

- 14'. ḥé-dab<sub>5</sub>-me  
 15'. šu-nigín 7 guruš-muḥaldim-me  
 16'. é-kikkén-a gub-ba  
 17'. šà-sag-da-na<sup>ki</sup>  
 18'. u<sub>4</sub> 8-kam  
 19'. iti munu<sub>4</sub>-kú  
 20'. mu en-<sup>d</sup>nanna-kar/-zi-da ba-ḥun

## HSM 6495

- I 1. 28 guruš-é-sukkal  
 2. ugula ur-<sup>giš</sup>gigir  
 3. 38 guruš-èš-didli  
 4. ugula lugal-eridu<sup>ki</sup>-šè  
 5. 66 guruš  
 6. šà-bi-ta  
 7. 16 é-uz-ga  
 8. 6 é-gu<sub>4</sub>-gaz  
 9. 1 é-<sup>d</sup>šul-gi  
 10. 1 é-ur-<sup>d</sup>nammu  
 11. 1 é-<sup>d</sup>amar-<sup>d</sup>sîn  
 12. 3 sá-du<sub>11</sub>-nin  
 13. 15 lugal-ra ús-sa
- II 1. 2 sipa-<sup>anše</sup>sí-sí  
 2. 5 giš-ma-nu-íl  
 3. 1 in-bul<sub>5</sub>-bul<sub>5</sub>  
 4. 1 ḥa<sup>sar</sup>  
 5. 1 ì-su<sub>11</sub>-lum  
 6. 4 zid-eša  
 7. 4 é-kas<sub>5</sub> gub-ba  
 8. 4 gú-gír  
 9. 1 šà-gá-nun  
 10. šu-nigín 66 guruš-gub-ba  
 11. u<sub>4</sub> 6-kam  
 12. iti še-kin-ku<sub>5</sub>  
 13. mu en-<sup>d</sup>nanna-kar-zi-da ba-ḥun

## A Nippur Emesal Vocabulary\*

Niek VELDHUIS — Groningen

While examining a number of lexical texts from Nippur in the University Museum, Philadelphia, I identified a duplicate to the Emesal vocabulary. UM 29-15-134 is the left side fragment of a big tablet measuring 6.6×9.2×2.4 cm. It once covered tablets I and II. The piece is partly restored with plaster, which was afterwards painted in the color of the clay. The writing is in a clear Neo-Babylonian hand. On the obverse only a few signs are left. The reverse contains remains of two columns (with three subcolumns). In the margin lines are counted by tens.

The piece is interesting first of all because it restores some lines in the reconstructed text in *MSL* 4. Moreover it gives a number of new variants and additional entries. To the best of my knowledge, this is only the second fragment of Babylonian origin<sup>1</sup>, and the first to derive from Nippur.

This paper is meant solely to make the text known to the field. Commentary is therefore restricted to the bare minimum of philological remarks.

The tablet parallels the following passages<sup>2</sup> in the text as reconstructed in *MSL* 4:

Obv.	Tablet I, 30-34
Rev. Col. I	Tablet II, 89-92
Col. II	Tablet II, 152-168

\* I wish to thank Prof. Dr. Åke Sjöberg, curator of the Babylonian Section of the University Museum for his kind permission to publish this text. My thanks are further due to Prof. Dr. Erle Leichty and Dr. Hermann Behrens for a number of helpful remarks. Dr. Steve Tinney collated the copy against the original, which yielded a number of improvements.

1. See M.K. Schretter *Emesal-Studien* (Innsbruck 1990), p.13. The piece from Babylon (Tablet II; *MSL* 4, p.11: text B) is now published as *VAS* 24, 4 (most probably this is a Falkenstein copy, identical to the one used by Landsberger for *MSL*). Note that the excavation number is indicated as BE 33795 in *MSL* 4, but BE 37795 = VAT 17103 in *VAS* 24. According to Schretter only one additional piece of the Emesal Vocabulary had been identified since the publication of *MSL* 4 (*CT* 19, 35: K 13690).

2. I have little doubt that with the new piece in hand the reading of some lines in Landsberger's text could be improved. Since I have not collated the other tablets, I will not attempt to do so.

## Transliteration:

Obv.

