i 7' N _I -04* r ii 10 N _P -04* b ii' 6' N _P -01 b i 30
316	saḫar-ḫar saḫar-ḫar saḫar-[...] saḫar-ḫar ¹ saḫar-ḫar saḫar-ḫar saḫar-ḫar saḫar-ḫar saḫar-ḫar	N _I -02 r iii 10 N _{II/2} -54 r ii' 15' N _I -01 o v 42 N _I -03 o v 32' N _{II/2} -57 r i 8' N _I -04* r ii 11 N _P -04* b ii' 7' N _P -01 b i 31
317	saḫar-ḫar id ₂ -da ʀsaḫar ¹ [...] saḫar-ḫar ʀid ₂ ^{?1} -da saḫar-ḫar id ₂ -da saḫar-ḫar id ₂ -da	N _{II/2} -54 r ii' 16' N _{II/2} -57 r i 9' N _I -04* r ii 12 N _P -01 b i 32
318	saḫar-ḫar-ra ʀsaḫar ¹ -[...]-ʀx ¹ saḫar-ḫar-ra ʀsaḫar-ra ^{?1} saḫar-ḫar-ra	N _{II/2} -57 r i 10' N _I -04* r ii 13 N _P -03* b i 4' N _P -01 b i 33
319	saḫar-dub-ba saḫar-dub-ba saḫar-dub-ba saḫar-dub-ba saḫar-[...] ʀsaḫar-dub ¹ -ba saḫar-dub-ba	N _I -02 r iii 11 N _I -01 o v 43 N _I -03 o v 33' N _{II/2} -57 r i 11' N _I -04* r ii 14 N _P -04* b ii' 8'

	ʃaḥar-dub ¹ -ba saḥar-dub-ba	N _P -03* b i 5' N _P -01 b i 34
319a	ša-at-pu-um saḥ ʃa ¹ -at-pu-um saḥ ⁴³⁶	N _I -01 o v 44
320	saḥar šuš ₂ saḥar šuš ₂ ʃaḥar ¹ šuš ₂ saḥar-[...] ʃaḥar ¹ šuš ₂ saḥar šuš ₂ ʃaḥar ¹ šuš ₂ saḥar šuš ₂	N _I -02 r iii 12 N _I -03 o v 34' N _{II/2} -57 r i 12' N _I -04* r ii 15 N _P -04* b ii' 9' N _P -03* b i 6' N _P -01 b i 35
320a	saḥar si sa ₂ saḥar si sa ₂	N _I -04* r ii 16
320b	saḥar šuš ₂ saḥar šuš ₂	N _P -01 b i 36
320c	saḥar burud _x (U) saḥar burud _x (U)-da	N _I -04* r ii 17
321	saḥar uš saḥar uš saḥar ʃuš ^{ʔ1} saḥar uš saḥar-[...] saḥar uš ʃaḥar ¹ uš	N _I -02 r iii 13 N _I -01 o v 45 N _I -03 o v 35' N _{II/2} -57 r i 13' N _P -04* b ii' 10' N _P -03* b i 7'
322	saḥar ka-tab saḥar ka-tab saḥar-ka-tab saḥar ka-tab ʃaḥar-x-x ¹ saḥar ka-tab saḥar ʃka ^{ʔ1} -tab-ba ʃaḥar ¹ ka-tab	N _I -02 r iii 14 N _I -01 r i 1 N _I -03 o v 36' N _{II/2} -57 r i 14' N _I -04* r ii 18 N _P -04* b ii' 11' N _P -03* b i 8'
323	saḥar peš-peš saḥar peš-peš	N _I -02 r iii 15

⁴³⁶ Line begins with erased **saḥar**.

	ʃaḥar ¹ peš-ʃpeš ¹ saḥar peš-peš saḥar peš-peš [saḥar peš]-ʃpeš ¹ saḥar peš-ʃpeš ¹ saḥar peš-peš	N _I -01 o v 46 N _I -03 o v 37' N _I -04* r ii 19 N _P -04* b ii' 12' N _P -03* b i 9' N _P -01 b i 37
323a	saḥar du ₈ saḥar du ₈	N _P -01 b i 38
323b	<i>a-ka-mu-um</i> saḥar-du ₈ saḥar <i>a-ka-mu-um</i> du ₈	N _P -01 b i 39
324	saḥar niḡin saḥar niḡin saḥar niḡin saḥar niḡin saḥar ʃniḡin ¹ saḥar niḡin	N _I -02 r iii 16 N _I -03 o v 38' N _{II} -02 o 1 N _I -04* r ii 20 N _P -03* b i 10' N _P -01 b i 40
325	saḥar niḡ ₂ -ki saḥar niḡ ₂ -ki saḥar niḡ ₂ -ki saḥar niḡ ₂ -ki saḥar niḡ ₂ -ki saḥar niḡ ₂ -ki saḥar niḡ ₂ -ki	N _I -02 r iii 17 N _I -03 o v 39' N _{II} -02 o 2 N _I -04* r ii 21 N _P -03* b i 11' N _P -01 b i 41
325a	saḥar kibšur(GAR.LAGAB) saḥar kibšur	N _I -01 r i 2
326	kuš ₇ niḡ ₂ -ki šeg ₉ kuš ₇ niḡ ₂ -ki'(LAGAB) šeg ₉ kuš ₇ niḡ ₂ -ki ʃšeg ₉ ¹ kuš ₇ niḡ ₂ -ki šeg ₉ kuš ₇ niḡ ₂ -ki šeg ₉ kuš ₇ niḡ ₂ -ki šeg ₉	N _I -01 r i 3 N _{II} -02 o 3 N _I -04* r ii 22 N _P -03* b i 12' N _P -01 b i 42
326a	saḥar ḡar-ra saḥar ḡar-ra	N _I -01 r i 5
327	saḥar-ŠEŠ saḥar-ŠEŠ? saḥar ŠEŠ	N _I -02 r iii 18 N _{II} -07 r iii 18

	saḥar-ŠEŠ ʿsaḥar ¹ -ŠEŠ saḥar-ŠEŠ	N _I -04* r ii 23 N _{II/1} -07 o 3' N _P -01 b i 43
328	saḥar ba-al saḥar ʿba ¹ -al saḥar ba-al	N _{II} -02 o 5 N _I -04* r ii 24
329	saḥar bur ₁₂ -ra saḥar bur ₁₂ -ra ʿsaḥar ¹ bur ₁₂ -ʿx ¹ saḥar bur ₁₂ -ra saḥar bur ₁₂ -ra saḥar bur ₁₂ -ra ʿsaḥar ¹ bur ₁₂ -ra saḥar bur ₁₂ -ra	N _I -01 r i 6 N _{II} -03 o 3' N _I -03 o vi 3' N _{II} -07 r iii 19 N _I -04* r ii 25 N _{II/1} -07 o 4' N _P -01 b i 45
330	saḥar zi-zi ʿsaḥar ¹ zi-zi-ʿi ¹ [...] ʿzi-zi ¹ saḥar zi-zi saḥar zi-zi saḥar zi-zi-i saḥar zi-zi saḥar zi-zi	N _{II} -03 o 4' N _I -03 o vi 1' N _{II} -07 r iii 20 N _I -04* r ii 26 N _P -03* b i 13' N _{II/1} -07 o 5' N _P -01 b i 44
331	saḥar ḡa ₂ -ḡa ₂ saḥar-ḡa ₂ -ḡa ₂ ⁴³⁷ ʿsaḥar ¹ ḡa ₂ -ḡa ₂ ʿsaḥar ¹ ḡa ₂ -ḡa ₂ saḥar ḡa ₂ -ḡa ₂ saḥar ḡa ₂ -ḡa ₂ saḥar ḡa ₂ -ḡa ₂ saḥar ḡa ₂ -ḡa ₂ saḥar ḡa ₂ -ḡa ₂	N _I -01 r i 4 N _{II} -03 o 5' N _I -03 o vi 2' N _{II} -07 r iii 21 N _I -04* r ii 27 N _P -03* b i 14' N _{II/1} -07 o 6' N _P -01 b i 46
331a	saḥar gan ₂ -gan ₂ AŠ saḥar gan ₂ -gan ₂ AŠ	N _P -01 b i 47
332	saḥar taḥ-e saḥar taḥ-ʿe ¹ saḥar taḥ-e	N _{II} -07 r iii 22 N _I -04* r ii 28

⁴³⁷ *MSL* cites this lines as x.

333	saḥar-e ₂ -sa-la ₂ -a saḥar-e ₂ -sa-la ₂ -a ʿsaḥar ¹ e ₂ -sal-la ₂ saḥar-e ₂ -sa-ʿla ₂ ¹ saḥar-e ₂ -sa-la ₂ saḥar-e ₂ -sa-la saḥar-e ₂ -sa-la ₂ -a saḥar-e ₂ -sa-la ₂ -a saḥar-ʿe ₂ -sa ¹ -la ₂	NI-01 r i 7 NII-03 o 6' NI-03 o vi 4' NII-02 o 4 NII-07 r iii 23 NI-04* r ii 29 NP-03* b i 15' NII/1-07 o 7'
<hr/>		
334	bad ₃ ʿbad ₃ ¹ bad ₃ bad ₃ bad ₃ bad ₃ bad ₃ ⁴³⁸	NII-03 o 7' NI-03 o vi 5' NII-07 r iii 24 NI-04* r ii 30 NP-03* b i 16' NII/1-07 o 8' NP-01 b i 48
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335	bad ₃ -šul-ḥi ʿbad ₃ -šul ^{ʔ1} -[...] bad ₃ -šal ₂ -ʿḥi ¹ bad ₃ šul ^ʔ -ʿḥi ¹ bad ₃ šal ₂ (SILA ₃)-ḥi bad ₃ šal ₂ -ḥi šulšal ₂ -ḥi bad ₃ -ḥi bad ₃ šal ₂ -ḥi bad ₃ -šul-ḥi	NI-01 r i 9 NI-07 o iii' 2' NII-03 o 8' NI-03 o vi 6' NII-07 r iii 25 NI-04* r ii 31 NP-03* b i 17' NII/1-07 o 9' NP-01 b i 49
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336	bad ₃ bar-ra ʿbad ₃ ¹ -da ʿbar ¹ bad ₃ bar-ʿra ¹ bad ₃ bar-ra bad ₃ bar-ra bad ₃ bar-ra bad ₃ bar-ra bad ₃ bar-ra bad ₃ bar-ra	NI-01 r i 10 NI-07 o iii' 3' NII-03 o 9' NI-03 o vi 7' NII-07 r iii 26 NI-04* r ii 32 NP-03* b i 18' NII/1-07 o 10' NP-01 b i 50
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337	bad ₃ a-ḥi ₆ ʿbad ₃ ¹ a-[...]	NI-01 r i 11

⁴³⁸ Preceded by erased iṣ; scribe continued to write iṣ from previous section and realized his mistake.

	bad ₃ a-[ŋi ₆]	N _I -07 o iii' 4'
	bad ₃ a-ŋi ₆ (MURGU ₂)'	N _{II} -03 o 10'
	bad ₃ a-ŋi ₆	N _I -03 o vi 8'
	bad ₃ a-ʼŋi ₆ ¹	N _{II} -07 r iii 27
	bad ₃ a-ŋi ₆	N _I -04* r ii 33
	bad ₃ niŋin	N _P -03* b i 19'
	bad ₃ [...] -ŋi ₆	N _{II/1} -07 o 11'
	bad ₃ a-ŋi ₆	N _P -01 b i 51
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338	bad ₃ ŋir ₂ šu-i	
	ʼbad ₃ ¹ ŋir ₂ šu-[...]	N _I -01 r i 12
	bad ₃ ŋir ₂ šu-[i]	N _I -07 o iii' 5'
	ʼbad ₃ ¹ ŋir ₂ šu-i	N _{II} -03 o 11'
	bad ₃ ŋir ₂ šu-i	N _I -03 o vi 9'
	bad ₃ ŋir ₂ šu-i	N _{II} -07 r iii 28
	bad ₃ ŋir ₂ šu-i	N _I -04* r ii 35
	[bad ₃] ŋir ₂ ʼšu ²¹ -i	N _P -03* b i 20'
	bad ₃ i	N _{II/1} -07 o 12'
	bad ₃ ŋir ₂ šu-i	N _P -01 b i 52
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339	bad ₃ zag dib	
	bad ₃ zag [...]	N _I -07 o iii' 6'
	bad ₃ zag dib	N _{II} -07 r iii 29
	bad ₃ zag dib	N _I -04* r ii 34
	bad ₃ zag dib	N _P -01 b i 53
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340	bad ₃ aga-kar ₂	
	ʼbad ₃ ¹ aga-ʼx ¹	N _I -01 r i 13
	bad ₃ aga-ʼkar ₂ ¹	N _I -07 o iii' 7'
	bad ₃ aga-ʼkar ₂ ¹	N _{II} -07 r iii 30
	bad ₃ aga-kar ₂	N _I -04* r ii 36
	bad ₃ aga-kar ₂	N _P -01 b i 54
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340a	bad ₃ aga-kar ₂	
	ʼbad ₃ aga-kar ₂ ¹	N _{II} -07 r iii 31
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341	bad ₃ aga-kar ₂ si ₃ -ke	
	bad ₃ aga-[...]	N _I -07 o iii' 8'
	bad ₃ aga-kar ₂ si ₃ -ke	N _I -04* r ii 37
	bad ₃ aga-kar ₂ si ₃ -ke	N _P -01 b i 55
<hr/>		
342	bad ₃ -si	
	ʼbad ₃ x ¹	N _I -01 r i 14
	bad ₃ [...]	N _I -07 o iii' 9'
	bad ₃ -si	N _I -03 o vi 10'

	bad ₃ -si [...]-si bad ₃ -si ʽbad ₃ ¹ -si bad ₃ -si	N _{II/2} -57 r ii 5' N _{II} -07 r iii 32 N _I -04* r ii 38 N _{II/2} -58 r ii' 1 N _P -01 b i 62
343	tu bad ₃ tu bad ₃ tu bad ₃ [...] bad ₃ tu bad ₃ ʽtu ¹ bad ₃ tu bad ₃	N _I -03 o vi 11' N _{II/2} -57 r ii 6' N _{II} -07 r iii 33 N _I -04* r ii 39 N _{II/2} -58 r ii' 2 N _P -01 b i 56
344	suḥuš bad ₃ ʽsuḥuš bad ₃ ^{ʽ1} suḥuš bad ₃ suḥuš bad ₃ ʽsuḥuš ¹ bad ₃	N _I -01 r i 15 N _I -03 o vi 12' N _I -04* r ii 40 N _{II/2} -58 r ii' 4
345	ur ₂ bad ₃ ʽur ₂ bad ₃ ¹ ur ₂ bad ₃ ʽur ₂ ¹ [bad ₃ ^{ʽ?}] ur ₂ bad ₃ ur ₂ bad ₃ ur ₂ bad ₃ ur ₂ bad ₃	N _I -01 r i 16 N _I -03 o vi 13' N _I -05 r ii' 1' N _{II/2} -57 r ii 7' N _{II} -07 r iii 34 N _{II/2} -58 r ii' 3 N _P -01 b i 57
345a	KU ʽbad ₃ ¹ KU ʽbad ₃ ¹	N _P -01 b i 58
346	pa bad ₃ ʽpa ^ʽ bad ₃ ¹ pa [bad ₃ ^{ʽ?}] pa bad ₃ pa bad ₃ [...] ʽbad ₃ ¹ pa bad ₃	N _I -01 r i 17 N _I -05 r ii' 2' N _{II/2} -57 r ii 8' N _{II} -07 r iii 35 N _{III} -04 o? 1' N _I -04* r ii 41
347	ḥa-tu-ba bad ₃ ʽḥa ¹ -tu-ba ʽbad ₃ ¹ [...] bad ₃	N _I -01 r i 18 N _{III} -04 o? 2'
348	sukud bad ₃	

	sukud ʀbad ₃ ¹	N _I -01 r i 19
	sukud bad ₃	N _I -03 o vi 14'
	sukud bad ₃	N _I -05 r ii' 3'
	sukud bad ₃	N _{II/2} -57 r ii 9'
	sukud bad ₃	N _{II} -07 r iii 36
	[...] bad ₃	N _{III} -04 o? 3'
	sukud bad ₃	N _I -04* r ii 42
349	gir bad ₃	
	ḤA ʀbad ₃ ¹	N _I -03 o vi 15'
	ʀgir ¹ dub	N _{II/2} -57 r ii 10'
	gir bad ₃	N _{II} -07 r iii 37
	[...] bad ₃	N _{III} -04 o? 4'
	gir bad ₃	N _I -04* r ii 43
	ʀgir ¹ -dub	N _P -01 b i 63
350	iri	
	ʀiri ¹	N _I -01 r i 20
	iri	N _I -05 r ii' 4'
	iri	N _{III} -04 o? 5'
351	a ₂ -dam	
	a ₂ -dam	N _I -01 r i 21
	a ₂ -dam	N _I -05 r ii' 5'
	a ₂ -[...]	N _P -01 b ii 1
352	maš-gana ₂	
	maš-ʀgana ₂ ¹	N _I -01 r i 22
	a ² gana ₂ [?]	N _I -05 r ii' 7'
	maš-gana ₂	N _{II/2} -57 r ii 11'
	maš-gana ₂	N _{II} -07 r iii 38
	[...]-gana ₂	N _{III} -04 o? 6'
	maš-gana ₂	N _I -04* r ii 44
353	za-lam-ḥar	
	ʀza ² 1-lam-ʀḥar ² 1	N _I -01 r i 23
	za-lam-ḥar [?]	N _I -05 r ii' 6'
	za-lam-ḥar	N _{II/2} -57 r ii 12'
	za-ʀlam ¹ -ḥar	N _{II} -07 r iii 39
	[...]-lam-ḥar	N _{III} -04 o? 7'
	za-lam-ḥar	N _I -04* r ii 45
	za-ʀlam ¹ -[ḥar]	N _P -01 b ii 2
354	KA-us ₂ -sa	
	KA-us ₂ -ʀx ¹	N _I -01 r i 24

	KA-ʽus ₂ ? ¹ -[...]	N _I -05 r ii' 8'
	KA-ʽus ₂ ¹ -[...]	N _{II/2} -57 r ii 13'
	[...]-us ₂ -sa	N _{II} -07 r iii 40
	[...]-us ₂ -sa	N _{III} -04 o? 8'
	KA-us ₂ -sa	N _I -04* r ii 46
	ʽKA ¹ -us ₂ -sa	N _{II/1} -08 o 3'
	KA-[us ₂]-ʽsa ¹	N _P -01 b ii 3
355	du ₁₀ -us ₂ -sa	
	[...]-us ₂ -sa	N _{II} -07 r iii 41
	[...]-sa	N _{III} -04 o? 9'
	du ₁₀ -us ₂ -sa	N _I -04* r ii 47
	sa	N _{II/1} -08 o 4'
356	e ₂ -duru ₅	
	e ₂ -[...]	N _I -01 r i 25
	[...] ʽx? ¹ duru ₅	N _{II} -07 r iii 42
	e ₂ -duru ₅	N _I -04* r ii 48
	e ₂ -duru ₅	N _{II/1} -08 o 5'
356a	e ₂ -duru ₅	
	e ₂ -duru ₅	N _{II/1} -08 o 6'
356b	e ₂ burud _x (U)-[burud _x (U)]	
	e ₂ bur ₃ -[...]	N _I -01 r i 26
357	e ₂ -zi	
	[...]-zi	N _I -02 r iv 5
	ʽe ₂ ¹ -[...]	N _I -03 o vi 18'
	ʽe ₂ ? ¹ -zi	N _I -05 r ii' 9'
	[...]-ʽzi ¹	N _I -04* r iii 2
358	e ₂ -zi dal-ba-na	
	[...]-zi dal-ba-na	N _I -02 r iv 6
	e ₂ -zi dal-ba	N _I -03 o vi 19'
358a	ʽI en-ʽx ¹	
	ʽI en ʽx ¹	N _I -01 r i 27
359	du ₁₀ -us ₂ dili	
	[...]-us ₂ dili	N _I -02 r iv 7
	du ₁₀ -us ₂ dili	N _I -01 r i 28
	du ₁₀ -us ₂ dili	N _I -03 o vi 20'
360	a-ab-ba	

	a-ab-ba	N _I -02 r iv 8
	a-ab-ba	N _I -01 r i 30
	a-ab-ba	N _I -03 o vi 21'
	a-ab-ba	N _{II/1} -08 o 7'
	a-ʽab ¹ -ba	N _P -01 b ii 4
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361	a-ab-ba zig ₃ -ga	
	a-ab-ba zig ₃ ;-ga	N _I -02 r iv 9
	a-ab-ba zig ₃ -ga	N _I -01 r i 31
	a-ab-ba; zig ₃ -ga	N _I -03 o vi 22'
	a-ab-ba zig ₃ -ga	N _{II/1} -08 o 8'
	a-ab-ba zig ₃ -ga	N _P -01 b ii 5
<hr/>		
362	a-ab-ba hu-luh-ḥa	
	a-ab-ba hu-luh-ḥa	N _I -02 r iv 11
	ab hu-luh-ḥa	N _I -01 r i 29
	a-ab-ba; hu-luh-ḥa	N _I -03 o vi 23'
	[a]-ʽab-ba hu ¹ -[luḥ]-ʽḥa ¹	N _I -04* r iii 3
	a-ab-ba hu-luh-ḥa	N _{II/1} -08 o 9'
	a-ab-ba hu-luh-ḥa	N _P -01 b ii 6
<hr/>		
363	a-ab-ba sig-ga	
	a-ab-ba sig-ga	N _I -01 r i 32
	ʽa-ab ¹ -ba; sig-ga	N _I -03 o vi 24'
	ʽa ¹ -ab-ba ʽsig ¹ -ga	N _I -04* r iii 4
	a-ab-ba [...]	N _{II/1} -08 o 11'
	a-ab-ba sig-ga	N _P -01 b ii 8
<hr/>		
364	a-ab-ba igi-nim-ma	
	a-ab-ba igi-nim;-ma	N _I -02 r iv 10
	a-ab-ba igi-nim-ma	N _I -01 r i 33
	a-ab-ba; nim-ma	N _I -03 o vi 25'
	[a]-ʽab ¹ -ba igi-ʽnim ¹ -ma	N _I -04* r iii 5
	a-ab-ba igi-nim-ma	N _{II/1} -08 o 10'
	a-ab-ba igi-nim-ma	N _P -01 b ii 7
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365	<i>ap-pa-rum</i> ambar	
	[...]	N _I -01 r i 38
	ambar	N _I -03 o vi 26'
	ʽambar ^{?1}	N _{II} -07 r iv 1
	ambar	N _I -04* r iii 6
	ʽambar ^{?1}	N _U -07* r i' 4'
	<i>ap-pa-rum</i> ambar	N _P -01 b ii 10
<hr/>		
365a	ambar maḥ	

	ʽx ¹ -maḥ?	N _I -01 r ii 1
365b	[ambar] ʽban ₃ ¹ -da ambar [...]	N _I -01 r i 39
365c	[mi]-uh ₂ -šum umaḥ [mi]-uh ₂ -šum umaḥ umaḥ?	N _I -01 r ii 2 N _U -07* r i' 2'
365d	[ḥa]-mu-u ₂ -um umaḥ(LAGAB×U.A) [ḥa]-mu-u ₂ -um umaḥ	N _I -01 r ii 3
366	šu-šu-u-um sug sug sug sug sug šu-šu-u-um sug	N _I -01 r i 34 N _I -03 o vi 27' N _{II} -07 r iv 2 N _I -04* r iii 7 N _P -01 b ii 9
367	sug-muš sug-muš sug-muš sug-muš sug muš ʽsug ¹ -[...] sug-muš	N _I -01 r i 35 N _I -03 o vi 28' N _{II} -07 r iv 3 N _I -04* r iii 8 N _{II/1} -09 o 1' N _P -01 b ii 11
368	sug maḥ sug maḥ sug ʽmaḥ ¹ sug [...] ʽsug ¹ -[...]	N _{II} -07 r iv 4 N _I -04* r iii 9 N _P -04* b iii' 1' N _{II/1} -09 o 2'
369	sug ban ₃ -da sug ban ₃ -da sug ban ₃ -da sug ban ₃ -da sug banda ₃ ^{da} ʽsug ¹ [...] ʽsug ¹ ban ₃ -[...] sug ban ₃ -da	N _I -01 r i 36 N _I -03 o vi 29' N _{II} -07 r iv 5 N _I -04* r iii 10 N _P -04* b iii' 2' N _{II/1} -09 o 3' N _P -01 b ii 12
370	sug-zag-ge ₄ sug-zag-ʽge ₄ ¹ ʽsug ¹ -zag-ge ₄	N _I -01 r i 37 N _I -03 o vi 30'

	sug-zag-ge ₄	N _{II} -07 r iv 6
	sug zag-「ge ₄ ¹	N _I -04* r iii 11
	「sug ¹ -zag-[...]	N _{II/1} -09 o 4'
	sug-zag-ge ₄	N _P -01 b ii 13
371	sug-zag-ge ₄ gu ₇ -a	
	sug zag-ge ₄ gu ₇ ² -a	N _I -04* r iii 12
	「sug-zag ¹ -[...]	N _{II/1} -09 o 5'
	sug-zag-ge ₄ gu ₇ -a	N _P -01 b ii 14
372	engur	
	engur	N _I -01 r ii 4
	engur	N _I -03 o vi 31'
	ḪAL	N _{II} -07 r iv 7
	engur	N _I -04* r iii 13
	[engur ²]	N _P -04* b iii' 3'
	「engur ¹ [...]	N _{II/1} -09 o 6'
	engur [?]	N _U -07* r i' 3'
	<i>ap-su-u-um</i> engur	N _P -01 b ii 15
373	engur maḫ	
	[...] maḫ	N _I -03 o vi 32'
	[...] maḫ	N _{II/2} -57 r iii 2'
	engur maḫ	N _{II} -07 r iv 8
	engur maḫ	N _I -04* r iii 14
	「engur ² ¹ [...]	N _P -04* b iii' 4'
	engur maḫ	N _P -01 b ii 16
374	abzu	
	abzu	N _I -01 r ii 5
	「abzu ¹	N _I -03 o vi 33'
	「abzu ¹	N _{II/2} -57 r iii 3'
	abzu	N _{II} -07 r iv 9
	abzu	N _I -04* r iii 15
	[abzu ²]	N _P -04* b iii' 5'
	abzu	N _P -01 b ii 17
375	a maḫ	
	[...] 「maḫ ¹	N _I -01 r ii 6
	[...] maḫ	N _{II/2} -57 r iii 4'
	a maḫ	N _{II} -07 r iv 11
	a maḫ	N _I -04* r iii 16
	a 「maḫ ² ¹	N _P -04* b iii' 6'
	a maḫ	N _P -01 b ii 19

376	a-e ₃ -a a- ^ʁ x ¹ -[...] a-e ₃ - ^ʁ a ¹ a-e ₃ -a a- ^ʁ e ₃ ¹ -[a] ^ʁ a ¹ -e ₃ -a a-e ₃ -a	N _I -03 o vi 36' N _{II} -07 r iv 10 N _I -04* r iii 17 N _P -04* b iii' 7' N _{II/1} -09 o 8' N _P -01 b ii 20
<hr/>		
377	naŋ-kud [...] -kud naŋ- ^ʁ kud ¹ naŋ-kud naŋ-kud naŋ-kud	N _{II/2} -57 r iii 5' N _{II} -07 r iv 12 N _I -04* r iii 18 N _{II/1} -09 o 9' N _P -01 b ii 18
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378	<i>a-gu-u₂</i> i-zi [...] -zi i- ^ʁ zi ¹ <i>i^a-gu-u₂</i> zi i- ^ʁ zi ¹ i <i>a-gu-u₂</i> ?zi ^ʁ i [?] ¹ -zi i-zi	N _{II/2} -57 r iii 6' N _{II} -07 r iv 13 N _I -04* r iii 19 N _P -04* b iii' 8' N _{II/1} -09 o 11' N _U -07* r ii' 2' N _P -01 b ii 21
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379	<i>pe-en-zu-rum</i> i-zi [...] -zi ⁴³⁹ i- ^ʁ zi ¹ <i>i^p-pe-en-zu-rum</i> zi i-[zi] i <i>pe-en-zu-rum</i> zi i-zi i-zi	N _{II/2} -57 r iii 7' N _{II} -07 r iv 14 N _I -04* r iii 20 N _P -04* b iii' 9' N _{II/1} -09 o 12' N _U -07* r ii' 3' N _P -01 b ii 22
<hr/>		
380	<i>si-ru-u₂</i> i-zi [...] -zi i- ^ʁ zi ¹ <i>i^s-ru-u₂</i> zi ^ʁ i ¹ -[zi] i ^ʁ u ₂ ¹ -zu-u ₂ zi ⁴⁴⁰ i-zi	N _{II/2} -57 r iii 8' N _{II} -07 r iv 15 N _I -04* r iii 21 N _P -04* b iii' 10' N _{II/1} -09 o 10' N _P -01 b ii 23
<hr/>		
381	i-zi ɰu-luɰ-ɰa	

⁴³⁹ Traces of possible gloss.

⁴⁴⁰ The reading of u₂ is uncertain. *MSL* only reads the gloss in N_I-0*

	[...]-luḥ-ḥa	N _{II/2} -57 r iii 9'
	i- ¹ zi ¹ ḥu- ¹ luḥ-ḥa ¹	N _{II} -07 r iv 16
	i-zi ḥu-luḥ-ḥa	N _I -04* r iii 22
	i-zi ḥu- [...]	N _{II/2} -58 r iii' 2
	¹ i ¹ -zi ḥu-luḥ-ḥa	N _{II/1} -09 o 13'
	¹ i ¹ -zi ḥu-luḥ-ḥa ^{*?441}	N _U -07* r ii' 4'
	i-zi ḥu-luḥ-ḥa	N _P -01 b ii 24
<hr/>		
382	a-ḥi ₆	
	¹ MI ¹ [...]	N _I -03 o vii 1'
	[...]-ḥi ₆	N _{II/2} -57 r iii 10'
	a- ¹ ḥi ₆ ¹	N _{II} -07 r iv 17
	a-ḥi ₆	N _I -04* r iii 23
	a- ¹ ḥi ₆ ¹	N _{II/2} -58 r iii' 3
	[...]-ḥi ₆	N _{II/1} -09 o 14'
	¹ a ¹ -ḥi ₆	N _U -07* r ii' 5'
	a-ḥi ₆	N _P -01 b ii 25
<hr/>		
383	urun _x (EN)	
	urun _x (EN)	N _{II} -07 r iv 18
	urun _x (EN)	N _I -04* r iii 24
	¹ urun _x (EN) ¹	N _{II/2} -58 r iii' 4
	urun _x (EN)	N _{II/1} -09 o 15'
	urun _x (EN)	N _P -01 b ii 26
<hr/>		
384	kur-ku	
	kukku ₂	N _{II} -07 r iv 19
	kur-ku	N _I -04* r iii 25
	kur- [...]	N _{II/2} -58 r iii' 5
	¹ x ¹ -ku ₁₀	N _{II/1} -09 o 16'
	kur-ku	N _P -01 b ii 27
<hr/>		
385	nim-nim	
	nim-nim	N _I -03 o vii 2'
	nim-nim	N _{II} -07 r iv 20
	nim-nim	N _I -04* r iii 26
	¹ nim ¹ - [...]	N _P -03* b ii 4'
	¹ nim ¹ - [...]	N _{II/2} -58 r iii' 6
	¹ x ¹ -nim	N _{II/1} -09 o 17'
	¹ x nim ¹ -nim	N _U -07* r ii' 6'
	nim-nim	N _P -01 b ii 28

⁴⁴¹ Heimerdinger's copy in *SLFN* does not show a sign after the LUḥ. There is a crude attempt at an archaic-like ḥA.

386	uh ₂ -pu ₂ [...] ¹ pu ₂ ¹ uh ₂ -pu ₂ uh ₂ -pu ₂ uh ₂ -pu ₂ uh ₂ -[...] ¹ uh ₂ ¹ -pu ₂ uh ₂ -pu ₂ uh ₂ -pu ₂	N _I -01 r ii 11 N _I -03 o vii 3' N _{II} -07 r iv 21 N _I -04* r iii 27 N _{II/2} -58 r iii' 7 N _{II/1} -09 o 18' N _U -07* r ii' 7' N _P -01 b ii 29
<hr/>		
387	uh ₂ -pu ₂ [...]- ¹ pu ₂ ¹ uh ₂ -pu ₂ uh ₂ -pu ₂ uh ₂ -pu ₂ uh ₂ -[...] ¹ uh ₂ ¹ -pu ₂ uh ₂ -pu ₂ uh ₂ -pu ₂	N _I -01 r ii 13 N _I -03 o vii 4' N _{II} -07 r iv 22 N _I -04* r iii 28 N _P -03* b ii 6' N _{II/1} -09 o 19' N _U -07* r ii' 8' N _P -01 b ii 30
<hr/>		
388	¹ x-x ¹ -ki-i-tum uh ₂ -pu ₂ ¹ x-x-ki-i ¹ -tum pu ₂ uh ₂ -pu ₂ uh ₂ -pu ₂ uh ₂ -[...] ¹ uh ₂ ¹ -pu ₂ uh ₂ -pu ₂	N _I -01 r ii 12 N _{II} -07 r iv 23 N _I -04* r iii 29 N _P -03* b ii 7' N _{II/1} -09 o 20' N _P -01 b ii 31
<hr/>		
388a	¹ a ¹ -še ² -x ¹ ¹ ηi ₆ ² ¹ ¹ a ¹ -še ² -x ¹ ¹ ηi ₆ ² ¹	N _I -01 r ii 14
<hr/>		
389	ub ₄ dug ₄ -ga ub ₄ ¹ (SI) dug ₄ - ¹ ga ¹ ub ₄ dug ₄ -ga ub ₄ dug ₄ -ga ub ₄ dug ₄ -ga ub ₄ ¹ dug ₄ ¹ -[ga] ¹ ub ₄ ¹ dug ₄ -ga ¹ ub ₄ ² ¹ dug ₄ -ga ub ₄ dug ₄ -ga	N _I -01 r ii 15 N _I -03 o vii 5' N _{II} -07 r iv 24 N _I -04* r iii 30 N _P -03* b ii 8' N _{II/1} -09 o 21' N _U -07* r ii' 9' N _P -01 b ii 32
<hr/>		
390	ub ₄ niη ₂ -h _u š-a ub ₄ niη ₂ -h _u š- ¹ a ¹ ub ₄ h _u š-[...]	N _I -01 r ii 16 N _I -03 o vii 6'

	ub ₄ niṅ ₂ -ḥuš-a	N _{II} -07 r iv 25
	ub ₄ niṅ ₂ -ḥuš-a	N _I -04* r iii 32
	ub ₄ ʾniṅ ₂ ?-ḥuš ^{ʔ1}	N _P -03* b ii 9'
	ʾub ₄ ¹ niṅ ₂ -ḥuš-a	N _{II/1} -09 o 22'
	ʾub ₄ niṅ ₂ ?-ḥuš ^{ʔ1} -a	N _U -07* r ii' 10'
	ub ₄ niṅ ₂ -ḥuš-a	N _P -01 b ii 34
<hr/>		
390a	ud-za-ḥa-ʾal ¹ ud-za-ḥa-al	N _I -01 r ii 17
<hr/>		
390b	ḥu-ba-al-lum si-dug ₄ siḥu-ba-al-lum dug ₄	N _I -04* r iii 33
<hr/>		
391	ub ₄ -sa ʾub ₄ ¹ -sa ub ₄ -sa ʾx ^ʔ sa ^{ʔ1} ub ₄ -sa ₂	N _I -01 r ii 18 N _I -04* r iii 31 N _{II/1} -09 o 23' N _P -01 b ii 33
<hr/>		
392	qa-ab-rum irigal ʾri ^{ʔ1} -gal ʾirigal ^{ʔ1} irigal qa ₂ -ab-lum urugal [irigal ^ʔ] qa-ab-rum irigal	N _I -01 r ii 19 N _I -03 o vii 7' N _{II} -07 r iv 26 N _I -04* r iii 34 N _P -03* b ii 10' N _P -01 b ii 35
<hr/>		
393	er-še-tum irigal er-še-tum urugal ʾirigal ^{ʔ1}	N _I -04* r iii 35 N _U -07* r ii' 11'
<hr/>		
394	a-ra-li li a-ʾx ¹ [...] a-ra-li a-ra-li a-ra ^ʔ -[li] [...]-ʾra-li ¹ [a-ra]-ʾli ¹ a-ra-li	N _I -01 r ii 20 N _I -03 o vii 8' N _{II} -07 r iv 27 N _I -04* r iii 36 N _P -03* b ii 11' N _{II/1} -09 o 24' N _U -07* r ii' 12' N _P -01 b ii 36
<hr/>		
395	kur-nu-gi ₄ kur-nu-gi ₄ kur-nu-gi ₄ kur-nu-gi ₄	N _I -01 r ii 21 N _{II} -07 r iv 28 N _I -04* r iii 37

	kur- ¹ nu ¹ -[gi ₄]	N _P -03* b ii 13'
	[...]-nu- ¹ gi ₄ ¹	N _{II/1} -09 o 25'
	kur-nu-gi ₄	N _P -01 b ii 37
395a	<i>la-wi-ri-a-nu</i> u _h ₂ -ub ₄	
	u _h ₂ <i>la-wi-ri-a-[nu]</i> ub ₄ ¹	N _I -01 r ii 22
396	tir	
	tir	N _I -01 r ii 23
	tir	N _{II} -07 r iv 29
	[tir]	N _P -03* b ii 14'
	tir	N _{II/1} -09 o 26'
	tir	N _{II/1} -10* o 1'
397	tir-tir	
	tir-tir	N _I -01 r ii 24
	tir-tir	N _{II} -07 r iv 30
	tir-[tir]	N _P -03* b ii 15'
	¹ tir-tir ¹	N _{II/1} -09 o 27'
	tir	N _P -01 b ii 38
398	tir kug	
	tir kug	N _I -04* r iii 38
	tir [kug]	N _P -03* b ii 16'
	tir kug	N _{II/1} -10* o 2'
	tir kug	N _P -01 b ii 39
399	tir <i>ħa-šu-ur</i> ₂	
	tir <i>ħa-šu-ur</i> ₂	N _I -01 r ii 25
	tir <i>ħa-šu-ur</i> ₂ -ra	N _I -04* r iii 39
	¹ tir ¹ <i>ħa-šu</i> ₂ - ¹ ur ₂ ¹	N _{II/1} -09 o 28'
	tir <i>ħa-šu-ra</i> ⁴⁴²	N _{II/1} -10* o 3'
	tir <i>ħa-šu-ur</i> ₂	N _P -01 b ii 40
400	me ₃	
	¹ me ₃ ¹	N _I -01 r ii 26
	me ₃	N _I -04* r iii 40
	[me ₃]	N _P -03* b ii 17'
	¹ me ₃ ¹	N _{II/1} -09 o 29'
	me ₃	N _{II/1} -10* o 4'
	me ₃	N _P -01 b ii 41
401	šen-šen	

⁴⁴² Poorly written archaic *ħA*.

	šen-šen	N _I -01 r ii 27
	ʽx ¹ šen	N _{II} -07 r iv 33
	šen-šen	N _I -04* r iii 41
	šen- [...]	N _P -03* b ii 18'
	ʽšen ² -šen ²¹	N _{II/1} -09 o 30'
	ʽšen ¹ -šen	N _{II/1} -10* o 5'
	šen- [...]	N _{II/2} -59* r i' 2'
	šen-šen	N _P -01 b ii 42
<hr/>		
402	šen-šen saṅ gi ₄ -a	N _I -01 r ii 28
	šen-šen saṅ gi ₄ -a	N _{II} -07 r iv 34
	[...] saṅ gi ₄	N _I -04* r iii 42
	šen-šen saṅ gi ₄ -a	N _P -03* b ii 19'
	šen- [...]	N _{II/1} -10* o 6'
	ʽšen ¹ -šen ʽsaṅ ¹ gi ₄ -a	N _P -01 b ii 43
	šen-šen saṅ gi ₄ -a	
<hr/>		
403	ḡeš ḡeš-e la ₂ -a	N _I -01 r ii 29
	ḡeš ḡeš-e la ₂ -a	N _{II} -07 r iv 35
	ʽḡeš ḡeš ¹ -la ₂ -a	N _I -04* r iii 43
	ḡeš ḡeš-e la ₂ -a	N _{II/1} -10* o 7'
	ʽḡeš ¹ ḡeš la ₂ ⁴⁴³	N _{II/2} -59* r i' 4'
	ḡeš [...]	N _P -01 b ii 44
	ḡeš ḡeš-e la ₂ -a	
<hr/>		
403a	šubtu ₆ (KASKAL.(LAGAB×U)&(LAGAB×U))	N _I -01 r ii 30
	šubtu ₆ (KASKAL.(LAGAB×U)&(LAGAB×U))	
<hr/>		
404	aga-kar ₂	N _I -01 r ii 35
	aga-kar ₂	N _I -03 o vii 12'
	aga-kar ₂	N _{II} -07 r iv 36
	aga-kar ₂	N _I -04* r iii 44
	aga- [...]	N _{II/2} -59* r i' 3'
	aga-kar ₂	N _P -01 b ii 51
<hr/>		
405	aga-kar ₂ si ₃ -ke	N _I -01 r ii 36
	aga-kar ₂ si ₃ -ke	N _I -03 o vii 13'
	aga-kar ₂ si ₃ -ke	N _{II} -07 r iv 37
	aga-kar ₂ si ₃ -ke	N _I -04* r iii 45
	ʽaga ²¹ -kar ₂ si ₃ -ke	N _P -01 b ii 52

⁴⁴³ The line is crammed between 6' and 8'. The height of 6' and 7' is equivalent to the height of other lines.

406	a-ma-ru a-ma-ru a-ma-ru a-ma-ru a-ma-[ru] a-<<MIN>>-ma-ru a-[...] a-ma-ru	N _I -01 r ii 31 N _{II} -07 r iv 38 N _I -04* r iii 46 N _P -03* b ii 20' N _{II/1} -10* o 8' N _{II/2} -59* r i' 5' N _P -01 b ii 49
<hr/>		
407	a-ma-ru a-ma-ru a-ma-ru a-ma-[ru] a-ma-ru a- ¹ ma ¹ -[...] [a]-ma-ru	N _{II} -07 r iv 39 N _I -04* r iii 47 N _P -03* b ii 21' N _{II/1} -10* o 9' N _{II/2} -59* r i' 6' N _{II} -05 o 2
<hr/>		
408	mar-uru ₅ mar-ru ₁₀ ¹ mar ¹ -[...] mar- ¹ uru ₅ ¹ mar-uru ₅ ¹ mar ¹ -[uru ₅] mar-uru ₅ [mar]-uru ₅ mar-uru ₅	N _I -01 r ii 32 N _I -03 o vii 10' N _{II} -07 r iv 40 N _I -04* r iii 48 N _P -03* b ii 22' N _{II/1} -10* o 10' N _{II} -05 o 3 N _P -01 b ii 46
<hr/>		
409	mar-ru ₁₀ mar- ¹ ru ₁₀ ¹ [mar]- ¹ ru ₁₀ ¹ mar-ru ₁₀ mar- ¹ ru ₁₀ ¹ ¹ mar ¹ -ru ₁₀ mar-ru ₁₀	N _I -03 o vii 11' N _{II} -07 r iv 41 N _I -04* r iii 49 N _{II/1} -10* o 11' N _{II} -05 o 4 N _P -01 b ii 47
<hr/>		
409a	mar-ru ₁₀ mar-ru ₁₀	N _P -01 b ii 48
<hr/>		
410	ulu ₃ uru ₂ ⁴⁴⁴ ulu ₃	N _I -01 r ii 33 N _P -01 b ii 45
<hr/>		
411	a-ma-ru-kam	

⁴⁴⁴ Possibly erasure at beginning of line. Maybe LA₂?

	a-ma-ru-kam	N _I -01 r ii 34
	a-ma-ru-kam	N _P -01 b ii 50
412	gar ₃ dar gar ₃ dar gar ₃ dar ʽx DARʽ ¹ gar ₃ -dar gar ₃ dar	N _I -01 r ii 37 N _I -03 o vii 14' N _{II} -07 r iv 42 N _I -04* r iii 50 N _{II} -05 o 5
413	gar ₃ -še ₃ ak gar ₃ -še ak gar ₃ -še ₃ ak [...] -še ₃ ʽakʽ ¹ gar ₃ -še ₃ ak gar ₃ -še ₃ ak gar ₃ -še ₃ ak	N _I -01 r ii 38 N _I -03 o vii 15' N _{II} -07 r iv 43 N _I -04* r iii 52 N _{II} -05 o 6 N _P -01 b ii 55
414	gar ₃ -UŠ gar ₃ -UŠ gar ₃ -UŠ gar ₃ -UŠ gar ₃ -UŠ	N _I -01 r ii 39 N _I -03 o vii 16' N _I -04* r iii 51 N _{II} -05 o 7
414a	kug bala-še ₃ ak kug bala-še ₃ ak	N _I -01 r ii 40
415	gar ₃ -BU gar ₃ -BU gar ₃ -ʽBUʽ ¹ gar ₃ -BU	N _I -03 o vii 17' N _{II} -05 o 8 N _P -01 b ii 53
415a	gar ₃ -BU gar ₃ [...] gar ₃ -BU	N _{II} -05 o 9 N _P -01 b ii 54
415b	gar ₃ sa-sa gar ₃ sa-sa	N _P -01 b ii 56
416	gibil ₅ (GALAM.GALAM) gibil ₅ (GALAM.GALAM) ʽgibil ₅ ʽ ¹ gibil ₅ ʽgibil ₅ ʽ ¹ gibil ₅ (GALAM.GALAM)	N _I -03 o vii 18' N _{II} /2-60 r iv 15 N _I -04* r iii 53 N _{II} -05 o 10 N _P -01 b ii 57

	galam [...]	N _I -08 o 6'
417	GALAM.GALAM ʽGALAM.GALAM GALAM.GALAM ʽGALAM ¹ [...]	N _{II/2} -60 r iv 16 N _I -04* r iii 54 N _I -08 o 7'
418	<i>ka-ak-kum</i> sukud sukud <i>ka-ʽaš¹-š¹u</i> sukud <i>ka-ak-kum</i> sukud	N _I -03 o vii 19' N _I -04* r iii 55 N _P -01 b iii 2
419	<i>e-er-tum</i> GALAM GALAM <i>u₂-[...]ʽx¹</i> GALAM <i>e-er-tum</i> GALAM	N _I -03 o vii 20' N _I -04* r iii 56 N _P -01 b iii 3
420	ʽa ¹ - <i>bu-tum</i> ubi ubi ʽx ubi ¹ ʽubi ¹ ʽa ¹ - <i>bu-tum</i> ubi	N _I -03 o vii 21' N _{II/2} -60 r iv 17 N _I -09 o i 1' N _P -01 b iii 1
421	galam galam galam galam ʽgalam ¹ <i>si₂-mi-il-tum</i> galam	N _I -03 o vii 22' N _{II/2} -60 r iv 18 N _I -09 o i 2' N _P -01 b iii 4
422	galam galam galam galam ʽgalam ¹ <i>ni-ki-il-tum</i> galam	N _I -03 o vii 23' N _{II/2} -60 r iv 19 N _I -09 o i 3' N _P -01 b iii 5
423	nim η ir ₂ nim η ir ₂ nim η ir ₂ [...] ʽ η ir ₂ ^{?1} nim η ir ₂	N _I -01 r ii 41 N _I -03 o vii 24' N _I -09 o i 4' N _P -01 b iii 6
424	nim η ir ₂ - η ir ₂ nim η ir ₂ - η ir ₂ ʽnim η ir ₂ ^{?2} - η ir ₂ ^{?1} nim η ir ₂ - η ir ₂	N _I -03 o vii 25' N _I -09 o i 5' N _P -01 b iii 7

424a	nim ɲir ₂ -ɲir ₂ -re nim ɲir ₂ -ɲir ₂ -re	N _P -01 b iii 8
425	gud-gu ₄ -ud gud-gu ₄ -ud [...] gud ɾxʔ gudʔ ¹ gud-gu ₄ -ud	N _I -03 o vii 26' N _{II} -07 r v 2 N _I -09 o i 6' N _P -01 b iii 9
426	ri-ri ri-ri ɾriʔ ¹ [...] ri ri-ri	N _I -03 o vii 27' N _{II} -07 r v 3 N _I -09 o i 7' N _P -01 b iii 10
427	bir-bir bir-bir ɾbir-bir ¹ [...] ɾbirʔ ¹ bir-bir	N _I -03 o vii 28' N _{II} -07 r v 4 N _I -09 o i 8' N _P -01 b iii 11
428	eš dara ₂ ɾx ¹ -dara ₂ ɾx ¹ dara ₂ dara ₂ eš dara ₂ [...] ɾdara ₂ ¹	N _I -03 o vii 29' N _{II} -07 r v 5 N _I -04* r iv 6 N _P -01 b iii 12 N _I -10* o i' 2'
429	da-da-ra ɾda ¹ -da-ra [da]-da-ra da-da-ra [da-da]-ra	N _{II} -07 r v 6 N _I -04* r iv 7 N _P -01 b iii 13 N _I -10* o i' 3'
430	zu ₂ keš ₂ ɾzu ₂ keš ₂ ¹ [...] keš ₂ ɾzu ₂ ¹ [keš ₂] zag keš ₂ [...] keš ₂	N _{II} -07 r v 7 N _I -04* r iv 8 N _{II/2} -59* r ii' 2' N _P -01 b iii 14 N _I -10* o i' 4'
431	[inim] ka keš ₂ ɾKA keš ₂ ¹ [...] kaʔ-keš ₂	N _{II} -07 r v 8 N _I -04* r iv 9

432	[<i>la</i>]- <i>sa-mu</i> <i>kaš</i> ₄ ¹ <i>x x x</i> ¹ [<i>la</i>]- ¹ <i>sa</i> ¹ - <i>mu</i> <i>kaš</i> ₄ DU <i>la-sa</i> - ¹ <i>mu</i> ¹ <i>kaš</i> ₄ <i>kaš</i> ₄	N _{II} -07 r v 9 N _I -04* r iv 10 N _{II/2} -59* r ii' 3' N _P -01 b iii 15 N _I -10* o i' 5'
433	[<i>ha</i>]- ¹ <i>la</i> ¹ - <i>pu</i> <i>gir</i> ₅ ¹ <i>ha-la-ap?</i> - <i>pu?</i> <i>gir</i> ₅ ¹ [<i>ha</i>]- ¹ <i>la</i> ¹ - <i>pu</i> <i>gir</i> ₅ <i>gir</i> ₅ ¹ <i>ha-la-pu</i> <i>gir</i> ₅ <i>gir</i> ₅	N _{II} -07 r v 10 N _I -04* r iv 11 N _{II/2} -59* r ii' 4' N _P -01 b iii 16 N _I -10* o i' 6'
434	¹ <i>ša-nu</i> ¹ - <i>u</i> ₄ <i>kaš</i> ₄ ¹ <i>ša-nu</i> ¹ - <i>u</i> ₄ <i>kaš</i> ₄ <i>kaš</i> ₄ ¹ <i>ša-nu-u-um</i> <i>kaš</i> ₄ <i>kaš</i> ₄	N _I -04* r iv 12 N _{II/2} -59* r ii' 5' N _P -01 b iii 18 N _I -10* o i' 7'
435	¹ <i>la</i> ¹ - <i>ka-tu</i> <i>kaš</i> ₄ ¹ <i>la?-ka?</i> ¹ - <i>tum</i> <i>kaš</i> ₄ ¹ <i>la-ka</i> ¹ - <i>tu</i> <i>kaš</i> ₄ <i>kaš</i> ₄ <i>la-ka-tum</i> <i>kaš</i> ₄	N _{II} -07 r v 11 N _I -04* r iv 13 N _{II/2} -59* r ii' 6' N _P -01 b iii 17
436	<i>u</i> ₂ - <i>ba-ru-um</i> <i>gir</i> ₅ ¹ <i>u</i> ₂ ¹ - <i>ba</i> ¹ - <i>ar-ru</i> ¹ <i>gir</i> ₅ <i>u</i> ₂ - <i>ba-rum</i> <i>gir</i> ₅ <i>gir</i> ₅ <i>u</i> ₂ - <i>ba-rum</i> <i>gir</i> ₅ <i>gir</i> ₅	N _{II} -07 r v 12 N _I -04* r iv 14 N _{II/2} -59* r ii' 7' N _P -01 b iii 19 N _I -10* o i' 9'
437	<i>suḥuš</i> <i>suḥuš</i> <i>suḥuš</i> <i>iš-du-um</i> <i>suḥuš</i> <i>suḥuš</i>	N _{II} -07 r v 13 N _I -04* r iv 15 N _P -01 b iii 20 N _I -10* o i' 8'
437a	<i>na-pa-a-qu</i> ₃ - <i>um</i> <i>gir</i> ₅ - <i>gir</i> ₅ ¹ <i>gir</i> ₅ ¹ <i>na-pa-a-qu</i> ₃ - <i>um</i> <i>gir</i> ₅	N _I -04* r iv 16
437b	¹ <i>ha-la-a-pu</i> <i>gir</i> ₅ - <i>gir</i> ₅	

	<i>gir</i> ₅ <i>ḥa-la-a-pu</i> <i>gir</i> ₅	N _I -04* r iv 17
437c	<i>šu-qu₃-du-um</i> DUs-DUs DUs <i>šu-qu₃-du-um</i> DUs	N _I -04* r iv 18
438	<i>a-la-a-ku</i> <i>ḡen</i> <i>ḡen</i> <i>a-la-a-ku</i> <i>ḡen</i>	N _{II} -07 r v 14 N _I -04* r iv 19
439	<i>tum</i> ₂ - <i>ma</i> <i>tum</i> ₂ - <i>ma</i> [?] <i>tum</i> ₂ - <i>ma</i> <i>tum</i> ₂ - <i>ma</i> <i>tum</i> ₂ - <i>ma</i>	N _{II} -07 r v 15 N _I -04* r iv 20 N _{II/2} -59* r ii' 8' N _P -01 b iii 21
440	<i>pi-iš-tum</i> <i>in</i> <i>pi-iš-tum</i> <i>in</i> <i>in</i> <i>pi-iš-tum</i> <i>in</i>	N _{II} -07 r v 16 N _I -04* r iv 21 N _P -01 b iii 22
441	<i>mi-iš-rum</i> <i>in</i> <i>mi-iš-ru</i> <i>in</i> <i>mi-iš-rum</i> <i>in</i>	N _{II} -07 r v 17 N _I -04* r iv 22
442	<i>pi!-il-kum</i> <i>in</i> <i>pi!-il-kum</i> <i>in</i>	N _P -01 b iii 23
443	<i>in</i> <i>dub</i> <i>in</i> <i>dub</i> <i>in</i> <i>dub</i> <i>in</i> <i>dub</i>	N _{II} -07 r v 18 N _I -04* r iv 23 N _P -01 b iii 24
444	<i>in</i> <i>ed</i> ₃ - <i>de</i> ₃ ṽ <i>in</i> <i>ed</i> ₃ - <i>de</i> ₃ ¹ <i>in</i> <i>ed</i> ₃ - <i>de</i> ₃ <i>in</i> <i>ed</i> ₃ - <i>de</i> ₃ <i>in</i> <i>ed</i> ₃ - <i>de</i> ₃	N _I -01 r iii 14 N _{II} -07 r v 19 N _I -04* r iv 24 N _P -01 b iii 25
445	<i>in-ḡar</i> <i>in</i> -[...] <i>in-ḡar</i> <i>in-ḡar</i>	N _I -01 r iii 15 N _{II} -07 r v 20 N _I -04* r iv 25
446	<i>in</i> <i>dug</i> ₄ <i>in</i> ṽ <i>dug</i> ₄ ¹	N _I -01 r iii 18

	in dug ₄ in dug ₄	N _{II} -07 r v 21 N _P -01 b iii 26
447	in-ti-in in-ti- ¹ in ¹ in-ti-in in-ti	N _I -01 r iii 16 N _I -04* r iv 26 N _P -01 b iii 27
448	in-nu in- ¹ nu ¹ in-nu in-u	N _I -01 r iii 17 N _{II} -07 r v 22 N _I -04* r iv 27
449	in-nu in-nu in-nu	N _{II} -07 r v 23 N _I -04* r iv 28
449a	in bul in bul	N _I -01 r iii 19
449b	in bul-bul in bul-bul	N _I -01 r iii 20
449c	in deg _x in deg _x	N _I -01 r iii 21
449d	in-deg _x -deg _x in-deg _x -deg _x	N _I -01 r iii 22
449e	in bulug in bulug	N _I -01 r iii 23
449f	kurum ₆ šub-ba kurum ₆ šub-ba	N _I -01 r iii 24
449g	in in	N _I -01 r iii 25
450	in dub ₂ -dub ₂ -bu in-dub ₂ -dub ₂ in dub ₂ -dub ₂ in dub ₂ -dub ₂ -bu in ⁴⁴⁵ dub ₂ -dub ₂ -bu	N _I -01 r iii 28 N _{II} -07 r v 24 N _I -04* r iv 29 N _P -01 b iii 28

⁴⁴⁵ Written defectively compared to previous lines.

451	dub ₂ -dub ₂ -bu ʽdub ₂ ¹ -dub ₂ -bu dub ₂ -dub ₂ -bu NE dub ₂ -bu	N _{II} -07 r v 25 N _I -04* r iv 30 N _P -01 b iii 29
451a	dub ₂ -dub ₂ -bu ʽdub ₂ ¹ -dub ₂ -bu	N _{II} -07 r v 26
452	bala-bala ʽbala ¹ -bala bala-bala bala-bala	N _{II} -07 r v 27 N _I -04* r iv 31 N _P -01 b iii 36
453	aš ₂ aš ₂ ʽx ¹ aš ₂ [?] aš ₂ aš ₂ aš ₂ aš ₂	N _I -01 r iii 26 N _{II} -07 r v 28 N _I -04* r iv 32 N _P -01 b iii 32 N _{IV} -03 1 N _{IV} -03 3
454	aš ₂ bala ʽaš ₂ ¹ bala ʽaš ₂ [?] bala aš ₂ bala aš ₂ bala aš ₂ bala aš ₂ bala	N _I -01 r iii 27 N _{II} -07 r v 29 N _I -04* r iv 33 N _P -01 b iii 33 N _{IV} -03 2 N _{IV} -03 4
455	aš ₂ bala aš ₂ bala aš ₂ bala	N _I -04* r iv 34 N _P -01 b iii 34
456	aš ₂ a ₂ -zig ₃ aš ₂ a ₂ -zig ₃ aš ₂ a ₂ -zig ₃	N _I -04* r iv 35 N _P -01 b iii 35
456a	ni ₂ -dub ₂ -bu ni ₂ -dub ₂ -bu	N _P -01 b iii 37
456b	ni ₂ nu-zu ni ₂ nu-zu	N _P -01 b iii 38
456c	til ₃ -la til ₃ -la	N _P -01 b iii 39

456d	tur ₅ -ra tur ₅ -ra	N _P -01 b iii 40
457	du ₁₄ du ₁₄ du ₁₄ ʽdu ₁₄ ʼ du ₁₄	N _I -01 r iii 29 N _{II} -07 r v 33 N _I -04* r iv 36 N _P -01 b iii 30
458	du ₁₄ mu ₂ -mu ₂ du ₁₄ mu ₂ -mu ₂ du ₁₄ mu ₂ -ʽmu ₂ ʼ ¹ du ₁₄ mu ₂ -mu ₂ du ₁₄ mu ₂ -mu ₂	N _I -01 r iii 30 N _{II} -07 r v 34 N _I -04* r iv 37 N _P -01 b iii 31
459	ninim(ŠA ₃ ×NE) nimin ninim	N _I -01 r iii 31 N _P -01 b iii 41
459a	murgu ₃ (KA×NE) murgu ₃	N _P -01 b iii 42
460	za-pa-aṅ ₂ za-pa-aṅ ₂ za ^ʽ -ʽx ¹ -[...]	N _I -01 r iii 33 N _I -03 o viii 1'
461	akkil akkil-akkil a ^ʽ akkil ¹	N _I -01 r iii 32 N _I -03 o viii 2'
462	mur mur	N _I -03 o viii 3'
463	mur ša ₄ ⁴⁴⁶ mur ʽša ₄ ʼ	N _I -03 o viii 4'
464	du ₁₀ -UD ak du ₁₀ -UD ak du ₁₀ -UD ʽx ¹ du ₁₀ -UD ak du ₁₀ -UD ak	N _I -01 r iii 35 N _I -03 o viii 5' N _I -04* r iv 44 N _P -01 b iii 43

⁴⁴⁶ *MSL* reads **ur₅-ša₄-ak** based on N_I-03 and N_I-04*. The line does not exist in N_I-03; there is no **ak** in N_I-04*.

