MESOPOTAMIAN MYTHS AT EBLA: ARET 5, 6 AND ARET 5, 7

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ARET 5, 6 and ARET 5, 7\(^1\) are two of the most important literary texts from Ebla\(^2\). Their general contents may be guessed from their final "doxologies", \(^d\)UTU ZÁ.ME "Praise to Šamaš!" and \(^d\)NISABA ZÁ.ME "Praise to Nisaba!". According to their contents, they go back to Mesopotamian literary tradition. For ARET 5, 6, this is explicitly proven by a duplicate from Tell Abū Shašābil (henceforth T.A.S.), IAS 326, which had been recognized by G. Biga (apud Edzard, ARET 5: 30). M. Civil (1984: 163 note 8) noticed that the fragment IAS 342 belongs to the same composition and most probably forms part of the same tablet as IAS 326. IAS 326(+342) itself is probably of foreign (Kishite?) origin in T.A.S (Biggs 1981: 187, quoted in Archi 1987b: 129). Two years ago, a first study of ARET 5, 6 and its T.A.S. version was published by W. G. Lambert (Lambert 1989), who is dealing with this text also at the present conference (see pp. 41-62). The language of the two texts may be classified as an archaic Akkadian dialect (cf. Lambert 1989: 27). Typical features are the "present tense" iPaRRvS (da-ma-sar i-ga-sar, i-na-sar;

\(^1\) I want to express my gratitude to professor Alfonso Archi who put at my disposal his hand copies of several additional fragments belonging to ARET 5, 7. They are published in this same volume.

\(^2\) The importance of these two texts was pointed out already by P. Michalowski (Michalowski 1987: 171), who, in his comparison, emphasizes their differences.
note especially i-du-wa-ar from a root mediae infirmae), the conjunctival prefix /yu-/ of roots primae w (u₉-za, u₈-ru₁₂-du), the terminative case in /-iš/, and the prepositions in and ʾa₅(NI)-na. On the other hand, there are morphological and lexical peculiarities by which the language of our texts is distinguished from standard Akkadian, as, for instance, the pattern tiPRuSu in the 3rd person m. pl. (da-da-sa-du, ti-da-ḥu-ru₁₂, ti-ma-u₉, ti-na-ḥu-ūš), which is attested not only in Ugarit and in the Amarna letters, but also in early Mari texts (cf. Edzard 1985), or the preposition iš (also known from Mari texts). Of the typically "Eblaite" features, assimilation of /m/ is attested in u₉-sa-li (]/yũšallī/ < /yũšamli/) and perhaps in ti-da-ḥu-ru₁₂ (]/tiṯaḥrû/ < ]/timṭaḥrû/) (unless /m/ is simply omitted in orthography). Further characteristic phenomena, such as the substitution of /l/ for /r/ and the loss of /ll/, are not evident in the two texts (for a possible case, cf. index s.v. si-la). Note, however, the opposite phenomenon in na-gār-ga-ra for NIMGIR.GAL.

Any attempt to read and to interprete these texts is confronted with the difficulties of the writing system, which include order, functions, and values of signs and make the isolation of lexical and syntactical units problematic. Therefore, the primary scope of the present study is an orthographic and lexical analysis of the two texts. Tentative translations are offered as a working hypothesis. They are based on a selection and combination of possibilities discussed in a comprehensive lexical index.

1. Paleography.

No detailed paleographical study of the texts is intended here. For the present study, it seems sufficient to point out that ARET 5, 6 and ARET 5, 7 paleographically agree with the other Ebla material.

1.1 Thus, we find the typically Eblaite MAḤ (used for AL₆ and MAḤ; see Krecher 1981: 142f.) whereas the corresponding sign of the T.A.S. text is a kind of AL which resembles (or is identical with) TILMUN (almost NI+UR).

1.2 Another sign typical of the Ebla texts is TAKₓ (in ŠU.MU.TAKₓ) which corresponds to TAK₄.
1.3 In *ARET* 5, 6 and 7, as elsewhere in the texts from Ebla, the sign DU₈/GABA appears in a horizontal and in a vertical form. In *IAS* 326, as elsewhere in the T.A.S. texts, only the horizontal form occurs. In *ARET* 5, 6 (and 7?), the normal (horizontal) form probably represents DU₈, while the vertical one stands for GABA. Lambert (1989: 19) rejects the possibility that the angle may be distinctive. However, the only clear exception to the rule suggested above would be GABA(vertical) = du₈ for du'u "dais", which is doubtful. Both forms occur in the lexical texts from Ebla (*MEE* 4, *VE* 950 and 951), but when combined with other signs (e.g. *VE* 711f., 946-949), always the horizontal form is used there. In the administrative texts, however, the vertical sign is used in GABA.GA (*VE* 948) "wet-nurse", but the horizontal one in GABA.RU (*VE* 947) "to receive, receipt". In *ARET* 5, 6 and 7, GABA(.RU) = mahāru/maḥar also seems to be written with the vertical sign.

1.4 MĀ.HU stands for U₅(HU+SI) in *ARET* 5, 6, as elsewhere in the Ebla texts.

1.5 The sign ZA has its normal (younger) form LAK-797 in *ARET* 5, 6, as elsewhere in the Ebla texts, whereas *IAS* 326 uses the older form LAK-798 (see Biggs 1966). In the T.A.S. texts, both forms occur.

1.6 AB.ZU stands for ABZU(ZU+AB) in *ARET* 5, 6. In other Ebla texts, the spelling SU.AB is found (cf. Krebernik 1984a: 171).

2. Orthography

The writing system of *IAS* 326+342 is almost exclusively logographic. The few "syllabic" spellings, which, perhaps, should better be dubbed "rebus" spellings, since they witness to an intermediary stage between logographic and syllabic orthography. They do not express morphological endings and they do not seem to be based on a systematically developed syllabary. Possible "syllabic" or "rebus" spellings in *IAS* 326+342 together with their equivalents in *ARET* 5, 6 (right column) are:

\begin{align*}
\text{A.NI} &= a-buₓ (?) \\
\text{t'āhsa' -wa'[?] } &= 2-\text{a-wa-ar} \\
\text{al₆} &= \text{a-bar-rl-iš} \\
\text{AMBAR} &= \text{(in) a-bar-rl-iš}
\end{align*}
The spelling ı- for the conjugational prefix /yi-/ (in ı-ku-[u]?) is particularly noteworthy, since it contradicts Sargonic as well as Eblaite orthography (ı-); note, however, ı-ma, which seems to be a verbal form, too.

2.1 Logograms in IAS 326+342 and their equivalents in ARET 5, 6

Only part of the logograms corresponding to each other agree completely (2.1.1). In most cases, they differ either partially (2.1.2) or totally (2.1.3). Many logograms of the T.A.S. version have syllabically spelt counterparts in the Ebla version (2.1.4).

2.1.1 Logograms common to IAS 326+342 and ARET 5, 6 are:

ÀGÀ.UŠ
AN/DINGIR
AŠ
cEN.KI
cEN.LÍL
cEN.ZU
ÉRIN+X
GÀ'ÈŠ
GIŠ.ÙRI
GURUŠ
HÙR.SAG
Ì.GÌŠ
Ì.IR.NUN
2.1.2 Several names of trees are written without determinative in T.A.S., but with determinative in the Ebla version (here and in the following paragraphs: first item from T.A.S., second one from Ebla):

EREN  \( \text{gi}^2 \) EREN
ŠU.ME  \( \text{gi}^2 \) ŠU.ME
TASKARIN  \( \text{gi}^2 \) TASKARIN

Sumerian verbal forms with varying prefixes are:

MU.NA.SUM  IN.NA.SUM
Î.DU  MU.DU
AB.SI.SÁ  A.SI[SÁ]

The spelling of the verbal base, too, varies in

Î.DU  MU.DU.DU

Other variants based on common elements are:

A.NUN  \(^3\)A.S(NI).NUN.GA
[B]U.SAR  Ù.SAR
GAR₅.GAR₅  A.GAR₅
NÌ.KAS₇  \( \text{gi}^2 \) NÌ.KAS₇.AK
PI.PÀD  PI.PAD.INANNA
SU.GABA  GABA
ŠU.ÁG  ŠU.UM

GAR₅.GAR₅ instead of A.GAR₅ seems to be contaminated from A.GAR₅ and A.GAR₅.GAR₅. A.NUN // \(^3\)À.NUN.GA, [B]U.SAR //
Ú.SAR, and ŠU.ÁG // ŠU.UM may be interpreted as syllabic sumerograms. In SU.GABA "breast", SU (= zumru "body") seems to be kind of a determinative in order to prevent confusion with DU₈ "to loosen".

2.1.3 Many logograms corresponding to each other differ completely:

<table>
<thead>
<tr>
<th>Logogram</th>
<th>Logogram</th>
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</thead>
<tbody>
<tr>
<td>Á.MÁH</td>
<td>ŠU.ŠU.PI.DA</td>
</tr>
<tr>
<td>AL.NIM ki</td>
<td>TÚM</td>
</tr>
<tr>
<td>Gi₆</td>
<td>GIŠ.TI.HI</td>
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<tr>
<td>GI.ZÀG</td>
<td>GEŠTUG’.GEŠTUG”</td>
</tr>
<tr>
<td>GIZZALₓ(NU₁₁.AN.ZAL)</td>
<td>MU.ZLIR</td>
</tr>
<tr>
<td>GIŠ.BA.TUKU</td>
<td>ZÉ (?)</td>
</tr>
<tr>
<td>IGI.ZÀG</td>
<td>TIM.TIM</td>
</tr>
<tr>
<td>KALAM</td>
<td>ÚH</td>
</tr>
<tr>
<td>KAS.NIMGIR</td>
<td>AL₆,GÁL</td>
</tr>
<tr>
<td>KL.GAR</td>
<td>MÚRÚ</td>
</tr>
<tr>
<td>LA</td>
<td>Í.GIŠ (?)</td>
</tr>
<tr>
<td>LAGAB.SUM.SUM.‘X’</td>
<td>ENGAR</td>
</tr>
<tr>
<td>NIMGIR</td>
<td>ŠÀ×MUNUSmunus</td>
</tr>
<tr>
<td>TU.DA</td>
<td>ŧįKIRI₆</td>
</tr>
<tr>
<td>TIR</td>
<td>[X’E]N</td>
</tr>
<tr>
<td>[U]D</td>
<td></td>
</tr>
</tbody>
</table>

AL.NIM ki // TÚM, IGI.ZÀG // ZÉ, and TIR // ŧįKIRI₆ may result from graphical confusion. In the last case, also textual variants are possible ("forest" // "orchard"). TIM.TIM seems to be an abbreviation of KALAM.TIM. ŠU.ŠU.PI.DA may be, or contain, a syllabically spelt Semitic word. MU.ZLIR is obviously a syllabic spelling, but it is hardly a Semitic equivalent of GIŠ.BA.TUKU "to listen". ENGAR in place of NIMGIR seems to result from an error in hearing.

2.1.4 ARET 5, 6 provides syllabically written equivalents of many logograms of the T.A.S. version:

<table>
<thead>
<tr>
<th>Logogram</th>
<th>Logogram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Á.ÁG</td>
<td>ti-gi-li</td>
</tr>
<tr>
<td>AB.SI</td>
<td>uₑ-sa-li</td>
</tr>
<tr>
<td>AB.’A’[?]</td>
<td>ti-’à-ma-dim</td>
</tr>
<tr>
<td>AL.KUŠ.SÁ</td>
<td>ti-na-ḥu-ūš</td>
</tr>
<tr>
<td>AN.NÍGIN</td>
<td>i-du-wa-ar</td>
</tr>
<tr>
<td>BÜLU[G]</td>
<td>li-da-ti</td>
</tr>
</tbody>
</table>


2.2 "Akkadograms"

"Akkadograms" (i.e. logograms consisting of fossilized syllabic spellings of "Akkadian" words) occurring in our texts are:

BE,  BE.AL
NA.SE
SÙ

Also il-tum, if it is used for /'ilātim/ and even /'ili/ "(of) the god(desse)s" (see discussion in the index), could be considered an "Akkadogram".

2.3 The use of logograms and syllabograms

2.3.1 In both the T.A.S and the Ebla text, reduplication of logograms (denoting nouns) indicates the plural. This orthographical device is not used consistently in T.A.S. text, where a single logogram sometimes is rendered by a reduplicated one in the Ebla text:

AM
GA'EŠ
KUR

AM.AM
GA'EŠ.GA'EŠ
KUR.KUR
Reduplication corresponds to the Sum. morpheme NAM in
NAM.GURUŠ // GURUŠ.GURUŠ.

NAM, which in Sumerian forms abstract and collective nouns, obviously
indicates the ending /-ūtl/, which forms abstract nouns as well as the plu-
ral of adjectives (exlūtum: "young man" or "manliness").

2.3.2 In ARET 5, 6 and ARET 5, 7, Sumerian postpositions are
used to indicate syntactical relations (i.e. case endings?). In ARET 5, 7,
the terminative postposition -šè occurs with logograms preceded by
the preposition in:

in DUB-šè'
in [D]UB-šè
in ʰMUL-šè

In ARET 5, 6, the dative postposition - ra, indicating the terminative or
genitive, occurs in

AB.ZU-RA

In ARET 5, 6, an element A is found, which may be identified as the
Sum. genitive or locative suffix - a. In the following cases, it occurs at
the end of a line and is connected with the preceding word:

... TI.URU.DA-A
... UR.SAG-A
... NE.ḪAL ME.A

While ME.A is an isolated case in its context and might be interpreted
differently, TI.URU.DA-A and UR.SAG-A seem to be in parallel with
syllabic expressions ending in /-i/ (a-bī, ru₁₂-zi). In these cases (ARET 5,
6 13.1ff.), A is likely to indicate the genitive:

... GABA(pectrum) in front (?)
EN of the lord of...
TI.URU.DA-A
ʰEN-'KI' of Ea,
a-bī the father of...
ZU.UG'(ZU.PIRIG).BANDA
ru₁₂-zi the support
UR.SAG-A of the hero

A similar use of the Sum. ablative postposition - ta is attested in dEN.KI LUGAL SU.AB-TA (ARET 5, 19 12.7-8, cf. Krebernik 1984: 171), where -TA seems to indicate the genitive: "Ea, king of the Apsû".

2.3.3 The Sumerian suffixes - mu, - zu, and - na (< ni + a) expressing the Akk. suffix pronouns of the 1st, 2d, and 3d person sg. seem to occur in

S[AG].'GI₅, 'GI'-MU (ARET 5, 7)
NĪ.DU-ZU₅ (IAS 326)
MĀ.GUR₈-NA (ARET 5, 6)

2.3.4 In IAS 326+342, the 3d person m. sg. pronoun is expressed by the "akkadogram" SÛ, which not only stands for the suffix /-šu/, but also for the independent form /šuṭī/ (// su-a-dē). -SÛ occurs also in ARET 5, 7, while ARET 5, 6 uses the syllabic spelling -zu.

2.3.5 There are no clear examples of phonetic complementation. A possible case is

KALAM.TIM.MA-sa

where MA probably indicates the initial syllable of /māṭi-ša/. I am not convinced that TIM is a fossilized phonetic complement indicating the second syllable of /māṭim/.

2.3.6 The syllabary of ARET 5, 6 contains typically Eblaite syllabograms like NI = 'a₅ (′a₅-na, ³A₅.NUN.GA/GI/GÛ), EN = ru₁₂, and u₉. Nevertheless, it shows some peculiarities which distinguish this text from other Ebla texts. Most obvious divergencies are the syllabograms dim (instead of tim), lu (instead of lu, which occurs only in the doubtful case of KA BA LU Ú SL)³ and úš (instead of úš):

DÍM  
gú-ra/ri-dim
   ri-sa-dim

³ In the lexical texts, lu is attested once in MEE 4, EV 0157 (to be added in Krebernik 1982: 194): KABULUG.BULUG = za-a-lú-gá-um, cf. Civil 1987: 154 for a parallel of this entry in MEE 3, 61 7.11: (BUR) za-lu-ga-am. On the photo (MEE 4, testo 81), where only the upper part of the Eblaite entry is visible, there seems to be no a after za.
Further unusual syllabograms are kur (kur-da) and ú (du-ra-ú).

For /šu/, zu is used instead of su: -zu (suffix pronoun /-šul/, zu-bú-um (cf. šabābu, or Š-stem from w-p-y). However, su occurs once in su-a-dē. This use of zu does not seem to belong to a different orthographic system, in which also za and zi (instead of sa and si) would be used for /ša/ and /šil/. At least sa = /ša/ is clearly attested: uš-sa-li (Š-stem), rš-sa-dım (from rštu). Therefore, zu instead of su seems to be due to merely graphical reasons. Note, however, the use of sar (instead of zár) for /šar/: i-na-sar /yinaššar/ and, perhaps, i-ga-sar /yikaššar/. In ARET 5, 7, neither the syllabograms typical of ARET 5, 6 (dim, lu, and úš), nor their normal counterparts (tim, lu, uš) occur. However, /šu/ is spelt su (alš-su-nū). Unusual is the syllabic use of BE = bāz/še(?) in du-BE (if interpreted correctly).

2.3.7 The vowel inherent in a syllabogram of the CvC type may vary. Apart from il-tum for /ʾilātim/ (which might be an "akkadogram", cf. 2.2), note e.g. a-alš zu gu-ra-dım i-si-im ... (ARET 5, 6 17.1), where gu-ra-dım cannot represent a genitive, if the preceding expression is /ʾahal-šu/ "his city", or PIŠ₁₀ ti-ʾa-ma-tum (ARET 5, 6 10.4) "shore of(!) the sea".

3. ARET 5,6 // IAS 326+342: Text

A = IAS 326
B = IAS 342
C = ARET 5, 6

| C1.1  | SI.GAR AN DUGUD MAH DINGIR.DINGIR |
| C1.2  | du-gul AN ʿUTU |
| C1.3  | [ŠU? D]U₈ (horizontal) |
| C1.4  | [ ] |

A1.1 | SI.GAR AN |
A1.2 | MĀH DINGIR.DINGIR |
A1.3 | GIŠ.GIŠKIM AN |
A1.4 | ʿUTU |
A1.5 | ŠU.DU₈ ZI KALAM |
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C1.5  [     ]
C1.6  [T]1.URU.DA

ŠU.UM
C1.6  ne-si-gi-im
C1.7  4EN.KI

l-hú ri-sa-dúm
C1.8  nu-ru12-um

zu-bù-um
C1.9  'a-šúm

BIR₅.BÍ.ÍR
C2.1  4N.KAS₇.AK

AB.ZU
C2.2  in 'A₅(N)N.UN.GA

GAL.SUHUR
C2.3  GURUš.GURUš

IN.NA.SUM

ŠU.SU.PI.DA
C2.4  [     ]
C2.5  [X.'E]N

na-gàr-gà-ra

HIR.SAG
C2.6  ti-ma-ù₉

ENGAR AN
C2.7  ÚH KI

4EN.LÍL

nu-ru12-um DUGUD
C2.8  i-du-wa-ar

i-a-ma-am₆
C3.1  GIŠ.TI.HI? (UD)

i-na-sar

TIM.TIM
C3.2  ti-gi-li

TIM.TIM 4EN.KI

ÅGAUŠ
C3.3  [KUR.KU]R

AL₆.GÁL

GA'ES.GA'ES
A1.6  Á LUGAL
A1.7  DA.TI.URU

ŠU.ÁG
A1.8  NÌ.SIG

'EN.KI
A1.9  'DINGIR' 'AN'.[X'].[X']

UD.UD.DAG.DAG
A1.10  HUŠ

BIR₅.BIR₅
A1.11  NÌ.KAS₇

ABZU(ZU+AB)
A1.12  in A.NUN

MÁŠ.SAG
A1.13  Nam.Guruš

MU.NA.SUM
A1.14  Á.MÁH

HUŠ GIŠ.GANÁ
A1.15  Á.MÁH

[NIMGIR:GAL

HUR.SAG
A1.16  [U]D

NIMGIR:GAL

HUR.SAG
A1.17  [     ] 'X'

NÍ.GIN
A1.18  [     ] 'X'

Ní.NíGIN
A2.1  NIMGIR AN

KAS.NIMGIR KI
A2.2  KAS.NIMGIR AN

KAS.NIMGIR KI
A2.3  'EN.LÍL

'UD' 'X'

AN.ÁG
A2.4  [     ]

UD

GI₆
A2.5  UD

EN.NUN.AK

KALAM
A2.6  KALAM

Á.GAR
A2.7  Á.GAR

KUR.KUR

KI.GAR
A2.8  ÆGAUŠ

KUR.KUR

KÁ.GAR
A2.9  GA'ES
C5.3  KI[SAL en-]na-rī
A.GAR₅  KÜ.BABBAR
KÙ.GI  ZA.GÌN
ZA.GÌN  GAR₅.GAR₅
u₉-sa-li  AB.SI

C5.4  ra-ba-šum
KISAL  'DAGAL'
en-na-ri
ŠÀ×MUNUS₉₅
GEŠTUG.'GEŠTUG'₁₁

C5.5  'EN.ZU
kur-da su-a-dè
PI.PAD.INANNA
MU.ZI.IR  GIŠ.BA.TUKU
KA.GAR  NÌ.DU-ZU₅
SIG₉.SIG₉₁
a-bù TIM.TIM
PLAD

C6.1  TÛM  AL.NIM₉
i-EN-ga
KUR.KUR  KUR.KUR
TI-bi-ù
<me->i-la-me

C6.2  NA₄.RÚ₇{'X'}
zu-ru₁₂-zu
ti-gû
DUGUD AN.ZU

C6.3  ḤUR.SAG
sa-sa-ru₁₂
i-ra-ad

C6.4  Ú.SAR
u₉-šarₓ(NE)-l
AM.AM

C6.5  BAR.GAR
NINDA.DU₈.DU₈(horizontal)
'UTU

A3.11  KÜ.BABBAR
ZÀ.GÌN
GAR₅.GAR₅
AB.SI
A3.12  'DAGAL'
KISAL
NÌ.GIN
GIZZALₓ(NU₁₁.AN.ZAL)
A3.13  'TU'.DA
A3.14  'DEN.ZU
UR.SAG SÙ
A3.15  PI.PÀD
A3.16  GIŠ.BA.TUKU
A3.17  KAS₄.KAS₄.DI
A3.18  [A.NI(?)] KALAM
A4.1  A.NI.NUNU.ZIG
A4.2  AL.NIM₉₁
A4.3  MU.DAR
A4.4  PAÈ'
A4.5  UD.N[I.RÚ₇]
MU[ ]
A4.6  ED[EN₂ ]
AN[ZU₂ ]
A4.7  ḤUR.[SAG ]
A4.8  [ ]
A4.9  [ ]
A4.10  SU[GABA₇]
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>C6.6</td>
<td>na-mu-ra-tum</td>
</tr>
<tr>
<td>u₉-Za</td>
<td></td>
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<tr>
<td>C7.1</td>
<td>AM.AM</td>
</tr>
<tr>
<td></td>
<td>ERÍN+X ðUTU U₅(MÁ.HU)</td>
</tr>
<tr>
<td></td>
<td>a-bar-ri-š</td>
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<tr>
<td>C7.2</td>
<td>ti-₉-₃a-ma-dinm</td>
</tr>
<tr>
<td></td>
<td>HU.DU NE.IS</td>
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<td>C7.3</td>
<td>in a-bar-ri-š</td>
</tr>
<tr>
<td></td>
<td>ti-₉-₃a-ma-dinm</td>
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<td>in HU.DU</td>
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<td></td>
<td>ḫa MU.DU</td>
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<td>ðUTU</td>
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<td>in MU.DU</td>
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<td></td>
<td>a-li-PI-tum</td>
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<td>áš-mu</td>
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<td>áš-mu</td>
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<td>C8.1</td>
<td>BA₄.TI</td>
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<td>a-ba₉-₃a-zu</td>
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<td>C8.2</td>
<td>BÁRA UNKEN</td>
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<td>GIŠ.GU.BU</td>
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<td>BÁRA.MAḪ-zu</td>
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Mesopotamian Myths at Ebla: ARET 5, 6 and ARET 5, 7

C8.4 TIM.TIM
la-ba-ha-am₆
i-ti-ga-am₆
AN È

C8.5 'à-šum
me-i-li-me
DUMU.NITA
d'EN.ZU

C9.1 'X'[ ]
un-[ ]
DUGUD [ ]

C9.2 d'LA.[HA?]MA.[AB?]ZU ME
iš DINGIR,DINGIR
da-ḫu-ù

c9.3 ga-ga-bù
DUGUD
du-ra-ù

C9.4 'A₅(NI).NUN.GÚ
AN DUGUD
da-da-sa-du
da-ma-ri-iš

C9.5 TŪG.TŪG
nu-da-tum
da-ma-sar
la da-ma-'x?[?]

