

Sumerian Lexical Archive¹

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Abstract: This article revisits the contribution that M. Civil published in 1997/98 on the *Sumerian Lexical Archive* webpage, which was once accessible via the website of the former Oriental Institute of the University of Chicago (now the Institute for the Study of Ancient Cultures).

Keywords: Sumerian, Akkadian, Mesopotamian lexicography

Sumerian

hirin_x (LAK 175/KWU 318)

1. Ur III. The sign LAK 175 appears in Ur III texts where it has been often misread (e.g. as lugal-e in Or 15 55f., or as egir in MVN 6 123). It is very similar to SANGA₂₋₆. Discussions of the sign, with inconclusive results, include Schneider AnOr 12 289ff., and Limet RA 77 187f.

1.1. ^úLAK 175-na, the name of a weed. The typical formula is *x* sar ^úLAK 175-na *y* sar-ta, e.g., TCL 5 5675 v 22ff. (multiple times), JCS 24 167 84; MVN 1 96; NATN 95 = 630!, 502; with the expected variants (omission of ^ú or of the second sar, and occasional addition of SIG₇-a [TJAMC IOS 42; Cat. Rylands 5 75]), and alternate formulations, e.g., *x* gurus hun-gá ^úLAK 175-na 14-ta, MVN 1 96. The daily area ranges from 6 to 30 sar, its most frequent value is between 12 and 16 sar. The consequences of a heavy infestation are illustrated by TUT 141 i 22: a-ša LAK 175-na! še nu-tuku “field (overrun) with ..., it does not have any barley.”

¹ This article makes available to the Assyriological community the contribution that M. Civil published in 1997/98 on the *Sumerian Lexical Archive* webpage, which was once accessible via the website of the former Oriental Institute of the University of Chicago (now the Institute for the Study of Ancient Cultures). These notes have not been available for many years; however, fortunately, Manuel Molina made a printout at the time, enabling their publication here and making them accessible to scholars. The structure of the notes has been preserved in its original form, with only a few typographical errors corrected (Lluís Feliu).

1.2. saṇ LAK 175-na “bulb of the ...-plant”, an infrequent ingredient of perfumes (MVN 6 123:10; UET 3 1112 [with determinative šim]; 1767 ii 2’), traded by merchants (refs. in Snell, Ledgers p. 176). It could be crushed (al-gaz/kum TCL 5 5680 iii 1f.; STA 1 ii 20f.). Not attested before Ur III, unless saṇ-ha-⁷ri!-[x] in TMH 5 308 (photo ECJT pl. 23) is a syllabic spelling for it (see below).

At least two plants are involved, since a weed that infested substantial parts of fields to the point of preventing the growth of barley, could hardly be identical with an expensive spice traded by merchants.

2. Ebla. The Ebla vocabulary provides the key to the interpretation of LAK 175:

2.1. The central piece of evidence is VE 290: ⁴LAK 175 = *ra-si-dum*, *la-sa-dum*, *u₉-la-nu-um*, to be understood as /*rasdu*/ or /*lasdu*/, and /(h)*urānu*/, respectively. These two botanical terms correspond to Akk. *lardu* and *arantu*, known from Hh 17:34ff.:

- 34. [⁴KI.KAL] [*la-ar*]-*dum*
- 35. [⁴]hi/-*ri*-in KI.MIN
- 36. ⁴kun-gal KI.MIN
- 37. ⁴ŠEŠ-gal KI.MIN
- 38. ⁴saṇ-“*İL*” *a-ra-an-tú*

In the last line *İL* stands for the older LAK 175, as shown by the Nippur Forerunner B 6 (see note in MSL 10 122).

2.2. ⁴kungal(HÚL) = *hu-ri-lu*, with var. *hur-*, VE 274; the Sum. part can be considered, despite the different writing, identical to Hh 17:36, and the Semitic as related to h^u/irin. The -/ instead of -n- reappears in the following entry.

2.3. ⁴LAK 175.SAR = *hur_x*(LAGAB×U)-*ri*-LUM, VE 289, represents the same */hurinu/*. The reading of LAGAB×U as a syllabogram in VE 458 is in all likelihood *háb* (Conti QdS 17 133), but here, because of the var. *hur-* in VE 274, I would propose to read **/hur/*, a reasonable value, based on a hypothetical, but likely, LAGAB×U = *hurru* “hole, depression.” Lexical equations semantically close, but not identical, to late standard ones are a typical feature of VE. (Civil, *Bilinguismo* 86f.). The final -LUM could be read *-núm*, were not for the var. *-lu* here and the *-lu* in line 274. One has to assume a change *n-* > *-/*, perhaps under the influence of the preceding liquid.

3. Forms. The literary texts combine the logogram KI.KAL with the gloss *hu-ri-in*: ^{giš}al-e ⁴KI.KAL ^{hu-ri-in} *šu-šè al-ḡá-ḡá* “the hoe controls the *hurin*-weeds,” with a var. ^{hi-}, found also in broken context in UK B 130; *su₆-bi* ⁴KI.KAL ^{hu-ri-in} AN-[x] *sù-ge(?)* ELA 327. Hh Ugarit 17:24f. has ⁴KI.KAL.hi-li-a = *la-a-ri-tu*, ⁴sag-*x* = *la-a-ar-tu*; hi-li-a is a corruption of *hi-ri-in*. Additional passages can be seen in

CAD A/2 231a and L 103a. The word /hurin/ appears thus under many guises in Sumerian: hu-rí-in, hi-rí-in, hé-rí-in (see 3), perhaps ha-rí-[(x)] (in TMH 5 308), and hu-ra-nu, in ^uhu-ra-nu = a-ra-an-tú = [la-ar-du] Hg to Hh 17 B 198. Perhaps one should still add /erin/ (cf. Hh 3:493ff. and discussion in JCS 15 1 26), since *šinbiltu* appears to be associated with *lardu*. Akkadian has (*h*)*uranu* in Ebla, and *aran-tu* < a/*uran*+t, later on. In CAD H 197b, *hirinnu* A, based on a reconstruction, now discarded, of Hh 17:34 in MSL 10 83, is to be deleted.