464a	a-al _x (H _I ×NUN) [?] -si a-al _x (H _I ×NUN) [?] -si	N _I -01 r iii 34
465	nam-gi ₄ -me-eš ₃ ak nam-ga-me-mes-ak ⁴⁴⁷ nam-gi ₄ -me- [...]- ^r gi ₄ ¹ -me-eš ₃ -ak nam-gi ₄ -me-eš ₃ -i [?]	N _I -01 r iii 36 N _I -03 o viii 6' N _I -04* r iv 45 N _P -01 b iii 44
466	inim inim inim inim	N _I -03 o viii 10' N _{II} -07 r v 35 N _I -04* r iv 38
466a	inim inim	N _I -04* r iv 39
467	i ₅ -ŋar i ₅ -ŋar [...]-ŋar i ₅ -ŋar i ₅ -ŋar	N _I -03 o viii 8' N _{II} -07 r v 38 N _I -04* r iv 40 N _P -01 b iii 48
468	i ₅ -ŋar sag ₁₀ i ₅ -ŋar sag ₁₀ i ₅ -ŋar sag ₁₀ -ga i ₅ -ŋar sag ₁₀	N _I -03 o viii 9' N _I -04* r iv 41 N _P -01 b iii 49
469	i ₅ -ŋar h _u l-a [...] _u l-a i ₅ -ŋar h _u l-a i ₅ -ŋar h _u l-a	N _{II} -07 r v 40 N _I -04* r iv 42 N _P -01 b iii 50
470	inim sag ₉ -sag ₉ -ge inim sag ₁₀ - ^r sag ₁₀ ¹ -ge [...]- ^r ŋar ¹ sag ₉ -ga inim sag ₉ -sag ₉ -ge inim sag ₉ -sag ₉ -ge	N _I -03 o viii 7' N _{II} -07 r v 39 N _I -04* r iv 43 N _P -01 b iii 45
471	šud ₃ šud ₃ šud ₃	N _I -04* r iv 46 N _P -01 b iii 46

⁴⁴⁷ MSL reads **-ga-me-eš**

471a	[ka]- ¹ ra ¹ -bu[š _u mu ₂]-mu ₂ [...][...]- ¹ ra ¹ -bu mu ₂	N _I -04* r iv 47
471b	igi šud ₃ igi šud ₃	N _P -01 b iii 47
472	u ₃ -ma u ₃ -ma [...]-ma u ₃ -ma	N _I -01 r iii 37 N _I -04* r iv 48 N _P -01 b iii 51
473	u ₃ -ma DU-DU u ₃ -ma ¹ DU-DU ¹ u ₃ -ma DU-DU ¹ u ₂ [?] ¹ -ma [...]-DU [...] DU-DU u ₃ -ma DU-DU	N _I -01 r iii 38 N _I -03 o viii 12' N _{II} -07 r ii frg.e 2' N _I -04* r iv 49 N _{II/2} -59* r iii' 1' N _P -01 b iii 52
473a	u ₃ -ma DI-DI u ₃ -ma DI-DI	N _P -01 b iii 53
474	u ₃ -na u ₃ -na u ₃ -na ¹ u ₂ [?] ¹ -na [?] [...]-na [?] [u ₃]-na u ₃ -na	N _I -01 r iii 39 N _I -03 o viii 13' N _{II} -07 r ii frg.e 3' N _I -04* r iv 52 N _{II/2} -59* r iii' 2' N _P -01 b iii 54
475	u ₃ -sa ₂ u ₃ -sa ₂ [...]-sa ₂ [u ₃]-sa ₂ u ₃ DIŠ sa ₂	N _I -03 o viii 14' N _I -04* r iv 51 N _{II/2} -59* r iii' 3' N _P -01 b iii 55
476	u ₃ ku [...] ku [?] ¹ u ₃ ¹ ku u ₃ ku	N _I -04* r iv 50 N _{II/2} -59* r iii' 4' N _P -01 b iii 58
477	u ₃ nu-ku u ₃ [...] - ¹ ku ¹ [...]- ¹ ku [?] ¹ u ₃ ¹ nu-ku	N _I -03 o viii 11' N _{II} -07 r vi 4 N _{II/2} -59* r iii' 5'

	u ₃ nu-ku	N _P -01 b iii 59
478	u ₃ nu-bar- ¹ re ¹ u ₃ ¹ nu ¹ -[...] [...]-bar-re ¹ u ₃ ² nu-bar- ¹ re ¹ u ₃ igi nu-bar-re	N _I -03 r i 1 N _{II} -07 r vi 5 N _{II/2} -59* r iii' 6' N _P -01 b iii 60
479	u ₃ -zi-zi [...]- ¹ zi ¹ -zi [u ₃ -zi]-zi u ₃ nu-bi ₂ -zi-zi	N _{II} -07 r vi 6 N _{II/2} -59* r iii' 7' N _P -01 b iii 61
480	u ₃ -kal-kal [...]-kal- ¹ kal ¹ u ₃ gul kal-kal	N _{II} -07 r vi 7 N _P -01 b iii 62
481	u ₃ -na- ¹ su ₁₃ -su ₁₃ ¹ u ₃ -na ¹ su ₁₃ ¹ -[...] [...]- ² su ₁₃ ² -su ₁₃ ² ¹	N _I -03 r i 3 N _{II} -07 r vi 8
482	[u ₃ -na] gub [...] gub	N _{II} -07 r vi 9'
483	u ₃ -na-de ₃ -[tah] u ₃ -na-de ₃ -[...] [...]- ¹ x ¹	N _I -03 r i 4 N _{II} -07 r vi 10'
484	u ₃ -ba u ₃ -ba ¹ u ₃ -x ¹ u ₃ - ¹ ba ¹	N _I -03 r i 5 N _{II} -07 r vi 11' N _P -01 b iv 6
485	u ₃ -a-li u ₃ -a-li ¹ u ₃ -x ¹ u ₃ -a- ¹ li ¹	N _I -03 r i 6 N _{II} -07 r vi 12' N _P -01 b iv 7
486	u ₃ -a-di u ₃ -a-di ¹ u ₃ ¹ -a- ¹ x-di ¹ u ₃ -a-di	N _I -03 r i 7 N _{II} -07 r vi 13' N _P -01 b iv 8
486a	¹ u ₃ ¹ -a- ¹ li ¹	

	ʽu ₃ ʽ a-ʽliʽ	N _{II} -07 r vi 14'
487	u ₃ -šub-ʽbaʽ ʽu ₃ ʽ-šub-ʽbaʽ u ₃ -šub-šub	N _{II} -07 r vi 15' N _P -01 b iv 9
488	u ₃ -a ʽu ₃ -aʽ u ₃ -a	N _{II} -07 r vi 16' N _P -01 b iii 56
488a	u ₃ -a ŋar-[ra] ʽu ₃ ʽ-a ŋar-ʽraʽ	N _{II} -07 r vi 17'
489	u ₃ -a niŋ ₂ dug ₃ ʽu ₃ ʽ-a-ʽxʽ u ₃ -a niŋ ₂ -dug ₃	N _{II} -07 r vi 18' N _P -01 b iii 57
490	il ₂ -la ₂ il ₂ -la ₂ ʽil ₂ -xʽ il ₂ -la	N _I -03 r i 8 N _{II} -07 r vi 19' N _P -01 b iv 10
491	du ₅ -la ₂ du ₅ -[...] du ₅ -la ₂ du ₅ -la ₂	N _I -01 r iv 16 N _I -03 r i 9 N _P -01 b iv 11
492	ki ma-an-ze ₂ -er ki ma-an-ze ₂ -er ki ma-an-ze ₂ -er ki ma-an-ze ₂ -er	N _I -01 r iv 17 N _I -03 r i 10 N _P -01 b iv 12
493	sig sig sig sig	N _I -01 r iv 18 N _I -03 r i 11 N _P -01 b iv 13
493a	nim nim	N _I -01 r iv 19
494	sig-nim ʽsig-nimʽ sig-nim	N _I -01 r iv 20 N _I -03 r i 12
495	igi-nim-ʽmaʽ	

	ʽigi ¹ -nim-ʽx ¹ igi-nim-ʽma ¹	N _I -01 r iv 21 N _P -01 b iv 14
496	ul-du ₃ -a ʽul ¹ -du ₃ -ʽa ¹ ul-du ₃ -a ʽul ¹ -du ₃ -[a] ul-du ₃ ʽ(NI)-a	N _I -01 r iv 22 N _I -03 r i 13 N _I -09 o ii 1' N _P -01 b iv 15
496a	iri du ₃ -a iri du ₃ -[...]	N _I -01 r iv 23
496b	ul-li ₂ -a ul-li ₂ -[...]	N _I -10* o ii' 2'
497	iri nam-ʽbarag-ge ¹ iri nam-barag-[...]	N _I -01 r iv 24
498	en-nu-uᅇ ₃ en-ʽuᅇ ₃ ¹ en-nu-uᅇ ₃ [...]-ʽuᅇ ₃ ¹ en-nu-ʽuᅇ ₃ ¹ en-nu en-nu-uᅇ ₃	N _I -01 r iv 25 N _I -03 r i 14 N _I -04* r v 23 N _I -09 o ii 2' N _P -01 b iv 16 N _I -10* o ii' 3'
499	ki en-nu-uᅇ ₃ ʽki ¹ en-ʽx ¹ -[...] ki en-ʽnu ¹ ki en-nu-uᅇ ₃ ki en-nu-uᅇ ₃ ki en-nu ki en-nu-uᅇ ₃	N _{II} -09 o 2 N _I -01 r iv 26 N _I -03 r i 15 N _I -09 o ii 3' N _P -01 b iv 17 N _I -10* o ii' 4'
499a	na-kam-tum na-kam-tum	N _I -01 r iv 27
499b	eš ₃ -ta-gur-ra eš ₃ -ta-gur-ra	N _I -01 r iv 28
499c	en-nu-uᅇ ₃ [...]-ʽuᅇ ₃ ¹	N _I -04* r v 24
500	en-nu-uᅇ ₃ an-usan en-nu an-ʽusan ¹	N _{II} -09 o 3

	en-nu-uŋ ₃ an-usan	N _I -01 r iv 29
	en-nu-uŋ ₃ an- [...]	N _I -03 r i 16
	[...]-usan ²	N _I -04* r v 25
	en-nu-uŋ ₃ x AN ²	N _I -09 o ii 4'
	en-nu-uŋ ₃ an ² -usan	N _I -10* o ii' 5'
<hr/>		
501	en-nu-uŋ ₃ murub ₄	N _I -01 r iv 30
	en-nu-uŋ ₃ murub ₄	N _I -03 r i 17
	en-nu-uŋ ₃ ʽmurub ₄ ¹	N _I -04* r v 27
	[...]-ʽmurub ₄ ¹	N _I -09 o ii 5'
	en-nu-uŋ ₃ murub ₄	N _P -01 b iv 22
	en-nu murub ₄	N _I -10* r i 3
	en-nu-uŋ ₃ murub ₄	
<hr/>		
502	en-nu-uŋ ₃ ten-na	N _{II} -09 o 4
	en-nu ud ten-ʽna ¹	N _I -03 r i 18
	en-nu-uŋ ₃ [...]	N _I -04* r v 26
	[...]-na	N _P -01 b iv 24
	en-nu ten	
<hr/>		
503	en-nu-uŋ ₃ ud zal-le-da	N _{II} -09 o 5
	en-nu ud zal-da	N _I -01 r iv 31
	en-nu-uŋ ₃ ; ud zal-le-da	N _I -03 r i 19
	en-nu-ʽuŋ ₃ ¹ [...]	N _I -09 o ii 6'
	en-nu-uŋ ₃ ud zal-le-da	N _I -10* r i 1
	en-nu-uŋ ₃ ʽud zal;-le-da ¹	
<hr/>		
504	en-nu-uŋ ₃ šušana	N _{II} -09 o 6
	en-nu šušana	N _I -01 r iv 32
	en-nu-uŋ ₃ šušana	N _I -03 r i 20
	ʽen ¹ -[nu-uŋ ₃ ...]	N _{II/1} -11 o 1'
	[en-nu-uŋ ₃] ʽšušana ²¹	N _I -04* r v 29
	[...]-šušana	N _I -09 o ii 7'
	en-nu-uŋ ₃ šušana	N _P -01 b iv 18
	en-nu šušana	N _I -10* o ii' 6'
	en-nu-uŋ ₃ ; šušana	
<hr/>		
505	en-nu-uŋ ₃ sa ₉	N _{II} -09 o 7
	en-nu sa ₉	N _I -01 r iv 33
	en-nu-uŋ ₃ sa ₉	N _I -04* r v 30
	[...] sa ₉	N _I -09 o ii 8'
	en-nu-uŋ ₃ sa ₉	N _P -01 b iv 19
	en-nu sa ₉	
<hr/>		
506	en-nu-uŋ ₃ šanabi	

	en-nu šanabi	N _{II} -09 o 8
	en-nu-u ₃ šanabi	N _I -01 r iv 34
	[en]- ¹ nu-u ₃ [...]	N _{II} -07 r vi 22'
	[en-nu]- ¹ u ₃ šanabi	N _{II/1} -11 o 2'
	[...]-šanabi	N _I -04* r v 31
	en-nu-u ₃ šanabi	N _I -09 o ii 9'
	en-nu šanabi	N _P -01 b iv 20
	en-nu-u ₃ šanabi	N _I -10* r i 2
506a	en-nu u en-nu u	N _P -01 b iv 23
507	en-nu-u ₃ til-la en-nu til ₃ -la [en]-nu-u ₃ [...]	N _{II} -09 o 9 N _{II} -07 r vi 23'
507a	en-nu iri en-nu iri	N _P -01 b iv 21
508	iri silim iri silim iri silim ¹ iri ¹ [...] [iri] silim [...] silim iri silim iri silim	N _{II} -09 o 10 N _I -01 r iv 35 N _{II} -07 r vi 24' N _{II/1} -11 o 3' N _I -04* r v 32 N _I -09 o ii 10' N _P -01 b iv 25
509	iri ^{ki} gal iri ^{ki!} gal ¹ iri ^{1ki} gal ¹ iri ^{1ki} gal [...] -gal	N _{II} -09 o 11 N _{II} -07 r vi 25' N _{II/1} -11 o 4' N _I -04* r v 33
510	<i>ba-am-tum</i> ba ₇ (MAŠ) ba ₇ ¹ ba ₇ ¹ ba[ba ₇] <i>ba-am-tum</i> ba ₇ ^{ba}	N _{II} -09 o 12 N _{II} -07 r vi 26' N _{II/1} -11 o 6' N _P -01 b iv 26
510a	<i>za-a-zum</i> ba ₇ <i>za-a-zum</i> ba ₇	N _P -01 b iv 27
510b	<i>mi-iš!-lum</i> ba ₇ <i>mi-iš!-lum</i> ba ₇	N _P -01 b iv 28

511	<i>ba-am-tum sa sa₉</i> sa ₉ [sa ₉] [sa ¹][sa ₉] <i>ba-am-tum sa₉ sa</i>	N _{II} -09 o 13 N _{II} -07 r vi 27' N _{II/1} -11 o 7' N _P -01 b iv 29
511a	<i>za-a-zum sa₉</i> <i>za-a-zum sa₉</i>	N _P -01 b iv 30
511b	<i>mi-iš-lum sa₉</i> <i>mi-iš-lum sa₉</i>	N _P -01 b iv 31
512	<i>zi-pa-aḥ zipaḥ</i> zipaḥ [zipaḥ] [zi-pa ¹ -aḥ]zipaḥ	N _{II} -09 o 14 N _{II} -07 r vi 28' N _{II/1} -11 o 8'
512a	<i>u₂-ka-a-nu-um MAŠ</i> <i>u₂-ka-a-nu-um MAŠ</i>	N _P -01 b iv 32
512b	<i>ša-bi-tum MAŠ</i> <i>ša-bi-tum MAŠ</i>	N _P -01 b iv 33
513	maš-maš [maš ¹ -maš [MAŠ [?]] maš-maš maš-maš	N _{II} -09 o 15 N _{II} -07 r vi 29' N _{II/1} -11 o 9' N _P -01 b iv 34
514	maš-maš gal maš-maš gal [...] [maš gal] [maš ¹ -maš gal maš-maš gal	N _{II} -09 o 16 N _{II} -07 r vi 33' N _{II/1} -11 o 10' N _P -01 b iv 35
515	MAŠ.EN.KAK MAŠ.EN.KAK [...].EN.KAK [x ¹] EN [x ¹⁴⁴⁸] [MAŠ ¹].EN.KAK MAŠ.EN.KAK	N _{II} -09 o 17 N _{II} -07 r vi 34' N _{II} -08 o 1' N _{II/1} -11 o 11' N _P -01 b iv 36

⁴⁴⁸ The traces are not convincing for MAŠ.EN.KAK.

516	si sa ₂ si sa ₂ [...] sa ₂ si sa ₂ si 'sa ₂ ' si sa ₂	N _{II} -09 o 18 N _{II} -07 r vi 35' N _{II} -08 o 2' N _{II/1} -11 o 12' N _P -01 b iv 37
517	si sa ₂ si sa ₂ [...] sa ₂ si sa ₂ si sa ₂	N _{II} -09 o 19 N _{II} -07 r vi 36' N _{II} -08 o 3' N _P -01 b iv 38
518	si nu-sa ₂ si nu-sa ₂ [...] 'sa ₂ ' si nu-sa ₂ si nu-sa ₂	N _{II} -09 o 20 N _{II} -07 r vi 37' N _{II} -08 o 4' N _P -01 b iv 39
518a	si-ig si-ig	N _P -01 b iv 40
518b	si-ig-ig si-ig-ig	N _P -01 b iv 41
518c	si-mul si-mul	N _P -01 b iv 42
518d	si-mul x si-mul x	N _P -01 b iv 43
519	si-par ₄ si-par ₃ si-par ₄ (KISAL) si-par ₄ (KISAL)	N _{II} -09 o 21 N _{II} -08 o 5' N _P -01 b iv 44
520	si-par ₄ gal si-par ₃ gal 'si ¹ -par ₄ gal si-par ₄ gal	N _{II} -09 o 22 N _{II} -08 o 6' N _P -01 b iv 46
521	si-par ₄ sig si-par ₃ 'x' 'si ¹ -par ₄ sig si-par ₄ sig	N _{II} -09 o 23 N _{II} -08 o 7' N _P -01 b iv 47

521a si
si N_P-01 b iv 48

521b ʿsiʔ¹ ka-sur-ra
ʿsiʔ¹ ka-sur-ra N_P-01 b iv 49

1.3.2 Edition of Izi II

1 *i-du-um* a₂
ʿa₂¹ N_{II}-09 o 24
a₂ N_{II/2}-61 r i 1
i-du a₂ N_{II}-08 o 9'
i-du-um a₂ N_P-01 b iv 50

2 *a-ḥu-um* a₂
a₂ N_{II/2}-61 r i 2
a-ḥu-um a₂ N_{II}-08 o 10'
a-ḥu-um a₂ N_P-01 b iv 51

3 *e-mu-qum* a₂
a₂ N_{II/2}-61 r i 3
e-mu-qum ʿa₂¹ N_{II}-08 o 11'
e-mu-qum a₂ N_P-01 b iv 52

4 a₂
a₂ N_{II/2}-61 r i 4
ʿidʔ¹449 ʿa₂¹ N_{II}-08 o 12'

5 ʿa₂¹-tuku
ʿa₂¹ tuku N_{II/2}-61 r i 5

6 [a₂]-tuku
[a₂] ʿtuku¹ N_{II/2}-61 r i 6

7 usu(A₂.KAL)
[A₂]-ʿx¹ N_{II/2}-61 r i 7
ʿusu¹ N_P-01 c i 3

8 usu(A₂.KAL)-tuku
ʿusu-tuku¹ N_I-11 o i 1'
ʿusu¹-tuku N_P-01 c i 4

⁴⁴⁹ No traces of further signs. Pronunciation gloss?

9	「a ₂ ¹ -ŋeš-ŋar-ra 「a ₂ ¹ -ŋeš-ŋar-ra [a ₂]-「ŋeš-ŋar ¹ -ra [a ₂]-「ŋeš ¹ -ŋar-ra	N _I -11 o i 2' N _I -12* o i 1' N _P -01 c i 5
10	a ₂ -gu ₂ -zig ₃ -ga 「a ₂ ¹ -gu ₂ -zig ₃ -ga 「a ₂ -gu ₂ ¹ -zig ₃ -ga [a ₂ -gu ₂]-zig ₃ -ga	N _I -11 o i 3' N _I -12* o i 2' N _P -01 c i 6
11	a ₂ ud-te-en-na [a ₂] ud-te-na 「a ₂ ¹ ud-te-en-na 「a ₂ ¹ ud-te-na	N _I -11 o i 4' N _I -12* o i 3' N _P -01 c i 7
12	a ₂ zid-da 「a ₂ zid [?] -da ¹ [a ₂] 「zid ¹ -da 「a ₂ ¹ zid-da a ₂ zid-da 「a ₂ ¹ zid-「da ¹	N _{II/2} -61 r i 11 N _I -11 o i 5' N _I -12* o i 4' N _P -01 c i 8 N _{IV} -04 r 1
13	a ₂ gab ₂ -bu 「a ₂ ¹ gab ₂ -bu [a ₂ gab ₂]-「bu ¹ a ₂ gab ₂ -bu a ₂ gab ₂ -bu [a ₂] 「gab ₂ [?] ¹ -[bu]	N _{II/2} -61 r i 12 N _I -11 o i 6' N _I -12* o i 5' N _P -01 c i 9 N _{IV} -04 r 2
14	a ₂ an-GA ₂ 「a ₂ ¹ an-GA ₂ [a ₂] 「an-GA ₂ ¹ 「a ₂ ¹ an-GA ₂ a ₂ an-GA ₂	N _{II/2} -61 r i 13 N _I -11 o i 7' N _I -12* o i 6' N _P -01 c i 10
15	a ₂ si sa ₂ a ₂ si sa ₂ a ₂ si sa ₂ 「a ₂ ¹ si sa ₂ 「a ₂ ¹ si sa ₂ a ₂ si sa ₂	N _{II/2} -61 r i 14 N _I -03 r ii 1 N _I -11 o i 8' N _I -12* o i 7' N _P -01 c i 11
16	a ₂ si nu-sa ₂ a ₂ si nu-sa ₂	N _{II/2} -61 r i 15

	a ₂ si nu-sa ₂ [a ₂ ¹ si nu-sa ₂ a ₂ si nu-sa ₂ a ₂ si nu-sa ₂	N _I -03 r ii 2 N _I -11 o i 9' N _I -12* o i 8' N _P -01 c i 12
16a	a ₂ gurum-ma a ₂ gurum-ma	N _{II/2} -61 r i 16
17	a ₂ duraḥ a ₂ duraḥ a ₂ duraḥ [a ₂ ¹ duraḥ a ₂ duraḥ a ₂ duraḥ	N _{II/2} -61 r i 17 N _I -03 r ii 3 N _I -11 o i 10' N _I -12* o i 9' N _P -01 c i 13
18	a ₂ duraḥ a ₂ duraḥ [a ¹ duraḥ a ₂ duraḥ a ₂ duraḥ	N _I -03 r ii 4 N _I -11 o i 11' N _I -12* o i 10' N _P -01 c i 14
18a	a ₂ erin ₂ a ₂ erin ₂	N _{II/2} -61 r i 18
18b	a ₂ erin ₂ a ₂ erin ₂ [?]	N _{II/2} -61 r i 19
19	a ₂ gal a ₂ gal a ₂ gal-gal	N _{II/2} -61 r i 20 N _P -01 c i 20
20	aškud(A ₂ ×MUŠ ₃) aškud aškud [aškud ¹ aškud aškud	N _{II/2} -61 r i 21 N _I -03 r ii 5 N _I -11 o i 12' N _I -12* o i 11' N _P -01 c i 15
21	a ₂ -MUŠ ₃ a ₂ -MUŠ ₃ a ₂ -MUŠ ₃ [a ₂ ¹ -MUŠ ₃ a ₂ -MUŠ ₃ a ₂ -MUŠ ₃	N _{II/2} -61 r i 22 N _I -03 r ii 6 N _I -11 o i 13' N _I -12* o i 12' N _P -01 c i 16

22	a ₂ MUŠ ₃ a ₂ ʾMUŠ ₃ ¹ ʾa ₂ ¹ MUŠ ₃	N _{II/2} -61 r i 23 N _I -11 o i 14'
23	a ₂ gur-gur a ₂ gur-gur a ₂ gur-gur ʾa ₂ ¹ gur-gur a ₂ gur-gur a ₂ gur-gur ʾa ₂ ¹ gur-[gur]	N _{II/2} -61 r i 25 N _I -03 r ii 7 N _I -11 o i 15' N _I -12* o i 13' N _P -01 c i 18 N _{IV} -04 o 1'
24	a ₂ gur ₄ -gur ₄ a ₂ gur ₄ -ʾgur ₄ ¹ a ₂ gur ₄ -gur ₄ ʾa ₂ ¹ gur ₄ -gur ₄ a ₂ gur ₄ -gur ₄ a ₂ gur ₄ -gur ₄	N _{II/2} -61 r i 24 N _I -03 r ii 8 N _I -11 o i 16' N _I -12* o i 14' N _P -01 c i 17
25	a ₂ PIRIG×UD-PIRIG×UD a ₂ PIRIG×UD-PIRIG×UD ʾa ₂ ¹ PIRIG-PIRIG a ₂ PIRIG×UD-PIRIG×UD	N _I -03 r ii 9 N _I -11 o i 17' N _P -01 c i 19
26	a ₂ tal ₂ -tal ₂ ʾa ₂ ¹ tal ₂ -tal ₂ ʾa ₂ ¹ tal ₂ -tal ₂ a ₂ tal ₂ ¹ (IGI)-tal ₂	N _I -11 o i 18' N _I -12* o i 15' N _P -01 c i 21
27	a ₂ bi ₃ -bi ₃ a ₂ bi ₃ -bi ₃ a ₂ bi ₃ -bi ₃ ʾa ₂ ¹ bi-ʾbi ¹	N _I -03 r ii 10 N _I -11 o i 19' N _I -12* o i 16'
28	a ₂ sag ₉ -sag ₉ a ₂ sag ₉ -sag ₉ a ₂ sag ₉ -sag ₉ ʾa ₂ ¹ sag ₉ -sag ₉ a ₂ sag ₉ -sag ₉	N _I -03 r ii 11 N _I -11 o i 20' N _I -12* o i 17' N _P -01 c i 22
29	a ₂ -KA a ₂ -KA a ₂ sur ₂	N _I -11 o i 21' N _P -01 c i 23
29a	a ₂ sur ₂	

	a ₂ -sur ₂	N _P -01 c i 24
30	a ₂ -KA-a a ₂ -KA-a a ₂ -sur ₂ [?] -a	N _I -11 o i 22' N _P -01 c i 25
31	a ₂ ḥaš a ₂ ḥaš a ₂ ḥaš a ₂ ḥaš	N _I -03 r ii 12 N _I -11 o i 23' N _P -01 c i 26
32	a ₂ -kud a ₂ -kud [...]- ¹ kud ¹	N _I -03 r ii 13 N _I -10* r ii 1
33	a ₂ -mug a ₂ -mug a ₂ -mug [...] ¹ x ¹	N _I -03 r ii 14 N _P -01 c i 31 N _I -10* r ii 2
34	a ₂ -šu-ḥiri ₃ kud a ₂ -šu-ḥiri ₃ kud [...]- ¹ ḥiri ₃ [?] ¹ kud a ₂ -šu-ḥiri ₃ kud	N _I -03 r ii 15 N _I -10* r ii 3 N _P -01 c ii 22
35	a ₂ -aḥ ₂ -ḥa ₂ [a ₂]- ¹ aḥ ₂ ¹ -ḥa ₂ a ₂ -aḥ ₂ -ḥa ₂ a ₂ ¹ aḥ ₂ -ḥa ₂ ¹ a ₂ -aḥ ₂ -ḥa ₂ [...]- ¹ aḥ ₂ ¹ -ḥa ₂	N _{II/2} -61 r i 31 N _I -03 r ii 16 N _I -11 o i 26' N _P -01 c i 28 N _I -10* r ii 4
36	a ₂ -aḥ ₂ -ḥa ₂ dugud [a ₂]- ¹ aḥ ₂ ¹ -ḥa ₂ dugud? a ₂ -aḥ ₂ -ḥa ₂ dugud ¹ a ₂ ¹ aḥ ₂ -ḥa ₂ dugud a ₂ -aḥ ₂ -ḥa ₂ dugud [...]-ḥa ₂ dugud	N _{II/2} -61 r i 32 N _I -03 r ii 17 N _I -11 o i 27' N _P -01 c i 29 N _I -10* r ii 5
37	a ₂ -aḥ ₂ -ḥa ₂ -e [a ₂]-aḥ ₂ -ḥa ₂ -e a ₂ -aḥ ₂ -ḥa ₂ -e [a ₂ aḥ ₂]- ¹ ḥa ₂ -e ¹ a ₂ -aḥ ₂ -e	N _{II/2} -61 r i 33 N _I -03 r ii 18 N _I -11 o i 28' N _P -01 c i 30

38	a ₂ -sag ₃ a ₂ -sag ₃ ʽa ₂ ¹ -sag ₃ ? a ₂ -sag ₃	N _I -03 r ii 19 N _I -11 o i 24' N _P -01 c i 27
39	a ₂ -bal a ₂ ʽbal-e ²¹ ʽa ₂ bal ¹ a ₂ -bal	N _I -03 r ii 21 N _I -12* o i 18' N _P -01 c i 32
39a	a ₂ -bal a ₂ -bal	N _P -01 c i 33
40	a ₂ -bal-e a ₂ -bal-e ʽa ₂ ¹ bal-e a ₂ -bal-e	N _I -03 r ii 20 N _I -12* o i 19' N _P -01 c i 34
41	a ₂ -aš ₂ a ₂ -aš ₂ a ₂ -aš ₂ ⁴⁵⁰	N _{II/2} -61 r ii 2 N _P -01 c i 36
42	a ₂ -aš ₂ tuku a ₂ -aš ₂ tuku a ₂ -aš ₂ tuku	N _{II/2} -61 r ii 3 N _P -01 c i 37
42a	a ₂ -aš ₂ an-tuku a ₂ -aš ₂ an-tuku	N _{II/2} -61 r ii 4
43	a ₂ -aš ₂ bala a ₂ -aš ₂ bala	N _{II/2} -61 r ii 5
44	ʽa ₂ -aš ₂ bala ¹ ʽa ₂ -aš ₂ ¹ bala	N _{II/2} -61 r ii 6
45	a ₂ ɥu-nu a ₂ ɥu-nu	N _P -01 c i 38
46	a ₂ kalag-ga a ₂ kalag-ga	N _P -01 c i 39
47	a ₂ diš kuš ₃ a ₂ diš kuš ₃	N _I -12* o i 20'

⁴⁵⁰ Erasure between the two signs.

	a ₂ diš kuš ₃	N _P -01 c i 40
48	a ₂ 1/2(diš) kuš ₃ a ₂ 1/2(diš) kuš ₃ a ₂ 1/2(diš) kuš ₃	N _I -12* o i 21' N _P -01 c i 41
49	a ₂ šušana kuš ₃ ʽa ₂ šušana kuš ₃ ¹ a ₂ šušana kuš ₃	N _{II/2} -61 r ii 13 N _P -01 c i 42
49a	a ₂ šanabi kuš ₃ a ₂ šanabi kuš ₃	N _P -01 c i 43
50	a ₂ kuš ₃ su ₃ -su ₃ a ₂ kuš ₃ ¹⁴⁵¹ sud [?] -sud [?] ʽa ₂ ¹ [kuš ₃] ʽsu ₁₃ [?] -su ₁₃ [?] ¹ a ₂ kuš ₃ su ₃ -su ₃	N _{II/2} -61 r ii 14 N _I -11 o ii 1' N _P -01 c i 44
50a	ʽa ₂ su ₃ ¹ -su ₃ ʽa ₂ su ₃ ¹ su ₃	N _I -11 o ii 2'
51	a ₂ gid ₂ -gid ₂ ʽa ₂ ¹ gid ₂ [?] ʽa ₂ gid ₂ ¹ -gid ₂ ʽa ₂ ¹ gid ₂ -gid ₂ a ₂ gid ₂ -gid ₂	N _{II/2} -61 r ii 15 N _I -11 o ii 3' N _I -12* o i 23' N _P -01 c i 45
52	a ₂ tu-lu a ₂ tu-lu a ₂ tu-lu ʽa ₂ ¹ tu-lu a ₂ tu-lu	N _{II/2} -61 r ii 16 N _I -11 o ii 4' N _I -12* o i 22' N _P -01 c i 46
53	a ₂ tu-lu a ₂ tu-lu a ₂ tu-lu a ₂ tu-lu	N _{II/2} -61 r ii 17 N _I -11 o ii 5' N _P -01 c i 47
54	a ₂ ŋal ₂ a ₂ ŋal ₂ a ₂ ŋal ₂ ʽa ₂ ¹ ŋal ₂	N _{II/2} -61 r ii 18 N _I -11 o ii 6' N _I -12* o i 24'

⁴⁵¹ *MSL* note: "x looks like ir, but sa, but sa, and even a poorly written lu₂ seem possible." Clear **kuš₃** in N_P-01; sign here a poorly written u₂.

	a ₂ ŋal ₂	N _P -01 c i 48
55	a ₂ ŋal ₂ a ₂ ŋal ₂ a ₂ ŋal ₂ ʼa ₂ ¹ ŋal ₂ a ₂ ʼŋal ₂ ¹	N _{II/2} -61 r ii 19 N _I -11 o ii 7' N _I -12* o i 25' N _P -01 c i 49
56	a ₂ ŋal ₂ a ₂ ŋal ₂ a ₂ ŋal ₂ a ₂ [...] a ₂ ŋal ₂	N _{II/2} -61 r ii 20 N _I -11 o ii 8' N _{II/2} -62 r i 3 N _P -01 c i 50
56a	a ₂ ʼŋal ₂ ² x ¹ a ₂ ʼŋal ₂ ² x ¹	N _P -01 c i 51
57	a ₂ gur ₁₇ (GIŠ ^t) a ₂ gur ₁₇ a ₂ ʼgur ₁₇ ²¹ a ₂ ʼKA ²¹	N _{II/2} -61 r ii 21 N _{II/2} -62 r i 4 N _P -01 c i 52
58	a ₂ -ŋu ₁₀ -ta a ₂ -ŋu ₁₀ -ta ʼa ₂ ŋu ₁₀ ¹ -[ta] ʼa ₂ ¹ -ŋu ₁₀ -ta a ₂ -[...]ʼta ¹ a ₂ -ŋa ₂ -ta	N _{II/2} -61 r ii 22 N _I -11 o ii 9' N _I -12* o i 26' N _{II/2} -62 r i 5 N _P -01 c i 53
59	a ₂ -ni-ta a ₂ -ni-ta [a ₂]-ʼni ¹ -ta ʼa ₂ ¹ -ni ² -ʼx ² -x ² -ta ¹ a ₂ -[...]ʼta ¹ a ₂ -ni-ta	N _{II/2} -61 r ii 23 N _I -11 o ii 10' N _I -12* o i 27' N _{II/2} -62 r i 6 N _P -01 c i 54
60	a ₂ -zu-ta a ₂ -zu-ta ʼa ₂ ¹ -zu-ta a ₂ -ʼzu ² -ta ¹	N _{II/2} -61 r ii 24 N _I -11 o ii 11' N _{II/2} -62 r i 7
61	a ₂ -zu-ne-ne a ₂ -zu-ne-ne ² ʼa ₂ ¹ -zu-ne-ta	N _{II/2} -61 r ii 25 N _I -11 o ii 12'

	a ₂ -[zu-ne]- ¹ ne ¹	N _{II/2} -62 r i 8
62	a ₂ dirig a ₂ dirig ¹ a ₂ ¹ dirig a ₂ ¹ dirig ¹ a ₂ ¹ dirig ¹	N _{II/2} -61 r ii 26 N _I -11 o ii 13' N _{II/2} -62 r i 9 N _P -01 c ii 3
63	a ₂ dirig a ₂ dirig a ₂ dirig ¹ a ₂ dirig ¹ a ₂ dirig	N _{II/2} -61 r ii 27 N _I -11 o ii 14' N _{II/2} -62 r i 10 N _P -01 c ii 4
64	a ₂ dirig a ₂ dirig ¹ a ₂ dirig ¹ a ₂ dirig	N _{II/2} -61 r ii 28 N _{II/2} -62 r i 11 N _P -01 c ii 5
65	a ₂ mu-u ₈ -a-še ₃ a ₂ mu-u ₂ -a-še ₃ a ₂ ¹ mu ¹ -u ₈ ¹ -a-še ₃ [a ₂] ¹ mu ¹ -u ₈ -a-še ₃ ¹ a ₂ mu-u ₂ ¹ -a a ₂ mu-u ₈ -a-še ₃	N _{II/2} -61 r ii 29 N _I -11 o ii 15' N _I -12* o i 28' N _{II/2} -62 r i 12 N _P -01 c ii 6
66	a ₂ itu-da-a-še ₃ a ₂ iti-da-a-[še ₃] a ₂ itu-da-še ₃ [a ₂] ¹ itu ¹ -da-še ₃ ¹ a ₂ itu ¹ -da-a-še ₃ ¹ a ₂ itu ¹ -da-a-še ₃	N _{II/2} -61 r ii 30 N _I -11 o ii 16' N _I -12* o i 29' N _{II/2} -62 r i 13 N _P -01 c ii 7
67	a ₂ ŋa ₂ -la dag-ga-še ₃ a ₂ ŋa ₂ -la ₂ ¹ dag ¹ -še ₃ a ₂ ŋal ₂ -la nu-dag-ga-še ₃ [a ₂] ¹ ŋa ₂ ¹ -la dag-ga-še ₃ a ₂ ŋa ₂ -la dag-ga-še ₃ a ₂ ¹ ŋa ₂ -la dag ¹ -ga-še ₃	N _{II/2} -61 r ii 31 N _I -11 o ii 17' N _I -12* o i 30' N _{II/2} -62 r i 14 N _P -01 c ii 8
68	a ₂ lu ₂ -ħuŋ-ŋa ₂ a ₂ [...] ħuŋ-ŋa ₂ a ₂ lu ₂ -ħuŋ-ŋa ₂ [a ₂] lu ₂ -ħuŋ-ŋa ₂	N _{II/2} -61 r ii 32 N _I -11 o ii 18' N _I -12* o i 31'

	a ₂ lu ₂ -ħuŋ-ŋa ₂ a ₂ ʽlu ₂ ¹ -ħuŋ-ŋa ₂	N _{II/2} -62 r i 15 N _P -01 c ii 9
69	a ₂ la ₂ a ₂ la ₂ a ₂ la ₂ a ₂ la ₂	N _I -11 o ii 19' N _{II/2} -62 r i 17 N _P -01 c ii 10
70	a ₂ la ₂ -la ₂ [a ₂] ʽla ₂ ¹ -la ₂ a ₂ la ₂ -la ₂ [a ₂] la ₂ -la ₂ -e a ₂ la ₂ -la ₂ a ₂ ʽla ₂ ¹ -la ₂	N _{II/2} -61 r ii 33 N _I -11 o ii 20' N _I -12* o i 32' N _{II/2} -62 r i 16 N _P -01 c ii 11
70a	a ₂ -še ₃ la ₂ -la ₂ a ₂ -še ₃ la ₂ -la ₂ ʽa ₂ x x x ¹	N _I -11 o ii 21' N _{II/2} -62 r i 18
71	a ₂ ʽpeš ¹ ʽa ₂ peš ^{?1} a ₂ ʽx x ¹	N _{II/2} -61 r ii 35 N _P -01 c ii 12
71a	a ₂ ʽpeš ¹ a ₂ ʽpeš ^{?1}	N _{II/2} -61 r ii 36
72	a ₂ nu-il ₂ a ₂ nu-il ₂ [a ₂] ʽnu ¹ -il ₂ a ₂ nu-il ₂	N _I -11 o ii 22' N _I -12* o i 33' N _P -01 c ii 13
73	a ₂ bad a ₂ bad a ₂ bad [a ₂] bad a ₂ bad	N _{II/2} -61 r ii 37 N _I -11 o ii 23' N _I -12* o i 34' N _P -01 c ii 14
74	a ₂ bad a ₂ bad a ₂ bad [a ₂] bad a ₂ bad	N _{II/2} -61 r ii 38 N _I -11 o ii 24' N _I -12* o i 35' N _P -01 c ii 15
75	a ₂ bad a ₂ bad	N _{II/2} -61 r ii 39

	a ₂ bad a ₂ bad	N _I -11 o ii 25' N _P -01 c ii 16
76	a ₂ dar-ra-ta a ₂ dar [?] -ra-ta a ₂ dar-ra-ta a ₂ dar-ra- ¹ ta ¹	N _{II/2} -61 r ii 40 N _I -11 o ii 26' N _P -01 c ii 17
77	<i>na-ak-su</i> a ₂ kud a ₂ kud a ₂ <i>na-ak-su</i> kud	N _I -11 o ii 27' N _P -01 c ii 18
77a	<i>ši-ib-rum</i> a ₂ kud a ₂ <i>ši-ib-rum</i> kud	N _P -01 c ii 19
77b	<i>a-ku-um</i> a ₂ kud a ₂ <i>a-ku-um</i> kud	N _P -01 c ii 20
78	a ₂ - ¹ kar ₂ [?] ¹ a ₂ - ¹ kar ₂ [?] ¹	N _I -11 o ii 28'
79	a ₂ -me ₃ a ₂ -me ₃ a ₂ ¹ me ₃ [?] ¹	N _{II/2} -61 r ii 42 N _I -11 o ii 29'
80	a ₂ ak ¹ a ₂ ¹ ak a ₂ ak	N _I -11 o ii 30' N _P -01 c ii 21
80a	a ₂ a-ak a ₂ a-ak	N _{II/2} -61 r ii 43
80b	a ₂ lu ₂ ¹ ŋir ₃ [?] -x ¹ a ₂ lu ₂ ¹ ŋir ₃ [?] -x ¹	N _I -11 o ii 31'
81	a ₂ zag du ₃ a ₂ zag ¹ x ¹ a ₂ zag du ₃	N _I -11 o ii 32' N _P -01 c ii 23
82	a ₂ e ₃ a ₂ - ¹ e ₃ [?] ¹ [a ₂]-e ₃ a ₂ e ₃	N _I -11 o ii 33' N _I -12* o i 36' N _P -01 c ii 24
83	a ₂ sal [?]	

	a ₂ -sal [?]	N _P -01 c ii 25
83a	a ₂ ʾmaḥ ¹ a ₂ ʾmaḥ ¹	N _P -01 c ii 26
84	a ₂ KA-a [a ₂] ʾKA ¹ -a	N _I -12* o i 37'
85	a ₂ daḡal [a ₂] daḡal [?] a ₂ daḡal-daḡal	N _I -12* o i 38' N _P -01 c i 35
86	a ₂ gul a ₂ ʾgul [?] a ₂ gul	N _I -11 o ii 34' N _I -12* o i 39'
86a	a ₂ BU a ₂ BU	N _I -11 o ii 35'
87	<i>i-tu-u₄</i> da <i>i-tu-u₄</i> ʾda ¹ <i>i-tu-u-um</i> da	N _I -11 o iii 6' N _P -01 c ii 27
88	<i>im-du</i> ʾda ¹ <i>im?-du</i> ʾx ¹ <i>im-du-um</i> ʾda ¹	N _I -11 o iii 5' N _P -01 c ii 28
89	<i>pu-uz-rum</i> da ʾpu ¹ -uz-rum [...] <i>pu-uz-rum</i> da	N _I -11 o iii 4' N _P -01 c ii 29
90	<i>ša-ḥa-a-tum</i> da <i>ša-ḥa-a-ʾtum¹</i> [...] <i>ša-ḥa-a-tum</i> da	N _I -11 o iii 3' N _P -01 c ii 30
90a	<i>tu-ḥi?-tum</i> da <i>tu-ḥi?-tum</i> da	N _P -01 c ii 31
91	da kešda ʾda ¹ [...] da kešda	N _I -11 o iii 1' N _P -01 c ii 32
92	da-gum da ¹ (A ₂)-gum da-gum	N _I -03 r iii 3 N _P -01 c ii 33

92a	da-gum da-gum	N _P -01 c ii 34
92b	da ħul da ħul	N _P -01 c ii 35
92c	da nundum da nundum	N _P -01 c ii 36
92d	da-ri da-ri	N _P -01 c ii 37
93	da ĤI×AŠ ₂ da [...] da ĤI×AŠ ₂	N _I -11 o iii 2' N _P -01 c ii 38
93a	da gil da gil	N _P -01 c ii 39
94	da-ga-an da'(A ₂)-ga-an [...] -an da-ga-ṛan ¹	N _I -03 r iii 1 N _I -12* o i 40' N _P -01 c ii 40
94a	da-ga-an da-ga-an	N _P -01 c ii 41
95	da-ra-an-šub da'(A ₂)-ra-an-šub da-ra-ṛan ¹ -[šub]	N _I -03 r iii 2 N _P -01 c ii 42
96	a ₂ -ur ₂ ⁴⁵²	
97	a ₂ -ṛUD ¹ a ₂ ṛUD ¹	N _I -03 r iii 5
98	ħe ₂ -dug ₃ ṛħe ₂ ⁷¹ -dug ₃ ⁴⁵³ ħe ₂ -dug ₃	N _{II/2} -61 r iii 13 N _I -12* o ii 5'

⁴⁵² *MSL* includes the entry with no comment. eN_I-03 r iii 4 has a₂ [...]. The break falls at the crack of a join. It is possible that when Landsberger or Civil read the tablet when preparing OB Izi manuscripts, a₂ ur₂ was plainly evident, but has since eroded. I have included the entry in the present edition with this likelihood in mind, even though the entry is no longer attested in any exemplar.

⁴⁵³ The NA from the previous column appears to be written over the first part of the GAN.

	ʰhe ₂ ^{ʔ1} -dug ₃	N _{II/2} -62 r ii 2
99	he ₂ -du ₇ ʰhe ₂ ^{ʔ1} -du ₇ he ₂ -[...]	N _I -03 r iii 11 N _I -11 o iii 8' N _{II/2} -62 r ii 4 N _P -01 c ii 47
100	he ₂ -ŋal ₂ he ₂ -ʰŋal ₂ ^{ʔ1} he ₂ -ŋal ₂ he ₂ -ʰŋal ₂ ^{ʔ1}	N _{II/2} -61 r iii 15 N _{II/2} -62 r ii 5 N _P -01 c ii 45
101	he ₂ -ŋal ₂ he ₂ -ʰŋal ₂ ^{ʔ1} ʰhe ₂ ^{ʔ1} -ŋal ₂ he ₂ -ŋal ₂ he ₂ -ŋal ₂	N _{II/2} -61 r iii 16 N _I -03 r iii 9 N _{II/2} -62 r ii 6 N _P -01 c ii 46
102	he ₂ -ŋal ₂ he ₂ -ʰŋal ₂ ^{ʔ1} he ₂ -ŋal ₂	N _{II/2} -61 r iii 17 N _{II/2} -62 r ii 7
103	he ₂ -nun he ₂ -ʰnun ^{ʔ1} ʰhe ₂ ^{ʔ1} -nun he-nun he ₂ -nun he-nun	N _{II/2} -61 r iii 18 N _I -03 r iii 10 N _I -12* o ii 6' N _{II/2} -62 r ii 8 N _P -01 c ii 48
104	nam-he ₂ nam-ʰhe ₂ ^{ʔ1} ʰnam ^{ʔ1} -he ₂ nam-he ₂ nam-he ₂	N _{II/2} -61 r iii 23 N _I -11 o iii 11' N _{II/2} -62 r ii 12 N _P -01 c ii 49
105	ma-dam ma-dam ma-dam ma-dam ma-dam	N _{II/2} -61 r iii 24 N _I -11 o iii 12' N _{II/2} -62 r ii 13 N _P -01 c ii 50
106	ma-dam ma-dam ma-dam	N _I -11 o iii 13' N _P -01 c ii 51

107	ezem ezem 「a ₂ 」EZEN? ezem ezem	N _{II/2} -61 r iii 25 N _I -03 r iii 12 N _{II/2} -62 r ii 14 N _P -01 c ii 52
108	šir ₃ šir ₃ šir ₃	N _{II/2} -61 r iii 26 N _P -01 c ii 53
109	asil-la ₂ 「asil-la ₂ 」 asil-la ₂	N _{II/2} -61 r iii 27 N _{II/2} -62 r ii 15
110	ma-az 「ma」-az ma-az ma-「az」 ma-az	N _{II/2} -61 r iii 28 N _I -11 o iii 14' N _{II/2} -62 r ii 16 N _P -01 c ii 54
111	hi-li hi-li hi-li hi-li hi-li hi-li hi-li	N _{II/2} -61 r iii 29 N _I -03 r iii 13 N _I -11 o iii 15' N _I -12* o ii 7' N _{II/2} -62 r ii 17 N _P -01 c ii 55
112	hi-li hi-li hi-li-li ⁴⁵⁴ hi-li hi-li	N _{II/2} -61 r iii 30 N _I -03 r iii 14 N _{II/2} -62 r ii 18 N _P -01 c ii 56
113	hi-hi-li hi-hi-li hi-hi-li hi-li-hi-li [(x)] hi-「li」? 「hi-hi」-「...」 hi-hi-li	N _{II/2} -61 r iii 31 N _I -11 o iii 16' N _I -12* o ii 8' N _{II/2} -62 r ii 19 N _{II/1} -12 o 1' N _P -01 c ii 57

⁴⁵⁴ *MSL* reads: **hi-hi-li?**

113a	ʁhi-ɦi¹-[...] ʁhi-ɦiʔ¹-[...]	N _{II/1} -12 o 2'
113b	ɦi-li su ₃ ɦi-li su ₃	N _{II/2} -61 r iii 32
114	siškur siškur siškur siškur siškur ₂ ʁsiškur ₂ ¹	N _{II/2} -61 r iii 33 N _I -03 r iii 15 N _I -11 o iii 18' N _I -12* o ii 9' N _{II/1} -13 o 1'
115	siškur ʁsiškur¹ siškur siškur ₂ siškur ʁx-x-x¹[siškur] ʁsiškur ₂ ¹	N _{II/2} -61 r iii 34 N _I -11 o iii 19' N _I -12* o ii 10' N _{II/1} -12 o 3' N _P -01 c ii 58
116	siškur siškur siškur ik-ʁri-bu¹[siškur] ʁsiškur ₂ ¹ ʁsiškur ₂ ¹	N _I -11 o iii 20' N _{II/1} -12 o 4' N _P -01 c iii 1 N _{II/2} -63* r i' 1'
117	siškur ʁsiškur ₂ ¹ siškur ʁ siškur ka-ʁraʔ¹-[buʔ¹][siškur] ʁsiškur¹ ʁsiškur ₂ ¹ siškur ₂ siškur ₂	N _P -05 b i 1 N _I -11 o iii 21' N _{II/1} -12 o 5' N _{II/1} -14 o 1 N _P -01 c iii 2 N _{II/2} -63* r i' 2' N _{II/1} -13 o 3'
118	zur-zur ʁzur¹-zur zur-zur ʁzur¹ zur-zur zur-zur zur-zur	N _{II/2} -61 r iii 35 N _I -03 r iii 16 N _U -08 r ii' 2' N _I -11 o iii 22' N _P -01 c iii 3 N _{II/1} -13 o 2'
118a	zur-zur	

	zur-zur		Np-01 c iii 4
119	<i>le-e-tu</i> te te te ¹ <i>le-e¹-tu</i> te te <i>le-e¹-tum¹</i> te		N _{II/2} -61 r iii 19 N _I -03 r iii 6 N _I -11 o iii 23' N _{II/2} -62 r ii 9 Np-01 c iii 5
120	<i>si₃-im-tu</i> te [te] ¹ <i>si₃-im-tu</i> te te <i>si₃-im-tum</i> te		N _{II/2} -61 r iii 20 N _I -11 o iii 24' N _{II/2} -62 r ii 10 Np-01 c iii 6
120a	<i>ši-ši-tum</i> [te] ¹ te <i>ši-ši-tum</i> [te] ¹		N _I -03 r iii 7 Np-01 c iii 8
121	<i>te-ḥu-tum</i> teḥ ₃ [te] ¹ <i>te-ḥu-tum</i> teḥ ₃ teḥ ₃ <i>te-ḥu-tum</i> teḥ ₃		N _{II/2} -61 r iii 21 N _I -11 o iii 25' N _{II/2} -62 r ii 11 Np-01 c iii 7
122	<i>te-ḥu-u₄</i> teḥ ₃ teḥ ₃ <i>te-ḥu-u₄</i> teḥ ₃ te <i>te-ḥu-u¹-um</i> [teḥ ₃] ¹		N _{II/2} -61 r iii 22 N _I -11 o iii 26' N _I -12* o ii 2' Np-01 c iii 9
123	te te te [te] ¹		N _I -11 o iii 27' N _I -12* o ii 3' Np-01 c iii 10
124	me-te [me ²]-te me-te me-te me-te		N _I -03 r iii 8 N _I -11 o iii 28' N _I -12* o ii 4' Np-01 c iii 11
124a	<i>te-em-me-nu</i> [temen] ¹ <i>te-em-me-nu</i> [temen] ¹		Np-01 c iii 12

124b	¹ ka ¹ -ar-ru te ¹ ka ¹ -ar-ru ʽTEʽ	N _P -01 c iii 13
125	pa-ar- <i>ṣu</i> me me me pa-ar- <i>ṣu</i> [me] pa!(U ₂)-ar- <i>ṣu</i> me me par ₃ - <i>ṣum</i> me me pa-ar- ¹ ṣum [?] me pa-ar- <i>ṣu</i> me me	N _{II/2} -61 r iii 36 N _I -03 r iii 17 N _{II/1} -14 o 2 N _P -05 b i 2 N _U -08 r ii' 3' N _I -11 o iii 29' N _I -12* o ii 11' N _{II/1} -12 o 6' N _P -01 c iii 14 N _{II/2} -63* r i' 3'
125a	qa ₂ - ¹ bu ¹ -u ₂ - ¹ um ¹ me qa ₂ - ¹ bu ¹ -u ₂ - ¹ um ¹ me	N _P -01 c iii 16
125b	ma-an- ¹ zu-u ₂ ¹ me ma-an- ¹ zu-u ₂ ¹ me	N _P -01 c iii 19
126	lu-u ₂ - <i>tum</i> me ʽmeʽ ¹ me lu!(KU)-u ₂ - <i>tum</i> ʽmeʽ ¹ lu- <i>tum</i> me me ¹ lu ¹ -u ₄ - <i>tum</i> me me lu-u ₂ - <i>tum</i> me lu-u ₂ - ¹ tum ¹ me me	N _{II/2} -61 r iii 37 N _I -03 r iii 18 N _{II/1} -14 o 3 N _P -05 b i 3 N _U -08 r ii' 4' N _I -11 o iii 34' N _I -12* o ii 12' N _{II/1} -12 o 7' N _P -01 c iii 17 N _{II/2} -63* r i' 4'
127	pu-uḫ ₂ - <i>ru</i> me me pu-uḫ ₂ - <i>ru</i> me pu-uḫ ₂ - <i>ru</i> me me ¹ pu-uḫ ₂ - <i>ru</i> ¹ me me pu-uḫ ₂ - ¹ rum ¹ me pu-uḫ ₂ - ¹ rum ¹ me me	N _I -03 r iii 19 N _{II/1} -14 o 4 N _P -05 b i 4 N _U -08 r ii' 5' N _I -11 o iii 31' N _I -12* o ii 13' N _{II/1} -12 o 8' N _P -01 c iii 18 N _{II/2} -63* r i' 5'

127a	<i>te-bu-um</i> me <i>te-bu-um</i> me	N _I -11 o iii 32'
<hr/>		
128	<i>la-lu-u₂</i> me me <i>la-lu-u₂</i> me <i>la-lu-u₄</i> me me <i>la-lu-u-^fum¹</i> me <i>la-lu-^fu₂¹</i> me <i>la-lu-u-um</i> me	N _I -03 r iii 20 N _{II/1} -14 o 5 N _P -05 b i 5 N _U -08 r ii' 6' N _I -11 o iii 30' N _{II/1} -12 o 9' N _P -01 c iii 15
<hr/>		
129	<i>ik-ri-bu</i> me <i>ik-ri-bi</i> me <i>ik-ri-bu</i> me 「me」 <i>ik-ri-bu</i> me <i>ik-ri-bu</i> me	N _{II/1} -14 o 6 N _P -05 b i 6 N _U -08 r ii' 7' N _I -11 o iii 34' N _{II/1} -12 o 10'
<hr/>		
130	<i>me-le-mu</i> me-lim ₄ me-「lim ₄ 」 me-lim ₄ [me] 「me ¹ -le-mu」lim ₄ me <i>me-le-ma?</i> lim ₄ me-lim ₄ me-lim ₄ me-lim ₄ me-「lim ₄ 」 me-lim ₄	N _{II/2} -61 r iii 41 N _I -03 r iii 21 N _{II/1} -14 o 7 N _P -05 b i 7 N _I -11 o iii 35' N _I -12* o ii 14' N _{II/1} -12 o 11' N _P -01 c iii 20 N _{II/2} -63* r i' 6'
<hr/>		
131	<i>pu-uh₂-ru</i> me-lim ₄ me-「lim ₄ 」 me-lim ₄ 「me」 <i>pu-uh₂-ru</i> lim ₄ me <i>pu-uh₂-ru</i> lim ₄ me-lim ₄ me-lim ₄ me <i>pu-^fuh₂¹-rum</i> lim ₄ me-lim ₄ me-lim ₄	N _{II/2} -61 r iii 42 N _I -03 r iii 22 N _{II/1} -14 o 8 N _P -05 b i 8 N _I -11 o iii 36' N _I -12* o ii 15' N _{II/1} -12 o 12' N _P -01 c iii 21 N _{II/2} -63* r i' 7'
<hr/>		
132	<i>pu-lu-uh₂-tum</i> me-lim ₄ 「me」 <i>pu-lu-uh₂-tum</i> lim ₄ me <i>pu-lu-^fuh₂-tum</i> 」lim ₄ me <i>pu-lu-^fuh₂-tum</i> 」lim ₄	N _{II/1} -14 o 9 N _P -05 b i 9 N _{II/1} -12 o 13'

133	<i>it-ku-pu</i> du ₇ -du ₇	
	du ₇ -du ₇	N _I -03 r iii 23
	ʽdu ₇ ʼ-du ₇	N _{II/1} -14 o 10
	du ₇ <i>it-ku-pu</i> du ₇	N _P -05 b i 10
	du ₇ -du ₇	N _I -11 o iii 37'
	du ₇ -du ₇	N _I -12* o ii 16'
	du ₇ <i>it-ku-pu</i> du ₇	N _{II/1} -12 o 14'
	du ₇ <i>it-ku-pu-um</i> du ₇	N _P -01 c iii 24
	[du ₇]-du ₇	N _{II/2} -63* r i' 8'

134	<i>sa-ru</i> du ₇ -du ₇	
	du ₇ -du ₇	N _I -03 r iii 24
	ʽdu ₇ ʼ <i>sa-ru</i> du ₇	N _{II/1} -14 o 11
	du ₇ <i>sa-ru</i> du ₇	N _P -05 b i 11
	du ₇ -du ₇	N _I -11 o iii 38'
	du ₇ -du ₇	N _I -12* o ii 17'
	du ₇ <i>sa-a-ʽrumʼ?</i> du ₇	N _{II/1} -12 o 15'
	du ₇ <i>sa-a-rum</i> du ₇	N _P -01 c iii 23
	[du ₇]-ʽdu ₇ ʼ	N _{II/2} -63* r i' 9'

135	<i>a-ta-du-du</i> du ₇ -du ₇	
	du ₇ <i>a-du-du-ud-du</i> du ₇	N _{II/1} -14 o 12
	du ₇ <i>a-ta-du-du</i> du ₇	N _P -05 b i 12
	du ₇ -du ₇	N _I -11 o iii 39'
	du ₇ -du ₇	N _I -12* o ii 18'
	du ₇ <i>a-ta-ad?-du-du</i> du ₇	N _{II/1} -12 o 16'
	du ₇ <i>a-da-du-um</i> du ₇	N _P -01 c iii 25

135a	<i>ša-pu-u₂-um</i> du ₇ -du ₇	
	du ₇ <i>ša-pu-u₂-um</i> du ₇	N _P -01 c iii 26

136	mu ₂ -sar	
	ʽmu ₂ -sarʼ	N _{II/1} -14 o 13
	ʽmu ₂ ʼ-sar	N _P -05 b i 13
	mu ₂ -sar	N _I -12* o ii 19'
	mu ₂ -sar	N _{II/1} -12 o 17'
	mu ₂ -sar	N _P -01 c iii 29

137	mu ₂ -sar	
	ʽmu ₂ ʼ-[sar]	N _P -05 b i 14
	mu ₂ -sar	N _I -12* o ii 20'
	mu ₂ -sar	N _{II/1} -12 o 18'
	mu ₂ -sar	N _P -01 c iii 30

138	ul-gur ₃ -ru ʽul-gur ₃ -ruʼ ul-gur ₃ -ru ul-gur ₃ -ru ul-gur ₃ -ru	N _{II/2} -61 r iv 7 N _I -12* o ii 21' N _{II/1} -12 o 19' N _P -01 c iii 27
139	ul-ti-a ʽul-ti-aʼ ul-ti-a ʽulʼ-ti-a ul-ti-a	N _{II/2} -61 r iv 8 N _I -12* o ii 22' N _{II/1} -12 o 20' N _P -01 c iii 28
140	ul ul ul	N _I -12* o ii 23' N _{II/1} -12 o 23'
141	šu du ₇ šu du ₇ ʽšuʼ du ₇	N _{II/2} -61 r iv 9 N _{II/1} -12 o 21'
142	šu nu-du ₇ ʽšuʼ nu-ʽdu ₇ ʼ ʽšuʼ nu-du ₇	N _{II/2} -61 r iv 10 N _{II/1} -12 o 22'
143	suḥur-e suḥur-e suḥur-e ʽsuḥur-xʼ [suḥur] ʽeʼ-ke-kum _e suḥur-e	N _{II/2} -61 r iv 11 N _I -12* o ii 24' N _{II/2} -62 r iii 4 N _{II/1} -12 o 24' N _P -01 c iii 31
144	suḥur-e suḥur-e suḥur-e ʽsuḥur-eʼ [suḥur?] ʽx-x-xʼ ₁ suḥur-e	N _{II/2} -61 r iv 12 N _I -12* o ii 25' N _{II/2} -62 r iii 5 N _{II/1} -12 o 25' N _P -01 c iii 32
145	suḥur a-ak suḥur a-ak ʽsuḥur aʼ-akʽʼ ₁ ʽsuḥurʼ [...]	N _{II/2} -61 r iv 13 N _{II/2} -62 r iii 6 N _{II/1} -15 o 1'
146	suḥur	

	ʃuħur ¹	N _{II/2} -61 r iv 14
	ʃuħur ¹	N _{II/2} -62 r iii 7
	[...]	N _{II/1} -15 o 2'
147	suħur-la ₂	N _{II/2} -61 r iv 15
	ʃuħur ¹ -la ₂	N _I -12* o ii 26'
	suħur-la ₂	N _{II/2} -62 r iii 8
	ʃuħur ¹ -la ₂	N _{II/1} -15 o 3'
	suħur-[la ₂]	N _P -01 c iii 33
	suħur-la ₂	
148	suħur-la ₂	N _{II/2} -61 r iv 16
	ʃuħur ¹ -la ₂	N _{II/2} -62 r iii 9
	ʃuħur ¹ -la ₂	N _{II/1} -15 o 4'
	suħur-ʃla ₂ ¹	N _P -01 c iii 34
	suħur-la ₂ ak	
149	še-ga	N _{II/2} -61 r iv 17
	[...]-ga	N _I -11 o iv 1'
	ʃe ¹ -[...]	N _I -12* o ii 27'
	še-ga	N _{II/2} -62 r iii 10
	[še]-ga	N _{II/1} -15 o 5'
	še-ga	N _P -01 c iii 35
	še-ga	
150	še-er-zid	N _{II/2} -61 r iv 18
	[...]-ʃid ¹	N _I -03 r iii 25'
	[...]-ʃid ¹	N _I -11 o iv 2'
	še-ʃer ¹ -[...]	N _I -12* o ii 28'
	še-er-zid	N _{II/2} -62 r iii 11
	[še]-er-zid	N _{II/1} -15 o 6'
	še-er-zid	N _P -01 c iii 36
	še-er-zid	
151	še-er-gana ₂	N _{II/2} -61 r iv 19
	ʃe-er-gana ₂ ¹	N _I -03 r iii 27'
	[še]-ʃer ¹ -gana ₂	N _{II/2} -62 r iii 12
	ʃe ¹ -er-ʃgana ₂ ¹	N _{II/1} -15 o 7'
	ʃe ¹ -er-gana ₂	N _P -01 c iii 37
	še-er-gana ₂	
152	še-er-gana ₂	N _I -03 r iii 28'
	[še]-er-gana ₂	N _{II/2} -62 r iii 13
	ʃe ¹ -er-ʃgana ₂ ¹	

	ʃe ¹ -er-gana ₂ še-er-gana ₂	N _{II/1} -15 o 8' N _P -01 c iii 38
152a	še-er ʃdug ₄ ^{?1} še-er-[...]-ʃdug ₄ ¹ še-er ʃdug ₄ ^{?1}	N _{II/2} -61 r iv 20 N _I -12* o ii 30'
153	še-er-ka-an še-er-ʃka ¹ -[...] [še]-ʃer ¹ -ka-an [...]-ka-ʃan ^{?1} še-er-ka-ʃan ¹ še-er-ka-an ʃe ¹ -er-ʃka-an ¹ še-er-ka-an	N _{II/2} -61 r iv 21 N _I -03 r iii 26' N _I -11 o iv 3' N _I -12* o ii 29' N _{II/2} -62 r iii 14 N _{II/1} -15 o 9' N _P -01 c iii 40
154	še-er-tab še-er-[...] [še]-er-tab še-er-tab še-er-tab	N _{II/2} -61 r iv 22 N _I -03 r iii 29' N _{II/2} -62 r iii 15 N _P -01 c iii 39
155	še-er-tab še-er-[...] [še]-er-tab še-er-tab	N _{II/2} -61 r iv 23 N _I -03 r iii 30' N _{II/2} -62 r iii 16
155a	še-er-[...] še-er-[...]	N _{II/2} -61 r iv 24
156	še-er-gu še-er-ʃgu ¹ [še]-ʃer-gu ¹ [še-er]-gu še-[er]-gu še-er-gu	N _{II/2} -61 r iv 25 N _I -03 r iii 31' N _I -11 o iv 4' N _{II/2} -62 r iii 17 N _P -01 c iii 41
157	sila sila sila ʃsila ¹ sila sila	N _{II/2} -61 r iv 26 N _I -11 o iv 5' N _I -12* o iii 1' N _{II/2} -62 r iii 18 N _P -01 c iii 44
158	sila-daŋal	

	sila x daŋal sila-ʽdaŋalʼ ¹ sila-daŋal sila-daŋal	N _{II/2} -61 r iv 27 N _I -12* o iii 2' N _{II/2} -62 r iii 19 N _P -01 c iii 45
159	sila-daŋal-la sila-daŋal-la sila-ʽdaŋal ¹ -la sila ʽdaŋal ¹ -[la]	N _{II/2} -61 r iv 28 N _{II/2} -62 r iii 20 N _{II/2} -63* r ii' 2'
160	sila saŋ gi ₄ -a sila saŋ gi ₄ -a sila saŋ ʽgi ₄ ¹ -a sila saŋ gi ₄ -a sila saŋ gi ₄ -[a]	N _{II/2} -61 r iv 29 N _I -12* o iii 3' N _P -01 c iii 46 N _{II/2} -63* r ii' 3'
161	e-sir ₂ e-sir ₂ e-sir ₂ e-[...] e-[...]	N _{II/2} -61 r iv 30 N _I -12* o iii 4' N _{II/2} -62 r iii 22 N _{II/2} -63* r ii' 4'
162	e-sir ₂ ka 4(aš) e-sir ₂ ka 4(aš) [e]-sir ₂ ka 4(aš) e-sir ₂ ka 4(aš) e-[...] e-ʽsir ₂ ¹ ka 4(aš) ʽe ¹ -[...]	N _{II/2} -61 r iv 31 N _I -11 o iv 9' N _I -12* o iii 5' N _{II/2} -62 r iii 23 N _P -01 c iii 42 N _{II/2} -63* r ii' 5'
163	e-sir ₂ BU-BU e-sir ₂ BU-BU ʽe ¹ -sir ₂ BU-BU e-sir ₂ BU-BU ʽe ¹ -[...]	N _{II/2} -61 r iv 32 N _I -11 o iv 10' N _I -12* o iii 6' N _{II/2} -63* r ii' 6'
164	e-sir ₂ saŋ gi ₄ -a e-sir ₂ saŋ ʽgi ₄ ¹ -a e-sir ₂ -ʽsaŋ ¹ -[...] [e]-sir ₂ saŋ gi ₄ -a e-ʽsir ₂ saŋ ¹ gi ₄ -a	N _{II/2} -61 r iv 33 N _{II/2} -64 r ii' 1 N _I -11 o iv 11' N _P -01 c iii 43
165	nu-siki nu-siki ʽnu ¹ -siki	N _{II/2} -61 r iv 34 N _I -03 r iv 1

	「nu-siki ⁷¹ [nu]-siki nu-siki nu-siki	N _{II} -06 o 2 N _I -11 o iv 12' N _I -12* o iii 7' N _P -01 c iii 47
166	nu-mu-un-kuš nu-mu-「un ¹ -kuš 「nu-mu ¹ -un-kuš nu-「mu ¹ -kuš nu-mu-un-kuš nu-mu-un-kuš	N _{II/2} -61 r iv 35 N _I -03 r iv 2 N _{II/2} -64 r ii' 2 N _I -12* o iii 8' N _P -01 c iii 48
167	ki gul-la ki gul-la ki gul-la nu gul-la [...]「gu-la ¹ ki「gul ¹ -la	N _{II/2} -61 r iv 36 N _I -03 r iv 3 N _{II/2} -64 r ii' 3 N _I -11 o iv 13' N _P -01 c iii 49
168	nu-bar nu-bar nu-bar nu-bar nu-bar nu-bar	N _{II/2} -61 r iv 37 N _I -03 r iv 4 N _{II/2} -64 r ii' 4 N _I -12* o iii 9' N _P -01 c iii 50
169	nu-gig nu-gig nu-gig nu-gig nu-「gig ¹ nu- [...]	N _{II/2} -61 r iv 38 N _I -03 r iv 5 N _{II/2} -64 r ii' 5 N _I -12* o iii 10' N _P -01 c iii 51 N _U -09 i' 1'
170	nu-gig gal [...] -gig gal nu-gig gal nu-gig gal nu-gig gal nu-「gig ¹ [...]	N _{II/2} -61 r iv 39 N _{II/2} -64 r ii' 6 N _I -11 o iv 17' N _I -12* o iii 11' N _P -01 c iii 52 N _U -09 i' 2'
171	nu-gig an-na [...]「an ¹ -na nu-gig an-na	N _{II/2} -61 r iv 40 N _I -03 r iv 6

	nu-gig ʽan ¹ -[...]	N _{II/2} -64 r ii' 7
	nu-gig an-na	N _I -11 o iv 18'
	nu-gig an-ʽna ¹	N _I -12* o iii 12'
	nu-gig an-na	N _P -01 c iii 53
	nu-gig ʽan-na ¹	N _U -09 i' 3'
172	nu-mu-na-kal	
	ʽnu ¹ -mu-na-kal	N _I -03 r iv 7
	nu-mu-na-[...]	N _{II/2} -64 r ii' 8
	nu-mu-na-kal	N _I -11 o iv 19'
	nu-mu-na-kal	N _I -12* o iii 13'
	nu-mu-na-kal	N _P -01 c iii 54
	nu-mu-na-kal	N _U -09 i' 4'
173	nu-mu-na-si ₃ -ke	
	[...]-ke ₄	N _{II/2} -61 r iv 41
	ʽnu-mu ¹ -na-sig ₁₀ -ge	N _I -03 r iv 8
	nu-mu-ʽna ¹ -[...]	N _{II/2} -64 r ii' 9
	nu-mu-na-si ₃ -ke	N _I -11 o iv 20'
	nu-mu-na-si ₃ -ke	N _I -12* o iii 14'
	nu-mu-ʽna-si ₃ ¹ -[...]	N _P -01 c iii 55
	nu-mu-na-[...]	N _U -09 i' 5'
174	nu-dib	
	nu-dib	N _I -03 r iv 9
	nu-dib	N _I -11 o iv 24'
	nu-dib	N _I -12* o iii 15'
174a	nu-tuš	
	nu-tuš	N _I -11 o iv 25'
174b	nu-DU-a	
	nu-DU-a	N _I -11 o iv 21'
175	nu-DU	
	nu-DU	N _I -03 r iv 10
	nu-DU	N _I -11 o iv 22'
	nu-DU	N _I -12* o iii 16'
176	nu-DU	
	nu-DU	N _I -11 o iv 23'
	nu-DU	N _I -12* o iii 17'
177	nu-ŋar-ra	
	nu-ŋar-ra	N _I -03 r iv 11

	nu-ŋar-ra nu-ŋar-ra nu-ŋar-ra nu-ŋar-ʼra ¹	N _I -11 o iv 28' N _I -12* o iii 18' N _{II/2} -62 r iv 3 N _P -01 c iv 7
177a	nu-ŋar-ʼra ¹ nu-ŋar-ʼra ¹	N _P -01 c iv 8
177b	nu-dug ₄ -ga nu-dug ₄ -ga	N _{II/2} -62 r iv 4
178	nu-gin ₆ -na nu-ʼgin ₆ ¹ -[...] nu-gin ₆ -na nu-gin ₆ -na nu-gin ₆ -na nu-gin ₆ -na	N _I -03 r iv 12 N _I -11 o iv 30' N _I -12* o iii 19' N _{II/2} -62 r iv 5 N _P -01 c iv 9
179	nu-ŋal ₂ nu-ʼŋal ₂ ¹ nu-ʼŋal ₂ ¹ nu-ŋal ₂ nu-ŋal ₂ nu-ʼŋal ₂ ¹ nu-ʼŋal ₂ ^{ʔ1}	N _{II/2} -61 r v 9 N _I -03 r iv 14 N _I -11 o iv 26' N _I -12* o iii 20' N _{II/2} -62 r iv 6 N _{II/2} -62 r iv 8
180	nu-ŋal ₂ nu-ŋal ₂ nu-ŋal ₂ nu-ŋal ₂	N _{II/2} -61 r v 10 N _I -11 o iv 27' N _I -12* o iii 21'
181	nu-še ₂₁ nu-še ₂₁ nu-še ₂₁	N _{II/2} -61 r v 11 N _{II/2} -62 r iv 7
182	nu-še-ga nu-še-ga nu-še-ga nu-ʼše ¹ -[...]	N _{II/2} -61 r v 12 N _I -11 o iv 32' N _{II/2} -62 r iv 10
183	nu-še nu-še nu-še	N _{II/2} -61 r v 13 N _P -01 c iv 10
183a	nu-un-še	

	nu-un-še	Np-01 c iv 11
184	nu-ub-dam nu-ub-dam nu-ub-dab nu-ub-dam nu-ub-dam nu-ub-da	N _{II/2} -61 r v 14 N _I -03 r iv 15 N _I -11 o iv 33' N _I -12* o iii 22' Np-01 c iv 12
185	nu-ub-dirig nu-ub-dirig nu-ub-dirig nu-ub-dirig nu-ub-dirig nu-ub-dirig	N _{II/2} -61 r v 15 N _I -03 r iv 16 N _I -11 o iv 34' N _I -12* o iii 23' Np-01 c iv 13
185a	nu-ub-gur nu-ub-gur	N _{II/2} -62 r iv 13
186	nu-ub-zu nu-ub-zu nu-zu nu-ub-zu nu-zu nu-zu nu-ub-zu	N _{II/2} -61 r v 16 N _I -03 r iv 17 N _I -11 o iv 35' N _I -12* o iii 24' N _{II/2} -62 r iv 14 Np-01 c iv 14
186a	nu-e-zu nu-[(x)]-zu nu-e-zu	N _I -11 o iv 36' Np-01 c iv 15
187	nu-un-zu nu- ¹ un ¹ -zu nu-un-zu nu-zu	N _I -11 o iv 37' N _{II/2} -62 r iv 15 Np-01 c iv 16
188	nu-kar ₂ nu-kar ₂ nu-kar ₂ nu-kar ₂ nu-kar ₂ nu-kar ₂	N _{II/2} -61 r v 17 N _I -03 r iv 18 N _I -11 o iv 38' N _I -12* o iii 25' N _{II/2} -62 r iv 17
189	nu-kar ₂ -kar ₂ nu-kar ₂ -kar ₂	N _{II/2} -61 r v 18

	nu-[kar ₂ ^ʔ]-kar ₂ nu-kar ₂ -kar ₂ nu-kar ₂ -kar ₂	N _I -11 o iv 39' N _{II/2} -62 r iv 18 N _P -01 c iv 19
190	nu-še-ba-e-de ₃ nu-še-ba- ^ʔ e-de ₃ ^{ʔ1} nu-ba-e-de ₃ nu-še-ba-e-de ₃	N _{II/2} -61 r v 19 N _{II/2} -62 r iv 19 N _P -01 c iv 20
190a	nu-kad ₄ ME nu-kad ₄ ^ʔ ME	N _P -01 c iv 18
190b	nu-nu nu-nu	N _P -01 c iv 21
190c	nu-nu nu-nu	N _P -01 c iv 22
191	nu-kur ₂ -ru ^ʔ nu ¹ -kur ₂ -ru nu-kur ₂ -ru nu-kur ₂ nu-kur ₂	N _I -03 r iv 19 N _I -12* o iii 26' N _{II/2} -62 r iv 16 N _P -01 c iv 17
192	nu- ^ʔ es ^ʔ kiri ₆ [...]- ^ʔ es ^ʔ kiri ₆ nu- ^ʔ es ^ʔ kiri ₆	N _I -03 r iv 20 N _I -12* o iii 27'
193	nam ^ʔ nam ^{ʔ1} nam nam	N _I -03 r iv 21 N _I -12* o iii 28' N _P -01 c iv 23
194	nam-gal nam- ^ʔ gal ^ʔ ^ʔ nam-gal ^ʔ	N _I -12* o iii 29' N _P -01 c iv 24
195	nam-maḥ nam-maḥ nam-maḥ	N _I -12* o iii 30' N _P -01 c iv 25
195a	nam-maḥ nam-maḥ	N _I -12* o iii 31'
196	nam-tar	