C10.1 [ ]

C10.2 'X'[ ]
AL₆ 'da'-à-ga
i-si-gi-NI

C10.3 EN-sa-NI
MUNUS
ZA,GÎN
KŪ.BABBAR
NI-łu-mu

C10.4 me-i-la-me
d'UTU
gú-ra-dûm
PIš₁₀(KIA)
ti-à-ma-tum
C10.5 'en'-sa/à'-la
A.'X'
i-'X'[ ]
'X'[ ]
[ ]
C11.1 KA [ ]
t[i]-ma[-u₉]?
RU
štʰUSTIL
in KISAL
HUR.SAG
C11.2 û-du-sa
iš-da-me-NI
KA.KA
ma-ḥa-la-zu
C11.3 ʾA₇(NI).NUN.GI
DI.KUD
NAM.GURUŠ
i-qa-sar
A DU₈(horizental) SA URU
C11.4 i-ba-HAR
dUTU
ʾID'(ALAGAB×AN) ENGUR
û
dštARAN
C12.1 KA BA LU Ú SI
dUTU
a-ti
IGI ŠÀ
C12.2 gú-ra-tum
dUTU
UD.BU
DINGIR.DINGIR
ti-da-ḫu-ru₁₂
Mesopotamian Myths at Ebla: ARET 5, 6 and ARET 5, 7

C12.3 TIM.TIM
GEŠTUG,GEŠTUG
ÉRIN+X ₄UTU U₅(MÁ.HU)
du-ri-iš

C12.4 ₄EN.KI
zi-la-ti-zu
BA₄.TI
IG AB.ZU

C13.1 DINGIR.DINGIR
du-u₉
GABA (vertical)
EN TI.URU.DA-A

C13.2 ₄EN.'KI'
a-bi ZU.UG¹(ZU+PIRIG).BANDA
ru₁₂-zi UR.SAG-A

C13.3 du-i
iš-da-du
i-da-gi-buₓ(NI)
wa-da-ar GURUŠ

C13.4 u₉-ru₁₂-du
ZU.UG¹(ZU+PIRIG).BANDA  B1.1 [U]G.[BANDA]
na-zi
AB.ZU-RA  B1.2 ABZU

C13.5 DINGIR.DINGIR  B1.3 DINGIR.[DINGIR]
ti-na-ḫu-uš
AL.KÚŠ.SÁ

C14.1 ₃A₅(NI).NUN.GÚ
₄EN.KI  B1.4 ₄[E]N.KI
MU.DU
in NE DUGUD
en-si IG

C14.2 du-si KI
KÚŠ
DU₈ (horizontal)
NE.DI
<ÉRIN+>X
₄EN.KI
si-la bu-gú
\[ \text{C14.3} \]  
\text{du} \text{tu} 
\mu\text{-gā-lu}  
\text{ti-gi-li}  
\[ \text{C14.4} \]  
\text{ti-mi} 
\text{gi-shi-di}  
\gu\text{-ri-dim}  
\[ \text{C15.1} \]  
\text{šā 'ra'-ma-ne}  
\text{ig ab.zu}  
\text{ne.ha}  
\text{me.a}  
\[ \text{C15.2} \]  
\text{ab.zu}  
\text{ne.ha}  
\text{'na'-'mu'-[ra'-um?]  
\[ \text{C15.3} \]  
\[ \text{C15.4} \]  
\text{ú.sar}  
\text{ga-ti-im}  
\text{ab.zu}  
\[ \text{C15.5} \]  
\text{ša.du}  
\text{ti-ti-im}  
\text{geš tin}  
\text{giš sag}  
\[ \text{C16.1} \]  
\text{u-lú-ḫa-am}  
\text{a-li-zu}  
\text{li-da-ti-zu}  
\[ \text{C16.2} \]  
\text{u-rù}  
\text{mu-zi}  
\text{ša.đu}  
\[ \text{C16.3} \]  
\[ \text{C16.4} \]  
\text{me-gi-ru}  
\text{zi-bi-ir}  
\text{a-ñ-à-al}  
\text{ē șu}  
\text{tu}  
\text{'x'.da.'x'.ne}  
\text{bù-gù}  
\[ \text{C17.1} \]  
\text{a-al}  
\text{gù-ra-dim}  

\[ \text{B2.1} \]  
\text{'x'. 'x'. 'gu₄?' 'šes'?}  
\[ \text{B2.2} \]  
\text{'x'. 'x'. 'ē'?}  
\[ \text{B2.3} \]  
\text{[b]u:sa}  
\text{dul₅}  
\text{abzu}  
\[ \text{B2.4} \]  
\text{im-še}  
\text{nag(a.ka)}  
\text{geš tin}  
\[ \text{B2.5} \]  
\text{la-gału.šu.šu.'x'.}  
\text{sag}  
\[ \text{B2.6} \]  
\text{gu-luḫ-ša}  
\[ \text{B2.7} \]  
\text{ur-u-su}  
\[ \text{B2.8} \]  
\[ \text{B2.9} \]  
\text{'x'. 'x'.}  
\[ \text{E} \]  
\text{du}  
\text{u.še}  
\text{bil-gu}  
\text{a-al}  
\text{gu-ra-dbn}
The bolt of (venerable) heaven, the exalted one of the gods, in whom heaven trusts, Šamaš, who holds the life of the land, the 'arm' of the king of (the) TI.URU.DA, (which is) the ŠU.ÅG of 'prince' Ea, the god of rejoicing,
the burning light,
the fiery radiance,
the splendour(?) of the Apsû,
the leader among the Anunna-gods:
to the young men, he gave great strength
and fierce GIŠ.GANÁ.

C 2.5 - 3.2 // A 1.17 - 2.7
When they(?) ...ed the chief herald of the mountain,
the herald of heaven,
the KAS.NIMGI R of earth,
Enlil, the venerable light,
circles around,
day and night he guards the land he is in charge of,
(the land of Ea).

C 3.2 - 3.3 // A 2.8 - 2.10
He raised 'soldiers of the foreign lands',
to the merchants he gave goods.

C 3.3 - 4.1 // A 2.11 - 2.17
The foreign lands yielded lapis lazuli and silver,
the cedar forest yielded (pure) wood,
boxwood and cypress, exquisite emblems(?)

C 4.1
With ZÉ // SAL.'X', the proud one adorns the house.

C 4.2-5 // A 3.1 - 3.5
Aromatic oil, vegetable oil and honey,
the goods of the merchants,
(and) the smoke(?) of the gods,
(which is) juniper, almond, and NI.SI.GÚR.GÚR,
the products of the foreign land,

---

4 It would seem more natural to relate the phrase "... the venerable light, day and night he guards the land" to Šamaš instead of Enlil, but I do not know how to harmonize such an interpretation with syntax. If one takes ti-ma-u₉ as a noun ("the ti-ma-u₉ of the ENGAR AN, of the ÚH KI, of Enlil", C2.5 // A1.17 remains syntactically isolated.

5 "Soldiers of the foreign lands": soldiers who escort the traders?
he caused to be brought by his boats/rafts.

C 4.6-7 // A 3.6-9
Divine splendour lightens the ÉRIN+X of Šamaš, his light ... hem(?) ...

C 5.3-4 // A 3.10-12
The courtyard of the NÌGIN (// Enlil was in joy or: the joy of Enlil), he filled with lead, gold (// silver), and lapis lazuli, the large courtyard of the NÌGIN.

C 5.4-6 // A 3.12 - 4.1
The pregnant woman, full of understanding (?), called Su’en, the famous hero(!?). "I have heard your words(?)".
... the father of the land, the father of the NUNUZ.GIG.

C 6.1 // A 4.2-4
(The city of) TÛM (// AL.NIMš) illuminates(?) the lands, divine splendour flashes up.

C 6.2-3 // A 4.5-7
... (venerable) Anzu, Mount Šaršar is quaking.

C 6.4 // [A 4.8-9]
He made Ü//BU.SAR pasture the wild bulls.

C 6.5 - 7.6
Šamaš placed the burning light upon the lands.
The radiance of Šamaš 'ate' (his) wild bull(s) in front of the mountain.

C 7.1 - 7.5
On the ÉRIN+X, Šamaš rode to the other side (or: marsh) of the sea. NE.IS ...ed (HU.DU) on the other side (or: marsh) of the sea. When he ...ed (HU.DU), Šamaš came.  

---

6 Probably, KI[SAL en-na-rt in C5.3 belongs to the preceding sentence (in the gap), and the object of u9-sa-li "he filled" is ra-ba-šum(!) KISAL en-na-rt in C5.4.
7 The translation follows A3.14 - 4.1. Perhaps, the passage alludes to the myth of the "cow of Šin", see Veldhuis 1991 (with bibliography).
C 7.5-6
When he came to the heights(?),
áš-mu went out,
áš-mu sat down,
the lofty gods came (or: stood up).

C 8.1-2
The ploughman brought the plough (and/of) the ti-ga-la-tum,
his ... (a-ba-'â-zu),
a platform for the assembly, a throne(?), he delivered.

C 8.3-4
In front of the lord (and) his dais,
he passed the house of Šamaš, the lord of the land, the la-ba-ḫa-am₆,
(and) he left heaven.

C 8.5 - 9.1
The fiery splendour of the son of Su'en ...

C 9.2-4
The hundred Laḥama-Abzu(?) were brought near to the gods,
the venerable stars ...ed,
the Anunna-gods of venerable heaven ...ed to the ... (da-ma-ri-iš).

C 9.4-5
(The) nu-da-tum drags the garments,
she does not dra[g? ... ]

C 10.3-
The ... of the woman
(is?) lapis lazuli (and) ... silver.

C 10.4-5
The divine splendour of Šamaš, the hero,
... the shore of(!?) the sea

C 11.1-2
... the yoke fell(?) in the courtyard of the mountain.
He harnessed(?) the du-sa.
He spoke in front of him.
C 11.3
The Anunna gods, the judges of the young men, he assembles.
he solves ...

C 11.4 - 12.1
Šamaš, the river (god), and Ištaran assemble.
Šamaš ...

C 12.2-3
Šamaš, the hero, ...
the gods met each other
the land listened.

C 12.3-4
On the ŠERIN+X, Šamaš rode to the fortress of Ea,
his ... (zi-la-ti-uzu), he brought to the door of the Apsû.

C 13.1-4
The du-u? (gods?) (were?) in front of the lord of the TI.URU.DA,
of Ea, the father of ZU.UG1(ZU+PIRIG).BANDA
the support of the hero.
(Against) the du-i (gods?),
the pre-eminent youth struggled and fought.
ZU.UG1(ZU+PIRIG).BANDA - na-zi went down to the Apsû.
The gods were in pain (?) about him/her (!?).

C 14.1
The Anunna-god Ea came in venerable fire(!?),
he lifted the door.

C 14.2
The toiling du-si of the earth, he loosened,
of Ea played ... the ŠERIN+X.

8 This passage is difficult to interpret in detail. Is du-u? a verb or the same noun as du-i?
The beginning of C13.3 could alternatively be analysed as du-i ša-da du-i da-gi-bu₂(NI). However,
the most important question is whether the verbal forms ending in -u/ (ša-da-du, i-da-gi-bu₂ or da-
gi-bu₂, u₉-nu₁₂-du) are plural or singular, and to whom they refer. If one accepts the possibility that
plural forms with y-prefix and t-prefix may occur in the same text, the verbs could refer to "the
gods" and/or to "ZU.UG1(ZU+PIRIG).BANDA (and) na-zi". If the verbs are in the singular, as
assumed in the translation, /u/ would be a modal (affirmative?) ending.
C 14.3 - 15.5
Šamaš, who gives the orders of the land:
the threshold of the hero(?),
the heart/inner part of ..., the door of the Apsû,
the NE.HAL of the ME,
the Apsû, the NE.HAL of splendour ...
Ú.SAR, which covers the Apsû, he brought.

C 15.5 - 16.2
He drank wine and anointed (his) head,
adorned with his city and his birth/offspring.
His ... (ù-ru₁₂-mu-zu) brought ...

C 16.4 - 17.1
His favoured city (is?) Sippar,
the city of sunrise,
... his heroic city.
He determined the ME ...

C 17.2 - 17.1
The KUR Z[A.GIL?]{ }sparkled with the splendour of ...
the heavy yoke lies on the ...

C 17.4 // B 3.3 - 3.7
ÈRIN+X du-sa in wisdom governs one side of Sippar
Šamaš in wisdom governs the other side of Sippar.

C 18.1-3 // B 3.8-9
Praise to ÈRIN+X du-sa (and) Šamaš!

---

9 The passage might refer to a temple.
10 The two sides or parts of Sippar mentioned here (if rightly understood) might corre-
spond to Sippar Amnānum and Sippar Yaḥrurum of the OB period. For the two parts of Sippar,
see Charpin 1988.
5. ARET 5, 7: Text

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<td>'X' DINGIR.DINGIR [GIŠ.GIŠ]KIM' ( 'TI' )</td>
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<td>1.2</td>
<td>rd[NISABA] DUMU.SAG</td>
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<td>[ A]L6 [ ] GA [ 'X' ]</td>
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<td>'X'. 'NE' [GIŠ.GIŠ]KIM.[TI]</td>
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M. Krebernik

4.5  d'EN.KI
     BE
     NIN.KI sa-ma-NI

5.1  LUGAL

5.2  īš11.1 gur-ma
     MAḤ [?] il-tum

5.3  d'EN.LĪL
     2a5(NI)-na
     d'EN.KI
     INIM.DI

5.4  ŚÀ GAL.TE
     NAM.NIR
     MAḤ DINGIR.DINGIR
     A.SI
     d'NISABA

5.5  TŪG
     SL.GA
     'MAḤʔ [i]lʔ-[tu]m

5.6  DUB
     'in' ŠU
     IGI.TŪR
     A.Z[U]
     NĪ.TI
     in 'X'
     munus ÉRIN+X

5.7  ÍL
     IGI-sa

6.2  ŜU.DU8
     NIN.'KI' sa-ma-NI
     d'ANIR
     munus BE.AL6 il-tum

6.3  NAM.NIR
     NĪ.TI-sa
     GI
     d'INANNA
     d'BE.AL6.KALAM.TIM

6.4  in DUB-'ŠĒ'

6.5  'AL6.GĀL
     āš-ti-sa
     ME.ME
     NIN.KI sa-ma-NI
     GAR
     in d'ΜUL-ŠĒ
     AL6-GĀL

7.1  SAMANx(NĪ.ŠĒ.NU.ŠĒ)
     DINGIR.DINGIR
     E
     KUR.KUR
     d'SALʔ1.1X(X)
     sa-ma-[N1']
     d'EN.LĪL
     NIN.KI
     SAG.RIG9(ḤŪB.DU)
     ŠU.NĪGIN
     NIN.KI sa-ma-NI
     GĪD.DA
     in ŠU
     ĖŠ.MĀ.GĪD.ĒŠ.MĀ.GĪD
     ŠU.NĪGIN
     'NIN'.KI
     [sa-ma-NI(?)]
     [SA]Gʔ.ŘI[G9 ?]
     'X'[ ]
     MI [ ]
     AN [ ]
     [ ]
     [ ]

8.1  sāŠIN[IG].sāŠIN[IG]
     ŠU 'X'[ ]
     [ ]
     PI 'X'[ ]
     'SA6'. 'SA6'

8.2  'AL6.GĀL

8.3  'AL6.GĀL

8.4  TŪM 'EN'
     mu-n[a?]-tu[m]
<table>
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<tr>
<td>8.6</td>
<td>GAR SU₇,S[U₇]&lt;br&gt;̀NU.&quot;U₉&lt;sup&gt;71&lt;/sup&gt;</td>
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<tr>
<td>9.1</td>
<td>[SAG&lt;sup&gt;2&lt;/sup&gt;,R[IG₉]&lt;sup&gt;7&lt;/sup&gt;]</td>
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<td>9.2</td>
<td>DIRI&lt;br&gt;ZÍZ&lt;br&gt;dNISABA</td>
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<td>[ ] 'IB' AN&lt;br&gt;[ ] 'AN&lt;sup&gt;71&lt;/sup&gt;'</td>
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<td>9.4</td>
<td>[ ] DUB 'DINGIR', 'DINGIR?&lt;sup&gt;71&lt;/sup&gt;</td>
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<td>Sum-ar-rú[m]&lt;br&gt;BÁRA&lt;sup&gt;1&lt;/sup&gt;&lt;br&gt;KUR.KUR&lt;br&gt;TAR.TAR&lt;br&gt;hi-iṣ&lt;sup&gt;7&lt;/sup&gt;-ba-am₆&lt;br&gt;iṣ-AL₆&lt;sup&gt;6&lt;/sup&gt;</td>
</tr>
</tbody>
</table>
| 9.7  | DUB<br>dNISABA<br>ŠU.RA<br>Zₐ<sup>x</sup><br>Ab₂<br>al₆ [ ]
| 9.8  | GAR<br>na<sup>17</sup>(KI)-mur-ra-tum<br>al₆ [ ]
| 10.1 | 'X'. 'X'. RU<br>'X'<br>[ ]<br>10.2 | ḤAR-tum<br>al₅-su-nu<br>AL₆.GÁL<br>GAR<br>IM.TUM<br>al₅ IM<br>AL₆.GÁL<br>ḤAR-tum<br>GÁ BA 'EN'<br>EN<br>NA.ME.SI<br>ĀB.ĀB<br>ÈŠ<sup>71</sup>. 'BAR<sup>7</sup>. 'KIN<sub>x</sub><br>(UNKEN)<sup>71</sup><br>drX(X)<br>[ ? ]
| 11.1 | Ab₂<br>ÈŠ<sup>71</sup>. 'BAR<sup>7</sup>. 'KIN<sub>x</sub><br>(UNKEN)<sup>71</sup><br>drX(X)<br>[ ? ]
| 11.2 | SÛN', SÛN'<br>Ab₂<br>SA.G₉<sup>6</sup><br>[ ]
| 11.3 | S[AG]. 'GI₆<sup>1</sup>. 'GI<sup>1</sup>-MU<br>SAG.SAG
M. Krebernik

11.4 'NA', 'SE_{11}', NA, 'SE_{11}'
11.4 'SAR', '[D]UB?
11.4 MAH 'X'
11.4 'X'[\]
11.4 'X'.GIŠ.ŠE\ki
12.1 ŠUBUR\ki
12.1 Sum-ar-rûm\ki
12.1 TIL\ki MUN
12.2 GAR in ŠU
12.2 in [D]UB\?-.ŠÈ
12.2 DIN\ki GIR.DIN\ki G IR
12.3 ['X'] 'X'
12.3 [ \ ] 'X'
12.3 [X] 'GABA\?'.RU
12.3 MU
12.3 ŠÀ.'KÌ'.ÁG
12.3 'EN.'LÌL'
12.3 MAL.A.DAG
12.3 'NISABA
12.4 [\] [\] [\]
12.4 f\ki MUN\ki ÉRIN+X
12.4 KÚ
12.4 ÍL
12.4 [IGI?]-sa
12.4 N[\].\i'T\i'
13.1 DIN\ki G IR.DIN\ki G IR \HUŠ
13.2 NÌ.GIG
13.2 la \du-BE \{X\}
13.2 \al_6 \DIN\ki G IR.DIN\ki G IR
13.3 'X'-zu-ri 'GU_{4}'
13.3 \[\la\] \du-BE
13.3 \[X\].NIR
13.4 A.'DIRI'
13.4 NÌ.T[\]
13.5 K[A.DU_{10}].'KA'.\DU_{10}

mu-zu-Lum
GIŠ.RÌN
ŠÀ.HUL\?'.GIG
SIKIL
LÚ.MAH
LÚ
ŠÀ.KIÁG
ŠÀ.ZU
MUNUS
BA.SIG
ITU.ITU
BA.GAR
SIKIL Ù
'X' 'X'
NISABA[\i\i]
URU
'NIN/SIKIL'
NISABA
ZÀ.ME
6. ARET 5, 7: Tentative translation

1.1-3
... of the gods,
in whom living beings trust,
Nisaba, the first-born of Enlil ...

1.8 - 2.1
... in whom her land trusts ...

2.4
Clay/wind, the interpreter of the gods(!?) and the stars/snakes ...

2.5-6
The speech of the lands, she 'filled' in the tablet,
she holds ...

3.5
(... makes?) good the joy of Enlil

3.6-4.1
The birds(?) of the sky, the fishes of the sea are with her,
(and) the account of all the goods,
in (her?) hand is the lead-rope of the land.

4.3
A.NIR gave birth to lofty Enlil.

4.4-5
... spoke.
His son Ea, the lord of the NIN.KI sa-ma-NI,
the king, he summoned.
The exalted one of the gods(!?), Enlil, spoke to Ea, saying:

5.4
The heart of the TIRU,
the NAM.NIR of the exalted one of the gods

11 Or, if the "lead-rope" is a deity (cf. index): "the account of all the goods is in the hand of
the "(divine) Lead-rope-of-the-land".

12 According to the preceding line, this must be the beginning of a direct speech. Its end
must be before 7.2, where Enlil occurs in the 3rd person. Note that "my dark-headed" in 11.3 must
also belong to a direct speech (of Enlil).
Nisaba has ... (A.SI)

5.5
(Shew?), the exalted one of the god(desse)s .ed (SI.GA) the garment.

5.6
She consulted the tablet in her hand, she understood.

5.7
Fear was in ...

6.1
\textit{munu}ÉRIN+X lifted her eyes.

6.2
d\textit{A.NIR}, the lady of the god(desse)s held the NIN.'KI' sa-ma-NI.

6.3-4
The NAM.NIR of her 'fear' (i.e., the fear she inspires),
the stylus of Ištar, the lady(!?) of the land,
she caused to be on the tablet.

6.4
With her are placed (or: she placed) the ME of the NIN.KI \textit{sa-ma-NI}.

6.5
She caused (her/them?) to be among the stars.

7.1
The lead-rope of the gods, she caused to go out of the lands.

7.2
d\textit{dr'SAL}?'X(X)', Enlil presented with the NIN.KI.

7.3-4
All the NIN.KI \textit{sa-ma-NI}, (their) ropes he/she pulled with (his/her) hand.
All the NIN.KI ...

9.2
The emmer of Nisaba became excellent.

9.5-7
... the tablet of the gods.
Sumer, the dais of the lands, got in a rich harvest.
It(?) asks (for?) the tablet, the tablet which controls the
treasures/storehouse of Nisaba.

10.1-5

., Nisaba, the young woman, is (or: caused to be) upon them.
She put ... clay (IM.TUM) upon clay.
The al₆-gar (instrument), the trees, and the orchards, the ME of Ea,
the young woman caused to be there.
She put grass ...

11.1-2

... sheep, cows ... wild cows of the sea, wild bulls ... the lady of the
god(desse)s

11.3

My dark-headed, the heads of the people ...

12.1-2

..., 'X'.GIŠ.ŠEki, Subar, Sumer, and Tilmun,
were placed in (his/her) hand.

12.2

On the tablet of the gods, ...

12.3

... the name which Enlil loves,
Nisaba brought to an end.

12.4 - 13.1

munusÉRIN+X ate,
she lifted her eyes,
she was afraid of the fierce gods.

13.2

A taboo, displeasing the gods ... displeasing ...

13.4

The fear of the munusÉRIN+X became excessive.

---

13 Cf. note 12.
14 Possibly, MU is not "name", but the Sum. possessive suffix: "my ..., which Enlil loves".
15 Since munusÉRIN+X seems to be still alive in 13.4, the phrase cannot mean "she ate the
munusÉRIN+X".
13.6 - 14.1\textsuperscript{16}  
The girl hated/hates the LÚ.MAḪ, whom Nanibgal loves.

14.2\textsuperscript{17}  
The midwife ...ed the woman/vulva, she determined(?) the months, the girl ...Ereš, the city of the young woman Nisaba.

14.4\textsuperscript{18}  
Praise to Nisaba!

7. Index

NISABA = ARET 5, 7  
UTU A = IAS 326  
UTU B = IAS 342  
UTU C = ARET 5, 6  
VE = "Vocabolario di Ebla": G. Pettinato, MEE 4: 197-343  
EV = "Estratti di Vocabolari": ibd., 347-381  
EVM = "Estratti di Vocabolari Monolingue": ibd., 385 f.

7.1. Divine names

(d) A.NIR In one instance (NISABA 2.2), where it is spelt without determinative and preceded by the preposition in, A.NIR might have its usual meaning "lament, pain" (tănēḫu). In NISABA 4.3 (mother of Enlil!? and 6.2, \textsuperscript{d}A.NIR appears as a deity. In the god list from T.A.S., \textsuperscript{d}A.NIR appears between \textsuperscript{d}lugal-KUD.DA and \textsuperscript{d}DAM.MI (IAS 83 2'9'-11'). Since \textsuperscript{d}lugal-KUD.DA and \textsuperscript{d}nin-DAM.MI (sic) occur also in two successive Zà-me hymns (IAS p. 52, ll. 202ff.), it is possible that \textsuperscript{d}A.NIR is identical with one of them. Both \textsuperscript{d}lugal-KUD and \textsuperscript{d}nin-DAM.MI are also attested in the Fara god list (Krebernik 1986: 175, 7.4, and 183, 14.5’). VE 627 possibly represents A.NIR = tănēḫu, but the glosses are not clear to me. Butz (1987: 345) connects them with Akk.

\textsuperscript{16} The identification of subject and object is uncertain, probably "the LÚ.MAḪ, whom Nanibgal loves, hated/hates the girl".

\textsuperscript{17} The verb referring to "girl" is not Û.TU "to give birth", since the broken sign after Û is clearly not TU.

\textsuperscript{18} Probably, 14.3 and 14.4 belong together: "Praise to Ereš, the city of the young woman Nisaba, praise to Nisaba!".
etēmu, which may be correct, but his interpretation "wogendes Wasser" does not seem very likely to me.

NISABA 2.2: in A.NIR A.SI.'X'

NISABA 4.3: TU.DA 'ANIR MA'H 'EN.LÍL 'X'. 'TÜR'

NISABA 6.2: ŠU.DU₈ NIN.'KI sa-ma-NI 'ANIR 'mu-us'BE.AL₆ il-tum


VE 627: A.NIR = du-uš-da-(na)-ti-mu, sa-na-'tā'-ti-mu

A.NUN. 'ANBI(NI).NUN.GA/GI/GÚ 'A₅(NI).NUN is always followed by one of the signs GA, GI, and GÚ (twice), all of them starting with /G/. They can hardly be interpreted else than as part of 'ANBI(NI).NUN.GA/GI/GÚ, in spite of the fact that the vowels inherent in GA/GI/GÚ do not agree with the case endings one might expect (C2.2: in 'ANBI(NI).NUN.GA').

Lambert (1989: 7) rejects the reading 'ANBI(NI).NUN.GA/GI/GÚ because of the T.A.S. spelling A.NUN. He interprets A. NUN as anānu "dread". An identification of A. NUN // 'ANBI(NI).NUN.GA/GI/GÚ with 'ANNU-nu-n a-k(e₄-n e) "Anunna(k) god(s)" seems to be supported by UTU A1.13 // C2.2: "leader among the Anunna gods".


GAL.SUHUR


UTU C11.3: 'ANBI(NI).NUN.GI DI.KUD NAM.GURUŠ i-ga-sar A DU₈

SA URU

UTU C14.1: 'ANBI(NI).NUN.GÚ 'EN.KI MU.DU in NE DUGUD en-si

IG

AN.ZU If HUR.SAG 'sa-sa-ru' in the following line is identical with kur'H.I.HI, a mountain associated in later texts with the Anzû-bird, then AN.ZU could be a syllabic spelling for Anzû (Lambert 1989: 17). It also occurs in a personal name contained in the "Names and Professions List" (Archi 1984: 187, l. 231), where the Ebla source has An-zu-me-ru for AN.MI.MUŠEN-me-ru of the T.A.S. version (cf. already Pettinato 1979).

It is unclear whether the preceding sign DUGUD forms part of the name.

UTU A4.6: ED[EN?] AN[ZU?] // C6.2: 'zu-ru₁₂-zu ti-qū DUGUD AN.ZU

d'AȘ[NAN]

NISABA 8.4: TŬM 'EN' mu-n[a?] -tu[m] d'AȘ[NAN], HŬL [?] in IG1-sa

VE 812: d'AȘNAN = a-za-na-an

d'BE.AL₆.KALAM.TIM "lord/lady(?!?) of the land". According to the context, this seems to be an epithet of d'INANNA, but note that "lady" is spelt 'munu'BE.AL₆ elsewhere in the text.