4. Meaning. Landsberger discussing in MSL 1 224 the passage ^uhé-rí-in-ta i-ni-in-zub (for su-ub!) = i-na la-ar-di uš-bi-riš(?) Ana ittišu 6 i 42f., proposed “Nardenbartgras” and “Nardenwurzel”, implicitly based on Löw *Flora* 3 482ff.; Landsberger’s solution seems basically correct, if limited to the plant used as a perfume ingredient. The function of the plant seems, however, to have been somewhat misinterpreted by Landsberger who speaks of the *lardu* as “zur Reinigung verwendete” (loc. cit.), while its function is likely to have been rather that of a perfume. CAD L 103a carries Landsberger’s suggestion to the limit translating “a plant with high alkali content used as soap.” The passage of Maqlu cited there should simply be translated “I have become shining and clean as *lardu* (is)”; and BBSt no. 9 ii 12 “may he cause to be there *lardu*-weeds instead of barley, salts instead of water.” In conclusion, as suggested above, there are at least two plants involved: (1) the root stalks (saḡ) of the spikenard (*Nardostachys jatamansi*), used in perfumes, imported by traders, presumably from the East (the plant is native of N. India), and (2) a weed infesting the fields. MC 1/97.

na₄KA

It is given as “i-UD.KA/KA×X” in UTI 3 p. 132. Attested also in Snell, Prices pl. xvi iv 3 (copy) = ARRIM 7 no. 12:4 (photo); both passages show: (a) NI and UD close enough to be NA₄, and (b) a simple KA (UTI 3 2004:2 inscribed sign could be an “optical illusion” on a damaged spot). A commodity, measured by volume (mentioned among construction materials, bitumen, and beams), perhaps small flint chips, pebbles, or the like. MC 1/97.

kak-dág-(šè)--ak

“To crush (clods with a maul).” The discussion, in AuOr Suppl. 5 78, of this term so far found only in FI 33, establishes its Akkadian translations *muhhušu* “to strike repeatedly” and *pāšu* “to smash.” More direct evidence for the use of this verb as an agricultural technical term is given by OB Lu A 177 where, between ^{giš}al--ak = *rāpiqu* “one who hoes” and níg-gul--ak = *hēpû* “one who breaks up (with a maul),” we find (after collation) kak-UD!--ak = *rākinu*. Akk. *rakānu* is attested

only lexically (AHw 945b), but its synonym *dāku* “to smite”, and the Sum. synonym KA--tar “to chew up”, are compatible with the meaning “to smash (the clods with a maul)” required by the context in FI 33. The curious equation *gada* = *rakānu* (Proto-Aa 166:4) is phonological: *gada* < **kadda(k)* < *kak-dág*. This is a foreign word, perhaps from Sem. *dqq* “to crush, pulverize,” with metathesis. MC 1/97.

𒄩má-da-lá

“A thick bundle of reeds” used to build rafts. Akk. *qan tillati*; Hh 9:332ff.; Hg to Hh 8-9:10 (revised: *MIN til-la-ti* = *gi-šal-li*). In Ur III texts, mainly in the formula: *x sa-gi má-da-lá-šè* “*x* bundles of reeds for *m*.” (e.g., MVN 14 48; TCL 5 6030 x 8); destined to the king’s barge (RTC 306 v 9) or simply “of the king” (Alep 135). Made of smaller bundles of reeds (*passim*), ZI+ZILAGAB (RTC 306 v 8), or 𒄩ninni₈ (ITT 3 6351:5), could be covered with bitumen (*ibid.*). With determinative *giš* in UET 3 372 iii 4 = vi 10’. In literary texts: [1] *má-da-lá nu-su-su* GH 106 (ZA 81 202:106); [2] ‘é?’-udu gú íd-da-ka lá-a *giš* *má-da-lá su-su* JCS 24 107:10; [3] *íd gal-gal-e má-da-lá* [...] (JSOR 3 18ff. and photo, i 8, Aruru text).

The illustrations in Thor Heyerdahl’s “The Tigris Expedition,” and to a lesser extent the ancient Mesopotamian boat representations, give an excellent idea of the compact bundles of large diameter, tightly tied at intervals with ropes, that form a big raft. In the literature, where it may be better to translate simply “raft,”² it is the function of giving buoyancy to the craft that is stressed (note the use of the predicate *su-su* “to sink” in [1] and [2]. Thus, one will translate [1] “a raft will not sink.” The passage stresses the power that comes from tight cooperation (*cf.* the following “one cannot cut a three-ply rope”), illustrated by the image of the reeds bundled together that make the raft float. Note that *má-da-lá* is listed in Plu 780, between *gi₄-me-a-aš* “colleague” and *tab-ba* “companion,”³ confirming the figurative meaning. The literal analysis, suggested in ZA 80 187:106, that gives “wer ans Boot gebunden ist,” seems unmotivated and less suited to the context. In a passage largely consisting of insults [2], the addressee is “a sinking raft,” or his behavior causes a raft to sink. The line in [3] lacks the predicate. It may very well be that the notion of “assistance,” “(military) support” of Akk. *tillatu* rests on the metaphor of “what keeps afloat” rather than on the image of a “stanchion.”