	ʼnam ¹ -tar nam-tar	N _I -12* o iii 32' N _P -01 c iv 26
197	nam-tar-re ʼnam ¹ -[...] nam-tar-re	N _I -12* o iii 33' N _P -01 c iv 27
198	nam kud-ʼra ₂ ¹ nam-ʼkud ¹ -[...] ʼnam ¹ -kud-ʼra ₂ ¹ nam kud-ʼra ₂ ¹	N _{II/2} -61 r v 24 N _{II/2} -64 r iii' 1 N _P -01 c iv 28
199	nam kud-ʼra ₂ ¹ nam-kud-ʼra ₂ ¹ nam kud-ʼra ₂ ¹	N _{II/2} -64 r iii' 2 N _P -01 c iv 29
200	nam-tab-ba nam-tab-ba nam-tab-ba	N _{II/2} -64 r iii' 3 N _I -11 o v 9'
200a	nam-zu-a ʼnam ¹ -zu-a	N _{II/2} -64 r iii' 4
201	nam-tag ʼnam ¹ -tag [nam]-tag nam-tag	N _{II/2} -64 r iii' 5 N _{II/2} -62 r v 3 N _P -01 c iv 30
202	nam-tag dugud nam-tag ʼdugud ¹ nam-tag dugud [nam]-tag dugud nam-tag dugud	N _{II/2} -61 r v 27 N _{II/2} -64 r iii' 6 N _{II/2} -62 r v 4 N _P -01 c iv 31
203	nam-tag nam-tag [nam]-tag nam-tag	N _{II/2} -61 r v 28 N _{II/2} -62 r v 5 N _P -01 c iv 32
203a	nam-tag dugud nam-tag dugud	N _P -01 c iv 33
203b	nam-tag nam-tag nam-tag	N _{II/2} -64 r iii' 7 N _P -01 c iv 34

204	nam-erim ₂ -ma nam-erim ₂ -ma? nam- ¹ erim ₂ -x ¹ nam-erim ₂ -ma ¹ nam ¹ -erim ₂ -ma	N _{II/2} -61 r v 29 N _U -10 r? i' 1' N _{II/2} -64 r iii' 8 N _{II/2} -62 r v 6
205	nam-erim ₂ nam-erim ₂	N _P -01 c iv 37
206	nam-ra-a-ak nam-ra-a-ak nam-ra-a-ak nam-ra-ak nam-ra-ak nam-ra-ak	N _{II/2} -61 r v 30 N _U -10 r? i' 2' N _{II/2} -64 r iii' 9 N _{II/2} -62 r v 7 N _P -01 c iv 38
206a	nam-ri ₂ ² -a-ak nam-ri ₂ ² -a-ak	N _P -01 c iv 39
206b	nam-ra ² - ¹ x ¹ nam-ra ² - ¹ x ¹	N _P -01 c iv 40
207	nam-mu a-ak nam-mu-a-ak nam-mu-e-a-aš nam- ¹ mu ²¹ -[a-ak] [...] ¹ a-ak ¹	N _{II/2} -61 r v 31 N _{II/2} -64 r iii' 10 N _I -12* o iv 1' N _{II/2} -62 r v 8
208	nam-gu ₂ nam-gu ₂ ¹ nam ¹ -gu ₂ nam-gu ₂ nam-gu ₂ nam-gu ₂	N _{II/2} -61 r v 32 N _{II/2} -64 r iii' 11 N _I -12* o iv 4' N _{II/2} -62 r v 10 N _P -01 c iv 35
209	nam-gu ₂ nam-gu ₂ nam-gu ₂	N _I -12* o iv 5' N _P -01 c iv 36
209a	nam-gu ₂ nam-gu ₂	N _I -12* o iv 6'
210	nam-te nam-te	N _{II/2} -61 r v 33

	[...]- ¹ te [?]	N _{II/2} -64 r iii' 12
210a	nam- _{he} ₂ nam- _{he} ₂	N _{II/2} -62 r v 12
211	nam-en-na nam-en-na [...] -en- ¹ na ¹ nam-en-na nam-en-na nam-en-[na]	N _{II/2} -61 r v 34 N _{II/2} -64 r iii' 13 N _I -12* o iv 7' N _{II/2} -62 r v 13 N _P -01 c iv 41
212	nam-en-na nam-en-na [...] -en- ¹ na ¹ nam- ¹ en ¹ -[na]	N _{II/2} -61 r v 35 N _{II/2} -64 r iii' 14 N _P -01 c iv 42
213	nam-lugal ¹ nam-lugal ¹ [...] -lugal nam-lugal nam- ¹ lugal ¹	N _{II/2} -61 r v 36 N _{II/2} -64 r iii' 15 N _{II/2} -62 r v 14 N _P -01 c iv 43
213a	nam-nin-a nam-nin-a	N _P -01 c iv 44
214	nam-lu ₂ -tur nam-lu ₂ -tur	N _I -12* o iv 9'
215	nam-ibila [...] - ¹ ibila ¹ nam-ibila	N _{II/2} -64 r iii' 16 N _I -11 o v 7'
216	nam-a ₂ -e ₃ nam-a ₂ -e ₃	N _I -11 o v 8'
217	nam-la'u nam-la'u	N _I -11 o v 10'
218	nam-maḥ [...] -maḥ	N _{II/2} -61 r vi 8
219	nam-gal [...] -gal	N _{II/2} -61 r vi 9

220	nam-kalag-ga nam-ʽkalagʼ-ga	N _{II/2} -61 r vi 3
221	nam-nu-eš ₃ nam-nu-eš ₃	N _P -01 c iv 45
222	nam-gudu ₄ nam-gudu ₄	N _P -01 c iv 46
222a	nam-šabra nam-šabra	N _P -01 c iv 47
223	nam-sipad ʽnam-sipadʼ [?] nam-sipad	N _{II/2} -61 r vi 2 N _I -11 o v 16'
224	nam- ^{lu₂} lunga nam-ʽ ^{lu₂} lungaʼ ¹ nam- ^{lu₂} lunga	N _I -11 o v 17' N _P -01 c iv 48
225	nam-i ₃ -du ₈ nam-i ₃ -du ₈ nam-i ₃ -du ₈	N _I -11 o v 18' N _P -01 c iv 49
225a	nam-i ₃ -du ₈ gal nam-i ₃ -du ₈ gal	N _I -11 o v 19'
226	nam-bisaŋ-dub nam-bisaŋ-dub nam-bisaŋ-dub	N _I -11 o v 20' N _P -01 c iv 50
227	nam-bur-šu-ma ʽnamʼ-bur-šu-maʼ [?] nam-bur-šu-ma	N _I -11 o v 21' N _P -01 c iv 51
228	nam-dub-sar nam-dub-sar [nam]-dub-sar nam-dub-sar nam-dub-sar	N _{II/2} -61 r vi 6 N _I -11 o v 22' N _I -12* o iv 10' N _P -01 c iv 52
229	nam-gala [nam]-ʽgalaʼ ¹ nam-gala nam-gala	N _I -11 o v 23' N _I -12* o iv 8' N _P -01 c iv 53

230	nam-nar 「nam ¹ -nar [nam]-nar nam-nar nam-「nar ¹	N _{II/2} -61 r vi 7 N _I -11 o v 24' N _I -12* o iv 11' N _P -01 c iv 54
230a	nam-tigi ₂ (LUL.BALAG) nam-tigi ₂	N _I -11 o v 25'
231	nam-ab-ba nam-ab-ba nam-ab-ba nam-ab-ba	N _{II/2} -61 r vi 4 N _I -11 o v 26' N _I -12* o iv 12'
232	nam-sukkal nam-sukkal	N _I -11 o v 27'
233	nam-di-「kud ¹ nam-di-「kud ¹	N _I -11 o v 28'
234	nam-lu ₂ -ḫuṇ-ṇa ₂ nam-lu ₂ -ḫuṇ-ṇa ₂ nam-lu ₂ -「ḫuṇ ¹ -[ṇa ₂]	N _{II/2} -61 r vi 5 N _I -11 o v 29'
235	nam-sag ₉ -ga 「nam ¹ -sag ₉ -ga nam-「sag ₉ ¹ -[ga]	N _{II/2} -61 r vi 10 N _I -11 o v 30'
236	<i>pa-tu₃-um</i> zag zag zag <i>pa-tu₃-um</i> zag	N _{II/2} -61 r vi 11 N _I -12* o iv 13' N _P -01 d i 8
237	<i>a-ḫu-um</i> zag zag zag <i>a-ḫu-um</i> zag	N _{II/2} -61 r vi 12 N _I -12* o iv 14' N _P -01 d i 9
238	<i>i-tu-u-um</i> zag zag zag <i>i-tu-u-um</i> zag	N _{II/2} -61 r vi 13 N _I -12* o iv 15' N _P -01 d i 10
239	<i>i-ir-tum</i> zag	

	zag	N _{II/2} -61 r vi 14
	zag	N _I -12* o iv 16'
	<i>i-ir-tum</i> zag	N _P -01 d i 11
239a	<i>e-mu-qum</i> zag <i>e-mu-qum</i> zag	N _P -01 d i 12
239b	zag-ša ₄ [zag ¹]-ša ₄	N _{II/2} -61 r vi 15
239c	zag piriṅ zag piriṅ	N _P -01 d i 13
239d	zag e ₃ zag e ₃	N _P -01 d i 14
239e	zag e ₃ zag e ₃	N _P -01 d i 15
239f	uzug(ZAG.AN) uzug	N _P -01 d i 16
240	za ₃ -du ₈ [...]-du ₈ za ₃ -du ₈ za ₃ -du ₈	N _{II/2} -61 r vi 16 N _I -12* o iv 17' N _P -01 d i 19
240a	zag saga ₁₁ zag saga ₁₁	N _P -01 d i 20
240b	zag tag-ge zag tag-ge	N _P -01 d i 21
240c	zag-šu ₂ zag-šu ₂	N _P -01 d i 22
241	zag-ṅar-ra zag-ṅar-ra [...]-[ra ¹] zag-ṅar-ra	N _I -12* o iv 18' N _{II/1} -16 o 1' N _P -01 d i 17
242	zag-gu-la [zag-x-la] zag-gu-la zag-gu-la	N _I -03 r v 3 N _I -12* o iv 19' N _P -01 d i 18

243	zag-bar zag-bar zag-bar [zag]-bar	N _I -03 r v 4 N _I -12* o iv 20' N _{II/1} -16 o 5'
244	zag-bar zag-bar zag-bar	N _I -03 r v 5 N _{II/1} -16 o 6'
245	zag-mu ʽzag ¹ -mu zag-ʽmu ¹ [...] -mu zag-mu	N _I -03 r v 6 N _I -12* o iv 21' N _{II/1} -16 o 2' N _P -01 d i 25
246	enkud enkud ʽenkud ²¹ enkud [!] enkud	N _I -03 r v 7 N _I -12* o iv 22' N _{II/1} -16 o 7' N _P -01 d i 28
247	zag-u ʽzag ¹ -u zag-u ʽzag ¹ -u zag-u	N _I -03 r v 8 N _I -12* o iv 23' N _{II/1} -16 o 3' N _P -01 d i 23
248	zag ia ₂ zag ia ₂ ʽzag ¹ ia ₂ zag ʽia ₂ ¹	N _I -03 r v 9 N _{II/1} -16 o 4' N _P -01 d i 24
249	zag gal zag gal zag gal	N _I -03 r v 10 N _I -12* o iv 24'
250	zag-si zag-si zag-ʽsi ¹	N _I -12* o iv 25' N _P -01 d i 26
251	zag-še zag-še zag-ʽše ²¹ zag-ʽše ²¹	N _I -03 r v 11 N _I -12* o iv 26' N _{II/1} -16 o 8'

	zag-ʽše¹	Np-01 d i 27
252	u ₆ e u ₆ ʽe¹ u ₆ ʽe¹ ʽu ₆ ¹ e u ₆ e	N _I -03 r v 12 N _I -12* o iv 29' N _{II/1} -16 o 11' Np-01 d i 29
253	u ₆ -di u ₆ -di u ₆ -[...] ʽu ₆ ¹-di u ₆ -ʽdi¹	N _I -03 r v 13 N _I -12* o iv 27' N _{II/1} -16 o 10' Np-01 d i 30
254	u ₆ -nir u ₆ -nir u ₆ -[...] ʽu ₆ ¹-nir u ₆ -nir	N _I -03 r v 14 N _I -12* o iv 28' N _{II/1} -16 o 9' Np-01 d i 31
255	i-lu [i]-lu i-lu	N _{II/1} -16 o 12' Np-01 d i 32
256	i-lu di [i]-ʽlu¹ di i-lu di	N _{II/1} -16 o 13' Np-01 d i 34
257	i-lu [x] ʽi¹-lu i-lu	N _{II/1} -16 o 14' Np-01 d i 33
258	[i]-ʽlu¹ ŠEŠ [i]-ʽlu¹ ŠEŠ	N _{II/1} -16 o 15'
259	niŋ ₂ -[me]-ŋar niŋ ₂ -[...]ŋar	N _I -11 r i 13'
260	niŋ ₂ -ʽme ^{ʽ1} -ŋar niŋ ₂ -ʽme ^{ʽ1} -ŋar	N _I -11 r i 14'
261	nar nar nar	N _I -03 r v 15 N _I -12* o iv 30'

	ʽnarʽ	N _P -01 d i 38
262	lul si ₃ -ke lul si ₃ -ki lul si ₃ -ʽkeʽ lul si ₃ -ʽkeʽ	N _I -03 r v 16 N _I -12* o iv 31' N _P -01 d i 39
263	lul si ₃ -si ₃ -ke lul si ₃ -si ₃ -ki lul si ₃ -si ₃ -ʽkeʽ lul si ₃ -si ₃ -[ke]	N _I -03 r v 17 N _I -12* o iv 32' N _P -01 d i 40
264	šita ₂ šita ₂ šita ₂ šita ₂ ʽšita ₂ ʽ	N _I -03 r v 18 N _I -11 r i 15' N _I -12* o iv 33' N _P -01 d i 41
265	šita ₂ saṅ ninnu [...] ʽsaṅʽ ninnu šita ₂ saṅ ninnu šita ₂ ʽsaṅʽ [ninnu] ʽšita ₂ saṅ ninnuʽ	N _I -03 r v 19 N _I -11 r i 16' N _I -12* o iv 34' N _P -01 d i 42
266	mi-tum [...] -tum mi-tum mi-ʽtumʽ	N _I -03 r v 20 N _I -11 r i 17' N _P -01 d i 43
267	mi-tum saṅ ninnu mi-tum saṅ ʽninnuʽ mi-ʽtum saṅ ninnuʽ	N _I -11 r i 18' N _P -01 d i 44
268	u ₂ -sal u ₂ -sal u ₂ -ʽsalʽ u ₂ -ʽsalʽ	N _{II} -07 o 1 N _I -11 r i 19' N _P -01 d i 45
269	u ₂ -sal u ₂ -sal u ₂ -[sal] u ₂ -ʽsalʽ	N _{II} -07 o 2 N _I -11 r i 20' N _P -01 d i 46
270	sal-ʽxʽ	

	sal-ʿx ¹ sal-ʿx ¹	N _I -11 r i 21' N _P -01 d i 47
271	ʿu ₂ -šim ¹ u ₂ -ʿšim ¹	N _{II} -07 o 3
272	ʿu ₂ ¹ daṅal u ₂ daṅal	N _{II} -07 o 4
273	ʿus ₂ ¹ ʿus ₂ ¹	N _I -12* o v 2'
274	ʿus ₂ ¹ ʿus ₂ ¹	N _I -12* o v 3'
275	ʿus ₂ ¹ ʿus ₂ ¹	N _I -12* o v 4'
276	ʿus ₂ ¹ ʿus ₂ ¹	N _I -12* o v 5'
277	saṅ us ₂ saṅ us ₂ saṅ ʿx ¹	N _{II} -07 o 5 N _P -01 d i 53
278	us ₂ -saṅ ʿus ₂ ¹ -saṅ	N _{II} -07 o 6
279	us ₂ an-[na] us ₂ an-[na]	N _I -12* o v 6'
280	us ₂ ki-[ta] us ₂ ki-ʿta ¹	N _I -12* o v 7'
281	us ₂ gid ₂ -ʿda ¹ us ₂ gid ₂ -ʿda ¹	N _I -12* o v 8'
282	saṅ ʿsaṅ ¹ ʿx ¹ saṅ ⁴⁵⁵ ʿsaṅ ¹	N _{II} -07 o 7 N _I -12* o v 9' N _P -01 d i 54

⁴⁵⁵ x is possibly an erasure. The cast makes distinguishing between damage and erasure difficult.

283	saŋ an-na saŋ an- ¹ na ¹ saŋ an-na	N _{II} -07 o 8 N _I -12* o v 10'
284	saŋ ki-ta saŋ ki-ta saŋ ki-ta	N _{II} -07 o 9 N _I -12* o v 11'
285	us ₂ GAM us ₂ GAM us ₂ [...]	N _{II} -07 o 10 N _I -12* o v 13'
286	zag ^{neš} kiri ₆ zag ^{neš} [kiri ₆ ¹]	N _{II} -07 o 11
287	us ₂ [...] us ₂	N _{II} -07 o 12
288	us ₂ -sa-DU [...] -sa-DU ¹ us ₂ -sa ¹ -DU?	N _{II} -07 o 13 N _P -01 d i 55
289	ib ₂ -si ₈ ib ₂ -si ₈ ¹ ib ₂ ¹ -[si ₈]	N _{II} -07 o 14 N _I -12* o v 17'
290	saŋ-KAK saŋ-KAK	N _{II} -07 o 15
291	saŋ-ki-gud ¹ saŋ ¹ -ki-gud	N _{II} -07 o 16
292	[uš]-uš teš ₂ gu ₇ [...] -uš ¹ teš ₂ ¹ gu ₇	N _{II} -07 o 17
293	gana ₂ pana ¹ x ¹ pana gana ₂ pana	N _{II} -07 o 18 N _P -01 d ii 7
294	[gana ₂] u ₄ -sakar [...] ¹ u ₄ ¹ -sakar [gana ₂] ¹ u ₄ ¹ -sakar	N _{II} -07 o 19 N _P -01 d ii 4
295	[ŋeštug ₂] zag-mi ₂ [...] ¹ zag ¹ -mi ₂	N _{II} -07 o 20

	ʽgana ₂ zag ^{ʽ1} -mi ₂	N _P -01 d ii 5
296	gana ₂ ma ₂ -gur ₈ [...] ʽma ₂ -gur ₈ ¹ gana ₂ ma ₂ -gur ₈	N _{II} -07 o 21 N _P -01 d ii 6
297	su-tum }bar ʽsu ¹ -tum }bar bar su-tum }bar	N _{II} -07 o 22 N _{II/2} -60 r i 1 N _P -01 d ii 8
298	zu-um-ru-um }bar zu-um-ru-[um] }bar bar zu-um-ru-um }bar	N _{II} -07 o 23 N _{II/2} -60 r i 2 N _P -01 d ii 9
299	ka-ma-tum }bar ka-ma-ʽtum ¹ }bar bar ka-ma-at-tum }bar	N _{II} -07 o 24 N _{II/2} -60 r i 3 N _P -01 d ii 10
300	a-ḫi-a-ʽtum ¹ }bar a-ḫi-a-ʽtum ¹ }bar bar a-ḫi-a-ʽtum ¹ }bar	N _{II} -07 o 25 N _{II/2} -60 r i 4 N _P -01 d ii 11
300a	pa-ra-su }bar pa-ra-su }bar	N _P -01 d ii 12
301	pa-a-rum }bar [...]-ar-ru }bar bar pa-a-rum }bar	N _{II} -07 o 26 N _{II/2} -60 r i 5 N _P -01 d ii 14
301a	bu-da-an }bar bu-da-an }bar	N _P -01 d ii 13
301b	ša-la-pu-um }bar ša-la-pu-um }bar	N _P -01 d ii 15
301c	qu ₃ -li-ip-tum }bar qu ₃ -li-ip-tum }bar	N _P -01 d ii 16
301d	ka?-lu-u-um }bar ka?-lu-u-um }bar	N _P -01 d ii 17

301e	<i>uḫ₂-ḫu-rum</i> bar <i>uḫ₂-ḫu-rum</i> bar	N _P -01 d ii 18
302	[<i>ba</i>]- <i>ma-tum</i> bar [...]- ¹ <i>ma</i> - <i>tum</i> bar bar	N _{II} -07 o 27 N _{II/2} -60 r i 6
303	¹ <i>še</i> - <i>ru</i> bar [...]- ¹ <i>ru</i> ? bar bar	N _{II} -07 o 28 N _{II/2} -60 r i 7
304	<i>ku-um-ši-lum</i> bar <i>ku-um-ši-lum</i> bar bar	N _{II} -07 o 29 N _{II/2} -60 r i 8
305	<i>ša-la-qum</i> bar <i>ša-la-qum</i> bar bar	N _{II} -07 o 30 N _{II/2} -60 r i 9
306	<i>ša-la-tum</i> bar <i>ša-la-tum</i> bar bar	N _{II} -07 o 31 N _{II/2} -60 r i 10
307	<i>i-ta-tum</i> bar bar <i>i-ta-tum</i> bar bar	N _I -03 r vi 3 N _{II} -07 o 32 N _{II/2} -60 r i 11
308	¹ <i>wa</i> - <i>ar-ka-tum</i> [bar] bar ¹ <i>wa</i> ?- <i>ar-ka</i> - ¹ <i>tum</i> bar bar <i>wa-ar-ka-tum</i> bar	N _I -03 r vi 4 N _{II} -07 o 33 N _{II/2} -60 r i 12 N _P -01 d ii 19
309	bar-rim ₄ bar-rim ₄ ¹ (DU) bar-rim ₄ bar-rim ₄	N _I -03 r vi 5 N _{II/2} -60 r i 13 N _P -01 d ii 20
310	bar ḡar-ra bar ḡar-ra bar ḡar-ra bar ḡar-ra	N _I -03 r vi 6 N _{II/2} -60 r i 14 N _P -01 d ii 21

311	bar zig ₃ -ga bar zig ₃ -ga bar zig ₃ -ga bar zig ₃ -ga	N _I -03 r vi 7 N _{II/2} -60 r i 15 N _P -01 d ii 22
312	bar-us ₂ bar-us ₂ bar-us ₂ bar-us ₂	N _I -03 r vi 8 N _{II/2} -60 r i 16 N _P -01 d ii 23
312a	bar-us ₂ bar-us ₂	N _{II/2} -60 r i 17
313	bar-UD bar-UD bar-UD	N _I -11 r ii 3' N _P -01 d ii 24
314	<i>a-ku-u₂</i> bar-tab bar-tab bar <i>a-ku-u₂</i> tab	N _I -03 r vi 9 N _I -11 r ii 4'
315	<i>ma-ku-^lx-x^l</i> bar ^l tab [?] bar <i>ma-ku-^lx-x-tu[?]</i> tab ^l	N _I -11 r ii 5'
316	bar-daŋal bar-daŋal [?] bar-daŋal ^l bar ^l -daŋal bar- ^l daŋal [?] ^l	N _I -03 r vi 10 N _{II/2} -60 r i 18 N _I -11 r ii 2' N _P -01 d ii 25
316a	bar- ^l daŋal [?] bar- ^l daŋal [?]	N _P -01 d ii 26
317	e ₂ -sar ^l e ₂ ^l -sar	N _I -03 r vi 11
318	^l maš ₂ [?] ^l sakar ^l maš ₂ [?] ^l 456 sakar	N _I -03 r vi 12
319	maš ₂ maš ₂ maš ₂	N _I -13 o i' 3' N _{II/2} -60 r i 19

⁴⁵⁶ Traces match well to following MAŠ₂, but DUG cannot be excluded.

320	maš ₂ maš ₂ maš ₂	N _I -13 o i' 4' N _{II/2} -60 r i 20
321	ʽmaš ₂ -anše ¹ ʽmaš ₂ [?] -anše ²¹ ʽmaš ₂ -anše ¹	N _I -13 o i' 5' N _{II/2} -60 r i 21
322	maš ₂ -šu-gid ₂ -gid ₂ maš ₂ -šu-gid ₂ [...]-ʽgid ₂ ²¹	N _I -03 r vi 13 N _I -13 o i' 6'
323	maš ₂ -da-ri-a maš ₂ da-ri-a	N _I -03 r vi 14
324	še-er-ḥa-nu sa ʽsa ²¹ -sa ⁴⁵⁷ ʽše ¹ -er-ḥa-nu sa	N _{II/2} -60 r ii 2 N _I -11 r ii 6'
325	ma-at-ʽnu ¹ sa sa-sa ma-at [?] -ʽnu ¹ sa	N _{II/2} -60 r ii 3 N _I -11 r ii 7'
326	gi ₄ -i-du sa sa gi ₄ -i-du sa	N _{II/2} -60 r ii 4 N _I -11 r ii 8'
327	wi-ir-rum sa sa wi-ir-rum sa	N _{II/2} -60 r ii 5 N _I -11 r ii 9'
328	ʽki ¹ -iš-šum sa sa ʽki-iš ¹ -šum sa	N _{II/2} -60 r ii 6 N _I -11 r ii 10'
329	še-e-tum sa sa še-e-tum sa	N _{II/2} -60 r ii 7 N _I -11 r ii 11'
330	qa-lu-u-um sa qa-lu-u-um sa	N _I -11 r ii 12'
331	šu-ku-ut-tum sa	

⁴⁵⁷ First SA possibly an erasure.

	<i>šu-ku-ut-¹tum¹</i> sa	N _I -11 r ii 13'
332	sa-DIŠ? sa-DIŠ?	N _I -11 r ii 14'
333	e ₃ e ₃ ¹ ed ₂ ¹	N _I -11 r ii 15' N _I -14 o i' 2
334	gil-sa gil-sa gil-sa gil-sa ¹ gil ¹ -[sa] ¹ gil ¹ -sa	N _I -03 r vi 15 N _{II/2} -60 r ii 9 N _I -11 r ii 16' N _I -12* r i 1' N _I -14 o i' 4
335	gil-sa ¹ gil ¹ -sa ¹ gil ¹ -sa ¹ gil ¹ -sa ¹ gil ¹ -[sa] ¹ gil ¹ -sa	N _I -03 r vi 16 N _{II/2} -60 r ii 10 N _I -11 r ii 17' N _I -12* r i 2' N _I -14 o i' 5
336	da-ri ₂ [...]-ri ₂ da-ri ₂ da- ¹ ri ₂ ¹ da-[ri ₂] da-ri	N _I -03 r vi 17 N _{II/2} -60 r ii 11 N _I -11 r ii 18' N _I -12* r i 3' N _I -14 o i' 6
337	sa-ma-na ₂ ¹ sa ¹ -ma-na ₂ ¹ sa ¹ -ma-na ₂	N _{II/2} -60 r ii 12 N _I -12* r i 15'
338	sa-du ₈ -na ₂ ¹ sa ¹ -du ₈ -na ₂ ¹ sa ¹ -du ₈ -na ₂	N _{II/2} -60 r ii 13 N _I -12* r i 16'
339	sa-pad ¹ sa ¹ -pad ¹ sa ¹ -pad	N _{II/2} -60 r ii 14 N _I -12* r i 17'
340	ur ₂ -pad ur ₂ -pad	N _{II/2} -60 r ii 15

	ʿur ₂ ¹ -pad	N _I -12* r i 18'
341	<i>a-ḥu-tum</i> su-bar [...]-bar su-bar su-bar su-[...] su <i>a-ḥu-tum</i> ?ʿbar ^{?1} ʿsu ¹ -bar	N _I -03 r vi 18 N _{II/2} -60 r ii 16 N _I -11 r ii 19' N _I -12* r i 4' N _P -01 d ii 31 N _I -14 o i' 7
342	<i>tu-ga-nu</i> su-bar ʿsu ¹ -bar su <i>tu-ga-nu</i> bar su-[...] [...]-bar	N _{II/2} -60 r ii 17 N _I -11 r ii 20' N _I -12* r i 5' N _I -14 o i' 8
343	<i>ša-ḥa-tum</i> su zig ₃ su <i>ša-ḥa-tum</i> zig ₃ su-[...] ʿsu ¹ <i>ša-ḥa-tum</i> ʿzig ₃ ¹ [...]-zig ₃	N _I -11 r ii 21' N _I -12* r i 6' N _P -01 d ii 32 N _I -14 o i' 9
344	<i>ša-lu-ma-tum</i> su-zi ʿsu ¹ -zi su <i>ša-lu-ma-tum</i> zi	N _{II/2} -60 r ii 18 N _I -11 r ii 22'
345	ʿsu ¹ -lim ʿsu ¹ -lim ʿsu-lim ^{?1} [...]-lim [...]-lim	N _{II/2} -60 r ii 19 N _P -01 d ii 33 N _I -14 o i' 10 N _{II/2} -65 r i' 1'
346	su-lum mar [...]-ʿlum ¹ mar su-lum mar ʿsu-lum ^{?1} mar ^{?1} [...] ¹ mar ¹ [...]-lum mar	N _{II/2} -60 r ii 20 N _I -11 r ii 23' N _P -01 d ii 34 N _I -14 o i' 11 N _{II/2} -65 r i' 2'
347	<i>ku-ša-aḥ-ḥu</i> su-gu ₇ su <i>ku-ša-aḥ-ḥu</i> gu ₇ ¹ su-ʿgu ₇ ^{?1} [...]-ʿgu ₇ ^{?1}	N _I -11 r ii 24' N _P -01 d ii 35 N _{II/2} -65 r i' 3'

348	<i>ri-ši-tum</i> su-gu ₇ su <i>ri-ši-tum</i> gu ₇	N _I -11 r ii 25'
349	su-DAG su-DAG	N _I -11 r ii 26'
350	su sig ₉ -ga ʽsu ¹ sig ₉ -ʽga ¹	N _{II/2} -60 r ii 25
351	igi [x] igi [...] igi- [...]	N _I -11 r ii 27' N _I -12* r i 7'
352	im-ri-[x] im-ri- [...]	N _I -12* r i 8'
353	ti-ti ti-ti	N _{II/2} -60 r iii 4
354	ti-ti ti-ti	N _{II/2} -60 r iii 5
355	ti-ti ti-ti	N _{II/2} -60 r iii 6
356	ʽx ¹ -ti ʽx ¹ -ti	N _{II/2} -60 r iii 7
357	ʽug ₅ ¹ -ga [...]-ga ʽug ₅ ¹ -ga	N _{II/1} -17 o 2' N _{II/2} -60 r iii 8
358	tur ₅ -ra [...]-ra ʽtur ₅ ¹ -ra tur ₅ -[ra]	N _{II/1} -17 o 3' N _{II/2} -60 r iii 9 N _I -11 r ii 29'
359	gig gig gig gig ʽx ¹ gig	N _{II/1} -17 o 4' N _{II/2} -60 r iii 10 N _I -11 r ii 31' N _P -01 d iii 1
360	gig-ga ʽx-ga ¹	N _{II/2} -60 r iii 11

	gig-ga	N _I -11 r ii 32'
361	gig gig	N _{II/1} -17 o 5'
362	gig ma-ŋar ʽx-xʼ-ŋarʽ gig ma-ʽŋarʼ	N _{II/2} -60 r iii 12 N _I -11 r ii 33'
363	gig ɥab ₂ ʽgigʼ ɥab ₂ gig ɥab ₂ gig [...]	N _{II/2} -60 r iii 13 N _I -11 r ii 34' N _I -12* r i 11'
363a	ʽgigʼ ɥab ₂ ʽgigʼ ɥab ₂	N _{II/2} -60 r iii 14
363b	gig-ŋar gig-ŋar	N _{II/2} -60 r iii 15
364	gig-ku ₇ -ku ₇ [...] -ku ₇ -ku ₇ gig-ku ₇ -ku ₇ gig-ku ₇ -ʽku ₇ ʼ	N _{II/1} -17 o 6' N _I -11 r ii 35' N _I -12* r i 10
365	gig-peš [...] -peš ʽgigʼ-pešʽ gig- [...]	N _{II/1} -17 o 7' N _I -11 r ii 36' N _I -12* r i 12'
366	ed ₂ ed ₂ ʽed ₂ x xʼ	N _{II/2} -60 r iii 16 N _I -12* r i 14'
367	ed ₂ -LAGAB×U ed ₂ -LAGAB×U	N _{II/2} -60 r iii 17
367a	ed ₂ -LAGAB×U ed ₂ -LAGAB×U	N _{II/2} -60 r iii 18
368	ga-an-pad [...] -ʽpadʽ-xʼ ga-an-pad	N _{II/2} -60 r iii 20 N _I -12* r i 19'
368a	ʽXʼ bur ₂	

	ʽxʽ bur ₂	N _{II/2} -60 r iii 19
369	muš-ŋar muš-ŋar	N _I -12* r i 20'
370	muš-lu-lu [muš]-ʽluʽ-lu muš-KU-KU ʽmušʽ-KU-KU	N _P -02* d i' 1' N _I -12* r i 21' N _{II/2} -65 r ii' 1'
371	gan gan gan	N _P -01 d iii 2 N _{II/2} -65 r ii' 2'
372	ʽanʽ-ti-bal ʽanʽ-ti-bal	N _I -12* r i 22'
373	NE a-šag ₄ -ga [...] -ga [...] a-šag ₄ -ga NE ⁷⁴⁵⁸ a-šag ₄ -ga NE ʽaʽ-šag ₄ -ga NE a-šag ₄ -ga	N _{II/2} -66 r 2 N _P -02* d i' 2' N _I -12* r i 23' N _P -01 d iii 4 N _{II/2} -65 r ii' 3'
374	šul-a-lum [...] -lum šul-a-ʽlumʽ šul-a-lum šul-a-lum	N _{II/2} -66 r 3 N _I -12* r i 24' N _P -01 d iii 5 N _{II/2} -65 r ii' 4'
375	dun-dun [...] -dun dun-[dun]	N _{II/2} -66 r 4 N _I -12* r i 25'
375a	[...] -dun [...] -dun	N _{II/2} -66 r 5
376	ši-bu-um lum lum [...] lum lum [...] ʽšiʽ-bu-um lum	N _{II/2} -66 r 6 N _{II/2} -60 r iii 23 N _P -02* d i' 5' N _I -12* r i 26' N _P -01 d iii 6

⁴⁵⁸ Possibly SAG.

	lum	N _{II/2} -65 r ii' 5'
377	^{ʼxʼ} š <i>i</i> - <i>ħu</i> -um lum lum lum [...] ^{ʼxʼ?} š <i>i</i> - <i>ħu</i> -um lum lum	N _{II/2} -66 r 7 N _P -02* d i' 6' N _I -12* r i 27' N _P -01 d iii 7 N _I -14 o ii' 3'
378	<i>it</i> - ^ʼ <i>ta</i> ^ʼ - <i>ħu</i> -um ħum ħum [...] <i>it</i> - <i>ta</i> ?- <i>ħu</i> -um [ħum] ^ʼ ħum	N _{II/2} -66 r 8 N _I -12* r i 28' N _P -01 d iii 8 N _I -14 o ii' 4'
378a	<i>ta</i> - <i>ba</i> - <i>aš</i> - <i>ta</i> - <i>nu</i> -um lum lum <i>ta</i> - <i>ba</i> - <i>aš</i> - <i>ta</i> - <i>nu</i> -um [lum] ^ʼ	N _{II/2} -66 r 9 N _P -01 d iii 9
378b	lum lum	N _{II/2} -66 r 10
379	lum-lum lum-lum lum-lum lum-[lum] lum-lum lum-lum	N _I -03 r vii 1 N _{II/2} -60 r iv 4 N _I -12* r i 29' N _P -01 d iii 10 N _I -14 o ii' 5'
379a	lum ia ₂ lum ia ₂	N _P -01 d iii 11
380	lum-lum lum-[lum] ^ʼ lum-[lum] lum-lum ^{ʼxʼ} -lum	N _{II/2} -60 r iv 5 N _I -12* r i 30 N _P -01 d iii 12 N _I -14 o ii' 6'
380a	[lum]-lum lum-[...]	N _{II/2} -60 r iv 6
381	lam-lam ^ʼ lam ^ʼ -lum lam-lam lam-lam	N _{II/2} -60 r iv 2 N _I -11 r iii 2' N _P -01 d iii 13

	lam-lam	N _I -14 o ii' 7'
381a	ʼlam-x ¹ ʼlam ² -x ¹	N _{II/2} -60 r iv 3
382	ul-ul ₄ -ul ₄ ul ₄ -ul ₄ ul ₄ -[...] [ul ₄]-ʼul ₄ ¹ ʼul ₄ ¹ ul-ul ₄ ul ₄ -ul ₄ ul ₄	N _I -03 r vii 2 N _{II/2} -60 r iv 7 N _P -02* d i' 8' N _I -11 r iii 3' N _P -01 d iii 14 N _I -14 o ii' 8'
383	tab-tab ₂ -tab ₂ tab ₂ -tab ₂ ʼtab ₂ ¹ -[...] [tab ₂]-ʼtab ₂ ² ¹ [tab ₂] tab-tab ₂ tab ₂ -tab ₂ tab ₂ -tab ₂	N _I -03 r vii 3 N _{II/2} -60 r iv 8 N _P -02* d i' 9' N _I -11 r iii 4' N _P -01 d iii 15 N _I -14 o ii' 9'
383a	ɲir ₂ -ɲir ₂ ɲir ₂ -ɲir ₂	N _P -01 d iii 16
384	ɲir ₂ -kiɲ ₂ ɲir ₂ -kiɲ ₂ [...]-ʼkiɲ ₂ ¹ [ɲir ₂]-kiɲ ₂ ɲir ₂ -kiɲ ₂ ɲir ₂ -kiɲ ₂	N _I -03 r vii 6 N _P -02* d i' 10' N _I -11 r iii 5' N _P -01 d iii 17 N _I -14 o ii' 10'
385	dub ₃ -sa-dar-a [...]-ʼdar ² ¹ dub ₃ ʼx x x ¹ dub ₃ -sa-dar-a dub ₃ -sa-dar-a	N _P -02* d i' 11' N _{II/1} -18 o 12' N _I -11 r iii 6' N _P -01 d iii 18
386	sa-sa gud sa-sa-gud	N _I -03 r vii 4
387	ku-nu ku-nu ² ku-x ⁴⁵⁹	N _I -03 r vii 5 N _I -14 o ii' 11'

⁴⁵⁹ Not NU.

388	[...]-ri [...]-ri	N _I -14 o ii' 12'
389	hul ₂ -la hul ₂ hul ₂ -la hul ₂ -la	N _I -03 r vii 7 N _I -11 r iii 7' N _P -01 d iii 19
390	ezem ezem ezem ezem ezem	N _I -03 r vii 8 N _{II/1} -18 o 15' N _I -11 r iii 8' N _P -01 d iii 20
391	ezem gal ezem gal ezem gal ezem gal ezem [gal] ezem ʽgalʽ	N _I -03 r vii 9 N _{II/1} -18 o 16' N _I -11 r iii 10' N _I -12* r ii 1' N _P -01 d iii 22
392	ezem maḥ ezem maḥ ʽezem maḥʽ ezem maḥ ezem [maḥ] ezem maḥ ezem [...]	N _I -03 r vii 10 N _{II/1} -18 o 17' N _I -11 r iii 9' N _I -12* r ii 2' N _P -01 d iii 21 N _I -08 r 3'
393	ezem šag ₄ hul ₂ -la ezem hul ₂ -la ezem ʽšag ₄ ʽ hul ₂ -la ezem šag ₄ hul ₂ -ʽlaʽ ʽezem šag ₄ hul ₂ ʽ ^ʽ ezem šag ₄ [...]	N _I -03 r vii 11 N _I -11 r iii 11' N _I -12* r ii 3' N _P -01 d iii 23 N _I -08 r 4'
394	aga aga ʽagaʽ ʽxʽ ^ʽ aga aga [...]	N _I -03 r vii 12 N _I -11 r iii 12' N _I -12* r ii 4' N _P -01 d iii 24 N _I -08 r 5'
395	aga si sa ₂	

	ʾaga ¹ si sa ₂ ʾaga ¹ si ʾsa ₂ ¹ aga si sa ₂ aga si sa ₂	N _I -03 r vii 13 N _I -11 r iii 13' N _I -12* r ii 5' N _{II/1} -19 o 1
395a	ʾaga ¹ si ʾx ¹ sa ₂ ʾaga ¹ si ʾx ¹ sa ₂	N _{II/1} -19 o 2
396	aga saṅ an-na [...] -na aga saṅ [?] ʾan [?] ¹ -na aga saṅ an-na ʾaga ¹ saṅ-ṅa ₂ -na	N _I -03 r vii 14 N _I -11 r iii 14' N _I -12* r ii 6' N _{II/1} -19 o 3
397	aga nam-lugal aga ʾnam ¹ -lugal aga nam-lugal ʾaga nam [?] ¹ -[...] ʾaga ¹ nam-lugal	N _I -11 r iii 15' N _I -12* r ii 7' N _I -08 r 6' N _{II/1} -19 o 4
397a	aga nam-nin-a aga nam-nin-a	N _{II/1} -19 o 5
397b	<i>is[?]-ru-DIŠ-ru</i> aga si imin aga si imin <i>is[?]-ru-diš-ru</i>	N _{II/1} -19 o 6
397c	aga SAR aga SAR	N _{II/1} -19 o 7
397d	aga nam-[...] aga nam-[...]	N _{II/1} -19 o 8
397e	ʾaga ¹ [...] ʾaga ¹ [...]	N _{II/1} -19 o 9
398	aga ʾgin ₆ -na ¹ aga ʾgin ₆ -na ¹ ʾaga gin ₆ ¹ -[...]	N _I -11 r iii 16' N _I -08 r 7'
399	men men ʾmen ¹ ʾmen ¹ men	N _I -11 r iii 17' N _I -12* r ii 8' N _P -01 d iii 26 N _{II/1} -20 o 1

400	sa-pa sa ¹ -pa 「x ¹ -pa ⁴⁶⁰ [...] -pa	N _I -11 r iii 18' N _I -12* r ii 9' N _{II/1} -20 o 2
401	pad pad pad [...] 「pad ^{?1} pad	N _I -12* r ii 10' N _U -12 o i' 2' N _P -01 d iii 27 N _{II/1} -20 o 3
402	kurum ₆ kurum ₆ kurum ₆ 「x ¹ [...] 「kurum ₆ ^{?1}	N _I -12* r ii 11' N _U -12 o i' 3' N _P -01 d iii 28
403	u ₂ su ₃ -su ₃ u ₂ su ₁₃ -su ₁₃ u ₂ su ₃ -「su ₃ ¹ [...] su ₃ -su ₃	N _I -11 r iii 19' N _I -12* r ii 12' N _{II/1} -20 o 6
404	sa gi ₄ -a sa gi ₄ -a 「sa [?] gi ₄ -a ^{?1} sa 「gi ₄ ¹ -[a] [...] gi ₄ -「a ¹	N _I -11 r iii 20' N _I -12* r ii 13' N _U -12 o i' 4' N _{II/1} -20 o 10
405	sa ab-gi ₄ -a sa ab-gi ₄ -a 「x x ¹ -a sa ab-[gi ₄ -a] [...] -gi ₄ -[...]	N _I -11 r iii 21' N _I -12* r ii 14' N _U -12 o i' 5' N _{II/1} -20 o 11
406	「x ¹ -e ₃ -a 「x ¹ -e ₃ -a 「ka [?] -x ¹ ⁴⁶¹	N _I -11 r iii 22' N _I -12* r ii 15'
407	gu ₃ e ₃ -a gu ₃ e ₃ -a gu ₃ 「e ₃ ¹ -[a]	N _I -11 r iii 23' N _U -12 o i' 6'

⁴⁶⁰ *MSL* suggests the x is either PU₂ or DAR. IG is also possible: I see two possible oblique wedges following the box, but it is difficult to tell from the cast whether the marks are damage or actual wedges.

⁴⁶¹ Possibly ME.

408	ka e ₃ -a ka e ₃ -a ka [e ₃ -a] [...] de ₂ -a	N _I -11 r iii 24' N _U -12 o i' 7' N _{II/1} -20 o 8'
409	ka e ₃ -a ka e ₃ -a ʽkaʼ de ₂ -a [...] de ₂ -a	N _I -11 r iii 25' N _{II/1} -21 o 4' N _{II/1} -20 o 9'
410	muš ₃ -me muš ₃ -[...] ʽmuš ₃ ʼ-me	N _I -12* r ii 16' N _{II/1} -21 o 5'
411	uktin(IGI ^g .ALAN) uktin ʽxʼ ʽuktinʼ	N _I -11 r iii 26' N _I -12* r ii 17' N _{II/1} -21 o 6'
412	uludin ₂ (IGI ^g .ALAN) uludin ₂ ʽIGI ^g ʼ-[...] ʽuludin ₂ ʼ	N _I -11 r iii 27' N _I -12* r ii 18' N _{II/1} -21 o 7'
412a	uludin ₂ (IGI ^g .ALAN) uludin ₂	N _{II/1} -21 o 8'
413	su-mu-ʽugʼ ib ₂ -ba su-ʽmuʼ-uh ₂ ʽsuʼ-mu-ʽugʼ zu-mu-ug-ga	N _I -11 r iii 28' N _I -12* r ii 20' N _{II/1} -21 o 10'
414	šag ₄ ib ₂ -ba šag ₄ ba:ib ₂ šag ₄ ib ₂ -ba ib ₂ -ba	N _I -11 r iii 29' N _I -12* r ii 21' N _{II/1} -21 o 9'
415	lipiš-tuku lipiš-tuku	N _I -12* r ii 22'
416	lipiš-bala lipiš-bala lipiš-bala	N _I -11 r iii 30' N _{II/1} -21 o 11'

416a	lipiš-bala lipiš-bala lipiš-bala	N _I -11 r iii 31' N _{II/1} -21 o 12'
417	a-da-min ₃ a-da-min ₃ a-da-min ₃ a-da-min ₃	N _I -11 r iii 32' N _I -12* r ii 23' N _{II/1} -21 o 13'
418	a-da-min ₃ a-da-min ₃ a-da-min ₃	N _I -11 r iii 33' N _{II/1} -21 o 14'
418a	a-da-min ₃ lugal a-da-min ₃ lugal	N _{II/1} -21 o 15'
419	a-da en a-da en a-da en	N _I -11 r iii 34' N _I -12* r ii 24'
420	a-da en lugal ʽa-da enʽ [lugal] a-da en lugal	N _I -11 r iii 35' N _I -12* r ii 25'
421	teš ₂ -a-si ₃ -ga-bi teš ₂ -a-si ₃ -ga-bi teš ₂ -a-si ₃ -ig [?] -bi ⁴⁶²	N _I -12* r ii 26' N _{II/1} -21 o 17'
422	teš ₂ -bi gu ₇ ʽx biʽ x ¹ teš ₂ -bi gu ₇ teš ₂ -bi gu ₇	N _I -11 r iv 1' N _I -12* r ii 27' N _{II/1} -21 o 16'
423	teš ₂ nu-zu teš ₂ nu-zu teš ₂ nu-ʽx ¹ teš ₂ nu-zu	N _I -12* r ii 28' N _P -01 d iv 2 N _{II/1} -21 o 21'
424	teš ₂ nu-tuku teš ₂ nu-tuku teš ₂ nu-ʽx ¹ teš ₂ nu-tuku	N _I -12* r ii 29' N _P -01 d iv 3 N _{II/1} -21 o 20'

⁴⁶² IG?: Not GA; written differently than GA in 10' and 24'; ends in 2 obliques.

425	teš ₂ -tuku-tuku teš ₂ -tuku-tuku teš ₂ -tuku-tuku ʽteš ₂ ¹ -tuku-tuku	N _I -12* r ii 30' N _{II/1} -21 o 18' N _I -14 r i 1'
425a	teš ₂ -tuku teš ₂ tuku	N _{II/1} -21 o 19'
426	i- ^d utu i- ^d utu i- ^d utu ʽi- ^d utu [i- ^d]utu i- ^d utu	N _I -12* r ii 31' N _P -01 d iv 4 N _{II/1} -21 o 22' N _{II/1} -22 o 1 N _I -14 r i 2'
427	dum-dam dum-dam [...]-ʽdam ^ʽ dum-ʽdam ¹ [dum]-dam [dum]-dam	N _I -12* r ii 32' N _{II/1} -23 o 1' N _P -01 d iv 5 N _{II/1} -21 o 23' N _{II/1} -22 o 2
428	zi-ga zi-ʽga ¹ zi-ga zi-ʽga ¹ [zi]-ga ʽzi ¹ -ga zi-ga	N _I -11 r iv 2' N _I -12* r ii 33' N _P -01 d iv 6 N _{II/1} -21 o 24' N _{II/1} -22 o 3 N _I -14 r i 3'
429	zi-ga zi-ʽga ¹ zi-ga	N _P -01 d iv 7 N _I -14 r i 4'
430	zi-ga ʽzi ¹ -ga zi-ga	N _{II/1} -23 o 2' N _I -14 r i 5'
431	zi-ga didli ʽzi ¹ -ga didli zi-ga ^ʽ didli zi-ga didli ʽzi ¹ -ga didli zi-ga didli zi-ga didli	N _I -03 r viii 1 N _I -11 r iv 3' N _I -12* r ii 34' N _{II/1} -24 o 3' N _{II/1} -23 o 3' N _P -01 d iv 8

	zi-ga didli	N _{II/1} -22 o 4
	zi-ga didli	N _I -14 r i 6'
432	zig ₃ -ga-ab	N _I -03 r viii 2
	zig ₃ -ga-ab	N _I -12* r ii 35'
	zi-ga-ab	N _{II/1} -24 o 4'
	zig ₃ -ga-ab	N _{II/1} -23 o 4'
	zig ₃ - ¹ ga ¹ -ab	N _P -01 d iv 9
	zig ₃ -ga-ab	N _{II/1} -22 o 5
	zi-ga- ¹ ab ¹	N _I -14 r i 7'
432a	zi-ga nim	
	zi-ga nim	N _P -01 d iv 10
433	zi-in-bu	
	zi-in-bu	N _I -11 r iv 4'
	zi-in-bu	N _{II/1} -24 o 5'
	¹ zi ¹ -in- ¹ bu ¹	N _{II/1} -23 o 5'
	zi-in-bu	N _{II/1} -22 o 6
	¹ zi-in ¹ -[...]	N _I -14 r i 8'
434	zi-in-gi ₄	
	zi-in-gi ₄	N _I -03 r viii 3
	¹ zi-in ¹ -gi ₄ ¹	N _I -12* r ii 36'
	zi-in-gi ₄	N _{II/1} -24 o 6'
	¹ zi ¹ -in- ¹ gi ₄ ¹	N _{II/1} -23 o 6'
	zi-in-gi ₄	N _P -01 d iv 12
	zi-in-gi ₄	N _{II/1} -22 o 7
434a	¹ zi ¹ -gi ₄	
	¹ zi ¹ -gi ₄	N _P -01 d iv 11
434b	zi-in- ¹ gi ₄ ¹	
	zi-in- ¹ gi ₄ ¹	N _P -01 d iv 13
435	zi-in-gi ₄ -ba	
	zi-gi ₄ -ba ¹ (SU)	N _I -03 r viii 4
	zi-in-gi ₄ -ba	N _{II/1} -24 o 7'
	zi-in-gi ₄ -ba	N _{II/1} -22 o 8
436	zi-šag ₄ -ŋal ₂	
	zi-šag ₄ -ŋal ₂	N _I -11 r iv 5'
	zi-šag ₄ -ŋal ₂	N _{II/1} -24 o 8'
	zi-šag ₄ - ¹ ŋal ₂ ¹	N _P -01 d iv 14

444	zi-im ₃ -zi-im ₃ zi- ¹ im ₃ -zi ¹ -im ₃ ¹ zi-im ₃ ¹ -[...]	N _{II} -04 o i 4 N _{II/1} -22 o 15
444a	[x]- $\check{H}I \times A\check{S}_2$ [...]- ¹ $\check{H}I \times A\check{S}_2$ ¹	N _{II/1} -25 o 5'
445	zi-in-zi-in [...]-in-zi-in	N _{II/1} -25 o 6'
446	zi-in-zi-in ¹ zi ¹ -in-zi-in	N _{II/1} -25 o 7'
447	zi da-ri ₂ zi ¹ da ¹ -ri ¹ ? zi da-ri ₂	N _I -11 r iv 9' N _{II/1} -25 o 8'
448	<i>pu-u₂-du</i> bala bala <i>pu-u₂?-du?</i> bala bala bala ¹ <i>x-x-x</i> bala ¹ [...]- ¹ x ¹ -[...] [...]	N _I -03 r viii 9 N _I -11 r iv 10' N _{II/1} -25 o 9' N _{II} -04 o i 5 N _P -01 d iii 52 N _{II/1} -22 o 16'
449	<i>ma-an-za-</i> ¹ az ¹ bala bala <i>ma-an-za-</i> ¹ az ¹ bala bala ¹ <i>x-x-x</i> bala ¹ [<i>ma-an</i>]-za- ¹ az ¹ -[...] [...]	N _I -03 r viii 10 N _I -11 r iv 11' N _{II} -04 o i 6 N _P -01 d iii 53 N _{II/1} -22 o 17'
450	<i>e-nu-u₄-</i> ¹ um ¹ bala <i>e-nu-u₄-</i> ¹ um ¹ bala bala ? ¹ <i>x-x-x</i> bala ¹	N _I -11 r iv 12' N _{II} -04 o i 7 N _P -01 d iii 54
451	<i>e-</i> ¹ x-x ¹ bala <i>e-</i> [...]- ¹ x bala ¹ bala ¹ <i>x-x-x</i> bala ¹	N _I -11 r iv 13' N _I -12* r iii 1' N _P -01 d iii 55
452	<i>na-ba-al-ku-tum</i> bala	

	<i>na-ba-al-ku-tum</i> bala bala [...] ^f x ^l -ku- ^f x ^l [...]	N _I -11 r iv 14' N _I -12* r iii 2' N _{II/1} -22 o 18'
453	bala bala bala	N _I -11 r iv 15' N _I -12* r iii 3'
454	bala-bala bal-bal ʽbala ^l -bala	N _I -13 o ii' 5' N _I -11 r iv 16'
455	bala sag ₉ -ga ʽbala ^l sag ₉ -ga? bala si ₄ ?-ga [...]-ga ʽbala sag ₉ ^l -ga	N _I -03 r viii 11 N _I -12* r iii 4' N _{II} -04 o i 8 N _{II/1} -22 o 19'
456	bala gub-ba bala gub-ba bala ʽgub ^l -ba ʽbala ^l gub-ba	N _I -11 r iv 17' N _I -12* r iii 7' N _{II/1} -22 o 34'
457	bala tuš-a ʽbala ^l tuš-a bala ʽtuš ^l -a	N _I -11 r iv 18' N _I -12* r iii 8'
458	bala da-ri ₂ [...] da-ri ₂ bala da-ri ₂ ʽbala ^l da-ri ₂	N _I -03 r viii 12 N _I -12* r iii 5' N _{II/1} -22 o 20'
459	bala gin ₆ -na [...] ʽgi-a ^l bala ʽgin ₆ ^l -na ʽbala ^l gin ₆ -na	N _I -11 r iv 20' N _I -12* r iii 6' N _{II/1} -22 o 21'
460	bala ud sud-ra ₂ ʽbala ^l ud sud-ra ₂ bala ʽud ^l [...]	N _I -11 r iv 22' N _U -12 o ii' 1'
461	bala mu-ka-ni bala mu-ʽka ^l -[...] ʽbala ^l mu-ka-ni	N _U -12 o ii' 2' N _{II/1} -22 o 23'

461a	bala itud sud-ra ₂ bala itud sud-ra ₂	N _U -12 o ii' 3'
462	bala dug ₃ -ga bala dug ₃ -ga	N _U -12 o ii' 4'
463	bal-a-re ʔbal ¹ -a ʔri ¹ [bal]-ʔa ¹ -re bal-a-re	N _I -13 o ii' 4' N _I -11 r iv 21' N _U -12 o ii' 5'
464	bala-ta e ₃ [...] ʔx ¹ e ₃ bala-ta e ₃	N _I -11 r iv 23' N _U -12 o ii' 6'
464a	bala-bala bala-bala	N _U -12 o ii' 7'
465	bal-bal-e bal-bal-e bal-bal-e	N _I -13 o ii' 6' N _U -12 o ii' 8'
466	eš-bar ʔeš ¹ -[bar] [eš]-bar eš-bar eš-bar eš-[bar]	N _P -02* d ii' 1' N _I -11 r iv 25' N _I -12* r iii 9' N _U -12 o ii' 9' N _P -01 d iv 22
467	eš-bar kiŋ ₂ eš-ʔbar kiŋ ₂ ¹ [eš]-bar kiŋ ₂ eš-bar kiŋ ₂ eš-bar kiŋ ₂ eš-bar ʔkiŋ ₂ ¹	N _P -02* d ii' 2' N _I -11 r iv 26' N _I -12* r iii 10' N _U -12 o ii' 10' N _P -01 d iv 23
468	ka-aš bar ka-aš-bar ʔka ^{ʔ1} -[aš] bar ka-aš bar ka-aš ʔbar ¹ ka ^ʔ -ʔaš bar ^{ʔ1}	N _P -02* d ii' 3' N _I -11 r iv 27' N _I -12* r iii 11' N _U -12 o ii' 11' N _P -01 d iv 24
469	ʔka-aš ¹ bar-re	

	[ka-aš] bar-re ʽka-ašʼ bar-re¹	N _I -11 r iv 28' N _P -01 d iv 25
470	zah ₂ zah ₂ [...]-ʽxʼ zah ₂ ʽzah ₂ ¹ ʽzah ₂ ¹	N _P -02* d ii' 4' N _I -11 r iv 29' N _I -12* r iii 12' N _P -01 d iv 26
471	[ħa-la]-a-ʽqum¹ zah ₂ [ħa-la]-a-ʽqum¹ zah ₂ ʽzah ₂ ¹	N _I -11 r iv 30' N _P -01 d iv 27
471a	[na-bu]-tu zah ₂ [na-bu]-ʽtu¹ zah ₂	N _I -11 r iv 31'
472	zah ₂ -ta gur-ra zah ₂ -ta gur-ra zah ₂ -ta gur-ra ʽzah ₂ -ta gur ²¹ -[ra] [...] ʽx gur ₂ ²¹ 463-ra	N _P -02* d ii' 5' N _I -12* r iii 13' N _P -01 d iv 28 N _I -14 r ii 1'
473	ħul ħul ʽħul¹ [ħul] ħul	N _P -02* d ii' 6' N _I -12* r iii 14' N _P -01 d iv 29 N _I -14 r ii 2'
474	ħul-ħal ₂ ħul-ħal ₂ ʽħul-ħal ₂ ¹ ʽħul¹-[...] [...] -ħal ₂	N _P -02* d ii' 7' N _I -12* r iii 15' N _P -01 d iv 30 N _I -14 r ii 4'
475	ħul-dim ₂ ħul-dim ₂ ʽħul¹-[...] [...] -ʽdim ₂ ²¹	N _P -02* d ii' 8' N _P -01 d iv 31 N _I -14 r ii 6'
476	ħul gig ʽħul¹ gig ħul gig	N _P -02* d ii' 9' N _I -12* r iii 16'

⁴⁶³ Traces not good for GUR.

	ʔhul¹ [...] [...] gig	N _P -01 d iv 32 N _I -14 r ii 3'
477	hul-dub ₂ hul-dub ₂ hul-dub ₂ [...] -dub ₂	N _P -02* d ii' 10' N _I -12* r iii 17' N _I -14 r ii 5'
478	ir ir ir	N _P -02* d ii' 11' N _I -12* r iii 18'
479	ir ir ir	N _P -02* d ii' 12' N _I -12* r iii 19'
480	ir ir ir	N _P -02* d ii' 13' N _I -12* r iii 20'
481	ir ir ir	N _P -02* d ii' 14' N _I -12* r iii 21'
482	ir ir ʔir¹ ir	N _P -02* d ii' 15' N _I -11 r v 2' N _I -12* r iii 22'
483	ir-ir ir-ir ʔir-ir¹ ir-ir	N _P -02* d ii' 16' N _I -11 r v 3' N _I -12* r iii 23'
484	ir-si-im ʔir¹-si-im ʔir¹-si-ʔim¹	N _I -11 r v 4' N _{II/1} -26 o 2'
485	ir hab ₂ [ir] hab ₂ ʔir¹ hab ₂ ir ʔhab ₂ ¹ ir [...]	N _P -02* d ii' 17' N _I -11 r v 5' N _I -12* r iii 24' N _{II/1} -26 o 3'
486	ir nu-dug ₃ -ga	

	ʿir ¹ nu-dug ₃ -ga ir [...]	N _I -11 r v 6' N _{II/1} -26 o 4'
487	ir lil ₂ [ir] lil ₂ ir lil ₂ ir <i>ša-x-tu</i> [...] ⁴⁶⁴	N _P -02* d ii' 18' N _I -12* r iii 25' N _{II/1} -26 o 5'
487a	<i>ša-bi?-ḫu</i> ir-[x] ir <i>ša-bi-ḫu</i> [...]	N _{II/1} -26 o 6'
488	gaba gaba gaba ʿgaba [?] [...]	N _P -02* d ii' 19' N _I -11 r v 7' N _I -12* r iii 26' N _{II/1} -26 o 7'
489	gaba daṅal gaba ʿdaṅal ¹ gaba daṅal gaba [...]	N _I -11 r v 8' N _I -12* r iii 28' N _{II/1} -26 o 8'
490	<i>ra-ap-ʿša</i> ¹ gaba-ṅal ₂ gaba <i>ra-ap-ʿša</i> ṅal ₂ ¹ gaba [...] ʿgaba ṅal ₂ [?]	N _I -11 r v 9' N _{II/1} -26 o 9' N _P -01 d iv 52
491	<i>ra-a-ši</i> gaba-ṅal ₂ gaba ʿ <i>ra</i> ¹ - <i>a-ši</i> ṅal ₂ ʿgaba ¹ [...]	N _I -11 r v 10' N _{II/1} -26 o 10'
492	<i>be-el</i> gaba-ṅal ₂ gaba <i>be-el</i> _x ṅal ₂	N _I -11 r v 11'
493	gaba-ri gaba-ri gaba-ri [gaba]-ʿri ¹	N _I -11 r v 12' N _I -12* r iii 29' N _P -01 d iv 57
494	gaba-ri-bi gaba-ri-bi [gaba]-ʿri-bi ¹	N _I -11 r v 13' N _P -01 d iv 58

⁴⁶⁴ The x is TU like. See the note in *MSL* 13.

495	gaba-ri nu-tuku gaba-ri nu-tuku	N _I -11 r v 14'
496	gaba ze ₂ -er gaba ze ₂ -er gaba ze ₂ -er	N _I -11 r v 15' N _{II/1} -27 o 3'
497	gaba šag ₄ gaba šag ₄ gaba ʾšag ₄ ^{?1}	N _I -11 r v 16' N _I -12* r iii 27'
498	gaba-tab gaba-tab	N _I -11 r v 17'
499	gaba-tab gaba-tab	N _I -11 r v 18'
500	gaba rah ₂ -rah ₂ gaba rah ₂ -rah ₂ [gaba rah ₂]-rah ₂	N _I -11 r v 19' N _I -12* r iv 2'
501	gaba ra-aḥ gaba ra-aḥ	N _I -11 r v 20'
502	gaba zig ₃ -ga gaba zig ₃ -ʾga ¹	N _{II/1} -24 o 2'
503	du ₈ -du ₈ [du ₈]-du ₈ du ₈ -du ₈	N _I -12* r iv 3' N _{II/1} -24 o 4'
504	duḥ-duḥ [duḥ]-duḥ duḥ-duḥ	N _I -12* r iv 4' N _{II/1} -24 o 5'
504a	duḥ-duḥ duḥ-duḥ	N _{II/1} -24 o 6'
505	^d nisaba za ₃ -mi ₂ [^d]ʾnisaba ¹ za ₃ -mi ₂ ^d nisaba za ₃ -mi ₂	N _I -12* r iv 5' N _{II/1} -24 o 7'

pronunciation gloss: ^{ne₂-e}ne = *kinūnum* (UET 7, 78 o i 4). Abbreviation for **ki-ne-ne**. MB Izi 1 (from Sippar) 185–88 gives KI.NE = *kinūnu* repeated four times, with at least three different readings. Much of the section, unfortunately, is damaged. **ki-ne-ne** is well-attested throughout the lexical tradition, notably in Diri (e.g. Diri Ugarit 3 168; First Mil. Diri 4 292). HT 96, a Diri exemplar from Kabnak gives: ku-na : KI.[NE] = [...]. In context, I know of no attestations of **ki-ne(-ne)**.