NISABA 6.3: d'INANNA d'BE.AL₆.KALAM.TIM
VE 795b: Ḍ<BE.> KALAM.TIM = BE-lu ma-tim

ДЕ.КИ

НИЗАБА 4.4: ДУМУ.НИТА-СУ ḎЕН.КИ, БЕ НИН.КИ sa-ma-NI
НИЗАБА 5.3: īš₁₁-gur-ma МАḪ il-tum, ḎЕН.ЛИЛ Ḏa₅(NI)-na ḎЕН.КИ
ИНИМ.ДИ

НИЗАБА 10.4: АL₆.GAR КИШ.GIŠ gāš杞KI₆, gāš杞KI₆ ME.ME ḎЕН.КИ
УТУ А1.8: НИ.СИГ ḎЕН.КИ // С1.7: ne-si-gi-im, ḎЕН.КИ
УТУ С3.2: ТИМ.ТИМ ḎЕН.КИ
УТУ С12.4: du-ри-иš, ḎЕН.КИ zi-la-ti-zu БА₄.ТИ ИГ АВ.ЗУ
УТУ С13.2: ḎЕН.КИ 'a-bí ZU.УГ₄.BANDA nu₁₂-zi UR.САГ-А
УТУ С14.2: du-si КИ KÚŠ ДУ₈ NE.ДИ <ЭРИН+> X ḎЕН.КИ si-la бу-гú

ДЕ.ЛИЛ

НИЗАБА 1.3: ḎНИЗАБА ДУМУ.САГ, МАḪ ḎЕН.ЛИЛ
НИЗАБА 4.3: ТУ.ДА ḎАНИР МАḪ ḎЕН.ЛИЛ 'Х'.ТУР'
НИЗАБА 5.3: īš₁₁-gur-ma МАḪ il-tum, ḎЕН.ЛИЛ Ḏa₅(NI)-na ḎЕН.КИ
ИНИМ.ДИ

НИЗАБА 7.2: ḎСАЛ? \(X(X)\) sa-ma-[NI?] ḎЕН.ЛИЛ НИН.КИ САГ.RIG₉
УТУ А2.3: ḎЕН.ЛИЛ \{УД \X\} // С2.7: ḎЕН.ЛИЛ nu-ru₁₂-um ДУГУД
УТУ А3.10: ḎУЛ ḎЕН.ЛИЛ
НИЗАБА 12.3: ] 'ГАБА?\'.РУ МУ ŠА.'КИ'.ÁГ ḎЕН.'ЛИЛ' МА.ЛА.
ДАГ ḎНИЗАБА
НИЗАБА 3.5: \'СА₆\', ХУЛ ḎЕН.'ЛИЛ'
VE 802: ḎЕН.ЛИЛ = i-li-lu

ДЕ.ЗУ

УТУ А3.14: ḎЕН.ЗУ UR.САГ СУ, ПИ.ПАД // С5.5: ḎЕН.ЗУ kur-da su-
а-дê ПИ.ПАД.ИНАНА
УТУ С8.5: Ḏа-šum me-i-li-me ДУМУ.НИТА ḎЕН.ЗУ
VE 799: ḎЕН.ЗУ/ЗИ = zu-i-nu

ИНАНА

НИЗАБА 6.3: ḎИНАНА ḎБЕ.АL₆.КАЛАМ.TIM
НИЗАБА 8.6: ГАР СУ₇.С[U₇] ã NU. 'У₉ \d\ INANNA ḎНИЗАБА [VE 805: ḎИНАНА = aš-dar /attar/

ІШТАРАН(КА.ДИ)

УТУ С11.4: ј-bа-HAR ḎУТУ ЙД ENGUR à ḎІШТАРАН

ДЛ[HA].МА.[АБ].ЗУ For the DN restored by Edzard in ARET 5, which
later occurs first in the OB forerunner to An = Anum, TLC 15, 10: 103,
see Lambert 1985: 192. ME following the name could be "hundred",
which would agree with the fact that in later sources, too, Lahmû is not
the name of a single deity, though 

\[dLA.HA.MA-ABZU \text{ in } An = Anum\]
is explained as a "doorkeeper of Eridu".

**UTU C9.2:** 
\[dLA.[HA.]MA.[AB.]ZU ME šE DINGIR.DINGIR da-ḫu-ū\]
\[dME.LAM \text{ see Index 3: } (me-)i-la/li-me\]

na-zi Lambert (1989: 4) suggests a syllabic spelling for 

\[dNanše. This is attested in OB god lists (TCL 15, 10: 293 and SLT 122 3.13 // 124 4.4), but I do not know the evidence from Ebla to which Lambert alludes. Since na-zi is lacking in the T.A.S. text, it seems doubtful that it may represent the name of an important deity in parallel with the preceding \[ZU.UG'1.BANDA.\] Furthermore, the verb \[(u_9-ru_{12}-du)\] is rather a singular than plural form (which has a t-prefix elsewhere in the text). Is na-zi a gloss belonging to \[ZU.UG'.BANDA\]? But this is not very likely, too, because \[ZU.UG'.BANDA\] here appears for the second time. Probably, it is an epithet of or another name for \[ZU.UG'.BANDA\]. The possibility that it may be connected with \[AB.ZU-RA\] should, however, also be taken into account.

**UTU B1.1f. U]G.[BANDA] ABZU // C13.4:** 
\[u_9-ru_{12}-du ZU.UG'1.\] BANDA na-zi AB.ZU-RA

\[dNANIBGAL(AN.NAGA)\]
NISABA 14.1: 
\[LÚ ŠÂ.KI.ÁG dNANIBGAL(AN.NAGA)\]

\[dNIN.GÂ×MUŠ (?)\] Probably, the name of this deity (attested in Fara and in T.A.S., cf. Krebernik 1986: 197) is to be restored here, since \[GÂ×MUŠ\] is rare in other contexts (in the Za-me hymn, it is associated with \[dNIN.GÂ×MUŠ: L48S, p. 51, 1. 182f.\].

NISABA 3.3: 
\[dNIN'2.]'GÂ×MUŠ'[ ] KI [ D]U_8\]

NIN.KI see Index 3.

\[dNISABA Note that Nisaba is called "first-born of lofty Enlil" in NISABA 1.2.\]

NISABA 1.2: 
\[dNISABA DUMU.SAG, MAH dEN.LÍL\]

NISABA 5.4: 
\[ŠÂ GAL.TE NAM.NIR MAH DINGIR.DINGIR A.SI\]

\[dNISABA\]
NISABA 8.6: 
\[GAR SU_7.S[U_9?] ŠU NU.¹U_9?¹ dINANNA dNISABA [ NISABA 9.2. DIRI ZÍZ dNISABA\]

NISABA 9.7: 
\[DUB ŠU.RA ZA_7 \quad dNISABA\]

NISABA 10.1: 
\[¹X'.¹X'.RU \quad dNISABA, ḤAR-tum al₆-su-nu AL₆.GÁL\]

NISABA 10.5: 
\[GAR Ū.ŠIM¹ LU[GA₇S] ¹X' [ ] dNISABA\]

NISABA 12.3: 
\[¹GABA².RU MU ŠÂ.KI.ÁG dEN.'LÍL' MA.LA.\]

DAG \[dNISABA\]
NISABA 14.3: 
\[NISABA³ [kI²] URU ¹NIN/SIKIL dNISABA\]

NISABA 14.4: 
\[dNISABA ZĂ.ME\]

VE 780

\[d'SAL?'.¹X.(X)' According to the copy, the sign after AN is not NIN.\]

NISABA 7.2: 
\[d'SAL?².¹X.(X)' sa-ma-[NI²] dEN.LÍL NIN.KI SAG.RIG₉\]
ZU.UG(BANDA) Lambert interpretes ZU.ZU.PIRIG as a pleonastic spelling for ZU+PIRIG = UG. That ZU+PIRIG may stand for UG is certain, but note that the normal ED spelling of UG is SU+PIRIG (as in the T.A.S. text; also VE 1018). That the first ZU forms also part of UG is possible, but not certain. UG.BANDA is identified by Lambert with a god Pirig-banda. This Pirig-banda, however, does not stand, as Lambert claims, behind the "sú-u-g-bàn-da of Enki/Eridu", since sú-u-g in the incantation cited (Krebernik 1984: 42) is a syllabic spelling for s u g "canebrake, swamp", which occurs in one of the sources. This is clearly shown by a passage from Heron and Turtle (Gragg 1973, l. 44): sug-bàn-da sug eriduk4-ga-ke4 nunuz ki ba-ni-in-tag "in the small swamp, the swamp of Eridu, it (the bird) laid eggs". In the Fara god list (Krebernik 1987) are found: dPIRIG.TUR (76.22), dUG(SU+PIRIG)-bàn-da (18.14'), and a broken name starting with dUG (17.1'). In C13.2, Ea seems to be called "father of ZU.UG.BANDA" (which makes it almost certain that ZU.UG.BANDA denotes a person, and not a place), and in C13.4, ZU.UG.BANDA is associated with the Apsû and with na-zi (according to Lambert, Nanshe). The
verbal form referring to ZU.UG(BANDA (na-zi)), seems to be masculine (singular). See na-zi.

UTU C13.2: d'EN.'KI a-bi ZU.UG(BANDA ru_\textsubscript{12}-zi UR.SAG-A
na-zi AB.ZU-RA

\textlangle\textit{dx(x)}\rangle'[3]

NISABA 11.1: EN NA.ME.SI ÁB.ÁB 'Éš\textsuperscript{?}' BAR\textsuperscript{?}. 'KIN\textsubscript{x}(UNKEN)\textsuperscript{?}
\textlangle\textit{dx(x)}\rangle'[3]

7.2. Geographical and topographical names

ABZU(ZU+AB), AB.ZU "Apsu". For the spelling AB.ZU cf. above, 1.7.

UTU A1.12: NÌ.KAS\textsubscript{7} ABZU // C2.1: gišēNÌ.KAS\textsubscript{7}.AK AB.ZU
UTU B1.1f. U][.G.[BANDA] ABZU // C13.4: u_9-ru_\textsubscript{12}-du ZU.UG\textsubscript{1}.BANDA na-zi AB.ZU-RA

UTU C12.4: du-rí-iš, d'EN.KI zi-la-ti-zu BA\textsubscript{4}.TI IG AB.ZU
UTU C15.1: ŠÀ 'ra'-ma-ne IG AB.ZU NE.ḪAL ME.A
UTU C15.2: AB.ZU NE.ḪAL 'na'-'mu'[ra]-tum\textsuperscript{?}]

UTU B2.3: [B]U:SAR DUL\textsubscript{5} ABZU // C15.4: U:SAR ga-ti-im AB.ZU

VE 1015: SU.AB = NÌ.-ga-šum/su-um

AL.NIM\textsuperscript{ki} A city AL.NIM\textsuperscript{ki} is mentioned in the "Atlante geografico" (MEE 3, p. 239, l. 289; the T.A.S. texts have a-li-la\textsuperscript{ki} and [l]i-na\textsuperscript{ki}). AL = TILMUN, taken into consideration by Lambert (1989: 16f.), is unlikely, since the Ebla text has only a single sign TŪM, obviously as a graphic variant of NIM.

UTU A4.2: AL.NIM\textsuperscript{ki}, MU.DAR KUR.KUR // C6.1: TŪM i-EN-ga

KUR.KUR

ENGUR "Engur". Apparently personified (together with ID "river").

UTU C11.4: i-ba-HAR \textlangle\textit{dx(x)}\rangle[UTU ID\textsuperscript{d} ENGUR ù \textlangle\textit{dx(x)}\rangle[DŠTARAN

Ereš\textsuperscript{ki} The name of Nisaba's city, Ereš (= NISABA\textsuperscript{ki}), was already restored in NISABA 14.3 by Michalowski (1987: 171).

NISABA 14.3: NISABA\textsuperscript{[ki?]i} URU 'NIN/SIKIL' \textlangle\textit{dx(x)}\rangle[NISABA

sa-sa-ru_\textsubscript{12} Lambert's (1989: 17) suggestion that this is not šaššaru "saw", but the name of the mountain of Anzû ('kuršár-šár in later sources), is convincing.

UTU C6.3: HUR.SAG sa-sa-ru_\textsubscript{12} i-ra-\textlangle\textit{dx(x)}\rangle[ra-ad

ŠSUBR\textsuperscript{ki} "Subar"

NISABA 12.1: ŠSUBR\textsuperscript{ki} Sum-ar-rûm\textsuperscript{ki} TILMUN\textsuperscript{ki}

TILMUN\textsuperscript{ki}

NISABA 12.1: ŠSUBR\textsuperscript{ki} Sum-ar-rûm\textsuperscript{ki} TILMUN\textsuperscript{ki}
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zi-bí-ir According to the context, this might be a syllabic spelling for Zimbrir(UD.KIB.NUN)ki "Sippar", a well-known cult center of Şamaš: "Sippar, the city of sunrise".

UTU C16.4: me-gi-ru₁₂-zu a-‘ă-al₆ È₄UTU 'X'.DA.'X”.NE bù-gú

zi-bí-ra The logographic variant of the T.A.S. text, ZABARₓ (KA+BAR, obviously a variant of UD.KA.BAR) suggests the meaning "bronze" (siparu), but according to the context, ZABARₓ/zi-bí-ra might well be unorthographical spellings for Sippar, cf. zi-bí-ir.

UTU B3.6-7: ṭUTU MIN LA ZABARₓ(KA+BAR) ŠÁ.GÍD AB.SÍ.SÁ // C17.4: ṭUTU > MIN MÚRU zi-bí-ra <ŠÁ.GÍD A.SÍ.SÁ>

'X'.GIŠ.ŠE


7.3. Words

-A Sum. postposition, see 2.3.2.

UTU C13.1: EN TLURU.DA-A

UTU C13.2: ru₁₂-zi UR.SAG-A

UTU C15.1: ŠÁ ‘ra’-ma-ne IG AB.ZU NE.ḪAL ME.A

a-‘ă-al₆ Probably, a syllabic spelling for 'ăhal/, st. cstr. of 'ăhlum/ "city". Of course, the two last signs could be read É MAH, but the remaining A would be hard to explain.

UTU C16.4: me-gi-ru₁₂-zu a-‘ă-al₆ È₄UTU 'X'.DA.'X”.NE bù-gú

a-al₆-zu According to the context, 'ăhal-šu/ "his city" could be meant. In this case, the next word, gú-ra-dim, cannot be a genitive governed by a-al₆-zu.

UTU C17.1: a-al₆-zu gú-ra-dím i-si-im ME.ME 'X'.ḪU.'X'.[Ș]UM

a-ba-‘ă A noun, in parallel with șAPIN "plough" and ti-ga-la-tum.

UTU C8.1: BA₄.TI ENGAR șAPIN ti-ga-la-tum a-ba-‘ă-zu

a-bar-rí-iš see AMBAR

a-bí 'abī/ (st. cstr., gen.) "father". a-bí ZU.UG₁.BANDA "father of the ZU.UG₁.BANDA" seems to be an epithet of șEN.KI, in parallel with EN TLURU.DA-A (preceding line) and the following ru₁₂-zi UR.SAG-A. The genitive seems to depend on GABA "in front of" (preceding line).

UTU C13.2: șEN.KI a-bí ZU.UG₁.BANDA

a-bù Probably 'abu/ (st. cstr.) "father". The corresponding term to be restored in the T.A.S. version is, perhaps, A.NI, which would yield a phrase parallel to the next one: [A.NI] KALAM A.NI NUNUZ.GIG "father of the land, father of the NUNUZ.GIG". A.NI could be interpreted either
Mesopotamian Myths at Ebla: ARAT 5, 6 and ARAT 5, 7

as a sumerogram (literally "his father", cf. VE 1183: NIN.NI = a-ṭa-tum "sister"), or as a syllabic spelling a-bu. The Ebla version of this passage appears to be shortened, see NUNUZ.GIG.

UTU A3.18: [A.NI(?)] KALAM, A.NI NUNUZ.GIG // C5.6: a-bù TIM.PI.AD

A.DIRI "to be/become exceeding" (wataru). Cf. DIRI.

NISABA 13.4: A.’DIRI’ NÍ.T[1] ’munus’[RIN+X]

VE 609: A.DIRI = du-du-lum, du-ti-lum/lu-um (w-t-r)

A.DU₈ (horizontal) SA URU The phrase is difficult to analyse, since most of its elements are ambiguous as to their function. If the preceding i-ga-sar is ḫikasšar "he binds", then DU₈ or A.DU₈ is likely to represent a contrasting verb (DU₈ = paṭāru "to loosen/untie"). SA may be either the suffix pronoun -ša/, or part of a syllabic spelling sa-rl, or an independent logogram (SA = šētū "net", etc.). The two last mentioned possibilities exist also for URU (sa-rî or URU = ălu "city").

UTU C11.3: A₅(NI).NUN.GIDI.KUD NAM.GURUŠ i-ga-sar A.DU₈ SA URU

A.GAR₅ "lead" (abāru). The variant GAR₅.GAR₅ in the T.A.S. text seems to be an error which may be influenced by the similar term A.GAR₅.GAR₅. Both A.GAR₅ and A.GAR₅.GAR₅ occur in administrative texts.

UTU A3.11: KÙ.BABBAR ZA.GÌN GAR₅.GAR₅ // C5.3: A.GAR₅ KÙ.GÌ ZA.GÌN

VE 599: A.GAR₅.GAR₅

VE 600: A.GAR₅

a-li see URU

a-li-Pl-tum (?) If the is a single word, it could be compared to elūjēlā "upper" and elīātu "upper parts, upper world". It cannot be excluded, however, that a-li and Pl-tum are separate words.

UTU C7.5: in MU.DU a-li-Pl-tum Ė

a-me-da-ad This could be a participle (f., st. cstr.) referring to gūšUŠTIL: /ʾāmidat/ from emēdu "to lean against/upon, reach"?

UTU C17.3: gūšUŠTIL DUGUD a-me-da-ad ʾā-wa-ar

A.NI see a-bù

UTU A3.18f.: [A.NI(?)] KALAM, A.NI NUNUZ.GIG // C5.6: a-bù TIM.PI.AD

A.NUN see Index 1.

A.SI Probably, a verbal form (cf. AB.SI) referring to ŠÀ at the beginning (object): "(Nisaba) ... the heart of ... ".

NISABA 5.4: ŠÀ GAL.TE NAM.NIR MAḤ DINGIR.DINGIR A.SI

⁴NISABA

VE 604
102

M. Krebernik

A.SI.[SÁ?] see AB.SI.SÁ
A.SI.'X' According to the copy, the damaged sign is not A (A.DIRI).
NISABA 2.2: in A.NIR A.SI.'X'
a-ti ḫadēl "towards" (adi) (?)
UTU C12.1: KA BA LU Ú SI ĄUTU a-ti IGI ŠĀ

A.ZU Probably, a verbal form in parallel with IGLTŬR "to consult", referring to DUB (object): "to understand, read"?
NISABA 5.6: DUB 'in' ŠU IGI.TŬR A.Z[U]
A.'X'
UTU C10.5: 'en'-'sa'/a-la A.'X' i-ịx[ ]
Á "arm, strength" (ıdu)
UTU A1.6: Á LUGAL
VE 565
Á.ÁĠ see ti-gi-li
Á.MĀḪ "great strength". The corresponding expression ŠU.ŠU.PI.DA might be at least partially syllabic, either consisting of a single word ending in /-(ıw)at/, or consisting of ŠU.ŠU (equivalent of Á?) and wa-da (equivalent of MAḪ, uncomplete rendering of ēwatar-?).
UTU A1.15: NAM.GURUŠ MU.NA.SUM, Á.MĀḪ // C2.3: GURUŠ. GURUŠ IN.NA.SUM ŠU.ŠU.PI.DA
2'à-ba-rī-im A noun in the genitive, referring to zu-ru₁₂-ra. Lambert (1989: 21) suggests that EN.RA 2'à-ba-rī-im "is presumably ana bēl abārim".
UTU C17.2: KUR Z[AGIN?] en-da-ga zu-ru₁₂-ra 2'à-ba-rī-im
2'à-šum see ḤUŠ
2'à-wa-ar If ġēšŬSTİL am-e-da-ad is a "yoke placed upon", then one would expect a term for "neck", but even if 2'à- is considered an error for sa-, the spelling sa'-wa-ar could hardly represent ṣawāru "neck" (rather šawājīru "ring").
UTU B3.2: ]2'à/wa?[ // C17.3: ġēšŬSTİL DUGUD a-me-da-ad 2'à-wa-ar
2'a₅(NI)-na "to" (ana) NISABA 5.3: dEN.LĬL 2'a₅(NI)-na dEN.KI INIM.DI 2'A₅(NI).NUN.GA/GI/GŬ see Index 1.
AB.A see ti- âm-da-rimp
AB.SI "to fill". The corresponding u₉-sa-li ēyusalli( ') < ēyusamli?/ confirms the gloss in VE 1014. The assimilation of m to a following consonant is characteristic of the Eblaite dialect. Lambert (1989: 16) interprets u₉-sa-li as ēyusa'lli (šallā "dedicate"), which is possible, but less likely in view of the lexical evidence (quoted by Lambert himself). See also A.SI, ti-da-hu-ru₁₂.
NISABA 2.6: DUB AB.SI ŠU.DU₂ [ ]'KŬ?;'BABBAR?'
UTU A3.11: AB.SI // C5.3: u₉-sa-li
VE 1014: AB.SI = ma-li-um /mali( ')um/ "full"
Mesopotamian Myths at Ebla: ARET 5, 6 and ARET 5, 7  103

AB.SI.SÁ "(to be/make) straight, be/put in order" (išaru, ešeru)

UTU B3.3-5: ÉRIN+ 'X' TUŠ, 'AŠ' LA 'ZABAR', ŠÁ. 'GÍD' [AB.]SI: SÁ // C17.4: ÉRIN+ 'X' du-sa AŠ MÚRU zi'-bi-ra <ŠÁ.GÍD A.SI. SÁ>

UTU B3.6-7: [d]UTU MIN LA ZABAR (KA+BAR) ŠÁ.GÍD AB.SI.SÁ // C17.4: <[d]UTU> MIN MÚRU <zi'-bi-ra> ŠÁ. 'GÍD' A.SI.SÁ

VE 1119: SÍ.SÁ = i-sa-lum /yišarum/ (verb) or /yišarum/ (adjective)

AB.ZU(-RA) see Index 2: ABZU

ÁB "cow" (arḥu, ṭitu)

NISABA 11.1: EN NA.ME.SI ÁB.ÁB 'ÉŠ?1 'BAR?1 'KIN x (UNKEN)?1

dX(X)1]

VE 1103: ÁB = ma-NI-Lum

ABZU see Index 2.

AD see MÁ.GUR

ÁGA.UŠ "attendant, soldier" (rēdā)

UTU A2.8: ÁGA.UŠ KUR.KUR // C3.2: ÁGA.UŠ, [KUR.KU]R

VE 755

al/al(MAH) "all "upon" (eli)

NISABA 10.2: al6-su-nu

NISABA 10.3: GAR IM.TUM al6 IM

NISABA 13.2: NĪ.GIG la du-BE {X} al6 DINGIR.DINGIR

UTU A4.11: a[l] SU:GABA ḤUR.SAGAL6

NISABA 1.6: [ A]L6 [ ] GA [ ] 'X'

NISABA 4.2: [D]UB? AL6 'X' GA 'X' KA NAM.NIR

UTU C10.2: 'X'[ ] AL6 'da'-'ā-ga i-si-gi-NI

AL6.GAL "(to cause) to be/exist" (bašū/suβšū)

NISABA 6.4: GI dINANNA dBE.AL6.KALAM.TIM, in DUB-'ŠÈ' 'AL6'.GAL

NISABA 6.5: in dMUL-'ŠÈ AL6.GAL

NISABA 10.2: 'X'. X'.RU dNISABA, ḤAR-tum al6-su-nu AL6.GAL

NISABA 10.4: AL6.GAR GIŠ.GIŠ sī'KIRI6 sī'KIRI6 ME.ME dEN.KI

AL6.GAL ḤAR-tum

UTU A2.8: ÁGA.UŠ KUR.KUR KL.GAR // C3.3: ÁGA.UŠ, [KUR. KU]R AL6.GAL

VE 138: KL.GAR; KL.GÁ = da-zi-bù-um (w/n-š-b, Krebernik 1984b: 206)

VE 139: KL.BA4.GAR = ga-núm/nu /kaynum/ (?)

VE 991: AL6.GAL = ba-ša-um /bat'a'um/

AL6.GAR Presumably, this expression is not a verbal form, since GAR is used without prefix in the same context. In view of ḤAR-tum al6-su-nu AL6.GAL (NISABA 10.2), one could ask if AL6 is the preposition al6. The remaining GAR is, however, difficult to interpret. Probably,
AL\textsubscript{6}.GAR is one of the ME.ME of Ea, in parallel with GIŠ.GIŠ and gi\textsuperscript{g}KIR\textsubscript{1}6, gi\textsuperscript{g}KIR\textsubscript{1}6: "to set (apply) the hoe" or "drum"? In both cases, however, one should expect the spelling gi\textsuperscript{g}AL\textsubscript{6}.GAR.

NISABA 10.4: AL\textsubscript{6}.GAR GIŠ.GIŠ gi\textsuperscript{g}KIR\textsubscript{1}6, gi\textsuperscript{g}KIR\textsubscript{1}6 ME.ME d\textsuperscript{EN.KI} AL\textsubscript{1}6,GAL HĂR-tum

AL.KUŠ.SÁ Lambert (1989: 21) explains the syllabic equivalent on the basis of kúš(-u) = anāhu: "(the gods) got tired of it": lti\textsuperscript{g}naḫū-šī. SÁ as part of the sumerogram is difficult to explain from the orthographical as well as from the morphological point of view. It can, however, hardly be the suffix pronoun -šal, since this would contradict standard Akkadian -ši. Cf. KUŠ.


AL\textsubscript{6}.TUȘ "to sit" (wašābū)

UTU C7.5: in MU.DU a-li-PI-tum Ė áš-mu AL\textsubscript{6}.TUȘ

VE 983

AM "bull" (rīmu)

NISABA 11.2: 'SŪN', 'SŪN' AB.A ŠU.DU\textsubscript{8} [AM\textsuperscript{2}].AM [X\textsuperscript{2}].'RU'

UTU A4.12: i-ku-[u]\textsuperscript{7} AM-SŪ // C7.1: i-šu-ul, AM.AM

UTU C6.4: Ú.SAR u₉-šar\textsubscript{X}(NE)-i AM.AM

VE 932

AMBAR "marsh" (apparu) or, as already suggested by Edzard in ARET 5, "abariš/ "beyond" (cf. Akk. eber nārī).