The term *má-da-lá* was considered a term for a kind of rope by Oppenheim (AOS 32 29), was translated “die Ziehbaender der Treidelmannschaft” by Salonen (Wasserfahrzeuge 119), and, independently, by Landsberger, who

² Not to be confused with *má-lal*, the dominant term for “raft” in Ur III.

³ Cf. also *lú má-da-lá* = *ša tillatim* OB Lu B v 21, at the end of a series of terms denoting acquaintance, in contrast with A 168, where it follows *lú má-lal* “the raftsmen.”

discussed the term at some length in *Date Palm* 40, basically keeping “towing rope,” but concluding “the exact nature escapes us.” All these meanings are based on an implicit analysis of the lá part of the term as “to pull” rather than “to tie,” and, secondarily, on a misinterpretation of TCL 5 6351, and can be now disregarded. MC 1/97.

MUR₇-ba

Probably “turtlecarapace,” used as a mixing bowl or trough. UTI 3 2024 lists it alongside bird and fish, otherwise it is invariably listed among construction materials, especially bitumen: price in YOS 18 123 = ASJ 11 209:33 [2] MUR₇ kù-bi 5 še; TCL 5 5680 v 16f. 4 MUR₇-ba, kù-bi igi-6-gál 6 še (for Šu-Suen’s statue, between amounts of bitumen); Ash. 1924,667; RA 16 19f. iii 17 xii 15; StOr 9 23:9; A 3303 (with al-la-ha-ru, alkali, bitumen); UTI 3 2004:1 (follows “NI.UD.KA” (see 97.1.002), and bitumen (for the governor’s chariot). Heimpel ZA 77 (1987) 55 thinks about tortoise shell (Schildpatt), presumably as a raw material; see *ibid.* and Englund VVBO 10 222 note 117, for previous literature. Other terms for turtle shell, but possibly not the whole carapace, are bar/bur, and šika (RA 54 [1960] 69f., 55 [1961] 92). A carapace was found in Abu Salabikh (Postgate Iraq 39 275; no dimensions or genus given, “presumably a container,” according to the excavator). Turtle carapaces were used as bowls in Egypt: Carnarvon and Carter, *Five Years’ Explor. at Thebes* p. 76 and pl. 66 (a scribe’s outfit includes a small [ca. 7.5 cm. long] *Testudo* shell, presumably used as a mixing bowl); Fisher, MMA Papers 13 (1968) 8, note 14. The Ur III passages suggest a heavier size and use. For the types of Mesopotamian turtles, see ba, in 3.3. MC 1/97.

NI.UD.KA → ^{na}KA

šeŋ₆

There is a group of Ur III tablets from Drehem with the formula: *x* sa-gi animal/meat cut *y* ba-ra-NE “*x* reed bundles to cook *y* animals/cuts of meat.” The meaning is clear, but the verbal form is ambiguous: is it ba-ra-šeŋ₆ or ba-ra-dè, i.e. the verb šeŋ₆ “to cook” with the infix -ra- < -ta-, or the infinitive of a verb *ba-ra, meaning “to cook” or “to roast,” followed by the -dè indicating purpose? The first solution, which does not postulate an unattested verb, is preferable; in the Ur III texts, the way/place something is cooked has the postposition -ta; ne-mur-ta ba-šeŋ₆ “roasted on the coals” (BIN 3 74; TRU 327; etc.), or gir₄-ta ba-šeŋ₆ “cooked in the oven” (‘Atiqot 4 55; A 4286; etc.). In the case of sa-gi, the

postposition is transferred, as infix, to the verbal phrase (lit. “x reed bundles, y animals were cooked *with them*”).

Feigin transliterated in the fifties a tablet then in possession of C. C. Whittier in Chicago, but now of location unknown, which gives (in updated transliteration):

01.	120 sa-gi gud 3 bara-šeṇ ₆	120 reed bundles to cook 3 oxen
02.	ʾ8ʾ sa-gi ^{uzi} mala 2 ba-ra-šeṇ ₆	8 reed bundles to cook 2 ...
03.	[x sa-gi] šà-nigín-dùg gud 2 ba-ra-šeṇ ₆	x reed bundles to cook 2 beef “entrails”
04.	ʾ5+x sa-giʾ bar šáh niga 2 ba-ra-šeṇ ₆	5+x reed bundles to cook 2 racks of fat pigs
05.	50 sa-gi udu niga 10 ba-ra-šeṇ ₆	50 reed bundles to cook 10 fat sheep
06.	20 sa-gi šáh niga x ba-ra-šeṇ ₆	20 reed bundles to cook x fat pigs
07.	<x> sa-gi síla ₄ 10 ba-[ra-šeṇ ₆]	x reed bundles to cook 10 lambs
08.	ʾ5ʾ sa-gi dar ^{mušen} 77 ba-ra-šeṇ ₆	5 reed bundles to cook 77 partridges
09.	2 sa-gi mušen-tur 20 ba-ra-šeṇ ₆	2 reed bundles to cook 20 small birds.
10.	u ₄ sagina-ne nam-erím in-tar-ša	When the generals took the oath.
11.	igi- ^e en-líl-šè maškim	The commissary Igi-Enlil
12.	mu lugal bí-in-pà	swore under oath by the king.
13.	zi-ga šà urí ^{ki} -ma	Expenses in the town of Ur.
14.	itu ezen-an-na	(10th month,
15.	mu hu-úh!-nu-ri ^{ki} ba-hul	Amar-Suen 7th year)