- 3) **didal_x** "embers"
 : *lahmu* (CAD L s.v. *la'mu*). See above §3.2.2. The reading **didal_x** for NE is based on the unprovenanced OB Lu/Izi combined list *OrNS* 70 published by Taylor (2000) and an Izi exemplar from Ur. While the beginning of Izi, if it was included, is not preserved in *OrNS* 70, the three entries which precede **izi-ḡar** (entry 6 here) are written NE-RI, read **de₃-dal**. OB Bil. Izi Ur provides a pronunciation gloss for the entry: ^{di-dal}NE = *didallum* "ashes" (UET 7, 78 o i 3). Notably, however, none of the **didal_x** entries here in Izi Nippur are glossed *ditallum*. The equation NE = *la'mu* also occurs in MB Izi 1 from Sippar 172–74 with three different readings:
^{ne₂-e}ne = *la'[mu]*
^{di-e}ne = (ditto)⁴⁶⁸
 [...]-al?-dal = (ditto)
 I can find no instances of this word with a meaning "embers" or similar in OB or earlier contexts.
- 4) **didal_x** "flame"
 : *nablum*. As discussed above (note 277), the gloss *labnu[m]* in N_{II/2}-13 is likely a metathesis for *nablum*. I can find no instances of this word with a meaning "flame" in context; however, some words understood as **izi** may refer instead to the present lemma. There is no way to discern.
- 5) **didal_x** "ashes"
 : *dikumum*. The exemplars consistently spell the Akkadian as either *digimūm* or *dikumum*; the most likely referent, based on parallel and later versions is *tikmennu* "ashes; soot."
- 6) **izi-ḡar** "torch"
 See Sjöberg (1975, 241–42). Well-attested in Sumerian literature, notably royal hymns and In C. Associated with Inana and Ištar (cf. L 1 464, 471; Id A; In C), Ninurta (ŠŠ D), and Utu (Š Q). The use in In C demonstrates **izi-ḡar** as a source of light: **izi-ḡar-zu ub an-na zalag-ge ku₁₀-ku₁₀ zalag-ge-eš₂ ḡar** "Your torch illuminates the corners of heaven, turning darkness into light" (3N-T 556 o 14).⁴⁶⁹ In bilingual contexts, often equated to Akkadian *dipāru* "torch" (see CAD D s.v. *dipāru*), but also in MB Izi 1 from Sippar 60–64: *tinūru* "oven," *nūru*

⁴⁶⁸ See also, immediately before **didal_x** = *didallum*, UET 7, 78 o i 2: ^{di}NE = *di*-[...].

⁴⁶⁹ Source Sa in Sjöberg (1975).

"light," *šarūru* "weapon,"⁴⁷⁰ and *nip̄u* "blaze." A late first millennium bilingual exemplar of Exaltation of Ištar 3 (*TCL* 6, 51 = P363723⁴⁷¹) illustrates the meaning "torch" for *izi-ḡar* = *dip̄aru*: ^{i-zī-ga-ri}*izi-ḡar su-lim du₉-du₉-a-zu an-šag₄-ga ši-im-da-kar₂-kar₂-ra-ab šalummāt dip̄ariki šitpūtu ina qereb šamê lattanpaḥ* "May the illustrious glare of your torch illuminate the sky."

- 7) **i-bi₂** "smoke"
 The reading is confirmed in NA Izi 5 15: **i-bi₂** = *qutru* "smoke"⁴⁷² and a late, unprovenanced exemplar of Ea 7 which gives the entry: **bi-i** : NE = *qatārum ša* I.NE indicating that NE has the reading **bi₂** as in **i-bi₂** = *qatāru* "smoke" (*CUSAS* 12 1.1.2 o i 37 = P342645). Literary contexts suggest a vaporous substance. "Smoke" is indeed the most common as in L 1 382: **ur₅ niḡ₂ gīgi izi im-mi-ni-in-si na-de₃**⁴⁷³ **sig₉-ga-gin₇ i-bi₂-^{bi} bi₂-in-mu₂** "He roasted the dark liver, he raised its smoke like piled incense"; LSUr 338: **ne-mur dugud-gin₇ i₃-ra-a-re i-bi₂-bi ba-gul** "Like mighty coals that once burned, its smoke is extinguished"; IEb 148: **bar-bi-a izi mi-ni-in-ri i-bi₂-bi bi₂-in-mu₂** "She cast fire on its sides and she raised its (the fire's) smoke"⁴⁷⁴ (see also the Proverb Alster 2005d, 287). In some instances, **i-bi₂** seems to reference "fog": Nš A 185–86: **i-bi₂ dugud-gin₇ ki am₃-u₂-^{us₂} inim-bi dungu sir₂-^{sir₂} an-da im-da-[la₂]** "[The decrees of Nanše] are like a heavy fog resting on the ground; these commands are dense clouds stretched across the sky."
- 8) **ne-mur** "ashes"
 See Michalowski (1989, 98) with previous literature (cf. also *CAD* T s.v. *timru* as possibly borrowed from **ne-mur**, as suggested by Steinkeller 1990, 54n3). Equated to *tumru* in MB Izi 1 from Sippar 168–69.
- 9) **saḡ-izi** "torch"
 MB Izi from Sippar 171 gives **sag^{sa-ag}-izi** = *di-pa-[ru]*. The only examples of **saḡ-izi** in Sumerian contexts come from Š B: **nam-kalag-ga saḡ-izi [bar₇]-a-gin₇**

⁴⁷⁰ The association of *izi-ḡar* and *šarūru* "weapon" likely resides in contexts such as that in ŠS D where Ninurta casts a light over the land "like holy Uraš, an awesome dragon bearing a radiant torch" (^d**nin-urta u₂-sa₁₁-an sig₇-ga kalam-ma ni₂ ru-ru-gu₂ ^{uraš} kug-gin₇ ušum su-lim-ma izi-ḡar ḡuš il₂-il₂-i** ŠS D 45–49). Here, the *izi-ḡar* is bandied about like a weapon; moreover, the context associates the *izi-ḡar* with Ninurta whose famous weapon in Ninurta mythology is the *šarūru*.

⁴⁷¹ This particular text includes evidence of scholarly erudition, such as cryptographic names in the colophon: Anu-ab-utīr/Anu-bēlšunu written ^m21-35-35-26-44 son of ^m21-11-20-42 (Leichty 1964, 152; Hunger 1968, 114; Pearce 1982, 104–05), but also pronunciation glosses, perhaps indicating an apprenticing scribe. Anu-ab-utīr, however, is a well-known late Babylonian scholar, scribe of various astronomical and mathematical texts and called a *tupšar enūma anu enlil* "expert in celestial divination" and *kalū* "lamentation priest" (see Rochberg 2000, 367; Ossendrijver in press). Since the tablet is not dated, it is difficult to locate this work within Anu-ab-utīr's career.

⁴⁷² The section in Izi 5, attested in two NA exemplars one from Nineveh and one from Khorsabad continues:

i-bi₂ dug₄-ga-am₃ = MIN *maḡiṣ* "smoke is dispersed(?)"

i-bi₂ dug₄-ga-am₃ = *qutturu* "to fumigate"

i-bi₂ mu₂ = *qutturu* "to fumigate"

⁴⁷³ On the reading of **na-de₃** "incense," see Veldhuis (2003b).

⁴⁷⁴ The line numbering follows the edition in Delnero (2006). See also Attinger (1998, 177).

"like the strength of burning torches" (232; also 300).

- 10) **saḡ-zig₃** "pride"
The noun **saḡ-zig₃** occurs in the lexical tradition equated to **kittum** "truth," **ašarēdu** "foremost," **rēšu elātu** "upper short side," **rēšu šahātu** "corner side," **rēšu šaplātu** "lower short side" (MA Kagal "B" VAT 10383 r i 12–15 = P282335), **našê rēši** "honored," **alê rēši** "" (MB Sag "B" 15–16). In Gud Cyl A ii 29, **saḡ-zig₃** has a meaning of "proud." The verb "to raise the head" occurs several times in OB Sumerian literature (cp. Flückiger-Hawker 1999, 180). Lg 168: **a₂-sag₃ me₃ saḡ-ba mu-un-zig₃** "Asag raised its head in battle." The exact referent in this list is unknown. As Civil (1971, 7) recognized, and as suggested above (§2.4), **saḡ-zig₃** occurs here due to phonological analogy to the preceding **saḡ-izi**. Thus, **saḡ-zi** may merely represent a phonetic alternative to **saḡ-izi**.
- 11) **u₃-dub₂** "ember"
In OB Bil. Izi from Ur, **u₃-dub₂** is equated to **pēmtum** "charcoal" (*UET* 7, 78 i 11 = P347041). See also Stol (1999, 350–51); Taylor (2000, 232). In the phrase **u₃-dub₂—šeḡ₃**, it appears to mean "to rain down embers" (cf. LW Seg. E Kirigu D 19, Lugal-e 86; see Volk 1989, 175–76 with previous references). As pointed out by both Civil (1971, 7) and Taylor (2000, 232), **/udub/** has a spelling NE.SI.A in the later lexical tradition which is also a writing for **ganzer₂**, the following entry here in OB Izi.
- 12) **ganzer₂** "flame"
Should not be confused with **ganzer₍₃₎**, the entrance to the Netherworld (see Katz 2003, 87–88; Horowitz 2011, 287–88), which is distinguished by the different orthographies (Veldhuis 2003a, 3n11).⁴⁷⁵ The writing **ganzer₂** occurs only in lexical lists.
- 13) **ga-an-ze₂-er** "flame"
See Veldhuis (2003a, 3). This entry and the previous are also found in MB Izi from Kabnak (HT 157).

Times of the day (13–41): An acrographic section (AN) that extends to other expressions for time of day. Three (perhaps four) exemplars include the extended AN section, not included in the present edition (see *MSL* 13 Civil 1971, 34) since I have no new information or readings.⁴⁷⁶ Several entries also attested in OB Bil. Izi Nippur (N 1567 = P228110) as well as *OrNS* 70 (Taylor 2000).

- 14) **an** "sky"
Only two exemplars, N_P-02* and N_{II/2}-06, include the entry, making explicit the

⁴⁷⁵ Contra Taylor (2000, 232).

⁴⁷⁶ N_P-01 may have an extended AN section or (perhaps more likely) an extended MUL section. The portion of the tablet is too damaged to ascertain. In any event, the number of lines on the tablet (12) between the last legible entry **mul** (I:35) and the next certain entry **ḡi₆** (I:38) suggests an enlarged section.

bridge between the NE section and AN section.

- 15) **an-bar₇** "mid-day"
See Sjöberg and Bergmann (1969, 85–86).
- 16) **an-bar₇-gana₂** "mid-day"
See Mittermayer (2009, 246–47).
- 17) **an-bar₇ lil₂-la₂**
The only example of this phrase. The latter part of the entry, meaning "wind" is difficult to decipher with **an-bar₇** without further evidence. Compare to **ub-lil₂-la₂** (I:71).
- 18) KA **an-bar₇**
The reading of the KA is unknown. The phrase occurs only in *ISSET* 1 163–64 r 22: KA **an-bar₇ ma-ra-ni-ib-gi₄-a-ba za-e me-a i₃-tuš^l-en** "where will you be when ... mid-day returns for you?," an *Eršema* of Inana, perhaps from Lagaš (cf. Cohen 1981, 66–69). Perhaps, on analogy with **an-pa** = *api šamê* "zenith" = "nose of the sky," the reading here should be **kir₄** with the meaning "height of mid-day."
- 19) **an-ur₂** "horizon"
Equated to *išid šamê* "base of the sky" in Bil. Izi. On this and **an-pa**, see Attinger (1993, 155–56).
- 20) **an-pa** "zenith"
Equated to *elât šamê* "height of the sky" (Antagal "G" 225; Lu 1 161). In Bil. Izi, **an-pa** is equated to *api šamê* "nose of the sky" (N 1567 o 6').
- 21) **an-ur₂ su₄-a** "red horizon"
See Taylor (2000, 233); Horowitz (2011, 10n16). In Bil. Izi, corresponds to *šadûm tarik* "the mountain is dark."
- 22) **an-ur₂ ʾeš la₂-a** "silent horizon"
See Taylor (2000, 233).
- 23) **an-ur₂ u₂-su₄-an-ta**
- 24) **an-ur₂ u₂-su₄ nu-tag-ga**
- 25) **an-usan** "evening"
- 26) **an-u₂-su₄-an** "evening"
See Sjöberg and Bergmann (1969, 71). Both writings are attested in OB literature and the lexical tradition, apparently with no immediately obvious difference.
- 27) **ḡgansis** "darkness"
Equated to *eṭûtum* with the reading gloss gan₂-sis in Bil. Izi. Elsewhere equated with *eklētu* as well as written TA×MI as opposed to TAGunû as here. **gansis** does

not exist outside the lexical corpus, except in the scholarly fabricated Kurigalzu statue C vii (Veldhuis 2008a, 30). It appears with the writing *TAĠunû* in OB Ea 537, MB Diri (Peterson 2007a), and late Aa IV/3:311 (with reading gloss).

- 28) **an-ta-ḡal₂** "high"
 29) **an-ta-ḡal₂** "high"
- 30) **saḡ-kug-ḡal₂** "proud"
- 31) **ḏlamma**
 32) **ḏšedu**
 These two protective deities (both written KAL) form a regular pair. See recently Löhnert and Zgoll (2009–2010).
- 33) **mul-mul**
 34) **mul-mul**
 35) **mul**
 36) **mul**
 The nominal equations given in the lexical tradition include *kakkabū* "stars," *kalītu* "kidney = (a fixed star)" (see *CAD* K s.v. *kalītu*), *zappu* "mane = Pleiades" (First Mil. Ura 22 268'–70'). Bil. Izi Nippur (r 15–16) gives two verbal equations: *itanpuḡum* "to shine repeatedly" and *itanbuḡum* "to shine constantly."
- 37) **šag₄ mul**
 In MA Ai 3 ii 29–31, equated to *libbi šītri* "written document." To my knowledge, the term is not found in Ur III or OB contexts. A semantic equivalent, **šag₄ dub-ba** is found in, e.g., Ed D 28 and *NGU* 124:3. See Civil (1985, 76–77).
- 38) **ḡi₆** "night"
 The distinction between **ḡi₆** (*mūšu*) "night," **ḡiggi** (*šalmu*) "black," and **kukku₂** (*ekletum*) "dark" in the sequence of entries is unclear.
- 39) **kukku₂** "dark"
 On the reading, see Rubio (2006b, 170n5).
- 40) **mul-sig₇-a** "darkness"
 See Sjöberg (1975, 218). Known only in In C 49; 177: **igi suḡ-a-zu dadag-ga ku₁₀-ku₁₀ an-bar₇ mul-sig₇-še₃ mu-un-ḡa₂-ḡa₂** "at your anger, brightness darkens; mid-day is turned to darkness."
- 41) **idim** "darkness"
 The equation with *ekletum* "darkness" is known from a single exemplar (N₁-04*) attesting entry I:176 of Izi as well as a version of OB Ea from Sippar, BM 54720 721 (*MSL* 14 119–27) and MB S^a Vocabulary (see Sjöberg 1998, 275). I do not know any instances in which **idim** has this meaning in context. This same equation occurs at I:176, in the graphic IDIM section. Occurs here by thematic

analogy.

KIN (42–56): The section is attested in as many as eight exemplars. The section interrupts the two sections dealing with the celestial, likely due to the thematic association of "times of day" and meals associated with specific times, written with initial **KIN**.

- 42) **kiṅ₂-nim** "morning meal"
See Ludwig (1990, 223–24).
- 43) **kiṅ₂-sig** "afternoon meal"
Contrasted with **kiṅ₂-nim** (see *RIME* 4.2.8.3 45) and Š E 256–57: **kiṅ₂-sig kiṅ₂-nim** ^dnanna-ka šul-gi-me-en za₃-mi₂-ṅu₁₀ dug₃-ga muš₃ nam-ba-an-tum₂-mu "At the afternoon and morning meals of Nanna—I am Šulgi—let my sweet praise never end."
- 44) **kiṅ₂-gal** "main ritual meal"
See Sallaberger (1993, 223–24n1067, 286–87n332). *TCTI* 2 3374 r 1–2: **25 ma₂-gin₂ lu₂ [mar]-sa [ud] 1?-še₃? kiṅ₂-gal** ^dnanše ba-a-ṅar "25 boat-builders, men of the *marsa* for 1 day; setting up the ritual meal of Nanše." This **kiṅ₂-gal** should not be confused with the **kiṅ₂-gal** official (often translated *mu'irru* or *rabûm*).
- 45) **kiṅ₂-gal ud-da**
Either emphasizing a daily ritual meal or, by analogy, referencing a storm figure known from LUr 177: **kin-gal-ud-da ud-da gub-ba šu-na im-ma-an-šum₂** "(Enlil) entrusted (the storm) to the *kingaluda*, the keeper of the storm." On the latter, see Sjöberg and Bergmann (1969, 96–97) and Edzard and Lambert (1976–1980) and Samet (2014, 296).
- 46) **kiṅ₂-kiṅ₂** "to work"
- 47) **kiṅ₂-kiṅ₂** "to seek"
: *saḫāru*
- 48) **kiṅ₂-kiṅ₂** "to investigate"
: *šite'u*
- 49) **ur₄-ur₄** "to collect"
50) **ur₄-ur₄**
: *ḫamāmu*. The two **ur₄-ur₄** entries occur here by graphic analogy to **kiṅ₂** (see note 184).
- 51) **kiṅ₂** "work"
- 52) **kiṅ₂ a-ak** "to work"
See Attinger (2005, 234 with references).

- 53) **kiṇ₂ til-la** "completed work"
- 54) **kiṇ₂ nu-til-la** "uncompleted work"
- 55) **kiṇ₂-ša₄** "work"
See Attinger (2005, 234). As Attinger observes, the reading of DU is based on a variant of this word found in an exemplar of Ed B 84: [lu₂] **za-<gin₇>-na ak kiṇ₂-šu** ʾmu-ak?¹ "Men who act(?) like you (usually) work!" (PRAK B 76 o 5').⁴⁷⁷
- 56) **kiṇ₂ gibil** "new work"

Celestial Vault (57–63): Attested in as many as ten exemplars.

- 57) **an** "heaven"
- 58) **ki** "earth"
- 59) **ḡeš-ḡe₂** "firmament"
Equated to *šipik šamê* "mound of heaven" in OB Bil. Kagal (CBS 14126 o ii 16). See Sjöberg and Bergmann (1969, 115).
- 60) **ul-ḡe₂**
See Sjöberg and Bergmann (1969, 115n71).
- 61) **ub igi** "corners of the eye"
I know of only one other instance of this lemma.⁴⁷⁸ *BBVOT* 3, 63 (= P257551), an enigmatic exemplar of Ugu-mu from OB Larsa: ʾub⁷¹ **igi-gig** = *tubuqqāt iniya* "corners of my eyes."⁴⁷⁹
- 62) **kur un₃-na** "mountain peak"
In C 110: **kur un₃-na kur** ^{na₄}**gug** ^{na₄}**za-gin₃-na giri₁₇ ki-še₃ mu-ra-an-teṇ₃** "The mountain peak, the land of carnelian and lapis lazuli prostrated before you." Note the variation of the near synonym **kur bad₃-da** in N_{II/2}-07. In an OB *eršema* to Ninḡursaṅa *CT* 58, 5:10: **kur ur₂-ra ba-teṇ₃ kur bad₃-da ba-teṇ₃** "She approached the base of the mountain; she approached the mountain top."
- 63) **si-un₃-na** "zenith"
ELA 271: ^d**nanna si-un₃-na maḡ-a-gin₇** "like Nanna, awesome at the mountain heights." Like the previous entry, N_{II/2}-07 gives a variant **si bad₃-da**. This variant appears to be based on analogy to the variant **kur bad₃-da** of the previous entry. I am not aware of **si bad₃-da** in context. **si-bad₃** is, however, attested in the bilingual HS 1461: **si bad₃-da** = *suqat dūrim* "chin of the wall." Compare also

⁴⁷⁷ This variant is not acknowledged in Sjöberg (1973a); the exemplar "wegen unsicherer Kopie nicht verwertet." The interpretation of the line, which, based on the Kiš exemplar is practically unintelligible, relies on other exemplars.

⁴⁷⁸ **ub-ši** in NBGT I 291 is a paradigmatic example of /Vb/-**ši** rather than a lemma.

⁴⁷⁹ In this list, the first person possessive **-ḡu₁₀** of the Nippur version is replaced by **gig**,—perhaps reflecting a dialectal difference?

I:342 **bad₃-si** "parapet."

UB (64–73)

- 64) **ub-da limmu** "four corners"
- 65) **ub-dug₄-ga** "corner"
: *tubuqtu* "corner." NA Izi "J" i 8 gives **ub-dug₄-ga** = *tubuqātum* "corners." See Attinger (1993, 749–50).
- 66) **ub-da gub-gub** "standing at the corner"
- 67) **da-a gub-gub** "standing on the side"
These two phrases seem to pertain to incantations, especially the *udug-ḥul* incantation tradition. Bilingual incantations (mostly later) give the Akkadian *tubqi izzazzu* or similar, thereby indicating that the DU should be read **gub** "to stand." One OB incantation from Nippur gives Akkadian glosses to aid in interpretation. Ni 2676+ r ii 19: **ub-ta ba-ra-an-da-gub-gub-bu-de₃** *ina tubqi la tazzazu* "you(evil demon) must not stand with him(the afflicted) in the corner."⁴⁸⁰ The line thus confirms the **gub** reading. In a broken context, NA Izi "H" 136–37 plausibly reconstructs [**ub-da gub-gub** = *ša ina tub*]*qi izazzu*(wr. DU^{zu}); [**da-a gub-gub** = *ša ina idâ*]*ti izazzu*.
- 68) **ub** "corner"
- 69) **ar₂** "praise"
- 70) **ar₂-ra** "to praise"
: *ta-da-a-tum*: MSL 13 reads this gloss *ta-<ni>-it-tum* "praise," a sensible emendation, especially given the idiosyncrasies and occasional errors in N_I-04*. However, I see a clear A after the DA/A₂. Perhaps from *nadû*? See Attinger (1993, 438–40).
- 71) **ub-lil₂-la₂** "outdoor shrine(?)"
Equated to *ibratu* "open-air shrine" (e.g., NA Izi "H" 138; NA Izi "J" 13; Nabnitu 27 178). See Krecher (1966, 189).
- 72) **saṅ an-du**
This is the only instance of this phrase. The exemplars demonstrate minor variations in orthography (**saṅ du₁₀**; **sa₉ an-du**).
- 73) **ub-li-a**
Later versions of Izi equate to *karmu* "ruin heap" (NA Izi "H" 139; NA Izi "J" i 14) and either *šulû* "street" (LW from *silā*) or, more likely, *šulû* "elevated" (NA Izi "H" 140; NA Izi "J" i 15). The lexeme is not found in any other context. One exemplar, N_{II}/2-30, gives here **ar₂ en₃-du-a** "to sing praise."

⁴⁸⁰ Followed by **da-ta ba-ra-an-da-dur₂-e-de₃** "nor sit with him on the side" (text C Geller 1985).

"To praise, to treat kindly" (74–80): A thematic section that focuses on the sign SAL, read **mi₂**. Note that the **za₃-mi₂** "praise" occurs here and not in the later ZAG section.

- 74) **mi₂ dug₄-ga** "to treat kindly"
 See Attinger (1993, 603–19). The lexical tradition (NA Izi "H" 150–55; NA Izi "J" ii 20–21; Erimḥuš 6 17; Nabnitu 32 iii 29) provides equations based on **kunnû** (see *CAD* K s.v. **kunnû**).
- 75) **mi₂ zid** "to care for"
 DI D₁ 15: **ud u₃-mu-un-e mi₂ zi-zi-i-dam** "When the lord is cared for." Sefati (1998, 301–11) translates **mi₂ zi-zi-i-dam** "makes love," understanding **mi₂ zi** as an abbreviation of **mi₂ zid dug₄**. Based on his commentary, however, Sefati seems to follow Jacobsen in understanding the **zi** as **tebû** "sexual arousal" (Sefati 1998, 309–10).
- 76) **mi₂ zid dug₄-ga** "to care for"
 See Attinger (1993, 603–19)
- 77) **mi₂** "praise(?)"
- 78) **za₃-mi₂** "praise"
 See Shehata (2009, 238–39)
- 79) **za₃-mi₂** "zami instrument"
 See Michalowski (2010a, 218–29)
- 80) **za₃-mi₂ dug₄-ga** "to praise"
 See Attinger (1993, 755–61).

ma-an- group (81–89): All verbal forms with three-participant verbs. The dative is marked explicitly by **ma-**. Perhaps follows the previous section by phonological analogy of **ma-** and **mi₂**. NP-01 includes entries not attested in other exemplars. The section is, however, difficult to read.

- 81) **ma-an-taḥ** "He/she said to me"
 The range of meanings for this verb can be enigmatic. In legal and administrative contexts especially, it means "to add, increase."
 This exact form appears most frequently in IEn where it means "he said to me" as in the messenger's repeated phrase **^den-ki-ke₄ ḡa₂-a-ra ma-an-taḥ** "Enki said to me" (cf. Falkenstein 1944, 11–12).
- 82) **ma-an-ba** "He/she allotted to me"
- 83) **ma-an-šum₂** "He/she gave to me"
- 84) **ma-an-gi₄** "He/she answered me"

- 85) **ma-an-zu** "He/she made me know it"
The verb **zu** "to know" is, to my knowledge, only attested as a two-participant verb. The interpretation here assumes a causal connection.
- 86) **ma-an-gurum** "He/she restrained me"
- 87) **ma-an-gurum** "He/she watched over me"
- 88) **ma-an-tak₄** "He/she left me"
- 89) **ma-an-tak₄** "He/she saved me"

𒄩, including 𒄩×AŠ₂ (90–120): On the 𒄩×AŠ₂ section, see §3.2.2.

- 90) **ḫi-ḫi** "to mix"
: *balālum*
- 91) **ḫi-ḫi** "to mix"
: *etēmu*
- 92) **ḫi-ḫi** "to mix"
: *šutētumu*
- 93) **ḫi-ḫi** "to mix"
: *šutablulu*
- 94) 𒄩-𒄩 "luxuriant"
: *dušû*. The Akkadian implies that the Sumerian lemma denotes **ḫi-li** (see II:113) or the like, based on some analogical interpretation. Perhaps the second 𒄩 should be read **lu₃**?
- 95) **dub₃** "knee"
- 96) **dub₃ bad** "to go quickly"
Lu-azlag A 69 gives **lu₂ dub₃-bad** = *pēti birkim*, literally "opening of the knee." See Karahashi (2000, 79–80) and Veldhuis (2004, 134–35).
- 97) **dub₃ MUŠ₂**
The reading and meaning is unknown.
- 98) **dub₃ gurum** "bent knee"
- 99) **dub₃ gurum**
In two exemplars, N_{II/2}-26* and N_{II/2}-28, the second entry is given an Akkadian gloss ending with **-bu**; the beginning in both cases is broken. *MSL* 13 restores [*wašā*]**bu**. Lu-azlag B-C Seg.1, 73–74 gives **lu₂ dub₃ gurum** = *kāmisum* "kneeler," *wāšibum* "sitter." Ammišaduqa 2001 18–22: *uruda***alan ša₃-ne-ša₄ dub₃ bi₂-in-gurum-ma ... in-^rna-ni-in-dim₂¹** "[Gimil-marduk] fashioned for [Ammi-šaduqa] a copper supplication statue (with) bended knee ..." (*RIME* 4

- 3.10.2001).
- 100) **dub₃-lah₄-lah₄**
Lu-azlag B-C Seg.1, 75 gives **lu₂ dub₃ lah₄-lah₄-e¹** = **mubabbilum** "an acrobat"
(see *CAD M/2* s.v. **mubabbilu**).
- 101) **kinkin** "millstone"
: **erûm**. On the preferred reading **kinkin** for "millstone" or perhaps "grinder" and confusion with **ar₃**, possibly the preferred reading for the verbal action "to grind" (see entry I:109), see Civil (2006b, 131). As Civil recognizes, there may be some conflation since **erûm** seems to reflect **ar₃** rather than **kinkin**.
- 102) **mur** "fodder"
: **imrû** (**imriru** in N_{II}-03). **mur** seems to be a loan based on **marû** "to fatten" (***mr²**; cf. Hb. מרע, Ug. **mr²**, Ar. مرء) from which **imrû** is derived.
- 103) **ur₅** "interest-bearing loan"
: **hubullum**
- 104) **ur₅** "liver"
: **kabattum**
- 105) **ur₅** "downstream"
: **qiddatum**. The meaning "downstream" for **ur₅** (or **HI×AŠ₂**) is completely unknown in OB or earlier contexts. It does appear in later bilinguals (see *CAD Q* s.v. **qiddatu**). Based on these later uses, perhaps the meaning "dejection" is the intended referent for **qiddatum** rather than "downstream." For which, see possibly LN 89: **an₂-gig ur₅-ra-a a-še-er-ra mu-un-du₃** (Tinney 1996, 148). This usage would seem to be an abbreviation of **ur₅—ug₇** or similar, see Karahashi (2000, 174–75) and Cavigneaux and Al-Rawi (2000, 44–45).
- 106) **mur** "lung"
: **hašûtum**
- 107) **ur₅** "lower millstone"
: **ummatum**
- 108) **kin₂** "reliable"
: **kênum**. See above, 3.2.2.
- 109) **ara₃** "to grind"
: **pêšum**
- 110) **HI×AŠ₂** "to be contracted"
: **hamāšum**. On the meaning of the Akkadian, see Heeßel (2000, 164). The present entry is the only occurrence of this equation. The perspective basis for analogy may be phonological: **hum** ≈ **hur**? *CAD* (s.v. **hamāšu** B) indicates a

secondary meaning "process performed on barley seeds." This latter meaning may be a type of grinding implied by or done by a word written 𐤇𐤀𐤃𐤔₂.

- 110a) **gur**₁₄ "thick"
 : *kabrum*. The more typical writing for [gur] "thick" is **gur**₄(LAGAB). The reading **gur**₁₄ is also attested in NA Izi "H" 209: ^{gu-ur}[gur₁₄] = *kabru*.
- 110b) **mur** "roaring"
 : *ramimmum*. See I:111, below.
- 110c) 𐤇𐤀𐤃𐤔₂ "kidney"
 : *kalitum*. See the discussion above §3.2.2.
- 111) **murum ša**₄ "to roar"
 See Black (2003, 47).
- 112) **ur**₅-**gin**₇ "as such"
 113) **ur**₅-**ra-am**₃ "thus"
 114) **ur**₅-**gin**₇-**nam** "therefore"
 115) **ur**₅-**ra-a-ka-nam** "thus"
 116) **ur**₅-**tag**
 117) **ur**₅-**še**₃ "therefore"
 118) **ur**₅-**ta** "thus"
 Equated to *kīam* "thus, so" (as in NA Izi "H" 212–19). **ur**₅-**še**₃ receives the gloss *ana šēātīm* "thus" in N_I-04, the only lemma in this series to be glossed. See Attinger (1993, 176–77) on **ur**₅. On **ur**₅ as a discourse marker of consequence, but "deictically weak," see Woods (2001, 183–84).
- 119) **ur**₅-**da** "therefore"
 120) **ur**₅-**da** "to heed(?)"
 NA Izi "H" (224–26) gives multiple verbal equivalents: *nuppuqu* "to pay attention," *utaqqu* "to attend to," *puqqu* "to heed." Attinger (2005, 258) follows the lexical evidence, translating **ur**₅-**da—ak** "«être dans l'attente», d'où «être sur ses gardes, être aux aguets, prêter attention»." Civil (1961a, 166) equates to *šemû* without validation. When not in a compound verb formation, **ur**₅-**da** seems to be a discourse marker like the preceding series. EE 112: **ur**₅-**da en-te-en-ra nimin mu-na-teṅ**₃ **e**₂-**me-eš-ra du**₁₄ **bi**₂-**in-ṅar** "As a result, Winter became jealous and he picked a fight with Summer"; EE 155: **ud buru**₁₄-**a ur**₅-**da nir mu-un-ṅal**₂ "Because of the harvest, he (Summer) was confident."
- 121) **hur-da-lal**₃ "scabies"
 Also found in the MB List of Diseases 118 (non-Nippur; BM 13128 = P429486)⁴⁸¹ and equated to *ekkētum* (see references in Scurlock and Andersen 2005, 214).

⁴⁸¹ Collated and identified as MB rather than as OB, as in *MSL* 9, by N. Veldhuis.

"Greatness" (122–26)

- 122) **maḥ-di** "exalted"
See Attinger (1993, 600–02). Later lexical tradition provides the equivalents *tizqāru* "exalted" (NA Izi "H" 258) and *naḥallum* "wadi; ravine" (Antagal 8 67). Contrary to Ludwig (1990, 89n250), **maḥ-di** in Š V 35 does seem to convey the idea of *tizqāru*: **a-a**^d**en-lil**₂ **maḥ-di nu-kur**₂-[ra]¹ "Father Enlil, the unchangingly exalted."
- 123) **gal-di** "exalted"
See Attinger (1993, 510–12).
- 124) **gal-gal-di**
See Attinger (1993, 510–12). ŠI 106–07: **ka tuku** ^{kuš}**lu-ub**₂-**a-ni sa**₂ **im-dug**₄ **gal-gal-di** ^{kuš}**lu-ub**₂ **sug**₄-**ga ša-mu-un-tum**₂ "The liar has offered his *lub* bag; the braggert has brought an empty *lub* bag"⁴⁸²
In the lexical tradition, equated to *mukabbirum* "braggert" (OB Ea unprovenanced o ii 20 = *MSL* 14, 132–35); *qāb narbî* "announcer of greatness," *qāb šillati* "slanderer" (NA Izi "H" 260–61). The bilingual list HS 1461 gives **gal-gal-di** = *ša narbîm* "one who is great" (see Krebernik 2004, 234).
- 125) **urun**_x(en) "exalted"
See Sjöberg and Bergmann (1969, 62–63); Civil (1989, 55). Of the three meanings of **urun**_x (and **u**₁₈-**ru**), "exalted; valiant; strong," "clever," and "calm (of water)," the first is the most likely in the present context. The last also occurs in Izi (I:404).
- 126) **u**₁₈-**ru** "exalted"
See the previous entry.

Animal-head signs (127–40): The section occurs in as many as thirteen exemplars, to varying extents. While the earlier third millennium versions of the animal head signs are better distinguished and understood (Mittermayer 2005), the OB signs are not so clearly differentiated. Some of the exemplars write *GIR*₃ almost exclusively (e.g., N_{II/2}-38*) even where, based on Akkadian glosses, and typical sequence, one might expect **ḥuš** or **alim**. N_I-04* includes Akkadian glosses, yet gives sign forms different than what one would expect given the gloss. Moreover, N_{III}-02* gives pronunciation glosses for the section with a slightly different order than that in other exemplars.

- 127) **ḥuš** "angry"
: *ezzum*. Also given as the gloss for **šur**₂ (I:137). See Jaques (2006, 526–27).

⁴⁸² The variant in the Copenhagen exemplar gives **lul** "liar" rather than **ka tuku** (lit. "having a mouth"); the translation here assumes some semantic overlap.

- 128) **ḥuš** "furious"
: *šamrum*. Also given as the gloss for **sumur** (I:138).
- 129) **ḥuš** "red"
: *rūšu*. *rūšu* with the supposed meaning "red" occurs only in lexical lists (see *CAD* s.v. *rūšu* B lists Izi and an unpublished(?) Ur text). A *rūšu* with the meaning "filth, dirt" is known from OB. Perhaps like *samana* = *samanû* "red; rust; skin disease" (Finkel 1998) or even *ezzum* "red; furious," *rūšu* may have multiple meanings, perhaps referencing a kind of reddish dirt. For **ḥuš** as a loan based on *rūšu*, see Lieberman (1977b, 317).⁴⁸³
- 130) **alim** "heavy"
: *kabtu*. **alim** often used as an epithet, so metonymically granted the meaning *kabtu* "heavy, important." Li B 12: **en alim maḥ an-ne₂ ki aḥ₂** "Lord, magnificent bison, beloved by An." See also Jeyes (1989, 24–26); Alster and Jeyes (1990).
- 131) GIR₃
: *tidnum*? The reading *tidnum* is uncertain. In N₁-04* there is a clear za written over the second sign of the gloss. *MSL* suggests that it is a MIN "probably to indicate that the intended logogram is a double GİR" (Civil 1971, 21); such a practice is unknown to me in any other ALE exemplar. As a result, the supposed ID is very unclear. The same gloss seems to appear in N_P-01; however, the section is heavily damaged and the reading also not certain. The referent indicates the tribal/toponymic designation Tidnum (*RGTC* 2, Edzard and Farber 1974, 30), written syllabically *ti-id-nu-um* or *da-ad-ni-im* in Ur III, especially known as the name of the Martu wall *muriq tidnum* in the year names Šu-Sîn 4 and 5. In CKU 18:3, the name of the wall is written *mu-ri-iq-PIRIG.PIRIG-e*. See especially Steinkeller (1992, 262–64) and Kleiner (2011, 137) with earlier references and possible occurrences of GIR₃ rather than PIRIG.
- 132) **anše** "donkey"
: *imērum*.
- 133) **ḡiri₃** "foot"
: *šēpu*.
- 134) **kiš** "totality"
: *kiššātu*. Among the exemplars, even those with the gloss *kiššātu*, a loan from **kiš**, the sign form appears to be GIR₃, although admittedly, the difference between the two in these lists is inconsistent.
- 135) **ir₉** "strength"
: *gašrūtu*. One exemplar, N₁-01 gives *gašrum*. See Steinkeller (2004, 174–75) for the development of **ir₉** = *gašru* as a semantic extension based on Erra (Nergal).

⁴⁸³ cf. Civil (2007, 15).

See also §3.4.5.

- 136) **giri₁₆** "kirru vessel"
: **kirrum**. cf. Sallaberger (1996, 113). The exemplars generally distinguish this sign from the others.
- 137) **šur₂** "angry"
: **ezzum**. See Jaques (2006, 574–76).
- 138) **sumur** "furious"
: **šamrum**. N_{III}-02* gives the reading su-mu-ur. The difference in reading between **šur₂** and **sumur** is not clear to me and may, in fact, be nonexistent. Jaques (2006, 576) surmises a difference based on semantics where **šur₂** = **ezēzu** and **sumur** = **šamāru**, but again, the difference seems negligible. This seems to be a case of an amissible intervocalic /m/.⁴⁸⁴
- 139) **šur₂-du** "falcon"
See Veldhuis (2004, 282). Apart from the list ED Birds, both at Fāra and Ebla, this word is written **šur₂-du₃**. The use of **du** rather than **du₃** facilitates the graphic analogy to the following **mir-ša₄**, where **ša₄** is also written with **DU**.
- 140) **mir-ša₄** "belt(?) snake"
Equated to **šibbu** in Erimḥuš 5 193 (with a pronunciation gloss mi-ir-ša₂). Wilcke (2006, 216n32) rightly regards **šibbu** "belt" and **šibbu** "snake" as the same word, contra *CAD*. See also Landsberger (1934, 58–59) on **šibbu**.

BARAG (141–50)

- 141) **barag** "sack"
- 142) **sa-al-kad₅** "net-reinforced sack"
See Heimpel (1998–2000, 238–39).
- 143) **barag** "dais"
- 144) **barag—sig₉-ga** "to fill the dais"
On this phrase, particularly in regard to the name Enmebaragesi, see Michalowski (2003).
- 145) **barag ri-a** "erected dais"
- 146) **barag ri-a** "erected dais"
See *PSD B*, 136–37
- 147) **barag dur₂-ḡar-ra** "dais of the throne"
- 148) **barag dur₂-ḡar-ra** "dais of the throne"

⁴⁸⁴ Civil (2007, 31) groups syllabic renderings attesting both **sumur** and **šur₂** together.

See *PSD* B, 138–39

149) **iri** "city"
: *bīt ištar* "house of Ištar." On the gloss, see §3.4.12.

150) **iri du₃-a** "constructed city"

DAG (151–57): Whereas the preceding **BARAG** section is well-attested in as many as eleven exemplars, the **dag** section is, in some places, poorly understood. The discrepancy is due to the misfortune of breaks or damage (the well-known satirical "law of preservation"). N_{II/2}-45, however, does appear to abbreviate or omit the section.

151) **dag** "dwelling"
: *šubtum*

152) **dag** "overthrow"
The gloss in N_P-01 is too damaged; only the final **-tum** is clear enough. Perhaps *sukuptu* "overthrow; defeat," attested as an equivalent for **dag** in one exemplar of OB Bil. Ea (CBS 15404 o 3).

153) **dag** "to demolish"
: *naqārum* "to tear down; demolish."

154) **barag₂** "to spread out"

155) **barag₂** "to spread out"
: *wuṣṣûm*. See Civil (1964, 80) and Attinger (2005, 214). The second entry is also glossed. Based on the combination of two exemplars, N_P-01 and N_I-04*, we can reasonably reconstruct the gloss *šuparurru* "to spread out."

156) **i-lu** "song"
See Shehata (2009, 234–38).

157) **kuṅ₄** "ladder"
See Veldhuis (1997, 97n34). The exemplars are inconsistent on the writing. N_{II/2}-09 and N_P-01 (maybe N_U-31) write I.LU; the others write I.DIB. In Sumerian literature, exemplars for ErH 32 and Nu A 14 consistently write I.DIB (cf. Delnero 2006).

BAD/TIL/IDIM (158–76): Some exemplars distinguish between **BAD**(𒀭) and **IDIM**(𒀭). Others, even when glosses imply a difference, do not demarcate. Some exemplars either omit the **IDIM** section or shorten the **BAD/IDIM** section without differentiating the signs (N_I-02, N_{II/2}-46, N_P-03*; maybe N_P-04*). N_{II/2}-45, with glosses, clearly omits **IDIM**. See Steinkeller (1981) on the reading of the sign family in the third millennium, with implications for reading the signs post-Ur III. The sign list tradition (Ea, Aa and S^a) recognizes differences between the signs—as indicated by pronunciation glosses—even though the signs have merged.

- 158) **uš₂** "blood"
: *dāmu*
- 159) **lugud** "pus"
In C 45: ^{neš}**tukul-bi uš₂ lugud mu-un-tu₅-tu₅** "She bathed their weapons in blood and pus." See also Lu-azlag₂ B-C Seg.2, 160: **lu₂ šag₄ uš₂ lugud de₂-a = ša libbašu dāma u šarka malû** "one whose insides are filled with pus and blood."
- 160) **uš₂** "dead"
: *mītum*
- 161) **ug₅-ga** "dying"
The imperfective and/or plural suppletive base of **uš₂** "to die."
- 162) **bad** "to open"
: *petû*
- 162a) **BAD** "dead"
: *mūtum*. The reading is either **ug₅** or **uš₂**, both of which are attested with corresponding *mūtum* in the lexical tradition (cf. *CAD* M/2 s.v. *mūtu*).
- 163) **bad** "to be distant"
: *nesû*. N_I-04* gives *nesûtu*, an abstract form unknown elsewhere outside of SB, even in the lexical tradition.
- 164) **bad** "to look"
: *palāsum*. Abbreviation of **igi—bad** (see Karahashi 2000, 113–18; Dicks 2012, 12–44, 224–38).
- 165) **bad** "distant"
: *rēqum*. For various contexts of **bad** with the meaning "to be far," etc. See *PSD* B s.v. **bad** B mng. 4, 36–37.
- 166) **bad** "to seal"
: *peḥûm*
- 167) **bad** "to be distant"
: *bêšum*. cf. Civil (1994a, 94)
- 168) **sumun** "rotten"
: *sumkīnum*. See Veldhuis (1997, 185–86) on ^{giš}**sugin/sumun**. **sumun** apparently represents **/sumkun/** or the like, loaned from Akkadian (cp. Lieberman 1977b, 544–45; Civil 2007, 31). Presumably, the modern conventional reading **sumun**, based on pronunciation glosses in the sign lists (e.g. OB Ea 106; Ea II 79, 83), reflects an assimilation /mk/ > /mm/ that is not retained in the Akkadian lemma. **sugin** "rotten" is likely the same word with

reversed assimilation.

- 168a) **ziz** "sāsu moth"
: **sāsu**. See Landsberger (1934, 134) and Cavigneaux and Al-Rawi (2002, 43). To my knowledge, **ziz** is not found in contexts. **ziz** is also known as a stone in OB Ura 4: ^{na}**nir**₂-**ziz** and in First Mill. Ura 16: ^{na}**nir**₂-**ziz** = **sāsu** "a stone with a *sāsu* moth pattern."
- 169) **til** "to complete"
: **gamārum**
- 169a) **til** "to gather"
: **laqātum**. Equation also found in OB Bil. Ea 105:2: (ti-il) : (BAD) = **laqātum**. Possibly an example of antonymic translation (§3.4.11): **bad** "to be distant" ≠ **laqātum** : **til**. The analogy may be grounded in a curse, to my knowledge unknown in OB. 4R² 12 r. 33f. (K 4807+): **numun-a-ni he**₂-**til-la lu**₂-**a-bal-la na-an-tuk-tuk** = **zērašu lilqutma nāq mē ayyirši** "May (Enlil) exterminate his progeny (lit. 'pick up his seed') so that he shall have no one to libate water for him" ("historical text" of Kadashman-Enlil?, cf. Zimmern 1906, 153–55). Based on this late bilingual, we can posit a semantic association between **bad** "to send far away" and the notion "exterminate," expressed by the phrase **numun—til** = **zēru—laqātu**.
- 170) **sumun** "old"
: **labīrum**
- 171) **idim** "heavy; important"
: **kabtu**. Al 76: **šul idim an-na šeš ban**₃-**da dnergal-ka-kam** "young hero honored by An, younger brother of Nergal."
- 172) **idim** "imbecile"
The meaning of the gloss **saslu** is unknown. *CAD/MSL* suggests an error for **saklu** "simpleton," a known gloss for **idim** (Ea, Aa, Lu-azlag). Meaning unknown apart from lexical contexts.
- 173) **idim**
: **sebû**. Meaning of the gloss is unknown. *CAD* S s.v. **sebû** B suggests "deaf," but the meaning is based on the surrounding entries in later lists. Perhaps related to **sabû** "to draw beer"?
- 174) **idim** "wild"
: **šegû**. Perhaps the meaning in CA 81: **ušumgal idim-a-gin**₇ **saḡ am**₃-**ma-ze**₂-**re** "like a wild dragon, it slithered its head" (cp. *ETCSL*, which reads **uš**₂ and translates "dying dragon"). See also **ur-idim** "wild dog."

175) **idim** "spring of water"
Perhaps corresponding to *naqbu* "spring." See Steinkeller (1981, 21).

176) **idim** "darkness"
See above I:41.

AŠ (177–86): The section has been discussed with some detail in §3.2.2 and §3.4.

177) **aš** "spider"
: *ettūtum*

178) **aš** "boil"
: *šenittum*

179) **aš** "flour"
: *upumtum*

180) **aš** "male"
: *zīkarum*

181) **dili** "single"

182) **dili** "single"
: *wēdum*. On the repetition of entries, see note 292.

182b) **aš** "to"
: *ana*

183) **dili-ni** "he alone"
: *wēdiššišu*

184) **aš-ša₄** "perfect"
: *gitmālum*. See Cavigneaux and Al-Rawi (2000, 38).

185) **aš-taḥ** "helper"
: *riṣūtum*. Refers to **a₂-taḥ**, for which see *PSD* A/2 s.v. **a₂-taḥ** and (de Maaijer and Jagersma 1997–1998, 284). **aš-taḥ** does occur in an MA bilingual "hymn to Ninurta" *KAR* 119 (Lambert 1960, 118–20), where it is equated to **ardadu** "thief," semantically opposite to the gloss found here. Note also, in regard to the latter, a quote from the synonym list *Malku* 1, 90 in the commentary/lexical list *Murgud* exemplar *SpTU* 2 53 o i 55': [**aš**]-**daḥ** = **ardadu** = MIN(**sarrum**) "helper(?) = thief = criminal." The writing of the lemma vacillates between **aš-taḥ** (three exemplars) and **taḥ** (three exemplars).

186) **aš-taḥ** "curse"
: *arratu*. Like the previous entry, there is variation in the writing among the exemplars. Two write **aš-taḥ**, the other **taḥ**. Here, **aš** is a phonological substitute

for **aš₂** "curse."

"Seed" (187–91)

- 187) **kul** "to collect"
: *laqātum*. See Attinger and Krebernik (2005, 66).
- 188) **numun** "seed"
: *zērum*
- 189) **u₂-kul** "*ukul* weed"
Occurs only once in OB literature: AA 85: **u₂-kul a-šag₄-ga ḡa₂-e ma-ra-ra-an-ḡa₂-ḡa₂-e-en** "The *ukul* plants of the field I planted." In Ur III texts, **u₂-kul** commonly receives the modifier "plucked" (**sig₇-a**) and similar terms **ze₂** and **kud**, both meaning "cut" (Molina and Such-Gutiérrez 2004). For example, a text from Umma includes a list of plants given as wages including **300 sar u₂-kul sig₇-a 12 sar-ta a₂-bi ud 28 1/2-kam** "300 *sar* of plucked *ukul* weed; 12 *sar* each as wages for 28 1/2 days" (MVN 4, 21 o 11–12).
- 190) **li-li-a** "offspring"
Lugal-e 427: **li-li-a-zu šu ḡa-ba-ab-zig₃-ge-en ad₆-ba zu₂ ed₂-ni-ib** "You will raise (your) hand against your offspring: devour their corpses."
- 191) **a-ra-an-gi₄**
cf. Veldhuis (2009, 48). The lemma also occurs in Kagal 276.

NIR (192–201):

- 192) **nir-mu₂** "bearded"
: *darrum*. Not attested in OB. The First Mill. version of Lugale uses **nir-mu₂** in place of **ir-ta e₃-a** (I:30) and equates it to *darru*. Seminara (2001, 228–29) considers the alteration a process of phonological similarity (/ir/ > /nir/) and semantic association (**e₃** "going out" and **mu₂** "to grow" perceived semantically compatible).
- 193) **nir-mu₂** "the one with the beard"
: *ša darri*. Perhaps, as *MSL* suggests, *ša darri* "the one who is bearded," is a reference to Ninurta or Šamaš
- 194) **nir-ḡal₂** "authoritative"
195) **nir—ḡal₂** "to trust"
On **nir—ḡal₂**, see Civil (1972a, 386–87).
- 196) **nir-nir** "to winnow"
: *zukkû*. See Civil (1994a, 95).

- 197) **nir-nir** "to stretch out"
: *turrušu*. See note 296.
- 198) **nir-nir**
: *tullumu*. Only occurrence of this Akkadian verb or even the basic root **talāmu* (see *CAD T* s.v. *tullumu*). The gloss is certain only in N₁-04*.
- 199) **šer₇-da** "crime"
See Bauer (1990, with previous literature). See also Jaques (2006, 358n755, 419n911).
- 200) **nir-gam-ma**
An abstract term that occurs in few very similar contexts, always in reference to different gods—Mušdama, the House of Nungal, and Enki. EWO 346: **nir-gam-ma-ni** ^d**tir-an-na-gin₇** **an-šag₄-ge us₂-sa** "his *nirgama* reaches to the middle of the sky like a rainbow"; Nu A 18: **nir-gam-ma-bi** ^d**tir-an-na-gin₇** **ni₂ huš im-da-an-ri** "Its *nirgama* poured out its awesome fearsomeness like a rainbow"; ErH 30: **nir-gam-ma-zu gud si gur₃-ru** "Your *nirgama* is a bull, lifting its horns."⁴⁸⁵ Seems to mean something like "power" or may even be akin to a similarly difficult term, *me*.
- 201) **dun-dun** "to lay (the warp)"
See Waetzoldt (1972, 129–30).⁴⁸⁶
- en₃—tar** (202–08): The present section and the following demonstrate the difficulties of attempting to discern the curatorial decisions of the OB scribes. The basis for which morphological variations are included in the list and which are excluded escapes me.
- 202) **en₃—tar** "to ask; to take care of"
- 203) **en₃—tar-tar**
- 204) **en₃-bi—tar-re**
- 205) **en₃-bi—tar-ra**
- 206) **en₃ he₂-tar-re**
See Michalowski (2011, 310). The phrase **en₃ he₂-tar-re** is particularly a curious inclusion if one hypothesizes that the included morphologies reflect perhaps common phrases either in literature or legal contexts. I find, however, only three instances of **en₃(-bi) he₂-tar-re** in all of the Ur III and OB documentation in the databases (*BPOA* 6 93; *TCS* 1 196; *TCS* 1 364).
- 207) **en₃-tukum-bi** "how long?"
- 208) **en₃-tukum-še₃** "as long as"
See Mittermayer (2009, 289) for literary references.
- 209) **tukum-bi** "if"

⁴⁸⁵ The translation "vault" in *ETCSL* and Ceccarelli (2013) is given without validation.

⁴⁸⁶ For practices and Akkadian terminology involving the warp, see Lassen (2010) and Wasserman (2013).

- 210) **tukum-bi-še₃**
 211) **tukum-bi di**
 212) **tukum-bi-ta**
 213) **tukum-bi-ta-ta**
 See Attinger (1993, 309–10).

- 214) **a-aḥ-rum**
 215) **a-aḥ-rum**
 This lemma only occurs here and is incomprehensible.

"Seasons and days" (216–31)

- 216) **buru₁₄** "harvest, summer"
 On words for harvest and the harvest time in general, see Civil (1994a, 90).

- 217) **e₂-me-eš** "summer"
 218) **en-te-en** "winter"

This conceptual pair are best attested as such in the debate story Winter and Summer (*ETCSL* 5.3.3) in which the two engage in an argument to determine who is superior. In the story, Winter is obliquely regarded the better since Winter provides water for the land. **e₂-me-eš** appears to be limited to literary contexts. The typical administrative term for "summer" is **buru₁₄**. Note that in UK D 30–36, **en-te-en** is set in opposition to **buru₁₄**, rather than to **e₂-me-eš**.

- 219) **ud** "day"
 : **ūmum**

- 220) **ud** "light"
 : **šētum**

- 221) **utu** "Sun"
 : **šamaš**

- 222) **ud** "donkey"
 : **imērum**. This equivalence has been discussed at length throughout the present work. See especially §3.4.4.

- 223) **ud** "abcess"
 : **ummedum**. The correspondence also occurs in Bil. Ea (151:1). **ummedu** is not attested until SB. An **ummedu**, translated "eine Fieberkrankheit?" in *AHw* is taken by *CAD* as "abscess, boil," following Stol "eine Geschwulst" (Stol 1999, 351), who relies especially on **un-di** < **ummedu** in *ABL* 110 = *LAS* 225 where it is said to disappear (**ihalliqu**), a technical term used for abscesses (cf. also Scurlock and Andersen 2005, 229–30). I do not know of any Sumerian uses of **ud** in this way, perhaps due to our poor understanding of medical terminology in Sumerian.

- 224) **ud a-ak**
 225) UD **a-ak** "to shrivel(?)"
 Attinger (2005, 257) proposes the reading **bir₂**—AK (Akk. *kalāšu*) based on lexical equivalents and lexical contexts. OB Izi at Ur provides the gloss *ūmum* [...]. Although available OB glosses for this phrase are often damaged (OB Izi Ur, Kagal "G" 173–74, Lu-Azlag B-C 77), one commonality appears to be an equation to *kādū*, which Attinger asserts, on account of its regular contiguity to **du₁₀**—ak in the lexical tradition, the **bir₂ a-ak** relates to *kalšu* "shriveled" (cf. Attinger 2005, 220). Since contextual uses are lacking, Attinger's argument cannot be confirmed. The necessity of multiple steps leaves me skeptical.
- 226) **ud-a tag**
 In the lexical tradition, occurs only here and OB Kagal "G" from Nippur: **ud-a tag** = 'x-x'-*di* 'x'-[...] (UM 55-21-425 o i' 10'). (**gag-**)**ud-tag-ga** (with various determinatives) is translated *šiltāhu* "arrow" in several lexical lists, such as First Mill. Ura XI 410–11: *uruda***gag-ud-tag-ga** = *šiltāhu*; *uruda***gag-ud-tag-ga** = *mulmullum* "arrow." Whether this **ud-tag-ga** is related to the present lemma is unclear.
- 227) **ud ma-ra-aḥ**
 OB Izi from Ur (*UET* 6/2, 375 6') gives 'ud¹ **am-ra-aḥ** with the gloss *ūmum ḥard[um]*. The meaning of *ḥardum*, however, is unknown. **ud ma-ra-aḥ** also occurs in OB Kagal "G" from Nippur immediately after **ud-a tag**, but the Akkadian is lost. The term **ma-ra-aḥ** appears in only one other context, as a descriptor of beer in OB Nippur Ura 6 (e.g., N 6252 o 2 = P229332). The syllabic writing is indicative of a loan (cf. Civil 2007).
- 228) **ud šed₈** "cold day"
 In literary contexts, **šed₈** more typically describes water or even beer as a type of votive. Perhaps the meaning is similar to **a₂ šed₈** "time of coolness" as in LUr 191: **ḥi₆ kiri₃-zal a₂ šed₈ ḥar-ra-ba** ^{tu₁₅}**ulu₃** ^{lu}**ba-da-an-tab** "He doubled the south wind during the delightful night, (when) the period of coolness, sets in." In OBGT I/1 xi 25', **a₂ ud-bi-še₃** is equated to *ūmišam* "daily."
- 229) **ud-ma**
 230) **ud-ma**
 231) **ud-ma ḥar-ra**
 The meaning here eludes me. It seems unlikely to be a variant writing for **u₃-ma** or the like since it paired with **ḥar-ra**.

"Assembly" (232–35)

- 232) **unkin** "assembly"
 233) **mu-ru-ub** "assembly"
 MA Izi "G" from Assur 13 and (likely) MA Nabnitū "O" from Assur 293 equate

mu-ru-ub to *puḫru* in a similar series (see *CAD* s.v. *puḫru*). To my knowledge, it is found only in OB royal inscriptions in the phrase **mu-ru-ub diḡir-re-e-ne** "the assembly of the gods." Rimsin I 2:27–28: **mu-ru-ub diḡir gal-gal-e-ne-ta nam ḫe₂-en-ne-eb₂-tar-ra** "[Inana] will determine their [Kudur-mabuk and Rīm-Sîn] fate in the assembly of the gods" (*RIME* 4 2.14.2). In this sense, **mu-ru-ub** = *puḫru* appears to be a semantic extension of [**murub**] "middle." It is unlikely that this **mu-ru-ub** is related to [**murub**] "vulva" (though likely also an extension from [**murub**] "middle") or [**murub**] "brother-in-law." The use of syllabic writing and the /CuCuC/ structure suggests it is a likely a Semitic loan (Civil 2007). The reason for this writing that seems to differentiate it from [**murub**] "middle," which to my knowledge is never written syllabically, is unclear to me.

234) **kisal** "courtyard"

235) **pu-uh₂-ru-um** "assembly"
Clearly a loan from Akkadian (or Semitic) *puḫrum* "assembly" (see Sjöberg 1975, 222 with references). Occurs in a number of literary contexts (e.g., Lg 538, FS Sec.C 24, and LSUr 199, 364). Rarely occurs in administrative contexts, certainly not before Ur III (cf. Kleinerman 2011, 154). Notable, however, is *MVN* 3, 369, a list of wages: **1 zid₂ u₃ pu-uh₃-ru-um** "1 *gur*? (= 300 l.) of flour and ..." where **pu-uh₃-ru-um** does not appear to mean "assembly." On the OB *puḫrum*, see Seri (2005, 159–80).

"Land" (236–48)

236) **kur** "land"
: *mātum*.

237) **kur** "mountain"
: *šadû*. See Steinkeller (2007, 23–30).

238) **kur** "netherworld"
: *eršetum*

239) **kur-kur** "all the lands"

240) **kur u₂-sal-la** "peaceful land"
u₂-sal conveys a green pasture and is well-known from literary texts, particularly in the verb **u₂-sal—nu₂** "lie in peace" describing a contented state (see CA 38, ELA 144).

241) **kalam** "land"

242) **kalam daḡal-la** "broad land"

243) **uḡ₃** "people"

- 244) **uṅ₃ daṅal-la** "extensive people"
- 245) **uṅ₃ lu-a** "flourishing people"
- 246) **uṅ₃ šar₂-ra** "entire populace"
- 247) **ma-da** "land; frontier"
From *mātum* "land." See Wilcke (1969, 217–18 with references) and Michalowski (2011, 125–27).
- 248) **a₂-dam** "habitation"
The lexical tradition equates to *namû* "pasture land" (Igi-duḥ I:229) and *nammaššû* "settlement" (OBGT XI iv 20').

"Road" (249–56)

- 249) **kaskal** "journey"
- 250) **ḥar-ra-an** "route"
- 251) **ḥar-ra-an** "route"
- 252) **ḥar-ra-an-gur** "path"
See Civil (1994a, 93).
- 253) **šubtu₆** "encampment"
Loan from Akkadian *šubtum*. The Akkadian word has two distinct meanings, "dwelling" and "ambush." In Sumerian literary contexts, however, only the latter is applicable (Kleinerman 2011, 117; Michalowski 2011, 411). In lexical contexts such as this, the former meaning seems to be more prominent. The present section contains words with military implications such as **kaskal** and **ḥar-ra-an**, both of which can express "military campaign." Thus, **šubtu₆** here likely references "military encampment."
The writing of the word is somewhat inconsistent, but it is always some combination of KASKAL.LAGAB. In all OB Izi Nippur exemplars, it is written **šubtu₆** (KASKAL.LAGAB×UoverLAGAB×U).
- 254) **eme-sig** "encampment"
Although ^{meš}**eme-sig** more commonly refers to a plank (cf. Steinkeller 1987, 92–93n128), the referent here, like the preceding, is to "military encampment." A MB acrographic list from Emar,⁴⁸⁷ Sag "B," provides the equation *šubtum* for **eme-sig** (267); it is likely that the same referent is intended here.
- 255) **ka-ṅir₃** "path"
ML 5: **ama₅-a-ni ka-ṅir₃ al-gib-ba** "The path to her place is blocked."

⁴⁸⁷ On Sag "B," see further Gantzert (2008, I:260–67, III:179–82) and Cohen (2009, 124–26).

- 256) **gud-du-kalam ɲen** "to walk the path"
 Later Ura 2 271 gives the equation **gu₄-ud-kalam-ma** = *daraggu* "way," validating that this entry belongs in this markedly thematic section. The exemplars consistently write **gud-du-kalam** rather than **gu₄-ud-kalam** with the exception of N_P-01 and N_P-03 which both write **gud-de₃-kalam**. To my knowledge, this phrase does not appear anywhere else.

šID (257–73): N_{III}-02* includes pronunciation glosses for many words in this section.

- 257) **lak** "clod"
 : *kirbānu*
- 258) **tuba₃** "detached"
 : *pirsānu*. See also NB Ea 7 iii 9' (UM 29-13-684): tu-ba : šID : *pirsānu*. The meaning of either word is unknown. *pirsānu* appears to be a *pirs-* noun (GAG §55, von Soden 1995, 71; cf. also Fox 2003, 141–48), plus the "concretizing" *-ān* morpheme (for which, see Streck 2005). CAD gives two *pirsu* entries, both derived from *parāsu* "to separate": *pirsu* A "to separate" and *pirsu* B "weaned." The former is well-known at OB Mari and SB; the latter is not attested until post-OB. Most likely, these are semantic extensions of the same word. Since šID writes words that may refer to something that is partial, such as **lak** "clod" or **zandara** "half shares" or to the action of making something partial, such as **saṅ₅** "to choose" or **kid₄** "to break off."⁴⁸⁸ **tuba₃** = *pirsānu* perhaps means "detached." This meaning may apply to instances of šID previously read differently such as LSUr 346: **urim₅^{ki} iri^{ki} ɲešal-e ri-a-gin₇ du₆-du₆-da ba**-šID "Ur, like a city raked by a hoe, was broken up into ruin mounds."
- 259) **zandara**
 : *mišlānū*. The reading **zandara** is based solely on N_{III}-02* which gives the pronunciation gloss za-an-da- [...]. It is not certain that this reading should reference the entry given in N_I-04* and N_P-01 as *mišlānū* šID. It is just as likely that N_{III}-02* gives the reading **zandara** to the following entry *zadurum* **zadru**: the two spellings likely reference the same word. *mišlānū* more commonly corresponds to **šu-ri-a** with the meaning "half shares." The equation of šID and *mišlānū* occurs lexically only here and Ura 10, 502: **im**_{min(= za-ad-ru)} **zadru**⁴⁸⁹ = *mešlānū* (Civil 1996, 158). Sallaberger suggests for the preceding entry **im**_{za-ad-ru} šID = *zadrû* that *zadrû* is a variant to *zitûrum*, another word of unknown meaning (Sallaberger 1996, 118). It is unclear whether *zadrû* (also lex. only) should be understood as having the same referent as **im-zadru** = *mišlānū*. The basis for the identification in CAD as "(a drainage tile)" is puzzling.

⁴⁸⁸ The reading **kid₄** for šID is found in the aforementioned NB Ea 7 iii 13': [ki-id] : šID = *karāšu* "to cut," reconstructed on the basis of NB Reciprocal Ea "A" (= Rm 2, 588) 146: MIN(ki-id) : šID = MIN(*karāšu*). The reading **kid₄** is phonologically analogous to **kud**, perhaps even coreferential. **kud** is frequently equated to *parāsu*.

⁴⁸⁹ The reading there is further confirmed by a variant NB exemplar from Kish (M in Civil 1996 = P451706), which gives **im-za-ad-ri**.

CAD Z s.v. *zadrû* suggests "an open (lit. halved) drainage tile" based, apparently, on the proximity in other lists to entries translated *pisannu* "basket; drainage passage" (see CAD P s.v. *pisannu* A) and *mišlānū*. This identification, however, assumes that thematically related entries necessarily group together. This assumption, especially here in Izi, is misleading. In Ura 10, the juxtaposition of *im-zadru* = *zadrû* and *im-zadru* = *mišlānū* is more obviously phonological. The association of *im*^{te-e} *šID* = *pisannu* and *im-zadru* = *zadrû* in Ura 10 is not as clear. Since, however, *pisannu* also has the meaning "basket" or "container," I am not at all convinced that the meaning in Ura 10 is "(clay) drainage passage" rather than "(clay) container." The assumption that *zadrû* and thus *mišlānū* means "(a drainage tile)" is extremely tenuous. Whereas the denotatum in Ura 10 is unlikely "half shares," it is not clear to me whether the same is true here in Izi.

- 260) **zadru**
: *zadurum* (= *zadrû*). See the preceding entry.
- 261) **saṇṇa** "sanga official"
: *šangum*
- 262) **saṇ₅** "to choose"
263) **saṇ₅** "to choose"
: *nasāqum*; : *bêrum*. An abbreviation of the verb *igi*—[*saṇ*] (with various writings for [*saṇ*]), see above §3.4.3 (cf. Civil 1999–2000, 185–86). The reading *sag* is given once in N_{III}-02*. The reading clearly derives from an apocopation of other readings such as *saṇṇa*, *umbisaṇ*, *bisaṇ₂*, or *nesaṇ₂*. There is at least instance in context in which *saṇ₅* appears without the expected *igi*. Nš A 28–29: **geme₂ si sa₂ ṇiri₃-ni mu-un-dab₅-ba** ^dnanše **šul a₂ zid-da tuku-ni im-ma-ni-in-saṇ₅-e** "For the righteous slave girl who follows instruction, Nanše will select a young man of good wages." The amissibility of the nominal part of the compound verb is not uncommon.
- 264) **šudum** "warp"
: *šudûm*. The Akkadian gloss indicates that the lemma here is understood as *šutû* (CAD Š/3 s.v. *šutû* A). The gloss in N_{II}-07 *šuduḥḥu* shows explicitly the weak final radical, loaned from Akkadian (cf. Hb. שחי, see Wasserman 2013, 265n71).⁴⁹⁰ In Sumerian, this word apparently ended in /m/ (as in *siki šudum-ma* "wool of the warp"), implying that the Sumerian loan retained the mimation. See Waetzoldt (1972, 120–21) and de Maaijer and Jagersma (2003–2004, 354).
- 265) **šudum** "accounting"
: *minûtum*. For the reading, see Sjöberg (1998, 264).
- 266) **ka₉** "account"
: *nikkassu*. N_{III}-02* gives the pronunciation gloss *ka*. The Akkadian gloss, a loan

⁴⁹⁰ Note also OAkk. *šutuḥḥātīm* OAIC 52 (= P215924) r i.

word, shows that **ka**₉ ended in an /s/ (**kas**₇), but since the gloss provided omits the /s/, this edition reads **ka**₉. The entry represents an abbreviation of **ni**₂-**kas**₇ "account."

