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

Manfred KREBERNIK - München

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", ^dUTU ZÀ.ME "Praise to Šamaš!" and ^dNISABA ZÀ.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 Ṣalābīḫ (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 conjugational prefix /yu-/ of roots primae w (u_9-*za*, u_8-*ru*$_{12}$-*du*), the terminative case in /-*iš*/, and the prepositions *in* and *'a*$_5$(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 tiPRuSū in the 3rd person m. pl. (*da-da-sa-du, ti-da-ḫu-ru*$_{12}$, *ti-ma-u*$_9$, *ti-na-ḫu-úš*), 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 u_9-*sa-li* (/*yušalli*/ < /*yušamli*/) and perhaps in *ti-da-ḫu-ru*$_{12}$ (/*tittaḫrū*/ </*timtaḫrū*/) (unless /m/ is simply omitted in orthography). Further characteristic phenomena, such as the substitution of /l/ for /r/ and the loss of /l/, are not evident in the two texts (for a possible case, cf. index s.v. *si-la*). Note, however, the opposite phenomenon in *na-gàr-ga-ra* for NIMGIR.GAL.

Any attempt to read and to interpret 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 MAḪ (used for AL$_6$ and MAḪ; see Krecher 1981: 142f.) whereas the corresponding sign of the T.A.Š. 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 TAK$_x$ (in ŠU.MU.TAK$_x$) which corresponds to TAK$_4$.

1.3 In *ARET* 5, 6 and 7, as elsewhere in the texts from Ebla, the sign DU_8/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 DU_8, 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) = d u $_8$ 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) = *maḫāru/maḫar* also seems to be written with the vertical sign.

1.4 MÁ.ḪU stands for U_5(ḪU+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 developped syllabary. Possible "syllabic" or "rebus" spellings in *IAS* 326+342 together with their equivalents in *ARET* 5, 6 (right column) are:

A.NI = $a\text{-}bu_x$ (?)

˹ʾà/sa˺-˹wa˺[?]   ʾà-wa-ar

al_6

AMBAR   (*in*) a-bar-rí-iš

BIR₅.BIR₅   BIR₅.BÍ.IR
[B]U.SAR   Ù.SAR
gú-luḫ-ᵣḫaˡ⁷ˀ   ù-lú-ḫa-am₆
i-ma (?)   Ì.DU
ì-ku-[u]l?   i-gú-ul
in   in
MÁŠ.SAG (?)   GAL.SUḪUR
NÌ.SIG   ne-si-gi-im
SÙ   -zu, su-a-dè
TUŠ   du-sa
ù   ù
ZABARₓ(KA+BAR)   zi-bí-ra

The spelling *ì-* for the conjugational prefix /yi-/ (in *ì-ku-[u]l?*) is
particularly noteworthy, since it contradicts Sargonic as well as Eblaite
orthography (*i-*); note, however, *i-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:

ÀGA.UŠ
AN/DINGIR
AŠ
ᵈEN.KI
ᵈEN.LÍL
ᵈEN.ZU
ÉRIN+X
GA'EŠ
GIŠ.ÙRI
GURUŠ
ḪUR.SAG
Ì.GIŠ
Ì.IR.NUN

KISAL
KÙ.BABBAR
KUR
MIN
SAG
SI.GAR
U$_5$ // MÁ.ḪU
^{d}UTU
ZA.GÌN
ZÀ.ME
ZA$_x$

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 fol-
lowing paragraphs: first item from T.A.S., second one from Ebla):

EREN ^{giš}EREN
ŠU.ME ^{giš}ŠU.ME
TASKARIN ^{giš}TASKARIN

Sumerian verbal forms with varying prefixes are :

MU.NA.SUM   IN.NA.SUM
Ì.DU   MU.DU
AB.SI.SÁ   A.SI[.SÁ$^?$]

The spelling of the verbal base, too, varies in

Ì.DU   MU.DU.DU

Other variants based on common elements are:

A.NUN $^?$A$_5$(NI).NUN.GA
[B]U.SAR   Ù.SAR
GAR$_5$.GAR$_5$ A.GAR$_5$
NÌ.KAS$_7$ ^{giš}NÌ.KAS$_7$.AK
PI.PÀD   PI.PAD.INANNA
SU.GABA   GABA
ŠU.ÁG   ŠU.UM

GAR$_5$.GAR$_5$ instead of A.GAR$_5$ seems to be contaminated from
A.GAR$_5$ and A.GAR$_5$.GAR$_5$. A.NUN // $^?$À.NUN.GA, [B]U.SAR //

Ù.SAR, and ŠU.ÁG // ŠU.UM may be interpreted as syllabic sumero-grams. In SU.GABA "breast", SU (= *zumru* "body") seems to be kind of a determinative in order to prevent confusion with DU$_8$ "to loosen"

2.1.3 Many logograms corresponding to each other differ completely:

Á.MÁḪ	ŠU.ŠU.PI.DA
AL.NIM^{ki}	TÙM
GI$_6$	GIŠ.TI.ḪI
GIZZAL$_x$(NU$_{11}$.AN.ZAL)	GEŠTUG.ʼGEŠTUG^{h}
GIŠ.BA.TUKU	MU.ZI.IR
IGI.ZÀG	ZÉ (?)
KALAM	TIM.TIM
KAS.NIMGIR	ÙḪ
KI.GAR	AL$_6$.GÁL
LA	MÚRU
LAGAB.SUM.SUM.ʼXʼ	Ì.GIŠ (?)
NIMGIR	ENGAR
TU.DA	ŠÀ×MUNUS^{munus}
TIR	^{giš}KIRI$_6$
[U]D	[Xʼ.E]N

AL.NIM^{ki} // TÙM, IGI.ZÀG // ZÉ, and TIR // ^{giš}KIRI$_6$ 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.ZI.IR 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:

Á.ÁG	*ti-gi-li*
AB.SI	*u$_9$-sa-li*
AB.ʼAʼ[?]	*ti-ʼà-ma-dím*
AL.KÚŠ.SÁ	*ti-na-ḫu-úš*
AN.NÍGIN	*i-du-wa-ar*
BÙLU[G]	*li-da-ti*

ꞌDAGAL!?Ꞌ	*ra-ba-šum*
DINGIR.DINGIR	*ì-lú*
DUL₅	*ga-ti-im*
EN.NUN.AK	*i-na-sar*
GIŠ.GIŠKIM	*du-gul*
ḪUŠ	*Ꞌà-šum* (?)
IDIGLA	*ti-gi-li*
ᵈME.LAM	*(me-)i-la-me*
NÌGIN	*en-na-rí*
NIMGIR:GAL	*na-gàr-ga-ra*
PA.È	*ti-NE-ù*
ŠU.DU	*u₉-za*
TÚG.ꞋSIKIꞋ	*zu-zi-gi* (?)
UD.UD.DAG.DAG	*nu-ru₁₂-um zu-bù-um*
UR.SAG	*kur-da*
URU	*a-li*

2.2 "Akkadograms"

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

BE, ᵐᵘⁿᵘˢBE.AL₆
NA.SE₁₁
SÙ

Also *il-tum*, if it is used for /Ꞌilātim/ and even /Ꞌilī/ "(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	AM.AM
GA'EŠ	GA'EŠ.GA'EŠ
KUR	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 /-ūt/, which forms abstract nouns as well as the plural of adjectives (*eṭlūtum*: "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 - š è occurs with logograms preceded by the preposition *in*:

in DUB-ʼŠÈʼ
in [D]UBʼ-ŠÈ
in ᵈMUL-ŠÈ

In *ARET* 5, 6, the dative postposition - r a, 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-bí*, *ru₁₂-zi*). In these cases (*ARET* 5, 6 13.1ff.), A is likely to indicate the genitive:

...
GABA(vertical)   in front (?)
EN   of the lord of ...,
TI.URU.DA-A
ᵈEN.ʼKIʼ   of Ea,
a-bí   the father of ...,
ZU.UGʼ(ZU.PIRIG).BANDA
ru₁₂-zi   the support

UR.SAG-A   of the hero

...

A similar use of the Sum. ablative postposition -t a 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 - m u, - z u₅, and - n a (< n i + a) ex-
pressing the Akk. suffix pronouns of the 1st, 2d, and 3d person sg. seem
to occur in

S[AG].'GI₆'.'GI'-MU (*ARET* 5, 7)
NÌ.DU-ZU₅ (*IAS* 326)
MÁ.GUR₈-NA (*ARET* 5, 6)

2.3.4 In *IAS* 326+342, the 3d person m. sg. pronoun is expressed by
the "akkadogram" SÙ, which not only stands for the suffix /-šu/, but also
for the independent form /šuāti/ (// su-a-dè). -SÙ 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 /māti-ša/. I am not
convinced that TIM is a fossilized phonetic complement indicating the
second syllable of /mātim/.

2.3.6 The syllabary of *ARET* 5, 6 contains typically Eblaite syllabo-
grams like NI = ²a₅ (²a₅-na, ²A₅.NUN.GA/GI/GÚ), EN = ru₁₂, and
u₉. Nevertheless, it shows some peculiarities which distinguish this text
from other Ebla texts. Most obvious divergencies are the syllabograms
dím (instead of *tim*), *lú* (instead of *lu*, which occurs only in the doubtful
case of KA BA LU Ú SI)³ and *úš* (instead of *uš*):

DÍM   *gú-ra/rí-dím*
             rí-sa-dím

---

³ In the lexical texts, *lú* is attested once in *MEE* 4, EV 0157 (to be added in Krebernik 1982:
194): KA.BÙLUG.BÙLUG = *za-a-lú-gú-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*.

LÚ

ti-ʾà-ma-dím
ì-lú
mu-ga-lú
NI-lú-mu
ù-lú-ḫa-am₆
ti-na-ḫu-úš

ÚŠ

Further unusual syllabograms are *kur* (*kur-da*) and *ú* (*du-ra-ú*).
For /šu/, *zu* is used instead of *su*: -*zu* (suffix pronoun /-šu/), *zu-bù-um* (cf.
šabābu, or Š-stem from w-p-y). However, *su* occurs once in *su-a-dè*. 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 /ši/.
At least *sa* = /ša/ is clearly attested: *u₉-sa-li* (Š-stem), *rí-sa-dím* (from
rīštu). Therefore, *zu* instead of *su* seems to be due to merely graphical
reasons. Note, however, the use of *sar* (instead of *zàr*) for /ṣar/: *i-na-sar*
/yinaṣṣar/ and, perhaps, *i-ga-sar* /yikaṣṣar/. In *ARET* 5, 7, neither the
syllabograms typical of *ARET* 5, 6 (*dím*, *lú*, and *úš*), nor their normal
counterparts (*tim*, *lu*, *uš*) occur. However, /šu/ is spelt *su* (*al₆-su-nu*).
Unusual is the syllabic use of BE = *ba*ₓ/*be*(?) 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-al₆-zu gú-ra-dím i-si-im* ... (*ARET* 5, 6 17.1), where
gú-ra-dím cannot represent a genitive, if the preceding expression is
/ʾahal-šu/ "his city", or PIŠ₁₀ *ti-ʾà-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	A1.1	SI.GAR AN
	MAḪ DINGIR.DINGIR	A1.2	MÁḪ DINGIR.DINGIR
C1.2	*du-gul* AN	A1.3	GIŠ.GIŠKIM AN
	ᵈUTU	A1.4	ᵈUTU
C1.3	[ŠU².D]U₈(horizontal)?		ŠU.DU₈
C1.4	[　　　　]	A1.5	ZI KALAM

C1.5	[ ]	A1.6	Á LUGAL
C1.6	[T]I.URU.DA	A1.7	DA.TI.URU
	ŠU.UM		ŠU.ÁG
C1.6	*ne-si-gi-im*	A1.8	NÌ.SIG
C1.7	ᵈEN.KI		ᵈEN.KI
	ì-lú rí-sa-dím	A1.9	ʾDINGIRʾ ʾANʾ.[X$^?$.]ʾXʾ
C1.8	*nu-ru$_{12}$-um*	A1.10	UD.UD.DAG.DAG
	zu-bù-um		
C1.9	*ʾà-šum*	A1.11	ḪUŠ
	BIR$_5$.BÍ.IR		BIR$_5$.BIR$_5$
C2.1	^{giš}NÌ.KAS$_7$.AK	A1.12	NÌ.KAS$_7$
	AB.ZU		ABZU(ZU+AB)
C2.2	*in* ʾA$_5$(NI).NUN.GA	A1.13	*in* A.NUN
	GAL.SUḪUR		MÁŠ.SAG
C2.3	GURUŠ.GURUŠ	A1.14	NAM.GURUŠ
	IN.NA.SUM		MU.NA.SUM
	ŠU.ŠU.PI.DA	A1.15	Á.MÁḪ
C2.4	[ ]	A1.16	ḪUŠ GIŠ.GANÁ
C2.5	[X.ʾE]N	A1.17	[U]D
	na-gàr-ga-ra		NIMGIR:GAL
	ḪUR.SAG		ḪUR.SAG
C2.6	*ti-ma-u$_9$*	A1.18	[ ] ʾXʾ
	ENGAR AN	A2.1	NIMGIR AN
C2.7	ÙḪ KI	A2.2	KAS.NIMGIR KI
	ᵈEN.LÍL	A2.3	ᵈEN.LÍL
	nu-ru$_{12}$-um DUGUD	A2.4	{ʾUDʾ ʾXʾ}
C2.8	*i-du-wa-ar*		AN.NÍGIN
	i-a-ma-am$_6$	A2.5	UD
C3.1	GIŠ.TI.ḪI$^{!?}$(UD)		GI$_6$
	i-na-sar	A2.6	EN.NUN.AK
	TIM.TIM		KALAM
C3.2	*ti-gi-li*	A2.7	Á.ÁG
	TIM.TIM ᵈEN.KI		
	ÀGA.UŠ	A2.8	ÀGA.UŠ
C3.3	[KUR.KU]R		KUR.KUR
	AL$_6$.GÁL		KI.GAR
	GAʾEŠ.GAʾEŠ	A2.9	GAʾEŠ

	IN.NA.SUM	A2.10	MU.NA.SUM
	GA'EŠ	A2.11	GA'EŠ
C3.4	KUR.KUR	A2.12	KUR
	ZA.GÌN		ZA.GÌN
	ù		ù
	KÙ.BABBAR		KÙ.BABBAR
C3.4	MU.DU	A2.13	Ì.DU
C3.5	giš KIRI₆	A2.14	TIR
	giš EREN		EREN
	Ì.DU	A2.15	MU.DU.DU
	GIŠ.SIKIL	A2.16	GIŠ
C3.6	giš TASKARIN		TASKARIN
	giš ŠU.ME		ŠU.ME
	GIŠ.ÙRI	A2.17	GIŠ.ÙRI
C4.1	ZÉ É		IGI.ZÀG(LAK-159)
	IN.NA.DU₇	A2.18	SAL.'X' 'NA?'
	ga-ba-zu		[ ]
C4.2	Ì.IR.NUN	A3.1	'Ì'.'IR'.N[UN]
	Ì:GIŠ		[Ì.]GIŠ
	LÀL		[LÀL]
C4.3	ZAₓ GA'EŠ.GA'EŠ	A3.2	'ZAₓ' [GA'EŠ.GA]'EŠ
C4.4	Ì.NE	A3.3	'X' [ ]
	DINGIR.DINGIR		
	giš BA?.RA?		LI
	ŠIM GÚR.GÚR		
	NI.SI GÚR.GÚR	A3.4	ŠIM [X? D]UGUD
	UM KUR		NÌ KUR
C4.5	*u₉-sa-dè-da*	A3.5	GI
	MÁ.GUR₈-NA		AD-SÙ
C4.6	'ÉRIN+X' 'd''UTU'	A3.6	ÉRIN+X dUTU
	[*ti?-bí-*]*ù*	A3.7	PA.È
	[*me?-*]*i-la-*'*me*'		dME.LAM
C4.7	*i-b*[*a-d*]*a*?	A3.8	PA.È.AK-SÙ
	BAR.GAR-*zu*	A3.9	TÚG NI 'X'
	zi-gi		'SIKI?' [ ]
C5.1	[ ]	A3.10	ḪÚL dEN.LÍL
C5.2	[ ]		

C5.3   KI[SAL *en-*]*na-rí*

     A.GAR$_5$ A3.11   KÙ.BABBAR

     KÙ.GI   ZA.GÌN

     ZA.GÌN   GAR$_5$.GAR$_5$

     u$_9$-sa-li   AB.SI

C5.4   *ra-ba-šum*   A3.12   ꞌDAGALꞋ

     KISAL   KISAL

     en-na-rí   NÌGIN

     ŠÀ×MUNUS^{munus} A3.13   ꞌTUꞋ.DA

     GEŠTUG.ꞌGEŠTUG$^{!}$Ꞌ   GIZZAL$_x$(NU$_{11}$.AN.ZAL)

C5.5 ^{d}EN.ZU   A3.14 ^{d}EN.ZU

     kur-da su-a-dè   UR.SAG SÙ

     PI.PAD.INANNA   A3.15   PI.PÀD

C5.6   MU.ZI.IR   A3.16   GIŠ.BA.TUKU

     KA.GAR   NÌ.DU-ZU$_5$

     SIG$^{!?}$.SIG$^{!?}$ A3.17   KAS$_4$.KAS$_4$.DI

     a-bù TIM.TIM   A3.18   [A.NI(?)] KALAM

     PI.AD   A4.1   A.NI NUNUZ.GIG

C6.1   TÙM   A4.2   AL.NIM^{ki}

     *i-*EN-*ga*   A4.3   MU.DAR

     KUR.KUR   KUR.KUR

     ti-bí-ù   A4.4   PA.È

     <*me*->*i-la-me* ^{d}ME.ꞌLAMꞋ

C6.2   NA$_4$.RÚ$^?${ꞌXꞋ}   A4.5   UD.N[I.RÚ$^?$]

     zu-ru$_{12}$-zu   MU [

     ti-gú   A4.6   ED[EN$^?$]

     DUGUD AN.ZU   AN[.ZU$^?$]

C6.3   ḪUR.SAG [A4.7   ḪUR[.SAG]

     sa-sa-ru$_{12}$

     i-ra-ad

C6.4   Ù.SAR   A4.8   [

     u$_9$-šar$_x$(NE)-*ì*

     AM.AM

C6.5   BAR.GAR   A4.9   [

     NINDA.DU$_8$.DU$_8$(horizontal)

     ^{d}UTU

                         A4.10   SU[.GABA$^?$]

	KUR.KUR		KUR.KUR
	u_9-za		ŠU.DU
C6.6	na-mu-ra-tum	A4.11	NÌ.KAS$_7$
	^{d}UTU		ZA.GÌN PÈ.AŠ
	GABA(vertical)		a[l] SU:GABA
	ḪUR.SAG		ḪUR.SAG
	i-gú-ul	A4.12	ì-ku-[u]l$^?$
C7.1	AM.AM		AM-SÙ
	ERÍN+X ^{d}UTU U$_5$'(MÁ.ḪU)	A4.13	ERÍN+X ^{d}UTU U$_5$
	a-bar-rí-iš	A4.14	AMBAR
C7.2	ti-ʾà-ma-dím		AB.ꞋAꞋ[?]
	ḪU.DU NE.IŠ	A4.15	ꞋU$_5$Ꞌ[ ]
C7.3	in a-bar-rí-iš	A4.16	AMBAR [ ]
	ti-ʾà-ma-dím		
C7.4	in ḪU.DU		
	ù MU.DU		
	^{d}UTU		
C7.5	in MU.DU		
	a-li-PI-tum		
	È		
	áš-mu		
	AL$_6$.TUŠ		
C7.6	áš-mu		
	DU.DU		
	DINGIR.DINGIR MAḪ		
C8.1	BA$_4$.TI		
	ENGAR		
	^{giš}APIN		
	ti-ga-la-tum		
	a-ba-ʾà-zu		
C8.2	BÁRA UNKEN		
	GIŠ.GU.BU		
	ŠU.MU.TAK$_x$		
C8.3	GABA(vertical)		
	BA.AL$_6$		
	BÁRA.MAḪ-zu		
	É ^{d}UTU		

BA.AL$_6$

C8.4 TIM.TIM
      la-ba-ḫa-am$_6$
      i-ti-ga-am$_6$
      AN È

C8.5 *ʾà-šum*
      me-i-li-me
      DUMU.NITA
      ^{d}EN.ZU

C9.1 'X'[   ]
      u$_9$-[
      DUGUD [ ]

C9.2 ^{d}LA.[ḪA$^?$.]MA.[AB$^?$.]ZU ME
      iš DINGIR.DINGIR
      da-ḫu-ù

C9.3 *ga-ga-bù*
      DUGUD
      du-ra-ú

C9.4 ʾA$_5$(NI).NUN.GÚ
      AN DUGUD
      da-da-sa-du
      da-ma-rí-iš

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

C10.1 [   ]

C10.2 'X'[   ]
      AL$_6$ 'da'-ʾà-ga
      i-si-gi-NI

C10.3 EN-*sa*-NI
      MUNUS
      ZA.GÌN
      KÙ.BABBAR
      NI-*lú-mu*

C10.4 *me-i-la-me*
      ^{d}UTU

gú-ra-dím
PIŠ$_{10}$(KI.A)
ti-ʾà-ma-tum

C10.5 ⸢en⸣-⸢sa/ʾà⸣-la
A.⸢X⸣
.i-⸢x⸣[   ]
⸢X⸣[   ]
[   ]