This is a sworn declaration of the expenses incurred during an important state occasion. Lines 02-04 mention cuts of meat: ma-la (02), perhaps for *malaku*? (Charpin Prêtres 323); does the tablet have šà-nigín-50! in 03? bar (04) must be here not “skin, outer body” (cf. bar-šáh = *pāru* [which does not rate an entry in PSD) but “side.” In line 10, another copy of Feigin’s transliteration has not -ša but -aš.

Other texts with the formula are TIM 6 7: 3 bundles to cook ducks (HU.ŠE) and 2 for 10(?) turtles (níg-bún-na); AASAF 92 541: 20 bundles for 4 sheep, 3(?) for 4 pigs, 2 for 1 duckling, and 1 for 6 pigs [the transliterated numbers appear unreliable]. Related texts are MVN 9 187: accounts of reeds, including reed bundles to cook (or smoke?) fish (lines 4, 8); and MVN 9 188: a very large amount of poplar (firewood), and 8 baskets (^{gi}ma-sá-ab), gud udu ^dKAL ba-ra-šeṇ₆. MC 1/97.

Akkadian

kur tibni

A bird's name, read until now **šāt tibni*. It is attested in [1] MSL 8/2 132:214 (Hh 8), [2] 169:282 (Hg), and [3] BIN 2 37:3 (Diri 6 B 2'); see AHW 1355a *tibnu* 8, and 1199a *šāt* 3. The Sumerian is missing in [1] and [3]; in [2] it is almost unrecognizable, see discussion below.

The improved reading results from Emar 4 no. 555:87' (p. 132):

[bi-za-za-ug]u-bi-BÚR-di-kar-UD.DU.ZA.MÛŠ^{mušen} = *ku-ur ti-i[b-ni]*

with the Sumerian restored from the Ugarit parallel quoted in MSL 8/2 144, where one can find a representative, if incomplete, list of variants of this complex logogram (its analysis there, however, can be for the most part safely disregarded). The term is already known in ED: bí-za-BALAG.GIR₅, as a fish name in Fara 2 10 v 1 (ED Fish List 63), and in the animal list TŠŠ 46 right edge 2.

Hg B 280ff. to Hh 18:214 has chopped up the lengthy logogram and created three spurious entries out of it (281 and 281a are vars.):

OB form from UM-29-13-512: bí-za-za gù balaṇ-ṇá kar gir₅ za-na HAR-gud 280, 281a, 181: za-pi-tú | kar | gir₅-za-na,

with the translations *šapītu* = *ašikītu* (280), *takšišītu* = *askikītu pešītu* (281a), *kur tibni* = *ašikītu šalmu* (sic, 282).

The OB Bird List CT 6 14 ii 17 has *gur-in-nu-da*^{mušen} as a Sumerian term; it must be considered a back formation from Akkadian.

The “straw basket” (*gur in-u-da*, or *gur in-nu-da*) is known in Ur III texts (SACT 2 197, 204; ‘Atiqot 4 25; UTAMI 1608; MVN 16 782, 1036, 1177, etc.). Whether the name of the bird is in fact “basket (made) of straw” or is “basket (with a load) of straw” is not clear, but the second interpretation seems preferable. It was believed for a long time that the only Akkadian reading of GI.GUR was *pānu* (MSL 7 36; WO 1 374; SbTU 2 199:1 to be read [*hup-p*]u! [mea culpa]), but Hh 9 starts with *gi.gur* = *huppu*; source S₁₁ (now in MSL SS 1 pl. vi no. 21) turns out, by comparison with SbTU 2 no. 51, to have the very beginning of Hh 9. So while *pānu* is an acceptable reading, the basket by itself was called *huppu*. One could propose, as a working hypothesis subject to future testing, that *pānu* means “basket” and “measure,” *huppu* only “basket,” and *kurru* only “measure.” MC 1/79.

Corrections and Additions to PSD A

The bracketed numbers after the headings are the volume and page numbers of PSD A/1 and A/2. [Attention is called to the detailed review of A/1 by P. Attinger ZA 85 (1995) 127-41].

a-tur [1:198]

Attested, with vars. a-tùr, é-tur, é-tùr, in FI 42 and EE 181; according to Civil Farmer's Instructions 84, it must mean something like "bottom of the furrow." It escaped my attention that the term appears in the Ebla Vocabulary 337 as: é-tur = 'à-da-ru₁₂, because the edition in MEE 4 237 misplaces the Semitic translation, putting it under 236a (so Krebernik ZA 72 [1982] 230). The Semitic term has been generally interpreted as *hḏr* "inside," "inner room" (Conti QdS 17 [1990] 121, with previous literature). This meaning, confirmed by VE 595: šà = 'à-da-ru₁₂-um, fits admirably the literary passages cited above. An attempt by Pettinato (RSO 68 [1994] 189ff.) to see in this word a type of garment is unconvincing.