- 267) **aka**₃ "fleece"
: **itqum**. See *PSD* A/3 s.v. **aka**₃ with de Maaijer and Jagersma (2003–2004, 354). On **itqum**, see recently Wasserman (2013, 270–71).
- 268) **šID**
: **hašhaštum**. Meanings of both the lemma and the gloss are unknown; occurs only here, attested in two exemplars. Likely related to **haš** "crippled" and borrowed into Akkadian. Note in a MA Assur exemplar of Malku = *šarru* (Hršha 2010) 4:50 (VAT 10068+ r iv 82): **hašhašū** = **hummuru**, a similar term is equated to **hummuru** "crippled."⁴⁹¹ As shown in the commentary on I:258, some words written **šID** may overlap semantically with words written **kud** or **haš**. Perhaps something similar explains the equation here. For **hummuru** in ALE, see Lu-azlag B-C Seg.10, 9: **lu**₂ **kud-kud-ra**₂ = **hummurum** (*SLT* 1 o i 11). On **kud** meaning "crippled," see entry II:32 below.
- 269) **šid** "to count"
: **manûm**
- 270) **umbisa**_q "son of the teacher (scribe)"
: **māru ummiāni**
- 271) **umbisa**_q "scribe"
: **tuššarrum**
- 272) **šid** "to ride"
: **rakābu**. Based on a phonologically similar word, variously attested in the lexical tradition. For example, an unprovenanced exemplar of OB Ea (AO 5400 = *MSL* 14, 118–21) i 30: **SUD** = **rakābum**; NB Ura 18 (*CT* 14 12 BM 93074 r 13' = P247811): **šed**₄-**šed**₄ **mušen** = **ritkub** [...]; NA Nineveh Antagal "F" (K 4352 r ii 15 = P385953): **šed**₃-**šed**₃ ^{še-eš-šed} **mušen** = **ritkub iššurī**; NB Aa VIII/1 24 (BM 92691): **še-ed-šed** **KAD**₅.**KAD**₅ = **ritkub iššurī**. The Sumerian word referenced here is unclear, but is apparently a reduplicated form, /šeššed/ or /šedšed/ or possibly simply /šed/, with reduplication then representing plurality of action (translated by Akkadian Gt). The word is used particularly of bird mating. Perhaps the word is related to **še**₂₁.**d**, which Veldhuis (2002) showed refers to inanimates. The etymography of the writing **NA**₂.**ĜU** seems to reflect a close connection to birds. To my knowledge, however, **še**₂₁.**d** is only used for resting or sleeping, not mating.
Two literary contexts may reflect this elusive word. ED Proverbs A 100–101

⁴⁹¹ Also of note, in a NA Nineveh exemplar of 6:206 (DT 58 r ii 14): **haštu** = **šuttu** where a similar Akkadian term is equated to **šuttu**, which may refer to **šutû** "warp" (OB Izi I:264). More likely, however, the reference is **šuttu** "dream" based on the following **pirittu** = **MIN(šuttu)**: "fear" = "nightmare".

(Alster 1991–1992): **buru₅-az še kid-da** šID.šID.⁴⁹² Perhaps these are birds mating on a mat (of barley?)?⁴⁹³ Another possible context is CA 158 (*TIM* 9 4 o 7): šID.šID **buru₅¹mušen¹-gin₇ ki am₃-mi-¹us₂**. Cooper and *ETCSL* understand šID.šID here as "numerous."⁴⁹⁴ *PSD* B (s.v. **buru₅**) translates šID.šID as "feathers" for reasons unclear to me.⁴⁹⁵ The preceding lines (155–56) mock the Gutians. Perhaps this line follows in that vein: "like mating birds (= *ritkub iššurī*), they lie on the ground."

- 272a) **šid** "to pluck wool"
 : **qarādu**. The Sumerian lemma likely references a description of sheep, typically written **zu₂-si-ga** (OB Ura 3 43–45) but also written **šid-si-ga** (e.g. *SLT* 37+ o i 43; YBC 4679 o ii 24; YBC 11118 r ii 7) and **su-si-ga**. This designation of sheep is further defined as **kur-ra** "foreign" and **mar-tu** "Amorite" (or perhaps "east" and "west" respectively) in OB Ura 3. The term designates an aspect of the sheep's wool (and thus parallel to **aka₃** and **dilib**), perhaps that it is molting (cp. *CAD* Q s.v. **qurrudu**). It is clear that the interlingual analogy is based on an alternative and abbreviated writing for **zu₂-si-ga**, but how the apparent adjective used in qualifying sheep relates to the verbal form **qarādu** is obscure. *CAD* considers the entry under **qarādu** B "to pluck wool"; however, the assigned meaning is based strictly on a single parallelism with **baqāmu** in a late medical(?) commentary from Uruk (*RA* 13, 137, cf. Frahm 2011a, §7.4.2.2, Comm. 10). Another possibility suggested by *CAD* (s.v. **garādu**), supposedly a variant orthography of **karāšu** "to pinch off clay," would fit well for the šID sign, but would not account for the Akkadian rendering.
- 272b) **silan** "dough"
 : **lišum**. The Akkadian gloss indicates that the referent here abbreviates the noun **niḡ₂-silan** "dough," rather than references the verb **silan** "to knead."
- 273) **umbisan** "Enlil"
 : **enlil**. See §3.4.12 above.
- 273a) **dilib** "hair"
 : **urruḡu**.⁴⁹⁶ [**dilib**] is more regularly written SAG×šID or KA×šID. DI W 35 (N 3512+): [...] ¹sar² **sag₉-ga dilib₃-e sal-sal-ḡu₁₀** "(May my sheep eat) my beautiful [...] plants with fine hairs." See Civil (1987a, 50).

SIG₄ (274–95): The section deals with brick terminology, with the majority of entries

⁴⁹² The proverb seems driven by a phonological analogy relating **buru₅-az** birds to **KID**, which, according to later lists, also has a reading **bur₆** (cf. S^a 284; also **mur₁₂** in Ura 8:288; An = Anum 5:138). The proposed association here would confirm that the reading was viable in the early third millennium.

⁴⁹³ Contra Veldhuis (2004, 231) who suggests an understanding of "'numerous' (šID.šID) **buru₅-az** birds".

⁴⁹⁴ Cooper (1983): Like hordes of locusts they lie over the land
ETCSL: Like small birds they swooped on the ground in great flocks

⁴⁹⁵ "they lie on the earth like birds' feathers".

⁴⁹⁶ Not D of **arāḡu** as in *CAD* A/II s.v. **arāḡu** A. Corrected in *CAD* U/W s.v. **urruḡu** A.

beginning with **šeg₁₂** "brick." Many of the entries are unattested in literary or legal and administrative documentation. Moreover, terminology found in literary texts such as **šeg₁₂ nam-tar** "brick of fate" and **šeg₁₂ tud** "brick of birth" is excluded. The better understood entries derive from the genre of mathematical problem texts. Perhaps meanings for the unattested entries may be found in the same genre, but are only attested by their Akkadian counterparts.

- 274) **šeg₁₂** "brick"
- 275) **šeg₁₂ al-ur₃-ra** "kiln-fired brick"
šeg₁₂ and **šeg₁₂ al-ur₃-ra** are differentiated in OB mathematical problem texts in their size as a basis for deriving coefficients (see Dunham 1982; Robson 1999, 57–73; Friberg 2001).
- 276) **šeg₁₂ izi ur₃-ra** "fire-baked brick"
 To my knowledge, this phrase is never used in Ur III or OB contexts. It must be generated on the basis of the preceding **šeg₁₂ al-ur₃-ra** and by analogy to the entry **udu izi ur₃-ra** "fire-baked sheep(?)" in OB Ura III 35.⁴⁹⁷
- 277) **šeg₁₂-šeg₁₂** "bricks"
- 278) **šeg₁₂-anše** "brick pile"
 : **amarum**. A donkey-load of bricks. Frequently used in mathematical problem texts for determining coefficients (Robson 1999, 65–67)
- 279) **šeg₁₂—du₃** "to pile up bricks"
 : **amārum**. The present entry and the preceding are clearly associated by Akkadian gloss.
- 280) **šeg₁₂—du₈** "to make bricks"
 : **labānu. du₈** here refers to the process of spreading out mud/dirt in order to make bricks (e.g., Gudea Cyl. A 18 19, see Sjöberg and Bergmann 1969, 73). G. Farber (1989, 139) translates: "Ziegel sind gestrichen worden."
- 281) **uru₉** "to wall up (with bricks)"
 : **têrum**. *MSL* suggests an error(?) for **têḥum** > **tê'u** "to wall up (with bricks)." Both exemplars which gloss the entry as well as one exemplar of Diri (N 5121 = P228372) give **têrum**. Note also in HS 1461 i 18: **uru₉ bad₃-da** = **têru**, which Krebernik (2004) erroneously interpreted as **sig₄?-sumun?-bad₃-da** = **têru** (cf. *AHW* s.v. **têru** V „ein Bauteil“, with no single equivalent in *CAD*). Likely an instance of /r/ and /ḥ/ alternation, a phenomenon known in Akkadian loans from Sumerian (GAG §35e, von Soden 1995, 35) and Sumerian loans from

⁴⁹⁷ The Ura entry is itself generated from the preceding **udu ur₃-ra** "sheep of the roof." I am not certain that **udu NE ur₃-ra** is indeed the appropriate interpretation in Ura 3. The writing, however, would provide an exact parallel to the present entry. The exemplars of Ura 3 like those for Izi I:275–76 vacillate between **ur₃** and **ur₅**. Only one source (HS 1669) for the preceding entry in Ura 3 writes **ur₅** rather than **ur₃**.

Semitic (see Civil 2007, 15).⁴⁹⁸ I find no examples of **uru**₉ (or SIG₄.IDIM) in Sumerian contexts despite the prevalence in lexical texts.

- 282) **uru**₉ "support"
 : **imdu**. The orthography with final lengthening of the gloss in N₁-04* is idiosyncratic. The reading **uru**₉ for SIG₄.IDIM/BAD derives from later Aa V/1 115: u₂-ru : SIG₄.BAD = **imdu**.
- 283) **banda**₅ "repair"
 : **takširum**. The writing SIG₄.IDIM, read **banda**₅, does not occur in Sumerian contexts. The reading is known from later Aa V/1 116: ba-an-da : SIG₄.BAD = **takširu**. I can find no attestations that clearly correspond to **takširum**. PSD B s.v. **banda**₅ suggests the meaning "support" as with **uru**₉ corresponding to **imdu** (cf. the previous entry). On **takširum** as a loan into Sumerian in Ur III texts (Heimpel 2009b, 285) and lexical-only post-Ur III, see Edzard (1962, 98n35).
- 284) **šeg**₁₂ **dehi**₂ "brick of the *teḥûtu*"
 On the reading **dehi**₂ for UM, as a loan from **teḥû** "to approach," see Civil (2002). *MSL* read the sign as DUB, but, as Civil suggests, careful examination yields UM, rather than DUB. **teḥûtu** is known as a name for part of a building (*CAD* Ṭ s.v. **teḥûtu** mng. 2), but the exact meaning remains unclear.
- 285) **šeg**₁₂ **dehi**₂ **bad**₃ "brick of the *teḥûtu* wall"
 See HS 1461: **dehi**₂ **bad**₃-da = **teḥûtum** Krebernik (2004, 233).
- 286) **šeg**₁₂ **tum**₂-ma "suitable brick"
- 287) **šeg**₁₂ **dub**₂-ba "smashed(?) brick"
 In a badly broken context, an Ur III letter order *TCS* 1 76: **šeg**₁₂ **dub**₂ **udu** 10?
- 288) **šeg**₁₂ **tug**₂-ga "bricks for textiles?"
 cf. an otherwise unknown month name in an Ur III text of uncertain provenance (Nippur?), *JCS* 54 4 19 r 3 (Tohrü and Yıldız 2002): **iti šeg**₁₂ TUG₂ x **ḡar-ra**.
- 289) **šeg**₁₂ **šurum gud** "brick of ox manure"
 In a broken context EE 150: UR₃-UR₃-ra na-kam-tum ḡar [...] **šurum gud duḡ-duḡ** [...] "placing the ... (in?) the storehouse, [...] the manure of unfettered oxen," part of Winter's taunt about Summer's menial labor. Perhaps [**šeg**₁₂] **šurum gud du**₈-**du**₈ "spreading the cattle dung to make bricks" (cf. **šeg**₁₂—**du**₈ = **labānu**, I:280).
- 290) **šeg**₁₂ **zid-da erim**₂-**du** "half-brick and baked brick"
 : **arḡu u agurrum**. The enigmatic gloss is given in N₁-04*. Sum.: "Brick of the righteous and evil-doer." Only one exemplar gives **šeg**₁₂ at the beginning of the line. N₁-04* and N_P-01 omit. The gloss retains a set pair as well as maintain the

⁴⁹⁸ This exchange between loans may have phonological implications, which I do not explore further here.

association of the section (bricks), translating the absent **šeg₁₂**. The Sumerian pairing occurs frequently in literature (without **šeg₁₂**). IsD A+V 93: **zid-du du²-us₂ dab₅-e erim₂-du ḥa-lam-me** "To keep the righteous walking and to destroy the evil-doer." The Akkadian pairing only occurs here and Antagal 8 209 (K 4323 r i 26'-29'), a section on bricks:

206 [šeg ₁₂]	<i>libittum</i>	"brick"
207 [šeg ₁₂ al-ur ₃]-[ra ¹]	<i>agurru</i>	"kiln-fired brick"
208 [...] su ₃	<i>amarum</i>	"pile of bricks"
209 [...] [su ₃]-ma	<i>arḥi u agurri</i>	"half-brick and baked brick"

Notably, the Akkadian terminology overlaps with that of mathematical problem texts: *arḥu* = **šeg₁₂-ab₂** and *agurru* = **šeg₁₂ al-ur₃-ra** (see Robson 1999, 58–61; Friberg 2001), which also seems to be a basis for the grouping in Antagal.

- 291) **piṣaṅ** ^{neš}u₃-šub-ba "(sidings of) a brick mold"
 Heimpel suggests on the basis of Gudea inscriptions that **piṣaṅ** ^{neš}u₃-šub-ba (*nalbanu*) is "that which determines the form of the brick, that is in particular the inner sidings of the brick mold" (Azarpay et al. 1987, 207). For *nalbanu* in mathematical problem texts, see Robson (1999, 60–61).
- 292) **murgu₂** "shoulder"
 : *būdum*. The exemplars vary in writing. Most write **murgu₂**. One, N₁-03, writes **murgu**(SIG₄ = MURGU₂šeššig).
- 293) **murgu₂** "strength"
 : *emūqum*. Possibly the meaning in Lg 67: **gud muš₃-ba am gal murgu tuku** "Bull who has the appearance of a large (and) powerful wild bull." Otherwise, the meaning "strength" for **murgu₍₂₎** is something of a semantic extension based on the normal meanings of "upper back, shoulder." Shoulder could be incorporated into **a₂** "arm," which is translated *emūqum*. Perhaps **murgu₍₂₎** adopts (part of) the range of **a₂**, including *emūqum*.
- 294) **murgu₂** "backbone"
 : *ešemšerum*.
- 295) **egir₅** "back"
 : *warkatum*. Civil (2011, 232–33) suggests that the word [**egir**] is written alternatively EGIR and SIG₄/MURGU₂, and the present entry should be read **egir₅**. The bulk of his evidence is alteration of the two signs with respect to the meaning "estate" in LUN (different sources), Ur III, and lexical entries, particularly the present. In further support of Civil's view is the phonological analogy to the following entry **e₂-gar₈** (≈ **egir₅**).

"Wall" (269–99): In addition to the phonological analogy discussed above, **e₂-gar₈** follows the SIG₄ section by graphic analogy. **gar₈** is SIG₄. N_{11/1}-06* begins with **iz-zi** providing an important caution that the sections suggested here are artificial constructs that the OB

scribes did not abide by.

- 296) **e₂-gar₈** "wall"
The meaning of **e₂-gar₈** is retained in the Akkadian borrowing **igāru** "wall." **e₂-gar₈** = **igāru** is another term used in mathematical problem texts.
- 297) **e₂-gar₈ dal-ba-na** "common wall"
For reasons unknown, N₁-01 omits this entry but earlier gives I:299 **iz-zi dal-ba-na**.
- 298) **iz-zi** "wall"
This is the first of three separate entries in Izi that give [**izi**] "wall." Each entry writes the lemma differently (I:357–58, 378–80). Whether the various orthographies designate semantic implications is not clear to me. Heimpel (2009b, 172–73) differentiates [**izi**] walls as brick walls as opposed to **im du₈-a** "adobe wall." It is therefore unsurprising to find [**izi**] walls so closely tied to the SIG₄ section.
- 299) **iz-zi dal-ba-na** "common wall"

"Shade" (300–08): The section also occurs in MB Kabnak Izi (HT 444).

- 300) **ḡissu** "shade"
- 301) **ḡissu dug₃-ga** "pleasant shade"
- 302) **ḡissu daḡal-la** "broad shade"
- 303) **ḡissu la₂-a** "canopy"
: *tarānu*.
- 304) **ḡissu gi₄-a** "canopy"
: *tarānu*. I have found no attestations of this term.
- 305) **an-dul₃** "shade"
The entry and the following are found in MA Izi "A" from Assur in the acrographic AN section rather than, as here, a thematic section. There **an-dul₃** is translated with its loanword **andullu** (šU-u) "canopy; protection" and **ṣullulu** "to build a roof overhead; provide shade."
- 306) **an-dul₃ dug₃-ga** "pleasant shade"
Equated to **ṣullulu ṭābu** "pleasant shade" in Izi "A."
- 307) **an-dul₃ daḡal-la** "broad shade"
Equated to **ṣullulu rapšu** "broad shade" in Izi "A."
- 308) **an-ta-dul** "coverage"
To my knowledge, never found in discourse contexts. Occurs in OB Ura 2 22 ^gkid

an-ta-dul "mat for covering" and in OB Ura 4 312' **an-ta-dul** "cloak," between the sections of **tug₂** garments and **gada** linen garments.

iš (309–33): The section also occurs in MB Kabnak (HT 444). See Steinkeller (2007, 219–22) on various readings for **iš**. For readings and reference to Akkadian correspondences, see the OB Ea prism from Tell Hammam et-Turkman (P333170).

- 309) **iš** "dust"
: **baššu**. In the OB prism and Ea 4 8, the reading is given as **iš**, rather than **saḥar**,
- 310) **saḥar** "dust"
: **eperum**.
- 311) **ukum** "dust"
: **tarbuḫtum** (CAD T s.v. **turbu'tu**). The reading **ukum** is based on Ea 4 85: u₂-ku-um : **iš** = **turbu'tum**.
- 312) **mil** "malt flour"
: **kukkušu**. A low-quality flour. See Milano (1993–1995, 26).
BPOA 1 1685:
o 1. 0.2.3.0 i₃-šah₂
o 2. i₃ šah₂ niga
o 3. zid₂ mil niḫ₂-ar₃-ra amar gu₇-a
o 4. ḫiri₃ šag₄-kug-ge
r 1. ki [...] -ta
r 2. ur-ed₃-e šu ba-ti
r 3. mu en-maḫ-gal-an-na ba-ḫuḫ
150 liters of lard, fat from grain-fed pigs, *mil* flour, and groats for feeding calves. Taken by Šagkuge. From [PN]. Received by Urede. Year: Enmaḫgalana (the *en* priestess) was installed (= Amar-Sin 4)
The reading **mil** is established by Ea 4 87: mi-il : **iš** = **kukkušu**; the same occurs in the Tell Hammam et-Turkam Ea prism. But see also Aa IV/2 126: ku-uš : **iš** = **ku[kkušu]** (cf. Steinkeller 1979, 186).
- 313) **kuš₇** "herdsman"
: **kizû**. See Visicato and Westenholz (2000, 1112) and Selz (1997, 192n01). For evidence of the **kuš₇** as a cattle herdsman, see Englund (1995, 403n54). See also the recent comments by Civil (2013a, 34) on **iš** meaning "expert." The Akkadian gloss excludes the possibility.
- 313a) **ukum** "(dust)-storm"
: **šibaḫum** (CAD Š/3 s.v. **šabiḫu**).
- 314) **kuš₇** "devastation"
: **naspattu**. Ea 4 83 gives the reading: ku-uš : **iš** = **naspantum**. The Tell Hammam et-Turkman prism gives: iš : **iš** = **naspantum**. This meaning is relatively well

attested in OB literature.

- 315) iš-iš
- 316) **saḫar—ḡar** "to cover with dust"
See Civil (1964, 78) whose understanding is based on Antagal 8 186: **saḫar-ḡar-ra** = *kuttumu* "to cover (with dust)" and his interpretation of Ninkasi A 21//23 where covering the grain with silt would aid the germination process. See, however, Sallaberger (2012), who argues against Civil's interpretation of the hymn and so translates "Deine Malz, wurde der Grieß bereitgelegt."
The other attestation for this lemma seems to provide a different meaning. D 1 6: **a-ra₂ igi-diri niḡ₂-kas₇ saḫar-ḡar-ra zag-bi-še₃ i₃-zu** "You know everything about inverse numbers, excess, accounts, and earthworks."⁴⁹⁹ Since the line contains a number of mathematical terminology, **saḫar ḡar-ra** must also refer to mathematical practice. I suggest the calculation of coefficients for various earthworks (see Robson 1999, 93–110). Note that in such texts, **saḫar** may also mean "volume." Since I:318 gives **saḫar-ḡar-ra**, perhaps the two meanings, found in distinctive contexts, are differentiated.
- 317) **saḫar-ḡar id₂-da** "river silt"
See Civil (1960, 67; 1961a, 168).
- 318) **saḫar-ḡar-ra** "earthworks(?)"
See above, I:316.
- 319) **saḫar-dub-ba** "rubbish"
MK 50: **pu₂-saḡ saḫar-dub-ba-ka ed₂-ni-ib ur₅-ra-am₃ me-te-zu-um** "Go out to a pit of rubbish, then you'll be where you belong."
- 319a) **saḡ** "rubbish pit"
: *šatpum*. See note 436 in the edition.
- 320) **saḫar šuš₂** "to cover with dust"
The only attestation known to me, OB *eršema* 32 47 (Cohen 1981, 65–69) is a modern restoration.
- 320a) **saḫar si sa₂** "to smooth dust(?)"
- 320c) **saḫar burud_x(u)-da** "to dig"
- 321) **saḫar uš** "open soil"
322) **saḫar ka-tab** "clogged soil"
The translation offered here is based on Civil's tentative analysis of FI 61–62 (Civil 1994a, 86–87).

⁴⁹⁹ Line numbering and citation based on Johnson and Geller (forthcoming). The entire line is not preserved in any single exemplar.

- 323) **saḥar peš-peš** "dense dust"
Lugalbanda I Seg. A 31: «**saḥar**⁷¹ **peš-peš-bi an-e mu-un-ši-ib-us₂** "their dense dust reached to the skies." Equated to *turbu'tum* "dust" in Lu I (Excerpt II) 54.
- 323b) **saḥar-du₈** "dust cloud"
: *akāmum* See Wilcke (1969, 184) who suggested "Staub aufwirbeln," but not followed by Cooper (1983, 54–55) in his edition of CA ("to break up its soil"). See also IEB 74: **lugal-bi-ir saḥar-du₈ an-na-ka iti₆-gin₇ e₃-a** "the dust cloud of the sky rising for the lord like the moon." Variants to CA 109 which give **saḥar du₃** (HS 1584+, Ni 4008+, Ni 4032+) and **saḥar tu** (3N-T 298+) confirm the reading **du₈** over **gaba**.
- 324) **saḥar niḥin** "to dam a canal(?)"
This interpretation is based on the equation *samāku ša* SAḤAR in Antagal 8 185.
- 325) **saḥar niḥ₂-ki** "dust of a herd"
Presumably a term for the dust cloud kicked up when a herd of animals is moving. The entry follows **saḥar niḥin** by phonological analogy. Could also be interpreted **kuš₇ niḥ₂-ki** "herdsman of a herd." Since the phrase is nowhere attested, the meaning is unclear.
- 325a) **saḥar kibšur** "extensive dust"
- 326) **kuš niḥ₂-ki šeg₉** "herdsman of a deer herd"
Possibly **saḥar**. See I:325.
- 327) **saḥar-šeš** "potash"
In Lu 1 (Excerpt II) 53, equated to *idrānu*. L 1 166: **še-gin₇ saḥar-šeš-a nam-ba-da-gu₇-e** "Do not let me eat potash(?) like grain"
- 328) **saḥar ba-al** "to excavate"
- 329) **saḥar bur₁₂-ra** "to dig"
This exact phrase is unknown elsewhere. Presumably depicts an activity parallel to **ur₂ bur₁₂** as in GEN 30/73/117: **a₂ tum₉u₁₈-lu ur₂-ba mu-ni-in-bur₁₂** "the strength of the south wind tore out its roots" and similar.
- 330) **saḥar zi-zi** "to remove earth"
Task for which able-bodied workers would be hired in building a levee (cf. Civil 1994a, 115 with textual references).
- 331) **saḥar ḥa₂-ḥa₂** "covered with dirt"
- 332) **saḥar taḥ-e** "to fortify(?) with dirt"
- 333) **saḥar-e₂-sa-la₂-e** "sweepings"
Later equated to *šušurāt* (Lu 1 Excerpt II 52). Gud Cyl A 27 2: **e₂-sa-la₂-a-bi**

keš₃^{ki} aratta^{ki} na deg_x-ga-am₃ "(Even) its (the E-ninnu) sweepings are consecrated (like) Keš and Aratta."

bad₃ (334–49): Several lines from this section are found in *UET* 7 82 (OB Izi Ur) and HS 1461 (Krebernik 2004), a mixed acrographic list from OB Nippur. For a comparison of the section between the *MSL* 13 version of Izi and HS 1461, see Krebernik (2004, 232).

- 334) **bad₃** "wall"
- 335) **bad₃-šul-ḫi** "outer wall"
Equated to **šulḫûm** (HS 1461) and later **šalḫû** (Lu 1 Excerpt II 55) "outer city wall" (*CAD* Š/1 s.v. **šalḫû**). See ŠI 63: **a₂-tuku na-an-uš₂-e-en bad₃-šul-ḫi na-an-gul-e-en** "Do not kill a strong man; do not destroy the outer wall" (cf. Alster 2005d, 129). Five of nine exemplars write **bad₃-šal₂-ḫi**. N₁-04* provides a pronunciation gloss šul for SILA₃. N_P-03* omits the sign.
- 336) **bad₃ bar-ra** "outer wall"
HS 1461 gives **bad₃-da bar-ra = patabarrum**, a previously unattested loanword into Akkadian.
- 337) **bad₃ a-ḫi₆** "wall of water"
- 338) **bad₃ ḫir₂ šu-i** "fortress of the barber's razor"
HS 1461 gives the correspondence **dūr naglabi**. See Krebernik (2004, 232–33) who finds several OB omens (*YOS* 10 47 61–64)⁵⁰⁰ which deal with the **dūr naglabi** of a sacrificial sheep (with the meaning "shoulder blade," see *CAD* N/1 **naglabu** A). An unprovenanced OB Ura 6 exemplar (AO 6447 v 27) includes this entry in the list of geographic terms: **bad₃ ḫir₂ šu-[i]^{ki}**.
- 339) **bad₃ zag dib** "surrounded by walls"
HS 1461 gives the equation **dūr nītim** "surrounding wall." LSUr 407: **lu₂-kar-ra-bi dub₃ nu-um-zil-e bad₃ zag-ga bi₂-in-dab₅-be₂-eš** "The fugitives could not flee; they were surrounded by walls" (see Michalowski 1989, 101).
- 340) **bad₃ aga-kar₂** "to conquer the wall"
- 341) **bad₃ aga-kar₂ si₃-ke** "to surround(?) the wall"
- 342) **bad₃-si** "parapet"
Attinger (1993, 156) translates "créneau"; Michalowski (1989, 102) "battlement." HS 1461 gives an entry **si-bad₃ = suqat dūrim** "chin of the wall." Chin provides a good description of a parapet when viewed from the side.
- 343) **tu bad₃** "parapet(?)"
HS 1461 o i 13 gives **du bad₃-da = sēt dūrim** (*CAD* S s.v. **sītu** "battlemented

⁵⁰⁰ *YOS* 10 47 64 is duplicated in *YOS* 10 48 1: **šumma dūr naglabim** (48:1 ŠU.I) **ša šumeši la ibašši ʿadad irahḫis** "If the shoulder blade (of the sheep) does not exist on the left side, Adad will devastate".

parapet"). As Krebernik suggests, the entry there is likely the same as the present entry (Krebernik 2004, 234), especially given the juxtaposition to the preceding **bad₃-si**. Less likely, the entry **te bad₃-da = lēt dūrim** "cheek of the wall" from the same text (i 10) may be co-referential to the present. Regardless, the reading of TU is now certain.

- 344) **suḥuš bad₃** "foundation of the wall"
- 345) **ur₂ bad₃** "base of the wall"
- 346) **pa bad₃** "... of the wall"
On analogy to **an-ur₂** "horizon" and **an-pa** "zenith," then **pa bad₃** should indicate the highest part of the wall, perhaps a crenelation or merlon.
- 347) **ḥa-tu-ba bad₃** "... of the wall"
To my knowledge, the only occurrence of **ḥa-tu-ba**. Based on the syllabic writing, almost certainly a loan word.
- 348) **sukud bad₃** "top of the wall"
I know of no attestations in context.
- 349) **gir bad₃** "... of the wall"
The exemplars are inconsistent here. Most have **gir bad₃**, while two (N_{II/2}-57 and N_P-01) have **gir-dub**. *UET* 7, 82 o iii 10' has **gar₃'-dub bad₃**.

"Dwellings" (350–59)

- 350) **iri** "city"
- 351) **a₂-dam** "habitation"
- 352) **maš₂-gana₂** "settlement"
Li C 40 lists **iri**, **a₂-dam**, and **maš-gana₂** in a row; UN C 42 lists the three in a different order (cf. Michalowski 2011, 377). The three are thus a conceptual and stereotypical group.
- 353) **za-lam-ḡar** "tent"
Equated to **kuštaru** in lex. and a MB Susa bilingual of CKU 14 (cf. Michalowski 2011, 377). Michalowski suggests that the pairing of **maš₂-gana₂** and **za-lam-ḡar** in the letter CKU 03 B6 is based on Izi. **maš-gana₂** does not appear in the Susa text.
- 354) **KA-us₂-sa**
Not uncommon in Ur III as either a position or PN. Clearly a recipient of various goods and personnel.

- 355) **du₁₀-us₂-sa** "bathroom"
See Steinkeller (1980, 1997n40).
- 356) **e₂-duru₅** "village"
See most recently Chambon (2012) on the term at Ebla and Lecompte (2012) for Ur III.
- 356b) **e₂ burud_{x(U)}-burud_{x(U)}** "breach the house"
Dt B 12: **ni₂-zuh e₂ burud_x-burud_x nešig gub-bu za-ra suḥ-u₃** "A thief, breaking into the house, propping the door, ripping out the door pivot."
- 357) **e₂-zi** "wall"
358) **e₂-zi dal-ba-na** "common wall"
See the commentary to I:296–97.
- 357) **du₁₀-us₂ dili**
Kagal 1 328 gives the correspondence **du₁₀-us₂ dili** = *kibsu ištēn*. For the phrase **du₁₀-us₂ dili—dab₅** "to keep on one track" see Sjöberg and Bergmann (1969, 77). Alone, the lemma is attested in D 3 57: **gi-kud gi-pad₃-da du₁₀-us₂ dili** "cutting reeds, flattening(?) reeds in one track" and TH 123: **kalam-ma zu₂-keš₂ ḡal₂ du₁₀-us₂¹ dili-am₃** "In the land, it is binding, a single track." To my knowledge, the present entry is the only attestation of this lemma in the lexical tradition.

"Water" (360–88): Large portions of this section are also found in OB Bilingual Izi Nippur (UM 29-15-375 = P228632) and OB Izi at Ur (*UET* 7 82).

- 360) **a-ab-ba** "sea"
361) **a-ab-ba zig₃-ga** "rising sea"
362) **a-ab-ba ḡu-luḡ-ḡa** "terrifying sea"
- 363) **a-ab-ba sig-ga** "lower sea"
364) **a-ab-ba igi-nim-ma** "upper sea"
The lower sea refers to the Persian Gulf, the upper to the Mediterranean (see *PSD* A/2 s.v. **ab-ba** B 2.7).
- 365) **ambar** "reed bed"
365a) **ambar maḡ** "large reed bed"
365b) **ambar ban₃-da** "little reed bed"
These three entries also occur in Bil. Izi (o i 6'–8'):
[ambar] = [ap]pārum
[ambar] = [ap]pārum šī[rum]
ambar ban₃-da = [ap]pārum [...] ⁵⁰¹
N_P-01 also gives **ambar** the gloss *appārum*, a loanword into Akkadian.

⁵⁰¹ The bilingual (and *MSL*) follows N_P-01 closely against all other exemplars.

- 365c) **umaḥ** "wound"
 365d) **umaḥ** "swamp"
 : [mī]ʿuḥṣum "wound, hit";⁵⁰² : ḥammum "swamp." UK 14: ... pu₂ umaḥ ku₆ mušen mi-ni-lu-ug "He made fishes and birds dwell (in?) pools and marshlands." See also Volk (1995, 152).
- 358) **sug** "reed bed"
 Bil. Izi i 2': [ba]mâtum "plain." PSD A/4 s.v. **ambar** suggests that **ambar** and **sug** are semantically differentiated, **ambar** meaning only *apparū* and **sug** taking broader meanings expressed by *ṣuṣū* "reed thicket," *ṣēru* "open country," and *apsū/tâmtu* "sea."
- 367) **sug-muš** "marsh"
 368) **sug maḥ** "large marsh"
 369) **sug ban₃-da** "small marsh"
 In OB Bil. Izi (UM 29-15-375 o i 3' = P228632): **sug-muš** = [ṣu]ṣū[m] "canebreak; reed thicket."
- 370) **sug-zag-ge₄**
 371) **sug-zag-ge₄ gu₇-a** "completely destroyed"
 See Tinney (1996, 153–54). The city laments use **sug—gu₇**. The literal meaning of **sug zag-ge₄—gu₇-a** "consumed by swamp and boundary," is extended to the metaphorical meaning "completely destroyed. Bil. Izi gives for **sug-zag-ge₄** the correspondence *ṣērum bamâtum* "steppe and open country," confirming two aspects to the nominal part of the verb rather than one. LA 113–14: ṁešgana₂-ur₃ ṁešeme-apin-na dur ab₂-saṅ ṁeššū-kar₂ sug-zag-ge₄ gu₇-a "Harrow, ploughshare, binding, strap—tools that (can be) destroyed." See also van Dijk (1960, 28n54); Jaques (2006, 234n487).
 In expressions using **sug—gu₇** and **sug-zag-ge₄—gu₇**, the nominal **sug-ge** and **sug-zag-ge₄** appears to serve as the agent in a passive construction: "X consumed by the swamp." LUr 232: ṁalga kalam-ma sug-ge₄ ba-ab-gu₇ "the counsel of the land has been ruined." Here, **ṁalga kalam-ma** is clearly marked as absolutive (Ø) rather than ergative (which we do not want) or locative-terminative (*ṁalga kalam-ma-ke₄). Another context rules out the locative. LW 279: gil-sa-ṁu₁₀ sug-ge₄ ḥu-mu-da-ab-gu₇ "My treasure has been destroyed." **gil-sa-ṁu₁₀** is not marked with the locative (*gil-sa-ṁa₂).
 Like most compound verbs, however, the nominal directly precedes the verb in the typical syntactical position of the absolutive (see Karahashi 2004b). In this construction, the semantic object apparently takes the absolutive, while the nominal element takes the locative-terminative (expressing means).
 Alternatively, we can interpret the **e** of the nominal compound as an (frozen) expression of the ergative, further validated by pre-verbal agent marking as

⁵⁰² CAD M/2 s.v. *mīḥṣu*, meaning 6 "swamp, waterlogged land" is based solely on extensive lexical data. They posit, "as a Flurname?"

- inanimate.
- 372) **engur** "underground waters"
- 373) **engur maḥ** "large underground waters"
 According to Horowitz (2011, 309), "the most common Sumerian name for the cosmic Apsu." Both NP-01 and Bil. Izi give the correspondence *apsûm* rather than the (lexically-attested) loanword *engurru*.
- 374) **abzu** "Abzu, (cosmic) underground waters"
- 375) **a-maḥ** "large waters"
 In his discussion of **naṅ-kud**, Civil (1994a, 132–34) nuances the Akkadian equivalent *butuqtu*, the same equivalent for **a-maḥ**, **a-e₃-a**, and **naṅ-kud**. As Civil asserts, the three terms are not identical. **a-maḥ** and **a-e₃-a** both refer to "the waters that cause the break and submerge the fields." Thus, these three entries, while semantically related, are particularly grouped together here by their shared (implicit) Akkadian equivalent.
- 376) **a-e₃-a**
 See *PSD A/1 s.v. a-e₃-a* with de Maaijer and Jagersma (1997–1998, 280). Civil (1994a, 126) translates "overflow" and see the discussion referenced in the previous entry.
- 377) **naṅ-kud** "reservoir"
 See especially Civil (1994a, 132–34) with Steinkeller (1988a, 74–79). Civil understands **naṅ-kud** as "a *lateral* reservoir or pond to which to divert the excess of flood waters" (emphasis original) and, thus, not as an irrigation control.
- 378) **i-zi** "wave"
 : *agû*. As seen above (I:298), the basic meaning for **i-zi** is a wall. The denotatum here is a wall of water, that is, a wave. For this use, see Sjöberg and Bergmann (1969, 106–07).
- 379) **i-zi** "web"
 : *penzurru*. The denotatum indicated by the gloss represents a semantic extension from the basic meaning "wall." I disagree with (Civil 2006a) who takes the gloss as a reference to *biššûru* "vulva." I instead understand here the related *penzurru* "cobweb" (*CAD P s.v. pizzir*). *penzurru* is a loan from Sumerian **pe-en-ze₂-er** "vulva"⁵⁰³, itself a loan from Semitic (Akk. *biššûru*, Ar. بظر "clitoris", cf. Civil 2006a, 57). Civil postulates "a semantic extension from 'pubic hair' to 'spider web'" as the basis for the loan (Civil 2006a, 59). Civil shows the close connection between the words by ending his discussion by citing a line from a **ša₃-zi-ga** incantation: *ašbāku ina bunzirri ša šihāti bu'ura ayy aḥti* "I am sitting in a 'spider web' of delights, may I miss no prey" (translation Civil, *TCS 2* 33:12–13). Perhaps we are dealing with a single word with metaphorical

⁵⁰³ Usually borrowed into Akkadian as *biššûru* (cf. *CAD s.v. biššûru*).

extensions. I understand here the meaning "cobweb" based on its relation to [izi], a web being a type of wall. Civil prefers "enclosure."
The correspondence occurs here (N_I-04*, N_{II/1}-09) and in Bil. Izi (i 12'), as well as NA Izi 5 82 (i section).

- 380) **i-zi**
Two different glosses are associated with the entry. N_I-04* gives *sirû* (*si-ru-û*), which corresponds well to NA Izi 5 81: **i-iz** = **zi-ru**. The referent is unclear (cf. *CAD S* s.v. *sirû*). N_{II/1}-09 is difficult to read, despite multiple collations. I read *ú-šú-ú*, perhaps *ušû* "(a woven fabric)" (*CAD M/2* s.v. *mušû*), written without the initial radical /m/ or /w/ at Mari (Durand 2009, 126–28). It is tempting to adopt this interpretation since the other gloss could be understood as *zēru* "braided" (*CAD s.v. zēru*), perhaps related to a textile mentioned at Mari (*CAD Z* s.v. *zīru* B). For the latter, see further Durand (2009, 140–41). If the referent is indeed to some type of garment, it is not difficult to see how a word with a meaning "cobweb" (even metaphorical or analogical) could also refer to a garment.
- 381) **i-zi ḥu-luḥ-ḥa** "terrifying wave"
- 382) **a-ḡi₆** "wave"
- 383) **urun_x** "calm (waters)"
Steinkeller (2001, 43n91) understands "high water" (in accordance with Falkenstein 1964, 80–81), in contrast to Civil (1989, 55) who, following an equation in a late Aa commentary, interprets "calm," Akk. *taniḥu* (see further Alster 2005c, 10–11). The latter equation is rather surprising given the meaning of **urun_x** elsewhere (see above, I:125). As suggested already by Alster (2005c, 11n19), Nš B 13–14 lends clarity: **u₅^{mušen} kug ... a bar-ra a bi₂-i[n-naḡ] a-ḡi₆ urun_x-da zag am₃-da-ke[š₂]** "A pure goose [drank] water at the waterside. She was adorned with calm(?) waves." The location of the bird here, **a bar-ra**,⁵⁰⁴ the bank of the water, suggests smaller, calm waves rather than high, powerful water.
- 384) **kur-ku** "flood"
See Jaques (2004, 223–25)
- 385) **nim-nim** "high (water)"
- 386) **uḥ₂-pu₂** "standing water"
- 387) **uḥ₂-pu₂**
- 388) **uḥ₂-pu₂**
The gloss from N_I-01 is undecipherable. Later in that same exemplar (I:395a) **uḥ₂-pu₂** is glossed *lawirianu* (*CAD A/2* s.v. *amirānu*). For the lemma as "standing water after a flood," see Sjöberg and Bergmann (1969, 106) after

⁵⁰⁴ **a bar-ra** = *saḥsaḥātum* (OB Kagal Nippur 273), also the correspondence for **piš₁₀** "bank, shore, rim." **a bar-ra** probably belongs to the same basic area.

Landsberger (1962, 90n25). But see also the difficult passage GG 62: **uh₂-pu₂ ub-suh₃ id₂-ba ka-ka am-gin₇ he₂-im-mi-šu₂ tun₃-bi nundum-ba he₂-im-ta-gu₄-ud** "After the standing waters were stirred up(?), it overwhelmed the river to its mouth like a wild bull; it attacked its lip(?) at its rim(?)."

"Hole" (389–95)

- 389) **ub₄ dug₄-ga** "set trap"
 Attinger (1993, 750) reads LAGAB×U(𒊕𒀭) here as **ub₄** "trap" rather than **pu₂** "well" and thus "to set a trap" ("tendre un piège") rather than "constructed well." Since this is the only occurrence of this phrase, it is difficult to make a good judgment. Other entries in this section have to do with subterranean holes and places, so either **pu₂** "well" or **ub₄** "trap" is feasible. Since the following entries **ub₄ niṅ₂-ḥuš-a** and **si-dug₄** are both types of traps, **ub₄** is perhaps the better interpretation here.
- 390) **ub₄ niṅ₂-ḥuš-a** "pitfall"
 As with the previous entry, the reading of LAGAB×U is in question. The literary contexts (see Sjöberg 1975, 215–16) indicate this is to be understood as a kind of trap. In C 26: [...] **saṅ-kal nun gal-e-ne ub₄ niṅ₂-ḥuš nu-še-ga** "(Inana) ... foremost among the great princes, a trap for the disagreeable." Thus, perhaps **ub₄** is preferable to **pu₂**.
- 390a) **ud-za-ḥa-al** "disappear"
 See Civil (1993, 77n19); Alster (1997, 369); Attinger (2005, 257). Occurrence within this section is befuddling; perhaps an anticipatory phonological analogy to **ub₄-sa** in the following entry.
- 390b) **si-dug₄** "trap"
 : **ḥuballum**. Correspondence likely also given in Bil. Izi i 18': [**si-dug₄**]-[**ga**]¹ = **ḥu[ballum]**. See Attinger (1993, 666).
- 391) **ub₄-sa** "netted trap"
 Š D 169: **anše edin-na-gin₇ ub₄-sa-a ak-a me-er-bi gi₄-ni-in-šu₂** "Like wild donkeys, I envelop them in a prepared netted trap." Klein (1981b, 99) understood two different objects, a trap and net. The single entry given here indicates it is more likely a particular type of trap that involved the use of a net.
- 392) **irigal** "grave"
 : **qabrum**. N_I-04* gives **qablum** "middle."
- 393) **irigal** "netherworld"
 : **eršetum**
- 394) **a-ra-li** "netherworld"

- 395) **kur-nu-gi₄** "netherworld"
- 395a) **uḫ₂-pu₂** "standing water"
 : *lawirianu*. The re-occurrence of **uḫ₂-pu₂** here in N₁-01 is surprising given that it just occurred above (I:386–88) and it has little to no semantic relation to the "hole" section, nor the following "forest" section. It is perhaps analogically drawn to the "hole" section due to the graphic use of **pu₂** (LAGAB×U) earlier in the section.

"Forest" (396–99)

- 396) **tir** "forest"
- 397) **tir-tir** "all the forests"
- 398) **tir kug** "pure forest"
 Bil. Izi gives **tir kug** = *qištum elē[tum]*. In an OB ritual, VAT 8382 r 1: [ḫeš]¹ **tir¹ kug** **en-ki-ga** "the pure forest of Enki" (see van Dijk 1967).
- 399) **tir ḫa-šu-ur₂** "cypress forest"
 EWO 214: ḫeš¹ **tir ḫa-šu-ur₂-ra ḫissu daḡal-la ne₃-ni-ta nir-ḡal₂** "(Ur), cypress forest with broad shade, trusting its own strength."
 On the identification of the **ḫa-šu-ur₂** tree, see Powell (1987, 148).

"Battle" (400–11): Some entries in this section occur in an OB Izi extract from an unknown location, *AUCT* 5, 259 (P249314).

- 400) **me₃** "battle"
tāḫazum in Bil. Izi.
- 401) **šen-šen** "battle"
šen is a literary word for battle, not found in administrative texts.
- 402) **šen-šen saḡ gi₄-a** "unparalleled battle"
 = *qablum lā maḫāri* (partly reconstructed) in OB Bil. Izi and Antagal 8 21, Nabnitu 16 28. The phrase is not known in literature.
- 403) **ḫeš ḫeš-e la₂-a** "weapon clashing against weapon"
 Š B 46: **me₃ ḫeš ḫeš-e la₂-a-ba** **utu ḡa₂-a-ar ma-an-ed₂** "in battle (where) weapon clashes against weapon, Utu shines on me" (cf. other royal hymns Ši A 59, Iš K 9, Si B 25). Note the variant in *AUCT* 5, 259: **ḫeš teš-e la₂-a**. Occurs in MA Nabnitu 7 o ii 37': **ḫeš ḫeš la₂** = 15(*epēšu*) *ša kakki* "to do, said of a weapon." See also Sjöberg (1975, 213).
- 404) **aga-kar₂**
 See Attinger (2005, 266); Wilcke (2011, 43).

- 405) **aga-kar₂ si₃-ke**
Ma A 18: **me₃ šen-šen aga₃-kar₂ sig₁₀-sig₁₀-ga nim-gin₇** "Like lightning, subjugating battle and skirmish."
- 406) **a-ma-ru** "flood"
Typically designates a flood or violent storm. One literary context provides an explicit military reference: Ang 140: **a-ma-ru me₃-a šita₂ saṅ 50-ṅu₁₀ mu-da-an-ṅal₂-la-am₃** "I have with me the flood of battle, my fifty-headed mace" (see Cooper 1978, 112, 27). On flood terminology, see most recently the discussion in Chen (2013, 21–66). On the use of the different orthographies (explored here and in the following entries) from a diachronic perspective, see Eichler (1993).
- 407) **a-ma-ru** "quiver"
See most recently Civil (2003, 52; 2008, 126).
- 408) **mar-uru₅** "flood"
- 409) **mar-ru₁₀** "storm"
- 410) **ulu₃** "south wind"
- 411) **a-ma-ru-kam** "urgent"
See Civil (1994a, 179–80); Sjöberg (2006, 404–05); Kleinerman (2011, 51–52); Michalowski (2011, 30).

GAR₃/GALAM (412–22). N_I-01 provides only the **GAR₃** portion of this section, apparently omitting **GALAM** and proceeding directly to **nim-ṅir₂** before a long break. N_{II/2}-60 represents a divergence, inserting the **GALAM** section after the **GIR₂**/"cutting" section (II:382–89). OB Izi Isin displays this same feature.

- 412) **gar₃-dar** "destroyer"
Li A 75: **suḥuš gen₆-na erin₂-na gar₃-dar-re-me-en** "An established foundation, I am the destroyer among the troops." See Steiner (1986, 191–92) and Ludwig (1990, 225)
- 413) **gar₃-še₃ ak**
Even Attinger (2005, 223) is at a loss.
- 414) **gar₃-us₂**
Equated to **qí-ir-šu** in Nabnitu 17 299: **qiršu** "a piece of trimmed meat or dough" (*CAD* Q) or else **qeršu** "metal band" (*AHW*). See *NRVN* 1 219 r 5: **ṁza-na-a-a i₃-du₈ gar₃-us₂** "Zanayya, doorman of the *garus*" (Steinkeller 1989, 229–30). The reading is unknown.
- 414a) **kug bala-še₃ ak** "to make a profit"
Occurs only in N_I-01, which then skips to I:423 **nim-ṅir₂**. Equated to **kaspam makir** "to do business for money" in later Ana Ittišu 3 ii 16. Not discussed in

Attinger (2005). On **kug bala**, see Sjöberg (1975, 234).

- 415) **gar₃** BU "… *gar₃* cake"
The same entry occurs in the list ED Food in a section of baked goods, preceding a section of *gug* cakes:
2. **gar₃** "*gar₃* cake"⁵⁰⁵
3. **gar₃-gar₃** "*gar₃* cakes"
4. LAK50 **saṅ**
5. **gar₃** BU "… *gar₃* cake"
6. **babbar gar₃** "white *gar₃* cake"
OIP 99 5 ii 6

Two OB exemplars, one unprovenanced (P272607) and one from Susa (*MDP* 27 196 = P215659), of ED Food describe the cake as **tur** "little"; the syllabically written copy from Ebla similarly gives **gi zu-ur** (Civil 1982). The OB readings likely reflect a misunderstanding on the part of the later scribes, who mistook the phonetic shape for a different meaning. Taken all together, the data suggest a reading **sir₂** "dense" or perhaps **sud^r** "adorned," as already suggested by Civil (1982, 12). The entry **gar₃ su** in VE 1020 must also refer to this product.

- 416) **gibil₅**
417) GALAM.GALAM
Nabnitu 7 284 gives **galam-galam—ak-a** = *summulu* "to make a stairway" (see Attinger 2005, 223), but both forms are only known lexically. The reading **gibil₅** is known from Diri 1 334: gi-bil : GALAM.GALAM = [...] **batu**. TOA 93–94: **inim galam-galam-ma dumu adab^{ki}-ke₄-ne inim galam-galam-ma-ta di in-dab₅-dab₅-be₂** "Through skillful words, the sons of Adab, through skillful words they settled the case."

- 418) **sukud** "weapon"
: **kakkum** "weapon" (N_P-01); **kaššu** "mighty" (N_I-04*). Neither gloss fits well with typical meanings for GALAM such as **galam** "skillful," **sukud** "high." Rather, **kakkum** and **kaššu** may be regarded as results of skillfulness. **kaššu** may also be a semantic extension of **sukud**. Regardless, neither gloss is given elsewhere in the lexical or bilingual tradition for GALAM. Perhaps, if GALAM is read **sukud**, the gloss refers to the **zubud** weapon, with an allophone **zugud** (Civil 1973a, 60; cf. Veldhuis 2005, 118–19), by way of phonological analogy. SUKUD and GALAM are typically regarded as the same sign, although Mittermayer (2006) treats them separately (no. 133 vs. no. 210). OB Ea 710–11 seems to treat them as the same sign, but the entry that would have given the reading gloss is not preserved in any exemplars of OB Ea published in *MSL* 14. The exemplar that gives the gloss for the present entry, N_P-01, is broken at I:348 **sukud bad₃**. N_I-03 contains both I:348 and the GALAM section and writes both signs the same.

⁵⁰⁵ On the meaning "cake" for **gar₃**, see Civil (1982, 11).

- 419) GALAM "breast"
: *ērtum*. This same gloss appears for GALAM in HS 1461 (Krebernik 2004). The analogical basis for the correspondence is unclear.
- 420) **ubi** "*ubi* fish"
: *abūtum*. The *ubi* fish occurs frequently in early third millennium administrative documents, often in large quantities along with several other fish that are collected by marine fishermen (**šu-ku₆ ab-ba**) as in VS 14, 25, a text from Lagaš (Bauer 1972, 378–81).⁵⁰⁶ It does not seem to be as popular a commodity in later periods such as Ur III; for example, there is only one reference in to **ubi**^{ku₆} in Englund (1990), a monograph on Ur III fisheries (but see also **ku₆ ubi ab-ba** in UET 3 1297 and Trouville 81, Englund 1990, 215).
- 421) **galam** "staircase"
: *simmiltum*. The correspondence occurs in HS 1461 i 19. See Krebernik (2004, 234) and Steinkeller (2007, 227–28n20).
- 422) **galam** "skillful"
: *nikiltum*.

Reduplicated section (423–29)

- 423) **nim-ḡir₂** "lightning"
Equated to *birqu* "lightning" in Lu 1 (Excerpt II) 67.
- 424) **nim ḡir₂-ḡir₂** "to flash like lightning"
- 425) **gud-gu₄-ud** "to jump; to attack; to dance"
Equated to *šitahḡuḡu* "to jump up and down; to attack continually" in Izi "G" 250 and Erimḡuš 2 186.
- 426) **deg_x(RI)-deg_x(RI)** "to gather together"
I understand the present term in the sense of *luqqutu*, in relation to the following **bir-bir** "to scatter everywhere" as an opposing pair. More specifically, **de₅-de₅** may refer to gleaning: LA 48: **an pad-pad-ra₂-ḡu₁₀ im-deg_x-deg_x-ge-ne** "(the orphans, widows, and destitute) gather my broken ears (of barley)."⁵⁰⁷
- 427) **bir-bir** "to scatter everywhere"
bir, especially **bir—ak** is used for husking ears of barley or "to sow broadcast" (Civil 1994a, 89; Attinger 2005, 249). Another possible referent for **deg_x(RI)-deg_x(RI)** in the previous entry and **bir-bir** here is the gathering and scattering of people as in the city laments.

⁵⁰⁶ On fisheries in the early third millennium, see further Bauer (1998, 542–51).

⁵⁰⁷ The translation "ears of barley" for **an** is based on Izi 5 181: **an = šubultu** (for other references, see CAD Š/3 s.v. *šubultu*).

428) **eš dara₂** "tied"
Note OBGT XII 6: **eš dara₂-še₃ ag-ab** = *itbiṭ* "tied up; cramped." See Attinger (1993, 457n1249).

429) **da-da-ra** "tied up"
See Sjöberg (1975, 214); Attinger (1993, 455–59). See note 210.

KEŠ₂ → kaš₄/DU (430–39): Words for binding may be connected to the preceding **deg_x(RI)-deg_x(RI)** "to gather."

430) **zu₂—keš₂** "to bind"
See references in Karahashi (2000, 129). The reading of KA.KEŠ has garnered some discussion. Cavigneaux and Al-Rawi (2000, 46) argued extensively for reading the KA as **zu₂**, to which Civil (2011, 258n57) expresses skepticism. Note also the verbal forms which indicate an ending in /r/, suggesting the reading **sir₃** or possibly /kešed^r/: **pa-bi i₃-kud-ru-ne** KA **ba-keš₂-re-ne** (GH 140, Karahashi 2000, 129). The variant **zag—keš₂** "to tie up/around" (Karahashi 2000, 175–76) in N_P-01 is based on the close semantic (and possibly phonologic) proximity of the two phrases.⁵⁰⁸

431) **zu₂-keš₂** "binding"
N_I-04* leaves space for a sign preceding KA; N_{II}-07 does not. Said of **erim₂** "troop," **dub** "contract" (Civil 2011, 257–58), **šag₄** "anger" (Jaques 2006, 114–16), among others.

432) **kaš₄** "to run"
: *lasāmu*

433) **gir₅** "to slip in/through"
: *halāpu*

434) **im₂** "to run"
: *šanûm*. The reading is based on Lu-azlag B-C Seg. 1, 48: **lu₂ im₂-ma** = *šanû*. The gloss may refer to *šanûm* "to run" (CAD Š/I *šanûm* D) or *šanûm* "to become different" (CAD Š/I B). The sign *DUšeššig* is used to write both **kaš₄** "to run" (I:432, 435) and **gir₅** "stranger" (I:436). Reciprocal Ea "A" 94 explicitly gives **gir₅** = *šanû*. **kaš₄** is given an oblique reading gloss and translated *šanûm* in Diri Ug. 2 97 (MSL 15, 77 A, see also Rutz 2006). Elsewhere, *DUšeššig* = *šanû* is given the reading im(**im₂**) or gim(**gim₄**). A word with the meaning "to run" with a /m/ ending is attested in, for example, Lg 97: **lu₂ DU@s-ma-bi kur-ra im-ra** "He beat their runners in the foreign lands." The later Akkadian translations for the word in question from both MA Assur (KAR 17) and NA Nineveh (DT 106) are lost. KAR 17 does appear to end with *-mu*, pointing towards *lasāmu*, rather than *šanû* (as reconstructed in van Dijk 1983). I have been unable to disentangle the precise

⁵⁰⁸ The two are certainly different expressions, both occurring, for example, on CBS 7073 (TH, source A in Sjöberg and Bergmann 1969) and possibly on the same line in Lg 155 (partly damaged)

denotations associated with the various meanings or detect a pattern of distribution. I suspect that **gim**₄ and **im**₂ reference the same lemma, but have no direct proof. How or if [(g)im] relates to **kaš**₄ and **gir**₅ remains opaque.

435) **kaš**₄ "to run"
: *lakātum*

436) **gir**₅ "stranger"
: *ubarum*

437) **suḥuš** "foundation"
: *išdum*

437a) **gir**₅-**gir**₅ "to dive(?)"
: *napāgum*. Unclear whether Akk. is *napāgu* "to hide, duck" (main attestation is a game) or *napāqu* (mng. unknown: used in medical contexts, attested with dizziness, constipation, clamminess, and difficulty breathing [action by throat]) or even if the two words should be subsumed as one (Von Soden derives them from two different roots Ar. *nfġ* and Hb./Arm. *pqq.*). Elsewhere (e.g. OB Diri Nippur 100), **gir**₅-**gir**₅ (**gigri**₂) corresponds to *tebû*, which validates the meaning "to dive" for the Akkadian gloss given here.

437b) **gir**₅-**gir**₅ "to slip in/through"
: *ḥalāpu*. See I:433 *ḥalāpu* : **gir**₃ also in N₁-04* (as here). While the Akkadian gloss does not explicate a difference, the Sumerian presumably entails something perhaps like *ḥitlupu* "to be intertwined (said of trees)" or as would be repeated action as would be expressed by the Gtn (see NB *BIN* 2 22:33: **a**₂-**ur**₂ **a**₂-**ur**₂-**še**₃ **i**₃-**gir**₅-**gir**₅-**re** = *ina puzrāti iḥtanallup* Sum.: "He slips hidden place to hidden place"; Akk.: "He constantly slips into hidden places").

437c) **DU**^S-**DU**^S
: *šuqudum*. From *naqādu* "to worry" (*CAD* N/1 s.v. *nakādu*)? The meaning and reading of the Sumerian remains elusive.

438) **ḡen** "to go"
: *alāku*

439) **tum**₂-**ma** "suitable"

in (440–52): The section moves between three primary words written **in** with the meanings "straw," "abuse," and "region." The section thus includes agricultural phrases and idioms for insulting.

440) **in** "abuse"
: *pištum*

- 441) **in** "region"
: *mišrum*
- 442) **in** "sector"
: *pilkum*
- 443) **in—dub** "to set a boundary"
EWO 370: **in mu-un-dub bulug-ga mu-un-si-si** "He set boundaries and placed borders."
- 444) **in—ed₃-de₃** "to transport straw"
Occurs in Lu-Azlag A 208, where the Akkadian is broken. Perhaps parallel to **še ed₃** as in FI 88: **ud še al-ed₃-de₃-en-na-zu-ne** "When you are transporting barley."
- 445) **in-ḡar** "feces"
Contra Attinger (1993, 567): **in—ḡar** "to place an insult." Appears in OB Ura 3 502 (meat cuts): **uzu in-ḡar** (= *paršu*, cf. Foxvog 1989, 172).⁵⁰⁹ In C 42: **lu₂ niḡ₂ ḡu₇¹-ḡu₇-da-ne₂ ze₂ mu-un-tab₂-tab₂-be₂ ḡin¹-ḡar ka-bi-a mu-un-ḡi₄-ḡi₄-de₃¹** "The one whom she (Inana) feeds, she makes the gall bladder burn and feces return to its opening (mouth?)."⁵¹⁰
- 446) **in—dug₄** "to insult"
See Attinger (1993, 566–67).
- 447) **in-ti-in** "way, behavior"
See Sjöberg (1975, 210). IEB 50: **kur-re in-ti-ḡu₁₀ ḡe₂-kur-ku** "May the mountain recognize my ways." Equated to *alaktu* in later lexical (also spelled **in-di**) and bilingual texts. As Sjöberg already recognized, the TI is probably to be read /di/ based on the use **in-di** in the lexical lists and especially MA Ea 2 97: di-i : TI = **ša in.TI alaktu**. To my knowledge, **in-ti-in** does not occur in any context. Some instances in literary texts repeat **in-ti** as **in-ti-in-ti**; perhaps such repetitions are referenced in some way? N_P-01 omits the final **-in**, confirming the association of the present entry with **in-ti** "way." Like I:445, **in-ti** occurs in Ura 3, just a few lines after **in-ḡar**.
- 448) **in-nu** "straw"
- 449) **in-nu** "straw"
N_I-04* gives **in-u** for I:448.
- 449a) **in—bul** "to winnow"
in—bul-bul "to winnow"

⁵⁰⁹ I:447 also seems to reference Ura 3.

⁵¹⁰ Translation follows Foxvog against Sjöberg (and *ETCSL*). In a passage discussing the "food and milk of death" and Inana's love of blood, gore, and general suffering, the activities described fit well. Based on collation, I concur with Foxvog's reading of the final verb.

449b) lit. "to blow away the straw/chaff." See Civil (1994a, 96).

449c) **in—deg_x(RI)** "to gather straw"

449d) **in—deg_x(RI)-deg_x(RI)** "to gather together straw"

Since the previous two entries provided agricultural terms, the next two also deal with agriculture, namely gleaning (*laqātu*). See above I:426. I:449a–449e occur only in N_I-01. It's possible that this tablet did not include I:426 (**deg_x-deg_x**) and thus includes entries with the same meaning here. The portion of the text that may have included I:426 is, however, broken so it is impossible to know whether the exemplar has repeated entries or if it has relocated them.

449e) **in bulug** "district and border"

See Steinkeller (2011, 27). See EWO 370 in the discussion to I:443 for the pairing as well as CBS 11780+ in a slightly broken context (Peterson 2009b). Also included by phonological analogy to **in—bul** and **in—bul₅-bul₅** (all only in N_I-01).

449f) **kurum₆ šub-ba** "to deposit offerings"

D 1 84: ^{gi}**pisaṅ ninda kurum₆-ma lukur-e-ne-ke₄ u₃-mu-un-šub-be₂** "After depositing the basket of offerings for the *lukur* priestesses..." As pointed out by Johnson and Geller (forthcoming, line 90), the auslaut here shows that PAD is to be read **kurum₆**.

450) **in—dub₂-dub₂-bu** "to insult"

piltum uppuši (Antagal "E" iv 9'; Nabnitu 7 161). Dt B 10: **du₁₄ mu₂-mu₂ keš₂-da-ta ed₂-a in dub₂-dub₂** [...]: "coming out from a binding argument, he ... (by?) insulting." See Attinger (1993, 566–67).

451) **dub₂-dub₂-bu** "to tremble"

"Noise" (452–65)

452) **bala-bala** "to exchange"

Used in phrases for linguistic actions: **inim—bala** "to converse," **eme—bala** "to translate," **aš₂—bala** "to curse, insult." Since the section deals with curses and the immediate entries seem to be analyzing the separate parts of particular phrases, **bala-bala** here must be understood in this particular linguistic sense of "exchange."

453) **aš₂** "curse"

454) **aš₂ bala** "to curse"

455) **aš₂ bala** "to insult"

See Attinger (1993, 450–51). Ed D 70–71: **in in-gin₇ in-dub₂-dub₂-bu-^run⁷₁-de₃-en aš₂ aš₂-gin₇ lu₂ lu₂-u₃ ḥe₂-^ren-da¹-bal-e** "we will insult each other so a man can curse another."

- 456) **aš₂ a₂-zig₃** "violent curse(?)"
 See Alster (1991, 87). See the correspondences in Lu-azlag A 112–13:
lu₂ niḡ₂-a₂-zig₃ = ša šēnim "one who is wicked"
lu₂ niḡ₂-a₂-zig₃ = ša šaggaštim "one of murder"
- 457) **du₁₄** "quarrel"
 Equated to *šaltum* "discord" throughout the lexical tradition (e.g., Lu-azlag A 501; NB Diri 6 B 46).
- 458) **du₁₄ mu₂-mu₂** "to start a quarrel"
 See Wilcke (1969, 197).
- 459) **ninim** "envy"
 See Zgoll (1997, 402); Jaques (2006, 249–50). EE 112: **ur₅-da en-te-en-ra ninim mu-na-teḡ₃ e₂-me-eš-ra du₁₄ bi₂-in-ḡar** "As a result, Winter became jealous and he picked a fight with Summer."
- 460) **za-pa-aḡ₂** "breath"
 See Attinger (1993, 763n2220).
- 461) **akkil** "noise"
 ErH 59: **akkil-zu id₂ maḡ zig₃-ga-gin₇** "your noise is like a rising mighty river."
- 462) **mur**
 463) **murum ša₄** "to roar"
 See especially Black (2003) with Veldhuis (2004, 138). See also I:110b and I:111 above. N_I-01, the exemplar which exhibits the present entries, did not include the earlier entries. Thus, the scribe of this exemplar is not necessarily repeating entries.
- 464) **du₁₀-UD ak** "to pray"
 See Attinger (2005, 221).
- 465) **nam-gi₄-me-eš₃ ak** "to treat as a colleague"
 See Attinger (2005, 238). Ed D 31: **nam-gi₄-me-eš ak niḡ₂ šag₄ ḡul₂-le-dam** "Having colleagues was a joyful thing" (See also IEn Seg. C 24; Eb A 101–02).

"Words" (466–71)

- 466) **inim** "word"
- 467) **i₅-ḡar** "oracular utterance"
- 468) **i₅-ḡar sag₁₀** "favorable oracle"
- 469) **i₅-ḡar ḡul-a** "ominous oracle"
 See Jaques (2006, 285n591). Nš A 91: **ḡnanše-er i₅-ḡar ḡul-bi-a gi mu-na-an-du₃-e** "He(?) plants a reed against ominous oracles for Nanše."

- 470) **inim sag₉-sag₉-ge** "favorable words"
 471) **šud₃** "prayer"
 471a) **šu mu₂-mu₂** "to pray"
 : *karābu*. The entry occurs in only N₁-04*. The gloss is partly reconstructed. See Attinger (1993, 726–28).

u₃ (472–89): The section contains entries that use **u₃** as the initial sign of a word. Others seem to use the **u₃** modal prefix "of anteriority" (Civil 2005, 39). Parts of this section occur in OB Bil. Izi Nippur. The section there seems abbreviated compared to the unilingual exemplars.