C11.1 KA [   ]
t[i]-ma[-u$_9$?]
RU
^{giš}UŠTIL
in KISAL
ḪUR.SAG

C11.2 du-sa
iš-da-me-NI
KA.KA
ma-ḫa-la-zu

C11.3 ʾA$_5$(NI).NUN.GI
DI.KUD
NAM.GURUŠ
i-ga-sar
A DU$_8$(horizontal) SA URU

C11.4 i-ba-ḪAR
^{d}UTU
ÍD$^!$(A.LAGAB×AN) ENGUR
ù
^{d}IŠTARAN

C12.1 KA BA LU Ú SI
^{d}UTU
a-ti
IGI ŠÀ

C12.2 gú-ra-tum
^{d}UTU
UD.BU
DINGIR.DINGIR
ti-da-ḫu-ru$_{12}$

C12.3　TIM.TIM
　　　　GEŠTUG.GEŠTUG
　　　　ÉRIN+X ^{d}UTU U$_5$$^!$(MÁ.ḪU)

C12.4　^{d}EN.KI
　　　　zi-la-ti-zu
　　　　BA$_4$.TI
　　　　IG AB.ZU

C13.1　DINGIR.DINGIR
　　　　du-u$_9$
　　　　GABA(vertical)
　　　　EN TI.URU.DA-A

C13.2　^{d}EN.ʼKIʼ
　　　　a-bí ZU.UG$^!$(ZU+PIRIG).BANDA
　　　　ru$_{12}$-zi UR.SAG-A

C13.3　*du-i*
　　　　iš-da-du
　　　　i-da-gi-bu$_x$(NI)
　　　　wa-da-ar GURUŠ

C13.4　*u$_9$-ru$_{12}$-du*
　　　　ZU.UG$^!$(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-úš　　　　　　　　　　　AL.KÚŠ.SÁ

C14.1　ʾA$_5$(NI).NUN.GÚ
　　　　^{d}EN.KI　　　　　　　　　　B1.4　^{d}[E]N.KI
　　　　MU.DU
　　　　in NE DUGUD
　　　　en-si IG

C14.2　*du-si* KI
　　　　KÚŠ
　　　　DU$_8$(horizontal)
　　　　NE.DI
　　　　<ÉRIN+>X
　　　　^{d}EN.KI
　　　　si-la bù-gú

C14.3 ᵈUTU
       mu-ga-lú
       ti-gi-li

C14.4 TIM.TIM
       GIŠ.DIB
       gú-rí-dím

C15.1 ŠÀ ⸢ra⸣-ma-ne
       IG AB.ZU
       NE.ḪAL
       ME.A

C15.2 AB.ZU
       NE.ḪAL
       ⸢na⸣-⸢mu⸣-[ra⸤?⸥-tum⸤?⸥]

C15.3 [   ] ⸢X⸣ [   ] ⸢X⸣   B2.1 ⸢X⸣ ⸢X⸣ ⸢GU₄⸤?⸥⸣ ⸢ŠEŠ⸤?⸥⸣

C15.4 [D]U [D]U   B2.2 ⸢X⸣ ⸢X⸣ ⸢È⸤?⸥⸣
       Ù.SAR   B2.3 [B]U:SAR
       ga-ti-im   DUL₅
       AB.ZU   ABZU

C15.5 Ì.DU   B2.4 *i-ma*
       [N]AG([K]A+A)   NAG(A.KA)
       GEŠTIN   GEŠTIN
       Ì.GIŠ SAG   B2.5 LAGAB.SUM.SUM.⸢X⸣
                                                  SAG

C16.1 *ù-lú-ḫa-am₆*   B2.6 *gú-luḫ-⸢ḫa⸣*⸤!?⸥
       a-li-zu   B2.7 URU-S[Ù]
       li-da-ti-zu

C16.2 *ù-ru₁₂-mu-zu*   B2.8 [   ]
       Ì.DU [   ]

C16.3 [   ]   B2.9 [ ] ⸢X⸣ ⸢X⸣

C16.4 *me-gi-ru₁₂-zu*
       zi-bí-ir
       a-ʾà-al₆
       È ᵈUTU
       ⸢X⸣.DA.⸢X⸤?⸥⸣.NE
       bù-gú

C17.1 *a-al₆-zu*
       gú-ra-dím

i-si-im
ME.ME
ꞌXꞌ.ḪU.ꞌXꞌ.[Š]UM?

C17.2   KUR Z[A.GÌN?]
        en-da-ga
        zu-ru₁₂-ra
        ꞌà-ba-rí-im

C17.3   ᵍⁱˢUŠTIL DUGUD
        a-me-da-ad
        ꞌà-wa-ar   B3.2   Ꞌꞌà/saꞋ-ꞋwaꞋⁿ[?]

C17.4   ÉRIN+X *du-sa*   B3.3   ÉRIN+ꞋXꞋ TUŠ
        AŠ MÚRU *zi¹-bí-ra*   B3.4   ꞋAŠꞋ LA ꞋZABARₓꞋⁿ([K]A
                                             +ME)
        <ŠÀ.GÍD A.SI.SÁ>   B3.5   ŠÀ.ꞋGÍDꞋ [AB.]SI:SÁ
        <ᵈUTU>   B3.6   ᵈUTU
        MIN MÚRU <*zi-bí-ra*>   MIN LA ZABARₓ(KA
                                             +BAR)
        ŠÀ.ꞋGÍDꞋ A.SI[.SÁ]   B3.7   ŠÀ.GÍD AB.SI.SÁ
C18.1   ÉRIN+X *du-sa*   B3.8   {X} ÉRIN+X TU[Šꞌ]
C18.2   ᵈUTU   B3.9   ᵈUTU
C18.3   [ZÀ.]ꞋMEꞋ   ZÀ.ME
Colophon: Colophon:
C18.4   [   ] ꞋXꞋ   B3.10 ꞋÙꞋ[-*Aš-dar*(?)]
C18.5   DUB.SAR   (broken)
C18.6   *Ìr-a-il*
C18.7   DUB.ZU.ZU

4. ARET 5, 6 // IAS 326+342: Tentative translation

C 1.1 - 2.3 // A 1.1 - 1.16
The bolt of (venerable) heaven,
the exalted one of the gods,
in whom heaven trusts,
Šamaš,
who holds the life of the land,
the ꞌarmꞌ of the king of (the) TI.URU.DA,
(which is) the ŠU.ÁG of ꞌprinceꞌ 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[4]
When they(?) ...ed the chief herald of the mountain,
the herald of heaven,
the KAS.NIMGIR 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[5]
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 lapislazuli 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 ÙH 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 3.10-12⁶

The courtyard of the NÌGIN (// Enlil was in joy or: the joy of Enlil),

he filled with lead, gold (// silver), and lapislazuli,

the large courtyard of the NÌGIN.

C 5.4-6 // A 3.12 - 4.1⁷

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) TÙM (// AL.NIM^ki) illuminates(?) the lands,

divine splendour flashes up.

C 6.2-3 // A 4.5-7

... (venerable) Anzu,

Mount Šaršar is quaking.

C6.4 // [A 4.8-9]

He made Ù//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.IŠ ...ed (ḪU.DU) on the other side (or: marsh) of the sea.

When he ..ed (ḪU.DU), Šamaš came.

---

⁶ Probably, KI[SAL en-]na-rí 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-rí in C5.4.

⁷ The translation follows A3.14 - 4.1. Perhaps, the passage alludes to the myth of the "cow of Sîn", 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-ʾà-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 Laḫama-Abzu(?) were brought near to the gods,

the venerable stars ...ed,

the Anunna-gods of venerable heaven ...ed to the ... (*da-ma-rí-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?) lapislazuli (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 ÉRIN+X, Šamaš rode to the fortress of Ea,
his ... (*zi-la-ti-zu*), he brought to the door of the Apsû.

C 13.1-4[8]

The *du-u₉* (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 <ÉRIN+>X.

---

[8] This passage is difficult to interprete in detail. Is *du-u₉* a verb or the same noun as *du-i*? The beginning of C13.3 could alternatively be analysed as *du-i iš-da du-i da-gi-bu_x*(NI). However, the most important question is whether the verbal forms ending in /-u/ (*iš-da-du, i-da-gi-bu_x* or *da-gi-bu_x, u₉-ru₁₂-du*) are plural or singular, and to whom they refer. If one accepts the possibiliy 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.ḪAL of the ME,
the Apsû, the NE.ḪAL of splendour

...

Ù.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[9]

The KUR Z[A.GÌN?] sparkled with the splendour of ...
the heavy yoke lies on the ...

C 17.4 // B 3.3 - 3.7[10]

ÉRIN+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 ÉRIN+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 correspond to Sippar Amnānum and Sippar Yaḫrurum of the OB period. For the two parts of Sippar, see Charpin 1988.

5. ARET 5, 7: *Text*

1.1	⸢X⸣ DINGIR.DINGIR		[NIN?.]KI
	[GIŠ?.GIŠ]KIM?.⸢TI⸣		*sa-ma*-NI
	[Z]I.[Z]I	3.1	[ ] ⸢X⸣
1.2	ᵈ NISABA		[ ]
	DUMU.SAG	3.2	[ ]
1.3	MAḪ ᵈEN.LÍL		ŠU?[ ]
1.4	⸢ḪUŠ?⸣[ ]		SU ⸢X⸣[ ]
1.5	[ ]	3.3	[ ]
1.6	[A]L₆		[ᵈNIN?.]⸢GÁ×MUŠ⸣
	[ ] GA		[ ] KI
	[ ] ⸢X⸣		[D]U₈
1.7	[ ]	3.5	⸢SA₆⸣
1.8	[ ]		ḪÚL
1.8	⸢X⸣.⸢NE⸣		ᵈEN.⸢LÍL⸣
	[G]IŠ.GIŠKIM.[T]I	3.6	MU.⸢X⸣[.X?].MU.⸢X⸣[.X?]
2.1	KALAM.TIM.MA-*sa*		*sa-ma*-NI
2.2	*in* A.NIR		KU₆.KU₆
	A.SI.⸢X⸣		AB.A
2.3	[ ]		*áš-ti-sa*
	[ ] ⸢X⸣	3.7	ᵍⁱˢ NÌ.KAS₇
	[L]Ú		[*g*]*a-li*
2.4	IM	4.1	*bù-sum*
	EME.BA[L]		GAR *in* ŠU
	il-tum ù SÙ/MU[Š]		SAMANₓ(NÌ.ŠÈ.NU.ŠÈ)
2.5	⸢*iš*?⸣		[KAL]AM.[T]IM
	NIN.KI	4.2	[D]UB? AL₆
	⸢X⸣[ ]		⸢X⸣ GA
	INIM.DI		⸢X⸣ KA
	KUR.KUR		NAM.NIR
2.6	DUB	4.3	TU.DA
	AB.SI		ᵈA.NIR
	ŠU.DU₈		MAḪ ᵈEN.LÍL
	[ ] ⸢KÙ?⸣:⸢BABBAR?⸣		⸢X⸣.⸢TÙR⸣
	[ ] ⸢X⸣	4.4	[ ]
	[ ] BU		DU₁₁.⸢GA?⸣-*ma*
2.7	[ ] ⸢X⸣		DUMU.NITA-SÙ

	ᵈEN.KI		ꞌAL₆ꞌ.GÁL
4.5	BE		*áš-ti-sa*
	NIN.KI *sa-ma*-NI		ME.ME
5.1	LUGAL		NIN.KI *sa-ma*-NI
5.2	*iš₁₁-gur-ma*		GAR
	MAḪ [?] *il-tum*	6.5	*in* ᵈMUL-ŠÈ
5.3	ᵈEN.LÍL		AL₆.GÁL
	ꞌa₅(NI)-*na*	7.1	SAMANₓ(NÌ.ŠÈ.NU.ŠÈ)
	ᵈEN.KI		DINGIR.DINGIR
	INIM.DI		È
5.4	ŠÀ GAL.TE		KUR.KUR
	NAM.NIR	7.2	ᵈʳꞌSALꞌꞌ.ꞌX(.X)ꞌ
	MAḪ DINGIR.DINGIR		*sa-ma*-[NI?]
	A.SI		ᵈEN.LÍL
	ᵈNISABA		NIN.KI
5.5	TÚG		SAG.RIG₉(ḪÚB.DU)
	SI.GA	7.3	ŠU.NÍGIN
	ꞌMAḪꞌꞌ [*i*]*l*ꞌ?-[*tu*]*m*		NIN.KI *sa-ma*-NI
5.6	DUB		GÍD.DA
	ꞌ*in*ꞌ ŠU		*in* ŠU
	IGI.TÙR		ÉŠ.MÁ.GÍD.ÉŠ.MÁ.GÍD
	A.Z[U]	7.4	ŠU.NÍGIN
5.7	NÍ.TI		ꞌNINꞌ.KI
	in ꞌXꞌ		[*sa-ma*-NI(?)]
6.1	ᵐᵘⁿᵘˢÉRIN+X		[SA]Gꞌ?.RI[G₉?]
	ÍL		ꞌXꞌ[ ]
	IGI-*sa*		MI [ ]
6.2	ŠU.DU₈		AN [ ]
	NIN.ꞌKIꞌ *sa-ma*-NI	8.1	[ ]
	ᵈA.NIR		[ ]
	ᵐᵘⁿᵘˢBE.AL₆ *il-tum*	8.2	ᵍⁱˢˣŠIN[IG].ᵍⁱˢˣŠIN[IG]
6.3	NAM.NIR		ŠU ꞌXꞌ[ ]
	NÍ.TI-*sa*		[ ]
	GI	8.3	PI ꞌXꞌ[ ]
	ᵈINANNA		ꞌSA₆ꞌ.ꞌSA₆ꞌ
	ᵈBE.AL₆.KALAM.TIM	8.4	TÙM ꞌENꞌ
6.4	*in* DUB-ꞌŠÈꞌ		*mu-n*[*a*?]-*tu*[*m*]

	Left		Right	
	ᵈAŠ[NAN]		ᵈNISABA	
8.5	ḪÚL [?]		10.2	ḪAR-*tum*
	in IGI-*sa*			al₆-*su-nu*
8.6	GAR SU₇.S[U₇²]			AL₆.GÁL
	ù NU.ˈU₉²ˈ		10.3	GAR
	ˈᵈˈINANNA			IM.TUM
	ᵈNISABA			al₆ IM
8.7	[ ] ˈIBˈ AN		10.4	AL₆.GAR
	[ ] ˈAN²ˈ			GIŠ.GIŠ
	[			ᵍᶦˢKIRI₆.ᵍᶦˢKIRI₆
9.1	[SAG².]R[IG₉²]			ME.ME
9.2	DIRI			ᵈEN.KI
	ZÍZ			Al₆.GÁL
	ᵈNISABA			ḪAR-*tum*
9.3	[ ] ˈXˈ AN		10.5	GAR
	[			Ú.ŠIMˈ
	[			LU[GAL²]
9.4	[ ]			[ ]
	DUB ˈDINGIRˈ.ˈDINGIR²ˈ			[ ]ˈXˈ
9.5	*Sum-ar-rú[m]*			[ ]
	BÁRAˈ			ˈᵈˈˈNISABAˈ
	KUR.KUR		10.6	GÁ BA ˈENˈ
	TAR.TAR		11.1	EN
	ḫi-iš¹²-ba-am₆			NA.ME.SI
9.6	*iš*-AL₆			ÁB.ÁB
				ˈÉŠ²ˈ.ˈBAR²ˈ.ˈKINₓˈ
	DUB			(UNKEN)²ˈ
9.7	DUB			ᵈˈX(.X)ˈ
	ŠU.RA			[?]
	ZAₓ		11.2	ˈSÚNˈ.ˈSÚNˈ
	ᵈNISABA			AB.A
9.8	GAR			ŠU.DU₈
	na¹²(KI)-*mur-ra-tum*			[AM².]AM
	al₆ [ ]			[X².]ˈRUˈ
	ˈXˈ[ ]			ˈmunus²ˈBE.AL₆ *il-tum*
	[ ]		11.3	S[AG].ˈGI₆ˈ.ˈGIˈ-MU
10.1	ˈXˈ.ˈXˈ.RU			SAG.SAG

˹NA˺.˹SE$_{11}$˺?˺.NA.˹SE$_{11}$˺?˺

11.4 ˹SAR˺?˺.[D]UB?
      MAḪ ˹X˺
      ˹X˺[   ]
      ˹X˺.GIŠ.ŠE^{ki}

12.1 ŠUBUR^{ki}
      Sum-ar-rúm^{ki}
      TILMUN^{ki}

12.2 GAR *in* ŠU
      in [D]UB?-ŠÈ
      DINGIR.DINGIR
      ˹X˺ ˹X˺

12.3 [   ]˹X˺
      [X] ˹GABA˺?˺.RU
      MU
      ŠÀ.˹KI˺.ÁG
      ^{d}EN.˹LÍL˺
      MA.LA.DAG
      ^{d}NISABA

12.4 ^{munus}ÉRIN+X
      KÚ
      ÍL
      [IGI?]-*sa*
      N[Í].T˹I˺

13.1 DINGIR.DINGIR ḪUŠ

13.2 NÌ.GIG
      la du-BE {X}
      al$_6$ DINGIR.DINGIR
      ˹X˺ DARÀ?

13.3 ˹x˺-*zu-rí* ˹GU$_4$˺?˺
      [*la*?] *du*-BE
      [A?.]NIR
      [MA]Ḫ

13.4 A.˹DIRI˺
      NÍ.T[I]
      ˹munus˺ÉRIN+X

13.5 K[A.DU$_{10}$].˹KA˺.˹DU$_{10}$˺

---

      mu-zu-Lum
      GIŠ.RÍN

13.6 ŠÀ.ḪUL!?.GIG
      SIKIL

13.7 LÚ.MAḪ

14.1 LÚ
      ŠÀ.KI.ÁG
      ^{d}NANIBGAL(AN.NAGA)

14.2 ŠÀ.ZU
      MUNUS
      BA.SIG
      ITU.ITU
      BA.GAR
      SIKIL Ù
      ˹X˺ ˹X˺
      [   ]

14.3 NISABA$^{[ki?]}$
      URU
      ˹NIN/SIKIL˺
      ^{d}NISABA

14.4 ^{d}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[11]
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
^dA.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[12]
The heart of the TIRU,
the NAM.NIR of the exalted one of the gods

---

[11] Or, if the "lead-rope" is a deitiy (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

(She?), 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

^{munus}ÉRIN+X lifted her eyes.

6.2

^dA.NIR, the lady of the god(desse)s held the NIN.ʾKIʾ 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 *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

^{dr}SALʾ.ʾX(.X)ʾ, Enlil presented with the NIN.KI.

7.3-4

All the NIN.KI *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 al_6-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[13]

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

12.1-2

..., 'X'.GIŠ.ŠE^{ki}, Subar, Sumer, and Tilmun,

were placed in (his/her) hand.

12.2

On the tablet of the gods, ...

12.3[14]

... the name which Enlil loves,

Nisaba brought to an end.

12.4 - 13.1[15]

^{munus}ÉRIN+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 ^{munus}ÉRIN+X became excessive.

---

[13] Cf. note 12.

[14] Possibly, MU is not "name", but the Sum. possessive suffix: "my ..., which Enlil loves".

[15] Since ^{munus}ÉRIN+X seems to be still alive in 13.4, the phrase cannot mean "she ate the ^{munus}ÉRIN+X".

13.6 - 14.1[16]
The girl hated/hates the LÚ.MAḪ,
whom Nanibgal loves.

14.2[17]
The midwife ...ed the woman/vulva,
she determined(?) the months,
the girl ...Ereš, the city of the young woman Nisaba.

14.4[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" (*tānēḫu*). In NISABA 4.3 (mother of Enlil!?) and 6.2, ᵈA.NIR appears as a deity. In the god list from T.A.S., ᵈA.NIR appears between ᵈlugal-KUD.DA and ᵈDAM.MI (*IAS* 83 2'.9'-11'). Since ᵈlugal-KUD.DA and ᵈnin-DAM.MI (sic) occur also in two successive Zà-me hymns (*IAS* p. 52, ll. 202ff.), it is possible that ᵈA.NIR is identical with one of them. Both ᵈlugal-KUD and ᵈnin-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 = *tānēḫu*, but the glosses are not clear to me. Butz (1987: 345) connects them with Akk.

---

[16] The identification of subject and object is uncertain, probably "the LÚ.MAḪ, whom Nanibgal loves, hated/hates the girl".

[17] The verb referring to "girl" is not Ù.TU "to give birth", since the broken sign after Ù is clearly not TU.

[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 ᵈA.NIR MAḪ ᵈEN.LÍL 'X'.'TÙR'

NISABA 6.2: ŠU.DU₈ NIN.'KI' *sa-ma-*NI ᵈA.NIR ᵐᵘⁿᵘˢBE.AL₆ *il-tum*

NISABA 13.3: 'x'-*zu-rí* 'GU₄'ᵏ *[la?] du-*BE [A?.]NIR [MA]Ḫ

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

A.NUN, ᵓA₅(NI).NUN.GA/GI/GÚ ᵓA₅(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 ᵓA₅(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* ᵓA₅(NI).NUN.GA!). Lambert (1989: 7) rejects the reading ᵓA₅(NI).NUN.GA/GI/GÚ because of the T.A.S. spelling A.NUN. He interpretes A/ᵓA .NUN as *anūnu* "dread". An identification of A.NUN // ᵓA₅(NI).NUN.GA/GI/GÚ with ᵈA-n u n-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".