The Sumerian term is obviously a loanword from NW Semitic, and, in some of its variant writings, with tùr in a syllabic function, it may be confused with its homograph é-tùr "cattle pen." MC 1/97.

á-an [2:39b]

It means many different things, not easy to tell apart, but although it could very well mean "broom", it never does.

(1) (éš)-á-an "a type of nautical rope" DP 475 and RTC 29 (inferred from context). Fiber from two places in the date palm can be used to manufacture inferior quality rope: (a) the fiber at the crown of the trunk, surrounding the bases of flower and leaf stalks, and (b) the fruit stalks themselves (Dowson, *Dates and Date Culture* 1 62f.; similar and frequent usage in Egypt: W. Helck, *Materialien* 207f.; Lucas, *Materials* 161).

(2) á-an-LÁ "a small container" (of reed or wood): 2 ^{gis}á-an-LÁ! ha-lu-úb dùn-ba zú am-si-gar-ra "2 a. of *huluppu*-wood, whose rim is covered with ivory" HSS 4 5 iv 13; cf. (without LÁ) 1 ^{gis}pisan ha-lu-ú[b] zú am-si sì-ga á-an zabar [(...)] "one box of *haluppu*-wood incrustated with ivory, the a. of bronze (...)" MVN 3 326; 2 ^{gis}á-an-LÁ 1 silà-ta kin-gi₄-a esír su-ba "2 reed a. of one sila, (for a) messenger(?), covered with bitumen" CSTJR 581:2f. Is LÁ here to be read sur₅? if so, (2) and (3) would belong together!

(3) á-an-sur/sur₅/zur "date cluster (raceme)", in the formula zú-lum á-an-sur-ba "dates in clusters" replacing á-an-zú-lum (see 6), after gir₁₅-lam, in 6N-T618

and 106 (in contrast to 6N-T106 and 299). If s/zur is the reading of LÁ, it may literally mean “hanging racemes.”

(4) á-an-šu-ša-lá “an item of jewelry,” for refs., materials, and weight, see PSD A/2 40a 1,2.

(5) á-an-tur-eš “a rope (made from palm fiber)” in the formula x gilim-gazi á-an-tur-eš gíd y ninda; length $y = 18$ m (NATN 481; YOS 4 256:20); $y = 8$ m (SACT 2 183, apparently without gilim). Reading uncertain, perhaps TUR^{es} = peš⁷. Cf. (1), above.

(6) á-an-zú-lum-ma “date cluster (raceme)” measured (a) by weight (UET 3 777, YOS 4 238), (2) by count and volume (MVN 5 289:19’f.; TUT 128), or (3) counted only (6N-T106:7’f., 791:4’f.).

(7) Varia: á-an-KUL is perhaps to be read á-an-zar_x, cf. Syll. 072.0.4. Is ne-me-mar in MVN 5 289:20’ syllabic for nimbar/nimmar? it is not impossible, but the contrast between it and zú-lum is not very convincing.

The translation “spadix,” proposed by Landsberger and adopted by CAD and PSD, does not seem a very good idea. The most common definition “frond torn from a palm tree” (Webster New Collegiate) does not apply. The intended meaning is “axial and secondary stems of the compound inflorescence,” i.e. without the fruits, but the contexts suggest that á-an includes, at least at times, the fruit. “Raceme,” or even simply “bunch of dates,” seems simpler and more precise. MC 1/97.

á-aš-gar [2:42a] → á-sur

á-sur

A sort of ax (with det. uruda or zabar). The passages I have been able to collate (AnOr 7 = MVN 18 r. 10), or inspect on photo (Postgate, *The First Empires* 61) all show SUR, not AŠ.GAR. It is only a later tablet, a MA source of Nabn 7:210 (from photo) that shows unmistakably two separate signs AŠ and GAR. In GH 55ff., Gilgamesh and his companions test the new aga-silig and á-sur in the woods, in Ur III texts, the á-sur is listed next to axes, and á-sur shares its translation *naptaqu* with ^{uruda}gin-šu-mìn Nabn. 7:210; everything⁴ suggests a type of ax. The translations “cast bronze object” (CAD N/1 323b *naptaqu*) and “Schmelztiegel” (AHw 742) are purely based on an Akkadian etymology.

Some doubts may be entertained about the reading proposed here as long as two early instances of á-GAR remain unexplained: (1) WVDOG 45 147 (pl. 4) with á-GAR next to LAK 610 (both with det. uruda), and (2) the inventory VAT

⁴ In SP 5.56, there seems to be no good reason to change E.I. Gordon’s transliteration.

4856 vi 1 (Or 16 [1925] 39; not in VAS 25) with det. zabar and next to ha-zi-(in) axes. MC 1/97.

Additions and Corrections to PSD B

The bracketed numbers after the headings are the page numbers of PSD.

ba A s. [1a].

Probably an obsolete cutting and scrapping tool (occasionally with a flint blade). The unilingual context quotations are to be deleted since they do not contain ba A: TSŠ 44 is most certainly a fish text (see already Farber JCS 26 [1974] 196, Edzard ZA 66 [1976] 169); YOS 4 257 is to be read not ^{giš}ba but ^{giš}dúr-(gar-ni), a PN. UET 3 1498 (collated) remains unclear, seemingly it is ba-sig₅ and thus belongs to ba B. In Nik 1 88:2, ba-giš-igi-du₈ is unclear, but almost certainly a tool.