- 472) **u₃-ma** "triumph"
 See Attinger (1993, 734); Jaques (2004, 222–25).
- 473) **u₃-ma** DU-DU
u₃-ma gub-ba clearly occurs in Š D 231, Š X 135, and TH 104 (see Falkenstein 1959, 37). The verb **gub**, however, does not reduplicate. One expects its suppletive root **sug₂** (𒍪). Thus, the referent here remains unclear. Perhaps the lemma indicates a phonological analogy to **u₃-ma dug₄-dug₄**, for which, see Attinger (1993, 734).
- 474) **u₃-na** "wild"
 See Sjöberg (1960, 74–75). Note also the compound verb **u₃-na—gub** "to charge" (I:482).
- 475) **u₃-sa₂** "sleep"
 476) **u₃—ku** "to sleep"
 477) **u₃—nu-ku** "to be sleepless"
- 478) **u₃ nu-bar-re**
 N_P-01 gives **u₃ igi nu-bar-re**; the other three exemplars are damaged, although it is fairly certain that at least two lack **igi**. N_P-01 regularly deviates from other exemplars over the next several lines, so the insertion here of **igi** is a feature of that text rather than the composition. The intention of the entry here is unclear.
- 479) **u₃-zi-zi** "exalted(?)"
 Equated to *tizqāru* "exalted" in a late Assyrian group vocabulary (CT 51 59–63 no. 168 i 15). The rendering in N_P-01 **u₃ nu-bi₂-zi-zi** perhaps precludes an understanding of this lemma as a verbal form. However, as mentioned in the commentary to the previous line, N_P-01 is rather idiosyncratic in this section and possibly indicates that the scribe did not quite know what to do with the forms in this section.

- 480) **u₃-kal-kal**
 Here again, N_P-01 provides a variation: **u₃ gul kal-kal**; the **gul** is perhaps to be understood as a reading gloss. **u₃-gul** occurs as part of the compound verb **u₃-gul—ḡar** "to pray." Nevertheless, given the number of deviations from other exemplars in this section, the **gul** should be regarded as an insertion, perhaps an attempt to make sense of an unknown expression. The lemma likely represents a form of the verb **kal** "to be rare" (possibly equated to **wuqquru** "to make rare").
- 481) **u₃-na-su₃-su₃** "after sprinkling it for him"
MSL indicates no damage here; N_{II}-07 is quite fragmentary at this section, so it is possible the object has further deteriorated since Landsberger and/or Civil looked at it for *MSL*. I have found no attestations of this form.
- 482) **u₃-na—gub** "to charge"
 See Falkenstein (1964, 71).
- u₃-na-dug₄** "letter"
MSL 13 inserts here this lemma as a reconstruction, based largely on the Bil. version which gives **u₃-na-dug₄** before the following entry [**u₃-na-de₃]-ṭah¹ = *šunnīšum*. None of the exemplars for unilingual Izi, however, provide any tangible proof of this lemma. In both exemplars that have extensive traces for this section, **u₃-na-su₃-su₃** is immediately followed by [**u₃-na**]—**gub** or **u₃-na-de₃-taḥ**. I have thus omitted it from my edition. It is possible that one of the other, broken entries here could be **u₃-na-dug₄**, but such cannot be verified. Moreover, reflecting the often (sardonically) cited law of preservation, none of the new fragments published here provide clarification for this section. N_P-01, for example, is particularly damaged in this section.**
- 483) **u₃-na-de₃-taḥ** "report to him"
 Equated to *šunnīšum* in Bil. Izi (r i 4) and Erimḥuš from Boghazkoy (H 11'). No exemplar preserves the final sign of the line, so the restoration is based on such parallels. The Akkadian equivalent interprets the form as a verb (*šunnû*) with dative rather than, as with previous entries, **u₃-na** plus verb.
- 484) **u₃-ba** "peak flood"
 Part of the phrase **a u₃-ba**, specifically indicating the seasonal flooding of the rivers such as in ^{id₂}**idigna a u₃-ba ḡar-ra-ba** (*CLAM* 501 **a gal-gal buru_x šu-šu**) or ^{id₂}**idigna a u₃-ba ḡal₂-la-am₃** (Gud. A 28 13; see also B V 13). The abbreviated form of the phrase occurs, e.g., in EWO 91: **ki-e um-ma-te a-eštub u₃-ba ḡal₂-la-am₃** "When I approach the earth, there is a peak carp-flood." The extended phrase **a u₃-ba ḡar-ra** is equated to *mīl kiššātum* (for which, see *CAD* K s.v. *kiššātu* 2b) in CBS 13933+ (= P223350), an exemplar of OB Bil. Kagal; the shorter **a u₃-ba** likely also occurs in Bil. Izi r i 7 [...] ¹**u₃-ba = [ki]ššātum**. An alternative orthography, **a u₅-ba**, with the same equation is given in Nabnitū "S" 23 and Antagal "C" 104. See *PSD* A/1 s.v. **a-u₃-ba** and Sjöberg (1970–1971, 169).

- 485) **u₃-a-li** "mourner"
See Krecher (1966, 148n433). Note *CUSAS* 12 7.1 75: **u₃-a-li** = *šušub*[...].
- 486) **u₃-a—di** "to sing lullabies"
See Civil (1983a, 50); Attinger (1993, 735–36); Shehata (2009, 303–04). Equated to *tazzimtu* "complaint" and *nuzzumu* "to complain" in Nabnitu "B" 296–97.
- 487) **u₃-šub-ba** "brick-mold"
An object usually made out of wood and is thus included in OB Ura 1 where it receives its own section (483–86, see Veldhuis 1997, 100). Heimpel distinguishes the **u₃-šub** as the whole mold as opposed to the **pisar₇** ^{neš}**u₃-šub**, the interior lining (see I:291, Azarpay et al. 1987, 207).
- 488) **u₃-a** "a lament"
Onomatopoeitic; see Krecher (1966, 6). Why it is separated from **u₃-a-li** and **u₃-a—di**, two words which derive from this, is unclear to me.
- 489) **u₃-a ŋi₂-dug₃** "sweet lament(?)"
I find no attestations of this phrase.

"Highlands and lowlands" (490–95)

- 490) **il₂-la** "heights"
- 491) **du₅-la₂** "depressions"
A regular conceptual pair. In C 141: **il₂-la₂ du₅-la₂ sa₇ il₂-la₂ ib₂-ba-lal hi-^{hi} dⁱinana za-kam** with an Akkadian translation from Abu Ḥarmal: *mūle mušpali saqrī u māti šutabulum kūma ištar* "Interchanging heights and valleys, ... and lands are yours, Ištar" (see Sjöberg 1975, 237; Civil 1994a, 57).
- 492) **ki ma-an-ze₂-er** "slippery place"
Equated to *mušhalšitum* (Lu 1 Ex. II 87). The Akkadian is broken in Bil. Izi D iv 10. Appears in Dt B Seg. A 7: **ki ma-an-ze₂-er lu₂ kal-e nu-zu** "A rare man who does not recognize a slippery place" (see also D 1 124 and D 5 32, Sjöberg 1972b, 113). On the nearly identical line in D 1, see the commentary to line 124 in Johnson and Geller (forthcoming). Civil (2006a, 60) suggests an etymological analysis "place (which) is slippery for me."
- 493) **sig** "lowlands"
- 493a) **nim** "highlands"
- 494) **sig-nim** "lowlands and highlands"
- 495) **igi-nim-ma** "upper land"
See Balke (2002).

ennu₇ (496–509): The section also includes entries dealing with the security of the city or secure locations. The entries on the city's security and safety form an inclusio for the section. The section is attested at MB Emar (Msk 74122ab = P429491), but, as with almost

all the Izi exemplars from Emar, the Akkadian column is lost.

- 496) **ul-du₃-a** "distant (time)"
Possibly occurring in OB Bil. Izi (UM 29-15-375) iv 14 equated to *šiātum* "distant time"; the same equation is found also in OBG T XI iv 14'.
- 496a) **iri du₃-a** "built city"
- 496b) **ul-li₂-a** "distant"
Apparently a synonym of **ul-du₃-a**. Lambert (1967, 131) supposed **ul-li₂-a** was the original Sumerian term while **ul-du₃-a** resulted from a scribal misunderstanding of the similar graphemes. He further claimed that **ul-du₃-a** does not occur in the OB or earlier. While the present text proves the latter incorrect, the basic idea is validated by the alternation of the two between OB Ang **me ud ul-li₂-a-še₃ pa e₃-a-ke₄** and late Ang **me ud ul-du₃-a-še₃ pa e₃-a-ke₄** (191, see Cooper 1978, 96 line 193).
- 497) **iri nam-barag-ge** "royal city"
The full phrase never occurs in Sumerian. The equation **nam-barag** = *šarrūtu* "royalty" given in *AHw* and *ePSD* (s.v. *šarrūtu*) is based on a single NA bilingual text (4R 9:34f.): **na-am₃-barag-e-ne mu-sa₄-a = nābû šarrūti**. **nam-barag** occurs in only four clear literary contexts:⁵¹¹ Samsuilina 3: **ur₅-še₃-am₃ dutu saṅ nam-barag-ga-ni ša-mu-un-il₂-la** "Thus, Utu [gave him] his *nambarag*, which he subsequently raised"; IŠD A+V 253: **a zid nam-lugal-la numun nam-barag-ga-me-en** "I am the true semen of kingship, the seed of royalty"; Hamm. D 16: **ba-ra-šum-mu-un-de₃-en nam-barag saṅ giggi** "we bestow upon you authority over the black-headed people" (note also Sjöberg 1972c, 68); AA 57: **ḫeš šu ukur₃-ra-ba šu nam-barag-ga-ka nu-tum₂-ma** "wood from the hand of a poor person, the hand of nobility does not carry." The OB literary contexts validate the translation "royalty" in some contexts. **nam-barag**, however, seems to have a broader range than "royalty," extending also to privilege (as opposed to poor) or the like.
- 498) **en-nu-uṅ₃** "prison"
Firmly established by Steinkeller (1991); Civil (1993)
- 499) **ki en-nu-uṅ₃** "watch(house)"
Lu-azlag A 273 gives: **lu₂ ki en-nu-uṅ₃ = ša maššartim** "watchman," preceded by **lu₂ en-nu-uṅ₃ = ša šibittim** "prisoner." The section here follows this same pattern. Based on Lu-azlag, **en-nu-uṅ₃** corresponds to *šibittu* "prison" and **ki en-nu-uṅ₃** to *maššartu* "watch(house)" or perhaps "post."
- 499a) **na-kam-tum** "storehouse"

⁵¹¹ It also occurs in a broken administrative context in *SAT* 1, 426: [...] **nam-barag si-ga ba-uš₂**

- 499b) **eš₃-ta-gur-ra** "treasury"
- 499c) **en-nu-uṅ₃** "night watch"
- 500) **en-nu-uṅ₃ an-usan** "evening watch"
- 501) **en-nu-uṅ₃ murub₄** "middle watch"
- 502) **en-nu-uṅ₃ ten-na** "watch of the approach"
- 503) **en-nu-uṅ₃ ud zal-le-da** "watch during the day"
- 504) **en-nu-uṅ₃ šušana** "one-third watch"
- 505) **en-nu-uṅ₃ sa₉** "half watch"
CUSAS 12 7.1 19 explicitly denotes the lemma as "night watch": **ṅi₆ en-nu-uṅ₃ sa₉** = [...] *ma-x-ti ittallak*.
- 506) **en-nu-uṅ₃ šanabi** "two-thirds watch"
- 506a) **en-nu u** "tenth watch"
- 507) **en-nu-uṅ₃ til-la** "prisoner"
 See Steinkeller (1991, 230n15), Civil (1993, 75), and Civil (2011, 253–54).
- 507a) **en-nu iri** "city watch"
- 508) **iri silim** "safe city"
- 509) **iri^{ki} gal** "big city; netherworld"
 see I:392 for **irigal**. The present lemma may be analyzed as simply a noun with qualifier or as a syllabic spelling for the netherworld (see DG from Meturan Seg.F 151). The use of the determinative **ki** is puzzling. I am unaware of this spelling in OB literature. Alternatively, the entry may be combining two words for the netherworld, **irigal** and **kigal**. Note, for example, a NB incantation *PBS 1/2 112 61–61*: **zi^d nergal^d en-lil₂ iri-gal-la-ke₄ [ḫe₂] zi^d ereš-ki-gal nin šag₄ ki-gal-la-ke₄ [ḫe₂]** "Be expelled by Nergal, the Enlil of the netherworld; Be expelled by Ereškigal, the queen in the the netherworld." These particular lines act as miniature commentaries, in which the description of the respective gods and the accompanying words used for the netherworld are based on the gods' names.

MAŠ (510–15)

- 510) **ba₇** "half"
 511) **sa₉** "half"
 : *bamtum* "half"; : *zâzum* "(half-)share"; : *mišlum* "half." Glosses provided by N_P-01. On the readings, provided by pronunciation glosses in N_P-01 and N_{II/1}-11, see note 213 and note 292.
- 512) **zipaḥ** "half-cubit"
 Pronunciation gloss provided by N_{II/1}-11.
- 512b) **maš** "gazelle"
 = *šabitum*. As discussed in Alster and Oshima (2006, 58), a preservation of an older, abbreviated writing for **maš-da₃** "gazelle."
- 513) **maš-maš** "incantation expert"
 Equated to [*maš*] *maššu* in Bil. Izi. The most well-known *maš-maš* in Sumerian literature is the *maš-maš* Ur-ḡiri-nuna, representative of Aratta, who engages in a magical duel with the wise woman Saḡburu, representative of Uruk in the story Enmerkar and En-suḡ-kešed-ana (see most recently Wilcke 2012a).
- 514) **maš-maš gal** "chief incantation expert"
 In Bil. Izi, corresponds to [*maš*] *mašgallum*. See Krebernik (1984, 167, 319).
- 515) MAŠ.EN.KAK "commoner"
 Bil. Izi: MAŠ.EN.KAK = [*m*] *uškēnu*.

SI (516–21)

- 516) **si—sa₂** "to make straight"
 517) **si sa₂** "justice"
 518) **si nu-sa₂** "injustice"
 On the valency of this common compound verbal phrase, see Wilcke (2005).
- 519) **si-par₄** "*sapar* net"
 See Civil (1994a, 96, 108n30). To be regarded as a variant form of **sa-bar/sa-par_{3/4}**.
- 520) **si-par₄ gal** "large-meshed *sapar* net"
 521) **si-par₄ sig** "narrow-meshed *sapar* net"
 The lexical tradition typically qualifies nets by use (e.g., "hunter's net," "fowler's net"), location (e.g., "marsh net") or by mesh size. Mesh size, rather than net size, is the most likely referent here. This classification for nets is known from later lexical lists, most notably the Assyrian list Murgud. There, nets are qualified as having **igi gal-gal** = *šalḥû* (where **igi** is understood **igi-te-en** see CAD s.v. *šalḥû*), further qualified as *šētum ša usandî* "net of a fowler," shortly after the entry [Ⓜ]**sa-par₃** (= *saparru* = *šētum*), the same net as given here (see K 242+ o i 14'-o

i 18' = P393806). A few lines later is ^{neš}**sa sal-sal** with the same equations as that for ^{neš}**sa igi gal-gal**. Another Murgud exemplar gives ^{neš}**sa igi tur-tur** = *paqātu* "net with fine mesh" (K 4161 o ii 6' = P373800).

1.4.2 Commentary to Izi II

For a defense of an ancient Izi chapter II, see §2.4.2.

A₂ (1–97): The section is attested in nine different exemplars, but the highest number of witnesses to any given entry is six. By comparison, the final 100 entries of Izi are attested in part in over ten exemplars, with as many as seven for a single entry. A few entries from this section occur in OB Izi Ur (*UET* 6/2, 378 = P346423), often with Akkadian glosses. A bilingual version of Izi from Sippar parallels several entries (*MSL* 13, 56 A = P368991), beginning with II:47.

The transition from **A₂** to **DA** is problematic and the associated chaos is reflected in the present edition. Only three exemplars—**N_P**-01, **N_I**-03, and **N_I**-11—provide clear data. Since **N_P**-01 presents the fewest problems, the present edition follows the ordering there and thus deviates from *MSL* 13. **N_I**-11, contrary to **N_P**-01, seems to end the **DA** section with entries written only with **DA**. **N_I**-03 holds so strongly to the acrographic principle that it writes at least three entries (II:92, II:94, and II:95) with **A₂** rather than **DA**. Since the entries prior to those are lost, it is possible that **N_I**-03 never clearly distinguished between an **A₂** and **DA** section.

The polysemy—or rather, the denotational semantic extensions—of **a₂** ("arm; strength; work; wages; time" cf. *PSD* A/2 s.v. **a₂** A, **a₂** B, **a₂** C) makes the interpretation of some entries in this section difficult. I have attempted to provide all possible meanings for a given entry, selecting between them based primarily on usage in discourse. If a lemma is only attested lexically, I privilege the interpretations from other Izi versions—OB or later—explicated via Akkadian translation.

- | | | |
|----|---|------------|
| 1) | a₂
: <i>idum</i> | "arm" |
| 2) | a₂
: <i>aḥum</i> | "arm" |
| 3) | a₂
: <i>emūqum</i> | "strength" |
| 4) | a₂ | "strength" |
| 5) | a₂-tuku | "powerful" |
| 6) | a₂-tuku | "powerful" |
| 7) | usu | "strength" |
- The reading **usu** for **A₂**.KAL is known from NB Diri 6B 55: u₂-su : **A₂**.KAL = *emūqu*. Izi Ug. 10–15 provides several additional **usu** entries.

- 8) **usu-tuku** "strong"
As noted in Black (2002, 73), a verbal phrase grammaticalized as an adjective. In a bilingual exemplar of the FI, equated to **emūqu**, a nominal form (Civil 1994a, 44). See also Lu-azlag A 47–48: **lu₂ usu-tuku = ša emūqa išû**; **lu₂ usu-tuku = bēl emūqim** (also Lu-azlag B-C 50).
- 9) **a₂-ḡeš-ḡar-ra** "production norm"
MB Izi Bogh. equates to Akk. **iškāru** (**iš-ga^agar**) "work assignment" and gives the explanation in Hittite **U₄.KAM-aš a-ni-ia-an ku-iš e-eš-ša-i** "who does work for a day." Discussed in Sigrist (1992, 91–92). See *PSD* A/2 s.v. **a₂-giš-gar-ra**.
- 10) **a₂ gu₂-zig₃-ga** "morning service"
11) **a₂ ud-te-en-na** "twilight service"
K. Hillard deduces the referents of **gu₂-zig₃-ga** and **ud-te-en-na** based on relation to other times of the day in the list of daily offerings in *SET* 188 (Heimpel and Hillard 2008, 75n18). The analysis is based on the assumption that the understanding of **ḡi₆-ba-a** as "midnight" is correct (see also Sallaberger 1993, 5).
- 12) **a₂ zid-da** "right arm"
13) **a₂ gab₂-bu** "left arm"
- 14) **a₂ an-GA₂**
Completely unknown apart from this entry. Attested in four exemplars. Clearly GA₂ (as opposed to GAN₂) in N_P-01. The sign is damaged in N_{II/2}-61 and N₁-11 and warped on the cast of N_I-12*, though it appears to be GA₂. Perhaps a writing for **a₂-an-kar₂** (see Wilcke 1969, 219). L 2 406–07: **a₂-an-kar₂ a₂ me₃ 4inana-ka u₃-bi₂-in-gu₇** "After he (Enmerkar) had destroyed with(?) the *a'ankar* weapon, the battle of Inana, then his troops will spread their reach."
- 15) **a₂ si sa₂** "proper work"
16) **a₂ si nu-sa₂** "improper work"
See Al 10: **ḡeš^aal-e ḡeš^adupsik-e a₂ si ba-ab-sa₂-e** "The hoe prepared work for the carrying basket." The second entry results is a paradigmatic generation (I:516–18).
- 16a) **id-gurum-ma** "ladle"
id-gurum routinely appears as a means of transporting fats and oils in Ur III, especially in messenger texts. These ladles weighed a set amount, 4 shekels = 33.2g (Powell 1987–1990, 503) and, therefore, are often counted as discrete items without indications of weight. de Maaijer and Jagersma (1997–1998, 285) argue persuasively for a reading **id-gurum** based on **itqūrum**, except for, as they acknowledge, the problem of reading **id** for A₂ in Sumerian. I do not know of any Sumerian contexts in which A₂ must be read **id**. In rare cases, Akkadian syllabic values are used (e.g., LU₂.SU^{ki} = **ši-maški**, see §3.3.1). The present loan appears to be one such case. The lemma also occurs in Izi Ugarit, in a mostly broken part of the A₂ section. See also *PSD* A/2 s.v. **a₂-gam**.

- 17) **a₂ durah** "ibex horn"
- 18) **a₂ durah**
 OB Izi Ur gives the gloss *qarnum ša a[yyalim]* "horn of a deer." See *PSD A/2* s.v. **a₂-tarah** and Attinger (1997, 118). The **a₂ durah** could be used as a musical instrument, played by the **nar gal** "chief singer" (Nanše A 44; see further Shehata 2009, 29–33) and perhaps also by the gala "lamentation priest" (*NATN* 855). Notably, "horn" is rendered with **a₂** rather than **si** (cp. e.g., the other entries in *NATN* 855); **si durah** is listed in *EDPV B* alongside other animal horns (*Civil* 2008, 102) so perhaps the terminology shifted at some point in the third millennium.⁵¹² **a₂** refers to horns for other animals only occasionally (see *PSD A/2* s.v. **a₂ A 2**), most especially bulls, and possibly confined to literature. Note also the entry **a₂ uzud** "horn of a she-goat" in *OB Lu* 288. Drawing a sharp distinction between **si** "horn" and **a₂** as "antler" or the like does not seem feasible. As pointed out in *CAD A/1* s.v. **adrû**, the Akkadian loanword **adrû** derives from the current lemma and is used in its few attestations as a reference to a sacrificial goat.
- 18a) **a₂ erin₂** "work completed by the workers"
 See *PSD A/2* s.v. **a₂ 2.4** and Maekawa (1988). On **erin₂** as the higher level social class of the Ur III period, see Steinkeller (2003, 44–45 with literature).
- 19) **a₂ gal** "large arms"
- 20) **aškud** "part of a door"
- 21) **a₂-muš₂** "forearm"
- 22) **a₂-muš₂** "elbow"
- See the discussion in *Civil* (2011, 264). Note that *N_I-12** gives *A₂×MUŠ₃*. The lemma appears with pronunciation gloss in *NA Izi "Q" 59*: **a₂** ^{aš₂-kud} **muš₂** and equated to the loanword **aškuttu** "transverse beam."⁵¹³ This meaning is also referenced in post-OB lexical lists such as an exemplar from *MB Ura 4* from Emar (*Msk* 7498f o i 31'–34' = P272319):
aškud⁵¹⁴ = **ašukuttu**
gag MIN(**aškud**) "nail of the *aškud*"
eš₂ MIN(**aškud**) "rope of the *aškud*"
mud MIN(**aškud**) "socket of the *aškud*"
 The two subsequent entries in *NA Izi "Q,"* paralleling the present section, also give *A₂.MUŠ₂* with the correspondences **ammatu** "forearm" and **kišir ammatu** "elbow" (cf. *Civil* 2011, 264n80). It is not clear whether the pronunciation **aškud**

⁵¹² Additionally, *SI DARA₄~a1* seems to be an item listed in a few archaic texts (e.g., *CUSAS* 1, 14 iv 4; *MSVO* 4, 26 r iv 1; *UET* 2, 92 i 5; *MS* 2519 i 2).

⁵¹³ Leichty (1987, 93) proposed that **aškuttu** signifies the "plaque which anchors the peg(s) or doorknob to the doorjamb" based on Akkadian contextual evidence. Using material evidence of gate locks and descriptions from the Sargon inscriptions, Fuchs (1998, 97–107) reconstructed Neo-Assyrian **sikkatu** locks and identified the **aškuttu** as the long, heavy transverse beam used to secure large gates (see also Radner 2010). It should not be assumed that **aškud** at the end of the third and beginning of the second millennium referenced the same signified as **aškuttu** in the eighth century, even though **aškuttu** is obviously a loan from **aškud**.

⁵¹⁴ In this text, **aškud** is written *A₂.ZA.AN.MUŠ₃* for reasons unknown.

applies to the latter two entries or only to the first. The reading **ašku**d derives from the compound reading **a₂ suku₅** "arm of the door post."⁵¹⁵ If the reading A₂.KID in K 4230 r i 26' (*CT* 12 42–43 = P365273) is correct, as suggested by the copy in *CT* 12 and as read in *MSL* 16, it would suggest a reading **a₂-suḥ** (reading **suḥ₄** for KID) for the present lemma. The traces, however, could easily point to U₂, for **«a₂-kuš₃»** "cubit" and thus not a reference to the present lemma.⁵¹⁶ For an extensive discussion of the possible readings for MUŠ_{2/3}, see Rubio (2010). Both meanings "transverse beam" and "forearm" are attested in contextual Sumerian. For the former, *UET* 1 69:25–27: **si-gar kug-babbar ašku**d **nu-kuš₂-u₃ urudu kalaga** "the bolt is silver, the *nukušu* beam is strong copper." For the latter, GH B 134: **ur-saṅ dab₅-ba-gin₇ a₂-muš₃ mu-ni-in-la₂** "He bound him at the arms like a captured warrior"; D 1 44: **lu₂-bi ṅešbu₂ ašku**d-ta **un-ḫi-ḫi šag₄-ga-na ab-sed₄-de₃** "Because he subdued that man with fists and forearm, his (that man's) anger cooled."⁵¹⁷

- 23) **a₂ gur-gur** "powerful arms"
 24) **a₂ gur₄-gur₄** "thick arms"
 OB Izi Ur gives the glosses *emūqān gašrātum* "powerful arms" and *idu kabrātum*. IEB 161: **am gal-gin₇ a₂ gur-gur-ra-za ki mu-e-ši-ib-us₂** "like a large wild bull, I brought you to the ground on your thick limbs" with variation in the exemplar from Ur (*UET* 6/1, 17): **am-gal-gin₇ a₂ gur₄-gur₄-ra a-gin₇ ki mu-un-na-ši-ib₂-us₂**. Also used of horns, with reference to bulls and rams (see *PSD* s.v. **a₂** A mng 2).
- 25) **a₂-PIRIG×UD-PIRIG×UD**
 The only occurrence of this lemma. Both the reading and meaning are unknown.
- 26) **a₂—tal₂-tal₂** "to spread arms, wings"
- 27) **a₂—bi₃-bi₃**
 Known only from Izi versions (Izi Ug. 36; Izi "Q" 40). The reading is based on the variation **-bi-«bi»²¹** in N_I-12*.
- 28) **a₂ sag₉-sag₉** "well-defined arms"
 Glossed *dummuqu* "to make pleasing" in OB Izi Ur. As flattery to the king in CKU 04 2–3: **maš₂ ḫur-saṅ-ṅa₂ a₂ sag₉-sag₉-ṅa₂ anše-kur ḫur-saṅ-ṅa₂ umbin ḫu-ri₂-in^{mušen}-na** "(To) my well-defined armed mountain goat, my mountain horse with eagle claws." Such language applied to the king brings to mind images and statuary of rulers with bulging muscles, intended to convey the king's fitness for

⁵¹⁵ The reading **suku₅** for MUŠ_{2/3} derives from, e.g., OB Ea. Note N_{11/2}-47* o 7': su-ku : MUŠ₂. The **«suku₅ ig** occurs in OB Ura 1 388 "post of the door," later translated *šukû* "door pole."

⁵¹⁶ Suggestion by J. Peterson, personal communication. Collation from photograph. I possibly see traces of the head of a horizontal after the three verticals, which would indicate U₂ over KID. The sign in question falls in the crack of the join. Certainly not MUŠ_{2/3}.

⁵¹⁷ On this line, see Civil (2011, 264) and compare Johnson and Geller (forthcoming).

ruling (e.g., Winter 1989).

- 29) **a₂-KA**
30) **a₂-KA-a**
The reading and denotatum are unknown.
- 31) **a₂-ḥaš** "broken arm"
Common in Izi versions (OB Izi Ur *UET* 6/2, 378 o i 10'; Izi Ug. 38; NA Izi "Q" 44). In Izi "Q," given the correspondence: MIN *šiprum* "broken" The referent for the MIN is lost, but perhaps *idu*.
- 32) **a₂-kud** "disabled"
: *akûm*. Lu-azlag B-C Seg.7, 18: **lu₂ a₂ kud** = *akû* "cripple"; Izi Ug. 39–40; Izi "Q" 46: [**a₂**] **kud** = MIN(*idu*?) *naksu* "severed arm"; Izi "Q" 47: **a₂-kud** = ŠU(*a-ku₅*).⁵¹⁸
It would seem there is a difference between **a₂ kud** = *idu' naksu* "amputated arm" and **a₂-kud** = *akû* "disabled." For the former, see II:77. The latter seems to be only known lexically. Akkadian *akû* is better understood (see *CAD* s.v. *akû* B): *šumma sinništu ulid-ma šēpšu išât-ma u akât [aḥu ana libbi aḥi irrub-ma šaḥluqtu ina māti iššakkan]* "If a woman gives birth and (the child) has (only) one foot and it is crippled, [brother will go against brother and there will be disaster in the land]" (Šumma Izbu 3 92; K 3686+ 34').⁵¹⁹
- 33) **a₂-mug** "weak"
Equated to *akû* "weak" in Izi "Q," demonstrating that the juxtaposition of this entry and the preceding is based on the phonological analogy of the Akkadian words.⁵²⁰ Here, **mug** should be regarded as analogous to **siki mug** "low quality wool" or ^{tu}**g₂mug** "poor quality garment" (see e.g., Waetzoldt 1972, 56).⁵²¹
- 34) **a₂-šu-ḡiri₃ kud** "disabled(?)"
Rare outside the lexical corpus, appearing only in MK 59: **tuḥul kud a₂-šu-ḡiri₃ kud ḡiri₃-zu gu₂ bala-zu-še₃** "Blunted hips and stunted limbs; your feet (go up) to your turning neck" and D 1 106–07: **lu₂-im saḡ gu₂ izi-ka na₂-na₂ bala-bala-e-da-zu-ne a₂-šu-ḡiri₃ kud su-a ab-sil₂-sil₂** "The criminal is lying by the (head and side) of the fire; were you to trade places, (your) broken limbs would boil at the skin." In later lexical texts it occurs regularly, particularly in the Izi tradition (Izi Ug. 41–42; Izi "Q" 49–51; Igituḥ App. A i 12') and Lu (Lu 5 iv 25') traditions. In Izi "Q," the lemma is equated to *kuṣṣudu* "crippled" and *ussulum* "paralyzed." **a₂-šu-ḡiri₃** is well-attested with the meaning "limbs" (see *PSD* A/2 s.v. **a₂-šu-**

⁵¹⁸ Note the discussion in *CAD* s.v. *akû* B to regard Sumerian **a₂-kud** as a derivation of *akû*. The lack of attestation outside the lexical corpus validates the conclusion and no evidence can be mustered to disregard it. However, no other Semitic languages attest a comparable root.

⁵¹⁹ Line numbering follows De Zorzi (2011); see also Leichty (1970). Restoration of apodosis based on BM 68608 from Borsippa and thus likely but not certain (there are only a few places where the exemplars differ, e.g., 65).

⁵²⁰ Association with an *akû* "mast" as in *CAD* A/1 s.v. *akû* C should be disregarded.

⁵²¹ See similarly Cancik-Kirschbaum (1999, 82–85) on the equation of **lu₂ mug** to *šēpû* in a later lexical list from Huzrina (*STT* 382+).

giri₃). On analogy with **a₂-kud** above, the addition of **kud** "cut" would transform the referent to "disabled."

The reference in MK, however, refers to the fish's lack of limbs (or small limbs). In the context of the debate, the phrase is used to demonstrate the fish's lack of physical idealness and, thus, something of a metaphorical disability. The meaning of the line cited from D 1 is difficult and the referent of **a₂-šu-ḡiri₃ kud** is ambiguous.

- 35) **a₂-aḡ₂-ḡa₂** "order; instruction; rules"
 Extremely well-attested in the Izi tradition (Izi Ug.; Izi Bogh.; Izi "C"; Izi "Q"); equated to *têrtu* "consignment," *ûrtu* "order, rules," *taklimtu* "orders, instructions." Meaning "order" in the sense of both "decree; instruction, assignment" as well as "rules" (see Heimpel 2009b, 292). Also "news" (de Maaijer and Jagersma 1997–1998, 284). Ed C 13–15: **ḡeš-ḡur lu₂ a₂-aḡ₂-ḡa₂ si sa₂-e ḡi ma-ni-in-si-si ḡu₂ zi-zi-i ḡa-la a₂-aḡ₂-ḡa₂-kam ud zal-le niḡ₂ ḡig-ga lu₂ ki a₂-aḡ₂-ḡa₂-ni-še₃ ud zal-la a₂-aḡ₂-ḡa₂-ni ab-taka₄** "He set (my) eyes on the plans of a man, the proper rules; pride(?) is the share of order. Lollygagging is forbidden; whomever procrastinates instead of (following) his orders, (may as well) give up on his instructions." See also JON 16 6: **a₂-aḡ₂-ḡa₂ um-mi-a-ak** "instructions of the teacher" (Gadotti and Kleinerman 2012; but see Michalowski 2013, 16).
- 36) **a₂-aḡ₂-ḡa₂ dugud** "important orders"
 Never attested (but see **a₂-aḡ₂-ḡa₂ kalag-ga** in CKU 14, see below II:61).
- 37) **a₂-aḡ₂-ḡa₂-e** "to issue a decree"
 Attinger (1993, 426) recognizes the difficulty here of interpreting the **e** as **dug₄** and understands the **e** as a convention for distinguishing nominal forms from verbal forms in lexical texts. As Attinger recognizes, later Izi interprets the **e** as **ed₂** in the sense of "to send forth instructions."
- 38) **a₂-sag₃** "*asag* demon"
 See Jaques (2004, 224) and Karahashi (2004a, 114–15).
- 39) **a₂-bal** "rate for service"
 40) **a₂—bal-e**
 See PSD A/2 s.v. **a₂-bal**, with the example from SP 5.43: **anše-ḡu₁₀ du₃-u₃-bi a₂ bal-e iti₆-ka izi mu-ni-in-sig₃-ge** "(Whoever) rents my donkey for construction work starts a fire on the day of the new moon." The meaning of this proverb, particularly the pertinent first section, is opaque.⁵²² Alternatively, the lemma

⁵²² Notably, PSD B s.v. **a₂-bal** and Alster (1997, 402) refuse to translate **izi—sig₃** "to kindle a fire." Alster states "The usual meaning ... does not fit our context" (Alster 1997, 402). The context, however, is (a) too difficult to judge, and (b) beyond our realm of understanding of whether the two concepts are related. That is, we do not know enough about the ancient culture to reason that renting a donkey (or whatever the first clause means) and starting a fire on the first of the month are incompatible actions. Since **izi—sig₃** is the part that is most understandable, it seems reasonable to translate accordingly.

here may refer to the Ur III administrative term meaning "work/services/rate of the *bala* tax" (Attinger 1997, 116; de Maaijer and Jagersma 1997–1998, 284; on the **bala**, see Sharlach 2004).

- 41) **a₂-aš₂** "wish"
 The meaning "wish; need" is attested in later lexical equivalences. Erimḫuš 1 196: **a₂-aš₂** = *šibūtu* "wish, desire"; Nabnitu 4a 237: **a₂-aš₂** = *ḫišiḫtu* "need." Civil (2011, 254) correctly distinguishes between **aš₂** "curse" and **a₂-aš₂** "wish," citing evidence from OB Izi. Note also that in addition to *PSD A/2* (and *ePSD* as of early 2014), Attinger (1993, 448) did not recognize the difference, although he later does (Attinger 1997, 116). While the earlier **aš₂** "curse" occurs in a semantically motivated section, the present **a₂-aš₂** entries do not; thus, it is not impossible that some of these entries acquired the meaning "curse" for the writing **a₂-aš₂** as an analogical exercise (see my remarks below, II: 43–44).
- 42) **a₂-aš₂—tuku** "to have a desire"
 42a) **a₂-aš₂—an-tuku** "he has a desire"
- 43) **a₂-aš₂—bala** "to make a wish"
 44) **a₂-aš₂—bala** "to have a need"
 The phrase is never attested with **a₂-aš₂**, only with **aš₂**. It is possible, then, that one of these entries may have the meaning "to curse" with an analogically derived orthography. Conversely, yet similarly, **a₂-aš₂—bala** with the meaning "to make a wish" may be an analogical extension of **aš₂—bala** "to curse" (for which, see *PSD A/2* s.v. **aš₂**).
- 45) **a₂ ḫu-nu** "helpless"
 Only preserved in N_P-01.
- 46) **a₂ kalag-ga** "powerful"
- 47) **a₂ diš kuš₃** "forearm; cubit"
- 48) **a₂ sa₉ kuš₃** "half-cubit"
- 49) **a₂ šušana kuš₃** "one-third cubit"
- 49a) **a₂ šanabi kuš₃** "two-thirds cubit"
- 50) **a₂-kuš₃ su₃-su₃** "to reach"
 Lg 65: **en me maḫ-e a₂-kuš₃ su₃-su₃** "lord who stretches for the magnificent me." *MSL* 13 commented on the **kuš₃**: "looks like IR, but SA, and even a poorly written LÚ seem possible" (Civil 1971, 42). In light of the clear U₂ in N_P-01, the sign in N_{II/2}-61 is simply poorly written (the horizontals are spread too far apart). The line in question is mostly broken in N₁-11; however, there are clear traces of two BU signs. Comparison of the spacing of this line in N₁-11 with the following two ([...]-¹su₃¹-su₃; [...] ¹gid₂¹-gid₂) suggests more signs than A₂ are lost in the

break.

- 51) **a₂ gid₂-gid₂** "long arm(?)"
In the exemplars, the difference between **gid₂** and **sud** (previous entry) is fairly consistent. The lemma occurs very rarely. *PSD* A/2 s.v. **a₂** A 1.3.8 provides two literary references that may designate the same lemma: L 1 415–16; *SBH* 48 r 6. The former, however, seems to read **uš gid₂-da** "long broad side" rather than **a₂ gid₂-da** as cited in *PSD* (cf. Alster 2005a, 68); the latter dates to the Hellenistic period and should be excluded for the present purposes. The proposed translation here is literal. The lemma **a₂-gid₂-da** "spear" indicates that perhaps the size of an arm is perhaps not the referent here (see GEN Ur 3). Moreover, **a₂** may refer to "work" in which case the referent may be to the work of towing a boat upstream (see Englund 2010).
- 52) **a₂ tu-lu** "slackened arm"
53) **a₂ tu-lu**
Among lexical texts, limited only to the Izi tradition (Izi Ug. 56–58)
Lg 41: **lugal-ḡu₁₀ ur₅-re barag ba-ri a₂ tu-lu nu-gi₄-e** "My master, this one who erected a dais, does not let off (lit. 'does not return a slackened arm')." ⁵²³
- 54) **a₂ ḡal₂** "strength"
55) **a₂ ḡal₂** "help"
56) **a₂ ḡal₂** "capable"
See *PSD* A/2 s.v. **a₂-gal₂** A, **a₂-gal₂** B, **a₂—gal₂** C. These lines also occur in Izi Bogh.
- 57) **a₂ gur₁₇** "to lift the arm(?)"
The reading of the sign *Gištenû* as **gur₁₇** is based on OB Ea 642 which gives the pronunciation gloss gu-ru; Bil. Ea provides the equivalence *našûm*, indicating that **gur₁₇** is an orthographic variant for **gur₃** "to lift."
The sign is clear in N_{II/1}-61, damaged in N_{II/2}-62. ⁵²⁴ N_P-01 has a damaged KA-like sign. The entry is omitted in N_I-11 and N_I-12*.
- 58) **a₂-ḡu₁₀-ta** "from my strength"
59) **a₂-ni-ta** "from his strength"
60) **a₂-zu-ta** "from your strength"
61) **a₂-zu-ne-ne** "in your(pl.) hands"
See Izi Bogh. interprets as "wages":
a₂-ḡu₁₀-še₃ = *ana itiya* = *kuššanimi* "for my wage"
a₂-zu-še₃ = *ana itika* = *kuššaniti* "for your wage"
a₂-bi-še₃ = *ana itišu* = *kuššanišši* "for his wage"
a₂-zu-še₃-ne-ne = *ana itikunu* = *šummenzan kuššan* "your wage"

⁵²³ An MA bilingual version from Assur (VAT 17012, source a in van Dijk 1983) translates the phrase in question *issu ul ine*"e "his arm does not turn back".

⁵²⁴ The traces are in line with *Gištenû* since what remains is a vertical set lower in the line, indicating a *tenû* sign.

a₂-bi-še₃-min-min = *ana itišunu* = *apienzan kuššan* "their wage"

a₂-ḡu₁₀-me-en = *ana itīni* = *anziel kuššan* "our wage"⁵²⁵

The translation here follows the Hittite. Notably, the three Sumerian entries indicating the plural are defective.⁵²⁶ The first two give the post-positional marking for the terminative before the plural marker. The second combines the first person singular possessive suffix and (perhaps) the first person copula. The writing for the Akkadian reflects either the well-known lack of voiced/voiceless differentiation for dentals at Boghazkoy (*itū* for *idū* "wage" or *idu* "arm") or else particular scribal conventions.⁵²⁷

a₂-zu-ne-ne is an extremely uncommon form. OB Bil. Izi from Sippar gives **a₂-zu-ne-ne-še₃** = *ana idikunu* "to your hands" with the terminative.⁵²⁸ In context, the form occurs in CKU 14, but is poorly understood, apparently even in antiquity.

One unprovenanced exemplar (X2 in Michalowski 2011) gives the line: **a₂-aḡ₂-ḡa₂ kalag-ga a₂-zu-ne-ne-a nam-ba-e-še-be₂-en-ze₂-en** which Michalowski translates "and you must not neglect the important orders *that are in your hands*," using italics to indicate his hesitation regarding the present phrase. The line is omitted or not preserved in all other OB sources of this composition.⁵²⁹

The composition is attested in a bilingual MB(?) source from Susa.⁵³⁰ The Sumerian is rendered syllabically, the Akkadian is problematic, and the verb is left out altogether: **a-ga zi kal-ka a-ga-mu-uš-ne-en-ne** = *tērtkunu lā dannat rittakunu*. The Akkadian seems to say "your work is not urgent (in) your hands." I do not understand the rendering of the lemma in question as **a-ga-mu-uš-ne-en-ne**. Since the Akkadian is, more or less, translated semantically with *rittu* "hand," it seems the Susa scribe understood the referent even though the syllabic writing of the Sumerian is (to me) unintelligible.

- 62) **a₂ dirig** "superior strength"
63) **a₂ dirig** "additional work"
64) **a₂ dirig**
See *PSD* A/2 s.v. **a₂-diri** A, **a₂-diri** B, and Attinger (1997, 116)

- 65) **a₂ mu-u₈-a-še₃** "for an annual fee"
66) **a₂ itud-da-a-še₃** "for a monthly fee"

Similar, but not exact phrases are given in OB Bil. Izi Sippar: **a₂ mu-bi-še** = *ana idi šattišu* "as its annual fee"; **a₂ itud-bi-še₃** = *ana idi arhišu* "as its monthly fee." For II:65, two exemplars give U₂ rather than U₈. The use of U₈ here is odd.

⁵²⁵ In addition to the *MSL* 13 edition, see also the editions in Scheucher (2012, 512–47).

⁵²⁶ According to typical Sumerian grammatical standards, derived from the OB and earlier.

⁵²⁷ The two words are distinguished in the *CAD* by vowel lengthening, indicating that the editors of the *CAD* understood *idū* "wages" as a plural tantum. As they note (*CAD* s.v. *idū*), Akkadian *idu* "arm" is influenced by Sumerian **a₂** to extend its semantic range to "wages".

⁵²⁸ One source, N₁-11, gives **a₂-zu-ne-ta** with the ablative, following the previous lines.

⁵²⁹ Including a source that comes on the same tablet as that cited. For the complexities of the editions, see Michalowski (2011, 364).

⁵³⁰ For comments on this tablet, including its date, see Michalowski (2011, 42, 56)

- 67) **a₂ ŋa₂-la dag-ga-še₃** "because of work stoppage"
See Steinkeller (1989, 66–68); Maekawa (1993, 118–20); Attinger (1997, 116)
- 68) **a₂ lu₂-ḥuḥ-ŋa₂** "wages for the hired worker"
- 69) **a₂—la₂** "to harness"
- 70) **a₂—la₂-la₂** "to harness"
- 70a) **a₂-še₃ la₂-la₂** "to bind to the side"
The referent is not the **a₂-la₂** (*alû*) instrument and probably not the irrigation machine (for which see Civil 1994a, 69), but the act of binding, such as the harnessing of a plough to a draft animal or attaching a person to the fate or control of another. The verbal interpretation is made clear by the variant entry in N₁-11: **a₂-še₃ la₂-la₂** "to bind to the side."⁵³¹ Moreover, NA Izi "Q" gives the equations *kamû* "to bind" and *kasû* "to tie up." AA 177: ^{neš}**ḥar-mušen-na a₂ la₂-e gi-gur^{ur3}-ra mu-un-la₂** "Harnessed bird traps bind the reed basket."
- 71) **a₂ peš** "thick arms(?)"
Unknown. Found only here and only certainly in N_{II/2}-61.
- 72) **a₂ nu-il₂** "unraised arm(?)"
The phrase is unknown in context. The translation provided here is literal; presumably the phrase had an idiomatic reference. I find it odd that the negative is given here, but not the positive. Elsewhere in Izi, the oppositions are given. The positive counterpart, **a₂ il₂** is attested in e.g., Ang 86.
- 73) **a₂ bad** "to open the arms"
- 74) **a₂-bad** "open armed"
- 75) **a₂-bad**
See Römer (1965, 63n157). Gud Cyl A 9 26: **a₂ bad-a-ḡu₁₀ lu₂ la-ba-ta-ed₂** "No one can escape my open arms." TOA 85: **ur-saḡ a₂ bad-du-ur um-ma-ni-ti-e-a** "As they approached the open-armed hero..."
- 76) **a₂ dar-ra-ta** "by deceptive means"
As Civil (2011, 230–31, 56–57, 66) explains, **a₂—dar** is the Ur III form of the later verb **a₂—gar**. The two are synonymous. Notably, **a₂—gar** does not occur in Izi, perhaps reflecting a deliberate archaism or even clues to either the compilation of Izi or the timeline for the alternation of the verb.
- 77) **a₂—kud** "amputated (arm)"
: *naksu*. Same gloss found in NA Izi "Q" 46. Probably intended to have a different referent from **a₂-kud** above. CA 245: **a-ga-de₃^{ki} a₂-tuku-zu a₂-ni ḥe₂-eb-ta-kud** "Akkad, may your strong one have his arm cut off."

⁵³¹ Note, however, that in attested usage the **a₂** never takes the terminative. Presumably, the scribe of Ni 10262 constructed the entry with this syntax to be explicit.

- 78) **a₂-kar₂** "akar tool, weapon"
 The lexical evidence and the contextual evidence imply a wooden object, part of a plow and(?) part of a chariot. Additionally, an **a₂-kar₂** could be used in battle. Given the proximity to **a₂-me₃** in the line following, I take the latter as the starting point for the referent in the present context.
 TH 515: **a₂-kar₂ a me₃ tu₅-tu₅** "washing (her) *akar* weapon for battle"; GEN Ur 3: ^{ʿeš}š**u-kar₂ a₂-kar₂-ra-ke₄ pa-a-šu a₂-gid₂-[da] da-da-ra-še₃ mi-ni-in-^ʿkur₉** "He entered girded with implements and the *akar* tool, ax and spear" (see George 2003, 769, 77; Gadotti 2005, 240–41).
- 79) **a₂-me₃** "ame weapon"
 See the references collected by Römer (1965, 161–62).
- 80) **a₂ ak**
 As shown in Attinger (2005, 211, 17), the phrase may index a number of referents, including "cripple" (= **akû** in Lu-azlag D 32), "to cut hair," "to satisfy desires," or "be near" (see *PSD* A/2 s.v. **a₂—ak**). It is impossible to know which of these meanings is intended here. Given the frequency with which Izi relates to the debate and dialogue literary texts, perhaps the meaning here is the same obscure use as that in D 5 5: **a₂ mu-e-a-ak šu-bi na-deg_x-ge u₃ ba-ra-ra-ku-ku-un**.
- 81) **a₂ za₃-du₃** "arm of the doorjamb"
 Perhaps **za₃-du₃** is a writing for **za₃-du₈** "doorjamb." See II:240. Compare to **a₂-šuku₅ (aškud)** at II:20–22.
- 82) **a₂-e₃** "foster child"
 See *PSD* A/2 s.v. **a₂-e₃-a**. Equated to **tarbītu** "rearling" throughout the lexical tradition (e.g., Lu 1 99; Ai 3 67–69). It is clear that **a₂-e₃-a** is not a natural offspring, but rather one who has been brought into a household at a young age: **tukum-bi lu₂-u₃ dumu a₂-^ʿe₃-a usu-ni-gin₇ nu-bulug₃-[...] igi di-kud-ne-še₃ un-ge-en ama tud-da-na ba-an-ši-gur-^ʿru₁** "If a man does not raise a foster child to adulthood(?), once it has been confirmed before the judges, (the foster child) will be returned to his birth mother" (LL §23). What is not certain is whether this child is regularly given the rights of an adopted child. *NGU* 27, an Umma ditila dated to Šu-Sîn 9, although poorly preserved, seems to indicate that the responsibility for a foster child passes to the heirs of a deceased. Ditas, however, should be regarded as exceptions rather than legal norms (Culbertson 2009). In this particular case, since a dispute was raised, it would seem that there was no standard for dealing with the foster child. Perhaps, then, children with the status of **a₂-e₃** received no regular legal protection. One OB incantation appears to distinguish between an heir (**ibila**) and a foster child (**a-e₃-a**) in a long list of pitiable circumstances which might cause the afflicting spirit to take refuge in a house: **lu₂ ibila [n]u-un-tuku-a lu₂ a₂-e₃-^ʿa₁ nu-un-tuku-a** "whether (you are) one with no heir or no foster child" (Ni 630 53'–54' see Geller 1985, 140–49).

- 83) **a₂-sal** "Euphrates poplar"
 This syllabic orthography is only elsewhere attested in MB Izi Bogh. A o ii 9', where it is equated to Akkadian **šarpatum** (= **šarbatum**) "poplar" and Hittite **harau-** (see *HW2* 3, 274). The most frequent writing is **asal₂** (Pre Ur III: A.LAK 212; Ur III and later: A.TU.GAB.LIŠ). It seems that the entry in Izi Bogh. is not representative of the earlier OB tradition, giving a syllabic rendering as an aid for scribes even less familiar with Sumerian than those in the OB Nippur schools. The identification of the **asal₂** tree as the Euphrates poplar (*Populus euphratica*) remains widely accepted (see e.g., Powell 1992, 107–11; Heimpel 2011, 124). The reading **arhuš₆** "womb," attested in late Diri 6B 53 should be rejected here as it likely represents a later etymological explanation of a sort (i.e., "power of a woman").
- 84) **a₂ KA-a**
 Reading and meaning unknown.
- 85) **a₂ daṅal** "broad arms"
 IEB 12: **utu lugal-gin₇ e₃-a-za a₂ daṅal su₃-su₃-za** "When you emerged like king Utu, when you stretched wide (your) arms."
- 86) **a₂-gul** "work days to be restituted"
 A simple translation of the phrase is difficult. Summarizing the data collected by Maekawa (1988), de Maaijer and Jagersma (1997–1998, 285) write, "á gul-la denotes workdays which a foreman had been given at his disposal but could not cover in the form of real performance and hence had to compensate for."
- 87) **da** "boundary"
 : **itûm**
- 88) **da** "support"
 : **imdum**
- 89) **da** "shelter"
 : **puzrum**
- 90) **da** "side"
 : **šaḫātum**
- 91) **da kešda** "bound side(?)"
- 92) **da-gum** "weak; crushing"
 A likely loan from **daqqu** "small; fragile."⁵³² The Sumerian also likely adopts the meaning of the D stem verb **duququ** "to crush" (i.e., "to make small"). Compare

⁵³² I owe the ensuing discussion to G. Rubio (personal communication), who graciously shared with me his unpublished note on **da-gum**. The comparative Arabic material is taken verbatim with minor edits, with his permission.

the uses in Arabic, according to Rubio:

The same semantic scenario occurs in Arabic, where *daqīq* (pl. *'adiqqa & 'adiqqā'*) means "tiny" but also "delicate," and the verb *daqq* means "to be minute, fine" but also "to be delicate, fragile, etc." The Arabic adjective *daq* means "tiny" but is also used as a noun referring to TB (consumption, phthisis); a *madqūq* is someone suffering from TB, from consumption (a phthisic).

The lemma is found in three contexts, all from similar genres (debates, dialogues, and eduba) dealing with the rhetorical subjugation of another party. EE 272:

gaba ud-da da-gum-da-gum-ma di ba-ni-ib-dab₅-be₂-en "In the morning, you are judged the weakest"; D 1 78: **ud didli nešbu₂ da-gum-ta igi kiri₃-zu al-gu₄-gu₄-ud** "Many days, your face and nose are pummeled by crushing fists"; EdD 216: **HI-IH-bi-ra UD bar-us₂ da-gum ba-tuš-a**.⁵³³

Perhaps related to the the qualifier for a type of brand found in two Old Akkadian texts (de Maaijer 2001, 302–03; Visicato 2001, 471n18)⁵³⁴ and the frequent Oakk personal name **da-gum**.

MSL read **a₂-gaz** with a note recognizing that the sign read **gaz** was KUM, but interpreting the entry according to the Izi Ug. entry **a₂ gaz**. In N₁-03, the only evidence available at the time, the A₂ is clear. The scribe, however, as with the immediately preceding **da-ga-an** (II:94) and **da-ra-an-šub** (II:95), wrote A₂ when the lemma requires DA. N_P-01 explicitly requires DA since all three entries fall within the DA section.

- 93) **da** HI×AŠ₂
The reading and meaning of the entry is unknown and its inclusion in the main line of the edition (as opposed to others given in N_P-01, II:92a–92d) is arbitrary.
- 94) **da-ga-an** "totality"
As already mentioned, **a₂-ga-an** in N₁-03 indicates **da-ga-an**, clear in N_P-01. Izi Ug. (78–79) takes the confusion one step further, including both **a₂** and **da** in an artificial **a₂-da-ga-an**.
- 95) **da-ra-an-šub** "to be negligent"
Like **da-gum** and **da-ga-an** discussed above, N₁-03 writes **a₂** for **da** for the present lemma. As with **da-ga-an**, Izi Ug. 80–83 gives an amalgamated lemma **a₂-da-ra-an-šub**. The lemma also occurs in Izi Bogh. A iv 44'–45'.⁵³⁵
da-ri₂-an-ši = *meqû* = *šippanduar* "to libate" (Hitt.)
da-ri₂-an-ši = *patanu* = *malkiawar* "to plait" (Hitt.)

⁵³³ The first part of this line may be related to an entry from a Lu-azlag fragment (UM 29-15-308 = P228622) 8': **lu₂** HI-AH²-AH². The Akkadian is lost. The entry, however, falls in a sequence of words dealing with weakness (e.g., **lu₂ al-sig-ga**, **lu₂ al-ḥu-nu-a**). If so, the proposed meaning for **da-gum** is further validated.

⁵³⁴ See also (Foxvog 1995, 3) who understands **da-gum** as the personal name rather than an indicator of the type of brand.

⁵³⁵ On the interpretive moves/confusion, see Scheucher (2012, 531). Akkadian *mekû* "to be negligent" is understood as *maqqû* "libation bowl" and *baṭālu* (with apparent error/phonetic variation /n/ for /l/) "to stop" for *patālu* "to twist/plait".

In the OB, the lemma occurs in OB Lu 287a (only in one exemplar) and in Lu-azlag A 305: **lu₂ da-ra-an-šub** = *ša ba-aṭ-lu^{lu}lum* "one who is (easily) interrupted" (also Lu-azlag B-C Seg.2, 149). The entry also occurs in NA Izi "Q" 147–50 (Akkadian mostly lost).

As a verbal form, **da-ra—šub** occurs in ANL 09:23 in a broken context. To my knowledge, the adjective **da-ra-an-šub** does not occur in context.

- 96) **a₂-ur₂** "armpit"
 See note 452 in the edition. The entry which *MSL* apparently read **a₂-ur₂** in N₁-03 is broken. The *MSL* edition lists **a₂-ur₂** before **a₂-gaz** (now **da-gum**), but this is impossible based on N₁-03. The order of the entries in N₁-03, as written:
 r iii 1 **a₂-ga-an**
 r iii 2 **a₂-ra-an-šub**
 r iii 3 **a₂-kum**
 r iii 4 **a₂-ur₂**¹
 r iii 5 **a₂-ud**¹
 Since the first three entries in the column should all be read with initial **da**, it is possible that the present entry should also be read **da**. Since both **a₂-ur₂** and **a₂ ud** seem to have sensible meanings, it is more likely that the scribe simply did not distinguish between A₂ and DA when writing the tablet and therefore did not separate a DA section from the preceding A₂ section.

- 97) **a₂ ud** "daily wage"

ḫe₂/"abundance" (98–103): The section is attested at MB Izi Ugarit (RS 88.2015 = P429488): the Akkadian column is mostly preserved, although the Sumerian column requires reconstruction.

- 98) **ḫe₂-dug₃** "let it be good"
 IŠ 297: **mu¹-zu en₃-du-a ḫe₂-ḫal₂ en₃-du ḫe₂-dug₃-ge¹** "Your name will be a song and will sweeten songs"
- 99) **ḫe₂-du₇** "ornament"
- 100) **ḫe₂-ḫal₂** "plenty"
 101) **ḫe₂-ḫal₂** "plenty"
 102) **ḫe₂-ḫal₂** "let it be available"
- 103) **ḫe₂-nun** "abundance"
- 104) **nam-ḫe₂** "abundance"
- 105) **ma-dam** "bounteous"
 106) **ma-dam** "bounteous"

"Joy" (107–13)

- 107) **ezem** "festival"
- 108) **šir₃** "song"
See Shehata (2009) for an extensive treatment of types of **šir₃**.
- 109) **asil-la₂** "joy"
See Jaques (2006, 496–98).
- 110) **ma-az** "luxuriance"
See Jaques (2006, 548). Occurs with **ḫi-li** in In B 147: **ud ba-an-na-dug₃ la-la ba-an-sud-sud ḫi-li ma-az ba-an-du₈-du₈** "The day is sweet for her; she makes joy last long; she spreads exuberance and luxuriance." Combined in a single entry in NA Izi 7. OBG T XIII 7 equates to **u ulšum** "and joy."
- 111) **ḫi-li** "sex appeal"
- 112) **ḫi-li** "headdress"
- 113) **ḫi-ḫi-li**
ḫi-li "headdress" is termed "une sorte de perruque" in Attinger and Krebern timer (2005, 66). T. Tanaka (2013, 29–33) suggests that **ḫi-li** is instead a headdress or ornament, based on where it is worn, that it is equated with crowns rather than hair or wigs, and that it is adorned by Inana after the **men eden-na** (ID 17–18). The writing **ḫi-ḫi-li** occurs only here. The reduplicated form **ḫi-li-ḫi-li** in N_I-12* occurs in, for example, In C 136 (see further citations in Sjöberg 1975, 235–36).

siškur (114–18)

- 114) **siškur** "prayer"
- 115) **siškur**
- 116) **siškur**
- 117) **siškur**
See Sallaberger (1993, 41–42) and also Civil (1994a, 92).
- 118) **zur-zur** "to care for"
Ba A 29: **a₂-gu₂-zig₃-ta zur-zur-re-eš₂ zag-ga-na šub-bu-dam = ina kīma šērtim ina kutennû zu-x x ana** [...] "From dawn (she) is to be honored (lit. 'to be lying on her side in honor')" where **zur-zur** is equated with **kutennû** "to treat with honor" (*CAD* K s.v. **kunnû**).⁵³⁶ See Jaques (2006, 67n144).

TE (119–24): N_{II/2}-61, N_{II/2}-62, N_I-12*⁵³⁷ place the section immediately after **ḫe₂-ḫal₂** (II:102). N_I-03 gives the section after the A₂ section and before the "abundance" section (beginning with **ḫe₂-ḫal₂**). N_I-11 and N_P-01 place the section after the **siškur** section and

⁵³⁶ See also a MA Assur source of EnS 138: **nin zur-zur-ra-ke₄** "the lady of flattery" (contra Civil 1983b).

⁵³⁷ The section immediately preceding is broken, but the TE section comes before "abundance".

before ME as here.

- 119) **te** "cheek"
: *lētu*
- 120) **te** "symbol"
: *simtu*
- 120a) **te** "membrane"
: *šišītu*
- 121) **teṅ₃** "approach"
: *teḥûtum*
- 122) **teṅ₃** "to approach"
: *teḥû*
- 123) **te** "to pierce"
- 124) **me-te** "symbol"
See Cavigneaux (1978, 178–79).
- 124a) **temen** "foundation"
: *temmennu*
- 124b) **TE** "quay"
: *karru* (variant of *kāru*). See §3.4.9.

ME (125–32): For **me** in the lexical tradition, see especially (Cavigneaux 1978). For the majority of exemplars, the me section follows the **siškur** section.

- 125) **me** "rites"
: *paršu*
- 125a) **me** "to speak"
: *qabûm*. An equation also found in OB Bil. Ea 71:4 and reconstructed in NA Izi "E." Based on /m/+e, the imperfective of **dug₄**, rare in OB literature (cf. Attinger 1993, 323–97). Hs A 207': **ukur₃ nu-um-me bur-šu-ma [nu-um-me]** "He will not say 'poor'; [he will not say] 'old woman'."
- 125b) **me** "*manzû* drum"
: *manzû*. Usually written **me-ze₂**. On this instrument, see Gabbay (2010); Shehata (2014, 114–15).
- 126) **me** "stiffness"
: *lu'tum*. This same equation appears in OB Bil. Ea 71:2 and is reconstructed for NA Izi "E." For *lu'tum*, see Landsberger (1968, 111) and Stol (1999, 548–49). **me**

in this use is unknown in the OB or earlier,⁵³⁸ but this lack of attestation may simply reflect extant data (cf. Cavigneaux 1978, 180n12).

- 127) **me** "assembly"
 : **puḥru**. Cavigneaux (1978, 180n12) suggests metathesis **pulḥu** "fear" > **puḥru** (the liquids /r/ and /l/ are occasionally interchangeable) as the basis for the gloss. According to Jaques (2006, 205n438), however, the liquid interchange is rare and thus, an unlikely scenario. She instead proffers **puḥru** as a legitimate gloss as "quelque chose comme 'situation, moment solennel'." I find Jaques's suggestion less convincing than Cavigneux's, but neither entirely satisfactory. Further problematic for Cavigneux's theory is the co-occurrence of **puḥru** and **pulḥu** (or related) as equivalents for **me** or **me-lim₄** as in all exemplars glossing **me-lim₄** in Izi.
- 127a) **me** "battle"
 : **tēbum**. See §3.4.4. Alternatively, *MSL* emends the gloss to **qību** "command" (later **ME-a**) as in a prognosis. The use of **ME** in this way is post-OB.
- 128) **me** "desire"
 : **lalû**. See Cavigneaux (1978, 180).
- 129) **me** "prayer"
 : **ikribu**
- 130) **me-lim₄** "(divine) aura"
 : **melemmu**
- 131) **me-lim₄** "assembly"
 : **puḥru** See II:127 above.
- 132) **me-lim₄** "awesomeness"
 : **puluḥtum**
- UL (133–42)
- 133) **du₇-du₇** "to butt heads"
 : **itkupu**
- 134) **du₇-du₇** "to whirl"
 : **sâru**
- 135) **du₇-du₇**
 : **adududdu** (N_{II/1}-14); **atadudu** (N_P-05); **ataddudu** (N_{II/1}-12); **adadum** (N_P-01).
 See note 295 above. The extensive variation among the exemplars suggests the

⁵³⁸ But note the NA Assur bilingual *KAR 333* r 6–7.

ancient scribes did not understand the intended gloss either.

- 135a) **du₇-du₇** "to flicker"
: *šapûm*
- 136) **mu₂-sar** "garden"
137) **mu₂-sar**
See Powell (1972, 192–93) with Edzard (1975, 256) and Volk (1995, 173).
- 138) **ul-gur₃-ru** "blossoming"
See Sefati (1990, 60–61). Equated to *minûtum* "lovable" (derived from *menû* "to love") in OBG T XI (iv 11') and possibly Bil. Izi at Ur (broken). See the OB love incantation *BL 4 6*: 𐎶^{es}*kiri*₆ *ḥašḥur-a ul-gur₃-ru-am₃* "she is a blossoming garden of apple trees" (Geller 2002, 135–39), paralleled almost verbatim in DI B (see Sefati 1990; Sefati 1998). **ul-gur₃-ru** is often found alongside **ḥi-li**; in Izi, however, it occurs only here in the UL section.
- 139) **ul-ti-a** "luxuriance"
In OBG T XI, the lines following **ul-gur₃-ru** = *minûtum*, equated to *ḥabšûtum* "joyfulness"⁵³⁹ and *ḥubbušum* "to cheer."
- 140) **ul** "attractiveness"
See Jaques (2006, 578–80).
- 141) **šu—du₇** "to be perfect"
- 142) **šu—nu-du₇** "to be imperfect"
- SUḤUR** (143–48)
- 143) **suḥur-e** "to scratch"
: *ekêkum* (Civil 1994a, 84); equation is also given in Bil. Ea 809:3: (su₂-[ḥu¹]-[ur])
: SUḤUR = *ekêkum*.
- 144) **suḥur-e** "to trim hair"
See Civil (1994a, 84).
- 145) **suḥur a-ak** "to make a scratch mark"
- 146) **suḥur** "scratch mark"
- 147) **suḥur-la₂** "*suḥurla* hairdo"
In the Bil. Izi, the corresponding Akkadian is lost. The nominal, equated to *kezrum* "one with curled hair" in Lu-azlag A 389, with special reference to a particular type of cultic personnel (cf. Taylor 2000, 226). Note the entry from OB

⁵³⁹ The only attestation of the form, according to *CAD* Ḥ, s.v. *ḥabšûtu*.

Lu 161: **ugula suḥur-la₂** "overseer of the *suḥurla* personnel." The lemma refers to the distinctive hairstyle and, metonymically, to the individual. To my knowledge, **suḥur-la₂** does not occur in literature. See further Stol (2012, 264–68). MA Izi "D" gives: **suḥur-la₂ = šaddu** "sign" in successive entries.

- 148) **suḥur—la₂** "to cut the hair"
See Civil (1994a, 84).

ŠE (149–56)

- 149) **še-ga** "agreement"

- 150) **še-er-zid** "radiance"
MA and NA Izi "D" equates *šarūru* "radiance" (also HS 1461), *barīru* "rays," *nāš šarūri* "raising radiance." See also a recently published Li B fragment, which equates **še-er-zid kalam-ma** with *šarūr mātim* "radiance of the land" (Volk 2012).

- 151) **še-er-gana₂** "ornament"

- 152) **še-er-gana₂**
HS 1461 (ii 16) and NA Izi "D" (i 28, written **še-er-ga₂**) equates to *barīrum* "rays." Alternative writing to the more common **še-er-ka-an** (II:151 immediately following), see Sjöberg and Bergmann (1969, 92) and Attinger (1993, 683–88). This spelling is found in EEn 27–30//58–61//78–81, ELA 561, and the incantation YOS 11 59:2–3: ^d**gibil₆ še-er-zid** ^d**gibil₆ še-er-gana₂** "Gibil of radiance; Gibil of adornment" (see Conti 2000). Attinger (1993, 685n2009) notes that **še-er-gana₂**, unlike **še-er-ka-an**, does not occur with **dug₄** leading him to question whether there is indeed a perceived difference between the two. Izi II:152a is **še-er** ^r**dug₄**? and should not be restored as **še-er-<gana₂> dug₄**.

- 153) **še-er-ka-an**
See Civil (1987b, 235) and Attinger (1993, 683–88).

- 154) **še-er-tab** "perimeter"

- 155) **še-er-tab** "fence"
Later Izi equates to *limītu* "perimeter," *pariktu* "wall," and *kurullu* "pile of sheaves" (Izi "D" 36'–38'). Also occurs in Ura as ^g**še-er-tab-ba**; Civil identifies as "a type of reed fence," related to **ki-še-er** (Civil 1966, 123–24; 1994a, 70; 1999, 260). For citations, see especially Civil (1961a, 173).