(Emesal I)

1'	ga[šan-
2'(30)	gašan-am[aš-kù-ga]
3'(31)	dìm-bi-er-m[ah]
4'(32)	gašan-[mah]
5'(33)	gašan-ḥ[ur-sag-gá]
6'(34)	š[e-en-tu]

Rev. I

(Emesal II)

1'(89)	e-zé	[
2'(90)	MIN èm-gá	[
3'(91)	im-ma-a[l]	[
4'(92)	áb-mu-uš-b[al?]	[

Rev. II

(Emesal II)

1'(152)	[mu-g]ù-di	giš-gù-[dé]	[
2'(153)	[m]u-ga-šim-bi	giš- <sup>7</sup> BU <sup>7</sup>	[
3'(154)	[m]u-uš-kin-ti	giš-kin-ti	k[iš-kàt-tu-ú]
4'	[m]u-uš-u	giš-bán	m[a <sup>2</sup> -al-tak-tu]
5'	[m]u-uš-ía	giš-ía	nam-[ma-ad-du]
6'	šu-še-ir	giš-šu-nir	šu-[ri-nu]
7'	MIN	giš-šu-nir	kak-[ku]
8'(159)	èm-ki-luḥ	giš-níg-ki-luḥ	<sup>7</sup> mu <sup>7</sup> -š[e-ši-ir-tu]
9'	èm-šu-luḥ	giš-níg-šu-luḥ	[MIN]
10'	mu-zú-lum	giš-zú-lum	NA <sub>4</sub> zú-[lu-up-pi] <sup>3</sup>
11'(162)	mu-gi	giš-gi	a-[pu]
12'(163)	éš-ma-zé-ib	éš-má-gíd	ma-as-sa-k[u]
13'(165?)	[ ] èm	níg	ep-šu
14'(166)	[pap-š]e-[er]	[pa]p-nir	qa-pa-tum
15'(167)	[ ] ]	[ nu]mun <sub>2</sub>	el-pí-tum
16'(168)	[ ] ]	[ ] ]	<sup>7</sup> me-e bur-ki <sup>7</sup>

## Commentary

Obv.

The text does not use the determinative for deities.

3' As far as I can see the writing dìm-bi-er for dimmer is unattested so far.

Rev. I

rI2' Text A in the *MSL* edition has e-zé-èm-gu<sub>7</sub>-a. Èm-gu<sub>7</sub>-a or èm-gá are renderings of niga (ŠE). No other example of a spelling with gá is cited in Schretter *Emesal-Studien* (p.148).rI4' Too little remains to identify the BAL positively. *MSL*: [áb-mu-ni]m-<sup>7</sup>mu<sup>7</sup>-uš-bal. The traces in text C<sub>3</sub> as copied in *LTBA* I, 92 seem to allow for [Á]B as well as for [NI]M.rII2' BU in giš-BU has a value gazimbu gazimbi (Akkadian *gašišu*; see Hh VI, 84, *MSL* 6, p.58 with references to Diri passages). Emesal gašimbi was not attested before.rII4-5' The text differs here from the version edited in *MSL*, based upon a Kuyunjik tablet (text A). This text (copied in Meissner's Supplement Text 27) has mu-uš-u<sub>5</sub> for both entries in the Emesal column, where the new text has mu-uš-u and mu-uš-ía respectively.

The preserved signs in the Akkadian column cannot be reconciled with any known rendering of the Sumerian. In line 4' *sūtu* is expected. The MA here is not completely certain. It seems to match reasonably well the MA signs in line rII2' (Emesal and Akkadian columns). A SU is excluded. The proposed restoration yields words in some way connected with measuring: *maltaktum* ('true measure') and *namaddu* ('measuring vessel'). They are associated with each other, and with *sūtu*, in lexical contexts. See Erimhuš V, 111-113:

NINDÁ <sup>gu-ur</sup> -b[al]	<i>par-sik-tú</i>
giš-li-id <sup>š</sup> À.DIŠ	<i>ma-al-tak-tú</i>
giš-ba-rí-ga	<i>pa-an na-man-du</i>

Both words are explained as *sūtu* in Hg (*MSL* 6, p.111: 104 and 109-111).

rII6-7' See Hh 7A, 39-40.

rII8' The restoration of the Akkadian is virtually certain, but differs from the *MSL* text which has *nim-su-[ú]*. *Nimsū* (or *namsū*) is well attested as a rendering of níg-šu-luḥ. *Mušēširtu* appears for níg-šu-luḥ in giš-níg-šu-luḥ-ḥa-nimbar (Hh 3, 407). For níg-šu-luḥ and níg-ki-luḥ see further Civil *OrNS* 56 (1987) p.236f.

rII12' The sign read I[u- by Landsberger in Emesal II, 163 may turn out to be

3. Prof Miguel Civil kindly drew my attention to the parallel line in Nabnītu XXII, 166.

an È[Š- (see Landsberger's copy in the notes to this line).