   UTU A1.13: *in* A.NUN MÁŠ.SAG // C2.2: *in* ᵓA₅(NI).NUN.GA
      GAL.SUḪUR

   UTU C9.4: ᵓA₅(NI).NUN.GÚ AN DUGUD *da-da-sa-du da-ma-rí-iš*

   UTU C11.3: ᵓA₅(NI).NUN.GI DI.KUD NAM.GURUŠ *i-ga-sar* A DU₈
      SA URU

   UTU C14.1: ᵓA₅(NI).NUN.GÚ ᵈEN.KI MU.DU *in* NE DUGUD *en-si*
      IG

AN.ZU If ḪUR.SAG *sa-sa-ru*₁₂ in the following line is identical with ᵏᵘʳḪI.ḪI, 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-ru*₁₂-*zu ti-gú* DUGUD
      AN.ZU

ᵈAŠ[NAN]

   NISABA 8.4: TÙM 'EN' *mu-n[a?]-tu[m]* ᵈAŠ[NAN], ḪÚL [?] *in* IGI-*sa*

   VE 812: ᵈAŠNAN = *a-za-na-an*

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

   NISABA 6.3: ᵈINANNA ᵈBE.AL₆.KALAM.TIM

VE 795a: ^{d}BE.KALAM.TIM = *ti-lu ma-tim* /*tīru mātim*/ (cf. Krebernik
    1988: 108)

VE 795b: ^{d}<BE.>KALAM.TIM = BE-*lu ma-tim*

^{d}EN.KI

    NISABA 4.4: DUMU.NITA-SÙ ^{d}EN.KI, BE NIN.KI *sa-ma*-NI

    NISABA 5.3: *iš$_{11}$-gur-ma* MAḪ *il-tum*, ^{d}EN.LÍL $^{\prime}a_5$(NI)-*na* ^{d}EN.KI
    INIM.DI

    NISABA 10.4: AL$_6$.GAR GIŠ.GIŠ ^{giš}KIRI$_6$.^{giš}KIRI$_6$ ME.ME ^{d}EN.KI

    UTU A1.8: NÌ.SIG ^{d}EN.KI // C1.7: *ne-si-gi-im*, ^{d}EN.KI

    UTU C3.2: TIM.TIM ^{d}EN.KI

    UTU C12.4: *du-rí-iš*, ^{d}EN.KI *zi-la-ti-zu* BA$_4$.TI IG AB.ZU

    UTU C13.2: ^{d}EN.'KI' *a-bí* ZU.UG$^!$.BANDA *ru$_{12}$-zi* UR.SAG-A

    UTU B1.4: ^{d}[E]N.KI [// C14.1: $^{\prime}$A$_5$(NI).NUN.GÚ ^{d}EN.KI

    UTU C14.2: *du-si* KI KÚŠ DU$_8$ NE.DI <ÉRIN+>X ^{d}EN.KI *si-la bù-gú*

    VE 803: ^{d}EN.KI = $^{\prime}$*à-u$_9$* /*ḫayyu*/ (cf. Krebernik 1983: 31)

^{d}EN.LÍL

    NISABA 1.3: $^{\lceil d \rceil}$NISABA DUMU.SAG, MAḪ ^{d}EN.LÍL

    NISABA 4.3: TU.DA ^{d}A.NIR MAḪ ^{d}EN.LÍL 'X'.'TÙR'

    NISABA 5.3: *iš$_{11}$-gur-ma* MAḪ *il-tum*, ^{d}EN.LÍL $^{\prime}a_5$(NI)-*na* ^{d}EN.KI
    INIM.DI

    NISABA 7.2: ^{d}'SAL?'.'X(.X)' *sa-ma*-[NI?] ^{d}EN.LÍL NIN.KI SAG.RIG$_9$

    UTU A2.3: ^{d}EN.LÍL {'UD' 'X'} // C2.7: ^{d}EN.LÍL *nu-ru$_{12}$-um* DUGUD

    UTU A3.10: ḪÚL ^{d}EN.LÍL

    NISABA 12.3:] 'GABA?'.RU MU ŠÀ.'KI'.ÁG ^{d}EN.'LÍL' MA.LA.
    DAG ^{d}NISABA

    NISABA 3.5: 'SA$_6$' ḪÚL ^{d}EN.'LÍL'

    VE 802: ^{d}EN.LÍL = *i-li-lu*

^{d}EN.ZU

    UTU A3.14: ^{d}EN.ZU UR.SAG SÙ, PI.PÀD // C5.5: ^{d}EN.ZU *kur-da su-
    a-dè* PI.PAD.INANNA

    UTU C8.5: $^{\prime}$*à-šum me-i-li-me* DUMU.NITA ^{d}EN.ZU

    VE 799: ^{d}EN.ZU/ZI = *zu-i-nu*

^{d}INANNA

    NISABA 6.3: ^{d}INANNA ^{d}BE.AL$_6$.KALAM.TIM

    NISABA 8.6: GAR SU$_7$.S[U$_7$?] *ù* NU.'U$_9$$^?$' $^{\lceil d \rceil}$INANNA ^{d}NISABA [

    VE 805: ^{d}INANNA = *aš-dar* /$^{\prime}$*attar*/

^{d}IŠTARAN(KA.DI)

    UTU C11.4: *i-ba*-ḪAR ^{d}UTU ÍD$^!$ ENGUR *ù* ^{d}IŠTARAN

^{d}LA.[ḪA$^?$.]MA.[AB$^?$.]ZU For the DN restored by Edzard in *ARET* 5, which
    later occurs first in the OB forerunner to An = Anum, TCL 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, Laḫmu is not

the name of a single deity, though ^dLA.ḪA.MA-ABZU in An = Anum is explained as a "doorkeeper of Eridu".

UTU C9.2: ^dLA.[ḪA[?].]MA.[AB[?].]ZU ME *iš* DINGIR.DINGIR *da-ḫu-ù*

^dME.LAM see Index 3: (*me-*)*i-la/li-me*

na-zi Lambert (1989: 4) suggests a syllabical 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[!].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[!]. BANDA *na-zi* AB.ZU-RA

^dNANIBGAL(AN.NAGA)

NISABA 14.1: LÚ ŠÀ.KI.ÁG ^dNANIBGAL(AN.NAGA)

^dNIN.GÁ×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 GÁ×MUŠ is rare in other contexts (in the Zà-me hymn, it is associated with ^dNIN.GÁ×MUŠ: *IAS*, p. 51, l. 182f.).

NISABA 3.3: ^dNIN[?].]'GÁ×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: rdNISABA DUMU.SAG, MAḪ ^dEN.LÍL

NISABA 5.4: ŠÀ GAL.TE NAM.NIR MAḪ DINGIR.DINGIR A.SI ^dNISABA

NISABA 8.6: GAR SU$_7$.S[U$_7$[?]] *ù* NU.'U$_9$^{?1 rd}'INANNA ^dNISABA [

NISABA 9.2. DIRI ZÍZ ^dNISABA

NISABA 9.7: DUB ŠU.RA ZA$_x$ ^dNISABA

NISABA 10.1: 'X'.'X'.RU ^dNISABA, ḪAR-*tum al*$_6$-*su-nu* AL$_6$.GÁL

NISABA 10.5: GAR Ú.ŠIM[!] LU[GAL[?]] 'X' [ ] rd'NISABA'

NISABA 12.3:] 'GABA[?]'.RU MU ŠÀ.'KI'.ÁG ^dEN.'LÍL' MA.LA. DAG ^dNISABA

NISABA 14.3: NISABA^[ki?] URU 'NIN/SIKIL' ^dNISABA

NISABA 14.4: ^dNISABA ZÀ.ME

VE 780

^{dr}SAL?'.'X(.X)' According to the copy, the sign after AN is not NIN.

NISABA 7.2: ^{dr}SAL^{?1}.'X(.X)' *sa-ma-*[NI[?]] ^dEN.LÍL NIN.KI SAG.RIG$_9$

ᵈUTU Note DUMU.NITA ᵈEN.ZU "son of Su'en" in UTU C8.5, which seems
   to refer to Šamaš.
   UTU A1.4: GIŠ.GIŠKIM AN, ᵈUTU // C1.2: *du-gul* AN ᵈUTU
   UTU A3.6: ÉRIN+X ᵈUTU, PA.È ᵈME.LAM // C4.6: 'ÉRIN+X'
      ꜥᵈꜥUTUꜥ [*tiʔ-bí-*]*ù* [*meʔ-*]*i-la-*ꜥ*me*ꜥ
   UTU C6.5: BAR.GAR NINDA.DU₈.DU₈ ᵈUTU KUR.KUR *u₉-za*
   UTU A4.13: ÉRIN+X ᵈUTU U₅ // C7.1: ÉRIN+X ᵈUTU U₅ꜝ
   UTU C6.6: *na-mu-ra-tum* ᵈUTU
   UTU C7.4: *in* ḪU.DU *ù* MU.DU ᵈUTU
   UTU C8.3: GABA(vertical) BA.AL₆ BÁRA.MAḪ-*zu* É ᵈUTU BA.AL₆,
      TIM.TIM
   UTU C11.4: *i-ba-*ḪAR ᵈUTU ÍD ENGUR *ù* ᵈIŠTARAN
   UTU C12.1: KA BA LU Ú SI ᵈUTU *a-ti* IGI ŠÀ
   UTU C12.2: *gú-ra-tum* ᵈUTU UD.BU
   UTU C12.3: ÉRIN+X ᵈUTU U₅ꜝ
   UTU C14.3: ᵈUTU *mu-ga-lú ti-gi-li*
   UTU C16.4: *me-gi-ru₁₂-zu a-ʔà-al₆* È ᵈUTU ꜥXꜥ.DA.ꜥXʔꜥ.NE *bù-gú*
   UTU C10.4: *me-i-la-me* ᵈUTU *gú-ra-dím* PIŠ₁₀ *ti-ʔà-ma-tum*
   UTU B3.6-7: ᵈUTU MIN LA ZABAR_x(KA+BAR) ŠÀ.GÍD AB.SI.SÁ
      // C17.4: <ᵈUTU> MIN MÚRU <*zi-bí-ra*> ŠÀ.ꜥGÍDꜥ A.SI[.SÁ]
   UTU B3.9: {X} ÉRIN+X TU[Šꜝ], ᵈUTU ZÀ.ME // C18.2: ÉRIN+X *du-*
      sa, ᵈUTU, [ZÀ.]ꜥMEꜥ
   VE 797
ZU.UG(ꜝ).BANDA Lambert interprets 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
   UGꜝ is possible, but not certain. UGꜝ.BANDA is identified by Lambert
   with a god Pirig-banda. This Pirig-banda, however, does not stand, as
   Lambert claims, behind the "s ú - u g - b à n - d a of Enki/Eridu", since
   s ú - 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): s u g - b à n - d a s u g e r i d uᵏⁱ - g a - k e₄ n u n u z k i b a - n i - i n -
   t a g "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.UGꜝ.
   BANDA" (which makes it almost certain that ZU.UGꜝ.BANDA denotes
   a person, and not a place), and in C13.4, ZU.UGꜝ.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-bí* ZU.UG$^!$.BANDA *ru$_{12}$-zi* UR.SAG-A

UTU B1.1: [PI]RIG+SU.[BANDA] // C13.4: *u$_9$-ru$_{12}$-du* ZU.UG$^!$. BANDA *na-zi* AB.ZU-RA

^{dr}X(.X)'[

NISABA 11.1: EN NA.ME.SI ÁB.ÁB 'ÉŠ$^?$'.'BAR$^?$'. 'KIN$_x$(UNKEN)$^?$'
^{dr}X(.X)'[

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$_7$ ABZU // C2.1: ^{giš}NÌ.KAS$_7$.AK AB.ZU

UTU B1.1f. U]G.[BANDA] ABZU // C13.4: *u$_9$-ru$_{12}$-du* ZU.UG$^!$. BANDA *na-zi* AB.ZU-RA

UTU C12.4: *du-rí-iš*, ^{d}EN.KI *zi-la-ti-zu* BA$_4$.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$^?$]

UTU B2.3: [B]U:SAR DUL$_5$ ABZU // C15.4: U.SAR *ga-ti-im* AB.ZU

VE 1015: SU.AB = NI-*ga-šum/su-um*

AL.NIM^{ki} A city AL.NIM^{ki} is mentioned in the "Atlante geografico" (*MEE* 3, p. 239, 1. 289; the T.A.S. texts have *a-li-la*^{ki} and [*l*]*i-na*^{ki}). AL = TILMUN, taken into consideration by Lambert (1989: 16f.), is unlikely, since the Ebla text has only a single sign TÙM, obviously as a graphic variant of NIM.

UTU A4.2: AL.NIM^{ki}, MU.DAR KUR.KUR // C6.1: TÙM *i-EN-ga* KUR.KUR

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

UTU C11.4: *i-ba*-ḪAR ^{d}UTU ÍD$^!$ ENGUR *ù* ^{d}IŠTARAN

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

NISABA 14.3: NISABA$^{[ki?]}$ URU 'NIN/SIKIL' ^{d}NISABA

sa-sa-ru$_{12}$ Lambert's (1989: 17) suggestion that this is not *šaššaru* "saw", but the name of the mountain of Anzû (^{kur}*Šár-šár* in later sources), is convincing.

UTU C6.3: ḪUR.SAG *sa-sa-ru$_{12}$ i-ra-ad*

ŠUBUR^{ki} "Subar"

NISABA 12.1: ŠUBUR^{ki} *Sum-ar-rúm*^{ki} TILMUN^{ki}

TILMUN^{ki}

NISABA 12.1: ŠUBUR^{ki} *Sum-ar-rúm*^{ki} TILMUN^{ki}

zi-bí-ir According to the context, this might be a syllabic spelling for Zimbir(UD.KIB.NUN)^{ki} "Sippar", a well-known cult center of Šamaš: "Sippar, the city of sunrise".

    UTU C16.4: *me-gi-ru₁₂-zu a-ʾà-al₆* È ^{d}UTU 'X'.DA.'X?'.NE *bù-gú*

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

    UTU B3.3-5: ÉRIN+'X' TUŠ, 'AŠ' LA 'ZABAR$_x$' ('[K]A+ME)', ŠÀ. 'GÍD' [AB.]SI:SÁ // C17.4: ÉRIN+X *du-sa* AŠ MÚRU *zi*ˈ-*bí-ra* <ŠÀ.GÍD A.SI.SÁ>

    UTU B3.6-7: ^{d}UTU MIN LA ZABAR$_x$(KA+BAR) ŠÁ.GÍD AB.SI.SÁ // C17.4: <^{d}UTU> MIN MÚRU <*zi-bí-ra*> ŠÀ.'GÍD' A.SI[.SÁ] 'X'.GIŠ.ŠE^{ki}

    NISABA 11.4: 'SAR?':[D]UB? MAḪ 'X' 'X'[ ] 'X'.GIŠ.ŠE^{ki}

7.3. Words

-A Sum. postposition, see 2.3.2.

    UTU C13.1: EN TI.URU.DA-A

    UTU C13.2: *ru₁₂-zi* UR.SAG-A

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

a-ʾà-al₆ Probably, a syllabic spelling for /ʾahal/, st. cstr. of /ʾahlum/ "city". Of course, the two last signs could be read É MAḪ, but the remaining A would be hard to explain.

    UTU C16.4: *me-gi-ru₁₂-zu a-ʾà-al₆* È ^{d}UTU 'X'.DA.'X?'.NE *bù-gú*

a-al₆-zu According to the context, /ʾahal-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'.[Š]UM

a-ba-ʾà A noun, in parallel with ^{giš}APIN "plough" and *ti-ga-la-tum*.

    UTU C8.1: BA₄.TI ENGAR ^{giš}APIN *ti-ga-la-tum a-ba-ʾà-zu*

a-bar-rí-iš see AMBAR

a-bí /ʾabī/ (st. cstr., gen.) "father". *a-bí* ZU.UGˈ.BANDA "father of the ZU.UGˈ.BANDA" seems to be an epithet of ^{d}EN.KI, in parallel with EN TI.URU.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: ^{d}EN.'KI' *a-bí* ZU.UGˈ.BANDA

a-bù Probably /ʾabū/ (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

as a sumerogram (literally "his father", cf. VE 1183: NIN.NI = *a-ḫa-tum* "sister"), or as a syllabic spelling *a-bu$_x$*. 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. TIM PI.AD

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

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

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

A DU$_8$(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 /*yikaṣṣar*/ "he binds", then DU$_8$ or A.DU$_8$ is likely to represent a contrasting verb (DU$_8$ = *paṭāru* "to loosen/untie"). SA may be either the suffix pronoun /-*ša*/, or part of a syllabic spelling *sa-rí*, or an independent logogram (SA = *šētu* "net", etc.). The two last mentioned possibilities exist also for URU (*sa-rí* or URU = *ālu* "city").

UTU C11.3: ʾA$_5$(NI).NUN.GIDI.KUD NAM.GURUŠ *i-ga-sar* A DU$_8$ SA URU

A.GAR$_5$ "lead" (*abāru*). The variant GAR$_5$.GAR$_5$ in the T.A.S. text seems to be an error which may be influenced by the similar term A.GAR$_5$.GAR$_5$. Both A.GAR$_5$ and A.GAR$_5$.GAR$_5$ occur in administrative texts.

UTU A3.11: KÙ.BABBAR ZA.GÌN GAR$_5$.GAR$_5$ // C5.3: A.GAR$_5$ KÙ.GI ZA.GÌN

VE 599: A.GAR$_5$.GAR$_5$

VE 600: A.GAR$_5$

a-li see URU

a-li-PI-*tum* (?) If the is a single word, it could be compared to *elū/elû* "upper" and *eliātu* "upper parts, upper world". It cannot be excluded, however, that *a-li* and PI-*tum* are separate words.

UTU C7.5: in MU.DU *a-li*-PI-*tum* È

a-me-da-ad This could be a participle (f., st. cstr.) referring to ^{giš}UŠTIL: /ʿ*āmidat*/ from *emēdu* "to lean against/upon, reach"?

UTU C17.3: ^{giš}UŠTIL DUGUD *a-me-da-ad* ʾ*à-wa-ar*

A.NI see *a-bù*

UTU A3.18f.: [A.NI(?)] KALAM, A.NI NUNUZ.GIG // C5.6: *a-bù* TIM.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 MAḪ DINGIR.DINGIR A.SI ^{d}NISABA

VE 604

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 /ᶜ*adē*/ "towards" (*adi*) (?)

    UTU C12.1: KA BA LU Ú SI ᵈUTU *a-ti* IGI ŠÀ

A.ZU Probably, a verbal form in parallel with IGI.TÙR "to consult", referring to DUB (object): "to understand, read"?

    NISABA 5.6: DUB ⌜*in*⌝ ŠU IGI.TÙR A.Z[U]

A.⌜X⌝

    UTU C10.5: ⌜*en*⌝-⌜*sa*/ᵖ*à*⌝-*la* A.⌜X⌝ i-⌜x⌝[ ]

Á "arm, strength" (*idu*)

    UTU A1.6: Á LUGAL

    VE 565

Á.ÁG see *ti-gi-li*

Á.MÁH "great strength". The corresponding expression ŠU.ŠU.PI.DA might be at least partially syllabic, either containing of a single word ending in /-(*ūw*)*at*/, or consisting of ŠU.ŠU (equivalent of Á?) and *wa-da* (equivalent of MÁH, uncomplete rendering of /*watar*-/?).

    UTU A1.15: NAM.GURUŠ MU.NA.SUM, Á.MÁH // C2.3: GURUŠ. GURUŠ IN.NA.SUM ŠU.ŠU.PI.DA

ʾ*à-ba-rí-im* A noun in the genitive, referring to *zu-ru*$_{12}$-*ra*. Lambert (1989: 21) suggests that EN.RA ʾ*à-ba-rí-im* "is presumably *ana bēl abārim*".

    UTU C17.2: KUR Z[A.GÌN?] *en-da-ga zu-ru*$_{12}$-*ra* ʾ*à-ba-rí-im*

ʾ*à-šum* see HUŠ

ʾ*à-wa-ar* If ᵍⁱˢUŠTIL *a-me-da-ad* is a "yoke placed upon", then one would expect a term for "neck", but even if ʾ*à-* is considered an error for *sa-*, the spelling *sa*⌜-*wa-ar* could hardly represent *ṣawāru* "neck" (rather *šawa*/*iru* "ring").

    UTU B3.2:]⌜ʾ*à*/*sa*⌝-⌜*wa*?⌝[// C17.3: ᵍⁱˢUŠTIL DUGUD *a-me-da-ad* ʾ*à-wa-ar*

ʾ*a*$_5$(NI)-*na* "to" (*ana*) NISABA 5.3: ᵈEN.LÍL ʾ*a*$_5$(NI)-*na* ᵈEN.KI INIM.DI

ʾA$_5$(NI).NUN.GA/GI/GÚ see Index 1.

AB.A see *ti-*ʾ*à-ma-dím*/*tum*

AB.SI "to fill". The corresponding *u*$_9$-*sa-li* /*yušalli*(ʾ)/ < /*yušamli*ʾ/ confirms the gloss in VE 1014. The assimilation of m to a following consonant is characteristic of the Eblaite dialect. Lambert (1989: 16) interpretes *u*$_9$-*sa-li* as /*yuša*ᶜ*li*/ (*šūlû* "dedicate"), which is possible, but less likely in view of the lexical evidence (quoted by Lambert himself). See also A.SI, *ti-da-ḫu-ru*$_{12}$.

    NISABA 2.6: DUB AB.SI ŠU.DU$_8$ [ ]⌜KÙ?⌝:⌜BABBAR?⌝

    UTU A3.11: AB.SI // C5.3: *u*$_9$-*sa-li*

    VE 1014: AB.SI = *ma-li-um* /*mali*(ʾ)*um*/ "full"

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

UTU B3.3-5: ÉRIN+ʼXʼ TUŠ, ʼAŠʼ LA ʼZABAR$_x$ʼ, ŠÀ.ʼGÍDʼ [AB.]SI:
SÁ // C17.4: ÉRIN+X *du-sa* AŠ MÚRU *zi¹-bí-ra* <ŠÀ.GÍD A.SI.
SÁ>

UTU B3.6-7: ^{d}UTU MIN LA ZABAR$_x$(KA+BAR) ŠÀ.GÍD AB.SI.SÁ
// C17.4: <^{d}UTU> MIN MÚRU <*zi-bí-ra*> ŠÀ.ʼGÍDʼ A.SI[.SÁ]

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

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

ÁB "cow" (*arḫu, lītu*)

NISABA 11.1: EN NA.ME.SI ÁB.ÁB ʼÉŠ?ʼ.ʼBAR?ʼ.ʼKIN$_x$(UNKEN)?ʼ
^{dr}X(.X)ʼ[

VE 1103: ÁB = *ma*-NI-*Lum*

ABZU see Index 2.