UTU A4.14: AMBAR AB.'A' // C7.1: a-bar-ri-iš, ti-\textsuperscript{2}à-ma-dīm

UTU A4.16: AMBAR [ // C7.3: in a-bar-ri-iš ti-\textsuperscript{2}à-ma-dīm

VE 1187

AN "heaven" (šamû)

UTU A1.1: SI.GAR AN // C1.1: SI.GAR AN DUGUD

UTU A1.3: GIŠ.GIŠKIM AN // C1.2: du-gul AN

UTU A2.1: NIMGIR AN // C2.6: ENGAR AN

UTU C8.4: la-ba-ṭa-am\textsubscript{6} i-ti-ga-am\textsubscript{6}


VE 815

AN

NISABA 7.4: 'X[ ] MI[ ] AN[ ]

NISABA 8.7: 'IP' AN[ ] 'AN'?1

NISABA 9.3: [ ] 'X' AN

AN.Ē (?) This could be a verbal form with prefix AN (cf. AN.NĪGIN), "(made) come out", but since Ė elsewhere occurs without prefix, AN and Ė are more likely to be separate words.

UTU C8.4: la-ba-ṭa-am\textsubscript{6} i-ti-ga-am\textsubscript{6} AN Ė
AN.NÍGIN /yiduwwar/ "circles round". The root may be d-w-r or t-w-r, Lambert (1989: 9) prefers t-w-r (tāru). To the evidence cited by Lambert, add VE 629 and ARET 5, 19 11.3: NÍGIN du-lum-ma /durrum-ma/ (Krebernik 1984a: 164).

UTU A2.4 AN.NÍGIN // C2.8: i-du-wa-ar
VE 629: A.NÍGIN = da-wa-lum /dawārum/, du-lum /durrum/

\'AN\' [.X\'] \'.X\' see rí-sa-dîm
gī APIN "plough" (epinnu)
    UTU C8.1: BA₄.TI ENGAR gī APIN ti-ga-la-tum a-ba^-2-à-zu
    VE 435: gī APIN = su-ḫa-tum

AŠ see MÚRU
daš-mu This could be a noun/name (cf. AŠ.ME "radiance, sun-disk"!?) or a particle (assuming that it stands at the beginning of two successive intransitive sentences).
    UTU C7.5: daš-mu AL₆.TUŠ
    UTU C7.6: daš-mu DU.DU DINGIR.DINGIR MAḪ
    daš-ti /'ašṭē/- "with" (ištī/ū)
    NISABA 3.6: daš-ti-sa
    NISABA 6.4: daš-ti-sa

A(.EN ) (?) see GÁ BA.ĚEN'

BA.AL₆ This expression occurs twice in the same line. Lambert (1989: 20) suggests a sumerographical verbal form BA.MAḪ: "(the dais) was raised up, the throne room, the temple of Shamash was raised up". This interpretation is possible, even if GABA does not represent DU₈ = duʹu "dais", which seems doubtful. Alternatively, BA.AL₆ could be "lord", which, however, elsewhere is written BE(.AL₆). In this case, the verb, required by the context, would be GABA (= maḥāru?).
    UTU C8.3: GABA(vertical) BA.AL₆ BÁRA.MAḪ-zu É dTU BA.AL₆,
    TIM.TIM

BA.GAR "to put" (šakānu). In our context ("the midwife ... the months"), probably "to determine".
    NISABA 14.2: ŠÂ.ZU MUNUS BA.SIG ITU.ITU BA.GAR

BALU (?) see KA BA LU Ü SI

BA.MAḪ see BA.AL₆
gī BA².RA² (?) According to the photo, BA.RA instead of a single sign (read RA¹ in ARET 5) seems possible. If gī BA².RA² corresponds to LI in the T.A.S. version, it would be an uncomplete syllabic spelling gī ba-ra <-sum> for gīLI "juniper" (burāšu), cf. VE 374. This interpretation is confirmed by the next term, ŠIM.GÜR.GÜR, which often is combined with gī LI.
    UTU A3.4: | LI ŠIM [X²] DUGUD NĪ KUR // C4.4: gī BA².RA² ŠIM
    GÜR.GÜR NI.SI GÜR.GÜR UM KUR
According to the context ("the midwife ... the women/vulva"), the verb could mean something like "to examine", which, however, hardly agrees with his usual meanings of SIG, "(to be/make) low, thin, weak".

NISABA 14.2: ŠÁ.ZU MUNUS BASIG ITU.ITU BA.GAR

BA₄.TI "to come/bring near" (TE = tehû/tuhû) (?). In C12.4, Lambert (1989: 20) reads ba₄-ṭi-ṭaq ap-sú "(his pins) burst the Apsû". However, BA₄.TI is clearly a logogram in C8.1, and the sequence IG AB.ZU occurs also in C15.1.

UTU C8.1: BA₄.TI ENGAR ṣi-ṭi-ga-la-tum a-ba-ƙa-zu
UTU C12.4: du-tiği, ḍES.KI zi-la-ti-zu BA₄.TI IG AB.ZU

BAR.GAR The reading PAD instead of BAR.GAR is possible, but less likely, if PAD in PI.PAD.INANNA (C5.5) is compared. Lambert (1989: 15) tentatively connects BAR.GAR with NE.GAR = šarâru "splendour". See PA.Ē.AK.

UTU A3.8: PA.Ē.AK-SU // C4.7: i-b[a-][d]aʔ BAR.GAR(-zuʔ)
UTU C6.5: BAR.GAR NINDA.DU₈.DU₈ dUTU KUR.KUR u₉-za
(VE 154: PAD)

BÁRA "dais" (parakku)

NISABA 9.5: Sum-ar-[r][u][m] BARA¹ KUR.KUR TAR.TAR ḥi-[i]-ʔ-[ba-]am₁₆
UTU C8.2: BÁRA UNKEN GIŠ.GU.BU ŠU.MU.TAKₓ

BÁRA.MAḪ "lofty dais" (parammâḫu)

UTU C8.3: GABA (vertical) BA.AL₆ BÁRA.MAḪ-zu É UTU BA.AL₆, TIM.TIM

BE(₆) In NISABA 4.5, "lord" (bêlu) is spelt BE. For two possible occurrences of BE.AL₆, see du-BE.

NISABA 4.5: ḍES.KI, BE NIN.KI sa-ma-NI
VE 1325: BE (followed by BE₆ munus)

BE.AL₆ "lady" (bêlu)

NISABA 6.2: ŠU.DU₈ NIN.KI sa-ma-NI ḍA.NIR munus BE.AL₆ il-tum
NISABA 11.2: "munus? BE.AL₆ il-tum
VE 1326: BE₆ munus

BIR₅.BÍ.IR, BIR₅.BIR₅ "radiance" (birbirru). This is rather a sumerogram (or "akkadogram") than a syllabic spelling of the Akkadian term, since a status constructus ("the fiery radiance of the splendour of the Apsû") hardly makes sense. The word occurs also in an incantation from Ebla: ARET 5, 18.7.1 (bir₅-bí-ra-am₆) // 19.5.5 (bir₅-bir₅-ra) (cf. Krebernik 1984: 154f).

UTU C1.9: à-ṣum BIR₅.BÍ.IR // A1.11: ḪUŠ BIR₅.BIR₅

BU

NISABA 2.6: [ ] BU
BU:SAR see Ü.SAR
bû-gû (?) see also si-la

UTU C14.2: du-si KI KÜŠ DU₈ NE.DI <ÉRIN+>X ⁴EN.KI si-la bû-gû
UTU C16.4: me-gi-ri_1₂-zu a-''a-al₄ È ⁴UTU 'X'.DA.'X'.NE bû-gû

bû-sum Probably /bâţum/, identical with Akk. bâšu "possession, goods". In VE 846, the same word corresponds to KI in a logogram and seems to mean "existence/presence of ...", which is close to the meaning of the underlying verb /baţâ'um/ (cf. AL₆.GÁL).

NISABA 4.1: g[N].KAS₇ [g]a-li, bû-sum
VE 846: KL.NE.DI = ba/bû-šè ma-NI-li-im/lum
da-''a-ga Verbal form (2d f. sg.), in parallel with da-ma-ri-iš (?) and da-ma-sar (C.9.4 - 5).

UTU C10.2: [ ] AL₆ 'da'-''a-ga i-si-gi-NI
da-da-sa-du Either a f. noun or name in -atu/, to which the verbal forms da-ma-ri-iš and da-ma-sar (next line) might refer, or a verbal form (3rd m. pl. Gt), referring to ?A₅(NI).NUN.GU AN DUGUD.

da-ma-ri-iš This could be a verbal form (3d person f.). However, marâšu "to fall ill, get angry" belongs to the a-class (tammarras), and marâšu "to stir into a liquid" to the ablaut class (tammarras). The i-class verb marâšu "to squash" is an Aramaic loanword. Therefore, da-ma-ri-iš is rather a noun in the terminative case.

UTU C9.4: A₅.NUN.GU AN DUGUD da-da-sa-du da-ma-ri-iš
da-ma-sar /tamaššar/ "she drags/teasels (a garment)" (maššaru)

UTU C9.5: TÜ.G.TÜG nu-da-tum da-ma-sar la da-ma-''x'[/?] da-ma-''x'[/?] Probably the same word as the preceding one.

UTU C9.5 (see above)
da-''u-à Lambert (1989: 20; 24) interpretes the verbal form as a contracted stative/perfect /ṭaḥû/ "(the gods) approached". The contraction itself as well as its representation by a "plane" spelling are, however, not very likely in the period to which our texts date, cf. i-da-''a-ù in ARET 5, 19 5.4 (see Krebernik 1984: 113 with reference to Gelb, Lingua di Ebla: 40). Therefore, /ṭaḥûù/ (D stem) "they have been brought near (to the gods?)" is preferable. The same pattern is attested in /’abbuḥû/, /dannunû/, (ARET 5, 3 4.6). Alternatively, da-''u-ù could be derived from ⁰-h-w: /’a(?)uù/ "they fraternized, united with" (aṭḥû, šûṭaḥû), which would be close to a possible meaning of the next verbal form, du-ra-ù (q.v.).

UTU C9.2: Ḥ.L[.HA²].MA.[AB²].ZU ME iš DINGIR.DINGIR da-''u-ù
DA.TI.URU see TI.URU.DA
DAG.DAG see UD.UD.DAG.DAG
DAGAL /rap(a)šum/ "wide"

UTU A3.12: 'DAGAL' KISAL NĪGIN // C5.4: ra-ba-šum KISAL en-na-rī

DĀRA "wild goat" (?). The identification of the sign is not absolutely certain. Also ŠEG₉ seems possible.

NISABA 13.2: NĪ.GIG la du-BE {X} al₆ DINGIR.DINGIR

DI.KUD "judge", "to judge", or "judgment"

UTU C11.3: 'A₉(NI).NUN.GI DI.KUD NAM.GURUŠ

VE 1327: DI.KUD = ba-da-gu da-ne-u[m²] (b-t-q, d-y-n)

DINGIR /ili/ "god" (ili)

UTU A1.9: 'DINGIR' 'AN'.[X²].[X] // C1.7: i-lu ri-sa-dim

DINGIR.DINGIR "the gods" (ili). Note the spelling DINGIR.DINGIR. DINGIR in other Ebla texts (e.g., ARET5, 1 6.3). See also il-tum

NISABA 1.1: 'X' DINGIR.DINGIR [GIŠ².GIŠ]KIM²."TI" [Z].[Z].[Z]

NISABA 5.4: GAL.TE NAM.NIR MAH DINGIR.DINGIR

NISABA 7.1: SAMAN₆ DINGIR.DINGIR È KUR.KUR

NISABA 9.4: ] DUB 'DINGIR'. 'DINGIR'?

NISABA 12.2: in [D]UB²-ŠE DINGIR.DINGIR

NISABA 13.1: ÎL [IGI²]-sa N[I].T[I] DINGIR.DINGIR HUŠ

NISABA 13.2: NĪ.GIG la du-BE {X} al₆ DINGIR.DINGIR

UTU A1.2: MAH DINGIR.DINGIR // C1.1: MAH DINGIR.DINGIR

UTU C4.4: ÎNE DINGIR.DINGIR

UTU C7.6: DINGIR.DINGIR MAH

UTU C9.2: 'LA.[HA²].MA.[AB²].]I ZU MI iš DINGIR.DINGIR da-ḫu-ù

UTU C12.2: DINGIR.DINGIR ti-da-ḫu-ru₁₂

UTU C13.1: DINGIR.DINGIR du-u₉ GABA(verticaL) EN TI.URU.DA-A


DINGIR ti-na-ḫu-ùš

DIRI "(to be) pre-eminent, excellent" (watāru, watāru)

NISABA 9.2: DIRI ZĪZ₆ NISABA


DU.DU "to go" (alākum) or "to stand (up)" (uzuzzu)

UTU C7.6: âš-mu DU.DU DINGIR.DINGIR MAH

UTU B2.2: 'X' 'X' 'E²' // C15.4: [ D]U [ D]U

VE 1000: DU.DU = 'á-la-gúm /halakum/

du-BE In NĪ.GIG LA DU BE AL₆ DINGIR.DINGIR.DINGIR, a reading BE.AL₆ DINGIR.DINGIR "lord of the gods" seems, at first sight, plausible, but the remaining LA DU would be difficult to explain. On the other hand, an expression like "not pleasing to the gods" would go well with NĪ.GIG "taboo". In Akkadian, this would be lâ tāb- eli ıli, cf. e.g. ša e-li UTU la ta-ba "what is not pleasant to Šamaš" (Kudur-Mabuk, RA 11, 91-96, l. 6).
However, du-BE, cannot be identified with tābu (cf. VE 883). As to the contemporary syllabic value of BE, this is rather baₙ than be. If the line is correctly analysed, du-BE most probably represents the abstract noun tābu in the accusative case, used as an apposition.

NISABA 13.2: NÎ.GIG la du-BE {X} al₆ DINGIR.DINGIR


VE 883: 1.DU₁₀ = sa-ma-nu da-bû /šamnu(m) tābu(m)/

du-gul see GIŠ.GIŠKIM

du-i Probably, the accusative pl. from du-u₉, if this is a noun connected with "the gods" in UTU C13.1. The sequence DU 1 occurs twice in the same line, which might suggest a reading du-i îš-da du-i, where îš-da would seem to be a preposition (corresponding to îšti). This is, however, excluded by aš-ti- occurring in the same text.


du-ra-u Verbal form (3rd m. pl.), referring to ga.ga-bû "the stars". It is not in accordance with Akk. warû, which belongs to the u-class (uru etc.). Perhaps, it belongs to a verb denominated from ra'um (ru'u) "friend" (VE 1061), cf. râ'u. See also da-ḫu-ū.

VE 1061: KU.LI = la-û-um /ra'um/ (Krebernik 1983: 38)

UTU C9.3: ga-ga-bû DUGUD du-ra-u

du-ri-iS /dûrîš/ "to the fortress" (?) If ÉRIN+X du-BE U₅ du-ri-iS dEN.KI (C12.3-4) is a parallel of ÉRIN+X du-BE U₅ a-bar-ri-iS ti־'à-ma-dûm (C7.1-2), then du-ri-iS dEN.KI is a designation of place like a-bar-ri-iS ti־'à-ma-dûm. Alternatively, the expression might be interpreted as a verbal form /turîš/ (riâšum D).

UTU C12.3: ÉRIN+X du-BE U₅ (MÁ.ḪU) du-ri-iS, dEN.KI

du-sa/si du-sa is twice (C17.4 and C18.1) combined with ÉRIN+X, which denotes an animal. ÉRIN+X occurs also in C14.2, and the line preceding C11.2 contains ūŠTI "yoke". Therefore, du-sa/si might be an epithet of ÉRIN+X or designate itself an animal. Cf. Sum. dûš u (ANŠE. LIBIR) = agalu? Note also du-sa-an Kû.BABBAR "a pair of silver ... " in an OA text (PBS 9, 22:2).

UTU C11.2: du-sa îš-da-me-NI KA.KA ma-ḫa-la-zu

UTU C14.2: du-si KI KûS DU₈ NE.DI <ÉRIN+> X dEN.KI si-la bû-gû

UTU B3.3-5: ÉRIN+ 'X' TUŠ, 'AŠ' LA 'ZABAR₇, ŠÂ.GÎD₁ [AB.]SI: SÂ // C17.4: ÉRIN+X du-sa AŠ MÛRU zi־bi-ra <ŠÂ.GÎD A.SI. SÂ>

UTU B3.8: {X} ÉRIN+X TU[Š], dUTU ZÂ.ME // C18.1: ÉRIN+X du-sa, dUTU, [ZÂ.]ME'

du-u₉ According to the context, this could be a verb in the 3d person pl., referring to DINGIR.DINGIR. In this case, a sign would be missing between du and u₉ (cf. du-ra-u?), since the formation is to short, and a
logographic spelling with a phonetic complement (DU-u₉) is unlikely in texts from that period. If, however, GABA is the verb, du-u₉ could be a noun associated with DINGIR.DINGIR, most probably the same as du-i in C13.3. The latter possibility seems preferable.

UTU C13.1 DINGIR.DINGIR du-u₉ GABA(vertical) EN TI.URU.DA-

A

DU₈(horlontal) "to loosen, solve" (?). In UTU C.11.3, (A.)DU₈ probably contrasts the preceding i-ga-sar, which might be /yikassar/ "binds".

NISABA 3.3: 'd'IN?']'GÁ×MUŠ' [ ] KI [ ] DU₈

UTU C11.3: 'A₅(NI).NUN.GI DI.KUD NAM.GURUŠ i-ga-sar A DU₈

SA URU

UTU C14.2: du-si KI KÚŠ DU₈ NE.DI <ÉRIN+>X 'EN.KI si-la bu-gú

VE 950: DU₈(horlontal)

DU₁₁.GA "to speak" (qabû) (?)

NISABA 4.4: DU₁₁.'GA?'-ma DUMU.NITA-SÙ 'EN.KI

VE 185

DUB "clay tablet" (tuppu)

NISABA 2.6: DUB AB.SI ŠU.DU₈ [ ]'KÚ?'].'BABBAR?'

NISABA 4.2: [D]UB¹ AL₆ 'X' GA 'X' KA NAM.NIR

NISABA 5.6: DUB 'm' ŠU IGITÜR A.Z[U]

NISABA 6.4: Gİ 'd'INANNA 'd'BE AL₆.KALAM.TIM, in DUB.'ŞE'

'AL₆'.GÁL

NISABA 9.4. ] DUB 'DINGIR', 'DINGIR'?¹

NISABA 9.6: iš-AL₆ DUB

NISABA 9.7: DUB ŠU.RA ZAₓ 'd'NISABA

NISABA 11.4 see DUB.SAR.MAH

NISABA 12.2: in [D]UB².ŞE DINGIR.DINGIR

VE 1167

DUB.SAR "scribe" (tupšarru)

UTU C18.5 (colophon)

DUB.SAR.MAH (?)

NISABA 11.4: 'SAR?':[D]UB² MAH 'X' 'X'[ ] 'X'.GIŞ.ŞEK

DUB.ZU.ZU "master scribe" (or the like)

UTU C18.7 (colophon)

DUGUD "heavy, venerable" (kabту)

UTU A1.1: SI.GAR AN // C1.1: SI.GAR AN DUGUD

UTU C2.7: 'd'EN.LİL nu-ru₁₂ˌum DUGUD

UTU A3.4 (?) see Nl.DUGUD

UTU C6.2: NA₄.RŬ{'X'} zu-ru₁₂ˌzu ti-gú DUGUD AN.ZU


UTU C14.1: \( ^3 \)A\(_5\)(NI).NUN.GÚ \( ^4 \)EN.KI MU.DU in NE DUGUD en-si IG

C17.3: \( ^8 \)ŞUŞTIL DUGUD a-me-da-ad \( ^2 \)â-wa-ar

DUL\(_5\) "to cover" (katâmu). ga-ti-im is either a participle /kâtîm/ ("Ü.SAR, covering the Apsû") or a stative ("the Apsû is covered"). For another possible attestation of DUL\(_5\), see TUGH.\( ^{3} \)SIKI\(_7\).

UTU B2.3: [B]U:SAR DUL\(_5\) ABZU // C15.4: Ü.SAR ga-ti-im AB.ZU

DUMU.NITA "son" (aplú)

NISABA 4.4: DU\(_{11}\).\(^{4}\)GA\(_{7}\)-ma DUMU.NITA-SŰ \( ^{4} \)EN.KI

UTU C8.5: \( ^{2} \)â-šum me-i-ti-me DUMU.NITA \( ^{4} \)EN.ZU.

VE 1085

DUMU.SAG "first-born child" (bukru)

NISABA 1.2: \( ^{4} \)NISABA DUMU.SAG, MAH \( ^{4} \)EN.LİL

VE 270: DUMU.SAG = bù-ga-lu/ru\(_{12}\), bù-gû-lu /bukru/

É "house" (bītu)

UTU C4.1 (?) see ZÉ É

UTU C8.3: GABA (vertical) BA.AL\(_6\) BÁRA.MAH-zu É \( ^{4} \)UTU BA.AL\(_6\), TIM.TIM

É.MAH (?) See a-\( ^{2} \)-â-al\(_{6}\)

É "to come out, rise" (waṣû); Ó \( ^{4} \)UTU "sunrise (ṣû Šamṣî)"). Cf. ŠU.DU.

NISABA 7.1: SAMAN\(_{X}\) DINIR.DINIR É KUR.KUR

UTU B2.2: \( ^{1} \)X' X' É\(_{7}^{2}\)// C15.4: [ D]U [ D]U

UTU C7.5: IN MU.DU a-li-PI-tum É âš-mu AL\(_6\).TUŠ

UTU C8.4: la-ba-ha-am\(_{5}\) i-ti-ga-am\(_{6}\) AN É

UTU C16.4: me-gi-ru\(_{12}\)-zu a-\( ^{2} \)-â-al\(_{6}\) É \( ^{4} \)UTU

VE 770

EDEN

UTU A4.6: MU [ ], ED[EN\(_{2}\) ] // C6.2: zu-ru\(_{12}\)-zu ti-gú

EME.BAL "to interprete", "interpreter"

NISABA 2.4: IM EME.BA[L] il-tum ù SÛ/MU[Š]

VE 179: EME.BAL = a-ba(-lu)-um, a-bí-lu-um, da-da-bi-lu (?)-p-l, see Fronzaroli 1980 and 1984: 172)

EN "lord/king" (?). In the Ebla texts, EN is the title of the king of Ebla and other cities. According to the title of the queen, ma-lik-tum, EN is probably to be read /mal(i)kum/ and not /ba'îlum/, which is spelt BE(AL\(_{6}\)). The equivalent of EN given by the lexical texts, however, is neither /ba'îlum/ nor /mal(i)kum/. It seems to be a non-Semitic loanword.

NISABA 8.4: TÚM \( ^{1} \)EN \( ^{3} \)mu-n[a?] -tu[m] \( ^{4} \)AŠ[NAN]

NISABA 10.6 (?) see GÁ BA \( ^{4} \)EN

NISABA 11.1: EN NAME.SI ĀB.ĀB \( ^{1} \)ÉŠ\(_{7}\).\(^{4}\)BAR\(_{7}\).\(^{4}\)KIN\(_{X}(UNKEN)\(_{7}\)

UTU C13.1: GABA (vertical) EN TI.URU.DA-A, \( ^{4} \)EN.'KI'
en-da-ga /yintagh/ "shone" (?)

According to A3.12 // C5.4, this is a syllabic spelling for NÎGIN which corresponds to a reading nîgâr or the like. In later texts, NÎGIN is often combined with ša-mar (ES mar) which originally may have been a phonetic complement. For NÎGIN.GAR, a reading /nigar/ was pointed out already by Krecher (1966: 128f.), who quotes syllabic ÷P a-a nî-gâ-râ for ÷P a-p-NÎGIN.GAR-ra. Note also the variant spellings ÷NIN.NAGAR/NÎGIN in Za-me hymns: 227 (IAS p. 52). NÎGIN denotes a cultic building or room (kummu "cella"), as our text confirms, where it is said to have a "courtyard" (KISAL). See also Ḥût.

EN.NUN.AK /yinâsar/ "he guards" (nasâri)

EN.NUN.AK KALAM // C3.1: i-na-sar TIM.TIM

Several readings are possible: ru12-sa-bu (noun) or en-sa-NI (verbal form 3rd m. sg., object MUNUS)?

EN-sa-NI MUNUS ZA.GÎN KU.BABBAR NÎ-lú-mu

en-sî /yinîši(")/ "he lifted" (?). If IG is taken as part of the same word, it would be /yinîšiq/ "he kissed", but this hardly makes sense in our context.

EN.GAR "ploughman" (ikkaru)

EN.GAR see NIMGIR

EN.GAR see Index 2.

(êgî) EREN "cedar" (erênu). Note that êgî EREN is not attested in the lexical texts from Ebla, where the "cedar" appears as êgî NUN.SAL.

UTU A2.14: TIR EREN // C3.5: êgî KIRI6 êgî EREN

ÉRIN+X For this sign, Pomponio (1980) suggested a reading lu (derived from là "bull") and the meaning "un tipo di bovide, mitico, e, forse, anche reale". Both is rejected by Lambert (1989: 11ff.), who is certainly right as far as the reading is concerned (see also Steinkeller 1986: 28f. who tentatively proposes zu,). He interpretes ÉRIN+X as an epithet of
UTU and tentatively suggests that it could be "a north-Mesopotamian logogram for qurādum or perhaps qarrādum". But, as Steinkeller points out, Pomponio's conclusion that ÉRIN+X is an animal, is indisputable. He draws special attention to one of the texts cited by Pomponio, where the "tail" and the "horns" of ÉRIN+X are mentioned (MEE 1, 1025 = TM.75.G.1587, 2'2-3). In ARET 5, 6, it is associated with UTU and "EN.KI, but ÉRIN+X is not necessarily an epithet. In UTU C7.1, ÉRIN+X UTU U₅ is preceded by AM.AM. If ÉRIN+X denotes a kind of bull, then ÉRIN+X is likely to be connected somehow with AM.AM. ÉRIN+X UTU U₅ probably means "Šamaš rides the ÉRIN+X". In the final passage of ARET 5, 6, ÉRIN+X clearly appears as a mythic animal associated with Šamaš. The syllabic expression TUŠ // du-sa seems to be a specification of ÉRIN+X. A female munus ÉRIN+X occurs in ARET 5, 7.