An alphabetized list of types of ba = *supinnu* would have been useful (given here informally, from the additional sources: Forerunner Nippur, Ugarit, and Emar):

ba-bal /-bal-bal/ bal-lá) = *bu'du, pasqû, s. pilaqqi*

ba-gur/-gûr/-kur = *bagurru*

ba-HUB

ba-kuš = *pašultu*

ba-sík = *bu'du, pašultu*

ba-sim = *s. sinuntî*

ba-šab = *našramu*

ba-še

ba-šidim

ba-šu = *s. qāti*

ba-šu-sì

ba-tur = *baturru*

ba-zú/-zi = *pašaltu, s. šurri*

ba-zú-gal-gal = *mumaššihu*

A list of homonyms might have been useful too. ^{giš}girah(ŠU.DÍM), ^{giš}me-te-šidim, and cf. still Hh 4:249.

Bibl.: Alster's proposal in RA 79 (1985) is incorrect (p. 136:29 read: ba-an!-sì-ke-), see discussion of PSD bán 6. MC 1/97.

ba B s.

[1] A translation “(animal with a) shell” would account at the same time for “seashell” (including “snail,” if you wish) on the one hand, and for the presence of /ba/ in the name of the turtle ba-al-gi₄, on the other. Note that iškil(a) (PEŠ₄) = *išqillatu* designates an empty shell, not the living animal. Not all compounds of ba B would need to be strictly mollusks or turtles. Note ba-GIR-gur₄ ITT 5 6679; BIN 8 280; etc.), found without the ba- in ED Fish 96; gur₄ is part of the word, not a separate adjective “big,” as in PSD.

According to K.T. Khalaf *Reptiles of Iraq* 83ff., there are only five genus of testudinata listed for Iraq: two fresh-water and marsh turtles (the tiny *Clemmys caspica*, and the soft-shelled *Trionyx euphratica*), two marine (the hawksbill turtle *Eretmochelys imbricata* [source of the “tortoiseshell”], and the huge *Dermochelys coriacea* that can reach a length of 2.5 m.), and one terrestrial (*Testudo graeca iberica*). Bones of *Clemmys* and *Trionyx* have been found in Nippur (OIC 23 162). Moorey, *Materials* 129ff. is an excellent overview of sea shells, from an archeological perspective. See also mur₇-ba in Section 1.

Compounds not cross-referenced: ba-suhur, ba-ur₄, and ba-ri₈-na; what is the difference between the omitted compounds and ba-ÛH, and others included within the heading ba B?. MC 1/97.

Bibl.: Englund BBVO 10 222f.

ba D v.[2ff.].

In 1.1.1.2. SR 87:7 read níg!-gul hé-ba (< hé-ba-ak). MC 1/97.

ba-a-ri₈-na [10a].

ba-ri₈-na (better without the -a-) is certainly an aquatic animal in ED lists: Fish List 85 (Ebla source has ba-a-MUŠ+MUŠ-na^{ku₆}, other sources just MUŠ+MUŠ-na) and TSŠ 46 vii 1 MUŠ+MUŠ×ba!+na (coll. R. Biggs) before níg-bun_x(BÀD). It is found also in the word lists WVD OG 43 69 ix 6 (written ba-MUŠ+MUŠ-n[a], after e-ri₈-na) and 6N-T551b. Although it may be a compound (perhaps /ba+/arina/), it must be considered a word in itself. MC 1/97.

ba-da-ra s. [18].

Add the writing ba-dar^{zabar} PBS 9 122:3. There is no evidence for a meaning “rod” (the editors mean “seal pin”); a seal pin is bulug in Sum., as correctly given in p. 174 bulug A 2. The passage from Urnamma includes *two* items: a lapis seal *and*

a dagger. In the Susa version *kù-me-a* < *kù-lá-a* < *kak!-lá-a*. The translation “prod” is not a felicitous one: a prod is not normally considered strictly speaking a weapon, much less a cutting one. The pair *gír* / *ba-da-ra* is a type of doublet, well known in linguistics, consisting of a native word and a synonymous, or almost synonymous, foreign loan; the two survive with meanings more specialized than their original ones (compare de case of *bulug* and *ma-an-ga-ra*, in the present volume). A translation that would keep the flavor of the original could be “dagger” and “poniard” (from French “poignard”). Note that *ba-da-ra* < Sem. *patru*, was reborrowed into Akkadian as *patarru*. MC 1/97.

ba-ra-(g) v. [19b, crossreference to *barà*].

“To spread,” syllabic writing for *barà(g)*. The writing *ba-ra-(g)* is common in Ur III, but the passages are not given in PSD under *barà*. The verb was recognized by Goetze JCS 2 (1948) 175. It is said of spreading wool, cloth, and occasionally grain, on the reed mats [1] *kid-NIR-(ru)-um* and [2] *kid-ŠÚ.MÁ*.

[1] *x kid.NIR-ru-um ki-lá-bi y sar-ta: é-dub-ba sík-ka ba-an-ba-ra* Limet TSU 43; *é-dub-ba túg-ga-še ba-an-ba-ra* YBC 12537 (JCS 2 199); *sík ba-ba-ra é-dub-ba ensí-ka* TCL 5 6036 vi 32ff.; *še zíd-gu-ka-še ba-ši-ba-ra* UIOM 769 (JCS 2 197).