AD see MÁ.GUR$_8$

ÀGA.UŠ "attendant, soldier" (*rēdû*)

UTU A2.8: ÀGA.UŠ KUR.KUR // C3.2: ÀGA.UŠ, [KUR.KU]R
VE 755

al/al$_6$(MAḪ) /ˁal/ "upon" (*eli*)

NISABA 10.2: *al$_6$-su-nu*

NISABA 10.3: GAR IM.TUM *al$_6$* IM

NISABA 13.2: NÌ.GIG *la du*-BE {X} *al$_6$* DINGIR.DINGIR

UTU A4.11: *a*[*l*] SU:GABA ḪUR.SAGAL$_6$

NISABA 1.6: [A]L$_6$ [ ] GA [ ] ʼXʼ

NISABA 4.2: [D]UB? AL$_6$ ʼXʼ GA ʼXʼ KA NAM.NIR

UTU C10:2: ʼXʼ[ ] AL$_6$ ʼ*da*ʼ-ʼ*à-ga i-si-gi*-NI

AL$_6$.GÁL "(to cause) to be/exist" (*bašû/šubšû*)

NISABA 6.4: GI ^{d}INANNA ^{d}BE.AL$_6$.KALAM.TIM, *in* DUB-ʼŠÈʼ
ʼAL$_6$ʼ.GÁL

NISABA 6.5: *in* ^{d}MUL-ŠÈ AL$_6$.GÁL

NISABA 10.2: ʼXʼ.ʼXʼ.RU ^{d}NISABA, ḪAR-*tum al$_6$-su-nu* AL$_6$.GÁL

NISABA 10.4: AL$_6$.GAR GIŠ.GIŠ ^{giš}KIRI$_6$.^{giš}KIRI$_6$ ME.ME ^{d}EN.KI
AL$_6$.GÁL ḪAR-*tum*

UTU A2.8: ÀGA.UŠ KUR.KUR KI.GAR // C3.3: ÀGA.UŠ, [KUR.
KU]R AL$_6$.GÁL

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

VE 139: KI.BA$_4$.GAR = *ga-núm/nu* /kaynum/ (?)

VE 991: AL$_6$.GÁL = *ba-ša-um* /baṭā'um/

AL$_6$.GAR Presumably, this expression is not a verbal form, since GAR is
used without prefix in the same context. In view of ḪAR-*tum al$_6$-su-nu*
AL$_6$.GÁL (NISABA 10.2), one could ask if AL$_6$ is the preposition *al$_6$*.
The remaining GAR is, however, difficult to interpret. Probably,

AL₆.GAR is one of the ME.ME of Ea, in parallel with GIŠ.GIŠ and
ᵍⁱˢKIRI₆.ᵍⁱˢKIRI₆: "to set (apply) the hoe" or "drum"? In both cases,
however, one should expect the spelling ᵍⁱˢAL₆.GAR.
    NISABA 10.4: AL₆.GAR GIŠ.GIŠ ᵍⁱˢKIRI₆.ᵍⁱˢKIRI₆ ME.ME ᵈEN.KI
    Al₆.GÁL ḪAR-*tum*
AL.KÚŠ.SÁ Lambert (1989: 21) explains the syllabic equivalent on the basis
    of k ú š(- ù) = *anāḫu*: "(the gods) got tired of it": /ti(ʾ)naḫū-š/. 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 /-ša/, since this would contradict standard Akkadian
    -*ši*. Cf. KÚŠ.
    UTU B1.3: DINGIR[.DINGIR] AL.KÚŠ.SÁ // C13.5: DINGIR.
        DINGIR *ti-na-ḫu-úš*
AL₆.TUŠ "to sit" (*wašābu*)
    UTU C7.5: *in* MU.DU *a-li-*PI-*tum* È *áš-mu* AL₆.TUŠ
    VE 983
AM "bull" (*rīmu*)
    NISABA 11.2: ⸢SÚN⸣.⸢SÚN⸣ AB.A ŠU.DU₈ [AM?.]AM [X?.]⸢RU⸣
    UTU A4.12: *i-ku-*[*u*]*l*? AM-SÙ // C7.1: *i-gú-ul*, AM.AM
    UTU C6.4: Ù.SAR *u₉-šar*ₓ(NE)-*i* AM.AM
    VE 932
AMBAR "marsh" (*apparu*) or, as already suggested by Edzard in *ARET* 5,
    /ˤabariš/ "beyond" (cf. Akk. *eber nāri*).
    UTU A4.14: AMBAR AB.⸢A⸣ // C7.1: *a-bar-rí-iš, ti-ʾà-ma-dím*
    UTU A4.16: AMBAR [// C7.3: *in a-bar-rí-iš ti-ʾà-ma-dím*
    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-ḫa-am₆ i-ti-ga-am₆*
    UTU C9.4: ⸢ʾA₅(NI).NUN.GÚ AN DUGUD *da-da-sa-du da-ma-rí-iš*
    VE 815
AN
    NISABA 7.4: ⸢X⸣[   ] MI [   ] AN [   ]
    NISABA 8.7:] ⸢IB⸣ AN [   ] ⸢AN?⸣
    NISABA 9.3: [   ] ⸢X⸣ AN
AN.È (?) This could be a verbal form with prefix AN (cf. AN.NÍGIN),
    "(made) come out", but since È elsewhere occurs without prefix, AN and
    È are more likely to be separate words.
    UTU C8.4: *la-ba-ḫa-am₆ i-ti-ga-am₆* AN È

AN.NÍGIN /yiduwwar/ "circles round". The root may be d-w-r or t-w-r,
Lambert (1989: 9) prefers t-w-r (*târu*). 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-dím*

^{giš}APIN "plough" (*epinnu*)

UTU C8.1: BA$_4$.TI ENGAR ^{giš}APIN *ti-ga-la-tum a-ba-'à-zu*

VE 435: ^{giš}APIN = *su-ḫa-tum*

AŠ see MÚRU

áš-mu This could be a noun/name (cf. AŠ.ME "radiance, sun-disk"!?) or a par-
ticle (assuming that it stands at the beginning of two successive
intransitive sentences).

UTU C7.5: *áš-mu* AL$_6$.TUŠ

UTU C7.6: *áš-mu* DU.DU DINGIR.DINGIR MAḪ

áš-ti /ʿaštē-/ "with" (*išti/u*)

NISABA 3.6: *áš-ti-sa*

NISABA 6.4: *áš-ti-sa*

A(.EN) (?) see GÁ BA.'EN'

BA.AL$_6$ 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 DU$_8$ = *du'u*
"dais", which seems doubtful. Alternatively, BA.AL$_6$ could be "lord",
which, however, elsewhere is written BE(.AL$_6$). In this case, the verb,
required by the context, would be GABA (= *maḫāru*?).

UTU C8.3: GABA(vertical) BA.AL$_6$ BÁRA.MAḪ-*zu* É ^{d}UTU BA.AL$_6$,
TIM.TIM

BA.GAR "to put" (*šakānu*). In our context ("the midwife ... the months"),
probably "to determine".

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

BA.LU (?) see KA BA LU Ú SI

BA.MAḪ see BA.AL$_6$

^{giš}BA$^?$.RA$^?$ (?) According to the photo, BA.RA instead of a single sign (read
RA$^!$ in *ARET* 5) seems possible. If ^{giš}BA$^?$.RA$^?$ corresponds to LI in the
T.A.S. version, it would be an uncomplete syllabic spelling ^{giš}*ba-ra*
<-*sum*> for ^{giš}LI "juniper" (*burāšu*), cf. VE 374. This interpretation is
confirmed by the next term, ŠIM.GÚR.GÚR, which often is combined
with ^{giš}LI.

UTU A3.4:] LI, ŠIM [X$^?$ D]UGUD NÌ KUR // C4.4: ^{giš}BA$^?$.RA$^?$ ŠIM.
GÚR.GÚR NI.SI GÚR.GÚR UM KUR

VE 374: ^{giš}LI = *ba-la/ra-su, ba-ra-su-um /barāṭum/*

BA.SIG According to the context ("the midwife ... the women/vulva"), the verb could mean something like "to examine", which, however, hardly agrees with he usual meanings of SIG, "(to be/make) low, thin, weak".

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

BA$_4$.TI "to come/bring near" (TE = *ṭeḫû/ṭuḫḫû*) (?). In C12.4, Lambert (1989: 20) reads *ba$_4$-ti-iq ap-sú* "(his pins) burst the Apsû". However, BA$_4$.TI is clearly a logogram in C8.1, and the sequence IG AB.ZU occurs also in C15.1.

UTU C8.1: BA$_4$.TI ENGAR ^{giš}APIN *ti-ga-la-tum a-ba-ʾà-zu*

UTU C12.4: *du-rí-iš*, ^{d}EN.KI *zi-la-ti-zu* BA$_4$.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 = *šarūru* "splendour". See PA.È.AK.

UTU A3.8: PA.È.AK-SU // C4.7: *i-b*[*a-d*]*a$^?$* BAR.GAR(*-zu$^?$*)

UTU C6.5: BAR.GAR NINDA.DU$_8$.DU$_8$ ^{d}UTU KUR.KUR *u$_9$-za* (VE 154: PAD)

BÁRA "dais" (*parakku*)

NISABA 9.5: *Sum-ar-rú*[*m*] BARA$^!$ KUR.KUR TAR.TAR *ḫi-iš$^{!?}$-ba-am$_6$*

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

BÁRA.MAḪ "lofty dais" (*parammāḫu*)

UTU C8.3: GABA(vertical) BA.AL$_6$ BÁRA.MAḪ-*zu* É ^{d}UTU BA.AL$_6$, TIM.TIM

BE(.AL$_6$) In NISABA 4.5, "lord" (*bēlu*) is spelt BE. For two possible occurrences of BE.AL$_6$, see *du*-BE.

NISABA 4.5: ^{d}EN.KI, BE NIN.KI *sa-ma*-NI

VE 1325: BE (followed by BE^{munus})

^{munus}BE.AL$_6$ "lady" (*bēltu*)

NISABA 6.2: ŠU.DU$_8$ NIN.ʾKIʾ *sa-ma*-NI ^{d}A.NIR ^{munus}BE.AL$_6$ *il-tum*

NISABA 11.2: ʾ$^{munus?}$ʾBE.AL$_6$ *il-tum*

VE 1326: BE^{munus}

BIR$_5$.BÍ.IR, BIR$_5$.BIR$_5$ "radiance" (*birbirrū*). 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 (bir$_5$-bí-ra-am$_6$) // 19 5.5 (bir$_5$-bir$_5$-ra) (cf. Krebernik 1984: 154f.).

UTU C1.9: *ʾà-šum* BIR$_5$.BÍ.IR // A1.11: ḪUŠ BIR$_5$.BIR$_5$

BU

NISABA 2.6: [ ] BU

BU:SAR see Ù.SAR

bù-gú (?) see also *si-la*

> UTU C14.2: *du-si* KI KÚŠ DU₈ NE.DI <ÉRIN+>X ᵈEN.KI *si-la bù-gú*

> UTU C16.4: *me-gi-ru₁₂-zu a-ʾà-al₆* È ᵈUTU ˹X˺.DA.˹X?˺.NE *bù-gú*

bù-sum Probably /*būṭum*/, identical with Akk. *būšu* "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 /*baṭāʾum*/ (cf. AL₆.GÁL).

> NISABA 4.1: ᵍ�͘ˢNÌ.KAS₇ [*g*]*a-li, bù-sum*

> VE 846: KI.NE.DI = *ba*/*bù-šè ma*-NI-*li-im*/*lum*

da-ʾà-ga Verbal form (2d f. sg.), in parallel with *da-ma-rí-iš* (?) and *da-ma-sar* (C 9.4 - 5).

> UTU C10.2: [ ] AL₆ ˹*da*˺-ʾ*à-ga i-si-gi*-NI

da-da-sa-du Either a f. noun or name in /*-atu*/, to which the verbal forms *da-ma-rí-iš* and *da-ma-sar* (next line) might refer, or a verbal form (3rd m. pl. Gt), referring to ʾA₅(NI).NUN.GÚ AN DUGUD.

> UTU C9.4: ʾA₅(NI).NUN.GÚ AN DUGUD *da-da-sa-du da-ma-rí-iš*

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

> UTU C9.4: Aₓ.NUN.GÚ AN DUGUD *da-da-sa-du da-ma-rí-iš*

da-ma-sar /*tamaššar*/ "she drags/teasels (a garment)" (*mašāru*)

> UTU C9.5: TÚG.TÚG *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-ḫu-ù Lambert (1989: 20; 24) interprets the verbal form as a contracted stative/perfect /*ṭaḫû*/ "(the gods) approached". The contraction itself as well as its representation by a "plene" spelling are, however, not very likely in the period to which our texts date, cf. *i-da-ḫa-ú* in *ARET* 5, 19 5.4 (see Krebernik 1984: 113 with reference to Gelb, Lingua di Ebla: 40). Therefore, /*ṭaḫḫuʾū*/ (D stem) "they have been brought near (to the gods?)" is preferable. The same pattern is attested in /*ʾabbuḫū*/, /*dannunū*/, (*ARET* 5, 3 4.6). Alternatively, *da-ḫu-ù* could be derived from ʾ-ḫ-w: /*ta(ʾ)ḫuʾū*/ "they fraternized, united with" (*atḫû, šūtaḫû*), which would be close to a possible meaning of the next verbal form, *du-ra-ú* (q.v.).

> UTU C9.2: ᵈLA.[ḪA?.]MA.[AB?.]ZU ME *iš* DINGIR.DINGIR *da-ḫu-ù*

DA.TI.URU see TI.URU.DA

DAG.DAG see UD.UD.DAG.DAG

DAGAL /rap(a)šum/ "wide"

UTU A3.12: ꞋDAGALꞋ KISAL NÌGIN // C5.4: *ra-ba-šum* KISAL *en-na-rí*

DÀRA "wild goat" (?). The identification of the sign is not absolutely certain. Also ŠEG$_9$ seems possible.

NISABA 13.2: NÌ.GIG *la du*-BE {X} *al$_6$* DINGIR.DINGIR

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

UTU C11.3: ꞋA$_5$(NI).NUN.GI DI.KUD NAM.GURUŠ

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

DINGIR /Ꞌilu/ "god" (*ilu*)

UTU A1.9: ꞋDINGIRꞋ ꞋAN꞊.[X$^?$.]ꞋX꞊ // C1.7: *ì-lu rí-sa-dím*

DINGIR.DINGIR "the gods" (*ilū*). Note the spelling DINGIR.DINGIR. DINGIR in other Ebla texts (e.g., *ARET* 5, 1 6.3). See also *il-tum*

NISABA 1.1: ꞋX꞊ DINGIR.DINGIR [GIŠ$^?$.GIŠ]KIM$^?$.ꞋTI$^?꞊$ [Z]I.[Z]I

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

NISABA 7.1: SAMAN$_x$ DINGIR.DINGIR È KUR.KUR

NISABA 9.4:] DUB ꞋDINGIR꞊.ꞋDINGIR$^?꞊$

NISABA 12.2: *in* [D]UB$^?$-ŠÈ DINGIR.DINGIR

NISABA 13.1: ÍL [IGI$^?$]-*sa* N[Í].ꞋIꞋ DINGIR.DINGIR HUŠ

NISABA 13.2: NÌ.GIG *la du*-BE {X} *al$_6$* DINGIR.DINGIR

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

UTU C4.4: Ì.NE DINGIR.DINGIR

UTU C7.6: DINGIR.DINGIR MAH

UTU C9.2: ^{d}LA.[HA$^?$.]MA.[AB$^?$.]ZU ME *iš* DINGIR.DINGIR *da-hu-ù*

UTU C12.2: DINGIR.DINGIR *ti-da-hu-ru$_{12}$*

UTU C13.1: DINGIR.DINGIR *du-u$_9$* GABA(vertical) EN TI.URU.DA-A

UTU B1.3: DINGIR[.DINGIR] AL.KÚŠ.SÁ // C13.5: DINGIR. DINGIR *ti-na-hu-úš*

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

NISABA 9.2: DIRI ZÍZ ^{d}NISABA

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

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

UTU C7.6: *áš-mu* DU.DU DINGIR.DINGIR MAH

UTU B2.2: ꞋX꞊ ꞋX꞊ ꞋÈ$^?꞊$// C15.4: [D]U [D]U

VE 1000: DU.DU = *ꞋÀ-la-gúm* /*halākum*/

du-BE In NÌ.GIG LA DU BE AL$_6$ DINGIR.DINGIR, a reading BE.AL$_6$ 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 NÌ.GIG "taboo". In Akkadian, this would be *lā ṭāb- eli ilī*, cf. e.g. *ša e-li* ^{d}UTU *la ṭa-ba* "what is not pleasant to Šamaš" (Kudur-Mabuk, RA 11, 91-96, l. 6).

However, *du*-BE, cannot be identified with *ṭābu* (cf. VE 883). As to the contemporary syllabic value of BE, this is rather *ba*$_x$ than *be*. If the line is correctly analysed, *du*-BE most probably represents the abstract noun *ṭūbu* in the accusative case, used as an apposition.

NISABA 13.2: NÌ.GIG *la du*-BE {X} *al*$_6$ DINGIR.DINGIR

NISABA 13.3: ⸢x⸣-*zu-rí* ⸢GU$_4$⸣⸢ [*la*?] *du*-BE [A?.]NIR [MA]Ḫ

VE 883: Ì.DU$_{10}$ = *sa-ma-nu da-bù* /*šamnu(m) ṭābu(m)*/

du-gul see GIŠ.GIŠKIM

du-i Probably, the accusative pl. from *du-u*$_9$, if this is a noun connected with "the gods" in UTU C13.1. The sequence DU I occurs twice in the same line, which might suggest a reading *du-i iš-da du-i*, where *iš-da* would seem to be a preposition (corresponding to *išti*). This is, however, excluded by *aš-ti-* occurring in the same text.

UTU C13.3: *du-i iš-da-du i-da-gi*-NI *wa-da-ar* GURUŠ

du-ra-ú Verbal form (3rd m. pl.), referring to *ga-ga-bù* "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*ᶜ*um* (*ru'u*) "friend" (VE 1061), cf. *râ'u*. See also *da-ḫu-ù*.

VE 1061: KU.LI = *la-ù-um* /*ra*ᶜ*um*/ (Krebernik 1983: 38)

UTU C9.3: *ga-ga-bù* DUGUD *du-ra-ú*

du-rí-iš /*dūriš*/ "to the fortress" (?). If ÉRIN+X ᵈUTU U$_5$⸢¹⸣ *du-rí-iš* ᵈEN.KI (C12.3-4) is a parallel of ÉRIN+X ᵈUTU U$_5$⸢¹⸣ *a-bar-rí-iš ti-*ʾ*à-ma-dím* (C7.1-2), then *du-rí-iš* ᵈEN.KI is a designation of place like *a-bar-rí-iš ti-*ʾ*à-ma-dím*. Alternatively, the expression might be interpreted as a verbal form /*turīš*/ (*riāšum* D).

UTU C12.3: ÉRIN+X ᵈUTU U$_5$⸢¹⸣(MÁ.ḪU) *du-rí-iš*, 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 ᵍⁱˢUŠTIL "yoke". Therefore, *du-sa/si* might be an epithet of ÉRIN+X or designate itself an animal. Cf. Sum. d ú s u (ANŠE. LIBIR) = *agalu*? Note also *du-sa-an* KÙ.BABBAR "a pair of silver ... " in an OA text (PBS 9, 22:2).

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

UTU C14.2: *du-si* KI KÚŠ DU$_8$ NE.DI <ÉRIN+>X ᵈEN.KI *si-la bù-gú*

UTU B3.3-5: ÉRIN+⸢X⸣ TUŠ, ⸢AŠ⸣ LA ⸢ZABAR$_x$⸣¹, ŠÀ.⸢GÍD⸣ [AB.]SI: SÁ // C17.4: ÉRIN+X *du-sa* AŠ MÚRU *zi*⸢¹⸣-*bí-ra* <ŠÀ.GÍD A.SI. SÁ>

UTU B3.8: {X} ÉRIN+X TU[Š¹], ᵈUTU ZÀ.ME // C18.1: ÉRIN+X *du-sa*, ᵈUTU, [ZÀ.]⸢ME⸣

du-u$_9$ 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 *u*$_9$ (cf. *du-ra-ú*?), since the formation is to short, and a

logographic spelling with a phonetic complement (DU-u_9) is unlikely in texts from that period. If, however, GABA is the verb, du-u_9 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-u_9 GABA(vertical) EN TI.URU.DA-A

DU_8(horizontal) "to loosen, solve" (?). In UTU C.11.3, (A.)DU_8 probably contrasts the preceding i-ga-sar, which might be /$yikassar$/ "binds".

NISABA 3.3: ᵈNIN⁷.]ᵣGÁ×MUŠ⁻ [ ] KI [D]U_8

UTU C11.3: ᵓA_5(NI).NUN.GI DI.KUD NAM.GURUŠ i-ga-sar A DU_8 SA URU

UTU C14.2: du-si KI KÚŠ DU_8 NE.DI <ÉRIN+>X ᵈEN.KI si-la $bù$-$gú$

VE 950: DU_8(horizontal)

DU_{11}.GA "to speak" (*qabû*) (?)