UTU B3.8: ÉRIN+X TU[s] "DU/home // C18.1: ÉRIN+X du-sa, "DU/[ZÁ.]'ME'

VE 871 (between AZ "bear" and PÉŠ "hedgehog")

munus ÉRIN+X "female ÉRIN+X". See above.

NISABA 6.1: munus ÉRIN+X ÌL IGI-sa

NISABA 12.4: munus ÉRIN+X KU ÌL [IGI?] -sa N[I].T'I', DINGIR.

DINGIR HUŠ

NISABA 13.4: A.DIRI NÍ.T[I] 'munus rÉRIN+X'

ÉŠ.BAR.KIN₉ (UNKEN) "decision" (purussû) (?)

NISABA 11.1: EN NÀ.ME.SI ÁB.ÁB 'ÉŠ?'.BAR?'.KIN₉ (UNKEN)?

du.X(X,.)

ÉŠ.MÁ.GID "towrope" (ašlu)

NISABA 7.3: ŠU.NIGIN NIN.KI sa-ma-NI GÎD.DA in ŠU ÉŠ.MÁ.GID.

ÉŠ.MÁ.GID

VE 1341: ÉŠ.MÁ.GID = a-sa-lum /Pašlum/

GA

NISABA 1.6: [ A]L₆ [ ] GA [ ]'X'

NISABA 4.2: [D]UB₂ AL₆ 'X' GA 'X' KA NAM.NIR

ga-ba-zu Probably, /gapšu/ "huge, proud" (gapšu).

UTU C4.1: É IN.NA.DU₇ ga-ba-zu
ga-ga-bù /kakkabû/ "the stars" (kakkabu)

UTU C9.3: ga-ga-bù DUGUD du-ra-ú
VE 791: $^d$MUL = gag-gāb
VE 1185: SUD = ga-ga-bu_(NI)

[g]a-li "totality, all" (kalû). Probably, ga-li is to be combined with bû-sum in the next line: "the account of all the property", cf. ARET 5, 19 12.1-3: mes-ma-si-gal-li ga-li DINGIR.DINGIR.DINGIR "the chief incantation priestess of all the gods" (see Krebernik 1984: 164).

NISABA 3.7: $^g$Nî.KAS [g]a-li, bû-sum

ga-li-im see DUL$_5$

GÁ BA 'EN' A reading $ba_4$-ba-'ru$_{12}$', which would contain two different syllabograms for /[ba/], seems less likely than the remaining possibilities, GÁ BA.'EN', GÁ.BA.'EN' or GÁ BA 'EN'. GÁ could be either a term for "house", or PISAN "box" (pisannu). BA.'EN' might be a syllabic spelling ba-'ru$_{12}$', or a logogram (cf. Krecher 1984: 143f., discussing AN.EN, U.EN, and NAM.(NAM).EN). Finally, BA could be an independent logogram (= qâšu "to give/bestow" or zâzu "to divide").

NISABA 10.6: GÁ BA 'EN'
VE 1317: BA
VE 1320: GÁ = zi-a-Lum

GABA(vertical) If the vertical sign stands for GABA "breast" (cf. above, 1.3), the additional sign SU/KUŠ ("hide, body") of the T.A.S. spelling could be interpreted as a determinative distinguishing GABA and DU$_8$. In UTU C8.1, Lambert takes GABA as DU$_8$ = du'u "dais". This interpretation would fit with BÁRA.MAḪ and É. It is, however, doubtful. First, DU$_8$ = du'u "platform in a cella" is a later spelling for DU$_6$, and, secondly, the older form of the Akk. word seems to be di'u (cf. CAD s.v. dâ). In most cases, GABA could be a preposition. In UTU C6.6, this interpretation is supported by the additional a[l] of the T.A.S. text. However, verbal usage cannot be excluded in other instances. Perhaps, it stands for mahru/mahar and for mahâru (elsewhere written GABA.RU).

UTU A4.10: SU[.GABA?] KUR.KUR
UTU A4.11: a[l] SU:GABA ḤUR.SAG // C6.6: GABA ḤUR.SAG
UTU C8.3: GABA BA.AL$_6$ BÁRA.MAḪ-zu É $^d$UTU BA.AL$_6$, TIM.
TIM

UTU C13.1: DINGIR.DINGIR du-u$_9$ GABA EN TLURU.DA-A, $^d$EN.'KI'
VE 951

GABA(vertical).RU

NISABA 12.3: ] 'GABA'' .RU MU ŠÀ.'KI'.ÁG $^d$EN.'LÎL' MA.LA.
DAG $^d$NISABA
VE 947: GABA(horizontal).RU = ma-ḫa-lum.lu-um

GA'EŠ "merchant, trader" (kā'īšu). In UTU A2.9-11 // C3.3 ("to the traders, he gave ..."), the second GA'EŠ apparently does not mean "traders". Lambert (1989: 10) suggests "foreign trade". An alternative possibility is "goods".

UTU A2.9-11: GA'EŠ, MU.NA.SUM, GA'EŠ // C3.3: GA'EŠ.GA'EŠ IN.NA.SUM GA'EŠ

UTU A3.2: 'ZAₙ [GA'EŠ.GA']EŠ // C4.3: ZAₙ GA'EŠ.GA'EŠ VE 977

GAL.NIMGIR see NIMGIR:GAL

GAL.SUḪUR see MĀŠ.SAG

GAL.TE see TIRU

GAR "to put" (šakānu)

NISABA 4.1: GAR in ŠU SAMANₙ

NISABA 6.4: áš-ti-sa ME.ME NIN.KI sa-ma-NI GAR

NISABA 8.6: GAR SUₙ.S[ʔUₙ]ₙ à NU.ŠUₙ S[ʔINANNA dNISABA [NISABA 9.8: GAR nₙ²(KI)-mur-ra-tum alₙ [NISABA 10.3: GAR IM.TUM alₙ IM

NISABA 10.5: GAR U.ŠI.UR[L]Galₙ²] 'X' [ ] 'd'NISABA'

NISABA 12.2: GAR in ŠU'[N]

GARₙ₂.GARₙ see A.GARₙ₂

GEŠTIN "wine" (karānu)

UTU B2.4: NAG GEŠTIN LAGAB.SUM.SUM.'X' SAG // C15.5: [N]AG GEŠTIN I.GIŠ.SAG

VE 967

GEŠTUG,GEŠTUG see GIZZALₙ(NU₁₁.AN.ZAL)

GI "reed (stylus)" (qanāt, qan tuppi)

NISABA 6.3: GI dINANNA dBE.ALₙ.KALAM.TIM, in DUB.ŠE'[ALₙ₂].GIₙ

GI Since uₙₙ-sa-NE-da, which seems to correspond to GI, refers to a "boat" (MĀ.GURₙₙ), the only interpretation which makes sense is uₙₙ-sa-dē-da, D stem of šadāду "to tow boats". In this case, GI would be an unorthographical spelling for GIₙ = šadādu.

UTU A3.5: GI AD-SU // C4.5: uₙₙ-sa-dē-da MĀ.GURₙₙ-NA

GIₙ If GIŠ.TI.UD in the Ebla version is correctly identified as the equivalent of GIₙ in T.A.S., it should mean "night". Now, a logogram spelt GIŠ.TI.HI in VE 817 has a Semitic gloss si-gi-lu-um, which agrees with one of the equivalents of GIₙₙ.SĀ "midnight" (VE 817, cf. Krebernik 1983: 31f.). Therefore, GIŠ.TI.UD is perhaps to be emended into GIŠ.TI.HI₁, which would be used here in place of GIₙₙₙₙ.SĀ due to the similarity (or homophony) of the Semitic equivalents of the two
logograms. GIŠ.TL._HI seems to be a profession. It also occurs in the "Names and Professions List" (Archi 1984: 182, l. 54).

UTU A2.5: UD GI₆ // C3.2: i-a-ma-am₆, GIŠ.TL.UD(=HI¹⁷)

VE 348: GIŠ.TL._HI = si-gi-lum/lu-um, sa-gi-lum

VE 816a: GI₆,AN = me-su, mu-šum

VE 817: GI₆,ŠÁ = ba-na me-si-im, si-gi-šu-um

GÍD.DA "to pull (the towrope)" (ṣaddātu)

NISABA 7.3: ŠU.NÍGIN NIN.KI sa-ma-NI GÍD.DA in ŠU ÉŠ.MÁ.GÍD.

ÉŠ.MÁ.GÍD

VE 855: BU = ga-na-Lum

VE 982: AL.GÍD = a-ti-gu-um

GIŠ

NISABA 10.4: AL₆.GAR GIŠ GIŠ gi₆.KI₆ GIŠ me me ḫEN.KI

UTU A2.16: GIŠ // C3.5: GIŠ SKIL

GIŠ.BA.TUKU "to hear, listen" (šemû). The corresponding term of the Ebla text, MU.ZI.IR, does not seem to be a real equivalent of GIŠ.BA.TUKU. It is either a (syllabically spelt) logogram (cf. gi₆.zazal?), or a Semitic participle of a D-stem, which would point to an epithet of Su'en, e.g. /muṣîr/ "who makes famous" or, if zi stands also for /ši/ in this text, /muṣîr/ "who bends down".

UTU A3.16: GIŠ.BA.TUKU // C5.6: MU.ZI.IR (?)

393: GIŠ.BA.TUKU, (HUB) = sa-ma-um šama'um

GIŠ.DIB The sign DIB/DAB later merges with LU. GIŠ.DIB possibly stands for gi₆.DIB = askuppatu "threshold" or dibbu "board (of doors)", cf. DIB Ê.NUN, metaphorically describing a temple in an incantation from Fara (Krebernik 1984: 20f.).

UTU C14.4: TIM.TIM GIŠ.DIB gu-ri-dîm

GIŠ.GÁNA Cf. GIŠ.GÁNA.ÛR = maškakātu "harrow" (lacking in VE)?

UTU A1.16: ḫUŠ GIŠ.GÁNA

VE 455

GIŠ.GIŠKIM(TI) /tukul/ "trust, person on whom on relies" (tukultu, tuklu). The m. form tuklu is attested only in later Akkadian.

NISABA 1.1: ['X' DINÎR,DINÎR [GIŠ.GIŠ]KIM².TI² [ZI.[ZI]

NISABA 1.8: 'X'.NE³[G]IŠ.GIŠKIM.TI], KALAM.TIM.MA-sa

UTU A1.3: GIŠ.GIŠKIM AN // C1.2: du-gul AN

VE 469: GIŠ.GIŠKIM.TI = ma-ba-da-al'â/a/u₉ /mabtah-/

EV 0106: GIŠ.GIŠKIM.TI = du-gul-tum /tukultum/

GIŠ.GU.BU A similar expression, GIŠ.GU.BU.GAG, is found in the lexical texts. The gloss is not clear to me (cf. Akk. ḪITU "architrave"?). In the context of BÁRA(.MAH), one might ask if GIŠ.GU.BU stands for gi₆.GU.ZA "chair, throne" (not found in VE).

UTU C8.2: BÁRA UNKEN GIŠ.GU.BU ŠU.MU.TAK₇
VE 479: GIŠ.GU.BU.GAG = ḫi-tum
GIŠ.RÍN "good" (damqu). For GIŠ.RÍN corresponding to later SIG₅, see Krecher 1987 and Steinkeller 1986: 36 n. 44.
NISABA 13.5: K[A.DU₁₀].¹.KA¹.'DU₁₀' mu-zu-Lum GIŠ.RÍN
VE 376
GIŠ.TI.UD see GI₆
GIŠ.ÚRI According to the photographs, the sign after GIŠ is clearly ÚRI (LAK-31), and not BAL/KUL, as read in ARET 5 and Lambert 1989: 10. Cf. GIŠ.ÚRI.EREN in SF 20 11.16 // SF 21 3.14, preceded by GIŠ.ÚR.EREN (which speaks in favour of the reading gīš -ū rái).
UTU A2.17: GIŠ.ÚRI IG.IZÁG (LAK-159) // C3.6: GIŠ.ÚRI, ZÉ
GIZZALₓ (NU₁₁.AN.ZAL) "ear, attention, wisdom" (ḥasīsu, uznu). In our context, it seems to be an adjective (ḥassu "wise", cf. VE 1253). For the varying spellings GEŠTUG, AN.GEŠTUG, AN.NU₁₁.GEŠTUG, and GIZ.ZILₓ (MI), see Civil 1987: 147f. NI = ZAL seems to be a phonetic complement.
A3.13: 'TU¹.DA GIZZALₓ // UTU C5.4: ŠÀ×MUNUS₅₄₄₄, GEŠTUG.¹
GEŠTUG'¹
UTU C12.3: TIM.TIM GEŠTUG.GEŠTUG
VE 1253: GEŠTUG.GEŠTUG = ḫaₓ(ḪAL)-zu-um /ḥassum/ 2. GEŠTUG
gū-laḫ-ta⁶ ¹ha², see ū-lū-ḫa-am₆
gū-ra-dım/tum /qurād/- "hero" (qurādu). Cf. UR.SAG.
UTU C10.4: me-i-la-me "UTU gū-ra-dım
UTU C17.1: a-al₆-za gū-ra-dım i-si-im ME.ME 'X'ḪU.'X',[Ș]UM
UTU C12.2: gū-ra-tum "UTU UD.BU
gū-rá-dım Noun in the genitive, probably a variant of gū-rá-dım/tum.
UTU C14.4: TIM.TIM GIŠ.DIB gū-rá-dım
GU₄ "ox" (alpu)
UTU B2.1: 'GU₄'?
GÜR.GÜR Since GÜR.GÜR in UTU C4.4 appears with both ŚIM and NLSI.(UM), and NLSI.GÜR.GÜR is not attested elsewhere, GÜR.GÜR could be a separate word. In this case, it could be interpreted on the basis of kamāsu "to collect, gather", which would be expressed by the logogram for its homophone kamāsu (GÜR.GÜR) "to kneel". See ŚIM.GÜR.GÜR and NLSI.GÜR.GÜR.
UTU A3.4: X' [ ] LI, ŚIM [X²] DUGUD NI KUR // C4.4: GIŠ BA².RA²
ŚIM GÜR.GÜR NLSI GÜR.GÜR UM KUR
GURUŞ(GURUŞ) "young man" (etlu). For NAM.GURUŞ // GURUŞ.
GURUŞ, cf. above, 2.3.1.
UTU A1.14: NAM.GURUŠ MU.NA.SUM, Á.MÁH // C2.3: GURUŠ. GURUŠ IN.NA.SUM ŠU.ŠU.PIDA
UTU C11.3: ʾA₅(NI).NU.NG DI.KUD NAM.GURUŠ i-ga-sar A DU₈ SA URU

ḪAR-tum "girl". ḪAR-tum appears as a gloss of SIKIL in VE 1154. That SIKIL in Ebla stands for KI.SIKIL "girl" is clear from contexts where it contrasts GURUŠ "young man", as in ARET 5, 1 3.7 - 4.1: 7 GURUŠ 7 SIKIL, paralleled by ARET 5, 3 4.5 - 5.3: 7 GURUŠ ʾa-bū-ḫu da-nu-nu 7 ḪAR(war₄)-da-tu ʾa-bū-ḫu da-nu-na (cf. Edzard's commentary). The plural is, according to ARET 5, 3 5.1, ʾwardatu(m). ḪAR-tum in the singular seems to be an uncomplete, archaic spelling, and not an error for HAR-DA-tum, as I first thought (Krebernik 1982: 190, commenting on VE 1154), since it occurs twice in ARET 5, 7, and since it is likely to be identical with HAR.TUM in ED personal names (HAR.TUM-[E] d₄ etc.).

NISABA 10.2: 'X'.X'.RU ḪAR-tum al₆-su-nu AL₆.GAL
NISABA 10.4: AL₆.GAR GĪ.S.GĪŠ ʾKIRI₆.ʾKIRI₆ ME.ME ḪU.KI
AL₆.GAL ḪAR-tum

VE 1154: SIKIL = HAR-tum

ḫi-šš-ba-am₆ see TAR.TAR

ḪU.DU In UTU C7.2, Lambert (1989:19) reads ḫu-du-dē-iš, which he compares to edē-du, and translates "(Šamaš) hastened (to the other side of the sea). However, ḪU.DU occurs in the next line, too, but without NE.IŠ (Lambert reads in ḫu-du-ū MU.GUB "stood in joy"). It seems to be a logogram, which might be synonymous with the preceding U₅, since the T.A.S. version seems to have U₅ here again.

UTU C7.2: ḪU.DU(-NE.IŠ) // A4.15: 'U₅'
UTU C7.4: in ḪU.DU ʿU₅ MU.DU ḪU.TU

ḪÚL The meaning "to rejoice", "joy" (ḥadā, ḥādū) may fit into the context of NISABA 8.5. It is, however, doubtful in the case of ḪÚL ḪEN.LÍL, which occurs in each of the two compositions. In UTU A3.10, it possibly corresponds to KI.SAL en-ḫa-nī. In this case, ḪÚL ḪEN.LÍL would be synonymous or identical with NĪGIN (see en-na-rl).

NISABA 3.5: 'SA₄, ḪÚL ḪEN.'LÍL'
NISABA 8.5: ḪAŠ[NAN], ḪÚL [?] in IG₅-sa
UTU A3.10: ḪÚL ḪEN.LÍL

ḪUR.SAG "mountain" (ṣaddū)

UTU A4.7: ḪUR[SAG // C6.3: ḪUR.SAG sa-sa-ru₁₂ i-ra-ad
UTU A4.11: a[l] SU:GABA ḪUR.SAG // C6.6: GABA ḪUR.SAG
UTU C11.1: in KISAL ḪUR.SAG
HUS, à-šum Lambert (1989: 6) interpretes à-šum as aššum "because of", but this is, for orthographical reasons, hardly possible (also as far as HUS is concerned). The same is true for ezzu < /azzum/. According to the context, HUS/à-šum is rather an adjective. Twice, it is associated with terms for "light", and once with "the gods". Therefore, it seems possible that à-šum is simply a syllabic spelling for or a loanword from Sum. 

HUŠ, corrseponding to hUS(-a), corresponding to huSM.

NISABA 1.4: 'HUŠ?
NISABA 13.1: IL [IGI]-sa N[I].Ti' DINGIR.DINGIR HUS
UTU A1.11: HUS BIR₅.BIR₅ // C1.9: 'à-šum BIR₅.BI.IR
UTU A1.16: HUS GIŠ.GÁNA
UTU C8.5: 'à-šum me-i-li-me DUMU.NITA ¹EN.ZU
EV 0424: HUS = ma-gi-ru₁₂

i-a-ma-am₆ see UD
i-b[a-d]a see PA.È.AK

UTU C4.7
i-ba-ḤAR The sign ḤAR can be read ḫur or ār. Lambert (1989: 4) reads i-pá-.ḫur and understands it as a transitive verbal form, "... that Šamaš had or would assemble 'Id, Namma and Ištarān", but Akk. paharu is intransitive. If the verb is intransitive ("Šamaš, the rivers, and Ištarān assembled"), it should be in the plural. However, the singular might be due to the fact that the verb precedes its subjects. i-ba-ār would be ḫıbahhār/ from b-h-r "to choose, select". The former possibility is, perhaps, more likely, since b-h-r is written IG.I.ZÂG elsewhere in our text.

UTU C11.4: i-ba-ḤAR ḫUTU ÍD¹ ENGUR ʿd-IŠTARAN
i-da-gi-buₓ(NI) ḫıttakipu/ or ḫıttakipûł/ "he/they butted, struggled" (nakâpu Gt), cf. note 8.

i-du-wa-ar see AN.NÍGIN
i-EN-ga see MU.DAR
i-ga-sar This may be either ḫıkaṣṣar/ "he binds, gathers" (kašâru) or ḫykaṣṣar/ "he repairs". The former possibility is favoured by the context, since ḫıkaṣṣar/ would contrast (A.)DU₈ "to loosen" (in the same line).

UTU C11.3: 'A₅(NI).NUN.GI DI.KUD NAM.GURUŞ i-ga-sar A DU₈ SA URU

i-gú-ul ḫy'kul/ "ate" (?)

UTU C6.6: i-gú-ul // A4.12: i-ku-[u]²
i-la/li-me see (me-)i-la-me
i-ma see ı.DU, ti-ma-u₉
i-na-sar see EN.NUN.AK
i-ra-ad /yira‘-ad/ "quakes". Cf. Lambert 1989: 17 and 22. The underlying root must be r-<d (Hebrew, Arabic), since Akk. rardu and naratu would have show an /u/ in the stem: yiruwwad, yirūd, yiruṭ.

UTU C6.3

i-si-gi-NI If the preceding 'da‘<-a-ga is a verbal form parallel with da-ma-rī-iṣ (?) and da-ma-sar (C9.4 and 5), i-si-gi-NI is rather a noun than a verb.

UTU C10.2: [ ] AL₆ 'da‘<-a-ga i-si-gi-NI

i-si-im /yišîm/ "designated, determined" (šiāmu)

UTU C17.1: a-al₆-zu gu-ra-dim i-si-im ME.ME 'X’.HU.’X’.[Š]UM

i-ti-ga-am₆ hušiqam/ "he passed" (?)

UTU C8.4: É ¹UTU BAAL₆ TIM.TIM, la-ba-ha-am₆ i-ti-ga-am₆ i-xl’

I see İ.İR.NUN

İ/MU.DU "to go, stand, bring". i-ma in IAS 342 2.4 could be a Semitic verbal form from the same root as ii-ma-u₉.

UTU A2.13: KUR ... İ.DU // C3.4: KUR ... MU.DU

UTU A2.15: TIR EREN, MU.DU.DU, ... // C3.5: giKI₆ giEREN İ.DU ... UTU C7.4: in ḤU.DU Ḫ MU.DU ¹UTU

UTU C7.5: in MU.DU a-li-PI-tum Ḫ āš-mu AL₆.TUŞ

UTU C14.1: ḪA₅(NI).NUN.GU ḪEN.KI MU.DU in NE DUGUD en-sič IG

UTU B2.4: [B]U:SAR DUL₅ ABZU, i-ma // C15.5: U.SAR ga-tim AB.ZU, İ.DU

UTU C16.2: i-nu₁₂-mu-zu İ.DU [ VE 1141: MU.DU VE 879: İ.DU

İ.GIŞ "(vegetable) oil" (šamnu)

UTU A3.1: İ‘.İR¹[N]UN [İ].GIŞ [LAL] // C4.2: İ.İR.NUN İ.GIŞ LAL VE 895

İ.GIŞ In connection with NAG GEŠTIN "to drink wine", the expression İ.GIŞ SAG must mean "to anoint one’s head", and not İ.GIŞ SAG "oil of prime quality" (šamnu rēštā, rūṣtu). The variant of the T.A.S. text is unclear to me.

UTU B2.5: NAG(A.KA) GEŠTIN LAGAB.SUM.SUM.'X' SAG // C15.5: [N]AG GEŠTIN İ.GIŞ SAG

İ.İR.NUN Since İ and İ.GIŞ, each of them representing šamnu "oil, fat", occur in the same line, İ has probably to be combined with İ.İR.NUN "(odorous) resin": "perfumed oil" (Lambert 1989: 10).

i-ku-[u]l see i-gu-ul
i-tū see DIN GIR

Ì.NE This could be a sumerogram representing a verbal form. If so, it should mean something like "to make hot, roast, burn". Alternatively, Ì.NE DIN GIR.DIN GIR could parallel with ZA x GA'ES.GA'ES "goods of the traders" in the preceding line. In this case, Ì.NE would stand for IBī "smoke" (qutru). This solution is favoured by ŠIM ... "aromatic trees".

The gloss in VE 888 neither agrees with Akk. terms for "to make hot, roast, burn" (ememu, namdu, qalu, Sarapu) nor with qutru "smoke".

UTU A3.4: [ ] LI ŠIM [X D]UGUD ÑI KUR // C4.4: Ì.NE DIN GIR. DIN GIR òBA.BA SIM GUR.GUR N.SI GUR.GUR UM KUR

VE 888: Ì.NE = a-ba-du(-um)

IB
NISABA 8.7: [ ] IB' AN [ ] AN?1
ÍD(A.LAGAB×AN) "river (god)" (naru, id)

UTU C11.4: òba-ḪAR òUTU ÍD(A.LAGAB×AN) ENGUR ù ìŠTARAN

IG "door" (daltu) (?). This word cannot be established with absolute certainty in our texts, since IG, written without determinative, is preceded by SI, TI, or NE, and therefore could be interpreted as a syllabogram in all its possible occurrences. Note, however, that IG is followed by AB.ZU in two cases.

UTU C12.4: du-ři-iš, òEN.KI zi-la-ti-zu BA₄.TI IG AB.ZU

UTU C14.1: cA₄(NI).NUN.GÚ òEN.KI MU.DU in NE DUGUD en-si IG

UTU C15.1: ŠÀ 'ra'-ma-ne IG AB.ZU NEḪAL ME.A

VE 360: òIG

IGI "eye" (īnu). IGI and ŠÀ in UTU C12.1 possibly constitute a compound logogram IGI.ŠÀ (cf. UGU.MU 61: MSL 9: 53). See also ÏL.

NISABA 6.1: munusÉRIN+X ÏL IGI-sa
NISABA 8.5: cAŠ[NAN], ḫUL (?) in IGI-sa
NISABA 12.4: munusÉRIN+X KÚ ÏL [IGI'-sa]

UTU C12.1: KA BA LU Ù SI òUTU a-ti IGI ŠÀ

VE 738

IGI.ŠÀ see IGI

IGI.ŢÛR In NISABA 5.6, IGI.ŢÛR seems to be a verb referring to DUB "tablet". According to the gloss in EV 0130 (Gtn stem from š-²-1 "to ask"?), it could mean "to consult". Cf. iš-AL₆ DUB in NISABA 9.6.

NISABA 5.6: DUB 'in' ŠU IGI.ŢÛR A.Z[U]

EV 0130: IGI.ŢÛR = da-aš-da-NI(i?)-Lum /tاشتا?/ilum/

IGI.ZÄG(LAK-159) "to choose, select" (bēru). See also ZÈ É.