[2] *x ḡkid-ŠÚ.MÁ ki-lá-bi y sar: túg-ge ba-ra-ge-dè* Pinches TPTS 216; ‘*x*’ EN.LÍL *ba-ra-ge-dè* MVN 18 175; ‘*má?*’ *kas₄ gi ba-ra-ge-dè* NBC 1856 (JCS 2 196).

gu mu-ba-ra in Gudea Cyl. A 20:13 is another instance of this verb; it should be translated “he stretched the strings,” i.e. the chalk-lines used in the start of the construction.

The form *ba-ra-NE*, said of reed bundles in the formula *n sa-gi* (animal name) *ba-ra-NE* is not to be read *ba-ra-dè*; see *šeṇ₆* in Section 1. MC 1/97.

b(a)ra-aš v.

“to fly (away).” Semitic LW, cf. Akk. *naprušu*. See Krecher Kultlyrik 175, with refs. Ambiguous, could be simply a plural form of *ra*. MC 1/97.

bà s. [23].

Add the passage Fl. 89, see p. 107, note 114 of my edition for a discussion of the meaning. It should have been indicated that, in the meaning “half,” *EŠ* has also the readings *sa₉* and *zipah*. MC 1/97.

ba₄ s.

“House,” to be added; it is translated *bītu* in Ea 4:232. MC 1/97.

bad B v. [35].

Delete section 1.6; BAD has there a var. *zar* and is therefore to be read *zará*. 1.7, end, delete reference to Birmingham 100, to be read [... de-el-d]e-el su-úr-ši mu-na-nu, according to duplicate VAS 10 123 iii 13: ga-àr di₄-di₄ su₇-šè mu-na-[ná]. MC 1/97.

bàd s. [39].

Many passages from administrative, and other, texts are missing, e.g., en-nu bàd-(da) in the identification tags for Urukagina’s city-wall guards (Ukg. 17ff.); pa₅ da bàd-ka gál-la “the ditch placed alongside the city-walls”; ITT 4 7310, ITT 5 6752, MVN 3 298, 299, YOS 4 300:20 (é bàd-bar), etc.

[42b, end] The passage from PAPS 107 494:30 is mistranslated due to a truncated quotation; the line reads [^dinanna b]àd-da lá-lá-a bàd-da mu-na-ab-lá-[lá] “Inanna is peering from the wall, keeps peering from the wall at him,” and there is no mention of “water” in the text (restored from PRAK B 46 + C 94:5’).

[44a] Lexical 2. Add i-ki-mar-pa = *ša-am-mi du-ri* RA 70 94:3. MC 1/97.

bàd-si s. [45a].

Translate SP Coll. 3.2. “you look from the parapet, like that nurse of the prince,” allusion to Lullaby 39ff., where the prince’s nurse watches anxiously the stars and the moon from the city wall. MC 1/97.

Lexical News

(1) HMM 86-06 is a late XVIIth century square prism, with two columns per side, published by van Soldt, W.H. “Three Tablets from Tell Hammām et-Turkmān” in van den Hout, Th.P.J. and J. de Roos, eds. *Studio Historiae Ardens* (Festschrift Houwink ten Cate) 1995, pp. 275-91; copy. 289-91). The text is of the OB Proto-Aa secondary type and has been added to MSL as no. 24 in “Secondary Branches” (MSL 14 105ff.). The tablet has been competently edited by van Soldt and does not require reedition. MC 1/97.

(2) D. Arnaud, *Texte aus Larsa* (BBVOT 3) contains some lexical texts, notably:

1. IM 73301. OB Forerunner to Hh 14 (beginning and 91 lines).
34. IM 73332. Highly artificial verbal forms, in the style of Hh 1-2, or Ana ittišu.
51. IM 73351. Hh 1:181 -264, 241-62 (NB).
58. IM 73358. Forerunner to Hh 15; the sign is UZU, not SUHUR.
63. IM 73364, see below (3).
80. IM 73380. Forerunner Hh 12, bronze objects. MC 1/97.

(3) IM 73364 is a one-column tablet from Larsa with the left edge missing, published only in copy in Arnaud, op. cit. no. 63. The text, which seems to be OB (against the editor's opinion), is a difficult to read school exercise. The expected suffix -mu of the Sumerian entries is systematically and inexplicably replaced by a clear GIG, although the Akkadian has the correct 1st person suffixes. Because of difficulties in reading, a provisional edition is given below, for discussion and improvements. Other additions to the edition of Ugu-mu in MSL 9 are UET 7 95 and 96, and a series of lenticular tablets in TIM 10 27, 48, 65, 66, 78, 79, 111, 114, 115, as well as a few small pieces from Philadelphia and Yale. MC 1/97.

(4) Haft-Tepe. Herrero, P. and J. J. Glassner "Haft-Tepe: Choix de Textes IV (*Iranica Antiqua* 31 [1996] 51 -82) nos. 268ff. contains some lexical texts, among them:

- 270: Geographic terms, mostly beginning with ki-en-gi, last line: an.ub-da-4-bi.ki.
- 271: Metrological.
- 274: Diri (KI-compounds), see MSL 15.
- 277 and 279: metrological.
- 278: [(x)].NE repeated five times.
- 280: Parallel to Proto-Izi 1:438ff.
- 281: Miscellaneous entries, e.g., zà-hi-li šu (1), nam-tar (2-3), ga-an-zi-ir (9), ù-tu-ul (12).
282. Bilingual excerpt from Hh 6 VI (giš.BU).
- 283: Syllable alphabet.
- 284: Lenticular tablet, Izi/Ká-gal style.
- 287: Apparently, a syllabary.
- 288: Proto-Izi 1:283-94. [Besides 268 and 269 which are udug-hul-a-meš, 241 is also a literary text]. MC 1/97.