NISABA 4.4: DU_{11}.ᵣGA?⁻-ma DUMU.NITA-SÙ ᵈEN.KI

VE 185

DUB "clay tablet" (*tuppu*)

NISABA 2.6: DUB AB.SI ŠU.DU_8 [ ]ᵣKÙ⁷⁻:⁻BABBAR⁻

NISABA 4.2: [D]UB⁷ AL_6 ᵣX⁻ GA ᵣX⁻ KA NAM.NIR

NISABA 5.6: DUB ᵣin⁻ ŠU IGI.TÙR A.Z[U]

NISABA 6.4: GI ᵈINANNA ᵈBE.AL_6.KALAM.TIM, in DUB.ᵣŠÈ⁻ ᵣAL_6⁻.GÁL

NISABA 9.4.] DUB ᵣDINGIR⁻.ᵣDINGIR⁷⁻

NISABA 9.6: $iš$-AL_6 DUB

NISABA 9.7: DUB ŠU.RA ZA_x ᵈNISABA

NISABA 11.4 see DUB.SAR.MAḪ

NISABA 12.2: in [D]UB⁷.ŠÈ DINGIR.DINGIR

VE 1167

DUB.SAR "scribe" (*tupšarru*)

UTU C18.5 (colophon)

DUB.SAR.MAḪ (?)

NISABA 11.4: ᵣSAR⁷⁻:[D]UB⁷ MAḪ ᵣX⁻ ᵣX⁻[ ] ᵣX⁻.GIŠ.ŠEᵏⁱ

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

UTU C18.7 (colophon)

DUGUD "heavy, venerable" (*kabtu*)

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

UTU C2.7: ᵈEN.LÍL nu-ru_{12}-um DUGUD

UTU A3.4 (?) see NÌ.DUGUD

UTU C6.2: NA_4.RÚ⁷{ᵣX⁻} zu-ru_{12}-zu ti-$gú$ DUGUD AN.ZU

UTU C9.1: DUGUD [

UTU C9.3: ga-ga-$bù$ DUGUD du-ra-$ú$

UTU C9.4: ᵓA_5(NI).NUN.GÚ AN DUGUD da-da-sa-du da-ma-$rí$-$iš$

UTU C14.1: ʾA₅(NI).NUN.GÚ ᵈEN.KI MU.DU *in* NE DUGUD *en-si*
 IG
 C17.3: ᵍⁱˢUŠTIL DUGUD *a-me-da-ad ʾà-wa-ar*
DUL₅ "to cover" (*katāmu*). *ga-ti-im* is either a participle /kātim/ ("Ù.SAR,
 covering the Apsû") or a stative ("the Apsû is covered"). For another
 possible attestation of DUL₅, see TÚG.ʿSIKIʾ.
 UTU B2.3: [B]U:SAR DUL₅ ABZU // C15.4: Ù.SAR *ga-ti-im* AB.ZU
DUMU.NITA "son" (*aplu*)
 NISABA 4.4: DU₁₁.ʿGAʾ-*ma* DUMU.NITA-SÙ ᵈEN.KI
 UTU C8.5: ʾà-*šum me-i-li-me* DUMU.NITA ᵈEN.ZU
 VE 1085
DUMU.SAG "first-born child" (*bukru*)
 NISABA 1.2: ʿᵈʾNISABA DUMU.SAG, MAḪ ᵈEN.LÍL
 VE 270: DUMU.SAG = *bù-ga-lu/ru₁₂, bù-gú-lu* /bukru/
É "house" (*bītu*)
 UTU C4.1 (?) see ZÉ É
 UTU C8.3: GABA(vertical) BA.AL₆ BÁRA.MAḪ-*zu* É ᵈUTU BA.AL₆,
 TIM.TIM
É.MAḪ (?) See *a-ʾà-al₆*
È "to come out, rise" (*waṣû*); È ᵈUTU "sunrise (*šīt Šamši*)". Cf. ŠU.DU.
 NISABA 7.1: SAMANₓ DINGIR.DINGIR È KUR.KUR
 UTU B2.2: ʿXʾ ʿXʾ ʿÈʾ// C15.4: [D]U [D]U
 UTU C7.5:*in* MU.DU *a-li-PI-tum* È *áš-mu* AL₆.TUŠ
 UTU C8.4: *la-ba-ḫa-am₆ i-ti-ga-am₆* AN È
 UTU C16.4: *me-gi-ru₁₂-zu a-ʾà-al₆* È ᵈUTU
 VE 770
EDEN
 UTU A4.6: MU [ ], ED[ENʾ] // C6.2: *zu-ru₁₂-zu ti-gú*
EME.BAL "to interprete", "interpreter"
 NISABA 2.4: IM EME.BA[L] *il-tum ù* SÙ/MU[Š]
 VE 179: EME.BAL = *a-ba(-lu)-um, a-bí-lu-um, da-da-bí-lu* (ʾ-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 /baʿlum/, which is spelt
 BE(.AL₆). The equivalent of EN given by the lexical texts, however, is
 neither /baʿlum/ nor /mal(i)kum/. It seems to be a non-Semitic loanword.
 NISABA 8.4: TÙM ʿENʾ *mu-n[aʾ]-tu[m]* ᵈAŠ[NAN]
 NISABA 10.6 (?) see GÁ BA ʿENʾ
 NISABA 11.1: EN NA.ME.SI ÁB.ÁB ʿÉŠʾ.ʿBARʾ.ʿKINₓ(UNKEN)ʾ
 ᵈʿX(.X)ʾ[
 UTU C13.1: GABA(vertical) EN TI.URU.DA-A, ᵈEN.ʿKIʾ

VE 906: EN = *ša-ša-ḫu-lum/[lu]-um, šu-šu-ḫu-lum*

en-da-ga /yintagah/ "shone" (?)

UTU C17.2: KUR Z[A.GÌN$^?$] *en-da-ga zu-ru$_{12}$-ra ʾà-ba-rí-im*

en-na-rí According to A3.12 // C5.4, this is a syllabic spelling for NÌGIN which corresponds to a reading n i ĝ a r or the like. In later texts, NÌGIN is often combined with ĝ a r (ES mar) which originally may have been a phonetic complement. For NÌGIN.GAR, a reading /n i ĝ a r/ was pointed out already by Krecher (1966: 128f.), who quotes syllabic ^{d}P a - a n - n i -ĝá-r a for ^{d}Pap-NÌGIN.GAR-r a. Note also the variant spellings ^{d}NIN.NAGAR/NÌGIN in Z à - m e hymns: 227 (*IAS* p. 52). NÌGIN denotes a cultic building or room (*kummu* "cella"), as our text confirms, where it is said to have a "courtyard" (KISAL). See also ḪÚL.

UTU C5.3: KI[SAL *en-*]*na-rí*

UTU A3.12: 'DAGAL' KISAL NÌGIN // C5.4: *ra-ba-šum* KISAL *en-na-rí*

EN.NUN.AK /yinaṣṣar/ "he guards" (*naṣāru*)

UTU A2.6: EN.NUN.AK KALAM // C3.1: *i-na-sar* TIM.TIM

VE 908: EN.NUN.AK = *na-za-lum* /naṣārum/

⌈en⌉-⌈sa/ʾà⌉-*la* verbal form (?)

UTU C10.5: ⌈en⌉-⌈sa/ʾà⌉-*la* A.⌈X⌉ i-⌈x⌉[ ]

EN-*sa*-NI Several readings are possible: *ru$_{12}$-sa-bu$_x$* (noun) or *en-sa*-NI (verbal form 3rd m. sg., object MUNUS)?

UTU C10.3: EN-*sa*-NI MUNUS ZA.GÌN KÙ.BABBAR NI-*lú-mu*

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

UTU C14.1: ʾA$_5$(NI).NUN.GÚ ^{d}EN.KI MU.DU *in* NE DUGUD *en-si* IG

ENGAR "ploughman" (*ikkaru*)

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

UTU C8.1: BA$_4$.TI ENGAR ^{giš}APIN *ti-ga-la-tum a-ba-ʾà-zu*

VE 1294

ENGAR see NIMGIR

ENGUR see Index 2.

$^{(giš)}$EREN "cedar" (*erēnu*). Note that ^{giš}EREN is not attested in the lexical texts from Ebla, where the "cedar" appears as ^{giš}NUN.SAL.

UTU A2.14: TIR EREN // C3.5: ^{giš}KIRI$_6$ ^{giš}EREN

VE 471: ^{giš}NUN.SAL = *ar-za-tum* /ʾarzatum/

ÉRIN+X For this sign, Pomponio (1980) suggested a reading *lu$_x$* (derived from *lû* "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$_x$*). He interpretes ÉRIN+X as an epithet of

^dUTU 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 ^dUTU and ^dEN.KI, but ÉRIN+X is not necessarily an epithet. In UTU C7.1, ÉRIN+X ^dUTU U₅¹ 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 ^dUTU 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 A3.6: ÉRIN+X ^dUTU // C4.6: ⌜ÉRIN+X⌝ ⌜^d⌝UTU⌝

UTU A4.13: ÉRIN+X ^dUTU U₅ // C7.1: ÉRIN+X ^dUTU U₅¹

UTU C12.3: ÉRIN+X ^dUTU U₅¹

UTU C14.2: *du-si* KI KÚŠ DU₈ NE.DI <ÉRIN+>X ^dEN.KI *si-la bù-gú*

UTU B3.3-5: ÉRIN+⌜X⌝ TUŠ, ⌜AŠ⌝ LA ⌜ZABAR_x⌝¹, ŠÀ.⌜GÍD⌝ [AB.]SI: SÁ // C17.4: ÉRIN+X *du-sa* AŠ MÚRU *zi¹-bí-ra* <ŠÀ.GÍD A.SI. SÁ>

UTU B3.8: ÉRIN+X TU[Š¹] ^dUTU ZÀ.ME // C18.1: ÉRIN+X *du-sa*, ^dUTU, [ZÀ.]⌜ME⌝

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

^{munus}ÉRIN+X "female ÉRIN+X". See above.

NISABA 6.1: ^{munus}ÉRIN+X ÍL IGI-*sa*

NISABA 12.4: ^{munus}ÉRIN+X KÚ ÍL [IGI?]-*sa* N[Í].T⌜I⌝, DINGIR. DINGIR ḪUŠ

NISABA 13.4: A.⌜DIRI⌝ NÍ.T[I] ⌜^{munus}⌝ÉRIN+X⌝

ÉŠ.BAR.KIN_x(UNKEN) "decision" (*purussû*) (?)

NISABA 11.1: EN NA.ME.SI ÁB.ÁB ⌜ÉŠ?⌝.⌜BAR?⌝.⌜KIN_x (UNKEN)?⌝ ^{dr}X(.X)⌝[

ÉŠ.MÁ.GÍD "towrope" (*ašlu*)

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

VE 1341: ÉŠ.MÁ.GÍD = *a-sa-lum* /ašlum/

GA

NISABA 1.6: [A]L₆ [ ] GA [ ]⌜X⌝

NISABA 4.2: [D]UB? 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 /*kakkabū*/ "the stars" (*kakkabu*)

UTU C9.3: *ga-ga-bù* DUGUD *du-ra-ú*

VE 791: ᵈMUL = *gag-gáb*

VE 1185: SUD = *ga-ga-bu*ₓ(NI)

[*g*]*a-li* "totality, all" (*kalû*). Probably, *ga-li* is to be combined with *bù-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: ᵍⁱˢNÌ.KAS₇ [*g*]*a-li, bù-sum*

ga-ti-im see DUL₅

GÁ BA ꞌENꞌ A reading *ba₄-ba-ꞌru₁₂ꞌ*, which would contain two different syllabograms for /*ba*/, seems less likely than the remaining possibilities, GÁ BA.ꞌENꞌ, GÁ.BA.ꞌENꞌ or GÁ BA ꞌENꞌ. GÁ could be either a term for "house", or PISAN "box" (*pisannu*). BA.ꞌENꞌ might be a syllabic spelling *ba-ꞌru₁₂ꞌ*, 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 ꞌENꞌ

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 DU₈. In UTU C8.1, Lambert takes GABA as DU₈ = *du'u* "dais". This interpretation would fit with BÁRA.MAḪ and É. It is, however, doubtful. First, DU₈ = *du'u* "platform in a cella" is a later spelling for DU₆, and, secondly, the older form of the Akk. word seems to be *di'u* (cf. CAD s.v. *dû*). 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 *maḫru*/*maḫar* and for *maḫāru* (elsewhere written GABA.RU).

UTU A4.10: SU[.GABA⁇] KUR.KUR

UTU A4.11: *a*[*l*] SU:GABA ḪUR.SAG // C6.6: GABA ḪUR.SAG

UTU C8.3: GABA BA.AL₆ BÁRA.MAḪ-*zu* É ᵈUTU BA.AL₆, TIM.TIM

UTU C13.1: DINGIR.DINGIR *du-u₉* GABA EN TI.URU.DA-A, ᵈEN.ꞌKIꞌ

VE 951

GABA(vertical).RU

NISABA 12.3:] ꞌGABAꞌꞌ.RU MU ŠÀ.ꞌKIꞌ.ÁG ᵈEN.ꞌLÍLꞌ MA.LA. DAG ᵈNISABA

VE 947: GABA(horizontal).RU = *ma-ḫa-lum/lu-um*

GA'EŠ "merchant, trader" (*kā'išu*). 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: ꞌZA$_x$ꞌ [GA'EŠ.GA]'EŠ // C4.3: ZA$_x$ GA'EŠ.GA'EŠ VE 977

GAL.NIMGIR see NIMGIR:GAL

GAL.SUḪUR see MÁŠ.SAG

GAL.TE see TIRU

GAR "to put" (*šakānu*)

NISABA 4.1: GAR *in* ŠU SAMAN$_x$

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

NISABA 8.6: GAR SU$_7$.S[U$_7$?] *ù* NU.ꞋU$_9$ꞌ? ꞌdꞌINANNA ᵈNISABA [

NISABA 9.8: GAR *na*$^{1?}$(KI)-*mur-ra-tum al$_6$* [

NISABA 10.3: GAR IM.TUM *al$_6$* IM

NISABA 10.5: GAR Ú.ŠIMꞼ LU[GAL?] ꞋXꞌ [ ] ꞌdꞌꞋNISABAꞌ

NISABA 12.2: GAR *in* ŠUꞌ

GAR$_5$.GAR$_5$ see A.GAR$_5$

GEŠTIN "wine" (*karānu*)

UTU B2.4: NAG GEŠTIN LAGAB.SUM.SUM.ꞋXꞌ SAG // C15.5: [N]AG GEŠTIN Ì.GIŠ.SAG VE 967

GEŠTUG.GEŠTUG see GIZZAL$_x$(NU$_{11}$.AN.ZAL)

GI "reed (stylus)" (*qanû, qan tuppi*)

NISABA 6.3: GI ᵈINANNA ᵈBE.AL$_6$.KALAM.TIM, *in* DUB.ꞋŠÈꞌ ꞋAL$_6$ꞌ.GÁL

GI Since *u$_9$-sa*-NE-*da*, which seems to correspond to GI, refers to a "boat" (MÁ.GUR$_8$), the only interpretation which makes sense is *u$_9$-sa-dè-da*, D stem of *šadādu* "to tow boats". In this case, GI would be an unorthographical spelling for GÍD = *šadādu*.

UTU A3.5: GI AD-SU // C4.5: *u$_9$-sa-dè-da* MÁ.GUR$_8$-NA

GI$_6$ If GIŠ.TI.UD in the Ebla version is correctly identified as the equivalent of GI$_6$ in T.A.S., it should mean "night". Now, a logogram spelt GIŠ.TI.ḪI in VE 817 has a Semitic gloss *si-gi-lu-um*, which agrees with one of the equivalents of GI$_6$.SÁ "midnight" (VE 817, cf. Krebernik 1983: 31f.). Therefore, GIŠ.TI.UD is perhaps to be emended into GIŠ.TI.ḪIꞼ, which would be used here in place of GI$_6$.SÁ due to the similarity (or homophony) of the Semitic equivalents of the two

logograms. GIŠ.TI.ḪI seems to be a profession. It also occurs in the "Names and Professions List" (Archi 1984: 182, l. 54).

UTU A2.5: UD GI$_6$ // C3.2: *i-a-ma-am*$_6$, GIŠ.TI.UD(=ḪI$^{l?}$)

VE 348:GIŠ.TI.ḪI = *si-gi-lum/lu-um*, *sa-gi-lum*

VE 816a: GI$_6$.AN = *me-su*, *mu-šum*

VE 817: GI$_6$.SÁ = *ba-na me-si-im*, *si-gi-lu-um*

GÍD.DA "to pull (the towrope)" (*šadādu*)

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: AL$_6$.GAR GIŠ.GIŠ ^{giš}KIRI$_6$.^{giš}KIRI$_6$ ME.ME ^{d}EN.KI

UTU A2.16: GIŠ // C3.5: GIŠ SIKIL

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) sumerogram (cf. ğizzal?), or a Semitic participle of a D-stem, which would point to an epithet of Su'en, e.g. /*muṣīr*/ "who makes famous" or, if *zi* stands also for /*ši*/ in this text, /*mušīr*/ "who bends down".

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

393: GIŠ.BA.TUKU$_x$(ḪÚB) = *sa-ma-um* /*šama^{c}um*/

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

UTU C14.4: TIM.TIM GIŠ.DIB *gú-rí-dím*

GIŠ.GÁNA Cf. GIŠ.GÁNA.ÙR = *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' DINGIR.DINGIR [GIŠ$^?$.GIŠ]KIM$^?$.'TI$^?$' [Z]I.[Z]I

NISABA 1.8: 'X'.'NE' [G]IŠ.GIŠKIM.[T]I, KALAM.TIM.MA-*sa*

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

VE 469: GIŠ.GIŠKIM.TI = *ma-ba-da-a*/*à/u*$_9$ /*mabṭaḥ-*/

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. *ḫittu* "architrave"?). In the context of BÁRA(.MAḪ), one might ask if GIŠ.GU.BU stands for ^{giš}GU.ZA "chair, throne" (not found in VE).

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

VE 479: GIŠ.GU.BU.GAG = *ḫi-tum*

GIŠ.RÍN "good" (*damqu*). For GIŠ.RÍN corresponding to later SIG$_5$, see Krecher 1987 and Steinkeller 1986: 36 n. 44.

　　NISABA 13.5: K[A.DU$_{10}$].ꞌKAꞌ.ꞌDU$_{10}$ꞌ *mu-zu-Lum* GIŠ.RÍN VE 376

GIŠ.TI.UD see GI$_6$

GIŠ.ÙRI According to the photographs, the sign after GIŠ is clearly ÙRI (LAK-31), and not BAL/KUL, as read in *ARET* 5 and Lambert 1989: 10. Cf. GIŠ.ÙRI.EREN in SF 20 11.16 // SF 21 3.14, preceded by GIŠ.ÙR. EREN (which speaks in favour of the reading g i š - ù r i).

　　UTU A2.17: GIŠ.ÙRI IGI.ZÀG(LAK-159) // C3.6: GIŠ.ÙRI, ZÉ

GIZZAL$_x$(NU$_{11}$.AN.ZAL) "ear, attention, wisdom" (*ḫasīsu, uznu*). In our context, it seems to be an adjective (*ḫassu* "wise", cf. VE 1253). For the varying spellings GEŠTUG, AN.GEŠTUG, AN.NU$_{11}$.GEŠTUG, and GIZ.ZIL$_x$(MI), see Civil 1987: 147f. NI = ZAL seems to be a phonetic complement.

　　A3.13: ꞌTUꞌ.DA GIZZAL$_x$ // UTU C5.4: ŠÀ×MUNUS^{munus}, GEŠTUG. ꞌGEŠTUGꞌ

　　UTU C12.3: TIM.TIM GEŠTUG.GEŠTUG

　　VE 1253: GEŠTUG.GEŠTUG = *ḫa$_x$(ḪAL)-zu-um* /ḫassum/ 2. GEŠTUG

*gú-luḫ-*ꞌ*ḫa*!ꞌ see *ù-lú-ḫa-am$_6$*

gú-ra-dím/tum /qurād-/ "hero" (*qurādu*). Cf. UR.SAG.

　　UTU C10.4: *me-i-la-me* ^{d}UTU *gú-ra-dím*

　　UTU C17.1: *a-al$_6$-zu gú-ra-dím i-si-im* ME.ME ꞌXꞌ.ḪU.ꞌXꞌ.[Š]UM

　　UTU C12.2: *gú-ra-tum* ^{d}UTU UD.BU

gú-rí-dím Noun in the genitive, probably a variant of *gú-rá-dím/tum*.

　　UTU C14.4: TIM.TIM GIŠ.DIB *gú-rí-dím*

GU$_4$ "ox" (*alpu*)

　　NISABA 13.3: ꞌxꞌ-*zu-rí* ꞌGU$_4$ꞌ [*la*?] *du*-BE [Aꞌ.]NIR [MA]Ḫ

　　UTU B2.1: ꞌGU$_4$ꞌꞌ

GÚR.GÚR Since GÚR.GÚR in UTU C4.4 appears with both ŠIM and NI.SI(.UM), and NI.SI.GÚR.GÚR is not attested elsewhere, GÚR.GÚR 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* (GÚR.GÚR) "to kneel". See ŠIM.GÚR.GÚR and NI.SI.GÚR.GÚR.

　　UTU A3.4: Xꞌ [ ] LI, ŠIM [X? D]UGUD NÌ KUR // C4.4: GIŠ BAꞌ.RAꞌ ŠIM GÚR.GÚR NI.SI GÚR.GÚR UM KUR

GURUŠ(.GURUŠ) "young man" (*eṭlu*). For NAM.GURUŠ // GURUŠ. GURUŠ, cf. above, 2.3.1.