UTU A2.17: GIŠ.ŮRI IGI.ZÄG // C4.1: GIŠ.ŮRI, ZÈ (?)
VE 701: IGI.MÛRU = ba-₇a₆₈₉tu₃₈₉₃, ba₆₈₉₃ra₇₈₉₃ (b₇₉r₈; Civil 1984: 87)

il-tum According to the context, the spelling stands for /pîlî/ "of the gods" and, probably, also for /pîlîtim/ "of the goddesses", but not for /pîlîum/ "goddess". Thus, ìš₄₁-gur-ma MAH il-tum in NISABA 5.2, where the verb clearly indicates a masculine subject, refers to Enlil, and his title can hardly mean "the exalted one of the goddesses". Similarly, EME.BAL il-tum must be "the interpreter of the gods". In ìš₄₁BE.AL₆ il-tum "lady of the god(esse)s", /pîlîtim/ seems possible, though not likely.

NISABA 2.4: IM EME.BA[L] il-tum รก SU/MU[Š]
NISABA 5.2: MAH il-tum, ˒EN.LÍL
NISABA 5.5: ˒aris NISABA, TÚG SI.GA 'MAH'1 [ił]₄₁-[tu]m
NISABA 6.2: ˒A.NIR ìš₄₁BE.AL₆ il-tum
NISABA 11.2: [˒aris] ·'RU¹ ìš₄₁BE.AL₆ il-tum

IL "to lift" (naSî₈). In both occurrences with IGI "eye". The phrase "to lift one's eyes" is also attested in TM.75.G.1444 4.18 (IL IGI; Edzard 1981: 39) and in VE 723.

NISABA 6.1: ìš₄₁ÉRIN+X IL IGI-sa
NISABA 12.4: ìš₄₁ÉRIN+X KÚ IL IGI-sa

VE 723: IGI.IL = na-sî₈ a-na-a /nâšî₈ caynay(n)/

IM Of the two possibilities, "wind" (šâru) or "clay (tablet)" (îtu₈, ìppu₈), the latter is more likely in a composition dealing with Nisaba, and in which DUB "clay tablet" plays an important part. However, in 2.4, where IM is called "interpreter of the gods and the stars/snakes", both interpretations seem possible. In 10.3, IM is connected with IM.TUM, which may be a modification of IM, or a person associated with it: somebody "puts IM.TUM upon IM", or "IM.TUM is placed upon IM". In the "Names and professions list", IM.TUM occurs as a personal name (Archi 1984: 181, I. 6). Syllabic im₄₈-tum (imtu "poison") is less likely in this context.

NISABA 2.4: IM EME.BA[L] il-tum รก SU/MU[Š]
NISABA 10.3: GAR IM.TUM al₆ IM
VE 1387: IM = za-tum

IM.TUM see IM

in "in" (ina)

NISABA 2.2: in A.NIR
NISABA 4.1: in ŠU
NISABA 5.6: 'in' ŠU
NISABA 5.7: NÍ.TI in 'X'
NISABA 6.4: in DUB-ŠÊ'
NISABA 6.5: in ìš₄₁MUL-ŠÊ
NISABA 7.3: in ŠU
NISABA 8.5: in IGI-sa
Mesopotamian Myths at Ebla: ARET 5, 6 and ARET 5, 7

NISABA 12.2: in ŠU; in [D]UB₂-ŠE DINGIR.DINGIR
UTU C7.4: in HU.DU
UTU C7.5: in MU.DU
UTU C11.1: in KISAL ḤUR.SAG
UTU C14.1: in NE DUGUD
IN.NA.DU₇ "to make perfect, to adorn" (šukulu)
UTU C4.1: ZE IN.NADU₇ ga-ba-zu
IN.NA.SUM see MU/IN.NA.SUM
INIM.DI "to speak"
NISABA 2.5: "iš? NIN.KI 'X'[ ] INIM.DI KUR.KUR
NISABA 5.3: išₑ₂-gur-ma MAH il-tum, ÉN.LÍL 2ₐ₂[NI]-na ëN.KI
INIM.DI
VE 186: INIM.DI (n e-m e-ti) = dal-da-gi-lum; ti-da-bir₅-lum (S-K-r, d-b-r; Krebernik 1984: 195, 203)
IR.NUN see ÊN.NUN
iš "to(wards)" (?)
NISABA 2.5: "iš?= NIN.KI 'X'[ ] INIM.DI KUR.KUR
UTU C9.2: Ḵ₂[HA₂].MA.[AB₂].ZU ME iš DINGIR.DINGIR da-hu-ù
iš-AL₆ The object of this verbal form is DUB. It may be either iš-al₆ šiš'al/ "he asked", or iš-mah šimaq/ "he heard". šaʔalum referring to DUB probably also occurs in NISABA 5.6 (IGI.TÛR).
NISABA 9.6: iš-AL₆ DUB
iš-da-du Verbal form, probably šiš-ta-du/ "he fought" or šiš-ta-du/ "they fought"(šãdu Gt), in parallel with i-da-gi-buₓ(NI) "struggled" (q.v.).
iš-da-me-NI In spite of the next term, KA.KA, which could be "words", this verbal form hardly derives from š-mc "to hear", which forms šiš-taməq. Furthermore, the object of iš-da-me-NI is rather du-sa than KA.KA. Since the preceding line deals with širūŠTIL "yoke", and since du-sa, connected elsewhere in the text with ÉRIN+X, might denote an animal, one my ask if iš-ta-me-NI could represent šiš-tamid/ "he yoked/harnessed" (šamādu), either as a defective spelling with NI = i, or with NI = idₓ (id does not exist in Ebla).
UTU C11.2: du-sa iš-da-me-NI KA.KA ma-ḥa-la-zu
išₑ₂-gur ḳiškur/ "he said" (zakārû)
NISABA 5.2: išₑ₂-gur-ma
ITU "month" (warḫu)
NISABA 14.2: ŠA.ZU MUNUS BA.SIG ITU.ITU BA.GAR
VE 778
KA

NISABA 4.2: [D]UB₂ AL₆ 'X' GA 'X' KA NAM.NIR
UTU C11.1: KA [ ] l[i]-ma-[u₁] RU gš[UŠTIL in KISAL ḤUR.SAG

KA BA LU Ú SI The sequence is difficult to analyse, because most of the signs are ambiguous as to their function. KA(zü)-ba-lu looks like a syllabic spelling, but zü and lu are not attested elsewhere in the text (which uses zu and lü). Therefore, the reading LU = UDU "sheep" seems possible. KA and BA may constitute a logogram (cf. VE 198). The two remaining signs, Ú and SI, could be taken as a syllabic spelling, ú-si, or as two logograms, e.g. Ú "grass", SI "horn".

UTU C12.1: KA BA LU Ú SI ÛTU a-ti IGÍ ŠÀ
VE 198: KA.BA = ba-ga(-ù)-um

KA,K.A "to speak" (z/sak/qâru)

UTU C11.2: du-sa ìš-da-me-NI KA,K.A ma-ḥa-la-zu
VE 210b: KA,K.A = sa-ga-la

KA,DU₁₀,K.A,DU₁₀ For the gloss in VE 187, I cannot find an interpretation semantically agreeing with KA,DU₁₀ = salimu "mercy, grace".
NISABA 13.5: K[A,DU₁₀].'KA¹'.DU₁₀ 'mu-zu-Lum GIŠ.RÍN
VE 187: KA,DU₁₀ = ú-ba-da-tum, ú-bù-da-du

KA,GAR (?) see NÎ,DU,ZU₅
KALAM(.TIM), TIM.TIM "land". For TIM.TIM cf. 2.1.3.
NISABA 2.1: 'X'.NE' G[GIŠ,KI₄[M,T]l, KALAM.TIM.MA-sa
NISABA 4.1: SAMAN₈ [KAL]AM.[T]IM
UTU A1.5: ŠU,DU₈, ZI KALAM
UTU A2.6: EN.NUN.AK KALAM // C3.1: i-na-sar TIM.TIM
UTU C3.2: TIM.TIM ÈEN.KI
UTU A3.18: [AN(NO)] KALAM, A.NI NUNUZ.GIG // C5.6: a-bù TIM. TIM PI.AD
UTU C8.4: È'UTU BA.AL₆, TIM.TIM la-ba-ḥa-am₇ i-ti-ga-am₆
UTU C12.3: TIM.TIM GEŠTUG,GEŠTUG
UTU C14.4: TIM.TIM GIŠ,DIB ţ-ri-dim
VE 1324: KALAM.TIM (cf. also VE 795, quoted s.v. d'BE,AL₆,KALAM. TIM)

KAS,NIMGIR Probably a type of herald (NIMGIR), cf. the later sign NÍMGIR consisting of NIMGIR and an inscribed KAS(KAL) "road". I cannot explain the variant ÛH.

UTU A2.2: KAS,NIMGIR KI // C2.7: ÛH KI

KAS₄,KAS₄.DI This seems to be a logogram based on Sum. k a s₄ -d u₁₁ "to run" (lasəmu), but such a meaning is not supported by the context. The corresponding expression of the Ebla, (NÌ)SIG¹⁷.SIG¹⁷, is uncertain. The gloss in VE 71 is to be compared with šanāqu "to constrict, strangle" (Civil 1984: 84). See also KA,GAR.
UTU A3.17: KAS₄.KAS₄.DI // C5.6: (NÌ.)SIG¹⁷.SIG¹⁷
VE 71: NÌ.SIG.SIG = ḫu-nu-ga-tum; ša-nu
VE 980: KAS₄.KAS₄ = du-da-zi-lum/hu-um
KI "earth" (ersetu)

UTU A2.2: KAS.NIMGIR KI // C2.7: ÜH KI
UTU C14.2: du-sti KI KÚŠ DU₈ NE.DI <ÈRIN+> X ÆN.KI si-la bû-gú
KI

NISABA 3.3: ḫ[NÌ.]GÁ×MUŠ¹ [ ] KI [ D]U₈
KI.GAR see AL₆.GAL₆
gā[KIRI₆ "orchard" (kirû)

UTU C3.5: gā[KIRI₆ // A2.14: TIR
NISABA 10.4: AL₆.GAR GIŠ.GIŠ gā[KIRI₆ gā[KIRI₆ ME.ME ÆN.KI
KISAL "courtyard" (kisallu)

UTU C5.3: KI[SAL.en-]na-rí
UTU A3.12: 'DAGAL' KISAL NĪGIN // C5.4: ra-ba-šum KISAL en-na-rí

UTU C11.1: in KISAL ḪUR.SAG
KÚ "to eat" (akālu)

NISABA 12.4: munusÉRIN+X KÚ ÊL [IGI]-sa N[Í].TI¹, DINGIR.
    DINGIR HÛŠ
VE 85
VE 156: = a-ga-lu-um /akâłum/
KÚ.BABBAR "silver" (kaspu)

NISABA 2.6: DUB AB.SI ŠU.DU₈ [ ] KÚ²¹.BABBAR²¹
UTU A2.12: ZA.GÍN ù KÚ.BABBAR // C3.4: ZA.GÍN ù KÚ.BABBAR
UTU A3.11: KÚ.BABBAR ZA.GÍN GAR₅.GAR₅ // C5.3: A.GAR₅
    KÚ.GI ZA.GÍN
UTU C10.3: EN-sa-NI MUNUS ZA.GÍN KÚ.BABBAR NI-lú-mu
VE 769
KÚ.GI "gold" (ḫurâṣu)
    UTU A3.11: KÚ.BABBAR ZA.GÍN GAR₅.GAR₅ // C5.3: A.GAR₅
    KÚ.GI ZA.GÍN
VE 768
KU₆ "fish" (nánu)

NISABA 3.6: MU.'X'[X'].MU.'X'[X'] sa-ma-NI KU₆.KU₆ AB.A
VE 744
KUR "(foreign) land"

NISABA 2.5: 'Iš²³ NIN.KI 'X'[ ] INIM.DI KUR.KUR
NISABA 7.1: SAMAN₂ DINGIR.DINGIR È KUR.KUR
NISABA 9.5: Sum-ar-rú[m] BÁRA¹ KUR.KUR TAR.TAR ḫI-IŠ²⁷-ba-
    am₆
UTU A2.8: ÂGA.UŠ KUR.KUR // C3.3: ÂGA.UŠ, [KUR.KU]R
UTU A2.12: KUR ZA.GÌN à KÛ.BABBAR, Ì.DU // C3.4: KUR.KUR ZA.GÌN à KÛ.BABBAR, MU.DU

UTU A3.4: ŠIM [Ì²] DUGUD NÌ KUR // C4.4: ŠIM GÚ.R.GÚR KUR NÌ.SI GÚ.R.GÚR UM KUR

UTU A4.3: AL.NÍMₘ, MU.DAR KUR.KUR // C6.1: TÔM i-EN-ga KUR.KUR

UTU A4.10: [SU.[GABA']] KUR.KUR ŠU.DU // C6.5: BAR.GAR NINDA.DUG.DUGₘ KUR.KUR C6.5: [BAR.GAR NINDA.DUG.DUGₘ] KUR.KUR uₙ-za

UTU C17.2: KUR Z[A.GÌN'] en-da-ga zu-ru₁₂-ra ʔà-ba-rî-im

VE 869

kur-da see UR.SAG

KÛS "to toil, become tired" (anâḥu) (?). Cf. AL₆,KÛS.SÁ.

UTU C14.2: du-si KI KÛS DU₈ NE.DI <ÈRIN+> X dÈN.KI si-a bù-gú

la /lâ/ "not" (lâ)

NISABA 13.2: NÌ.GIG la du-BE {X} al₆ DINGIR.DINGIR 'X' DĀRA?

NISABA 13.3: 'x'-zu-rì 'GU₄' [la?] du-BE {A'.}NIR [MA]H

UTU C9.5: TÛ.G.TÛG nu-da-tum da-ma-sar la da-ma-'x' [?] "DARA?"

LA see MÚRU

la-ba-ḥa-am₆ Either a substantive or adjective referring to E dUTU, or the name of a land (TIM.TIM).

UTU C8.4: È dUTU BA.AL₆, TIM.TIM la-ba-ḥa-am₆ i-ti-ga-am₆

LAGAB.SUM.SUM.X see I.GÌS

LÀL "honey" (dišpu)


VE 942

LI see gì̂BA'.RA'? li-da-ti /lidati/ "birth, offspring" (littu).

C16.1: ù-lú-ḥa-am₆ a-li-zu li-da-ti-zu

LÚ In NISABA 14.1, LÚ rather represents the relative pronoun than awîlu "man".

NISABA 2.3: ]'X' [L]Ú

NISABA 14.1: LÚ ŠÀ.KI.ÀG dNÁNIBGALLU.MAH LÚ and MAH could be two independent words (cf. LÚ in the next line) or a logogram denoting a priest (lumâḥhu).

NISABA 13.7: ŠÀ.HÚL'ány.GIG SIKIL, LÚ.MAH

LUGAL "king" (šarru)

NISABA 5.1: dÈN.KI, BE NIN.KI sa-ma-NI, LUGAL, iš₁₁-gur-ma

NISABA 10.5: GAR Ú.SIM¹ LU[GAL]

UTU A1.6: Á LUGAL

VE 1402
Mesopotamian Myths at Ebla: ARET 5, 6 and ARET 5, 7

-\textit{ma} (particle)

\textit{NISABA} 4.4: \textit{DU}_{11}.\ 'GA'\textsuperscript{7}-\textit{ma}

\textit{NISABA} 5.2: \textit{iš}\textsubscript{11}-\textit{gur-ma}

\textit{ma-ḥa-la} Probably, \textit{/mahar/-} or \textit{/mahra/-} "in front of, before" (\textit{mahar}).

\textit{UTU} C11.2: \textit{du-sa iš-da-me-NI KA.KA ma-ḥa-la-zu}

\textit{MA.LA.DAG} "to cease, stop" (\textit{naparkû})

\textit{NISABA} 12.3: ] \textit{GABA}\textsuperscript{7}.\textit{RU MU ŠÅ.'KI}.\textit{ÁG} \textit{d}EN.'\textit{LÍL}' \textit{MA.LA.DAG} \textit{d}NISABA

\textit{VE} 822: \textit{MA.RA.DAG} = \textit{bar-gú-um /parku'um/; sa-zu-tum/du-um, sa-zu-wa-tum} (w-š\textsuperscript{-2}; \textit{Krecher} 1981: 156; \textit{Krebernik} 1983: 19 n. 15)

\textit{MÁ.GUR}\textsubscript{8}-\textit{NA} This expression seems to consists of \textit{MÁ.GUR}\textsubscript{8} "boat" (\textit{makurru}) and -\textit{NA} "his", corresponding to -\textit{SÚ} (\textit{Lambert} 1989: 11). However, the reason why the scribe used -\textit{NA} (instead of -\textit{NI}) for the suffix pronoun elsewhere written -\textit{zu} in \textit{ARET} 5, 6 is difficult to grasp. The variant \textit{AD} in the T.A.S. means "logs", "raft", cf. \textit{Gudea Stat.} B 53ff., where \textit{Gudea} says that he had bundled trees of different kinds so as to form rafts (\textit{a d - š ė m u - a 5 - a 5}) (for transport).

\textit{UTU} A3.5: GI AD-SÚ // C4.5: \textit{u9-sa-dē-da MÁ.GUR}\textsubscript{8}-\textit{NA}

\textit{VE} 964: MÁ.GUR\textsubscript{8} = \textit{zi-ti-gi-du-um, zi<--tî?-->-gi-tum}

\textit{MAH/MAH(AL)} "great, exalted" (\textit{ṣīru})

\textit{NISABA} 1.3: \textit{MAH} \textit{d}EN.LÍL

\textit{NISABA} 4.3: \textit{MAH} \textit{d}EN.LÍL

\textit{NISABA} 5.2: \textit{MAH il-tum, d}EN.LÍL

\textit{NISABA} 5.4: \textit{GAL.TE NAM.NIR MAH DINGIR.DINGIR}

\textit{NISABA} 5.5: "\textit{NISABA, TÚG SLGA 'MAH} [i]l\textsuperscript{?}-[ti]m}

\textit{NISABA} 13.3: 'x\textsuperscript{-}zu-rt '\textit{GU}\textsuperscript{47} [la?] du-BE [A\textsuperscript{2}.]NIR [MA]H

\textit{NISABA} 13.7 see \textit{LÚ.MAḪ}

\textit{UTU} A1.2: \textit{MÁH DINGIR.DINGIR} // C1.1: \textit{MAH DINGIR.DINGIR}

\textit{UTU} A1.15 see \textit{Â.MÁḪ}

\textit{UTU} C7.6: DINGIR.DINGIR \textit{MAH}

\textit{UTU} C8.3 see \textit{BÁR.MAḪ}

\textit{UTU} C16.4 (?) see a-\textit{2a-al\textsubscript{6}}

\textit{MÁŠ.SAG} \textit{Lambert} 1989: 7, who translates "leader", refers to \textit{MÁŠ.SAG} = \textit{ašarēdu} and points out that the corresponding term \textit{GAL.SUHUR} occurs in \textit{ED Lú A}: 67. \textit{MÁŠ.SAG} is probably the same as \textit{MAŠ.SU} = \textit{massû "chief".}


\textit{ME} "hundred" (abbreviated spelling of \textit{me-at} (?)

\textit{UTU} C9.2: \textit{LA.\textsuperscript{2}.HA\textsuperscript{2}.]MA.\textsuperscript{2}.]ZU ME ś DINGIR.DINGIR da-ḥu-ù ME.ME "Me, (divine) essence/forces/functions"

\textit{NISABA} 6.4: \textit{āš-ti-sa ME.ME NIN.KI sa-ma-NI GAR}
NISABA 10.4: AL₆.GAR GIŠ.GIŠ gğiKIRI₆. gğiKIRI₆ ME.ME dEN.KI ME.A Probably to be analysed as ME-A "of the ME", see above, 2.3.2.

UTU C15.1: ŠÁ 'ra'-ma-ne IG AB.ZU NE ḤAL ME.A

me-gi-ru₁₂ "(object of divine) favour" (migru)

UTU C16.4: me-gi-ru₁₂-uzu a⁻₂⁻à-al₆ ḌUTU 'X'.DA.'X'₁. NE bù-gù (me-)i-la/li-me "(divine) splendour" (mela/emmu). Note the determinative and LAM instead of the usual LÁM(NE) in the logographic spelling of the T.A.S. text. dME.LÁM is found also in the Fara god lists (Krebernik 1986: 195). The syllabic spelling me-i, which can represent only a closed (/me'/) or two open syllables (/me'i/), but not /me/ or /mē/, is important for the etymology of the word. Since it always ends in -me, it seems doubtful that the final vowel indicates a Semitic case ending. Note, that me-i-la/li-me represents a status constructus in UTU C8.5 and 10.4. Perhaps, (me-)i-la/li-me is a syllabically spelt sumerogram for a plural noun (verbal predicate ti-bi-u?). See also PA.È.

UTU A3.7: PA.È dME.LAM // C4.6: [ti?-bi-]ù [me²]-]i-la-me

UTU A4.4: PA.È dME. 'LAM' // C6.1: ti-bi-ù <me->i-la-me

UTU C8.5: 'a-Šum me-i-li-me DUMU.NITA dEN.ZU

UTU C10.4: me-i-la-me dUTU gi-ra-dīm

MI

NISABA 7.4: 'X' ] MI [ ] AN [ ]

MIN see MŪRU

MU "name" (šumu) (?)

NISABA 12.3: ] 'GABA'? .RU MU ŠÀ. 'KI'.ĀG dEN . 'LÍL' MU

UTU A4.5: MU [ ], ED[EN³ ] // C6.2: zu-ru₁₂-uzu ti-gù

MU.DAR Verb: DAR "to split, divide (letû, etc.), or GÛN "(to be/make) multicoloured (barmu)?" Lambert (1989: 16f.) reads MUGÛN and interpretes its syllabic equivalent as i-ru₁₂-qá "became verdant" (which seems doubtful, since the normal Akkadian form is iriq). For the reading GÛN, he refers to Alberti 1981: 43, but the sign form in LAS 326 4.3 is actually Alberti's "DAR" (the gunù wedges are in the right triangle). I am, however, not convinced that the position of the gunù wedges is distinctive at all. As Alberti (l.c.) himself remarks, only one of the two modifications is used in Ebla. As far as I can see, the same is true of the T.A.S. texts. The syllabic spelling is perhaps to be read i-en-ga ḫingah/ "shone" (cf. en-da-ga), but I doubt if such a meaning is covered by GÛN.

UTU A4.3: AL.NIM⁵, MU.DAR KUR.KUR // C6.1 TŪM i-EN-ga KUR.KUR

MU.DU(DU) see Ī/MU.DU

mu-ga-lū Noun, probably from the same root as ti-gi-li: [mükalu] (w-k-l)? See ti-gi-li.
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UTU C14.3: UTU mu-ga-lu ti-gi-li
MU/IN.NA.SUM "to give" (nadānu)

UTU A1.14: NAM.GURUŠ MU.NA.SUM, Ā.MĀH // C2.3: GURUŠ.
GURUŠ IN.NA.SUM ŠU.ŠU.PI.DA

UTU A2.9.11: GA'EŠ, MU.NA.SUM, GA'EŠ // C3.3: GA'EŠ.GA'EŠ
IN.NA.SUM GA'EŠ

mu-n[a²]-lu[m] This is rather a syllabic spelling than a Sum. verbal form with
the prefix chain MU.NA, since TUM for TŪM would be very unusual. In
view of the fact that NIN.KI "(small) animals" play an important part
in our text, a pl. from mūnu "caterpillar" would not seem totally out of
place (mūnātu is, however, not attested elsewhere). There may even exist
a connection between mūnu and dĀŠ[NAN] based etymological specula-
tion, since the Sum. term for "caterpillar", zā-na, might have been in-
terpreted as part of the divine name.

NISABA 8.4: TŪM 'EN1 mu-n[a²]-lu[m] dĀŠ[NAN]

MU.ZI.ĪR see GIŠ.BA.TUKU

mu-zu-Lum The preceding NI.GIG "taboo" makes one think of musukku (mu-
zu-gām) "unclean person" (loanword from Ū.ZŪG).

NISABA 13.5: K[A.DU₁₀].'KA'.DU₁₀ 'mu-zu-Lum GIŠ.RĪN

MU.'X'.MU.'X' Probably, a syllabic spelling for MUSĒN "bird" (iṣṣārū). The
broken sign after MU could be S[I]. See also sa-ma-NI.

NISABA 3.6: MU.'X'[X].MU.'X'[X] KU₆.KU₆ AB.A

dMUL "star" (kakkabu)

NISABA 6.5: in dMUL-ŠE AL₆.GĀL
VE 791: dMUL = gag-gāb

MUNUS "woman" (sinništu). In NISABA 14.2, also GAL₄ "vulva" is possible.

NISABA 14.2: ŠĀ.ZU MUNUS BA.SIG ITU.ITU BA.GAR

UTU C10.3: EN-sa.-NI MUNUS ZA.GĪN KŪ.BABBAR NI-lū-mu
VE 1160: MUNUS = a₅(NI)-ma-tum

MŪRU The meaning "middle (part), waist" (MŪRU = qablu) hardly fits into
the context. ĀŠ "one" and MIN "two", each combined with MŪRU, seem
to mean "the one" and "the second/other". If so, MŪRU denotes a pair of
things. Probably, it is an unorthographical spelling (ZĀG, cf. IGI.ZĀG)
for ZAG "side". I cannot explain the variant LA of the T.A.S. text.

UTU B3.4: 'ĀŠ1 LA 'ZABARₓ¹'(K[A+ME]) // C17.4: ĀŠ MŪRU zi⁻bi-ra

UTU B3.6: MIN LA ZABARₓ(KA+BAR) // C17.4: MIN MŪRU <zi-
bi-ra>

-NA see MĀ.GUR₈-NĀ

na-gār-ga-ra see GAL.NIMGIR

NA.ME.SI If this is a logogram for an animal, as the following ĀB.ĀB "cows"
suggests, it may be compared to NI.MI.SI (VE 878), which, according to
its glosses, means "ewe" (Akk. *lahru*, cf. Hebrew *rahil*). If this interpretation is correct, the logograms themselves might be fossilized syllabic spellings of a term related to Akk. *nammasu*.

NISABA 11.1: EN NA.ME.SI AB.AB *'ĒŠ?1,'BAR?1,'KINx(UNKEN)?1
d*X(X,X)*'

VE 878: NI.MI.SI = la-ḫi-ḫu-um, ra-ḫa-um

na-mu-ra-tum "splendour" (namerratu). See also (giš)NI.KAS?1(AK).

UTU C15.2: AB.ZU NE.ḪAL *'na1-mu'-[ra?-tum?]*

na1(KI)-mur-ra-tum Cf. na-mu-ra-tum.

NISABA 9.8: GAR na1(KI)-mur-ra-tum al6

NA.SE11 "people" (niššu)

NISABA 11.3: S[AG].'GI6 ', 'GI6-MU SAG.SAG 'NA1.'SE11?1.NA.