(5) The Nimrud texts, excavated some forty years ago, have just been published:

Wiseman, D.J., and J.A. Black *Literary Texts from the Temple of Nabû*. British School of Archeology in Iraq. 1966. Nos. 208-245 are lexical, for the most part correctly identified.

245: Nabnitu G₁ ii 4'-10'.

234 is bilingual, but not lexical.

(6) W. Sallaberger *Der Babylonische Toepfer und seine Gefaesse* (Mesopotamian History and Environment. Series 2, Memoirs Vol. 3. 1996) includes an index of names of clay containers, besides very rich lexical information on all aspects of pottery. The book has also an updated edition of HAR-ra X by M. Civil.

Editions of Lexical Texts

Ugu-mu, Larsa version

For details see section 4 no. 3. The tablet has GIG (transliterated here as -*mu), instead of the suffix -mu. The tablet needs collation.

01	[ugu]-dù-*m[u]	[x]- 'x-x'
02	[ug]u-*mu	'mu!?'-hi
03	[u]gu-dil-*mu	it-ku-ur-ti qá-q[á-di-ia]
04	[s]ag-du-*mu	qá-qá-di
05	[gi]š?-hur-sag-du-*mu	x-za-ad qá-qá-di-ia
06	[sa]g-du-É.ÍB-*mu	qí-iš-ti qá-qá-di-ia
07	[la]-ga-sag-du-*mu	gu-ra-aš-ti qá-qá-di-ia
08	[x-r]a?-sag-du-*mu	ta-lam-me qá-qá-di-ia
09	[x]-igi-*mu	e- 'x'-šī
10	'x'-zé-*mu	qù-ur-ru-du-ti
11	[sík]-*mu	pi-ir-ti
12	[x]-è-*mu	šī-ku-tu-ú-a
13	[...]- 'sík?'-*mu	ap-pa-at pi-ir-ti-ia
14	[dili]b-*mu	ú-ru-hi
15	[x]-*mu	x-ú-di
16	[gú-ha]š-*mu	ku-ta-al-li
17	[...]- 'x'-*mu	pu-ú-ti
18	[sag-k]i?-sig-*mu	pu-ti si-qí-tum
19	[...]- 'x'-tu-ra-*mu	na-ga-ap!-tu-ú-a

20	[kiš]i ₄ -kiš ₄ -*mu	<i>mu-ta-tu-ú-a</i>
21	[...]-an-*mu	<i>gu-ur?-ri</i>
22	[...]-ta-*mu	<i>ur-ú-di</i>
23	[...]-x-na-*mu	<i>da`-ar-ru-ti</i>
24	[...]-*mu	<i>ba-am-ti</i>
25	[...]-x`-*mu	<i>ba-am-ta-a-a</i>
26	[...]-x`-*mu	<i>x-pi-pi-a-tu-ú-a</i>
27	[igi]-*mu	<i>i-ni-«ia»</i>
28	[...]-*mu	<i>ba-lu-TU i-ni-ia</i>
29	[babbar]-igi-*mu	<i>pu-ši i-ni-ia</i>
30	na ₄ `-igi-*mu	<i>ab-ni i-ni-ia</i>
31	lama-igi-*mu	<i>la-ma-sí i-ni-ia</i>
32	ša-igi-*mu	<i>li-ib-bi i-ni-ia</i>
33	[a]-igi-*mu	<i>me-e i-ni-ia</i>
34	A.IGI-igi-*mu	<i>di-ma-at i-ni-ia</i>
35	[x]-x`-igi!-*mu	<i>tu-bu-uq-qá-at i-ni-ia</i>
36	[giš-nu ₁₁]-igi-*mu	<i>nu-ri i-ni-ia</i>
37	[dì]m-ma-igi-*mu	<i>ma!-ku-ut i-ni-ia</i>
38	[luh]-ha-igi-*mu	<i>lu!-hu` i-ni-ia</i>
39	[sig ₇]-igi-*[m]u	<i>šu`-uh-ri i-ni-ia</i>
40	[x]-igi-*mu	<i>x`-tu i-ni-ia</i>
41	igi-x-x-*mu	<i>x`-hu-tu-ti</i>
42	[x]-igi-*mu	<i>pé-ti i-ni-ia</i>
43	igi-ki-tu?-ra?-*mu	<i>x-x-im i-ni-ia</i>
44	gakkul-igi-*mu	<i>ka-ku-ul`-ti «ia»</i>
45	[igi?]-zé`-zé-*mu	<i>GA-x-x-di</i>
46	[...]-x-*mu	<i>ma-az?-x-x` [...]</i>
47	[...]-x-*mu	<i>x`-[...]</i>
48	[kiri ₄]-*mu	<i>ap`-pi!</i>
49	[sag]-x`-*mu	<i>re!`-eš ap-pi-[ia]</i>
50	[...]-x`-*mu	<i>x x x` [...]</i>
51	[...]-*mu`	<i>ki-da-at ap-pi-[ia]</i>

(traces of two lines, and one or two more broken lines to end of tablet)