UTU A1.14: NAM.GURUŠ MU.NA.SUM, Á.MÁḪ // C2.3: GURUŠ.
　　　GURUŠ IN.NA.SUM ŠU.ŠU.PI.DA
UTU C13.3: *du-i iš-da-du i-da-gi*-NI *wa-da-ar* GURUŠ
UTU C11.3: ʾA₅(NI).NUN.GI 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 ʾ*à-bù-ḫu da-nu-nu* 7
　　　ḪAR(*war*ₓ)-*da-tu* ʾ*à-bù-ḫu da-nu-na* (cf. Edzard's commentary). The
　　　plural is, according to *ARET* 5, 3 5.1, /*wardātu(m)*/. ḪAR-*tum* in the
　　　singular seems to be an uncomplete, archaic spelling, and not an error
　　　for ḪAR-*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-ᵈSù d
　　　etc.).
　　　NISABA 10.2: ⌜X⌝.⌜X⌝.RU ᵈNISABA, ḪAR-*tum al₆-su-nu* AL₆.GÁL
　　　NISABA 10.4: AL₆.GAR GIŠ.GIŠ ᵍⁱˢKIRI₆.ᵍⁱˢKIRI₆ ME.ME ᵈEN.KI
　　　　　AI₆.GÁL ḪAR-*tum*
　　　VE 1154: SIKIL = HAR-*tum*

ḫi-iš⌜?⌝-*ba-am₆* see TAR.TAR

ḪU.DU In UTU C7.2, Lambert (1989:19) reads *ḫu-du-dè-iš*, which he com-
　　　pares to *edēdu*, 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-ù* MU.GUB "stood in joy"). It seems to be a lo-
　　　gogram, 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 *ù* MU.DU ᵈUTU

ḪÚL The meaning "to rejoice", "joy" (*ḫadû, ḫūdu*) may fit into the context of
　　　NISABA 8.5. It is, hovever, doubtful in the case of ḪÚL ᵈEN.LÍL, which
　　　occurs in each of the two compositions. In UTU A3.10, it possibly corre-
　　　sponds to KI[SAL *en-*]*na-rí*. In this case, ḪÚL ᵈEN.LÍL would be
　　　synonymous or identical with NÌGIN (see *en-na-rí*).
　　　NISABA 3.5: ⌜SA₆⌝ ḪÚL ᵈEN.⌜LÍL⌝
　　　NISABA 8.5: ᵈAŠ[NAN], ḪÚL [?] *in* IGI-*sa*
　　　UTU A3.10: ḪÚL ᵈEN.LÍL

ḪUR.SAG "mountain" (*šadû*)
　　　UTU A1.17: NIMGIR:GAL ḪUR.SAG // C2.5: *na-gàr-ga-ra* ḪUR.SAG
　　　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

ḪUŠ, *ʾà-šum* Lambert (1989: 6) interpretes *à-šum* as *aššum* "because of", but
this is, for orthographical reasons, hardly possible (also as far as ḪUŠ is
concerned). The same is true for *ezzu* < /ʿazzum/. According to the
context, ḪUŠ/*ʾà-šum* is rather an adjective. Twice, it is associated with
terms for "light", and once with "the gods". Therefore, it seems possible
that *ʾà-šum* is simply a syllabic spelling for or a loanword from Sum.
ḫ u š (- a), corrseponding to *ḫuššû*.

NISABA 1.4: 'ḪUŠ?'[

NISABA 13.1: ÍL [IGI?]-*sa* N[Í].T'I' DINGIR.DINGIR ḪUŠ

UTU A1.11: ḪUŠ BIR₅.BIR₅ // C1.9: *ʾà-šum* BIR₅.BÍ.IR

UTU A1.16: ḪUŠ GIŠ.GÁNA

UTU C8.5: *ʾà-šum me-i-li-me* DUMU.NITA ᵈEN.ZU

EV 0424: ḪUŠ = *ma-gi-ru₁₂*

i-a-ma-am₆ see UD

i-b[a-d]a see PA.È.AK

UTU C4.7

*i-ba-*ḪAR The sign ḪAR can be read *ḫur* or *àr*. 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. *paḫāru* is
intransitive. If the verb is intransitive ("Šamaš, the rivers, and Ištaran
assembled"), it should be in the plural. However, the singular might be
due to the fact that the verb precedes its subjects. *i-ba-àr* would be
/yibaḫḫar/ from b-ḫ-r "to choose, select". The former possibility is,
perhaps, more likely, since b-ḫ-r is written IGI.ZÀG elsewhere in our
text.

UTU C11.4: *i-ba-*ḪAR ᵈUTU ÍD' ENGUR *ù* ᵈIŠTARAN

*i-da-gi-bu*ₓ(NI) /yittakipu/ or /yittakipū/ "he/they butted, struggled" (*nakāpu*
Gt), cf. note 8.

UTU C13.3: *du-i iš-da-du i-da-gi-*NI *wa-da-ar* GURUŠ

i-du-wa-ar see AN.NÍGIN

i-EN-ga see MU.DAR

i-ga-sar This may be either /yikaṣṣar/ "he binds, gathers" (*kaṣāru*) or /yikattar/
"he repairs". The former possibilty is favoured by the context, since
/yikaṣṣar/ would contrast (A.)DU₈ "to loosen" (in the same line).

UTU C11.3: *ʾA₅*(NI).NUN.GI DI.KUD NAM.GURUŠ *i-ga-sar* A DU₈
SA URU

i-gú-ul /yiʾkul/ "ate" (?)

UTU C6.6: *i-gú-ul* // A4.12: *ì-ku-[u]l*?

i-la/li-me see (*me-*)*i-la-me*

i-ma see Ì.DU, *ti-ma-u₉*

i-na-sar see EN.NUN.AK

i-ra-ad /yira⁢ᶜᶜad/ "quakes". Cf. Lambert 1989: 17 and 22. The underlying root must be r-ᶜ-d (Hebrew, Arabic), since Akk. *râdu* and *narāṭu* would have show an /u/ in the stem: *yiruwwad, yirūd, yirruṭ*.
    UTU C6.3
i-si-gi-NI If the preceding ⌜*da*⌝-ʾ*à-ga* is a verbal form parallel with *da-ma-rí-iš* (?) and *da-ma-sar* (C9.4 and 5), *i-si-gi*-NI is rather a noun than a verb.
    UTU C10.2: [ ] AL₆ ⌜*da*⌝-ʾ*à-ga i-si-gi*-NI
i-si-im /yišīm/ "designated, determined" (*šiāmu*)
    UTU C17.1: *a-al₆-zu gú-ra-dím i-si-im* ME.ME ⌜X⌝.ḪU.⌜X⌝.[Š]UM
i-ti-ga-am₆ /yiᶜtiqam/ "he passed" (?)
    UTU C8.4: É ᵈUTU BA.AL₆ TIM.TIM, *la-ba-ḫa-am₆ i-ti-ga-am₆*
i-⌜x⌝[
    UTU C10.5: ⌜*en*⌝-⌜*sa*⌝ʾ*à*⌝-*la* A.⌜X⌝ *i-*⌜x⌝[ ]
Ì see Ì.IR.NUN
Ì/MU.DU "to go, stand, bring". *i-ma* in *IAS* 342 2.4 could be a Semitic verbal form from the same root as *ti-ma-u₉*.
    UTU A2.13: KUR ... Ì.DU // C3.4: KUR ... MU.DU
    UTU A2.15: TIR EREN, MU.DU.DU, ... // C3.5: ᵍⁱˢKIRI₆ ᵍⁱˢEREN Ì.DU
        ...
    UTU C7.4: *in* ḪU.DU *ù* MU.DU ᵈUTU
    UTU C7.5: *in* MU.DU *a-li-*PI-*tum* È *áš-mu* AL₆.TUŠ
    UTU C14.1: ʾA₅(NI).NUN.GÚ ᵈEN.KI MU.DU *in* NE DUGUD *en-si*
        IG
    UTU B2.4: [B]U:SAR DUL₅ ABZU, *i-ma* // C15.5: U.SAR *ga-tim* AB.
        ZU, Ì.DU
    UTU C16.2: *ù-ru₁₂-mu-zu* Ì.DU [
    VE 1141: MU.DU
    VE 879: Ì.DU
Ì.GIŠ "(vegetable) oil" (*šamnu*)
    UTU A3.1: ⌜Ì⌝.⌜IR⌝.N[UN] [Ì.]GIŠ [LÀL] // C4.2: Ì.IR.NUN Ì:GIŠ LÀL
    VE 895
Ì.GIŠ In connection with NAG GEŠTIN "to drink wine", the expression Ì.GIŠ SAG must mean "to anoint one's head", and not Ì.GIŠ SAG "oil of prime quality" (*šamnu rēštû, rūštu*). 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 Ì.GIŠ SAG
Ì.IR.NUN Since Ì and Ì.GIŠ, each of them representing *šamnu* "oil, fat", occur in the same line, Ì has probably to be combined with IR.NUN "(odorous) resin": "perfumed oil" (Lambert 1989: 10).
    UTU A3.1: ⌜Ì⌝.⌜IR⌝.N[UN] [Ì.]GIŠ [LÀL] // C4.2: Ì.IR.NUN Ì:GIŠ LÀL
    VE 1042: IR.NUN = *ar-gú-um* /ʾargum/ (cf. Fronzaroli 1984: 149)

ì-ku-[u]l⁷ see *i-gú-ul*

i-lú see DINGIR

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
  DINGIR.DINGIR could parallel with ZA$_x$ GA'EŠ.GA'EŠ "goods of the
  traders" in the preceding line. In this case, Ì.NE would stand for I.BÍ
  "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" (*ēmēmu, napāḫu, qalû, šarāpu*) nor with qutru "smoke".

  UTU A3.4: [ ] LI, ŠIM [X⁷ D]UGUD NÌ KUR // C4.4: Ì.NE DINGIR.
  DINGIR ^{giš}BA⁷.RA⁷ ŠIM GÚR.GÚR NI.SI GÚR.GÚR UM KUR

  VE 888: Ì.NE = *a-ba-du(-um)*

IB

  NISABA 8.7:] 'IB' AN [ ]'AN⁷'

ÍD¹(A.LAGAB×AN) "river (god)" (*nāru, id*)

  UTU C11.4: *i-ba-*ḪAR ^{d}UTU ÍD¹(A.LAGAB×AN) ENGUR *ù*
  ^{d}IŠTARAN

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-rí-iš*, ^{d}EN.KI *zi-la-ti-zu* BA$_4$.TI IG AB.ZU

  UTU C14.1: ³A$_5$(NI).NUN.GÚ ^{d}EN.KI MU.DU *in* NE DUGUD *en-si*
  IG

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

  VE 360: ^{giš}IG

IGI "eye" (*īnu*). IGI and ŠÀ in UTU C12.1 possibly constitute a compound lo-
  gogram IGI.ŠÀ (cf. UGU.MU 61: MSL 9: 53). See also ÍL.

  NISABA 6.1: ^{munus}ÉRIN+X ÍL IGI-*sa*

  NISABA 8.5: ^{d}AŠ[NAN], ḪÚL [?] *in* IGI-*sa*

  NISABA 12.4: ^{munus}ÉRIN+X KÚ ÍL [IGI⁷]-*sa*

  UTU C12.1: KA BA LU Ú SI ^{d}UTU *a-ti* IGI ŠÀ

  VE 738

IGI.ŠÀ see IGI

IGI.TÙR In NISABA 5.6, IGI.TÙR seems to be a verb referring to DUB
  "tablet". According to the gloss in EV 0130 (Gtn stem from š-³-l "to
  ask"?), it could mean "to consult". Cf. *iš*-AL$_6$ DUB in NISABA 9.6.

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

  EV 0130: IGI.TÙR = *da-aš-da-*NI(*i*⁷)-*Lum* /*tašta³³ilum*/

IGI.ZÀG(LAK-159) "to choose, select" (*bêru*). See also ZÉ É.

  UTU A2.17: GIŠ.ÙRI IGI.ZÀG // C4.1: GIŠ.ÙRI, ZÉ (?)

VE 701: IGI.MÚRU = *ba-ʾà-lum/lu-um, ba-i-ra-tum* (b-ḫ-r; Civil 1984: 87)

il-tum According to the context, the spelling stands for /ʾilī/ "of the gods" and, probably, also for /ʾilātim/ "of the goddesses", but not for /ʾiltum/ "goddess". Thus, *iš₁₁-gur-ma* MAḪ *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 ᵐᵘⁿᵘˢBE.AL₆ *il-tum* "lady of the god(esse)s", /ʾilātim/ seems possible, though not likely.

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

NISABA 5.2: MAḪ *il-tum*, ᵈEN.LÍL

NISABA 5.5: ᵈNISABA, TÚG SI.GA ˹MAḪ˺ʔ [i]lʔ-[tu]m

NISABA 6.2: ᵈA.NIR ᵐᵘⁿᵘˢBE.AL₆ *il-tum*

NISABA 11.2: [X?.]˹RU˺ ˹ᵐᵘⁿᵘˢ?˺BE.AL₆ *il-tum*

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

NISABA 6.1: ᵐᵘⁿᵘˢÉRIN+X ÍL IGI-*sa*

NISABA 12.4: ᵐᵘⁿᵘˢÉRIN+X KÚ ÍL IGI-*sa*

VE 723: IGI.ÍL = *na-si-ì a-na-a* /nāšiʾ ʿaynay(n)/

IM Of the two possibilities, "wind" (*šāru*) or "clay (tablet)" (*ṭīṭu, ṭuppu*), 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, l. 6). Syllabic *im-tum* (*imtu* "poison") is less likely in this context.

NISABA 2.4: IM EME.BA[L] *il-tum ù* SÙ/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-˹ŠÈ˺

NISABA 6.5: *in* ᵈMUL-ŠÈ

NISABA 7.3: *in* ŠU

NISABA 8.5: *in* IGI-*sa*

NISABA 12.2: *in* ŠU; *in* [D]UB?-ŠÈ DINGIR.DINGIR
UTU A1.13: *in* A.NUN // C2.2: *in* ʾA$_5$(NI).NUN.GA
UTU A4.16: AMBAR [// C7.3: *in a-bar-rí-iš ti-ʾà-ma-dím*
UTU C7.4: *in* ḪU.DU
UTU C7.5: *in* MU.DU
UTU C11.1: *in* KISAL ḪUR.SAG
UTU C14.1: *in* NE DUGUD
IN.NA.DU$_7$ "to make perfect, to adorn" (*šuklulu*)
UTU C4.1: ZÉ É IN.NA.DU$_7$ *ga-ba-zu*
IN.NA.SUM see MU/IN.NA.SUM
INIM.DI "to speak"
NISABA 2.5: ꞌišꞌ NIN.KI ꞌXꞌ[ ] INIM.DI KUR.KUR
NISABA 5.3: *iš$_{11}$-gur-ma* MAḪ *il-tum*, ᵈEN.LÍL *ʾa$_5$*(NI)-*na* ᵈEN.KI
    INIM.DI
VE 186: INIM.DI (n e - m e - t i) = *dal-da-gi-lum*; *ti-da-bir$_5$-lum* (S-K-r,
    d-b-r; Krebernik 1984: 195, 203)
IR.NUN see Ì.IR.NUN
iš "to(wards)" (?)
NISABA 2.5: ꞌišꞌ NIN.KI ꞌXꞌ[ ] INIM.DI KUR.KUR
UTU C9.2: ᵈLA.[ḪA?.]MA.[AB?.]ZU ME *iš* DINGIR.DINGIR *da-ḫu-ù*
iš-AL$_6$ The object of this verbal form is DUB. It may be either *iš-al$_6$* /yišʾal/
    "he asked", or *iš-maḫ* /išmaꜥ/ "he heard". *šaʾālum* referring to DUB
    probably also occurs in NISABA 5.6 (IGI.TÙR).
    NISABA 9.6: *iš*-AL$_6$ DUB
iš-da-du Verbal form, probably /yistaʾdu/ "he fought" or /yistaʾdū/ "they
    fought"(*sâdu* Gt), in parallel with *i-da-gi-bu$_x$*(NI) "struggled" (q.v.).
    UTU C13.3: *du-i iš-da-du i-da-gi-bu$_x$ wa-da-ar* GURUŠ
iš-da-me-NI In spite of the next term, KA.KA, which could be "words", this
    verbal form hardly derives from š-mꜥ "to hear", which forms /yištamaꜥ/.
    Furthermore, the object of *iš-da-me*-NI is rather *du-sa* than KA.KA.
    Since the preceding line deals with ᵍⁱˢUŠTIL "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 /yiṣtamid/ "he yoked/harnessed"
    (*ṣamādu*), either as a defective spelling with NI = *ì*, or with NI = *id$_x$* (*id*
    does not exist in Ebla).
    UTU C11.2: *du-sa iš-da-me*-NI KA.KA *ma-ḫa-la-zu*
iš$_{11}$-gur /yidkur/ "he said" (*zakāru*)
    NISABA 5.2: *iš$_{11}$-gur-ma*
ITU "month" (*warḫu*)
    NISABA 14.2: ŠÀ.ZU MUNUS BA.SIG ITU.ITU BA.GAR
    VE 778

KA

NISABA 4.2: [D]UB$^?$ AL$_6$ 'X' GA 'X' KA NAM.NIR

UTU C11.1: KA [ ] t[i]-ma[-u$_9$$^?$] RU ^{giš}UŠTIL in KISAL ḪUR.SAG

KA BA LU Ú SI The sequence is difficult to analyse, because most of the signs are ambiguous as to their function. KA(zú)-ba-lu looks like a syllabic spelling, but zú and lu are not attested elsewhere in the text (which uses zu and lú). 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 ^{d}UTU a-ti IGI ŠÀ

VE 198: KA.BA = ba-ga(-ù)-um

KA.KA "to speak" (z/sak/qāru)

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

VE 210b: KA.KA = sa-ga-lu

KA.DU$_{10}$.KA.DU$_{10}$ For the gloss in VE 187, I cannot find an interpretation semantically agreeing with KA.DU$_{10}$ = salīmu "mercy, grace".

NISABA 13.5: K[A.DU$_{10}$].'KA'.'DU$_{10}$' mu-zu-Lum GIŠ.RÍN

VE 187: KA.DU$_{10}$ = ù-ba-da-tum, ù-bù-da-du

KA.GAR (?) see NÌ.DU.ZU$_5$

KALAM(.TIM), TIM.TIM "land". For TIM.TIM cf. 2.1.3.

NISABA 2.1: 'X'.'NE' [G]IŠ.GIŠKIM.[T]I, KALAM.TIM.MA-sa

NISABA 4.1: SAMAN$_x$ [KAL]AM.[T]IM

UTU A1.5: ŠU.DU$_8$, ZI KALAM

UTU A2.6: EN.NUN.AK KALAM // C3.1: i-na-sar TIM.TIM

UTU C3.2: TIM.TIM ^{d}EN.KI

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

UTU C8.4: É ^{d}UTU BA.AL$_6$, TIM.TIM la-ba-ḥa-am$_6$ i-ti-ga-am$_6$

UTU C12.3: TIM.TIM GEŠTUG.GEŠTUG

UTU C14.4: TIM.TIM GIŠ.DIB gú-rí-dím

VE 1324: KALAM.TIM (cf. also VE 795, quoted s.v. ^{d}BE.AL$_6$.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 ÙḪ.

UTU A2.2: KAS.NIMGIR KI // C2.7: ÙḪ KI

KAS$_4$.KAS$_4$.DI This seems to be a logogram based on Sum. k a s$_4$ - d u$_{11}$ "to run" (lasāmu), but such a meaning is not supported by the context. The corresponding expression of the Ebla, (NÌ.)SIG$^{!?}$.SIG$^{!?}$, is uncertain. The gloss in VE 71 is to be compared with ḥanāqu "to constrict, strangle" (Civil 1984: 84). See also KA.GAR.

UTU A3.17: KAS$_4$.KAS$_4$.DI // C5.6: (NÌ.)SIG$^{!?}$.SIG$^{!?}$

VE 71: NÌ.SIG.SIG = *ḫu-nu-ga-tum*; *ša-nu*

VE 980: KAS$_4$.KAS$_4$ = *du-da-zi-lum/lu-um*

KI "earth" (*erṣetu*)

UTU A2.2: KAS.NIMGIR KI // C2.7: ÙḪ KI

UTU C14.2: *du-si* KI KÚŠ DU$_8$ NE.DI <ÉRIN+>X ^{d}EN.KI *si-la bù-gú*

KI

NISABA 3.3: ^{d}'NIN$^?$.]'GÁ×MUŠ' [ ] KI [D]U$_8$

KI.GAR see AL$_6$.GAL$_6$

^{giš}KIRI$_6$ "orchard" (*kirû*)

UTU C3.5: ^{giš}KIRI$_6$ // A2.14: TIR

NISABA 10.4: AL$_6$.GAR GIŠ.GIŠ ^{giš}KIRI$_6$.^{giš}KIRI$_6$ ME.ME ^{d}EN.KI

KISAL "courtyard" (*kisallu*)

UTU C5.3: KI[SAL *en-*]*na-rí*

UTU A3.12: 'DAGAL' KISAL NÌGIN // C5.4: *ra-ba-šum* KISAL *en-na-rí*

UTU C11.1: *in* KISAL ḪUR.SAG

KÚ "to eat" (*akālu*)

NISABA 12.4: ^{munus}ÉRIN+X KÚ ÍL [IGI$^?$]-*sa* N[Í].T'I', DINGIR.DINGIR ḪUŠ

VE 85

VE 156: = *a-ga-lu-um* /*akālum*/

KÙ.BABBAR "silver" (*kaspu*)

NISABA 2.6: DUB AB.SI ŠU.DU$_8$ [ ]'KÙ$^?$':'BABBAR$^?$'

UTU A2.12: ZA.GÌN *ù* KÙ.BABBAR // C3.4: ZA.GÌN *ù* KÙ.BABBAR

UTU A3.11: KÙ.BABBAR ZA.GÌN GAR$_5$.GAR$_5$ // C5.3: A.GAR$_5$ KÙ.GI ZA.GÌN

UTU C10.3: EN-*sa*-NI MUNUS ZA.GÌN KÙ.BABBAR NI-*lú-mu*

VE 769

KÙ.GI "gold" (*ḫurāṣu*)

UTU A3.11: KÙ.BABBAR ZA.GÌN GAR$_5$.GAR$_5$ // C5.3: A.GAR$_5$ KÙ.GI ZA.GÌN

VE 768

KU$_6$ "fish" (*nūnu*)

NISABA 3.6: MU.'X'[.X$^?$].MU.'X'[.X$^?$] *sa-ma*-NI KU$_6$.KU$_6$ AB.A

VE 744

KUR "(foreign) land"

NISABA 2.5: 'iš$^?$' NIN.KI 'X'[ ] INIM.DI KUR.KUR

NISABA 7.1: SAMAN$_x$ DINGIR.DINGIR È KUR.KUR

NISABA 9.5: *Sum-ar-rú*[*m*] BÁRA$^!$ KUR.KUR TAR.TAR *ḫi-iš$^{!?}$-ba-am$_6$*

UTU A2.8: ÀGA.UŠ KUR.KUR // C3.3: ÀGA.UŠ, [KUR.KU]R

UTU A2.12: KUR ZA.GÌN *ù* KÙ.BABBAR, Ì.DU // C3.4: KUR.KUR
ZA.GÌN *ù* KÙ.BABBAR, MU.DU

UTU A3.4: ŠIM [X$^?$ D]UGUD NÌ KUR // C4.4: ŠIM GÚR.GÚR KUR
NI.SI GÚR.GÚR UM KUR

UTU A4.3: AL.NIM^{ki}, MU.DAR KUR.KUR // C6.1: TÙM *i*-EN-*ga*
KUR.KUR

UTU A4.10:]SU[.GABA$^?$] KUR.KUR ŠU.DU // C6.5: BAR.GAR
NINDA.DU$_8$.DU$_8$ ^{d}UTU KUR.KUR *u$_9$-za*

UTU C17.2: KUR Z[A.GÌN$^?$] *en-da-ga zu-ru$_{12}$-ra 'à-ba-rí-im*

VE 869

kur-da see UR.SAG

KÚŠ "to toil, become tired" (*anāḫu*) (?). Cf. AL$_6$.KÚŠ.SÁ.