VE 900

na-zi see Index 1.

NA4.RÚ?1 "stele" (narû) (?). The sign after NA4 seems to be DÙ over an era-
sure.

UTU A4.5: UD.N[I.RÚ?] // C6.2: NA4.RÚ?1 {'X1'}

NAG "to drink" (šatû)

UTU B2.4: NAG(A.KA) GEŠTIN LAGAB.SUM.SUM.'X' SAG //

C15.5: [N]AG([K]A+A) GEŠTIN ĠIŠ SAG

VE 167: NAG

NAM.GURUŠ see GURUŠ

NAM.NIR "authority" (etellatu) (?).

NISABA 4.2: [D]UB2 AL6 'X' GA 'X' KA NAM.NIR

NISABA 5.4: GAL.TE NAM.NIR MAḪ DINIR.DINIR

NISABA 6.3: NAM.NIR NĪ.TI-sa

EV 0222

NE Probably, IZI "fire" (išātu), spelt _IPV in the lexical texts. Note that the word is followed by DUGUD like the semantically related term /nūrum/

"light".

UTU C14.1: A5(Nl).NUN.GÚ ㋡EN.KI MU.DU in NE DUGUD en-si

IG

VE 783. ㋡IZI = i-sa-du /išātu(m)/

NE.DI Noun, associated with <ÉRIN+>X. It is doubtful whether the gloss in

VE 1103 ("cow") is identical with ma-i-lum/lu-um in VE 845. For the

NE.DI in administrative texts, identified as "danzatori cantori", see

Catagnoti 1989. Therefore, the gloss in VE 845 has to be connected with

Akk. mēlalu (h-1-l) "to play", and the sumerogram corresponds to Sum.

e-n-e-dₚ₁ /₂_di (Pettinato, MEE 2, p. 29; G. Conti 1990: 201 f.).

UTU C14.2: du-si KI KŪŠ DU₈ NE.DI <ÉRIN+>X ㋡EN.KI si-lā bù-gā

VE 845: NE.DI = ma-i/₂-a-lum/lu-um
VE 846: Ki.NE.DI = ba/bù-šē ma-lī-im/lum
VE 1103: ĀB = ma-NI-Lum
NE.ḪAL Verb (subject Šamaš) or noun, referring to the Apsû.
UTU C15.1: ŠA 'ra'-ma-ne IG AB.ZU NE.ḪAL ME.A
UTU C15.2: AB.ZU NE.ḪAL 'na'-mu'-[ra]-tum?
NE.IS Lambert combines the two signs with ḤU.DU (ḫu-du-dē-šē), but it seems more likely that ḤU.DU and NE.IS are separate words, since ḤU.DU occurs again in the next line. Probably, NE.IS is a noun (proper name?), the subject of ḤU.DU.
UTU C7.2: ḤU.DU NE.IS // A4.15: 'U5[
ne-si-gi-im Lambert (1989: 6) is certainly right in identifying NI.SIG // ne-si-gi-im with niššikû, an epitheton of Ea. If this is related to NI.SIG in VE 70 (and not an ancient Sumerian name containing Nin-), then the gloss could be a clue to its original meaning. Civil (1984a: 84) connects it with Akk. pādu "to seize, capture", but p-d-y "to spare" seems equally possible.
UTU A1.8: NI.SIG EN.KI // C1.6: ne-si-gi-im, EN.KI
VE 70: NI.SIG = dab₂-ti-du, dab-da-tum
NI
UTU A3.9: TÚG NI 'XI' 'SIKIT? [ ] // C4.7: (zu-?)zi-gi, [ ]
NI-lú-mu
UTU C10.3: EN-sa-NI MUNUS ḪI.BABBAR NI-lú-mu
NI.SI.GŪR.GŪR This term is in parallel with ŚIM.GŪR.GŪR "almond tree(?)" and gāBA².RA² "juniper" and therefore must denote another (aromatic) tree. GŪR.GŪR might be a separate word. Probably, NI.SI ('Ā.SI) stands for gāESI = ušū "ebony", but this is only possible if NI.SI(-um) does not correspond to NI.[D]UGUD. The possibility that it represents asu "myrtle" is less likely (Lambert 1989: 11).
UTU A3.4: X² [ ] LI, ŚIM [X²] DUGUD NI KUR // C4.4: gāBA².RA²
ŚIM GŪR.GŪR NI.SI GŪR.GŪR UM KUR
NI.TI "to fear", "fear", "fear inspired by a deity" (palāḫu, puluḫtu)
NISABA 5.7: NI.TI in 'X'
NISABA 6.3: NAM.NIR NI.TI-sa
NISABA 12.4: mumuĒRIN+X KÚ ĮL [IGI]-sa N[I].T'I', DINIR.
DINGIR HUŠ
NISABA 13.4: A.'DIRI' NI.T[I] 'mumuR'ÉRIN+X
VE 1290: NI.TI = ba-ā-ḫu-un /pa'āhum/ < /palāhum/
NI If NI and [D]UGUD belong together, NI.DUGUD would rather represent a textual divergency than an orthographical variant of NISI: ŠIM NI.DUGUD KUR "aromatics, the precious things of the foreign land". Alternatively, NI might correspond UM in the Ebla version. Similarly, UM corresponds to ĀG in ŠU.ĀG/UM. In this case, UM would represent the ES pronunciation of NI/NĪG (spelt á ĝ in ES texts). The
order of signs is not clear in the Ebla text, and the readings KUR.UM and N.ISI.UM are possible, too, though not easier to interprete.

UTU A3.4: X' [ ] LI, ŠIM [X' D]UGUD NÌ KUR // C4.4: gīš.BA'? .RA' ŠIM GUR.GUR N.ISI GUR.GUR UM KUR

NÌ.DU-ZU₅ This expression, in which ZU₅ might be the Sum. possessive suffix of the 2d person sg., seems to correspond to KA.GAR. NINDA.GUB = naptanu "meal" is unlikely in this context. In view of the preceding GIŠ.BA.TUKU "to hear", it could mean "(I have heard) your words", which would be in accordance with KA.GAR = INIM.GAR = egerrā "utterance". However, the preceding MU.ZI.IR is unclear, and GAR might belong to the following SIG12-SIG17, cf. KAS₄.KAS₄.DI.

UTU A3.16: GIŠ.BA.TUKU NÌ.DU-ZU₅ // C5.6: MU.ZI.IR KA.GAR VE 2: NÌ.DU

NÌ.GIG "taboo" (ikkibu)

NISABA 13.2: NÌ.GIG la du-BE {X} al₆ DINGIR.DINGIR
VE 100: NÌ.GIG = ˒da-mu, ga-ti-šum, ni-gi-tum

(ġā)NÌ.KAS₇(.AK) Lambert (1989: 6f.) understands (ġā)NÌ.KAS₇(.AK) as "terror", since NÌ.KAS₇ seems to correspond to na-mur-ra-tum in A₄.11. NÌ.KAS₇(.AK) then stands for later NÌ.GAL(.AK). The evidence of the lexical texts, where the later NÌ.KAS₇ = nikkassu is represented by ġāKAS₇(.GAR/KI), may be quoted as an argumentum e silentio. In ARET 5, 7, however, ġāNÌ.KAS₇, seems to represent nikkassu "account".

NISABA 3.7: ġāNÌ.KAS₇ [g]a-li, bu₄-sum
UTU A1.12: NÌ.KAS₇ ABZU // C2.1: ġāNÌ.KAS₇.AK AB.ZU
UTU A4.11: NÌ.KAS₇ // C6.6: na-mu-ra-tum ⁴UTU
VE 420: ġāKAS₇.GAR = ne/ni-gi-zu (DUB.SAR), ni-gi-zu-um
VE 421: ġāKAS₇.KI = ne-gi-zu RU
VE 454: ġāKAS₇ = ni-gi-zu, ne-g[i

NÌ.SIG see ne-si-gi-im
NÌ.SIG17.SIG17 (?) see KAS₄.KAS₄.DI
NÌ[X?] see NI-si-um
NÌGIN see en-na-rī

NIMGIR "herald" (nāgīru)

UTU A2.1: NIMGIR AN // C2.6: ENGAR AN
VE 1414

NIMGIR:GAL /nagargar(a)/ "chief herald".

UTU A1.17: NIMGIR:GAL ḫUR.SAG // C2.5: na-gār-ga-ra ḫUR.SAG 'NIN/SIKIL' Title of Nisaba, "girl" or "lady"; for SIKIL, see ḫAR-tum.

NISABA 14.3: NISABA[kī] URU 'NIN/SIKIL' ⁴NISABA

NIN.KI In EV 0294, which can be restored from EVM 0049, NIN.KI is explained as "life (living beings) of the earth". Obviously, NIN.KI is the same Sum. word as NÌ.KI = nammaštu, zermardu. Furthermore,
nin/nı̃-ki may be ultimately connected with the well-known "Dema" gods (d) nin - kî, which in the Fara god list still occur without their male counterpart, (d) en - kî (cf. Krebernik 1986: 164 n.7). It seems unlikely, however, that we have to read /nāḫiš qaqqarim/ in our text. Here, NIN.KI rather represents a single word or name, most probably the Sum. term itself. It is in most cases associated with sa-ma-NI, q.v.

NISABA 2.5: 'isṭ1 NIN.KI 'X'[ ] INIM.DI KUR.KUR
NISABA 2.7: [NIN?]KI sa-ma-NI
NISABA 4.5: ḅEN.KI, BE NIN.KI sa-ma-NI
NISABA 6.2: ŠU.DU8 NIN.'KI1 sa-ma-NI d.A.NIR ānuBE.AL6 il-tum
NISABA 6.4. āš-ti-sa ME.ME NIN.KI sa-ma-NI GAR
NISABA 7.2. ḅSAL71, 'X(X)1 sa-ma-[NII7] dEN.LIL NIN.KI SAG.RIG9 (HŪB.DU)
NISABA 7.3: ŠU.NĪGIN NIN.KI sa-ma-NI GĪD.DA in ŠU ĖŠ.MĀ.GĪD. ĖŠ.MĀ.GĪD
EV 0294: NIN.KI = na-iš [ ] nāḫiš/
EVM 0049: na-iš gār-ga-rt-im /nāḫiš qaqqarim/

NINDA.DU8.DU8 The basic meaning of NINDA.DU8.DU8 as given in VE 44 is "to bake", which is confirmed by the administrative texts from Ebla (e.g. ARET 9, p. 399). The usual sumerogram for epē in Mesopotamian texts is DU8.DU8. The additional GAR of the Eblaite spelling is most probably meant as NINDA "bread" and helps to specify the meaning of DU8.DU8. In our context, NINDA.DU8.DU8 seems to be used in a metaphorical sense, "(to be) hot", or the like. Lambert (1989: 15) takes it as NĪ.DU8.DU8 "adornment".

UTU C6.5: BAR.GAR NINDA.DU8.DU8 ḅUTU KUR.KUR u9-za
VE 44: NINDA.DU8.DU8 = a-ba-um /apā'um/
nu-da-tum Noun, either denoting a female person, subject of the verbal form da-ma-sar, or qualifying TŪG.TŪG "garments".
UTU C9.5: TŪG.TŪG nu-da-tum da-ma-sar la da-ma-śx[?]

nu-ru12:um see UD.UD.DAG.DAG
NU. 'U971

NISABA 8.6: GAR SU7.S[U7] 'U971 'd1INANNA 'dNISABA [NU11].AN.ZAL see GIZZALx
NUNUZ.GIG In ED Lú E 135ff. (MSL 12: 19), NUNUZ.GIG appears after NU.GIG (qadištu) and NU.MU.KUŠ "widow" (almattu). Most probably, it denotes a kind of woman. The Ebla version of the phrase containing NUNUZ.GIG appears to be shortened: [A.NII7] KALAM A.NI NUNUZ.GIG "father of the land, father of the NUNUZ.GIG" // a-bù TIM.TIM PI AD "father of the land (and) of the PI.AD (?)". After TIM.TIM, a second a-bù is omitted (unless it is written AD, which is not
likely in view of the preceding a-bu), and therefore, the remaining PI.AD seems to correspond to NUNUZ.GIG. PI = wa "and" is unlikely, since "and" is spelt û in our texts.

UTU A3.18f.: [ANI(?)] KALAM, ANI NUNUZ.GIG // C5.6: a-bu
TIM.TIM PI.AD

PA.È It is difficult to ascertain whether the corresponding form ti-bi-û is nominal or a verbal. In the first case, it could be /iib'u/ from tebû "to rise", and in the second case, /tibbi'û/ from nebû "to shine". ti-dè-û /tiddi'û/ from nadû "to cast" is unlikely. Probably, ÒME.LAM // me-i-la-mE (representing a plural noun) is the subject of /tibbi'û/: "the divine splendour shone".

UTU A3.7: PA.È ÒME.LAM // C4.6: [ti²-bi-]û [me²]-i-la-'me'
UTU A4.4: PA.È ÒME.'LAM? // C6.1: ti-bi-û <me->i-la-mE

PA.È.AK In the Ebla version, i-b[a-d]a² BAR.GAR(-zu) seems to correspond to PA.È.AK-SÙ, but note that the Ebla version may differ from the T.A.S. version, since the gap after this line comprises two lines, which is much more space than needed for the next line of the T.A.S. text. i-b[a-d]a² could be /hipattah/ "he opens". Lambert (1989: 14) takes it as the equivalent of TUG = DULS "to cover" in the next line (A3.9) and tentatively connects it with padu "enclose, imprison".

UTU A3.8: PA.È.AK-SÙ TUG NI 'X' 'SIKI?' [ ] // C4.7: i-b[a-d]a²
BAR.GAR-zu zi-gi

PAD see BAR.GAR
PI-tum (?) see a-li-PI-tum
PI.PAD,INANNA see PI.PÀD

PI.PÀD Sum. verbal from consisting of the prefix PI and the base PÀD = nabû "to call, summon". In the curious spelling of the Ebla text, PAD stands for PÀD, and INANNA is due to the influence of PAD.INANNA = NINDABA.

UTU A3.15: ÒEN.ZU UR.SAG SÙ PI.PÀD // C5.5: ÒEN.ZU UR.SAG
su-a-dE PI.PAD,INANNA

VE 725: PÀD = na-ba-um, na-<ba>-ù-um /nabû'um/

PI.'X'[ ]
NISABA 8.3: PI.'X'[ ] 'SA₆'. 'SA₆'
PI₅(KIA) "bank, shore" (kibru). VE 613 seems to be a different word (cf. Ugaritic, Hebrew gajšm- "rain").

UTU C10.4: PI₅ ti-à-ma-tum
VE 613: AKI = ga-sa-nu, gi-si-nu-um

-RA Sum. postposition, see 2.3.2.

BANDA na-zì AB.ZU-RA
ra-ba-šum see DAGAL
ra-ma-ne According to the context, this is hardly "self" (ramanu, cf. VE 1026, EV 0418), but a term referring to Ea or the Apsû. If it is to be compared with VE 1189, it could be a title of Ea.
UTU C15.1: ŠA 'ra'-ma-ne IG AB.ZU NE.ḪAL ME.A
VE 1026: TE.ME = ra-ma-nsa-um/nûm
VE 1189: SEG = la-ma-nûm (ba-ki-sa-um/nûm)
EV 0418: KÍD. ALAM. ME = la-ma-nûm
UTU A1.9: 'DINGIR' 'AN':[X²][X'X'X'] // C1.7: t-lu rl-sa-dîm
RU In VE 1289 and EV 055, RU represents Sum. ru as a variant of ri = aḫâzu "to take" (cf. also GABARRU instead of GABA.RU; for EV 055, cf. DILL.RU = aḫhâzu). However, the possibility that the more common meaning ŠUB = maqattu "to fall" applies to our context cannot be excluded.
UTU C11.1: KA [ ] t[i]-ma[u²] RU gûr ŠÚSTIL in KISAL ḪUR.SAG
VE 1289: RU = a-ḫu-sum l'aḫâdum/
EV 055: DILL.RU da-li-ru-wu = du-ux-daḫi-sum /tuštaḫišnum/
ru₁₂-zî /ruši/ "help" (rušu)
UTU C13.2. 'EN.KI a-bî ZU.UG.1 BANDA ru₁₂-zî UR.SAG-A
-sa /-ša/ suffix pronoun 3rd f. sg. (-ša)
NISABA 2.1: KALAM.TIM.MA-sa
NISABA 3.6: aš-ti-sa
NISABA 6.3: NÎ.TI-sa
NISABA 6.4: aš-ti-sa
UTU C11.3 (? see A DU₈ SA URU
sa-rî (? see A DU₈ SA URU
sa-ma-NI This term mostly appears in connection with NIN.KI, explained as "animals of the earth" in the lexical texts, which seems to exclude the interpretation of NIN.KI sa-ma-NI as "animals of heaven (sa-ma-l)". However, MU.'X' [.X'].MU.'X' [.X'] sa-ma-NI in NISABA 3.6 seems to support this interpretation, since it is in parallel with KU₆.KU₆ AL.A "the fishes of the sea". If MU.'X' [.X'] is a syllabic spelling for MUŠEN, MU.'X' [.X'].MU.'X' [.X'] sa-ma-NI would be "the birds of the sky". This would imply that NIN.KI has a more general meaning ("animals") than indicated by the lexical texts (see NIN.KI). An objection to this interpretation might be that the word for "heaven" is normally written AN. However, no certain example of AN = šamû is found in ARET 5, 7. NISABA 2.7: NIN².]KI sa-ma-NI
NISABA 3.6: MU.'X' [.X'].MU.'X' [.X'] sa-ma-NI KU₆.KU₆ AL.A
NISABA 4.5: 'EN.KI, BE NIN.KI sa-ma-NI
NISABA 6.2: ŠU.DU₈ NIN.'KI sa-ma-NI ḪA.NIR mumus BE.AL₆ il-tum
NISABA 6.4: áš-ti-sa ME.ME NIN.KI sa-ma-NI GAR
NISABA 7.2: "SAL")(X.)' sa-ma-[Ni] EN.LÍL NIN.KI SAG.RIG
NISABA 7.3: ŠU.NÍGIN NIN.KI sa-ma-NI GÍD.DA in ŠU ÉS.MÁ.GÍD.
ÉS.MÁ.GÍD
NISABA 7.4: ŠU.NÍGIN 'NIN.KI sa-ma-NI(?) [SA]G².RI[G₈,?]  
SA₆ "(to be/make) good" (damqu? Cf. GIŠ.RÍN)  
NISABA 3.5: 'SA₅ H₆UL 'EN.LÍL'
NISABA 8.3: PI.'X'[ ] 'SA₆'.'SA₆'
SAG "head" (rēšu). See also 1.GIŠ.
NISABA 11.3: S*[AG].GI₆.'Gl-MU SAG.SAG 'NA'. 'SE₁₁?' 'NA. 'SE₁₁'
UTU B2.5: NAG GEŠTIN LAGAB.SUM.SUM.'X' SAG // C15.5:  
[N]AG GEŠTIN 1.GIŠ SAG
VE 247, 268
S*[AG].GI₆.'Gl-MU SAG.GI₆.GI seems to stand for s₅ag·gi₆(-g) "the  
dark-headed" (šalmāt qaqqadim), a poetic expression for "mankind",  
and -MU seems to be the possessive suffix of the 1st person sg.
NISABA 11.3: S*[AG].GI₆.'Gl-MU SAG.SAG 'NA'. 'SE₁₁?' 'NA. 'SE₁₁'
SAG.RIG₉(HUB.DU) "to give as a present, dedicate" (šarāku). The term  
appears also in the bilingual vocabularies: TM.75.G.2008 (MEE 4, text i =  
no. 81): 12.10-11 reads (cf. photo) SAG.HŪB.'DU' = [x-]'ra¹-um. VE  
269 and EV 0188 should be corrected accordingly.
NISABA 7.2: "SAL")(X.)' sa-ma-[Ni] EN.LÍL NIN.KI SAG.RIG
NISABA 7.4: ŠU.NÍGIN 'NIN.KI sa-ma-NI(?) [SA]G².RI[G₈,?]
NISABA 9.1: [SAG]³.RI[G₈,?]
SAMANₓ(NÌ.SÈ.NU.SÈ) "(lead-)rope" (šummannu). The "lead-rope" occurs  
NISABA 7.1: SAMANₓ DINGIR.DINGIR È KUR.KUR
VE 40a: SAMANₓ = su-mu-tum (Krebernik 1983: 2)
SI (?) see KA BA LU Û SI
SI.GA Probably, a verb referring to TÚG "garment" (object).
NISABA 5.5: TÚG SI.GA 'MAH'? [i]'lm-[lu]m
SI.GAR "bolt, cramp" (šigaru, sikkāru). Cf. Lambert 1989: 5. The Eblaite term  
in VE 144 is a nomen instrumenti (maPRiS). Fales (1987: 206) connects  
it with Akk. mēdelu, but this is hardly possible. EV 037 is unclear to me.
UTU A1.1: SI.GAR AN // C1.1: SI.GAR AN DUGUD
VE 144: SI.GAR = ma-da-ri-Lum
EV 037: AN.SI.GAR = la-NI-tum
si-la (?) Probably, si-la and bù-gú in UTU C14.2 (referring to Ea?) form one word. Otherwise, si-la might be šîrā/ "song" in view of the preceding term NE.DI "music(ian)" or "to play".

UTU C14.2: du-si KI KUŠ DU₈ NE.DI <ÉRIN + > X⁴ EN.KI si-la bù-gú
SIKIL For SIKIL "girl", see HAR-tum. In UTU C3.5, SIKIL may have its usual meaning "pure". In NISABA 13.6 and 14.2, it is "girl".

UTU C3.5: GIŠ SIKIL // A216: GIŠ

NISABA 13.6: ŠÀ HUL⁶ GIG SIKIL, LÚ MAḤ

NISABA 14.2: ŠÀ ZU MUNUS BA.SIG ITU.ITU BA.GAR SIKIL U '²' '³' [

VE 1154: SIKIL = HAR-tum

SU

NISABA 3.2: [ ] ŠU⁴ [ ] SU '⁵' [ ]

SU-a-dè see SÙ

SU.GABA see GABA

-su-nu /-šunu/ suffix pronoun 3rd m. pl. (-šunu)

NISABA 10.2: al₆-su-nu

SÙ /šu-ātī/ independent personal pronoun, 3rd m. sg. accusative (šuātī)

UTU A3.14: UR.SAG SÙ // C5.5: kur-da su-a-dè

-SÙ /šu/ suffix pronoun 3rd m. sg (šu)

NISABA 4.4: DUMU.NITA-SÙ

UTU A3.5: AD-SÙ // C4.5: MÁ.GUR₈-NA

UTU A4.12: AM-SÙ // C7.1: AM.AM


SÚ/MU[Ș] "star" (SÚ, cf VE 1185) or "snake" (MUŠ = šerru)

NISABA 2.4: IM EME.BA[L] il-tum ʾa SÚ/MU[Ș]

VE 1185: SUD = ga-ba-ga-buₓ(NI)

VE 742, 1185a: MUŠ

Sum-ar-rum⁽⁷⁾ "Sumer". The spelling seems to reflect a form /um | ar(r)-/.

NISABA 9.5: Sum-ar-rû[m] BÁRA¹ KUR.KUR TAR.TAR ḫî-is⁶-ba-

NISABA 12.1: ŠUBUR⁶ Sum-ar-rû⁰ TILMUN⁶

SÚN "wild cow" (rîmtu)

NISABA 11.2: 'SÚN', 'SÚN' AB.A ŠU.DU₈ [AM⁷]:AM [X⁴]:'RU'

SU⁷ "threshing floor" (maškanu)

NISABA 8.6: GAR SU₇,S[U₇] ʾa NU,'U₉ ''d' INANNA d NISABA [ŠÀ "heart, inside" (libbu): For NISABA 5.4, (?) see also ŠÀ.GAL, GAL.TE.

NISABA 5.4: ŠÀ GAL.TE NAM.NIR MAḤ DINGIR.DINGIR A.SI
d NISABA

UTU C12.1 (?) see IGI

UTU C15.1: ŠÀ 'ra'-ma-ne IG AB.ZU NE.ḤAL ME.A

VE 595: ŠÀ = ʾa-da-lu/ru₁₂-um /ḥadrum/ (Krebernik 1983: 14)
ŠÀ.GÍD The Sum. verb šà - šè - gīd means "to perceive, understand, bear in mind", and the gloss in VE 578 corresponds to Hebrew bīnā "understanding, wisdom" (Conti 1990: 162). In our context, ŠÀ.GÍD seems to have an adverbial function, since the direct object of the verb AB/ASI.SA is (AS, MIN) LA // MŮRU ZABAR₇ // zi-bí-ra "he governs in wisdom the one/other part of Sippar(?)".

UTU B3.3-5: ĖRIN+TX TUŠ, 'AS LA 'ZABAR₇, ŠÀ.'GÍD' [AB.]SI: SÁ // C17.4: ĖRIN+X du-sa AŠ MŮRU zi-bí-ra <ŠÀ.GÍD A.SI. SÁ>

UTU B3.6-7: dUTU MIN LA ZABAR₇(KA+BAR) ŠÀ.GÍD AB.SI.SÁ // C17.4: <dUTU> MIN MŮRU <zi-bí-ra> ŠÀ.'GÍD' A.SI[SÁ]

VE 578: ŠÀ.GÍD.GÍD = bi-natu₅

ŠÀ.GAL (?) In Mesopotamian Akk., ŠÀ.GAL stands for "food, feed" (ukullû). According to the gloss in VE 576, it is used for "belly" (karšû) in Ebla. In NISABA 5.4, however, the reading ŠÀ.GAL TE ... seems more likely than ŠÀ.GAL TE ..., see GAL.TE.

VE 576: ŠÀ.GAL = gar-su-um /karšum/

ŠÀ.HUL.GIG "hatred, to hate". The gloss in VE 591 was explained by Archi (1980: 87) as "mauvais amour" and by Fales (1984: 180) as "to be ill, (said of) love", both on the basis of b-r-u/um. That ba-ri-u/um means "evil" is clear from EV 0154, where ba-ri-u-tum equals HUL ("evil words"). The sign ṣ, however, stands rather for /'u/ and /'u/, than for /hu/. In any case, the meaning of ŠÀ.HUL.GIG in our context is most probably "hate", since it seems to contrast ŠÀ.KI.ÁG "love". The contrasting pair ŠÀ.KI.ÁG and ŠÀ.HUL.GIG is clearly attested in the "Instructions of Shuruppak" (cf. Krecher 1984: 162). The common Akk. word for "hate", žēru, is found as an equivalent of ŠÀ.HUL.