- 156) **še-er-gu** "stringed fruit"
See Civil (1987b, 235) and Alster and Oshima (2006, 61). Note especially L 2 397: ^{neš}**peš₃ še-er-gu ḥi-li bur-ra-gin₇** "like stringed figs covered in lusciousness" (Alster 2005a, 67). **še-er-gu** is also found extensively in administrative texts, often with the writing **šer₇-gu**.

"Streets" (157–64): cf. Steinert (2011, 2014).

- 157) **silā** "street"
- 158) **silā daḡal** "broad street"
- 159) **silā daḡal-la** "in the broad street"
- 160) **silā saḡ gi₄-a** "dead end"
See Ed C 72: **silā saḡ gi₄-a silā-a ba-an-ḡa₂-ḡa₂** "[experts] set [light] to dead ends and streets." Equated to **peḡû** "closed" and **lā āṣû** "no exit" in MA Izi "D" ii 21'–22'.
- 161) **e-sir₂** "street"
- 162) **e-sir₂ ka 4** "intersection"
An OB "gynecological" incantation, CBS 1509 o ii 13: **ṣika-kud-ṣa¹ e-sir₂ ka limmu₅-[ba ...] x ṣu u₃¹-me-ti** "after you take a potsherd in an intersection..." (cf. o i 12; *BAM* 237 i 9'); r iii 11: **saḡar¹ e-sir₂ ka limmu₂-ba ṣu im-ma-an-ti** "he took dust from an intersection" (Finkel 1980).
- 163) **e-sir₂ BU-BU** "closed street"
CUSAS 12 7.1 238: **e-sir₂ al-BU = sūqum sunnuq** "the street is closed." The reading of BU is not certain. The use of BU for the meaning "to close" may be due to the shape of the OB BU sign as crossing (𐎶𐎵); in this regard, note that **sanāqu** is also equated to PAP.PAP(𐎶𐎵) and GICrossingGI(𐎶𐎵). The nuance of **sunnuq** is also unclear. It may mean "dead end" (cf. II:160, 164) or may entail a temporary blockage. *CAD* S s.v. **sanāqu** mng. 11 gives as examples the closing of gates (and metaphorical gates).
- 164) **e-sir₂ saḡ gi₄-a** "dead end"
Lexical only (also Izi Ug. 134; Antagal "F" 165). Generated on analogy to **silā saḡ gi₄-a** above.

NU (165–92): **NP-01** includes an extended **NU** section with several professions not found in other exemplars.

- 165) **nu-siki** "orphan"
- 166) **nu-mu-un-kuš** "widow"
On the reading of the final sign, see Cavigneaux and Al-Rawi (1993, 95); on the various writings for this word, see Civil (2011, 233–34).
- 167) **ki-gul-la** "destitute"
The sequence **nu-siki, nu-mu-un-kuš, ki-gul-la** is "stereotypical" (Cavigneaux 2009, 12).

- 168) **nu-bar** "hierodule(?)"
See Cavigneaux and Al-Rawi (1995, 193–94) and Stol (2012, 376–77).
- 169) **nu-gig** "mid-wife"
170) **nu-gig gal** "great *nugig*"
171) **nu-gig an-na** "*nugig* of heaven"
See recently Civil (2011, 281–83).
- 172) **nu-mu-na-kal** "he/she did not regard it"
In C 86: **lu₂ mu pad₃-da-ni nu-mu-na-kal-la** "her chosen man whom she does not regard" (*ISET* I, 66–68);⁵⁴⁰ D 1 119: **lu₂ dab₅-ba ḡpisaḡ e₂ diḡir-re-e-ne-ke₄ saḡ-bur₂-bi nu-mu-na-kal-e** "The *saḡbur* priest does not regard the prisoner at the basket of the temple"; SP 3.156: **nu-mu-na-kal ezem-ma ba-ḡen** "(Although) uninvited (lit. 'he disregarded him'), he went to the festival."
- 173) **nu-mu-na-si₃-ke** "he/she does not place it"
Form unknown apart from this entry. The exemplars are mostly consistent in how this entry is written.
- 174) **nu-dib** "he/she cannot go past"
Frequent in literary texts, especially hymns.
- 175) **nu-DU**
176) **nu-DU**
Perhaps these entries are intended to juxtapose root suppletion such as **nu-ḡen** "he/she did not go" and **nu-du** "he/she does not go."
- 177) **nu-ḡar-ra** "malicious"
Likely referring to **niḡ₂/inim nu-ḡar-ra** (see Sjöberg 1973a, 142; Mittermayer 2009, 270 with literature); equated to *nullātu* in the lexical and bilingual tradition (see *CAD* N/2 s.v. *nullātu*).
- 178) **nu-gin₆-na** "unreliable"
See Tinney (1996, 171) for the comparison of **nu-ḡar-ra** and **nu-gin₆-na** in SP 23.7 and *BWL* 255.
- 179) **nu-ḡal₂** "unavailable"
180) **nu-ḡal₂**
- 181) **nu-še₂₁** "he was not named"
An OB Incantation Ni 630 48': **lu₂ ban₃-da ṽlu₂¹ mu nu-ṽše₂₁¹-za** "(if) you are a child or not named" (Geller 1985, 140–49).
- 182) **nu-še-ga** "insubordinate"

⁵⁴⁰ Another exemplar, UM 29-16-114, gives the simpler form **nu-kal-la**.

- 183) **nu-še** "he/she did not agree"
Equated to *lēmu* in Erimḫuš 4 95. In C 114: [za-e]-^rda¹ **nu-me-a nam-nam-ma nu-un-tar sa₂ galam nu-še** "without you, fate is not determined; clever counsel is not agreed upon"
- 184) **nu-ub-dam** "before(?)"
NBGT 4 19 equates with *lāma* "before"; cf. also Ai 3 i 10: **ebur nu-ub-da-me-a = lām ebūri** "before the harvest." I can find no earlier attestations.
- 185) **nu-ub-dirig** "without excess"
Equated to *lā matār* in NBGT 4 20 and Erimḫuš 5 152. D 1 (39): **e₂-ad-da-za-ka ša₃-gal itud-da kaš zi₃-munu₃ še-ta-am₃ nu-ub-dirig** "In your father's house, monthly provisions—beer, malt, and grain—are lacking" (cf. Johnson and Geller forthcoming). *NGU* 138 o 11–12: **šu-la-lum-ra en₃ ba-an-tar^{ar} udu 30-a nu-ub-dirig bi-in-dug₄** "He asked Šulalum. He answered, 'there were fewer than 30 sheep'."
- 186) **nu-ub-zu** "it was unknown"
187) **nu-un-zu** "he/she did not know"
- 188) **nu-kar₂** "made no insult"
189) **nu-kar₂-kar₂** "not insulting"
CKU 01 29: **nu-kar₂-kar₂-de₃ aga₃-us₂ lugal-ḡa₂-ke₄ ^{neš}banšur-ḡu₁₀ ib₂-bal-a-aš** "(even) without offending, the soldiers of my king overturned my table" (cf. Michalowski 2011, 257).
- 190) **nu-še-ba-e-de₃** "not be negligent"
Perhaps to be related to **na-ab-šub** "do not neglect," for which see Sjöberg (1973a, 128).⁵⁴¹ The form is unknown in OB and earlier.
- 191) **nu-kur₂-ru** "unchangeable"
192) **nu-^{neš}kiri₆** "gardener"
- NAM (193–235)
- 193) **nam** "fate"
194) **nam-gal** "greatness"
195) **nam-maḥ** "awesomeness"
196) **nam-tar** "destiny"

⁵⁴¹ Note NA *OECT* 6 pl. 21 K 3153 r 15–16: **e-ne nam-kug-zu nu-še-bi-da ḡul[?]** [...] = *ēkiam enkum la išēṭ gullultu* [...] "He did not neglect wisdom...". cf. also *CAD* Ṣ s.v. *šēṭu*.

- 197) **nam—tar-re** "to decree fate"
- 198) **nam kud-ra₂** "to curse"
- 199) **nam-kud-ra₂** "curse"
- 200) **nam-tab-ba** "partnership"
 Later lexical tradition equates to *tappûtu* "assistance; partnership"; Ed D 44: **nam-tab-ba 1 gun₂ gurun₂ igi mu-da-saḅ₅** "partnership contracts; I can select a weight of 1 talent" (see Civil 1985, 77–78); CKU 18 14: **si-mu-ur₄^{ki} nam-tab-ba-ni-še₃ im-ma-da-ḡen** "Simurum came to his aid"
- 201) **nam-tag** "sin"
 An OB eršahuḡa, BM 29632 r 38: **nam-tag-bi 7 a-ra₂ 7 nam-tag-bi du₈-a** "That sin, a seven-fold sin, release it" (Michalowski 1987b; cf. Maul 1988, 10n25).
- 202) **nam-tag dugud** "grave sin"
 The phrase has multiple connotations. Ad 6: **nam-tag dugud un-ḡar-ra** "He committed a grave sin"; UK 94: **inim-zu nam-tag dugud im-ma-ab-tum₃ ni₂-zu ad li-bi₂-gi₄** "Your speech contained serious errors; you have not considered it carefully" (cp. Alster 2005d, 368–69); Li B 35: **nam-tag dugud ka garaš₂-ka lu₂ ti-la mu-ni-in-zu** "you know how to free someone from weighty punishment, from catastrophe" (see Vanstiphout 1978).
- 203) **nam-tag** "punishment"
- 204) **nam-erim₂-ma** "oath"
- 205) **nam-erim₂** "oath"
- 206) **nam-ra-a—ak** "to plunder"
 cf. **nam-ri-ak-a = šallata šalālu** "to plunder booty" in NA Izi "Q" 290. See Attinger (2005, 240 with n135). As Civil (1993, 76n11) recognized, the lemma here should also relate to **ne-ra-(aš)—ak** (on which see Attinger 2005, 241; see also Civil 2011, 274–75).
- 207) **nam-mu-a ak** "to rest"
 See Attinger (2005, 237), who offers "«se reposer», par extension «couvrir» ... Le sens littéral m'échappe," citing L 1 229, 301, and 475 for the former and for the latter, EE 75: **mušen gud₃-ba nam-a-a ak nunuz-bi-da dab₅-ba** "the bird sitting in its nest, taken with its eggs (as an offering to Enlil)." The exact orthography given in the present entry, however, is not found elsewhere to my knowledge.
- 208) **nam-gu₂** "oppression"
- 209) **nam-gu₂** "inheritance share"
 See Attinger (2005, 238) and especially Civil (2013a, 36–39) who regards **nam-gu₂** as "inheritance share." Elsewhere, **nam-gu₂** appears to mean "oppression." UN B 59//61: **nam-gu₂ maḡ-am₃ lil₂ am₃-mi-ni-in-su-ub** "by extensive

oppression he makes ghosts befall (the cities of the wicked)." Note also the OB bilingual grammatical vocabulary *CUSAS* 12 7.1 65: **nam-gu₂ mu-ak** = *iḥbula[nni]* "he oppressed us."⁵⁴²

- 210) **nam-te** "fear"
Equated to *adīru* in NA Izi "Q" 292. Š B 128: **nam-te nu-ḡal₂-me-en** "I am fearless." This is the only clear context for the lemma.
- 211) **nam-en-na** "lordship"
212) **nam-en-na** "kingship"
NA Izi "Q" 295–96 gives the correspondences *bēlūtu* "lordship," and *šarrūtu* "kingship." See also Attinger (2005, 237).
- 213) **nam-lugal** "kingship"
- 213a) **nam-nin-a** "ladyship"
- 214) **nam-lu₂-tur** "status of a child"
- 215) **nam-ibila** "status of an heir"
- 216) **nam-a₂-e₃** "status of a foster child"
- 217) **nam-la'u** "state of being in arrears"
On *la'u* "arrears" in Ur III texts, see Jagersma (1995–1996, 223) and Sallaberger (1995, 445 with references). According to Jagersma, one way of expressing that an item is in arrears is PN-**da ba-da-la₂**. **nam-la'u** expresses that an individual is in arrears to someone else.⁵⁴³ To my knowledge, this usage occurs once:
- | | |
|--|---------------------------|
| 10 2/3 ma-na siki kur-ra | 5.3 kg of foreign wool |
| kug-bi 1 gin₂ igi-4-ḡal₂ | worth 1 1/4 shekels |
| ki ur₄-šag₄-ki-dug₃-ta | from Uršagkidug |
| a-kal-la dumu ur-mes | Received by Akala, son of |
| nam-la'u lu₂-ša-lim-ke₄ | Urmes (who) is in a state |
| šu ba-an-ti | of arrears to Lušalim |
| iti šu-numun | Month: 6 |
| mu ma₂ en-ki ba-ab-du₈ | Year: SS2 |
| Princeton 1 300 | |
- Given the preceding entries, this legal status must be in view here.
- 218) **nam-maḥ** "awesomeness"

⁵⁴² The *-anni* is reconstructed, but the first sign is certainly AN. The monolingual exemplar gives **nam-gu₂ mu-un-na**.

⁵⁴³ **nam-la'u** is also used to describe a surplus as in *MVN* 8 7 o 2–3 (qualifying **šu-gid₂** animals) and Ontario 2 243 (qualifying grain); see Lafont (1981, 75).

219)	nam-gal	"greatness"
220)	nam-kalag-ga	"mightiness"
221)	nam-nu-eš₃	"office of the <i>nueš</i> priestess"
222)	nam-gudu₄	"office of the <i>gudu</i> priest"
222a)	nam-šabra	"office of the general"
223)	nam-sipad	"office of the shepherd"
224)	nam-lu₂lunga	"office of the brewer"
225)	nam-i₃-du₈	"office of the doorkeeper"
225a)	nam-i₃-du₈ gal	"office of the great doorkeeper"
226)	nam-bisaṅ-dub	"office of the archivist"
227)	nam-bur-šu-ma	"office of the <i>buršuma</i> official"
228)	nam-dub-sar	"scribal arts"
229)	nam-gala	"office of the lamentation priest"
230)	nam-nar	"office of the singer"
230a)	nam-tigi₂ On the tigi₍₂₎ instrument, see most recently, Shehata (2014, 106–07).	"office of the <i>tigi</i> player"
231)	nam-ab-ba See Falkenstein (1959, 40); Attinger (2005, 210).	"old age"
232)	nam-sukkal	"office of the <i>sukkal</i> minister"
233)	nam-di-kud	"office of the judge"
234)	nam-lu₂-ḥuṅ-ṅa₂	"status as a hireling"
235)	nam-sag₉-ga Ed C 48: a-šag₄-za šu nam-sag₉-ga ḥe₂-bi₂-gi₄ uṅ₃-e u₆-di ḥe₂-ri-ib-dug₄ "I returned your fields to a pleasing state, (yet) the people sang (your) praise."	"pleasure"

ZAG (236–51): Only N_P-01 includes glosses for the section.

236)	zag : pātum	"border"
------	------------------------------	----------

- 237) **zag** "side"
: *aḫûm*
- 238) **zag** "boundary"
: *itûm*
- 239) **zag** "breast"
: *irtum*. To my knowledge, the only such equivalence in the lexical tradition. Note, however, Nabnitu "B" 213: **zag** = MIN(*rigmu*) *ša irti* "noise from the breast" in a section on songs. The correspondence of *irtu* : **zag** seems to be a semantic extension: **zag**, with the meaning "right (side)," although usually "arm," is extended to the right side of the chest.
- 239a) **zag** "strength"
: *emūqum*. Another semantic extension on the basis of **zag** "right (arm)," similar to **a₂** (with a side restriction semantically encoded) and thus *emūqum*.
- 240) **zag-du₈** "doorjamb"
ErH 43: **zag-du₈-zu ašku₂ kug an-na** "your doorjamb, the holy *ašku₂* of the sky"; ELA 133//205: **zag-du₈ zag-du₈-bi urin ḫa-ma-mul-e** "May those doorposts shine (like a) standard for me."
- 241) **zag-ḡar-ra** "shrine"
Keš 58F: **e₂ kalam ki ḡar-ra zag-ḡar-ra us₂-sa** "house, which founded the land and supports the shrines."
- 242) **zag-gu-la** "shrine"
See Sjöberg (1960, 63n3). Known especially in the expression **bansur zag-gu-la** "table of the (house)-shrine" from inheritance contracts.
- 243) **zag-bar** "scraps"
244) **zag-bar**
See van de Mieroop (1987, 146).
- 245) **zag-mu** "new year"
Traditionally "new year," but the translation is disputed by Sallaberger who prefers "Höhepunkt des Jahres" (Sallaberger 1993, 142n669).
- 246) **enkud** "tax-collector"
- 247) **zag-u** "tithe"
- 248) **zag ia₂** "one-fifth tax"
- 249) **zag-gal** "seat of honor"
See Sjöberg (1975, 220); IEB 63: **zag-gal an-na-ka ba-e-si** "(Inana) sits on the

seat of honor of An." Possibly the same as **zag-gu-la** (II:242).

- 250) **zag-si** "limb; extremities"
See also Couto Ferreira (2009, 283–84). Note the metaphorical use in literature, as in IdD A 129 **zag-si an-na-ka he-du₇ am₃-mi-in-gur₃-ru** "She carries the appropriate (thing) to the (furthest) reaches of the sky."
- 251) **zag-še** "shoulder"
ELA 71: **kiṅ₂-gi₄-a inim zu zag-še tuku erin₂-ta u₃-ba-e-re-pad₃** "Choose from among the troops a messenger who is eloquent and strong (lit. 'has shoulders')"; ENm 91: **zag-še sur ṅiri₃ sur-sur a-gar₃ nu-DU** "weak shoulders, weak feet cannot bear(?) the meadow."

"Praise" (252–63)

- 252) **u₆—e** "to admire"
See Attinger (1993, 739–49).
- 253) **u₆-di** "admiration"
- 254) **u₆-nir** "ziggurat"
- 255) **i-lu** "song"
See I:156 above.
- 256) **i-lu—di** "to sing a song"
See Attinger (1993, 555–63)
- 257) **i-lu** "song"
In N_{II/1}-16, this entry follows **i-lu—di**; in N_p-01 follows **i-lu** (255).
- 258) **i-lu šEš** "bitter(?) song"
- 259) **niṅ₂-me-ṅar** "jubilation"
- 260) **niṅ₂-me-ṅar** "silence"
See Jaques (2006, 205–17, 553–54)
- 261) **nar** "singer"
Understood here as **nar** (on which, see Shehata 2009, 13–39; with Gadotti 2010a, in OB lit.; and Pruzsinszky 2010, in Ur III) on the basis of both thematic and phonological (**niṅ₂-me-ṅar** ≈ **nar**) analogies to the preceding. It is also possible to see a connection between **niṅ₂-me-ṅar** and LUL read **lib** "speechless, awestruck." The following entries require reading the sign **lul** rather than **nar**, thereby demonstrating the fluidity of analogical ordering processes. The polyvalency of LUL, used only once, bridges the section on singing with two entries on lying.

262) **lul si₃-ke** "to craft a lie"

263) **lul si₃-si₃-ke**

See Attinger (1993, 598) who understands **lul—si₃** as synonymous with **lul— η a₂- η a₂** "to lie to someone" (cf. Civil 2000, 109). Nabnitu "B" 136 equates to **šēlu** "to insult." *CUSAS* 12 7.1 80 gives: **lul si₃-si₃-ge = dâ[šum]** "to dupe, cheat." GEN (*UET* 6 58 r 6): **lu₂ di η ir lul-lul si₃-ke[?] nam-erin₂ ba-an-kud** "Did you see the one who lied to the gods while swearing an oath?" See the commentary on this line, with an extensive discussion on **lul—si₃** in Gadotti (2005, 533).

"Weapons" (264–67)

264) **šita₂** "mace"

265) **šita₂ sa η ninnu** "fifty-headed mace"

266) **mi-tum** "mace"

267) **mi-tum sa η ninnu** "fifty-headed mace"

Interchangeable, traditional weapons of Ninurta (Cooper 1978, 130–31). **mi-tum** is apparently the traditional Semitic equivalent of **šita₂** (cf. *CAD* M/2 s.v. **mi η tu**). In the lexical tradition, however, **šita₂** is never translated **mi η tu**; it is usually equated to the more general **kakku** "weapon" (e.g. First Mill. Ura 7a 1).

u₂ (268–72)

268) **u₂-sal** "meadow"

269) **u₂-sal**

270) **sal-x**

Both N_I-11 and N_P-01 are damaged at the second sign.

271) **u₂-šim** "greenery"

272) **u₂ da η al** "expansive grass"

This phrase occurs rarely; I found only one occurrence, an Ur III list, perhaps of *materia medica* (Civil 1961b, 94). *TMH* 1 358 5: u₂ GA₂×AN MAŠ **kaskal sar** (see van Dijk and Geller 2003, 76). The ingredient here should, however, be read ^{u₂}**ama-maš**, an early writing for the plant **abušu** (see ED plants 112–13) and thus unrelated to the present entry. The lemma here remains obscure; the translation above is based on etymology of the parts.

"Geometry" (273–96): Much of the terminology of this section is found on mathematical problem texts or in legal contracts (e.g., house sales). See Høystrup (2002) for much of the terminology and Proust (2007, 285).

273) **us₂** "side"

274) **us₂**

275) **us₂**

276) **us₂**

277)	saŋ us₂	"front side"
278)	us₂-saŋ Perhaps a non-geometric term by analogy to the previous. EWO 168: us₂-saŋ dimgul ambar [muš]-a du₃-a kur-kur-ta il₂-la ⁵⁴⁴ "the pillar(?) and the pole erected in the snake swamplands, raised higher than the foreign lands."	"pillar(?)"
279)	us₂ an-na	"upper broad side"
280)	us₂ ki-ta	"lower broad side"
281)	us₂ gid₂-da	"long broad side"
282)	saŋ	"short side"
283)	saŋ an-na	"upper short side"
284)	saŋ ki-ta	"lower short side"
285)	us₂ GAM On GAM as "depth," see Høyrup (2002, 36).	"deep side"
286)	zag ^{ŋeš} kiri₆ Zb 45 e₂ zag ^{ŋeš} kiri₆ gu₂ tul₂ eš₃-a-ta "from the house to the edge of the garden, the rim of the fountain into the sanctuary" (HS 1453c+ = N4 in Löhnert 2009, 385–432).	"edge of the garden"
287)	us₂	"side"
288)	us₂-sa-DU In contemporary OB and earlier (as well as throughout cuneiform culture) contracts, used to indicate adjacent landmarks such as neighboring houses, streets, or riverways.	"bordering"
289)	ib₂-si₈ See Høyrup (2001; 2002, 25–27).	"square"
290)	saŋ-KAK	"triangle"
291)	saŋ-ki-gud	"trapezoid"

⁵⁴⁴ The restoration of **ambar muš-a** is based on EWO 96: **e₂-ŋu₁₀ ŋissu-bi ambar muš-a i-ni-[in-la₂]**. There, the **ambar muš** is followed by other wildlife, the **suḫur**^{ku₆} ("suḫur carp"), **eštub**^{ku₆} ("eštub carp"), and **buru₅**^{mušen} ("swallow"). The question is whether to understand **muš** as "snake" or as the *muš* fish (Ura 4 Seg.6, 60'; ED Fish 39, 67). Since the other listed wildlife receive their appropriate determinatives, I take **muš** here as "snake."

- 292) **us₂-us₂ teš₂ gu₇** "to square lengths"
Describing rectangularization and/or squaring (Høystrup 2002, 23–25).
- 293) **gana₂ pana** "area of a bow"
See Robson (1999, 45–48).
- 294) **gana u₄-sakar** "area of a semi-circle"
See Robson (1999, 38–40).
- 295) **ḡeštug₂ zag-mi₂** "concave square"
See Robson (2008a).
- 296) **gana ma₂-gur₈** "area of a barge"
See Friberg (1987–90, 558); Robson (1999, 45–46).

BAR (297–316): See §3.4.2 for discussion of II:297–308.

- 297) **bar** "sūtum measure"
: *sūtum*. See §3.4.9.
- 298) **bar** "body"
: *zumrum*
- 299) **bar** "steppe lands"
: *kamātum*
- 300) **bar** "side"
: *aḥiātum*
- 300a) **bar** "to divide, cut"
: *parāsu*
- 301) **bar** "skin"
: *parru*
- 301a) **bar** "two shoulders"
: *būdān*
- 301b) **bar** "to cancel"
: *ṣalāpum*
- 301c) **bar** "scaly skin"
: *quliptum*
- 301d) **bar** "to hold"
: *kalûm*

- 301e) **bar** "to be late"
: *uḥḥurum*
- 302) **bar** "open country"
: *bamātum*
- 303) **bar** "steppe/back"
: *ṣēru*
- 304) **bar** "thorn used as a teasel"
: *kumšillum* (see *CAD* K s.v. *kunšillu*).
- 305) **bar** "to cut open"
: *šalāqum*
- 306) **bar** "to split"
: *šalātum*
- 307) **bar** "borders"
: *itātum*
- 308) **bar** "backside"
: *warkātum*
- 309) **bar-rim₄** "dry land"
See Wilcke (1969, 202–03) with previous literature and *PSD* B s.v. **bar-rim₄**.
- 310) **bar ḡar-ra** "bald"
See *PSD* B s.v. **bar-ḡar-ra**. Lu-Azlag B-C Sec. 7, 72 equates to *ḡamṣum* (also otherwise unknown; cf. *CAD* Ḥ s.v. *ḡamāṣu* "to take off by force").
- 311) **bar zig₃-ga** "expensed as remainder"
Occasional phrase (with ablative **-ta**) found in Ur III texts (e.g., *BPOA* 2388, *MVN* 13 862), similar to **bar-ta ḡal₂-la** "additional available" (cf. *PSD* B s.v. **bar A** 1.4.3.2). Not to be confused with **bar-ba zig₃-ga**, a designation of wool used as a qualifier for sheep.
- 312) **bar-us₂** "goad"
See *PSD* B, s.v. **bar-us₂**
- 313) **bar-UD** "parched"
See Mittermayer (2009, 302) with previous literature. Mittermayer tentatively translates "ausgetrockneten Bergflacken" for the phrase **bar-UD ṣag₄ ḡur-saṡ-ḡa₂-ka** (ELA 549, see Mittermayer 2009, 148–49), following Jacobsen (1987, 315). The same lemma is used to describe dates in OB Ura 6 in two different sections: following **zu₂-lum za-ri₂-in** "low quality dates" and **zu₂-lum ṣag₄-sud** "bad, seedless dates" (*SLT* 17 r iii 2'–4') and following the series of color terms

applied to dates (*PBS* 5 135 o i 1–7). Perhaps "sun-dried"?⁵⁴⁵

- 314) **bar-tab** "cripple"
: *akû*
- 315) **bar tab**
The gloss in N₁-11 is damaged, but may be *makûtu* "powerless," in which case the referent may be **bar tab** "banished" (*PSD* B s.v. **bar-tab**) as in LA 146: **lu₂-erim₂ bar tab-ba ... eš₂ a₂'-1-kuš₃-na um-da-la₂** "When a powerless(?) enemy ... whose arms are bound by rope."
- 316) **bar-daṅal** "shining"
See *PSD* B s.v. **bar-dagal-la**. A similar term **šag₄ bar-daṅal** is equated to *neperdû* "shining" in NA Izi "K" (264), following **šag₄ bar-zalag**.⁵⁴⁶ With regard to the latter, it is notable that in N₁-11 **bar-daṅal** precedes **bar-UD**.
- 317) **e₂-sar** "(part of the **e₂-kur**)"
George (1993, 140–41) provides three possible referents: (1) a temple of Inana at Adab, cited in Sumerian literature focused on Inana (e.g., ID 10, In K 16); (2) a part of Enlil's temple in Nippur, attested in UG 19, Zb 16; and (3) a sanctuary in Umma. Of these, (3) may certainly be excluded. Both (1) and (2) are strong possibilities: (1) is found in literary texts (in lists of Inana shrines) and (2) would be a reference to Nippur (see §3.4.12). See further Löhnert (2009, 211–12).

MAŠ₂ (318–23)

- 318) **maš₂ SAR**
Also appears in OB Lu 506. The reading and meaning are unknown.
- 319) **maš₂** "goat"
320) **maš₂** "omen"⁵⁴⁷
- 321) **maš₂-anše** "livestock"
- 322) **maš₂-šu-gid₂-gid₂** "diviner"
- 323) **maš₂-da-ri-a** "type of royal gift"
See Sallaberger (1993, 160–70). On a possible etymology, see Selz (1995).

SA (324–40). See §3.2.1 for a discussion of the SA section in comparison to the SA section in

⁵⁴⁵ Note that *PSD* B understands all lexical entries as references to **bar-tam** "inspected." Compare also **tam-tam** = *ubbubu* "washed" (*CAD* E s.v. *ebēbu* and U/W s.v. *ubbubu*).

⁵⁴⁶ cf. also Nabnitu 21 16'–17': 「x¹¹-**bar-daṅal** = *neperdû*, **niṅ₂ zalag-ga** = *neperdû*.

⁵⁴⁷ In an unpublished paper given at the 55th RAI in Paris (2008), P. Michalowski (personal communication) explores the evidence for divination pre-OB and speculates that **maš₂** should not be understood as "extispicy" since 1) goats were not used in extispicy and 2) **maš₂-gi₆** "dream" demands that **maš₂** not be equated with "extispicy."

Nigga. The section is only attested in N_{II/2}-60 and N_I-11. N_I-12* moves the section to after the GIG section. The version in N_{II/2}-60 is slightly shorter than in N_I-11. It is omitted in N_I-03 and probably N_P-01. Other exemplars are broken or damaged at this section. Glosses are given only in N_I-11.

- 324) **sa** "vein"
: *šerḥānu*
- 325) **sa** "sinew"
: *matnu*
- 326) **sa** "sinew"
: *gīdu*
- 327) **sa** "intestines"
: *wirrum*. See §3.4.4.
- 328) **sa** "bundle"
: *kiššum*
- 329) **sa** "net"
: *šētum*
- 330) **sa** "to roast"
: *qalûm*
- 331) **sa** "jewelry"
: *šukuttum*. See §3.4.3
- 332) **sa-DIŠ**
Meaning and reading unknown.
- 333) **ed₂** "to string"
Likely a thematic insert. See Lu-azlag A 311: **lu₂ e₃** = *šākikum* "bead stringer" (cf. CAD Š/I s.v. *šakāku*). See Civil (2000, 115–16).
- 334) **gil-sa** "jewelry"
335) **gil-sa**
See Falkenstein (1967, 5–10).
- 336) **da-ri₂** "eternal"
- 337) **sa-ma-na₂** "*samanu* skin disease"
See Civil (1994a, 89) and Finkel (1998).
- 338) **sa-du₈-na₂**
Occurs in the SA section in Nigga. See §2.3.2. Never occurs in context.

339) **sa-pad**
Equated to *itpušum*⁵⁴⁸ in YBC 13524, the Bilingual Nigga prism (*MSL* 13, 113 R).

340) **ur₂-pad** "bedroom(?)"
The meaning "bedroom" is suggested in *AHW* s.v. *urpatu(m)*, presuming a borrowing into Akkadian. The meaning for "bedroom" for *urpatum* is itself provisional, based on an explanatory gloss *mašallu* "sleeping place" (K 3978+ i 31). *CAD* suggests the meaning "tent, canopy" (*CAD* U/W s.v. *urpatu* B) based on several references. The Yale Bil. Nigga prism provides the entry **sa-ur₂-pad** = *našārum* "to diminish"; the relationship between the Bil. Nigga entry and the present is unclear to me.

su (341–52)

341) **su-bar** "brotherliness"
: *aḥḥūtum*. **su-bar** typically means "body" (Akk. *zumrum*), on which see Ludwig (1990, 133–34). To the single unilingual citation given in Ludwig, add MK 76: **akkil ḡar-ra-ḡa₂ niḡ₂-ku₇-ku₇-da-bi su-bar šul-gi dumu^den-lil₂-la₂-ra dug₃-ge-eš im-mi-ḡal₂** "The noise which I produce, its sweetness pleases the *body* of Šulgi, the son of Enlil," Nanna E 49: **i₃ maḥ i₃ nam-men i₃ erim₃ gal-zu su-bar kug-ga-ka** "the great oil, the oil of lordship, the oil of your great treasury of the holy body," and the *eršema* a-ra-li-me-en: **su-bar-ra-na aḡ₂ lu₂-ulu₃-ka a-gin₇ im-da-an-kur₉-re-en** "Thus they enter into his body, the thing of humanity" (cf. Cohen 1981, 95–103).⁵⁴⁹ On the reading of **SU** in this phrase, see Cavigneaux and Al-Rawi (1993, 202–05).

342) **su-bar** "tugānu disease"
: *tugānu*. For references for *tugānu*, see *CAD* D s.v. *dugānu* (cp. *AHW* s.v. *t/dugānu*). See also the SB List of Diseases 195: [...]-**bar** = *tugānu*, restored **še₃-bar** by Kilmer and Landsberger (1967, 101). On **su-bar**, cf. *PSD* B, s.v. **bar** A 4.1.3 and Cavigneaux and Al-Rawi (1993, 202–03).

343) **su—zig₃** "to fear"
šahātum. The Sumerian is, more literally, "to have goose bumps" (Karahashi 2000, 144). Also **su** = *šahātum* Bil. Ea 148:9.

344) **su-zi** "radiance"
: *šalummatu*.

345) **su-lim** "radiance"

346) **su-lum mar** "to slander"

⁵⁴⁸ A Gt form of *napāšu* "to kick, strike, flop about," rarely attested. The meaning of the Gt form is unknown (see *CAD* N/1 s.v. *napāšu* A).

⁵⁴⁹ Cohen combines an *eršema* of Ninisina (A 6742) and an *eršema* of Inana (*CT* 42 7). The former could not be collated and the latter includes only the latter half of the line.

See Wilcke (1969, 81n338).

- 347) **su-gu₇** "need"
: *kušahhu*. MG 46: **ninda i₃-ḡal₂-ḡal₂ su-gu₇ ninda-ḡu₁₀-um** "food is available, (yet) need is my food"
- 348) **su-gu₇** "itch"
: *rišitum*. An OB proverb from Ur also gives an Akkadian gloss. UET 6/2 367 3, 5: **su-gu₇ niḡ₂ ud da-ri₂-ka** *rišitum ša dāriāti* "sugu disease lasts forever."
- 349) **su-DAG**
Reading and meaning unknown.
- 350) **su-sig₉-ga** "flayer"
- 351) **igi [...]**
Both N_I-11 and N_I-12* are broken.
- 352) **im-ri- [...]**

TI (353–58): The section is very poorly attested in the exemplars. Only N_{II/2}-60 provides good evidence for the section. N_P-01 includes a section following the su section with glosses that would fit ti such as *balātum* "to live" and *wašābum* "to dwell." The traces of the Sumerian signs, however, do not fit well with TI (perhaps GAM).

- 353) **ti-ti**
354) **ti-ti**
355) **til₃-til₃**
356) **ṛx¹-ti**

The number of possible denotata for these entries is considerable, including **ti** "rib" and **til₃** "to live." The latter is almost certainly the proper interpretation for at least one entry given the following **ug₅-ga** "death," forming an antonymic pair. No exemplars provide glosses for the section. Also attested in the bilingual list HS 1461 o ii 6: **ti-ti = mureššū** "contemptuous one" and illustrated in the bilingual proverb which closes the text (Krebernik 2004; Alster 2005b). The equation **ti = ruššū** is well-attested in the lexical tradition (see *CAD* R s.v. *ruššū* A).

- 357) **ug₅-ga** "death"
358) **tur₅-ra** "illness"

GIG (359–65)

- 359) **gig** "sick"
360) **gig-ga** "sickness"
361) **gig** "to be sick"

- 362) **gig ma-ṅar** "he/she gave me sickness"
Attested nowhere else. I understand the entry as a sentence with an implicit agent, perhaps intended to be a deity, as in an incantation.
- 363) **gig ḥab₂** "*garābu* disease"
Lu-azlag A 397 equates **lu₂ gig ḥab₂** to *ša garābi* "one who has *garābu* disease," a skin disease (see citations and discussion in Scurlock and Andersen 2005, 231–32). To my knowledge, **gig ḥab₂** is not attested anywhere else.
- 363a) **gig** LAGAB×U
The reading and meaning are unknown.
- 363b) **gig-ṅar** "stiffness"
Lu-azlag A 399 gives **lu₂ gig-ṅar** = *ša mangi* "one who has stiffness" (see *CAD* M/1 s.v. *mangu*).
- 364) **gig-ku₇-ku₇** "*gigkuku* disease(?)"
To my knowledge, the only occurrence of this lemma. Translation based on presumed semantic relation to the surrounding entries.
- 365) **gig-peš** "carbuncle"
Lu-azlag A 398 equates **lu₂ gig-peš** to *ša gurārim* "one who has a carbuncle." Later Ura 3 (306–07) gives ^{ṁeš}**ṅišimmar gig ḥab-ba** = *marru* "bitter" and *iš kurāri* "wooden embers." *CAD* also suggests *kurāru*, relating to *kuraštu*, which they translate "eczema." Scurlock and Andersen (2005, 233–34) prefer instead "ringworm" for both lemmata based more on a supposed etymological relationship to *gurāru* "to roll up." While the proposal is possible, the evidence they muster is ultimately not enough to warrant certainty.

"Diseases" (366–75): This section has parallels in *CUSAS* 12 7.1 and the MB List of Diseases (Q002269). *CUSAS* 12 7.1 includes a number of lexical items, which are known as diseases such as **sa-ma-na₂**(II:337), **a-ri-a**, and **a-ṅizzal**, the latter two known from the list of diseases.

- 366) **ed₂** "to expel (illness)"
It is possible that II:333 **ed₂** "to string" is the same here, but moved around in the exemplars. The two exemplars (N_I-11 and N_I-14) which include the word earlier after the SA section are broken in the present section, so it is impossible to know whether they would have repeated the entry here. Two exemplars give the present entry. N_{II/2}-60 includes the earlier SA section, but omits II:333 there. N_I-12* moves the entire SA section to after the GIG section, apparently using **ed₂** entries (damaged) as a bridge between the two. It is likely, then, that N_I-12* understood the present lemma in the sense of "to expel (an illness)" and, perhaps, also with the meaning "to string" in view. *CUSAS* 12 7.1 includes **ed₂** within a listing of various diseases, followed by **ed₂-la₂** and **ed₂-da-šub**. Thus, it is also

possible that **ed₂** is an unknown disease.⁵⁵⁰

- 367) **ed₂**-LAGAB×U
Neither the reading nor the meaning is evident. Only attested here. cp. **gig-ḫab₂** a few entries above (II:363).
- 368) **ga-an-pad** "ganpad disease(?)"
Perhaps the lemma belongs to the so-called "frozen verbal forms" such as **ga-ab-il₂** or **ga-an-zi** (Selz 1993). To my knowledge, this particular form is not attested elsewhere. Since the surrounding entries are types of diseases, it is likely that the present entry is also a type of disease. Other known diseases begin **ga-an-**, such as **ga-an-šub** and **ga-an-na** (as in *CUSAS* 12 7.1), so the form further suggests that the present entry could reference a disease.
- 369) **muš-ḡar** "mušḡar disease"
This entry occurs in Izi Ugarit 205 as well as two bilingual contexts: OBGT XI iv 2' and Nabnitū B Appendix 176. In both instances of the latter, however, the Akkadian equivalent is lost. In a MA plant list from Assur, *KADP* 22 o i 27 (= P370380), **muš-ḡar gig** is equated to **šennītu** "šennītu skin disease." MB List of Diseases 45 should be restored [**muš**]-ḡar = **šernittu**. For further references to **šennītu**, see Scurlock and Andersen (2005, 229).
- 370) **muš-lu-lu** "mušlulu disease"
In both N_I-12* and N_{II/2}-65, KU is certain, rather than **lu**. In N_P-02*, however, the signs appear to be **lu**. The writing KU in the two exemplars may be an error or, like DIB and LU in writings for **kuḡ₄** (I:157), KU and LU may be interchangeable for this lemma. **muš-lu-lu** also occurs in *CUSAS* 12 7.1 with three different orthographies: **muš-lu₂-lu₇**, **muš-lu₂'-lu**, and **muš-lu-lu**.⁵⁵¹ *UET* 6/2 362 gives **muš-lu-lu** with a gloss **epqēnum** "epqēnu skin disease." MB List of Diseases 44a is likely restored [**mu-lu**]-lu = 5(**epqu**).
- 371) **gan** "mange"
In MB List of Diseases, given three separate equivalents: **garšu** "leprosy," **garābu** "mange," and **karbu** "leprous." **garšu** and **karbu** are only attested in the List of Diseases, but **garābu** is well-known (for references, see Scurlock and Andersen 2005, 231–32).
- 372) **an-ti-bal** "antibal disease(?)"
Usually a type of sign or eblem, as in IEb 69, parallel to **ma-an-si-um**, another type of sign. See Sjöberg (1974, 168). Here, however, likely a disease.

⁵⁵⁰ Civil reads KA×BAD, instead of UD.DU (**ed₂**). Collated from photo.

⁵⁵¹ Civil reads the second of these entries [**m**]uš-「x¹¹-DI? The final sign is a poorly written LU and the x is a poorly written LU₂ (Civil 2010, 254). As Civil observes, on this tablet, "Signs frequently malformed" (Civil 2010, 246).

- 373) **NE-a-šag₄-ga** "red boil"
 The reading of the NE is uncertain. The lemma also occurs in Lu-azlag A 401 where it is equated to *girgiššu* "red boil; strawberry" (cf. Scurlock and Andersen 2005, 234). Known only in these two lexical contexts.
- 374) **šul-a-lum** "punishment"
 See Sjöberg (1975, 226–27) and Attinger (2005, 255). **šul-a-lum** serves to bridge the present section to the next by its use of LUM. Moreover, through **lum** "to fruit," **šul-a-lum** associates to the preceding entry **NE-a-šag₄-ga** if the latter, like its Akkadian correspondent, means "strawberry."
- 375) **dun-dun** "to be debilitated(?)"
 Connected by graphic analogy to the preceding **šul-a-lum** (**dun** and **šul** are written 𒌶𒍪). Likely a term referring to weakness or some form of physical impairment. Note Ni 3023+ (= P343323) r ii 7', a letter(?) with a list of diseases: **šag₄ ḥaš₂ gal dun-dun**.⁵⁵² **dun-dun** is known from a fragment of Lu-azlag *CUSAS* 12 5.1 (= P251899) 3: **lu₂ a-dun-dun = mu-ut-ta-^lx¹-lum** amongst a section of physical impairments.⁵⁵³ See also another Lu-azlag fragment, UM 29-15-308 with three entries **lu₂¹ al-DUN-DUN** (Akkadian broken), among entries describing weakness (e.g., **lu₂¹ al-ḥu-nu-a**).

LUM (376–81)

- 376) **lum** "old"
 : **šibûm**. Perhaps a semantic extension based on the meaning "to be full; grown tall"
- 377) **lum** "tall"
 : **šihum**
- 378) **ḥum**
 : **ittahum**. The gloss occurs only in Np-01 Likely related to late Aa V/1 28: ḥu-um : LUM = **natuḥḥu**. The meaning of the Akkadian, however, is unknown.
- 378a) **lum** "excrement"
 : **tabāštānum**
- 379) **lum-lum**
- 380) **lum-lum** "exuberant"
 See Civil (1994a, 88, 105n90; 1999–2000, 185).
- 381) **lam-lam** "flourishing"
 NA Nabnitu "R" 169 gives **lam-lam = MIN(uššubu)** "abundant," following **lum-**

⁵⁵² **šag₄ ḥaš₂-gal** is also known from the MB List of Diseases 170: **šag₄ ḥaš₂-gal si₃-ke = miqit errim**.

⁵⁵³ But note also the first entry: **lu₂ al-^ldun-dun¹ = lummum** "neighbor." This Akkadian correspondent to this entry could also provide a basis for the analogical movement between "diseases" and LUM.

lum, exactly as here. Note MA/NA Izi 5 40: **i-lu lam-ma** = MIN(*qubbû*) *uššubûtu* "excessive lamentation."

GIR₂/"cutting" (382–89)

- 382) **ul₄-ul₄** "to be quick"
Given the pronunciation gloss ul-ul in N_I-11. cf. Civil (1993, 74).
- 383) **tab₂-tab₂** "to burn"
Given the pronunciation gloss tab-tab in N_I-11. See Civil (1974–1975, 70) and Jaques (2006, 20–22, 116)
- 384) **ḡir₂-kiḡ₂** "sharp dagger"
See Cooper (1983, 252).
- 385) **dub₃-sa-dar-a** "lame"
Occurs frequently in the OB lexical tradition, including various versions of Lu-azlag (A 79; B-C Seg.1, 80; D 30) and Nigga (see above §2.3.2 and note 181). Lu-azlag B-C Seg.1, 80 equates the lemma to *uggurum* "twisted." The lemma is found only in EE 281: **gi sumun il₂ ḡi dupsik dub₃-sa-dar-a lu₂ ma-an-zi-la₂** "carrying old reeds in a basket—a cripple who has a club foot."
- 386) **sa-sa gud** "ox tendons"
- 387) **ku-nu** "to approach"
See especially Civil (1975, 70–71). Note the reading of KU remains inconclusive; see Civil (1994a, 103), who raises the possibility of reading /**bu(r)un(u)**/ on the basis of variants to FI 47 (Civil 1994a, 82).
- 388) [...] -ri
The entry is only attested in N_I-14. N_I-03 provides an alternative order for the section, giving **ku-nu**, followed by **ḡir₂ kiḡ₂** and then **ḡul₂**, apparently omitting the present entry.
- 389) **ḡul₂-la** "to rejoice"
See especially Jaques (2006, 522–26).

EZEM (390–93): The section is also found in the OB Isin version (r iii 20–22) along with the preceding **ḡul₂-la**.

- 390) **ezem** "festival"
391) **ezem gal** "big festival"
392) **ezem maḡ** "great festival"
- 393) **ezem šag₄ ḡul₂-la** "happy festival"
On **šag₄—ḡul₂**, see Karahashi (2000) and Jaques (2006, *passim*). To my knowledge, the exact phrase given in the present entry is never used. For the

terminology of festivals as "happy," see Jaques (2006, 58–69).

AGA (394–99): The first two entries are found in the OB Isin version (r iii 23–24). N_{II/1}-19 features a dramatically different version and may, in fact, not belong to Izi.

- 394) **aga** "crown"
- 395) **aga si sa₂** "crown of order"
- 396) **aga saṅ an-na** "crown of the heavenly head"
- 397) **aga nam-lugal** "crown of kingship"
 The lemma occurs in multiple royal hymns (Š D 390; Š P Seg. C 41, 64; IbS E 8) as well as CA 67: **sa nam-en-na aga nam-lugal-la ma-an-si-um** ^{niš}**gu-za nam-lugal-la šum₂-ma** ^d**nin-urta-ke₄ e₂-šu-me-ša₄-na ba-ni-in-kur₉** "Ninurta brought into his Ešumeša, the net of lordship, the crown of kingship, and the emblem of the throne of kingship which had been given (to Agade)."
- 398) **aga gin₆-na** "established crown"
 Si F o 8: **aga gin₆-na ti-il₅-la mu-ra-ni-in-zal** "He (Enlil) has made the established crown of life last a long time for you (Samsuiluna)" (Alster and Walker 1989).
- 399) **men** "crown"
- ??? (400–12)
- 400) **sa-pa**
MSL reads **sa-PA**. From collation of N_I-11, I read a clear U₂, rather than SA.⁵⁵⁴ **sa[!]-pa** would, however, be the preferred reading if **sa-pa** is a variant, syllabic spelling for **sipad** "shepherd" as in an OB exemplar of Abḫ. CNMA 10051 15: **sa-pa sa-gi-ki-ga mi-na-še** "shepherd of the black-headed people—how long?" (written **sipad** in other OB sources, see Cohen 1988, 374–400). Since **sipad** is a common epithet for kings (and gods as kings), it would fit thematically with the preceding **aga** section and provide a phonological analogy for the following **pad**.
- 401) **pad** "to break"
- 402) **kurum₆** "ration"
- 403) **u₂—su₃-su₃** "to eat"
 MA Izi "E" gives multiple equivalencies: *nesû* "remote," *rūqu* "distant," *naptanu* "food allotment," *šadāḫu* "to march along." Antagal 8 36 gives *patānu* "to dine." These later correspondences suggest "takeaway." OB literary references include LN 205: **šag₄-bi-a u₂ mi-ni-in-su₃-su₃-ge-eš-am₃ kurun₂ mi-ni-in-dug₃-ge-eš-**

⁵⁵⁴ The traces of the sign in N_I-12* fit neither SA nor U₂; see note 460.

am₃ "There they ate and enjoyed beer." This reference shows that the verbal root is clearly **sug₄**. See Sjöberg and Bergmann (1969, 54) for further references and Landsberger (1931, 134).

- 404) **sa gi₄-a** "to prepare"
 405) **sa ab-gi₄-a** "prepared"

Bil. Kagal Nippur gives **sa ab-gi₄-a** = **šutērsûm** "to make ready" (CBS 14126 o i 9 = P227771); Bil. Nigga 259–60 gives the same Akkadian correspondence for **sa gi₄-a** followed by **sa gi₄-gi₄** = **uddušum** "to renew."⁵⁵⁵ The Lu-azlag versions (A 17, B-C Seg.1, 17) equate **lu₂ tug₂ sa gi₄-a** to **ša eršîm** "one who finishes cloth." Akkadian **eršû** is also used to refer to something/one made ready (see *CAD* E s.v. **eršû**). See Drinking Song 7: **dug sag₉ dag-dug-e sa gi₄-a** "The beautiful pots are prepared on pot stands(?)" (see Civil 1964).⁵⁵⁶

- 406) **x-e₃-a**
 407) **gu₃ e₃-a** "to roar"
 408) **ka e₃-a** "to hate"
 409) **ka e₃-a** "to insult(?)"

Only N_I-11 gives four entries here; N_I-12* and N_{II/2}-21 give only one entry; N_U-12 and N_{II/2}-20 both give two. N_{II/2}-21 and N_{II/2}-20 both seem to give a variant **de₂** rather than **e₃**. Nabnitu 3 163 equates **ka e₃** to **mêšu** "to despise." The compound verb **gu₃—e₃** "to roar" is attested in e.g., Š B 166: **neš-ur-gu-la neš-dim₃ neš-ma₂-gur₅-ra izi-gin₇ gu₃ mi-ni-e₃** "I made the *urgula*, *dim*, and *magur* instruments roar like fire" (see Karahashi 2000, 110).

- 410) **muš₃-me** "appearance"
 411) **uktin** "facial features"
 412) **uludin₂** "agreed-upon time"

"Fury" (413–16)

- 413) **su-mu-ug** "darkening"
 Refers especially to mood. LUr 117: **ezem-bi-ta ib₂-ba su-mu-ug-ga he₂-en-ga-mu-da-tab-tab-be₂-eš** "instead of their festivals, they burned in anger and disgust";⁵⁵⁷ In C 17: **murgu₃-ni u₃-dub₂ su tab₂-e su-mu-ug-ga-[ni] ulu₃ lu₂-ra eš₂ la₂** "Her anger burns bodies like coal; her fury ensnares people."⁵⁵⁸

⁵⁵⁵ cf. also MB Bil. Izi Ugarit 16': **sa gi** = **te-er-su-ú**; perhaps emend to <šú>-**te-er-su-ú** (see *CAD* Š/3 s.v. **šutērsû**).

⁵⁵⁶ An unpublished variant reads **a-niñin₂** "reservoir" in place of **dag-dug-e**.

⁵⁵⁷ Contra Samet (2014, 91), who understands **tab** as "to double," rather than as "to burn."

⁵⁵⁸ The line is known in only one exemplar. Sjöberg and *ETCSL* see the ensnaring "like an *ulu*-demon." I do not know any context in which the *ulu* demon is described in this manner. Moreover, the comparative **gin₇**—ideal, but not necessary—is not given. I suggest an emendation: perhaps the scribe has metathesized **ulu₃** and **lu₂** for **lu₂-lu₇** "humanity." The second half of the line thus parallels the first half of the line where **su** is a metonymy for "people."

None of the exemplars agree on this entry.

N_I-11 **ib₂-ba su-mu-uh₂**

N_I-12* **su-mu-ug**

N_{II/1}-21 **zu-mu-ug-ga**

As discussed by Jaques (2006, 571), **su-mu-ug** "darkness" is always graphically distinguished from **samag** "birthmark": the former is written syllabically, the latter logographically with various writings (all based on the DUB sign group with internally written signs). The consistent syllabic writing, /CuCuC/ structure, and phonetic differences implicated by the variants indicate a word of foreign, probably Semitic origin (cf. Civil 2007, 31).

- 414) **šag₄ ib₂-ba** "anger"
See Zgoll (1997, 343). Ns B 12–13: **šag₄ ib₂-ba an gu-la-ke₄ šu mu-un-niḡin-e ša₃-ab ḡul-ḡal₂-la ḡmu-ul-lil₂-la₂-ke₄ šu mu-un-niḡin-e** "Great An's anger moves around, Enlil's malisciousness moves around." As with the previous entry, the exemplars present variations:
N_I-11 **šag₄ ba:ib₂**
N_I-12* **šag₄ ib₂-ba**
N_{II/1}-21 **ib₂-ba**

- 415) **lipiš-tuku** "furious"
GH A 132: **gud lipiš-tuku me₃-a gub-ba** "an angry bull standing (ready) for battle"; MK 81: **ku₆ lipiš-tuku a₂ nam-ur-saḡ-ḡa₂ gur₄-ra nir-ḡal₂** "Fish, infuriated (at Bird's insult), trusting the power of (his) heroism and (his) thickness ..." (see Herrmann 2010, 219).

- 416) **lipiš-bala** "anger"

"Discourse" (417–20): See also recently Mittermayer (2009, 244–45).

- 417) **ada-min₃** "debate"

- 418) **ada-min₃**
See Civil (1987c, 18) and Attinger (1993, 418–22).

- 419) **ada en** "lordly contest"

- 420) **ada en lugal** "contest between lords and kings"
Invokes ELA 147ff. (see §1.2.2). On **a-da lugal**, see Civil (1987c, 18n6).

UR (422–27): The section features common rhetoric used in debates and dialogues, beginning with ur.

- 421) **teš₂-a-si₃-ga-bi** "equally, collectively, together"
CUSAS 12 7.1 192–93 gives: **teš₂-a si₃-si₃-ge = šutamḡurum** "to rival; to make

For a late example of the lemma, note NB Uruamerrabi 19 30: **e-la-lu a ib₂-ba-ni a su-mu-ug-ga-ni = ina lallarāti aḡulap aḡulap idirtišu** "Woe, oi! Her anger! Oi! Her disdain!" (cf. c+269 Cohen 1988, 536–603; BM 38593 r iv 16, see Volk 1989, 73–131).

equal"; **teš₂-a ab-si₃-si₃-ge** = **uštamaḥḥar** "he competed (with someone)." Later equated to **mithāriš** (e.g., Ai 6 i 28, 32). In usage, often with **gu₃** (= **šutešmū** "to bring into agreement"; cf. OB Sag A iii 15) see, for example, CKU 01 6–7: **ugu a-pi-il-la-ša gal-zu-unken-na-ka ad gi₄-gi₄-da gu₃ teš₂-a si₃-ke-de₃** "to advise the *galzunkena* official regarding the (one) over Apilša to bring about agreement." Slightly later, an MB hymn (see Westenholz 2005) gives: SAL.GADA-**me-eš teš₂-bi si₃-ke-ne** = **ša rigmišunu ištiniš šutēš[urū]** "The ... (sing) harmoniously" (Sum.) = "whose voices are ordered as one" (Akk.).⁵⁵⁹ For usage in legal documents, see e.g., Prang (1976, 35–36).

- 422) **teš₂-bi—gu₇** "to gather; fight as one"
 The reading is not certain; **ur-bi—gu₇** is also possible, with support from the native reading tradition (cp. Green 1978, 153–55; Cavigneaux and Al-Rawi 2000, 50–52; Mittermayer 2009, 253). **teš₂** is also supported by lexical lists. Moreover, the idea of unity conveyed in usage more strongly suggests the reading **teš₂** (cp. the surrounding entries). While Michalowski (1989, 70) takes the phrase as an aggressive action, Civil (1987b, 243), discussing a different word, seems to understand more neutrally "to come together." Samet (2014, 23, 197) suggests "to consume indiscriminately." Michalowski subsequently offers "Perhaps the image is one of a pack getting together to strike in unison" (Michalowski 1989, 70).
- 423) **teš₂ nu-zu** "shameless"
 Lu-azlag A 68 (also B-C Seg. 1, 68) gives **lu₂ teš₂ nu-zu** = **ša buštam lā idū** "one who does not know shame" MK 38: **mušen teš₂ nu-zu kisal-e šed₆ sud-sud** "Bird, you are shameless, leaving droppings in the courtyard."
- 424) **teš₂ nu-tuku** "without dignity"
 Lu-azlag A 66 (also B-C Seg. 1, 69) gives **lu₂ teš₂ nu-tuku** = **ša buštam la išū** "one who has no dignity." Dt B 6: **is-ḥab₂ lu₂-inim-ma teš₂ nu-tuku** "a rogue, a witness who has no dignity"; Ed D 76: **ur galam-galam igi kal lu₂ teš₂ nu-tuku- [...]** "A skillful servant, a rare eye, is one who lacks dignity."
- 425) **teš₂-tuku-tuku** "proud"
 Lu-azlag A 65 (also B-C Seg. 1, 67): **lu₂ teš₂ tuku** = **ša buštam išū**; A 67 (B-C Seg. 1, 69): **lu₂ teš₂-tuku-tuku** = **bāšū** "decent person"
- 426) **i-^dutu** "complaint"
- 427) **dum-dam** "growl"
 Part of the compound verb **dum-dam—za**, see Civil (1966, 119–21) and Black (2003).

⁵⁵⁹ The initial sign is as copied in *PBS* 1/1 11 by Myhrman. Perhaps, if the vertical of the following ME is taken as serving a dual function, the initial sign complex could be read SAL.LAGAR?

zi (428–47)

- 428) **zi-ga** "expenditure"
 429) **zi-ga** "raised"
 430) **zi-ga**
- 431) **zi-ga didli** "several expenditures"
- 432) **zig₃-ga-ab** "rise"
 Imperative form found exclusively in two compositions: Lg 280, 585 and LSUr 483–85 (part of **gaba—zig₃**).⁵⁶⁰
ud gig-ga ud gaba-zu zig₃-ga-ab ud e₂-za gi₄-bi
ud uru₂ gul-gul ud gaba-zu zig₃-ga-ab ud e₂-za gi₄-ba
ud e₂ gul-gul ud gaba-zu zig₃-ga-ab ud e₂-za gi₄-bi
 Malevolent storm, storm, go away; storm, return to your house
 Storm, destroyer of cities, storm, go away; storm, return to your house
 Storm, destroyer of houses, storm, go away; storm, return to your house
- 433) **zi-in-bu**
 In C 79: **zi-in-bu e₂-a dam dumu-ni igi bi₂-in-^rdu₈¹** "zinbu in the house, wife sees her child"; Si A 28: **me-en-ze₂-en bal-a-re zi-in-bu-ka-ke₄** "You are on the opposite side of zinbu"; CKL 14 43–44: **ninda gu₇- η u₁₀ i-si-iš-bi ma-la₂-la₂ ur₅-še₃ nu-te-en-te-en zi-in-bu ni η ₂-gig-ga- η u₁₀ im-ma-dug₄** "Eating makes the tears flow, thus I cannot be appeased. zinbu speaks to my bitterness" (Brisch 2007). van Dijk (2000, 128) correctly assesses that the relationship between **zi-in-bu** and **zi-in-gi₄** here is graphic rather than semantic. Moreover, he observes that the contexts which mention **zi-in-bu** are Inana centered and mention other Inana-related temple personnel nearby such as the *pilipili*, *nugig*, and others. J. van Dijk thus suggests understanding **zi-in-bu** as another type of temple personnel. See also Sjöberg (1975, 222).
- 434) **zi-in-gi₄** "ankle bone"
 435) **zi-in-gi₄-ba** "on its ankle bone"
 See Couto Ferreira (2009, 322). The latter entry is **zi-in-gi₄.bi.a**, but I do not understand its inclusion here; it must allude to a particular context. To my knowledge, however, it has no literary reference. The basic lemma is written **zi-in-gi** in usage. Ed D 230: **η ir₃-pad-ra₂ ur₅-ra zi-in-gi piri η** "the bone of the leg(?), the ankle bone of the lion."
- 436) **zi-šag₄- η al₂** "(divine) encouragement"
 437) **zi-šag₄- η al₂**
 See Falkenstein (1967, 10–15) and Veldhuis (2008b, 60). In B 92: **ki zi-šag₄- η al₂-la-ka η e₂₆-e a-na-me-en** "Where am I as far as divine encouragement?"; LA 55: **kalam-ma zi-šag₄- η al₂ mu-da-an- η al₂-le-eš** "They (Sheep and Grain) brought

⁵⁶⁰ On **gaba—zig₃**, see (Sjöberg 1973c, 39).

development into the land."

- 438) **zi-ḡal₂** "living things"
See Tinney (1996, 167–68).
- 439) **zi-ir** "to break, destroy"
440) **zi-ir-zi-ir** "to smash"
- 441) **zi-zi** "raising"
442) **ḡa₂-ḡa₂** "lowering"
A conceptual pair, both in mathematics and music. For music, see Krispijn (1990, 5–6) and Shehata (2009, 351–54) who understand the terms as referring to tuning instruments. For mathematics, Š B 17: **zi-zi-i ḡa₂-ḡa₂ šudum niḡ₂-šid-de₃ zag im-mi-til-til** "I completed to the end subtraction, addition, counting, and accounting." Alternatively, as a pair in In C 119: **gul-lu dim₂-me zi-zi ḡa₂-ḡa₂ ʿinana za-a-kam** "Destroying, fashioning, tearing out, settling—these are yours, Inana."
- 443) **ze-eḡ₃-ze-eḡ₃** "to give"
444) **ze-eḡ₃-ze-eḡ₃**
Emesal form of the Emegir verb **šum₂** (Schretter 1990, 273–74). Typically written with **ze₂** rather than **ze**, however.
- 445) **zi-in-zi-in** "to cut"
446) **zi-in-zi-in**
See Molina and Such-Gutiérrez (2004, 3–9).
- 447) **zi da-ri₂** "eternal life"

BALA (448–65): Parts of the section are also found in OB Izi Isin. Similar **bala** sections occur in Nigga (esp. 399–408) and OB Lu exemplar UM 55-21-313 (= *MSL* 12, 29 D = P228841), where a series of qualifications for **gudu₄** resemble the series here.

- 448) **bala** "shoulder"
: *būdu*. See *PSD* B s.v. **bala** C.
- 449) **bala** "position"
: *manzāz*. *manzāzu* should be understood in the sense of a "position, office" (*CAD* M/I s.v. *manzāzu* 3). N_I-11 gives the noun in the bound form for reasons unclear (cp. the glosses for **gaba-ḡal₂**, II:490–92). While mostly broken N_{II/2}-22 seems to provide room for more.
- 450) **bala** "to change"
: *enûm*
- 451) **bala**
Both N_I-11 and N_P-01 give a gloss here, but they are illegible save an initial *e*- in

N₁-11. Perhaps *ebēru* "to cross" or *ebertu* "the other side," equivalencies given elsewhere in the (later) lexical tradition. The Akkadian columns in both Izi Bogh. and NA Izi "R" are lost and offer no further possibilities.

- 452) **bala** "to transfer"
: *nabalkutum*
- 453) **bala** "to cross over"
- 454) **bala-bala** "to cross over"
The translation here is arbitrarily selected from the numerous designata for **bala**. See *PSD* B s.v. **bala** A, **bala** B.
- 455) **bala—sag₉-ga** "to be a good reign"
DI C 12: 𒊕^s**tukul-ḡu₁₀ bal in-na-sag₉-ga mu-zu** "I know my weapons which have favored his reign." See Sefati (1998, 143).
- 456) **bala gub-ba** "term of active service"
- 457) **bala tuš-a** "term of inactive service"
The contrast between **gub** ("active service") and **tuš** ("inactive service") is well-known in Ur III texts, particularly from Girsu (cf. de Maaijer 1998, 60); e.g., *ASJ* 11, 138 66:11–12: **25 eren₂ bala gub-ba 0.1.0-ta 24 eren₂ bala tuš-a 0.1.0-ta** "25 workers on active duty—10 liters (grain rations) each. 24 workers on inactive duty—10 liters (grain rations) each."
- 458) **bala da-ri₂** "eternal rule"
- 459) **bala gin₆-na** "established term"
- 460) **bala ud sud-ra₂** "long-lasting reign"
- 461) **bala mu-ka-ni** "*bala* of his year(?)"
N_{11/2}-22 provides the full phrase, apparently a genitive construct with a possessive ending. To my knowledge, this phrase does not occur. I offer the following speculation. Most often, **bala** and **mu** are given in a genitive construct when referencing the *bala* tax for a given year (rather than the appointed month), especially in the term **šag₄ bala** as in **šag₄ bala mu an-ša-an^{ki} ba-ḫul** "in the *bala* of the year Anšan was destroyed = Šulgi 34 (on these transactions, see Sharlach 2004, 39–52). If the present entry deals with such transactions, than the final question is the referent of "his" (**ani**). Given the association with year names, "his" must refer to the king's regnal year, which might then have been considered "his year."
- 462) **bala dug₃-ga** "pleasant rule"
- 463) **bal-a-re** "the other side"

464) **bala-ta e₃** "taken from the *bala*"
I have found only one occurrence of this phrase. *MVN* 1 31 12: **siškur₂ bala-ta e₃-a** "offering, taken out of the *bala*."

465) **bal-bal-e** "*balbale* song"
See Sefati (1998, 22–29).

"Decisions" (466–69)

466) **eš-bar** "decision"

467) **eš-bar—kiṇ₂** "to make a decision"

468) **ka-aš—bar** "to make a decision"

469) **ka-aš bar-re** "who makes decisions"

See *PSD* B s.v. **bar** E 8. The second entry, based on usage in literary texts, seems to be a the nominal form, usually an epithet in apposition to **di-kud** "judge." Li A 90: **di-kud ka-aš bar-re-da** "A judge who renders the verdict"; LSUr 494: **di kud ka-aš bar-re uṇ₃ si sa₂-sa₂-e an-ne₂ nam-kur₂-re** "An will not change the verdict and decision for correctly guiding the people." I thus take the first entry as the compound verb.

zah₂ (470–72)

470) **zah₂** "fugitive"

471) **zah₂** "to flee"
: *ḥalāqum* "to flee." The latter is given the gloss in N₁-11.

472) **zah₂-ta gur-ra** "to return from fugitive status"

ḥul (473–77)

473) **ḥul** "to destroy"

474) **ḥul-ḥal** "wrongdoing"

475) **ḥul-dim₂** "rotten"

OBTG XI iv 6' provides **ḥul-dim₂-ma = maskum** "rotten"; MA Izi "F" 328 gives [inim] **ḥul-dim₂-ma = MIN(KA) lemutti** "wicked word." Note also usage in a verbal construction. UK D 48: **i-in gin₆-na-ni mu-ni-in-dub₂ šag₄ ḥul mu-ni-in-dim₂** "(Copper) piled on his firm insults; he became nasty (lit. 'fashioned a wicked heart')."

476) **ḥul gig** "to hate"
See Jaques (2006, 147–50, 54–60).

477) **ḥul-dub₂** "hostile"

ir (478–87)

- 478) **ir** "scent"
479) **ir** "to plunder"
480) **ir** "peg"
481) **ir** "to bring"
482) **ir**

There are very few words in Sumerian written **ir**. I offer some possibilities in the translations above. **ir** "scent" is well-attested. MK 60: **ir nu-dug₃-ga a-ḫa-an ši-du₃-du₃** "You smell (so) bad, that you induce vomit."⁵⁶¹ **ir** "to plunder" appears in other lexical lists, including an OB exemplar of Ea MAH 15850+ o v 25' (= P333149) where **ir** is equated to **šalālum** "to plunder." **ir** "peg" occurs in OB Ura 1 320 with the determinative for wooden objects as ^{neš}**ir** (following ^{neš}**gag**). Another possibility is to understand **ir** as part of **zi—ir** "to feel troubled" (equated to **ašāšu**). L 2 269: **ni₂ ba-ni-in-te zi ba-ni-in-ir** "he was afraid; he was troubled." **ir** is also the Eme-sal equivalent to **de₆** "to bring" (Schretter 1990, 196–98).