UTU C14.2: *du-si* KI KÚŠ DU$_8$ NE.DI <ÉRIN+>X ^{d}EN.KI *si-a bù-gú*

la /lā/ "not" (*lā*)

NISABA 13.2: NÌ.GIG *la du*-BE {X} *al$_6$* DINGIR.DINGIR 'X'
DÀRA?

NISABA 13.3: 'x'-*zu-rí* 'GU$_4$'$^?$' [*la$^?$*] *du*-BE [A$^?$.]NIR [MA]Ḫ

UTU C9.5: TÚG.TÚG *nu-da-tum da-ma-sar la da-ma*-'x'[?]

LA see MÚRU

la-ba-ḫa-am$_6$ Either a substantive or adjective referring to É ^{d}UTU, or the
name of a land (TIM.TIM).

UTU C8.4: É ^{d}UTU BA.AL$_6$, TIM.TIM *la-ba-ḫa-am$_6$ i-ti-ga-am$_6$*

LAGAB.SUM.SUM.'X] see Ì.GIŠ

LÀL "honey" (*dišpu*)

UTU A3.1: 'Ì'.'IR'.N[UN] [Ì.]GIŠ [LÀL] // C4.2: Ì.IR.NUN Ì:GIŠ LÀL
VE 942

LI see ^{giš}BA$^?$.RA$^?$

li-da-ti /lidati/ "birth, offspring" (*littu*).

C16.1: *ù-lú-ḫa-am$_6$ a-li-zu li-da-ti-zu*

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

NISABA 2.3:]'X' [L]Ú

NISABA 14.1: LÚ ŠÀ.KI.ÁG ^{d}NÁNIBGALLU.MAḪ LÚ and MAḪ
could be two independent words (cf. LÚ in the next line) or a logogram
denoting a priest (*lumaḫḫu*).

NISABA 13.7: ŠÀ.ḪUL$^{!?}$.GIG SIKIL, LÚ.MAḪ

LUGAL "king" (*šarru*)

NISABA 5.1: ^{d}EN.KI, BE NIN.KI *sa-ma*-NI, LUGAL, *iš$_{11}$-gur-ma*

NISABA 10.5: GAR Ú.ŠIM$^!$ LU[GAL$^?$

UTU A1.6: Á LUGAL

VE 1402

-ma (particle)

NISABA 4.4: DU$_{11}$.'GA$^{?}$'-*ma*

NISABA 5.2: *iš$_{11}$-gur-ma*

ma-ḫa-la Probably, /*maḫar-*/ or /*maḫra-*/ "in front of, before" (*maḫar*).

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

MA.LA.DAG "to cease, stop" (*naparkû*)

NISABA 12.3:] 'GABA$^{?}$'.RU MU ŠÀ.'KI'.ÁG ^{d}EN.'LÍL' MA.LA.
DAG ^{d}NISABA

VE 822: MA.RA.DAG = *bar-gú-um* /*parku'um*/; *sa-zu-tum*/*du-um*, *sa-zu-
wa-tum* (w-ṣ-ʾ; Krecher 1981: 156; Krebernik 1983: 19 n. 15)

MÁ.GUR$_8$-NA This expression seems to consists of MÁ.GUR$_8$ "boat"
(*makurru*) and -NA "his", corresponding to -SÙ (Lambert 1989: 11).
However, the reason why the scribe used -NA (instead of -NI$^{!}$) for the
suffix pronoun elsewhere written *-zu* in *ARET* 5, 6 is difficult to grasp.
The variant AD in the T.A.S. means "logs", "raft", cf. Gudea Stat. B 53ff.,
where Gudea says that he had bundled trees of different kinds so as to
form rafts (a d - š è   m u - a $_5$ - a $_5$) (for transport).

UTU A3.5: GI AD-SÙ // C4.5: *u$_9$-sa-dè-da* MÁ.GUR$_8$-NA

VE 964: MÁ.GUR$_8$ = *zi-ti-gi-du-um*, *zi<-ti?>-gi-tum*

MAḪ/MÁḪ(AL) "great, exalted" (*ṣīru*)

NISABA 1.3: MAḪ ^{d}EN.LÍL

NISABA 4.3: MAḪ ^{d}EN.LÍL

NISABA 5.2: MAḪ *il-tum*, ^{d}EN.LÍL

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

NISABA 5.5: ^{d}NISABA, TÚG SI.GA 'MAḪ$^{?}$' [*i*]*l*$^{!?}$-[*tu*]*m*

NISABA 13.3: 'x'-*zu-rí* 'GU$_4$'$^{?}$ [*la$^{?}$*] *du*-BE [A$^{?}$.]NIR [MA]Ḫ

NISABA 13.7 see LÚ.MAḪ

UTU A1.2: MÁḪ DINGIR.DINGIR // C1.1: MAḪ DINGIR.DINGIR

UTU A1.15 see Á.MÁḪ

UTU C7.6: DINGIR.DINGIR MAḪ

UTU C8.3 see BÁR.MAḪ

UTU C16.4 (?) see *a-ʾà-al$_6$*

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

UTU A1.13: *in* A.NUN MÁŠ.SAG // C2.2: *in* ʾA$_5$(NI).NUN.GA GAL.
SUḪUR

ME "hundred" (abbreviated spelling of *me-at*) (?)

UTU C9.2: ^{d}LA.[ḪA$^{?}$.]MA.[AB$^{?}$.]ZU ME *iš* DINGIR.DINGIR *da-ḫu-ù*

ME.ME "Me, (divine) essence/forces/functions"

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

NISABA 10.4: AL$_6$.GAR GIŠ.GIŠ ^{giš}KIRI$_6$.^{giš}KIRI$_6$ ME.ME ^{d}EN.KI
UTU C17.1: *a-al$_6$-zu gú-ra-dím i-si-im* ME.ME 'X'.ḪU.'X'.[Š]UM
ME.A Probably to be analysed as ME-A "of the ME", see above, 2.3.2.
    UTU C15.1: ŠÀ 'ra'-*ma-ne* IG AB.ZU NE.ḪAL ME.A
me-gi-ru$_{12}$ "(object of divine) favour" (*migru*)
    UTU C16.4: *me-gi-ru$_{12}$-zu a-'à-al$_6$* È ^{d}UTU 'X'.DA.'X'.NE *bù-gú*
(*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. ^{d}ME.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-bí-ù*?). See also PA.È.
    UTU A3.7: PA.È ^{d}ME.LÁM // C4.6: [*ti?-bí-*]*ù* [*me?-*]*i-la-me*
    UTU A4.4: PA.È ^{d}ME.'LÁM' // C6.1: *ti-bí-ù* <*me-*>*i-la-me*
    UTU C8.5: *'à-šum me-i-li-me* DUMU.NITA ^{d}EN.ZU
    UTU C10.4: *me-i-la-me* ^{d}UTU *gú-ra-dím*
MI
    NISABA 7.4: 'X'[   ] MI [   ] AN [   ]
MIN see MÚRU
MU "name" (*šumu*) (?)
    NISABA 12.3:] 'GABA?'.RU MU ŠÀ.'KI'.ÁG ^{d}EN.'LÍL'MU
    UTU A4.5: MU [   ], ED[EN?] // C6.2: *zu-ru$_{12}$-zu ti-gú*
MU.DAR Verb: DAR "to split, divide (*letû*, etc.), or GÙN "(to be/make) mul-
    ticoloured (*barmu*)"? Lambert (1989: 16f.) reads MU.GÚN and
    interprets its syllabic equivalent as *i-ru$_{12}$-qá* "became verdant" (which
    seems doubtful, since the normal Akkadian form is *iriq*). For the reading
    GÚN, he refers to Alberti 1981: 43, but the sign form in *IAS* 326 4.3 is
    actually Alberti's "DAR" (the *gunû* wedges are in the right triangle). I
    am, however, not convinced that the position of the *gunû* 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* /*yingah*/
    "shone" (cf. *en-da-ga*), but I doubt if such a meaning is covered by GÙN.
    UTU A4.3: AL.NIM^{ki}, MU.DAR KUR.KUR // C6.1 TÙM *i*-EN-*ga*
    KUR.KUR
MU.DU(.DU) see Ì/MU.DU
mu-ga-lú Noun, probably from the same root as *ti-gi-li*: /*mūkalu*/ (w-k-l)? See
    ti-gi-li.

UTU C14.3: ^dUTU *mu-ga-lú ti-gi-li*
MU/IN.NA.SUM "to give" (*nadānu*)
    UTU A1.14: NAM.GURUŠ MU.NA.SUM, Á.MÁḪ // 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[a?-]tu[m] This is rather a syllabic spelling than a Sum. verbal form with
    the prefix chain MU.NA, since TUM for TÚM 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 ^dAŠ[NAN] based etymological specula-
    tion, since the Sum. term for "caterpillar", z a - n a, might have been in-
    terpreted as part of the divine name.
    NISABA 8.4: TÙM 'EN' *mu-n[a?-]tu[m]* ^dAŠ[NAN]
MU.ZI.IR see GIŠ.BA.TUKU
mu-zu-Lum The preceding NÌ.GIG "taboo" makes one think of *musukku* (*mu-*
    zu-gúm) "unclean person" (loanword from Ú.ZÚG).
    NISABA 13.5: K[A.DU$_{10}$].'KA'.'DU$_{10}$' *mu-zu-Lum* GIŠ.RÍN
MU.'X'.MU.'X' Probably, a syllabic spelling for MUŠEN "bird" (*iṣṣūru*). The
    broken sign after MU could be S[I]. See also *sa-ma-NI*.
    NISABA 3.6: MU.'X'[.X?].MU.'X'[.X?] KU$_6$.KU$_6$ AB.A
^dMUL "star" (*kakkabu*)
    NISABA 6.5: *in* ^dMUL-ŠÈ AL$_6$.GÁL
    VE 791: ^dMUL = *gag-gàb*
MUNUS "woman" (*sinništu*). In NISABA 14.2, also GAL$_4$ "vulva" is possible.
    NISABA 14.2: ŠÀ.ZU MUNUS BA.SIG ITU.ITU BA.GAR
    UTU C10.3: EN-*sa*-NI MUNUS ZA.GÌN KÙ.BABBAR NI-*lú-mu*
    VE 1160: MUNUS = *ʾa$_5$*(NI)-*ma-tum*
MÚRU The meaning "middle (part), waist" (MÚRU = *qablu*) hardly fits into
    the context. AŠ "one" and MIN "two", each combined with MÚRU, seem
    to mean "the one" and "the second/other". If so, MÚRU denotes a pair of
    things. Probably, it is an unorthographical spelling (ZÀG, cf. IGI.ZÀG)
    for ZAG "side". I cannot explain the variant LA of the T.A.S. text.
    UTU B3.4: 'AŠ' LA 'ZABAR$_x$'^{'1'}([K]A+ME) // C17.4: AŠ MÚRU *zi*[!]-*bí-
    ra*
    UTU B3.6: MIN LA ZABAR$_x$(KA+BAR) // C17.4: MIN MÚRU <*zi-
    bí-ra*>
-NA see MÁ.GUR$_8$-NA
na-gàr-ga-ra see GAL.NIMGIR
NA.ME.SI If this is a logogram for an animal, as the following ÁB.ÁB "cows"
    suggests, it may be compared to NI.MI.SI (VE 878), which, according to

its glosses, means "ewe" (Akk. *laḫru*, cf. Hebrew *raḫil*). If this interpretation is correct, the logograms themselves might be fossilized syllabic spellings of a term related to Akk. *nammašû*.

NISABA 11.1: EN NA.ME.SI ÁB.ÁB ⌈ÉŠ⌉⌐⌉.⌈BAR⌉⌐⌉.⌈KIN$_x$(UNKEN)⌉⌐⌉ ^{dr}X(.X)⌐⌉[

VE 878: NI.MI.SI = *la-ḫi-lu-um*, *ra-ḫa-um*
na-mu-ra-tum "splendour" (*namurratu*). See also $^{(giš)}$NÌ.KAS$_7$(.AK).

UTU C15.2: AB.ZU NE.ḪAL ⌈na⌉⌐-⌈mu⌉-[ra?-tum?]
na$^{l?}$(KI)-*mur-ra-tum* Cf. *na-mu-ra-tum*.

NISABA 9.8: GAR *na$^{l?}$*(KI)-*mur-ra-tum al$_6$* [

NA.SE$_{11}$ "people" (*nišū*)

NISABA 11.3: S[AG].⌈GI$_6$⌉.⌈GI⌉-MU SAG.SAG ⌈NA⌉.⌈SE$_{11}$⌉⌐⌉.NA. ⌈SE$_{11}$⌉⌐⌉

VE 900

na-zi see Index 1.

NA$_4$.RÚ$^{l?}$ "stele" (*narû*) (?). The sign after NA$_4$ seems to be DÙ over an erasure.

UTU A4.5: UD.N[I.RÚ$^?$] // C6.2: NA$_4$.RÚ$^?$ {⌈X⌉}

NAG "to drink" (*šatû*)

UTU B2.4: NAG(A.KA) GEŠTIN LAGAB.SUM.SUM.⌈X⌉ SAG // C15.5: [N]AG([K]A+A) GEŠTIN Ì.GIŠ SAG

VE 167: NAG

NAM.GURUŠ see GURUŠ

NAM.NIR "authority" (*etellūtu*) (?).

NISABA 4.2: [D]UB$^?$ AL$_6$ ⌈X⌉ GA ⌈X⌉ KA NAM.NIR

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

NISABA 6.3: NAM.NIR NÍ.TI-*sa*

EV 0222

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

UTU C14.1: ⌐A$_5$(NI).NUN.GÚ ^{d}EN.KI MU.DU *in* NE DUGUD *en-si* IG

VE 783: ^{d}IZI = *ì-sa-du /ᵖišātu(m)/*

NE.DI Noun, associated with <ÉRIN+>X. It is doubtful whether the gloss in VE 1103 ("cow") is identical with *ma-ì-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. *mēlulu* (ḫ-l-l) "to play", and the sumerogram corresponds to Sum. e - n e - d u$_{11}$/d i (Pettinato, *MEE* 2, p. 29; G. Conti 1990: 201 f.).

UTU C14.2: *du-si* KI KÚŠ DU$_8$ NE.DI <ÉRIN+>X ^{d}EN.KI *si-la bù-gú*

VE 845: NE.DI = *ma-ì/ᵖà-lum/lu-um*

VE 846: KI.NE.DI = *ba/bù-šè ma-ì-li-im/lum*
VE 1103: ÁB = *ma*-NI-*Lum*
NE.ḪAL Verb (subject Šamaš) or noun, referring to the Apsû.
 UTU C15.1: ŠÀ ʾ*ra*ʾ-*ma-ne* IG AB.ZU NE.ḪAL ME.A
 UTU C15.2: AB.ZU NE.ḪAL ʾ*na*ʾ-ʾ*mu*ʾ-[*ra*ʾ-*tum*ʾ]
NE.IŠ Lambert combines the two signs with ḪU.DU (*ḫu-du-dè-iš*), but it
 seems more likely that ḪU.DU and NE.IŠ are separate words, since
 ḪU.DU occurs again in the next line. Probably, NE.IŠ is a noun (proper
 name?), the subject of ḪU.DU.
 UTU C7.2: ḪU.DU NE.IŠ // A4.15: ʾU$_5$ʾ[
ne-si-gi-im Lambert (1989: 6) is certainly right in identifying NÌ.SIG // *ne-si-gi-*
 im with *niššīku*, an epitheton of Ea. If this is related to NÌ.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. *pâdu* "to seize, capture", but p-d-y "to spare" seems equally possible.
 UTU A1.8: NÌ.SIG ᵈEN.KI // C1.6: *ne-si-gi-im*, ᵈEN.KI
 VE 70: NÌ.SIG = *dab$_6$-ti-du, dab-da-tum*
NI
 UTU A3.9: TÚG NI ʾXʾ ʾSIKIʾʾ [ ] // C4.7: (*zu-*)*zi-gi*, [ ]
NI-*lú-mu*
 UTU C10.3: EN-*sa*-NI MUNUS ZA.GÌN KÙ.BABBAR NI-*lú-mu*
NI.SI.GÚR.GÚR This term is in parallel with ŠIM.GÚR.GÚR "almond
 tree(?)" and ᵍⁱˢBAʾ.RAʾ "juniper" and therefore must denote another
 (aromatic) tree. GÚR.GÚR might be a separate word. Probably, NI.SI
 (ʾÀ.SI) stands for ᵍⁱˢESI = *ušû* "ebony", but this is only possible if NI.SI(-
 um) does not correspond to NÌ.[D]UGUD. The possibility that it repre-
 sents *asu* "myrtle" is less likely (Lambert 1989: 11).
 UTU A3.4: Xʾ [ ] LI, ŠIM [Xʾ D]UGUD NÌ KUR // C4.4: ᵍⁱˢBAʾ.RAʾ
 ŠIM GÚR.GÚR NI.SI GÚR.GÚR UM KUR
NÍ.TI "to fear", "fear", "fear inspired by a deity" (*palāḫu, puluḫtu*)
 NISABA 5.7: NÍ.TI *in* ʾXʾ
 NISABA 6.3: NAM.NIR NÍ.TI-*sa*
 NISABA 12.4: ᵐᵘⁿᵘˢÉRIN+X KÚ ÍL [IGIʾ]-*sa* N[Í].TʾIʾ, DINGIR.
  DINGIR ḪUŠ
 NISABA 13.4: A.ʾDIRIʾ NÍ.T[I] ʾᵐᵘⁿᵘˢʾʾÉRIN+Xʾ
 VE 1290: NÍ.TI = *ba-a-ḫu-um /pa'āḫum/ < /palāḫum/*
NÌ If NÌ and [D]UGUD belong together, NÌ.DUGUD would rather represent
 a textual divergency than an orthographical variant of NI.SI: ŠIM
 NÌ.DUGUD KUR "aromatics, the precious things of the foreign land".
 Alternatively, NÌ might correspond UM in the Ebla version. Similarly,
 UM corresponds to ÁG in ŠU.ÁG/UM. In this case, UM would
 represent the ES pronunciation of NÌ/NÍG (spelt á ǧ in ES texts). The

order of signs is not clear in the Ebla text, and the readings KUR.UM
and NI.SI.UM are possible, too, though not easier to interprete.
UTU A3.4: X' [   ] LI, ŠIM [X$^?$ D]UGUD NÌ KUR // C4.4: ^{giš}BA$^?$.RA$^?$
ŠIM GÚR.GÚR NI.SI GÚR.GÚR UM KUR

NÌ.DU-ZU$_5$ This expression, in which ZU$_5$ might be the Sum. possessive suf-
fix 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 = *egerrû*
"utterance". However, the preceding MU.ZI.IR is unclear, and GAR
might belong to the following SIG$^{!?}$-SIG$^{!?}$, cf. KAS$_4$.KAS$_4$.DI.
UTU A3.16: GIŠ.BA.TUKU NÌ.DU-ZU$_5$ // C5.6: MU.ZI.IR KA.GAR
VE 2: NÌ.DU

NÌ.GIG "taboo" (*ikkibu*)
NISABA 13.2: NÌ.GIG *la du*-BE {X} *al*$_6$ DINGIR.DINGIR
VE 100: NÌ.GIG = '*à-mu, ga-ti-šum, ni-gi-tum*