The equivalence zé-ib for BU is well attested (see Schretter *Emesal-Studien*, p.271). At least in this context the reading for BU is clearly gíd. The Sumerian — Akkadian equivalence is known from Hh 22, section 11: 17'.

rII13' Almost certainly nothing is missing before the ÈM. The line cannot be reconciled with text B (VAS 24, 4: r5'), which has clearly *eb-lum* for the Akkadian. The entry parallels Nabnītu VII (= E), 125 : ág = *epēšu* EME.SAL. See also, in the same list, níg = *epištum* (VII 139) and níg = *ipšu ša ari* (VII 149).

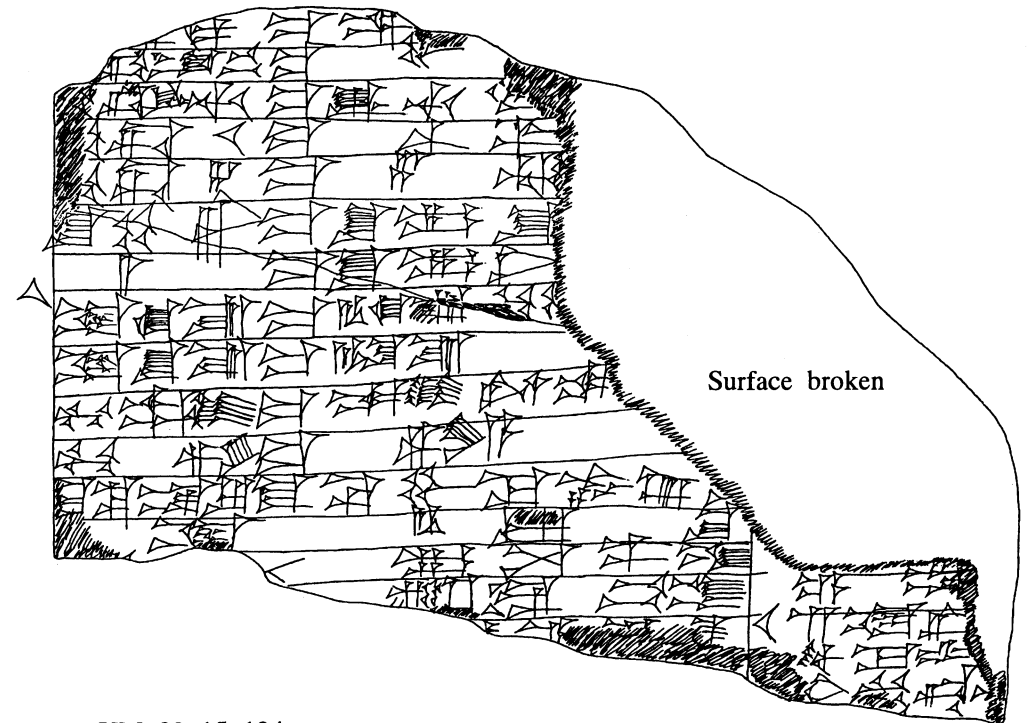
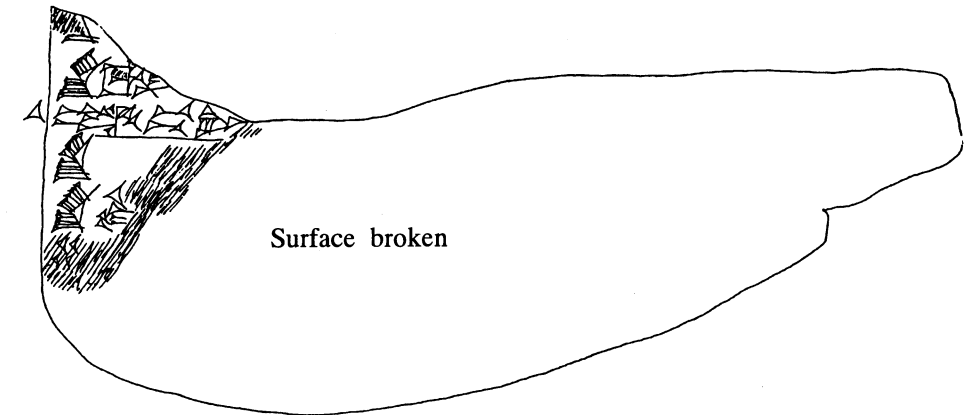
rII14' This equivalence is otherwise unknown to me. *Qappatum* is a kind of basket, Sumerian gi-gam-ma.

rII16' The traces preserved confirm the reading in *MSL* 4.