NISABA 13.6: ŠÀ.HUL₇.GIG SIKIL, LÚ.MAH₉
VE 590: ŠÀ.HUL = 'a-lā/a-lum; za-a-rūm
VE 591: ŠÀ.HUL.GIG = ba-ri-u/um da-du
ev 0154: INIM.HUL = sa-ga-lu/ru₁₂ ba-ri-u-tum

ŠÀ.KI.ÁG "(to) love"
NISABA 12.3: ] 'GABA₇.RU MU ŠÀ.'KI.ÁG ḫEN.'LÍL' MALA. DÃG ḫNISABA
NISABA 14.1: LÚ ŠÀ.KI.ÁG ḫNANIBGAL

ŠÀ.ZU "midwife" (šabsûtu)

NISABA 14.2: ŠÀ.ZU MUNUS BA.SIG ITU.ITU BA.GAR

ŠÀ×MUNUSmunus see TU.DA
-ŠÈ Sum. postposition, see 2.3.2.
NISABA 6.4: in DUB-'ŠÈ'
NISABA 6.5: in 'MUL-ŠÈ'
NISABA 12.2: in [D]UB?-'ŠÈ

ŠÈ

UTU B2.1: 'X' 'X' 'GU₄' n 'ŠÈ' // C15.3: 'X'[ ] 'X'

ŠIM.GÛR.GÛR ŠIM.GÛR.GÛR = kuk(u)rum is an aromatic tree, which often appears together with "juniper" (also in VE 374f.; cf. štî.BA'? .RA?). According to the gloss in VE 375, it would be "almond tree" (cf. Hebrew làz, Arabic lawz).

UTU A3.4: X [ ] LI, ŠIM [X ] D|UGUD NÌ KUR // C4.4: štî.BA'? .RA'

ŠIM.GÛR.GÛR NLSI GÛR.GÛR UM KUR
VE 375: štîŠIM.GÛR.GÛR = lu-zu-um, lu-zû

štîŠINIG "tamarisk" (bînu)
NISABA 8.2: štîŠIN[IG].štîŠIN[IG] ŠU 'X'[ ]
VE 395: štîŠINIG = i-zu ba-ne(-um), ba-nu /'isu baynim, baynu(m)/

ŠU "hand" (qâtu)
NISABA 4.1: GAR în ŠU SAMAN[NÌ.ŠÈ.NU.ŠÈ]
NISABA 5.6: DUB 'in' ŠU IG.LTUR A.Z[U]
NISABA 7.3: ŠU.NIGIN NIN.KI sa-ma-NI GÍD.DA în ŠU ÉŠ.MÁ.GÍD.
ÉŠ.MÁ.GÍD
NISABA 12.2
VE 533

ŠU
NISABA 3.2: [ ] ŠU[ ] ŠU 'X'[ ]
NISABA 8.2: štîŠIN[IG].štîŠIN[IG] ŠU 'X'[ ]

ŠU.ÁG It is uncertain whether ŠU.ÁG/UM is a sumerogram or a syllabic spelling of a Semitic word. /šum/ "name" is excluded by the spelling ŠU. Is it an unorthographic spelling for SUD.ÁG "light"?

UTU A1.7: DAT.LURU ŠU.ÁG // C1.6: [T].URU .DA ŠU.UM

ŠU.DU The corresponding u₉-za confirms the glosses in VE 507, which were first identified with wasû (w-d-) "to come out" (e.g., Krebernik 1983: 18). Fronzaroli (1987: 186) suggests w-d- c "to lay down, put", which allows him to explain wa-zu-um as a D stem /wasṣu‘um/ corresponding to Akk. waṣṣû (w-d- c) "to lay down, spread". The D stem of waṣṣû is not attested in Akkadian. That u₉-za is not in accordance with the pattern of Akk. waṣṣû (uṣṣî, uṣî) may be considered an additional argument in favour of Fronzaroli's suggestion.

UTU A4.10: SU[.GABA?] KUR.KUR ŠU.DU // C6.5: BAR.GAR NINDA.DU₈.DU₈ štîTU KUR.KUR u₉-za
VE 507: ŠU.DU = wa-za(-ù)-um, wa-zu-um
SV.DO.8 "to catch, hold". Lambert (1989: 5) restores [mu-k]-[il] in UTU C1.3, which is very uncertain.

NISABA 11.2: 'SUN'. 'SUN' AB.A SV.DO.8
NISABA 2.6: DUB AB.SI SV.DO.8 [ ]'KU'?' BABBAR'?
NISABA 6.2: SV.DO.8 NIN.'KI' sa-ma-NI dA.NIR mimmBE.AL.6 il-tum

(g)SV.ME "cypress" (šurmēnu)

UTU A2.16: SV.ME // C3.6: gis SV.ME
VE 379: gis SV.ME = še-ri-mi-nu, ša-mi-nu

SV.MU.TAKx "to send, deliver". For the correct interpretation of the sign formerly read DUB see Krecher 1981: 136. For šu - tak.4/x see Civil 1990 and Vigano 1990 (with bibliography).

UTU C8.2: BĀRA UNKEN GIŠ.GU.BU SV.MU.TAKx
VE 504

SV.NĪGIN "totality, all" (napharu)

NISABA 7.3: SV.NĪGIN NIN.KI sa-ma-NI
NISABA 7.4: SV.NĪGIN 'NIN'.KI sa-ma-NI(?)
VE 503

SV.RA This term is frequent in the administrative texts, where it means something like "to check, verify". The gloss in VE 506 may be compared to Arabic waḥa "to hasten, inspire" and Ge'ez waḥaya "to wander, visite, inspect" (Fronzaroli apud L. Milano in ARET 9, p. 407).

NISABA 9.7: DUB SV.RA ZA.x NISABA
VE 506: SV.RA = wa-‘a-um

SV.SU.PIDA see A.MAḤ

SV.UM see SV.ĀG

TAR.TAR Verb, referring to Sum-ar-ra[m] (subject) and hi-išba-am (object). For syntactical reasons, the reading SILA.SILA "roads" is unlikely. The gloss in EV 0419 is /katāum/ (Hebrew) or /gadādum/ (cf. HAŠ = gadādu) "to cut, break". It fits well with hi-išba-am, which may be compared to hašabu (HAŠ, KUD) "to cut, break off". Probably, hašabu stands behind TAR.TAR. too. In this case, TAR.TAR hi-išba-am would be a figura etymologica. In view of Akk. hišbu "abundant products", TAR.TAR hi-išba-am could mean something like "(Sumer, the 'dais' of the lands) gets in a rich harvest". Alternatively, it could denote some hostile action against BĀRA KUR.KUR: "Sumer smashes the daises of the foreign lands". The possibility that DUB.DINGIR. DINGIR in the preceding line is the object ("Sumer broke the tablet of the gods") is not likely, since DUB occurs again in the next sentences.

NISABA 9.5: Sum-ar-ra[m] BĀRA KUR.KUR TAR.TAR hi-išba-am.6
VE 748: SILA
EV 0419: TAR.TAR = ga-da-tum
(gā) TASKARIN "boxwood" (taskarinnu)
UTU A2.16: TASKARIN // C3.6: gār TASKARIN
VE 386: gār TASKARIN
TE (?) see GAL.TE

ti-2'à-ma-tum/dīm /tiḥāmat-/: "sea" (tiḥamtu). It is interesting to note that the spelling AB.A of the T.A.S. text (in contrast to the usual A.AB) occurs in the lexical Ebla texts, too. A4.14: AMBAR AB // UTU A2.16: TASKARIN

TAR.TAR = ga-da-tum
UTU A2.16: TASKARIN // C3.6: gār TASKARIN
VE 386: gār TASKARIN
TE (?) see GAL.TE

ti-2 à-ma-tum/dīm /tiḥāmat-/: "sea" (tiḥamtu). It is interesting to note that the spelling AB.A of the T.A.S. text (in contrast to the usual A.AB) occurs in the lexical Ebla texts, too. A4.14: AMBAR AB // UTU A2.16: TASKARIN

VE 1343: AB.A = bū-la-tum (b-2-r or b-h-r, cf. Fronzaroli 1984: 158); ti-2 à-ma-tum

Lambert 1989: translates "(the gods) held back" ('-ḥ-r), The /u/ in the last syllable of the stem, which does not fit the conjugational pattern, is perhaps merely graphical: /tiʔaṭrā/. Alternatively, the verb could be maḥāru "to meet (each other)" or (less likely) naḥāru "to snore": /tiṭaṭrā/. For the assimilation of /mi/, cf. u9-sa-li.

UTU C12.2: DINGIR.DINGIR ti-da-hu-ru

Noun (f., pl.?), associated with ENGAR "ploughman" and gīr APIN "plough". /diqārātum/ "bowls" (diqāru) is not very likely.

UTU C8.1: BA4.TI ENGAR gīr APIN ti-ga-la-tum a-ba-ʔà-zu

TI-gi-li The logographic spelling ʾĀ.ĀG means "to command" (wuʾuru), "order, instruction" (tērtu), or "commander" (muʾerru). According to its formation, ti-gi-li must be a noun. In both occurrences, it is followed by TIM.TIM, but this is probably not significant, since in the first instance, TIM.TIM ʾEN.KI is omitted by the T.A.S. version, and in the second instance, ti-gi-li and TIM.TIM belong to different lines. In C3.1f., TIM.TIM ti-gi-li and TIM.ʾEN.KI seem to be in parallel: "(Enlil guards) the land of 'command', the land of Enki". In C3.1, mu-ga-lū ti-gi-li, an epithet of Šamaš, could be a figura etymologica ("the commander of commandments"), based on the root w-k-l, which would agree with the meaning of ŠU.ĀG. In Mesopotamian Akkadian, only the verbal adjective of w-k-l, waklu "overseer" (literally "who is in charge of") has survived.

UTU C3.1: ti-gi-li // A2.7: ʾĀ.ĀG
UTU C14.3: ʾUTU mu-ga-lū ti-gi-li

Ti-gú (?) see zu-ru12-za ti-gú

This could be a noun or a verbal form (3rd m. pl.) from the same root as i-ma ( // ʾ1.DU). However, it is difficult to find a plural (or feminine) subject in UTU C2.5-6.
UTU A1.17: [U]D NIMGIR:GAL ḪUR.SAG [ ]'X // C2.6: [X']E[N na-
gar-ga-ra ḪUR.SAG, ti-ma-u₉

UTU C11.1: KA [ ] [1 t[i]-ma-[u₉] ] RU 𒉗ŠTIL in KISAL ḪUR.SAG
ti-na-hu-ūš see AL.KÚŠ.SÁ
ti-bi-ù see PA.È

TI.URU.DA The order of signs in T.AS., DA.TI.URU, contradicts that of the Ebla text, which has twice TI.URU.DA (the fragmentary sign in C1.6, read [h]u by Lambert (1989: 6), is rather [D]A) and thus excludes da-ti URU "favorite of the city". In both attestations, ḏEN.KI appears in the same context. If EN TI.URU.DA-A (C13.1), which might refer to ḏEN.KI in the following line, means "lord of (the) TI.URU.DA", then TI.URU.DA was a (cultic) object or toponym associated with Ea. The sequence TI.URU.DA also occurs in lú ti - rī - da - n u - UM = ṣa mu-ūs-ku la té-ḫu-šu (Lú A 130; MSL 12: 161) and in lú ti - rī - da - n u - TUKU = ṣa 'mu'-su-ku la i-ba-aḫ-šu (Lú D 72; MSL 12: 161). mu-ūs/su-ku, tentatively interpreted as "evil" in CAD (s.v. musku, with reference to masākū), possibly represents (m)usukku "taboo".

UTU A1.7: DA.TI.URU ŠU.ĀG, NĪ.SIG ḏEN.KI // C1.6: [T]I.URU.DA ŠU.UM ne-si-gi-im ḏEN.KI

UTU C13.1: EN TI.URU.DA-A, ḏEN.'KI

TIM.TIM see KALAM(.TIM)

TIR "forest" (qīštu)

UTU A2.14: TIR EREN // C3.5: ṣaKIR₁₆ ṣaEREN
VE 400: ṣaTIR = ga-sa-tum /qayšatum/

TIRU(GAL.TE) "an official" (tītu) (?). The sign group ṣA GAL TE may be analysed ṣA.GAL TE or ṣA GAL.TE. The latter possibility is more likely in view of the following NAM.NIR MAḪ DINGIR.DINGIR, which possibly is parallel with GAL.TE. See also ṣA.GAL.

NISABA 5.4: ṣA GAL.TE NAM.NIR MAḪ DINGIR.DINGIR ASI ḏNISABA

TU.DA "to give birth". In IAS 326 3.13, TU.DA means, according to the variant ṣA×MUNUSmunus, "pregnant woman".

NISABA 4.3: TU.DA ḏA.NIR MAḪ ḏEN.LĪL 'X'.TÜR'

UTU A3.13: 'TU'.DA GIZZAL_X // C5.4: ṣA×MUNUSmunus GEŠTUG. 'GEŠTUG'₁

VE 594: ṣA×MUNUS = 3'ā-rī-tum /harītum/
VE 917: [TU.DA]

TÚG "garment" (lubuštu, šubātu)

NISABA 5.5: TÚG SL.GA 'MAḪ'₇ [i]t₇-[tu]m

UTU C9.5: TÚG.TÚG nu-da-tum da-ma-sar
VE 1374: TÚG

TÚG.'SIKI'₇ (?) see zu-zi-gi
TÜM "to carry, bring" (?)  
NISABA 8.4: TÜM 'EN' mu-n[a']-tu[m] dAŠ[NAN]  
UTU C6.1 see AL.NIMki  
TUŠ see du-salsi

Ü.ŠIM' "plants, grass" (urqītu)  
NISABA 10.5: GAR Ü.ŠIM' LU[GAL?] 'X' [ ] d'NISABA'  
VE 285: Ü.ŠIM

Ü.SI (?) see KA BA LU Ü SI  
ù "and" (u). Note that in UTU C7.4, ù probably introduces the second part of  
a "pendens construction" (a use also attested in Ugaritic and Hebrew):  
"In ... , (there) came Šamaš".

NISABA 2.4: IM EME.BA[L] il-tum ù SŮ/MU[Š]  
NISABA 8.6: GAR SŮ,7.,S[U,7] ù NU.'U9,'d'INANNA dNISABA [  
UTU A2.12: ZA.GIN ù KŮ.BABBAR // C3.4: ZA.GIN ù KŮ.BABBAR  
UTU C7.4: in HŮ.DU ù MU.DU dUTU

Ü  
NISABA 14.2: ŠÀ.ZU MUNUS BA.SIG ITU.ITU BA.GAR SIKIL Ü  
'X' 'X' ['

ù-lú-ha-am6 As Lambert points out, this is a verbal adjective (elēhu D) in the  
"accusative", followed by two specifying nouns in the genitive: "adorned  
with his city, adorned with his offspring" (Lambert 1989: 21; for  
the grammatical construction, cf. Reiner 1984). The first radical of elēhu is,  
however, hardly ñ, in spite of the spelling gu-luh-rh a-ha11, since ñ and h are  
not compatible in a Semitic root.


ù-ru12-mu  
UTU C16.2: ù-ru12-mu-zu I.DU [  
Ü.SAR The meaning "sharp (teeth?)" (VE 1134) is excluded by the context in  
both cases, while "lunar crescent" (for U₄.SAR = usqāru) does not seem  
impossible. Lambert, who discusses the term (1989: 18), tentatively  
suggests "net", a meaning inferred from some passages in UruKAgina,  
where Ü.SAR is associated with fishermen.

UTU C6.4: Ü.SAR U₉-sarₓ(NE)-1 AM.AM  
UTU B2.3: [B]Ü.SAR DÛL₂ ABZU // C15.4: Ü.SAR ga-ti-im AB.ZU  
VE 1134: Ü.SAR = za-la-sa /daršā(n)?/  
VE 1442: Ü.SAR = la-x-x'-um

U₅ "to ride" (rakābu). Lambert (1989: 19) translates U₅ as "trader".

UTU A4.13: ÉRIN+X dUTU U₅ // C7.1: ÉRIN+X dUTU U₅ '(MÁ.ḪU)  
UTU A4.15: 'U₅' // C7.2: ḤU.DU(-)NE.ĬŠ  
UTU C12.3: ÉRIN+X dUTU U₅ '(MÁ.ḪU) du-rí-iš  
VE 963: U₅ '(MÁ.ḪU)
u₉-ru₁₂-du Lambert (1989: 21) suggests a formation /ūrūdu/ from w-r-d: "(Pirig-bandana and Nanshe) went down (to the Apsû)". However, the stem vowel /u/ contradicts the pattern of verba primae w in Akkadian as well as in other Semitic languages (as Lambert notes himself). On the other hand, a D stem is excluded, too. I would suggest that u₉-ru₁₂-du stands for ħūrūdu/ (or ħurudu/), since i/i is often elided in forms like this (urdā > urdā).

UTU C13.4: u₉-ru₁₂-du ZU.UG¹.BANDA na-zi AB.ZU-RA
u₉-sa-li see AB.SI
u₉-sa-dē-da see GI
u₉-šarₓ(NE)-i Verb, associated with AM.AM "wild bulls". Since the syllable following the conjugational prefix ḫu-/ is likely to contain /a/, a reading u₉-šarₓ-ihūšar²/ "he caused to pasture " seems plausible (for šarₓ, cf. Krebernik 1984c, Civil 1988).

UTU C6.4: Ū.SAR u₉-šarₓ(NE)-i AM.AM
u₉-za see ŠU.DU

u₉-[ ]

UTU C9.1
UD "day" (ūmu). The interpretation of syllabic i-a-ma-am₆ as ḥyawمام/ is somewhat problematic. See also GI₆.

UTU A2.5: UD // C2.8: i-a-ma-am₆


UD.UD.DAG.DAG The logogram may be analysed as UD.UD DAG.DAG or UD.UD³-DAG (UD = ḏa g, d a d a g). nu-ru₁₂-um is clearly nārum "light". zu-bû-um either belongs to the same root as sa-ba-ba-tum in VE 775 and sa-ba-bû(-um) in VE 776 (cf. šabābum "to burn, glow"; see Krebernik 1983: 29), or it is /šāpu’um/ "magnificent" (šāpû, w-p-y).

UTU A1.10: UD.UD.DAG.DAG // C1.8: nu-ru₁₂-um zu-bû-um
UTU C2.7: d⁴EN.LÍL nu-ru₁₂-um DUGUD
UTU C12.2: gu-ra-tum d⁴UTU.UD.BU

UD.BU This seems to be a predicate referring to gu-ra-tum d⁴UTU. Lambert (1989: 20) separates UD (= nāru) and BU ("perhaps nph"): "the warrior Šamaš shed light". The most normal reading of UD.BU, UD GIĐ "to prolong the days (of)" (ūmī šārikû), is difficult here, since it requires a genitive after UD.

UTU C12.2: gu-ra-tum d⁴UTU.UD.BU
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UD.N[i. RÚ] see NA₄.RÚ
ÚH see KAS.NIMGIR
UM (?) see NÌ
UNKEN "assembly" (puḫru)

UTU C8.2: BÁRA UNKEN GIŠ.GU.BU ŠU.MU.TAK

UR.SAG The syllabic equivalent kur-da seems to represent the abstract noun qurdu "heroism, exploit", but the context rather requires the usual meaning of UR.SAG, "hero". Probably, kur-da is a defective spelling for qurddu (cf. gu-rafri-dun/tum).

UTU A3.14: UR.SAG SU // C5.5: kur-da su-a-dè
UTU C13.2: ˓EN.‘KI a-bt ZU.UG.BANDA ru₁₂-zì UR.SAG-A
VE 271: UR.SAG = ga-ra-tum /qarrādum/

URU /'ahlī/ "city" (āhu)

NISABA 14.3: NISABA[ki]N URU 'NIN/SIKIL' ˓dNISABA
VE 1152

 UTU C17.3: ˓gšUSTIL DUGUD a-me-da-ad ˓à-wa-ar
VE 371

wa-da-ar /watar/ "pre-eminent"

UTU C13.3: wa-da-ar GURUŞ
Z.A.GÎN "lapis lazuli" (uqnu)

UTU A2.12: Z.A.GÎN 업체 KÜ.BABBAR // C3.4: Z.A.GÎN 업체 KÜ.BABBAR
UTU A3.11: KÜ.BABBAR Z.A.GÎN GAR₅.GAR₅ // C5.3: A.GAR₅
K.U.GI Z.A.GÎN

UTU C10.3: E.N-sa-NI MUNUS Z.A.GÎN KÜ.BABBAR NI-lú-mu
VE 868

ZÀ.ME "praise to ..."

NISABA 14.4: ˓dNISABA ZÀ.ME
UTU B3.9: {X} ÉRIN+X TU[š'], {UTU ZÀ.ME // C18.3: ÉRIN+X du-
sa, {UTU, [ZÀ.]ME'}
VE 1181: ZÀ.ME = wa-ti-um /w-d-y/ (cf. Krebernik 1983: 41)
ZAₜ (LAK-384) For the sign and its meanings, see Civil 1983. The association of
ZAₜ with GA'EŠ.GA'EŠ "traders" and with the grain goddess Nisaba
fits well with the meaning "treasure, goods" (or "storehouse"). In the
administrative texts from Ebla, zaₜ stands for the palace as the
administrative and commercial center of the city (cf. Milano, ARET 9,
pp. 332 f).
NISABA 9.7: DUB ŠU.RA ZAₓ d{NISABA
UTU A3.2: 'ZAₓ' [GA'EŠ.GA']EŠ // C4.3: ZAₓ GA'EŠ.GA'EŠ
ZABARx(KA+BAR/ME) see Index 2: zi-bt-ir/ra
ZÉ É (?) If ZÈ would correspond to IG1.ZÀG (graphic variant), then É
would correspond to SAL.'X'(...), which seems hardly possible.
Probably, zé-'à and SAL.'X'(...) are syllabic spellings.
UTU A2.17: IG1.ZÀG, SAL.'X' 'NA?1 [ // C4.1: ZÉ É IN.NA.DU₇ ga-
ba-zu
ZI "life" (napîṣtu)
UTU A1.5: ŠU.DU₈, ZI KALAM
VE 1050, 1350: ZI = nu-bù-uš-tum/du-um /nupûštum/
[Z]I.[Z]I
zi-bt-ir/ra see Index 2.
zi-gi (?) There are several Akk. words which could be compared (e.g. sikkku
"hem", sîgu "thigh, lap", sîqû "breath, wind"), but none of them is
favoured by the context: "his splendour(?) opens/encloses ... ". If the
preceding sign ZU belongs to -zi-gi, zu-zi-gi could be a variant of sissiktu
"fringe, hem", corresponding to TUG.'SIKI' of the T.AS. version, but
the identification of the damaged sign as well as the order of signs are
uncertain.
UTU A3.8: PA.È.AK-SÙ TÚG NI 'X' 'SIKI?1 [ ] // C4.7: i-b[a-d]a?
BAR.GAR-zu zi-gi
zi-la-ti Lambert (1989: 20) suggests "(his) pins" (sillâ), but many other possi-
bilities exist, particularly if one takes into account that la might stand also
for ra/.
UTU C12.4: du-rî-iš, 4{EN.KI zi-la-ti-zu BA₄.TI IG AB.ZU
ZÍZ "emmer" (kunâšu)
NISABA 9.2: DIRI ZÍZ d{NISABA
VE 1367
-zu /-šu/ suffix pronoun 3rd m. sg. (-šu)
UTU C4.7: BAR.GAR-zu (?)
UTU C8.1: a-ba-'à-zu
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UTU C8.3: BÁRA.MAH-zu
UTU C11.2: ma-ḥa-la-zu
UTU C12.4: zi-la-ti-zu
UTU C16.2: ù-ru₁₂-mu-zu
UTU C16.4: me-gi-ru₁₂-zu
UTU C17.1: a-al₆-zu

zu-bù-um see UD.UD.DAG.DAG
zu-ru₁₂-ra Probably, /šurūra/ "splendour" (šarūru). This interpretation would fit with en-da-ga lyintagah/ "shone".
zu-ru₁₂-zu ti-gú The line as a whole is difficult to analyse. The T.A.S. version is partly destroyed and the parallels are not clear. Already the first term, NA₄.RÚ⁷, is somewhat problematic, and it cannot be excluded that RÚ is an error. In this case, one could read na₄zu-ru₁₂-zu "its obsidian (stones)" (surru). Otherwise, zu-ru₁₂-zu could be šuršu "root", šurrušu "having many tips/branches", or zuru "a kind of saddle". A reading zu-ru₁₂-zu-ti /šuršud/- "firmly founded" would make sense in connection with the preceding NA₄.RÚ, but the genitive is difficult to explain. ti-gú could be tikku "neck". According to MU [] in A4.5, a verb should be expected, which might be šurruš(u) or šuršud(u) (stative or verbal adjective). Instead of ED[EN, GĀRA] and BA[HAR are equally possible, but none of them offers a satisfactory equivalent of ti-gú (or GÚ).

UTU A4.5: UD.N[I.RÚ?] MU[ ] ED[EN?] AN.ZU?] // C6.2: NA₄.RÚ³
{'X'} zuru₁₂-zu ti-gú DUGUD AN.ZU
ZU.UG.BANDA see Index 1.
zu-zi-gi (?) see zi-gi
'X'.DA.'X'? NE
UTU C16.4: me-gi-ru₁₂-zu a-ʔa-al₆ É ^d^UTU 'X'.DA.'X'? NE bû-gû
[X².E]N see UD
'X'.HU.'X'.[Š]UM
UTU C17.1: a-al₆-zu gû-ra-dôm i-si-im ME.ME 'X'.HU.'X'.[Š]UM
'X'.NE
NISABA 1.8: 'X'.NE' [G]IŠ.GIŠKIM.[T]I, KALAM.TIM.MA-sa
[X².'RU'
NISABA 11.2: [AM².]AM [X².']RU¹ 'munus?' BE.AL₆ il-tum
'X'.X'.RU
NISABA 10.1: 'X'.X'.RU 'NISABA, ḤAR-tum al₆-su-nu AL₆.GÁL
'X'.TÚR In spite of the context (TU.DA "to give birth"), the damaged sign is not ŠĀ (ŠĀ.TÚR = šassāru "womb"), as far as can be judged from the traces visible on the photo. Probably, it is 'IGI' (cf. IGI.TÚR).
NISABA 4.3: TU.DA dA.NIR MAḪ dEN.LÍL 'X'.TÜR'

NISABA 13.3: 'x'-zu-rf 'GU₄ la' [la'] du-BE [A₂.]NIR [MA]Ḫ

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