I suspect, as with the Aš section (I:177–86) that the present section reflects some instances of phonological substitution. No exemplars, however, offer glosses to provide clues as to the interpretation.

- 483) **ir-ir** "all the scents"
The translation here reflects only a possibility, based on the designata discussed in the previous entry.
- 484) **ir-si-im** "fragrance"
- 485) **ir ḫab₂** "bad smell"
- 486) **ir nu-dug₃-ga** "foul smelling"
MK 60 (cited in commentary on II:478ff.).
- 487) **ir lil₂** "scent of a phantom"
N_{II/1}-25 provides an indecipherable gloss **ša-x-tu** here; the second half of the line is broken, so it is not certain that the gloss refers to the present entry. The sign LIL₂ may denote something other than "phantom." Regardless, to my knowledge, this phrase does not occur.
- 487a) **ir-[...]**
: **šabiḫu** As noted in CAD Š/I s.v. **šabiḫu**, it is not clear whether the gloss is to be understood as **šabiḫu** "(a meteorological phenomenon)" or **tābiḫu** "butcher." The former is more likely, since the latter would require a **tá** reading for TA, which is unknown to me for OB lexical texts. Since the second half of the entry is lost, the Sumerian term is unclear.

⁵⁶¹ Cp. the discussion in Herrmann (2010, 212).

GABA (488–504)

- 488) **gaba** "chest"
- 489) **gaba daṅal** "broad chested"
- 490) **gaba ṅal₂** "broad (chested)"
 : *rapša*. For whatever reason, N₁-11 appears to omit the presumed second word of glosses in the next three entries. There is ample space in the column and this same scribe had demonstrated an ability to accommodate longer glosses in similarly sized entries elsewhere on the tablet. The present entry is likely the same as Lu-azlag B-C Seg. 2 37: **lu₂ gaba ṅal₂ = rapšam ṛtim** "broad chested person." A common epithet found in royal hymns. ŠS I 1: **ḏšu-ḏsuen luḡal en gaba-ṅal₂** "Šu-Sin, king, broad chested lord."
- 491) **gaba-ṅal₂** "having"
 : *rāši*. I interpret *ra-ši* as the participle form of *rašû* "to have" (cf. *CAD* R s.v. *rašû* A). The referent of the gloss eludes me. Most likely, as suggested by *MSL*, the gloss represents *rāši ṛti*. This phrase is also unknown. I suspect that the present entry and the following take the same meaning.
- 492) **gaba-ṅal₂** "lord of"
 : *bēl*. The bound form of *bēlu* suggests an incomplete genitive construction (perhaps, as *MSL* suggests, *bēl ṛti*). Note Š X 134: **ur-saṅ en gaba-ṅal₂ kur-kur-ra' a₂ zi-da kalam-ma** "Hero, lord, *gabaṅal* of the foreign lands, right arm of the homeland." Here, **gaba-ṅal₂** seems to be appositional to **en**, which is typically equated to *bēlu*. Thus, I interpret **gaba-ṅal₂** here as essentially *bēlu*, "master of the foreign lands."
- 493) **gaba-ri** "equal"
- 494) **gaba-ri-bi** "its answer"
 See Attinger (1993, 510). The exact form in the latter entry occurs occasionally in Ur III documents, but only once in OB lit. in an anticipatory genitive construction. ELA 240: **kiṅ₂-gi₄-a inim-ma gaba-ri-bi gud-gin₇ gu₃ nun mu-na-ni-ib-be₂** "The messenger loudly shouted the answer of the matter like a bull."
- 495) **gaba-ri nu-tuku** "without equal"
- 496) **gaba ze₂-er** "to rip (from) the breast"
 In OB lit., occurs only in ID when the ^{na}**nunuz tab-ba** "segmented bead with two egg-shaped segments" (140) and the **tu-di-da lu₂ ṅa₂-nu ṅa₂-nu** "toggle-pin (named) 'man, come hither, come hither'" (145) are taken from Inana as she passes through the gates of the netherworld.⁵⁶²

⁵⁶² Thanks to T. Tanaka for discussing these lines from ID and the items of dress included in them with me.

- 497) **gaba šag₄** "inner chest"
 Attested in NA Izi "R," but the Akkadian column is broken. The translation is given on analogy with formations such as **an-šag₄** "middle of the sky" or **e₂-šag₄** "inner house."
- 498) **gaba-tab** "pole for manual seeding"
 499) **gaba-tab** "breastwork fence"
 A type of pole used for seeding fields manually (see Maekawa 1989, 116–27; 1990, 126–27; van Driel 1998, 29n35). Also a type of fence (Heimpel 2009b, 168, 82).
- 500) **gaba rah₂-rah₂** "to beat the chest"
 501) **gaba ra-ah_ḥ** "to beat the chest"
 GH A 42: **6-kam-ma a-ḥi₆ a gul-gul-dam kur-ra gaba rah₂-rah₂**⁵⁶³ "The sixth is a wave, destructive water, beating the 'chest' in the land."
 Perhaps the two entries represent two writings for the same verb. Alternatively, NA Izi "R" vi 7' gives [**gaba**]-[**ra-ah_ḥ**]¹ = **gabarah_ḥhu** "rebellion." I find no OB or earlier attestations of such a word.
- 502) **gaba—zig₃-ga** "to depart"
 See Karahashi (2000, 83–84).
- 503) **du₈-du₈** "to spread out"
- 504) **duḥ-duḥ** "to loosen"
- 505) **^dnisaba za₃-mi₂** "Praise to Nisaba"
 Although only two exemplars preserve the final benediction, several others likely contained it, including the five prisms and N₁-11.

⁵⁶³ Based on Kish 1932-155 (= KiA in Edzard 1991), the only exemplar which preserves the entire line. The phrase in question is now attested in a Nippur exemplar, N 3652 (Peterson 2011b, no. 62). The lone exemplar for GH B 43, UM 29-13-209+ (= B in Edzard 1993) also includes **gaba rah₂-rah₂**.

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Appendix 1: Other Versions of Izi, Contemporary and Later

Izi was never more utilized than at Old Babylonian Nippur. The OB period represents the height of the list's popularity among scribes and, thus, its influence. The following provides a catalog of Izi exemplars outside of OB Nippur, including contemporary OB versions and post-OB versions. The catalog is arranged by period and by city.

1.1 Old Babylonian

Izi is relatively well attested at other OB cities. Other sites, however, with perhaps the relative exception of Ur, do not exhibit the extensive curricular finds attested at Nippur. At all OB sites, the first two stages of the elementary curriculum tend to be well represented. The same cannot be said for the lists of ALE. Nevertheless, in addition to the numerous exemplars of Izi plus two bilingual texts from Nippur, Izi is attested at Isin, Ur, Sippar, Kish, and unknown locations.

1.1.1 Nippur

OB Bilingual Izi from Nippur is attested in two exemplars, both published in *MSL* 13. See §3.2.2.

N-B1	P228110	N 1567	OB Nippur Bil.	<i>MSL</i> 13, 35 B	Collated and photographed
N-B2	P228632	UM 29-15- 375	OB Nippur Bil.	<i>MSL</i> 13, 35 D	Collated and photographed

1.1.2 Isin

One Izi tablet was excavated at OB levels in 1983, the seventh season of excavations. The tablet was found among numerous other "school texts" in room 4 of a six-room house in the Nordost-Abschnitt area. See Haussperger (1987) and Wilcke (1987).

I-01	P349902	IM —	OB Isin	<i>Isin</i> 3, pl. 41	IB 1600. GALAM section after LUM (cf. N _{II/2} -60)
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1.1.3 Ur

The excavations at Ur yielded numerous tablets, including two locations containing a number of "school" texts, "No. 7 Quiet Street" and "No. 1 Broad Street." See Charpin (1986, 27–93, 419–34).

U-01	P346420	IM —	OB Ur	<i>UET</i> 6/2, 375; <i>MSL</i> 13, 15 H2	Akkadian glosses
U-02	P347051	IM —	OB Ur	<i>UET</i> 7, 90	
U-03	P347047	IM —	OB Ur	<i>UET</i> 7, 84	3 cols.; obv. only
U-04	P346423	IM —	OB Ur	<i>UET</i> 6/2, 378; <i>MSL</i> 13, 40 E	Akkadian glosses; calculations on rev.

U-05	P347045	IM —	OB Ur	<i>UET</i> 7, 82	
U-B1	P347048	IM —	OB Ur Bil.	<i>UET</i> 7, 85; <i>MSL</i> 13, 35 C	Columnar
U-B2	P347041	IM —	OB Ur Bil.	<i>UET</i> 7, 78; <i>MSL</i> 13, 35 A	Reading glosses

1.1.4 Sippar

S-B1, a bilingual version, belongs to the Sippar collection in the Istanbul Archaeological Museums, excavated by Scheil in 1894 (see Kraus 1947, 117; Kalla 1999, 215). S-01 was accessioned at the British Museum on 12 May 1888 as part of a collection acquired by Budge (see Walker 1988). Many of the tablets Budge purchased come from Sippar. Although the provenance does not necessarily apply to the present tablet, the assignation is plausible.

S-01		BM 78279	OB Varia		12 col. (left edge missing).
S-B1	P368991	Si 109	OB Sippar Bil.	<i>MSL</i> 13, 56 A	Collated and photographed

1.1.5 Kish

K-01 was excavated at Kish along with several other OB "school tablets" (see recently Ohgama and Robson 2010).

K-01	P333158	Ashm 1931- 137a	OB Kiš	<i>MSL</i> SS 1, 107	Sag on other side
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1.1.6 Unknown

Seven tablets which may be dated to the OB come from unknown locations.

X-01	P222960	MRAH O.117	OB Varia	Speleers 1925 <i>RIAA</i> 50; <i>MSL</i> 13, 14 L1.	Type II with Izi on both sides. Rev. not published in <i>MSL</i> .
X-02	P222959	MRAH O.121	OB Varia	Speleers 1925 <i>RIAA</i> 48	Type II with Izi on Obv.
X-03		NBC 6071	OB Varia	<i>MSL</i> 12, 31 M''	Listed as NBC 6701 in <i>MSL</i> 12; Lu/Izi Prism (abbrev. Izi); only Lu published
X-04		private	OB Varia	Taylor <i>OrNS</i> 70	Lu/Izi multi-column
X-05	P117402	FLP 2106	OB Varia	<i>MVN</i> 13, 629	Lentil
X-06	P249314	AUAM 73.2643	OB Varia	<i>AUCT</i> 5, 259	Complete single column
X-07	P416236	CULC 328	OB Varia		Acc. no. F14. Lentil.

1.2 Middle Babylonian

Within the Mesopotamian traditional heartland, Izi is not well-attested. One possible MB exemplar from Nippur was discussed in E §1.1.4.⁵⁶⁴ Otherwise, one copy is known from Babylon and possibly two exemplars are known from Sippar. The list is attested in higher numbers from "peripheral" sites utilizing cuneiform culture including Emar on the bend of the Euphrates, Ugarit on the Mediterranean coast, Boğazköi (Ḫattuša) of the Hittites (modern Turkey), and Haft Tepe (Kabnak) in Elam (modern Iran). Post-OB Izi versions demonstrate blending of the OB acrographic traditions as well as creation, expansion, and movement of sections compared to the OB Nippur version. For an excellent introduction to the post-Babylonian Izi tradition, see *MSL* 13. For a general characterization of the MB lexical tradition with discussion of particular sites, see Veldhuis (forthcoming, chap. 5).

1.2.1 Babylon

Designated NB in *MSL* based on paleographic data. Pedersén dates it to MB (or OB) based on stratigraphic level.

B-01	P347125	VAT 17098	Izi "H"	<i>MSL</i> 13, 204 B; <i>ADOG</i> 25, 103; <i>VS</i> 24 5	See Pedersén 2005, 103
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1.2.2 Sippar

This piece could not be collated.⁵⁶⁵ The designation of the exemplar as MB rather than NB is based on the use of numerals for repeated entries in the Akkadian column.

S-03		Si 28+	Izi 1	<i>ZA</i> 8, 203; <i>ZA</i> 9, 223; <i>ZA</i> 8, 202; <i>MSL</i> 13, 156	+ Si 726 + Ni 10269 ⁵⁶⁶
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1.2.3 Emar

Rescue excavations at Emar in the 1970s provide examples of lexical texts of two traditions: the "Syrian" and "Syro-Hittite" (Cohen 2009). For an introduction to the corpus as well as the use of lexical texts at Emar, see Veldhuis (forthcoming, 283–97). Izi is attested in as many as eight very fragmentary exemplars.

E-01	P429494	Msk 731075j	MB Emar	<i>Emar</i> 6/1, 150	
E-02	P272146	Msk 7433	MB Emar	<i>Emar</i> 6/1, 176	
E-03	P429495	Msk 7478c	MB Emar	<i>Emar</i> 6/1, 210	
E-04	P429490	Msk 74122h	MB Emar	<i>Emar</i> 6/1, 305	Izi or Godlist?
E-05	P429491	Msk 74122ab	MB Emar	<i>Emar</i> 6/1, 309	
E-06	P429496	Msk 74123p	MB Emar	<i>Emar</i> 6/1, 314	
E-07	P429493	Msk 7479b	MB Emar	<i>Emar</i> 6/2, 488	
E-08	P429492	Msk 74198r	MB Emar	<i>Emar</i> 6/2, 488	

⁵⁶⁴ As suggested in *MSL*, Kagal "C" (CBS 7960+ = *MSL* 13 238 = P228044) may belong to Izi.

⁵⁶⁵ April and September 2013.

⁵⁶⁶ A tablet with this number was published as an Old Babylonian Grammatical Text in Black (2004, 153 = P231703), but this too could not be located in Istanbul for collation. If the join to a Ni tablet is legitimate, the tablet may have come from MB Nippur. On strays between the Sippar and Nippur collections in Istanbul, see Civil (2011, 222n5); Farber (2014, 22n49).

1.2.4 Ugarit

Excavations at ancient Ugarit (modern Raš Šamra) have yielded numerous texts within the Mesopotamian lexical tradition. Three Izi exemplars have been published so far. On scribal education at Ugarit, see especially van Soldt (1995).

RS-01	P429489	DO 5552	MB Ugarit	<i>RSO</i> 5/1, 281	RS 21.001
RS-02	P429488		MB Ugarit	<i>SMEA</i> 46, 152	RS 88-2015; cf. Rutz 2007 <i>NABU</i> 75
RS-03	P332933	ANM 8220	MB Ugarit	<i>Syria</i> 12, pl. 44-45, 01; <i>MSL</i> 13, 128-31; <i>RSO</i> 5/1, 26	RS 02.013

1.2.5 Ḫattuša

Scholarship at Ḫattuša, the ancient capital of the Hittite kingdom, has been the subject of many recent studies. With regard to Izi, the most pertinent are Weeden (2011) and Scheucher (2012).

H-01	P434702	VAT 7434d	MB Bogh.	<i>KBo</i> I 31; <i>MSL</i> 13, 132 B; Scheucher, 2011	Trilingual list
H-02	P434704	VAT 7442	MB Bogh.	<i>KBo</i> I 33; <i>MSL</i> 13, 132 C; Scheucher, 2011	Trilingual list
H-03	P373601	VAT 7474	MB Bogh.	<i>KBo</i> I 42; <i>MSL</i> 13, 132 A; Scheucher, 2011	Trilingual list
H-04	P443829	Bo 7345	MB Bogh.	<i>KUB</i> III 104; <i>MSL</i> 13, 132 D; Scheucher, 2011	Trilingual list
H-05	P443832	Bo 8384	MB Bogh.	<i>KUB</i> III 107; <i>MSL</i> 13, 132 E; Scheucher, 2011	Trilingual list

1.2.6 Kabnak

Kabnak (Haft Tepe) in Elam, south of Susa, adapted Babylonian scholarly traditions (see Veldhuis forthcoming, 304–11), including Izi. Three unilingual exemplars have been published (Herrero and Glassner 1996).

Kb-01	P349889		MB Varia	Herrero and Glassner 1996, no. 278	HT 141
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Kb-02	P349892		MB Varia	Herrero and Glassner 1996, no. 281	HT 157
Kb-03	P349899		MB Varia	Herrero and Glassner 1996, no. 288	HT 444

1.3 Middle Assyrian

Middle Assyrian Izi is well-attested, especially at Assur. The texts excavated at Assur represent the incipience of the lexical tradition that shapes the first millennium. All exemplars are bilingual, unlike their Babylonian or "peripheral" counterparts, which could retain a unilingual Sumerian presentation. At Assur, Izi appears to have been copied as library editions, rather than as curricular exercises as in the OB period. For the MA lexical tradition, see Veldhuis (forthcoming, 317–53).

1.3.1 Assur

MA Assur has yielded nine published exemplars of Izi. For the various findspots at MA Assur, see Pedersén (1985).

A-01	P381786	VAT 10407	Izi 5	<i>MSL</i> 13, 160 C1	(+VAT 10897 + VAT 10901)?
A-02	P381752	VAT 9498	Izi "A"	<i>MSL</i> 13, 173 A	Babylonian sign forms
A-03	P282498	VAT 9714	Izi "C"	<i>MAOG</i> 13/2 31–33; <i>MSL</i> 13, 175 A	Ass. 4604o
A-04	P381817	VAT 11516	Izi "D"	<i>MSL</i> 13, 180 A	
A-05	P282414	A 6	Izi "E"	<i>Afo</i> 16	Ass. 4533w; in Istanbul
A-06	P381765	VAT 9719	Izi "E"	<i>MSL</i> 13, 185 D	
A-07	P381759	VAT 9548	Izi "F"	<i>MSL</i> 13, 196 A	
A-08	P283540	VAT 10243	Izi "H"		
A-09	P381760	VAT 9581	Izi "M"	<i>MSL</i> 13, 215 A	

1.3.2 Šibaniba

Two lexical texts have been excavated at ancient Šibaniba (Tell Billa), northeast of modern Mosul (Finkelstein 1953). See further, Veldhuis (forthcoming, 320–22). The Izi exemplar includes a colophon, which duplicates a colophon from Assur. The exemplar was not published in *MSL* 13.

Š-01	P282739		Izi "G"	Finkelstein, 1953 no. 56	
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1.3.3 Unknown

Two other Izi exemplars demonstrate MA tendencies and may, in fact, come from Assur.

X-08	P414356	JON 38	Izi 12	<i>CUSAS</i> 12, 2.1.3 appendix	Sin-šuma-iddina/Ninurta-uballissu
X-09	P387757	MRAH	Izi "G"	<i>RA</i> 10, 223;	Colophon: DUB 60-KAM ₂ -

	0.314		Speleers 1925 <i>RIAA</i> 317; <i>MSL</i> 13, 201 A	MA IZ.GAR ₃ išātu = izi
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1.4 Neo-Assyrian

Izi is attested at four different NA sites: Nineveh, Assur, Dūr-Šarrūkin, and Kalḫu. For lexical lists in NA contexts, see Veldhuis (forthcoming, 353–90).

1.4.1 Nineveh

Twenty-four exemplars of Izi are counted among the various NA "libraries" at Nineveh. Most were published in *MSL* 13. As with most tablets excavated at Nineveh in the nineteenth and early twentieth centuries, findspots are uncertain. The Nineveh "libraries" represent the largest concentration of Izi exemplars since OB Nippur.

Nv-01	P373930	Th 1905-4-9, 4	Izi 5	<i>RA</i> 17, 199–200; <i>MSL</i> 13, 160 B	
Nv-02	P385930	Sm 301	Izi 6	<i>CT</i> 19, 11; <i>MSL</i> 13, 166 A	
Nv-03		"K 7595"	Izi 7	<i>MSL</i> 13, 167 A	Published museum number incorrect
Nv-04	P385934	K 4258+	Izi "D"	<i>MSL</i> 13, 180 B	
Nv-05	P395518	K 4369+	Izi "E"	2R-42, 3; <i>MSL</i> 13, 185	79-7-8 (5R-40, 1)+ = <i>MSL</i> 13, 185 B
Nv-06	P365301	K 2047	Izi "G"	<i>CT</i> 19, pl. 1; <i>MSL</i> 13, 201 C	
Nv-07	P395632	K 4552	Izi "G"	5R-27, 6; <i>MSL</i> 13, 201 B	
Nv-08	P382598	K 14116	Izi "G"?		
Nv-09	P385922	K 5428a	Izi "H"	<i>CT</i> 19, pl. 10; <i>MSL</i> 13, 204 A1	
Nv-10	P419494	K 21185	Izi "H"		Lambert supp. 3, 59
Nv-11	P394155	K 2045	Izi "H"	<i>MSL</i> 13, 204 A	
Nv-12	P395454	K 4227	Izi "H"	<i>MSL</i> 13, 204 C	
Nv-13		TM 1931–32, 28	Izi "H" App.	<i>MSL</i> 13, 209 E; <i>Iraq</i> 7	
Nv-14	P365387	K 4353	Izi "J"	<i>MSL</i> 13, 211 A; 2R-35; <i>CT</i> 19 5	
Nv-15	P400384	K 13617	Izi "L"	<i>MSL</i> 13, 215	
Nv-16	P385924	K 5425b	Izi "N"	<i>CT</i> 19, pl. 10; <i>MSL</i> 13, 217 A	
Nv-17	P373890	K 14908	Izi "N"	<i>RA</i> 17, 174; <i>MSL</i> 13, 217 B	
Nv-18	P365398	DT 44	Izi "Q"	<i>CT</i> 19, pl. 16; <i>MSL</i> 13, 219 A	

Nv-19	P399141	K 11167+	Izi "Q"	<i>MSL</i> 13, 219	K 14054+
Nv-20	P423617	Rm 2, 34	Izi "Q"	<i>MSL</i> 13, 219	
Nv-21	P385909	81-2-4, 270+	Izi "Q"	<i>MSL</i> 13, 219 B; <i>CT</i> 19 7	81-7-27, 97
Nv-22	P394163	K 2059+	Izi "R"	<i>MSL</i> 13, 222 A; 5R-29	K 7611+K 11226+K13571
Nv-23		BM 98735+	Izi "R"	<i>MSL</i> 13, 223 B	BM 98904+; 1904-4-9, 241
Nv-24	P397282	K 7763	Izi 16	<i>MSL</i> 13, 172	

1.4.2 Assur

Although it is often difficult to distinguish MA Assur tablets from NA Assur tablets, the following three exemplars have been regarded as NA. For the excavations at NA levels, see Pedersén (1986).

A-10	P381772	VAT 10232	Izi "F"	<i>MSL</i> 13, 196 B	
A-12	P381790	VAT 10425	Izi "K", "L"	<i>MSL</i> 13, 214 A	
A-11	P283540	VAT 10243+	Izi "H" App.	<i>MSL</i> 13, 209 D	

1.4.3 Dūr-Šarrūkin

One exemplar of Izi was excavated at Dūr-Šarrūkin, modern Khorsabad.

DS-01			Izi 5	<i>MSL</i> 13, 159 A	Khorsabad 1932–33, 52; Labeled Izi 3
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1.4.4 Kalḫu

Two exemplars of Izi were excavated at Kalḫu, modern Nimrud. Both were published in *CTN* 4.

Kl-01	P274521	ND 6226	Izi 15	<i>CTN</i> 4, 231; <i>MSL</i> 13, 168 B	Or rather Izi 14B
Kl-02	P274531	IM 67616	Izi 5	<i>CTN</i> 4, 242	

1.5 Neo-Babylonian

Izi is rarely attested in the NB period and not at all in Late Babylonian contexts. Gesche's catalog includes more than 250 examples of "acrographic list" excerpts among the tablets at the British Museum from "Sippar" and Ur (Gesche 2001, 806–07). These lists, however, are not Izi or Kagal, but mostly lists of Akkadian words ordered by initial sign (Gesche 2001, 103–23). Unlike in the OB, then, Izi was not used as a curricular school exercise. Two NB exemplars, likely archival copies, have been identified.

1.5.1 Nippur

The NB Nippur exemplar of Izi has been published numerous times. The tablet is only partially preserved (obverse only, middle fragment), but is well-written. It looks to me more like NB, than MB, but such paleographic judgments are, of course, largely subjective. It was excavated during the second campaign of the Babylonian Expedition.

N-01	P230071	Ni 2403	Izi "J"	RA 13, 136; MSL 13, 211 B; AfO 50 44	Collated and photographed
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1.5.2 Sippar

Judging strictly from the publication in *MSL* and the presence of the short colophon, I regard this exemplar as NB by comparison with the MB Sippar exemplar, which used numerals to indicate repeated entries. The present exemplar repeats the entry. The piece could not be located at Istanbul.

S-04		Si 19	Izi 15	ZA 8, 196-97; MSL 13, 168 A	
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Appendix 2: Akkadian Glosses in Old Babylonian Izi at Nippur

The following presents all tokens of Akkadian glosses in the exemplars of OB Izi at Nippur. The glosses are organized by exemplar. I count 551 glosses in twenty-five exemplars.

I have also included an analysis of the semantic commensurability of the Sumerian lemma (on the right) and the Akkadian metalinguistic gloss (on the left). A check mark (✓) indicates semantic commensurability based on usage in OB or Ur III evidence. An almost equal to sign (≈) denotes the use of analogical hermeneutics to align the lemma and gloss via a perspective other than semantics. Marked entries fall under categories given in §3.4. An interrobang (?) indicates that one or both elements are indecipherable due to damage, (possible) scribal error, or difficulties in analysis. Of the 551 tokens, 86 (16%) are damaged and, thus, outside of analysis.⁵⁶⁷ 465 tokens are viable. Of these, 172 (37%) are marked ≈; 293 (63%) are marked ✓.

Np-01				
a i 1	[i]-[ša ¹]- <i>a-tum</i>	izi	✓	
a i 2	[ki]-[nu ¹]- <i>nu-um</i>	ne		≈
a i 3	<i>la-aḥ-mu-um</i>	didal_x		≈
a i 4	[na-ab ¹]- <i>lum</i>	didal_x		≈
a i 5	<i>di-gi-mu-um</i>	didal_x		≈
a ii 27	[ba [?]]-[la]- <i>lum</i>	ḥi-ḥi	✓	
a ii 28	[e-te-mu ¹]-[um]	[ḥi ¹]-[ḥi ¹]	✓	
a ii 29	[...]-[x-x ¹]	ḥi-ḥi¹		?
a ii 30	[...]-[x ¹]- <i>nu-um</i>	[ḥi ¹]-[ḥi ¹]		?
a ii 31	[du ¹]-[šu-ú]- <i>um</i>	[ḥi ¹]-[ḥi ¹]		≈
a ii 39	[x-x ¹]- <i>um</i>	[ur ₅ ¹]		?
a ii 40	[x-x-x ¹]	ḥi×Aš ₂		?
a ii 41	[...]-x-[um [?]]	ḥi×Aš ₂		?
a ii 42	[...]-[x ¹]	ḥi×Aš ₂		?
a ii 43	[ki [?]]-[e [?]]-[nu [?]]- <i>um¹</i>	kin₂		≈
a ii 44	[...]-[šum [?]]	ara₃		?
a ii 45	[ḥa [?]]-[ma ¹]-[šum [?]]	[ḥi×Aš ₂ ¹]		≈
a ii 46	[x-x ¹]- <i>tum</i>	[ḥi×Aš ₂ ¹]		?
a ii 59	<i>ez-zu</i> -[um ¹]	[ḥuš ¹]	✓	
a ii 60	[ša-am ¹]- <i>rum</i>	[ḥuš ¹]	✓	
a ii 61	<i>ru</i> -[šu-um [?]]	[ḥuš ¹]		≈
a ii 62	[ka-ab [?]]- <i>tum[?]</i>	[alim ¹]		≈
a ii 63	<i>ti</i> -[id [?]]-[nu-um]	[GIR ₃ ¹]	✓	
a ii 64	[i]-[me-ru [?]]- <i>um[?]</i>	[anše ¹]	✓	

⁵⁶⁷ N_{II/1}-18 appears to have glossing in the LUM section; there are traces that, if the the section indeed attests the LUM section, would likely be glosses given the expected entries for the section. The traces are completely indecipherable, and I only suggest the existence of the glosses for the section based on the clear following entries (e.g., EZEM section).

a iii 1	<i>še-pu-um</i>	「 <i>ḡiri</i> ₃ 」	✓	
a iii 2	<i>ki-「ša?-tum?»</i>	「 <i>GIR</i> ₃ 」		≈
a iii 3	<i>「ga¹-aš-「ru-tum?»</i>	「 <i>ir</i> ₉ 」	✓	
a iii 4	<i>「ez-zu?-um?»</i>	「 <i>šur</i> ₂ 」	✓	
a iii 5	<i>「ša-am¹-rum</i>	sumur	✓	
a iii 17	<i>šu-ub-tum</i>	dag	✓	
a iii 18	<i>「x-x-tum?»</i>	dag		?
a iii 19	<i>na-qá-a-[rum]</i>	dag	✓	
a iii 20	<i>wu-uš-「u?-um¹</i>	barag	✓	
a iii 21	<i>šu-「x¹-[...]</i>	barag		?
a iii 26	<i>da-「mu?»</i>	uš₂	✓	
a iii 27	<i>ša?-ak-[...]</i>	lugud		?
a iii 28	<i>「mi¹-[...]</i>	uš₂		?
a iii 32	<i>「x-x-x-x¹</i>	bad		?
a iii 33	<i>「x-x-x¹</i>	「 bad? 」		?
a iii 34	<i>「pa?-x-x¹</i>	BAD		?
a iii 35	<i>「né?-x-x¹</i>	bad		?
a iii 36	<i>re-「e-qum¹</i>	bad	✓	
a iii 37	<i>「x-x-tum?»</i>	til		?
a iii 38	<i>「x-x-x¹</i>	BAD		?
a iii 39	<i>「x-x-x¹</i>	BAD		?
a iii 40	<i>「x-x-x¹</i>	BAD		?
a iii 41	<i>「x-mu?¹-rum</i>	BAD		?
a iii 42	<i>「ú-pu-tum¹</i>	aš		≈
a iii 43	<i>še-ni-「it-tum¹</i>	aš		≈
a iii 44	<i>ú-「tu-tum</i>	aš		≈
a iii 45	<i>zi-ka-rum</i>	aš		≈
a iii 46	<i>we-du-um</i>	dili	✓	
a iii 47	<i>we-du-um</i>	dili	✓	
a iii 52	<i>la-qâ-tum</i>	kul	✓	
a iii 53	<i>「zé¹-rum</i>	numun	✓	
a iii 60	<i>zu-uk-kum</i>	nir-nir	✓	
a iii 61	<i>tu-ru-šum</i>	nir-nir		≈
a iii 62	<i>tu-ul-<lu>-mu</i>	nir-nir		≈
a iv 28	<i>ma-a-tum</i>	kur	✓	
a iv 29	<i>ša-du-um</i>	kur	✓	
a iv 30	<i>er-še-tum</i>	kur	✓	
a iv 44	<i>ki-ir-ba-nu-um</i>	lak	✓	
a iv 45	<i>pi-ir-sa-nu-um</i>	tuba₃	✓	
a iv 46	<i>「mi-iš-la¹-nu-um</i>	zandara		≈
a iv 47	<i>na-sa-qum</i>	saḡ₅		≈
a iv 48	<i>「bi?¹-e-rum</i>	saḡ₅		≈
a iv 49	<i>ma-nu-u-um</i>	šid	✓	

a iv 50	<i>mi-nu-tum</i>	šudum	✓	
a iv 51	「 <i>ma-ru um-ma-ni</i> 」 ¹	umbisaŋ	✓	
a iv 52	「 <i>den</i> 」-lil ₂	umbisaŋ		≈
a iv 53	「 <i>it?</i> 」-qum	aka ₃	✓	
a iv 54	<i>ḥa-aš-ḥa-aš-tum</i>	šID		≈
b i 7	<i>bu-da-an</i>	murgu ₂	✓	
b i 8	<i>wa-ar-ka-tum</i>	egir ₅	✓	
b i 9	<i>e-mu-qum</i>	murgu ₂	✓	
b i 10	<i>ma-ar-gu</i>	murgu ₂	✓	
b i 11	<i>e-še-em-še-rum</i>	murgu ₂	✓	
b i 25	<i>ba-šu</i> ₂	iš	✓	
b i 26	<i>e-pe-rum</i>	saḥar	✓	
b i 27	<i>ta-ar-bu-uḥ-tum</i>	ukum	✓	
b i 28	<i>ki-zu-u-um</i>	kuš ₇	✓	
b i 29	<i>ku-uk-ku-šu</i>	mil	✓	
b i 39	<i>a-ka-mu-um</i>	saḥar du ₈	✓	
b ii 9	<i>šu-šu-u-um</i>	sug	✓	
b ii 10	<i>ap-pa-rum</i>	ambar	✓	
b ii 15	<i>ap-su-u-um</i>	engur	✓	
b ii 35	<i>qa-ab-rum</i>	irigal	✓	
b iii 1	「 <i>a</i> 」-bu-tum	ubi ₃	✓	
b iii 2	<i>ka-ak-kum</i>	GALAM		≈
b iii 3	<i>e-er-tum</i>	GALAM		≈
b iii 4	<i>sí-mi-il-tum</i>	galam	✓	
b iii 5	<i>ni-ki-il-tum</i>	galam	✓	
b iii 15	<i>la-sa</i> -「 <i>mu</i> 」 ¹	kaš ₄	✓	
b iii 16	<i>ḥa-la-pu</i>	gir ₅	✓	
b iii 17	<i>la-ka-tum</i>	kaš ₄	✓	
b iii 18	<i>ša-nu-u-um</i>	kaš ₄	✓	
b iii 19	<i>u</i> ₂ -ba-rum	gir ₅	✓	
b iii 20	<i>iš-du-um</i>	suḥuš	✓	
b iii 22	<i>pi-iš-tum</i>	in	✓	
b iii 23	<i>pi</i> !-il-kum	in	✓	
b iv 26	<i>ba-am-tum</i>	ba ₇ ^{ba}	✓	
b iv 27	<i>za-a-zum</i>	ba ₇	✓	
b iv 28	<i>mi-iš</i> !-lum	ba ₇	✓	
b iv 29	<i>ba-am-tum</i>	sa ₉ ^{sa}	✓	
b iv 30	<i>za-a-zum</i>	sa ₉	✓	
b iv 31	<i>mi-iš</i> -lum	sa ₉	✓	
b iv 32	<i>ú-ka-a-nu-um</i>	maš	✓	
b iv 33	<i>ša-bi-tum</i>	maš		≈
b iv 50	<i>i-du-um</i>	a ₂	✓	
b iv 51	<i>a-ḥu-um</i>	a ₂	✓	
b iv 52	<i>e-mu-qum</i>	a ₂	✓	
c ii 18	<i>na-ak-su</i>	a ₂ kud		≈

c ii 19	<i>ši-ib-rum</i>	a ₂ kud		≈
c ii 20	<i>a-ku-um</i>	a ₂ kud	✓	
c ii 27	<i>i-tu-u-um</i>	da	✓	
c ii 28	<i>im-du-um</i>	「da」		≈
c ii 29	<i>pu-uz-rum</i>	da		≈
c ii 30	<i>ša-ḥa-a-tum</i>	da	✓	
c ii 31	<i>tu-ub-qum</i>	da		≈
c iii 5	<i>le-e-「tum」</i> ¹	te	✓	
c iii 6	<i>sì-im-tum</i>	te	✓	
c iii 7	<i>ṭe-ḥu-tum</i>	teṅ ₃	✓	
c iii 8	<i>ši-ši-tum</i>	「te」	✓	
c iii 9	<i>ṭe-ḥu-u-um</i>	「teṅ ₃ 」	✓	
c iii 12	<i>te-em-me-nu</i>	temen	✓	
c iii 13	<i>ka-ar-ru</i>	「TE」		≈
c iii 14	<i>pa-ar-ṣu</i>	me	✓	
c iii 15	<i>la-lu-u-um</i>	me		≈
c iii 16	<i>qá-「bu」-ú-um」</i> ¹	me		≈
c iii 17	<i>lu-ú-tum」</i> ¹	me		≈
c iii 18	<i>pu-úḥ-「rum」</i> ¹	me		≈
c iii 19	<i>ma-an-「zu-ú」</i> ¹	me		≈
c iii 23	<i>sa-a-rum</i>	du ₇ -du ₇	✓	
c iii 24	<i>it-ku-pu-um</i>	du ₇ -du ₇	✓	
c iii 25	<i>a-da-du-um</i>	du ₇ -du ₇		≈
c iii 26	<i>ša-pu-ú-um</i>	du ₇ -du ₇		≈
d i 8	<i>pa-ṭù-um</i>	zag	✓	
d i 9	<i>a-ḥu-um</i>	zag	✓	
d i 10	<i>i-tu-u-um</i>	zag	✓	
d i 11	<i>i-ir-tum</i>	zag		≈
d i 12	<i>e-mu-qum</i>	zag		≈
d ii 8	<i>su-tum</i>	bar		≈
d ii 9	<i>zu-um-ru-um</i>	bar	✓	
d ii 10	<i>ka-ma-at-tum</i>	bar	✓	
d ii 11	<i>a-ḥi-a-「tum」</i> ¹	bar	✓	
d ii 12	<i>pa-ra-su</i>	bar	✓	
d ii 13	<i>bu-da-an</i>	bar		≈
d ii 14	<i>pa-a-rum</i>	bar	✓	
d ii 15	<i>sà-la-pu-um</i>	bar	✓	
d ii 16	<i>še!-li-ip-tum</i>	bar		≈
d ii 17	<i>ka?-lu-u-um</i>	bar		≈
d ii 18	<i>úḥ-ḥu-rum</i>	bar		≈
d ii 19	<i>wa-ar-ka-tum</i>	bar	✓	
d ii 31	<i>a-ḥu-tum?</i>	su 「bar?」		≈
d ii 32	<i>ša-ḥa-tum</i>	「su」 「zig ₃ ?」	✓	
d ii 40	<i>「x-x-lum」</i> ¹	「x」		?

d ii 41	<i>ma-^{⌈x}-lum</i>	⌈x		?
d ii 42	<i>ba-la-^ṭ-um</i>	⌈x		?
d ii 43	<i>wa-š^a-bu-um</i>	⌈x		?
d ii 44	⌈x-x-um ¹	⌈x		?
d iii 6	⌈š ⁱ -bu-um	lum		?
d iii 7	<i>ši-^ḥ-um</i>	lum	✓	
d iii 8	<i>it-ta?-^ḥ-um</i>	⌈ ^ḥ um ¹		≈
d iii 9	<i>ta-ba-aš-ta-nu-um</i>	⌈lum ¹		≈
d iii 52	⌈x-x-x ¹	⌈bala ¹		?
d iii 53	⌈x-x-x ¹	⌈bala ¹		?
d iii 54	⌈x-x-x ¹	⌈bala ¹		?
d iii 55	⌈x-x-x ¹	⌈bala ¹		?

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b i 2	<i>pa!¹-ar-^ṣu</i>	me	✓	
b i 3	<i>lu-tum</i>	me		≈
b i 4	<i>pu-ú^ḥ-ru</i>	me		≈
b i 5	<i>la-lu-u₄</i>	me		≈
b i 6	<i>ik-ri-bu</i>	me	✓	
b i 7	<i>me-la-ma?</i>	me-lam₂	✓	
b i 8	<i>pu-ú^ḥ-ru</i>	me-lam₂		≈
b i 9	<i>pu-lu-^ḥ-tum</i>	me-lam₂	✓	
b i 10	<i>it-ku-pu</i>	du₇-du₇	✓	
b i 11	<i>sa-ru</i>	du₇-du₇	✓	
b i 12	<i>a-ta-du-du</i>	du₇-du₇		≈

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o iii 1	<i>e-^{ru}-um</i>	kinkin	✓	
o iii 2	<i>ka-^{ab-ru}-um</i>	gur₁₄		≈
o iii 3	<i>ra-mi-[im]-mu-um</i>	mur		≈
o iii 18	⌈ <i>ga</i> ¹ -aš-ru-um	ir₉	✓	
o iii 19	[...]- ^{⌈x}	anše?		?
o iii 20	⌈ ^x -[...]	ḥuš		?
o iii 21	x-[...]	⌈x		?
o iii 22	ka-[...]	[...]		?
o iv 1	<i>pi-e-tu-ú-um</i>	bad	✓	
o iv 2	<i>mu-ú-tum</i>	BAD	✓	
o iv 3	<i>ga-ma-ru-um</i>	til	✓	
o iv 4	<i>ú-tu-tum</i>	aš		≈
o iv 5	<i>še-ni-it-tum</i>	aš		≈
o iv 6	<i>e-pu-um-tum</i>	aš		≈
o iv 7	<i>we-e-du-um</i>	dili	✓	
o iv 8	<i>we-e-di-šu</i>	dili	✓	
o iv 15	<i>tu-[...]</i>	nir-[...]		?

o iv 16	<i>tu</i> -[...]	nir-[...]			?
o iv 17	<i>tu</i> -[...]	nir-[...]			?
o v 2	<i>ki-ir-ba-nu</i>	[lak]	✓		
o v 3	<i>mi-iš-la-nu</i>	「zandara」		≈	
o v 4	<i>za-du-ru-um</i>	zadru		≈	
o v 5	<i>ša-an-gu-um</i>	saŋŋa	✓		
o v 6	<i>na-sa-qù</i>	saŋ ₅		≈	
o v 7	<i>bi-ru-um</i>	saŋ ₅		≈	
o v 8	<i>šu-du-um</i>	šudum	✓		
o v 9	<i>mi-nu-ú-tum</i>	šudum	✓		
o v 10	<i>ma-nu-ú-um</i>	šid	✓		
o v 11	<i>ma-ru um-mi-a-ni-tum</i>	umbisaŋ	✓		
o v 34	「ba」-su ₁₃	iš	✓		
o v 35	[...]	saḥar			?
o v 36	[...]	ukum			?
o v 37	「x」-[...]	iš			?
o v 38	「x」-[...]	[...]			?
o v 39	<i>ki-zu</i>	[kuš ₇]	✓		
o v 40	<i>ku-ku-šu</i>	mil	✓		
o v 41	<i>ši-ba-ḥu-um</i>	ukum	✓		
o v 44	「ša」-at-pu-um	saŋ		≈	
r ii 2	[mi]-úḥ-šum	umaḥ		≈	
r ii 3	[ḥa]-mu-ú-um	umaḥ	✓		
r ii 12	「x-x-ki-i」-tum	pu ₂			?
r ii 22	<i>la-wi-ri-a</i> -[nu]	uḥ ₂ -「pu ₂ 」	✓		

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o ii' 1	<i>ta-da-a-tum</i>	ar ₂		≈	
o ii' 28	<i>ba-la-lum</i>	ḥi-ḥi	✓		
o ii' 29	<i>e-te-mu</i>	ḥi-ḥi	✓		
o ii' 30	<i>šu-te-tu-mu</i>	ḥi-ḥi	✓		
o ii' 31	<i>bu-u₂-lu-lum</i>	ḥi	✓		
o ii' 32	<i>du</i> -「uš」-šu	ḥi-ḥi		≈	
o ii' 37	[...]-「bu」	gurum			?
o iii' 5	<i>a-na še-a-tim</i>	ur ₅ -še ₃	✓		
o iii' 14	<i>iz-zu-um</i>	ḥuš	✓		
o iii' 15	<i>ša-am-rum</i>	ḥuš	✓		
o iii' 16	<i>ru-u₄-šu</i>	ḥuš		≈	
o iii' 17	<i>ka-ab-tu</i>	alim		≈	
o iii' 18	<i>ti-id-nu-um</i>	GIR ₃	✓		
o iii' 19	<i>i-me-rum</i>	anše	✓		
o iii' 20	<i>še-e-pu</i>	ḥiri ₃	✓		
o iii' 21	<i>ki-iš-ša-tu</i>	ḥiri ₃	✓		
o iii' 22	<i>ga-aš-ru-tu</i>	ḥiri ₃	✓		
o iii' 23	<i>ki-ir-rum</i>	giri ₁₆	✓		

o iii' 24	<i>iz-zu-um</i>	šur ₂	✓		
o iii' 25	<i>ša-am-rum</i>	sumur	✓		
o iii' 26	<i>bi-it ištar</i>	iri		≈	?
o iii' 38	[...]-x-x	dag			?
o iii' 39	[...]-x	dag			?
o iii' 40	[...]-x	dag			?
o iii' 41	[...]-x	dag			?
o iii' 42	[...]-x	dag			?
o iii' 43	[...]-x	dag			?
o iii' 44	[...]-x	dag			?
o iv' 1	<i>da-mu</i>	uš ₂	✓		
o iv' 3	<i>mi-i-tum</i>	BAD	✓		
o iv' 5	<i>pe-tu-ú</i>	bad	✓		
o iv' 6	<i>ni¹-sú-tu</i>	bad	✓		
o iv' 7	<i>pa-la-sum</i>	bad		≈	
o iv' 8	<i>ri-e-qum</i>	bad	✓		
o iv' 9	<i>bi-e-šum</i>	bad	✓		
o iv' 10	<i>su-um-ki¹-num</i>	sumun	✓		
o iv' 11	<i>sà-a-sú</i>	ziz		≈	
o iv' 12	<i>ga-ma-a-rum</i>	til	✓		
o iv' 13	<i>la-qa-tum</i>	til		≈	
o iv' 14	<i>ka-ab-tu</i>	idim	✓		
o iv' 15	<i>sà-as-lu</i>	idim		≈	
o iv' 16	<i>sè-bu-ú</i>	idim		≈	
o iv' 17	<i>še-gu-ú</i>	idim	✓		
o iv' 18	<i>ik-le-tum</i>	idim		≈	
o iv' 19	<i>et-tu-ú-tum</i>	aš		≈	
o iv' 20	<i>še-ni-it-tum</i>	aš		≈	
o iv' 21	<i>ú-pu-um-tum</i>	aš		≈	
o iv' 22	<i>zi-ka-rum</i>	aš		≈	
o iv' 23	<i>we-du-um</i>	dili	✓		
o iv' 24	<i>we-du-um</i>	dili	✓		
o iv' 25	<i>a-na</i>	aš	✓		
o iv' 26	<i>we-di-iš-ši-šu</i>	dili-ni	✓		
o iv' 27	<i>ri-šu-ú-tum</i>	aš-taḥ		≈	
o iv' 28	<i>ar-ra-a-tu¹</i>	aš-taḥ		≈	
o iv' 29	<i>gi-it-ma-lum</i>	aš-ša ₄		≈	
o iv' 30	<i>la-qà-a-tum</i>	kul	✓		
o iv' 31	<i>ze-e-rum</i>	numun	✓		
o iv' 35	<i>da-ar-rum</i>	nir-mu ₂		≈	
o iv' 36	<i>ša da-ar</i>	nir-mu ₂		≈	
o iv' 37	<i>zu-uk-ku-ú</i>	nir-nir	✓		
o iv' 38	<i>tu-ur-ru-šu</i>	nir-nir		≈	
o iv' 39	<i>tu-ul-lu-mu</i>	nir-nir		≈	
o v' 9	<i>u₄-mu-ú</i>	ud	✓		

o v' 10	<i>ši-e-tum</i>	ud	✓	
o v' 11	<i>ša-ma-aš</i>	utu	✓	
o v' 12	<i>i-me-rum</i>	ud		≈
o v' 13	<i>um-me-du</i>	ud		≈
o v' 25	<i>ma-a-tum</i>	kur	✓	
o v' 26	<i>ša-du-ú</i>	kur	✓	
o v' 27	<i>er-še-tum</i>	kur	✓	
o v' 43	<i>ki-ir-ba-nu</i>	lak	✓	
o v' 44	<i>pi-ir-sa-a-nu</i>	tuba ₃	✓	
o v' 45	<i>mi-iš-la-a-nu</i>	zandara		≈
o v' 46	<i>na-sa-a-qum</i>	saṇ ₅		≈
o v' 47	<i>bi-e-rum</i>	saṇ ₅		≈
ri 5	<i>it-¹qum¹</i>	aka ₃	✓	
ri 6	<i>ḥa-aš-ḥa-aš-tum</i>	šID		≈
ri 7	<i>ni-ka-sú</i>	kas ₇		≈
ri 8	<i>ṭú-up-ša-rum</i>	umbisaṇ	✓	
ri 9	^d en-lil ₂	umbisaṇ		≈
ri 10	<i>u₄-ru-ḥu</i>	dilib		≈
ri 11	<i>qá-ra-du</i>	šid		≈
ri 12	<i>ša-an-gu-u₄</i>	saṇṇa	✓	
ri 13	<i>li-i-š^ušum</i>	silṇ		≈
ri 17	<i>a-ma-a-rum</i>	šeg ₁₂ anše	✓	
ri 18	<i>a-ma-a-rum</i>	šeg ₁₂ du ₃	✓	
ri 19	<i>la-ba-a-nu</i>	šeg ₁₂ du ₈	✓	
ri 20	<i>te-rum</i>	uru ₉		≈
ri 21	<i>im-du-u₂</i>	uru ₉		≈
ri 22	<i>ta-ak-ši-rum</i>	banda ₅		≈
ri 32	<i>ar-ḥu ù a-gur-rum</i>	zi-du erim ₂ -du		≈
ri 34	¹ bu ¹ -du-ú-um	murgu ₂	✓	
ri 35	<i>e-mu-qum</i>	murgu ₂	✓	
ri 36	<i>e-še-em-še-rum</i>	murgu ₂	✓	
ri 37	<i>wa-ar-ka-tum</i>	egir ₅	✓	
ri 45	<i>ta-ra-a-nu</i>	ṇissu la ₂	✓	
ri 46	<i>ta-ra-a-nu</i>	ṇissu gi ₄		≈
rii 4	<i>ba-šú-[ú?]</i>	saḥar	✓	
rii 5	<i>e-pe-ru-[ú?]</i>	saḥar	✓	
rii 6	¹ ta ¹ -ar-bu-úḥ-tum	ukum	✓	
rii 7	¹ ku-uk ¹ -ku-šu	mil	✓	
rii 8	¹ na ¹ -aš-pa-at-tum	kuš ₇	✓	
rii 9	<i>ki-zu-ú</i>	kuš ₇	✓	
rii 19	<i>a-gu-ú</i>	i-zi	✓	
rii 20	<i>pe-en-zu-rum</i>	i-zi		≈
rii 21	<i>si-ru-ú</i>	i-zi		≈
rii 33	<i>ḥu-ba-al-lum</i>	si dug ₄		≈
rii 34	<i>qá-ab-lum</i>	irigal		≈

r iii 35	<i>er-še-tum</i>	irigal	✓	
r iii 55	<i>ka-¹aš¹-šu</i>	GALAM		≈
r iii 56	<i>ú-[...]</i>	GALAM		?
r iv 10	<i>[la¹]-¹sa¹-mu</i>	kaš₄	✓	
r iv 11	<i>[ḥa¹]-¹la¹-pu</i>	gir₅	✓	
r iv 12	<i>¹ša-nu¹-u₄</i>	kaš₄	✓	
r iv 13	<i>¹la-ka¹-tu</i>	kaš₄	✓	
r iv 14	<i>ú-ba-rum</i>	gir₅	✓	
r iv 16	<i>na-pa-a-qù-um</i>	¹gir₅-gir₅		≈
r iv 17	<i>ḥa-la-a-pu</i>	gir₅-gir₅	✓	
r iv 18	<i>šu-qù-du-um</i>	DU@S DU@S		≈
r iv 19	<i>a-la-a-ku</i>	ḡen	✓	
r iv 22	<i>mi-iš-rum</i>	in	✓	
r iv 47	<i>[...]-¹ra¹-bu</i>	SAR		?

N_I-06

o 3	[...]-x	ud		?
o 4	[...]-x	ud		?

N_I-11

o iii 3'	<i>ša-ḥa-a-¹tum¹</i>	[da]	✓	
o iii 4'	<i>pu¹-uz-rum</i>	[da]		≈
o iii 5'	<i>im?-du</i>	¹da¹		≈
o iii 6'	<i>i-tu-u₄</i>	¹da¹	✓	
o iii 23'	<i>¹le-e¹-tu</i>	te	✓	
o iii 24'	<i>sì-im-tu</i>	te	✓	
o iii 25'	<i>ṭe-ḥu-tum</i>	teḡ₃	✓	
o iii 26'	<i>ṭe-ḥu-u₄</i>	teḡ₃	✓	
o iii 29'	<i>pàr-šum</i>	me	✓	
o iii 30'	<i>la-lu-u-¹um¹</i>	me		≈
o iii 31'	<i>¹pu-úḥ-ru¹</i>	me		≈
o iii 32'	<i>te-bu-um</i>	me		≈
o iii 33'	<i>¹lu¹-u₄-tum</i>	me		≈
o iii 34'	<i>ik-ri-bu</i>	me	✓	
r ii 4'	<i>a-ku-ú</i>	bar-tab		≈
r ii 5'	<i>ma-ku-¹x-x-tu¹?</i>	bar-tab		≈
r ii 6'	<i>¹še¹-er-ḥa-nu</i>	sa	✓	
r ii 7'	<i>ma-at?-¹nu¹</i>	sa	✓	
r ii 8'	<i>gi₄-i-du</i>	sa	✓	
r ii 9'	<i>wi-ir-rum</i>	sa		≈
r ii 10'	<i>¹ki-iš¹-šum</i>	sa	✓	
r ii 11'	<i>še-e-tum</i>	sa	✓	
r ii 12'	<i>qa-lu-u-um</i>	sa	✓	
r ii 13'	<i>šu-ku-ut-¹tum¹</i>	sa		≈

r ii 20'	<i>tu-ga-nu</i>	su-bar		≈
r ii 21'	<i>ša-ḥa-tum</i>	su-zig	✓	
r ii 22'	<i>ša-lu-ma-tum</i>	su-zi	✓	
r ii 24'	<i>ku-ša-aḥ-ḥu</i>	su- ⁷ gu	✓	
r ii 25'	<i>ri-ši-tum</i>	su-gu ₇	✓	
r iv 10'	<i>pu-ú-du</i>	bala		≈
r iv 11'	<i>ma-an-za-¹az</i>	bala	✓	
r iv 12'	<i>e-nu-u₄-¹um</i>	bala	✓	
r iv 13'	<i>e-[...]-¹x</i>	¹ bala		?
r iv 14'	<i>na-ba-al-ku-tum</i>	bala	✓	
r iv 29'	[...]- ¹ x	zah ₂		?
r iv 30'	[<i>ḥa-la</i>]-a- ¹ qum	zah ₂	✓	
r iv 31'	[<i>na-bu</i>]- ¹ tu	zah ₂	✓	
r v 9'	<i>ra-ap-¹ša</i>	gaba ¹ ḡal ₂		≈
r v 10'	¹ ra-a-ši	gaba ḡal ₂		≈
r v 11'	<i>be-el</i>	gaba x ḡal ₂		≈

N_{II}-01*

o i' 11	¹ ú-mu-um	ud	✓	
o i' 12	<i>ši-tu-um</i>	ud	✓	
o i' 13	<i>ša-ma-aš</i>	utu	✓	
o i' 14	<i>um?-mi-du-um</i>	ud		≈

N_{II}-03

r ii' 1	<i>šu-du-ma-du-¹x</i>	ḡI-ḡI		?
r ii' 2	<i>šu-ta-ab-lu-lu?</i>	ḡi-ḡi	✓	
r ii' 3	<i>du-šu-ú</i>	ḡI-ḡI		≈
r ii' 10	<i>ú?-ru?-um</i>	kinkin	✓	
r ii' 11	<i>im-ri?-ru</i>	mur	✓	
r ii' 12	<i>ḡu-bu-um</i>	ur ₅	✓	
r ii' 13	<i>ka-ba-tum</i>	ur ₅	✓	
r ii' 14	<i>qí-da-tum</i>	ur ₅		≈
r ii' 15	<i>ḡa?-šu-tum</i>	mur	✓	
r ii' 16	¹ um-ma-tum	ur ₅	✓	
r ii' 17	[<i>ki-e-nu</i>]-um	kin ₂		≈
r ii' 18	[<i>pi-e</i>]- ¹ šu?	[ara ₃]		≈

N_{II}-07

o 22	¹ su-tum	bar		≈
o 23	<i>zu-um-ru-[um]</i>	bar	✓	
o 24	<i>ka-ma-¹tum</i>	bar	✓	
o 25	<i>a-ḡi-a-¹tum</i>	bar	✓	
o 26	[<i>pa</i>]-ar-ru	bar	✓	
o 27	[<i>ba</i>]- ¹ ma-tum	bar	✓	

o 28	[še]-[ru [?]]	bar	✓	
o 29	<i>ku-um-ši-lum</i>	bar		≈
o 30	<i>ša-la-qum</i>	bar	✓	
o 31	<i>ša-la-tum</i>	bar	✓	
o 32	<i>i-ta-tum</i>	bar	✓	
o 33	[wa [?]]-[ar-ka]-[tum ¹]	bar	✓	
r i 20	[x-x ¹]	[ud ¹]		?
r i 21	[um [?]]-[mi]-[du-um]	[ud]		≈
r i 21	[ša ¹]-[ma-aš]	[ud ¹]	✓	
r ii 7	<i>ki-ir-ba-nu</i>	lak	✓	
r ii 10	<i>na-sa-qum</i>	saḡ ₅		≈
r ii 11	<i>bi-e-rum</i>	saḡ ₅		≈
r ii 12	<i>mi-nu-tum</i>	šudum	✓	
r ii 13	<i>ni-ka-su</i>	kaš ₇		≈
r ii 14	<i>it-qum</i>	aka ₃	✓	
r ii 15	<i>ma-nu-um</i>	šid	✓	
r ii 16	<i>ra-ka-bu</i>	šid		≈
r ii 17	[šu-du ¹]-[úḡ]-[ḡu ¹]	šudum	✓	
r ii 18	[ša-ág ¹]-[gu]	saḡḡa	✓	
r ii 19	[x-x-x-x ¹]	šID		?
r ii 20	[x-x-x ¹]	[x ¹]		?
r ii 21	[x-x-x ¹]	[x ¹]		?
r ii 28	<i>te-rum</i>	SIG ₄ .IDIM		≈
r ii 29	<i>im-du</i>	SIG ₄ IDIM		≈
r ii 30	<i>ta-ak-ši</i>	SIG ₄ IDIM		≈
r ii 39	<i>bu-du-um</i>	murgu ₂	✓	
r ii 40	<i>e-mu</i> -[qum ¹]	murgu ₂	✓	
r ii 41	[e ¹]-[še]-[em-še ¹]-[rum]	murgu ₂	✓	
r ii 42	<i>wa-ar</i> -[ka-tum ¹]	egir ₅	✓	
r iii 3	<i>ba-šú</i>	iš	✓	
r iii 4	<i>e-pe-rum</i>	saḡar	✓	
r iii 5	[x-x ¹]-[...]	[iš ¹]		?
r iii 6	<i>ku</i> -[uk [?]]-[...]	mil	✓	
r iii 7	<i>na</i> -[...]	[kuš ₇]		?
r v 10	[ḡa-la-ap [?]]-[pu [?]]	[gir ₅ ¹]	✓	
r v 11	[la [?]]-[ka [?]]-[tum]	kaš ₄	✓	
r v 12	[ú ¹]-[ba]-[ar-um ¹]	gir ₅	✓	
r v 16	<i>pi-iš-tum</i>	in	✓	
r v 17	<i>mi-iš-ru</i>	in	✓	
N_{II}-08				
o 9'	<i>i-du</i>	a ₂	✓	
o 10'	<i>a-ḡu-um</i>	a ₂	✓	
o 11'	<i>e-mu-qum</i>	a ₂ ¹	✓	

N_{II/1}-01

o i 1	「ka ¹ -ba-tum	ur ₅	✓	
o i 2	「x-da-tum ¹	ur ₅		?
o i 3	[...]-「x-tum ¹	mur		?
o i 4	[...]-「x ¹	ur ₅		?
o i 5	[...]-「x ¹	「ur ₅ ¹		?
o i 6	「x ¹ -[...]-「x ¹	kin ₂		?
o i 7	<i>pi</i> -「e ¹ -šu	ara ₃	✓	
o i 8	<i>ḥa-ma-šum</i>	ḤI×AŠ ₂		≈
o i 9	<i>ru</i> ?-「x ¹	ḤI×AŠ ₂		?

N_{II/1}-02*

o i 7'	[...]-「ru ¹ -šu	[...]-nir		?
o i 8'	[...]-「x ¹	[...]-「nir ¹		?

N_{II/1}-03

o 13	[i?-me?]-「rum ¹	ud		?
o 14	「ša-ma ¹ -aš	ud	✓	

N_{II/1}-09

o 10'	「ú ¹ -šú-ú	i-zi		≈
o 11'	<i>a-gu-ú?</i>	i-zi	✓	
o 12'	<i>pe-en-zu-rum</i>	i-zi		≈

N_{II/1}-12

o 3'	「x-x-x ¹	siškur [siškur]		?
o 4'	<i>ik</i> -「ri-bu ¹	siškur [siškur]	✓	
o 5'	<i>ka</i> -「ra? ¹ -[bu?]	siškur [siškur]	✓	
o 6'	<i>pa-ar</i> -「šum? ¹	me	✓	
o 7'	<i>lu-ú-tum</i>	me		≈
o 8'	<i>pu-úḥ</i> -「rum ¹	me		≈
o 9'	<i>la-lu</i> -「ú ¹	me		≈
o 10'	<i>ik-ri-bu</i>	me	✓	
o 12'	<i>pu</i> -「úḥ ¹ -rum	me-lim ₄		≈
o 13'	<i>pu-lu</i> -「úḥ-tum ¹	me-lim ₄	✓	
o 14'	<i>it-ku-pu</i>	du ₇ -du ₇	✓	
o 15'	<i>sa-a</i> -「rum? ¹	du ₇ -du ₇	✓	
o 16'	<i>a-ta-ad?</i> -du-du	du ₇ -du ₇	✓	
o 24'	「e ¹ -ke-kum	[suhur]-e	✓	
o 25'	「x-x-x ¹	[suhur?] 「x ¹		?

N_{II/1}-14

o 2	<i>pa-ar-šu</i>	[me]	✓	
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o 3	<i>lu!-ú-tum</i>	ʽmeʽ	✓	
o 4	<i>pu-úḥ-ru</i>	me		≈
o 5	<i>la-lu-ú</i>	me		≈
o 6	<i>ik-ri-bi</i>	me	✓	
o 7	ʽmeʽ- <i>le-mu</i>	[meʽ]-lam ₂	✓	
o 8	<i>pu-úḥ-ru</i>	ʽmeʽ-lam ₂		≈
o 9	<i>pu-lu-úḥ-tum</i>	ʽmeʽ-lam ₂	✓	
o 11	<i>sa-ru</i>	ʽdu ₇ ʽ- <i>du₇</i>	✓	
o 12	<i>a-du-du-ud-du</i>	du ₇ -du ₇		≈
N _{II/1} -19				
o 6	<i>is?-ru-diš-ru</i>	aga si imin		≈
N _{II/1} -26				
o 5'	<i>ša-x-tu</i>	ir-[...]		?
o 6'	<i>ša-bi-ḥu</i>	ir-[...]		?
N _{II/2} -04				
ri 1	<i>ì-ša-tum</i>	ʽiziʽ	✓	
ri 2	<i>ki-nu-um</i>	ʽneʽ		≈
ri 3	<i>la-aḥ-am</i>	didal _x		≈
ri 4	<i>na-ab-lu-um</i>	didal _x		≈
ri 5	<i>di-gi-mu-um</i>	didal _x		≈
N _{II/2} -07				
rii 1'	<i>sà-ʽḥaʽ-[ru]</i>	kiḡ ₂ -[kiḡ ₂]	✓	
rii 2'	<i>ši-ʽteʽ-[ú]</i>	kiḡ ₂ -[kiḡ ₂]	✓	
rii 3'	<i>ḥa-ʽmaʽ-[mu]</i>	ur ₄ -[ur ₄]	✓	
N _{II/2} -13				
r 1'	<i>i-ša-tum</i>	[izi]	✓	
r 2'	<i>ki!-nu-nu-tum</i>	[ne]		≈
r 3'	<i>la-aḥ-mu</i>	[didal _x]		≈
r 4'	<i>la-ab-nu-[...]</i>	[didal _x]		≈
r 5'	<i>di-ki-ʽmuʽ-[...]</i>	[didal _x]		≈
N _{II/2} -28				
rii' 2	[...]- <i>mu</i>	[...]-ḥi		?
rii' 3	[...]- <i>te?-mu</i>	[...]-ḥi		?
rii' 4	[...]- <i>lu?-lu</i>	[...]-ḥi		?
rii' 5	[...]-ʽxʽ- <i>ú</i>	[...]-ḥi		?
rii' 11	[...]- <i>bu</i>	[...] <i>gurum</i>		?
rii' 13	[...]-ʽxʽ- <i>ru</i>	ḥar		?
rii' 14	<i>im-ru</i>	mur	✓	

r ii' 15	<i>ḥu-bu-lum</i>	ur ₅	✓	
r ii' 16	<i>ka-ba-tum</i>	ur ₅	✓	
r ii' 17	<i>qí-da-tum</i>	ur ₅		≈
r ii' 18	[...]	mur		?
r ii' 19	<i>um-ma-[tum]</i>	ur ₅		≈
r ii' 20	<i>ki-e-nu</i>	kin ₂		≈
r ii' 21	<i>pi-šum</i>	ara ₃	✓	
r ii' 22	<i>ḥa-ma-šum</i>	ḤI×AŠ ₂		≈
r ii' 23	<i>ka-li-tum</i>	ḤI×AŠ ₂		≈

N_{II/2}-45

r i' 2'	<i>ka-^{⌈x}-[...]</i>	[...]		?
r i' 3'	<i>i-me-[...]</i>	[...]	✓	
r i' 4'	<i>še-^{⌈e?}-x</i>	[...]		?
r i' 5'	<i>^{⌈ki-iš-ša-tum}</i>	^{⌈GIR₃?}	✓	
r i' 6'	<i>[ga]-aš-ru-^{⌈tu?}</i>	^{⌈ir₉}	✓	
r i' 7'	<i>^{⌈ki-ir}-rum</i>	gir ₁₆	✓	
r ii' 7'	<i>pe-tu-ú</i>	bad	✓	
r ii' 8'	<i>ne-sú-ú</i>	bad	✓	
r ii' 9'	<i>pa-la-sum</i>	bad		≈
r ii' 10'	<i>re-e-qum</i>	bad	✓	
r ii' 11'	<i>pe-ḥu-um</i>	bad	✓	
r ii' 12'	<i>ga-ma-ru-^{⌈um}</i>	til	✓	
r ii' 13'	<i>la-bi-ru-um</i>	sumun!(AŠ)	✓	
r ii' 14'	<i>et-tu-ú-tum</i>	aš		≈
r ii' 15'	<i>še-ni-[...]</i>	aš		≈
r ii' 16'	<i>ú?-pu-^{⌈tum}</i>	aš		≈
r ii' 17'	<i>zi-ka-rum</i>	aš		≈
r ii' 18'	<i>[we]-du-um</i>	dili	✓	

N_{II/2}-57

r i 1'	<i>ba-šú</i>	[iš]	✓	
r i 2'	<i>e-pe-ru</i>	[saḥar]	✓	
r i 3'	<i>ta?-ar?-bu-úḥ?-tu</i>	^{⌈ukum}	✓	
r i 4'	<i>ku-ku-sú</i>	mil	✓	
r i 5'	<i>ki-zu-ú</i>	kuš ₇	✓	
r i 6'	<i>na-áš-pi-it-tu</i>	kuš ₇	✓	

N_U-01

o 1	<i>i-ša-tum</i>	izi	✓	
o 2	<i>ki-nu-nu</i>	ne		≈
o 3	<i>la-aḥ-mu</i>	didal _x		≈
o 4	<i>^{⌈na}-ab-lum</i>	didal _x		≈
o 5	<i>di-ki-mu-um</i>	didal _x		≈