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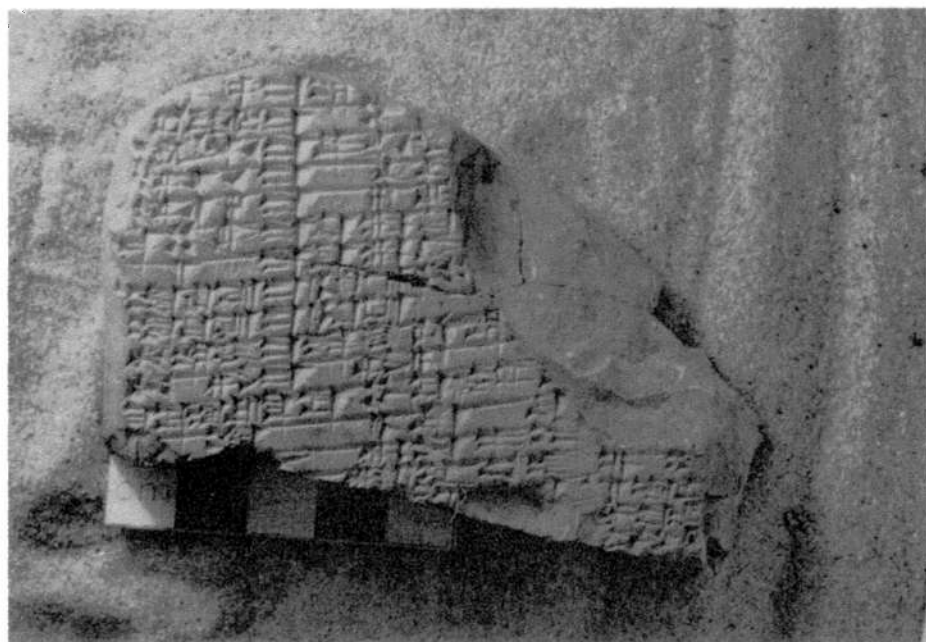
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## REVIEWS

### Some Comments on Individual Entries in the Uruk Sign-List *ZATU*

Krystyna SZARZYŃSKA — Warsaw

P. Steinkeller has presented in *BiOr* 52 5/6 (1995) his review of *ZATU*. This deep analysis, especially concerning the procedure of identifying signs, undoubtedly offers very valuable and extensive material over which to ponder, and to make suitable corrections of several *ZATU* entries.

I agree to Steinkeller's opinion that M.W. Green analysed the signs too mechanically, and often ignored the pictorial content of the signs. Using lexical evidence as the basis of signs identification, Green insufficiently analysed the contexts of archaic economic texts. Moreover, she omitted completely the iconographic presentations in glyptic and plastic arts, which often contain the pictures of particular archaic signs in specific scenes - their analysis sometimes can facilitate a better understanding of those signs.

One can observe in *ZATU* an inconsistent mode of sign treatment. Sometimes for secondary graphic elements of a sign, the sign is distinguished as a separate logogram from the group of similar ones. In other cases evidently different signs are treated as only graphic variants of the same, one pictograph.

My general remarks given above will be illustrated with examples offered below, which can perhaps complete Steinkeller's review in *BiOr* 52 5/6 (1995).

I stress that my remarks concern only signs pertaining my special evaluation in my studies concerning some chosen problems of archaic texts interpretation, the whole material included in *ZATU* is not analysed by me.

I inform also that I analyse the shapes and the sequence of individual signs on the tablets in their primary ("not rotated") position.

#### I. Reed symbols

Among the archaic pictographs one can distinguish the group of seven signs representing high poles tapering upwards, and topped with various elements in the shape of a ring, semi-ring, volute, triangle or horizontal cross-bars. Several monuments show that in reality poles were made of high reed stalks bound together - we can see traces of the bundles and the bonds in the most archaic pictographs. The poles are

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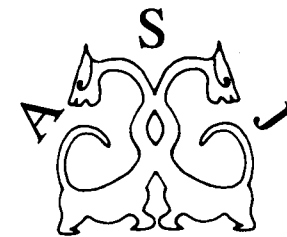
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Mamoru Yoshikawa

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