$^{(giš)}$NÌ.KAS$_7$(.AK) Lambert (1989: 6f.) understands $^{(giš)}$NÌ.KAS$_7$(.AK) as
"terror", since NÌ.KAS$_7$ seems to correspond to *na-mur-ra-tum* in A4.11.
NÌ.KAS$_7$(.AK) then stands for later NÌ.GAL(.AK). The evidence of the
lexical texts, where the later NÌ.KAS$_7$ = *nikkassu* is represented by
^{giš}KAS$_7$(.GAR/KI), may be quoted as an *argumentum e silentio*. In *ARET*
5, 7, however, ^{giš}NÌ.KAS$_7$, seems to represent *nikkassu* "account".
NISABA 3.7: ^{giš}NÌ.KAS$_7$ [*g*]*a-li, bù-sum*
UTU A1.12: NÌ.KAS$_7$ ABZU // C2.1: ^{giš}NÌ.KAS$_7$.AK AB.ZU
UTU A4.11: NÌ.KAS$_7$ // C6.6: *na-mu-ra-tum* ^{d}UTU
VE 420: ^{giš}KAS$_7$.GAR = *ne/ni-gi-zu* (DUB.SAR), *ni-gi-zu-um*
VE 421: ^{giš}KAS$_7$.KI = *ne-gi-zu* RU
VE 454: ^{giš}KAS$_7$ = *ni-gi-zu, ne-g*[*i*

NÌ.SIG see *ne-si-gi-im*
NÌ.SIG$^{!?}$.SIG$^{!?}$ (?) see KAS$_4$.KAS$_4$.DI
NÌ[.X?] see NI-*si-um*
NÌGIN see *en-na-rí*
NIMGIR "herald" (*nāgiru*)
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-gàr-ga-ra* ḪUR.SAG
'NIN/SIKIL' Title of Nisaba, "girl" or "lady"; for SIKIL, see ḪAR-*tum*.
NISABA 14.3: NISABA$^{[ki?]}$ URU 'NIN/SIKIL' ^{d}NISABA
NIN.KI In EV 0294, which can be restored from EVM 0049, NIN.KI is ex-
plained as "life (living beings) of the earth". Obviously, NIN.KI is the
same Sum. word as NÌ.KI = *nammaštu, zermandu*. Furthermore,

n i n/n ì - k i may be ultimately connected with the well-known "Dema" gods $^{(d)}$n i n - k i, which in the Fara god list still occur without their male counterpart, $^{(d)}$e n - k i (cf. Krebernik 1986: 164 n.7). It seems unlikely, however, that we have to read /naḫiš 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: ʿiš⁷¹ NIN.KI ʿxʾ[ ] INIM.DI KUR.KUR

NISABA 2.7: [NIN².]KI *sa-ma*-NI

NISABA 4.5: ^{d}EN.KI, BE NIN.KI *sa-ma*-NI

NISABA 6.2: ŠU.DU$_8$ NIN.ʿKIʾ *sa-ma*-NI ^{d}A.NIR ^{munus}BE.AL$_6$ *il-tum*

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

NISABA 7.2. ^{dr}SALʾ¹.ʿX(.X)ʾ *sa-ma*-[NI²] ^{d}EN.LÍL NIN.KI SAG.RIG$_9$ (ḪÚB.DU)

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

NISABA 7.4: ŠU.NÍGIN ʿNINʾ.KI *sa-ma*-NI(?)] [SA]G².RI[G$_9$²]

EV 0294: NIN.KI = *na-iš* [ ] /naḫiš/

EVM 0049: *na-iš gàr-ga-rí-im* /naḫiš qarqarim/

NINDA.DU$_8$.DU$_8$ The basic meaning of NINDA.DU$_8$.DU$_8$ 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 *epû* in Mesopotamian texts is DU$_8$.DU$_8$. The additional GAR of the Eblaite spelling is most probably meant as NINDA "bread" and helps to specify the meaning of DU$_8$.DU$_8$. In our context, NINDA.DU$_8$.DU$_8$ seems to be used in a metaphorical sense, "(to be) hot", or the like. Lambert (1989: 15) takes it as NÌ.DU$_8$.DU$_8$ "adornment".

UTU C6.5: BAR.GAR NINDA.DU$_8$.DU$_8$ ^{d}UTU KUR.KUR *u$_9$-za*

VE 44: NINDA.DU$_8$.DU$_8$ = *a-ba-um* /ʾapā'um/

nu-da-tum Noun, either denoting a female person, subject of the verbal form *da-ma-sar*, or qualifying TÚG.TÚG "garments".

UTU C9.5: TÚG.TÚG *nu-da-tum da-ma-sar la da-ma*-ʿxʾ[?]

nu-ru$_{12}$-um see UD.UD.DAG.DAG

NU.ʿU$_9$ʾ¹

NISABA 8.6: GAR SU$_7$.S[U$_7$²] *ù* NU.ʿU$_9$ʾ¹ ʿdʾINANNA ^{d}NISABA [

NU$_{11}$.AN.ZAL see GIZZAL$_x$

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.NI²] 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-bù*), and therefore, the remaining PI.AD seems to correspond to NUNUZ.GIG. PI = *wa* "and" is unlikely, since "and" is spelt *ù* in our texts.

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

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

UTU A3.7: PA.È ᵈME.LAM // C4.6: [*ti⁷-bí-*]*ù* [*me⁷-*]*i-la-*'*me*'

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

PA.È.AK In the Ebla version, *i-b*[*a-d*]*a⁷* 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*]*a⁷* could be /*yipattaḥ*/ "he opens". Lambert (1989: 14) takes it as the equivalent of TÚG = DUL₅ "to cover" in the next line (A3.9) and tentatively connects it with *pâdu* "enclose, imprison".

UTU A3.8: PA.È.AK-SÙ TÚG NI 'X' 'SIKI⁷' [ ] // C4.7: *i-b*[*a-d*]*a⁷* 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: ᵈEN.ZU UR.SAG SÙ PI.PÀD // C5.5: ᵈEN.ZU UR.SAG *su-a-dè* PI.PAD.INANNA

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

PI.'X'[

NISABA 8.3: PI.'X'[ ] 'SA₆'.'SA₆'

PIŠ₁₀(KI.A) "bank, shore" (*kibru*). VE 613 seems to be a different word (cf. Ugaritic, Hebrew *ga/išm-* "rain"?).

UTU C10.4: PIŠ₁₀ *ti-⁷à-ma-tum*

VE 613: A.KI = *ga-sa-nu, gi-si-nu-um*

-RA Sum. postposition, see 2.3.2.

UTU B1.1f. U]G.[BANDA] ABZU // C13.4: *u₉-ru₁₂-du* ZU.UG'. BANDA *na-zi* 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: ŠÀ ⌜*ra*⌝-*ma-ne* IG AB.ZU NE.ḪAL ME.A

VE 1026: TE.ME = *ra-ma-nu-um*/*núm*

VE 1189: ŠEG₉ = *la-ma-núm* (*bar-sum*)

EV 0418: KÍD.ALAM.ME = *la-ma-núm*

rí-sa-dím /*rīšātim*/ "exultations" (*rīštu*). Cf. Lambert 1989: 6.

UTU A1.9: ⌜DINGIR⌝ ⌜AN⌝.[X?.]⌜X⌝ // C1.7: *ì-lu rí-sa-dím*

RU In VE 1289 and EV 055, RU represents Sum. r u as a variant of r i =
aḫāzu "to take" (cf. also GABA.RU instead of GABA.RI; for EV 055, cf.
DILI.RU = *aḫḫāzu*). However, the possibility that the more common
meaning ŠUB = *maqātu* "to fall" applies to our context cannot be
excluded.

UTU C11.1: KA [ ] *t*[*i*]-*ma*[-*u₉*?] RU ᵍⁱˢUŠTIL *in* KISAL ḪUR.SAG

VE 1289: RU = *a-a-ḫu-sum* /*ʾaḫādum*/

EV 055: DILI.RU *da-li-ru-wu* = *du-uš-da-ḫi-sum* /*tuštaʾḫidum*/

ru₁₂-zi /*rūṣi*/ "help" (*rūṣu*)

UTU C13.2: ᵈEN.⌜KI⌝ *a-bí* ZU.UG¹.BANDA *ru₁₂-zi* UR.SAG-A

-*sa* /-*ša*/ suffix pronoun 3rd f. sg. (-*ša*)

NISABA 2.1: KALAM.TIM.MA-*sa*

NISABA 3.6: *áš-ti-sa*

NISABA 6.3: NÍ.TI-*sa*

NISABA 6.4: *áš-ti-sa*

UTU C11.3 (?) see A DU₈ SA URU

sa-rí (?) 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-ì*)".
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 AB.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: NIN?.]KI *sa-ma-NI*

NISABA 3.6: MU.⌜X⌝[.X?].MU.⌜X⌝[.X?] *sa-ma-NI* KU₆.KU₆ ȦB.A

NISABA 4.5: ᵈEN.KI, BE NIN.KI *sa-ma-NI*

NISABA 6.2: ŠU.DU₈ NIN.⌜KI⌝ *sa-ma-NI* ᵈA.NIR ᵐᵘⁿᵘˢBE.AL₆ *il-tum*

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

NISABA 7.2: ᵈˈSAL'.'X(.X)' *sa-ma*-[NI?] ᵈEN.LÍL NIN.KI SAG.RIG₉

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

NISABA 7.4: ŠU.NÍGIN 'NIN'.KI *sa-ma*-NI(?)] [SA]G?.RI[G₉?]

SA₆ "(to be/make) good" (*damqu*? Cf. GIŠ.RÍN)

NISABA 3.5: 'SA₆' ḪÚL ᵈEN.'LÍL'

NISABA 8.3: PI.'X'[ ] 'SA₆'.'SA₆'

SAG "head" (*rēšu*). See also Ì.GIŠ.

NISABA 11.3: S[AG].'GI₆'.'GI'-MU SAG.SAG 'NA'.'SE₁₁'ˀ.NA. SE₁₁ˀ

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

VE 247, 268

S[AG].'GI₆'.'GI'-MU SAG.GI₆.GI seems to stand for s a g - g i₆(- g) "the dark-headed" (*ṣalmāt 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'.'GI'-MU SAG.SAG 'NA'.'SE₁₁'ˀ.NA. 'SE₁₁'ˀ

SAG.RIG₉(ḪÚB.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.ḪÚB.'DU' = [x-]'ra'-*um*. VE 269 and EV 0188 should be corrected accordingly.

NISABA 7.2: ᵈˈSAL'ˀ.'X(.X)' *sa-ma*-[NI?] ᵈEN.LÍL NIN.KI SAG.RIG₉

NISABA 7.4: ŠU.NÍGIN 'NIN'.KI *sa-ma*-NI(?)] [SA]G?.RI[G₉?]

NISABA 9.1:[SAG?.]R[IG₉?]

SAMAN_x(NÌ.ŠÈ.NU.ŠÈ) "(lead-)rope" (*šummannu*). The "lead-rope" occurs as a deity in the Fara and T.A.S. god lists (cf. Krebernik 1983: 202). ·

NISABA 4.1: GAR *in* ŠU SAMAN_x [KAL]AM.[T]IM

NISABA 7.1: SAMAN_x DINGIR.DINGIR È KUR.KUR

VE 40a: SAMAN_x = *su-mu-tum* (Krebernik 1983: 2)

SI (?) see KA BA LU Ú SI

SI.GA Probably, a verb referring to TÚG "garment" (object).

NISABA 5.5: TÚG SI.GA 'MAḪ'ˀ [*i*]*l*ˀ?-[*tu*]*m*

SI.GAR "bolt, cramp" (*šigāru*, *sikkūru*). 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-rí-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 /*šīra*/ "song" in view of the preceding term NE.DI "music(ian)" or "to play".

UTU C14.2: *du-si* KI KÚŠ DU₈ NE.DI <ÉRIN+>X ᵈEN.KI *si-la bù-gú*

SIKIL For SIKIL "girl", see ḪAR-*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.ḪUL¹?.GIG SIKIL, LÚ MAḪ

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

  VE 1154: SIKIL = ḪAR-*tum*

SU

  NISABA 3.2: [   ] ŠU?[   ] SU 'X'[   ]

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'āti*/ independent personal pronoun, 3rd m. sg. accusative (*šuāti*)

  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

  UTU B2.7: URU-S[Ù] // C16.1: *a-li-zu*

SÙ/MU[Š] "star" (SÙ, cf VE 1185) or "snake" (MUŠ = *ṣerru*)

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

  VE 1185: SUD = *ga-ba-ga-bu*ₓ(NI)

  VE 742, 1185a: MUŠ

Sum-ar-rúm[(ki)] "Sumer". The spelling seems to reflect a form /*ṭum'ar(r)*-/

  NISABA 9.5: *Sum-ar-rú*[m] BÁRA¹ KUR.KUR TAR.TAR *ḫi-iš*¹?-*ba-am₆*

  NISABA 12.1: ŠUBUR^ki *Sum-ar-rúm*^ki TILMUN^ki

SÚN "wild cow" (*rīmtu*)

  NISABA 11.2: 'SÚN'.'SÚN' AB.A ŠU.DU₈ [AM?.]AM [X?.]'RU'

SU₇ "threshing floor" (*maškanu*)

  NISABA 8.6: GAR SU₇.S[U₇?] *ù* NU.'U₉'? 'ᵈ'INANNA ᵈNISABA [

ŠÀ "heart, inside" (*libbu*): For NISABA 5.4, (?) see also ŠÀ.GAL, GAL.TE.

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

  UTU C12.1 (?) see IGI

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

  VE 595: ŠÀ = '*à-da-lu*/*ru₁₂-um* /*ḫadrum*/ (Krebernik 1983: 14)

ŠÀ.GÍD The Sum. verb š à - š è - g í d 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/A.SI.SÁ is (AŠ, MIN) LA // MÚRU ZABAR$_x$ // *zi-bí-ra* "he governs in wisdom the one/other part of Sippar(?)".

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

UTU B3.6-7: ^{d}UTU MIN LA ZABAR$_x$(KA+BAR) ŠÀ.GÍD AB.SI.SÁ // C17.4: <^{d}UTU> MIN MÚRU <*zi-bí-ra*> ŠÀ.'GÍD' A.SI[.SÁ]

VE 578: ŠÀ.GÍD.GÍD = *bí-na-tum*

ŠÀ.GAL (?) In Mesopotamian Akk., ŠÀ.GAL stands for "food, feed" (*ukullû*). According to the gloss in VE 576, it is used for "belly" (*karšu*) 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 = *gàr-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-h. That *ba-rí-ù*/*um* means "evil" is clear from EV 0154, where *ba-rí-ù-tum* equals HUL ("evil words"). The sign *ù*, however, stands rather for /ʾu/ and /ʿu/, 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", *zêru*, is found as an equivalent of ŠÀ.HUL.

NISABA 13.6: ŠÀ.HUL$^{!?}$.GIG SIKIL, LÚ.MAH

VE 590: ŠÀ.HUL = *ʾà-la*/*a-lum*; *za-a-rúm*

VE 591: ŠÀ.HUL.GIG = *ba-rí-ù*/*um da-du*

EV 0154: INIM.HUL = *sa-ga-lu*/*ru$_{12}$ ba-rí-ù-tum*

ŠÀ.KI.ÁG "(to) love"

NISABA 12.3:] 'GABA$^?$'.RU MU ŠÀ.'KI'.ÁG ^{d}EN.'LÍL' MA.LA. DAG ^{d}NISABA

NISABA 14.1: LÚ ŠÀ.KI.ÁG ^{d}NANIBGAL

VE 584: = *da-du-du*, *du-du* (d-w-d; Archi 1980: 87; Krebernik 1987: 207)

ŠÀ.ZU "midwife" (*šabsūtu*)

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

VE 581: ŠÀ.ZU = *mu-li-tum*/*du* /*mullittum*/ (w-l-d; Krebernik 1983: 23; Fronzaroli 1984: 174)

ŠÀ×MUNUS^{munus} see TU.DA

-ŠÈ Sum. postposition, see 2.3.2.
    NISABA 6.4: *in* DUB-ˈŠÈˈ
    NISABA 6.5: *in* ᵈMUL-ŠÈ
    NISABA 12.2: *in* [D]UB⁇-ŠÈ
ŠEŠ
    UTU B2.1: ˈXˈ ˈXˈ ˈGU₄⁇ˈ ˈŠEŠ⁇ˈ // C15.3: [ ]ˈXˈ[ ]ˈXˈ
ŠIM.GÚR.GÚR ŠIM.GÚR.GÚR = *kuk(u)rum* is an aromatic tree, which often appears together with "juniper" (also in VE 374f.; cf. ᵍⁱˢBA⁇.RA⁇). According to the gloss in VE 375, it would be "almond tree" (cf. Hebrew *lūz*, Arabic *lawz*).
    UTU A3.4: Xˈ [ ] LI, ŠIM [X⁇ D]UGUD NÌ KUR // C4.4: ᵍⁱˢBA⁇.RA⁇
    ŠIM GÚR.GÚR NI.SI GÚR.GÚR UM KUR
    VE 375: ᵍⁱˢŠIM.GÚR.GÚR = *lu-zu-um, lu-zú*
ᵍⁱˢŠINIG "tamarisk" (*bīnu*)
    NISABA 8.2: ᵍⁱˢŠIN[IG].ᵍⁱˢŠIN[IG] ŠU ˈXˈ[
    VE 395: ᵍⁱˢŠINIG = *ì-zu ba-ne(-um), ba-nu /ᶜišu baynim, baynu(m)/*
ŠU "hand" (*qātu*)
    NISABA 4.1: GAR *in* ŠU SAMANₓ(NÌ.ŠÈ.NU.ŠÈ)
    NISABA 5.6: DUB ˈ*in*ˈ ŠU IGI.TÙR A.Z[U]
    NISABA 7.3: ŠU.NÍGIN NIN.KI *sa-ma*-NI GÍD.DA *in* ŠU ÉŠ.MÁ.GÍD.
    ÉŠ.MÁ.GÍD
    NISABA 12.2
    VE 533
ŠU
    NISABA 3.2: [ ] ŠU⁇[ ] SU ˈXˈ[ ]
    NISABA 8.2: ᵍⁱˢŠIN[IG].ᵍⁱˢŠIN[IG] ŠU ˈXˈ[
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: DA.TI.URU ŠU.ÁG // C1.6: [T]I.URU.DA ŠU.UM
ŠU.DU The corresponding *u₉-za* confirms the glosses in VE 507, which were first identified with *waṣû* (w-ḍ-ˀ) "to come out" (e.g., Krebernik 1983: 18). Fronzaroli (1987: 186) suggests w-ḍ-ᶜ "to lay down, put", which allows him to explain *wa-zu-um* as a D stem /*waṣṣuᶜum*/ corresponding to Akk. *wuṣṣû* (w-ḍ-ᶜ) "to lay down, spread". The D stem of *waṣû* is not attested in Akkadian. That *u₉-za* is not in accordance with the pattern of Akk. *waṣû* (*uṣṣi, ūṣi*) 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 ᵈUTU KUR.KUR *u₉-za*
    VE 507: ŠU.DU = *wa-za(-ù)-um, wa-zu-um*

ŠU.DU$_8$ "to catch, hold". Lambert (1989: 5) restores [*mu-k*]*t̄*-[*il*] in UTU C1.3, which is very uncertain.

NISABA 11.2: ʿSÚNʾ.ʿSÚNʾ AB.A ŠU.DU$_8$

NISABA 2.6: DUB AB.SI ŠU.DU$_8$ [ ]ʿKÙ$^?$ʾ:ʿBABBAR$^?$ʾ

NISABA 6.2: ŠU.DU$_8$ NIN.ʿKIʾ *sa-ma*-NI ^{d}A.NIR ^{munus}BE.AL$_6$ *il-tum*

UTU A1.4: ŠU.DU$_8$, ZI KALAM // C1.3 [ŠU$^?$.D]ʿU$_8$$^?$ʾ [

VE 505

$^{(giš)}$ŠU.ME "cypress" (*šurmēnu*)

UTU A2.16: ŠU.ME // C3.6: ^{giš}ŠU.ME

VE 379: ^{giš}ŠU.ME = *šè-rí-mi-nu*, *ša-mi-nu*

ŠU.MU.TAK$_x$ "to send, deliver". For the correct interpretation of the sign formerly read DÚB see Krecher 1981: 136. For šu - tak$_4$/$_x$ see Civil 1990 and Viganò 1990 (with bibliograpy).

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

VE 504

ŠU.NÍGIN "totality, all" (*napharu*)

NISABA 7.3: ŠU.NÍGIN NIN.KI *sa-ma*-NI

NISABA 7.4: ŠU.NÍGIN ʿNINʾ.KI *sa-ma*-NI(?)]

VE 503

ŠU.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 *wahā* "to hasten, inspire" and Ge^{c}ez *wahaya* "to wander, visite, inspect" (Fronzaroli *apud* L. Milano in *ARET* 9, p. 407).

NISABA 9.7: DUB ŠU.RA ZA$_x$ ^{d}NISABA

VE 506: ŠU.RA = *wa-ʾà-um*

ŠU.ŠU.PI.DA see Á.MAH

ŠU.UM see ŠU.ÁG

TAR.TAR Verb, referring to *Sum-ar-rú*[*m*] (subject) and *hi-iš*$^{!?}$*-ba-am*(object). For syntactical reasons, the reading SILA.SILA "roads" is unlikely. The gloss in EV 0419 is /*katātum*/ (Hebrew) or /*gadādum*/ (cf. HAŠ = *gadādu*) "to cut, break". It fits well with *hi-iš*$^{!?}$*-ba-am*, which may be compared to *hasābu* (HAŠ, KUD) "to cut, break off". Probably, *hasābu* stands behind TAR.TAR. too. In this case, TAR.TAR *hi-iš*$^{!?}$*-ba-am* would be a figura etymologica. In view of Akk. *hisbu* "abundant products", TAR.TAR *hi-iš*$^{!?}$*-ba-am* could mean something like "(Sumer, the 'dais' of the lands) gets in a rich harvest". Alternatively, it could denote some hostile action against BÁRA 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-rú*[*m*] BÁRA KUR.KUR TAR.TAR *hi-iš*$^{!?}$*-ba-am*$_6$

VE 748: SILA

EV 0419: TAR.TAR = *ga-da-tum*

^(giš)TASKARIN "boxwood" (*taskarinnu*)

UTU A2.16: TASKARIN // C3.6: ^{giš}TASKARIN

VE 386: ^{giš}TASKARIN

TE (?) see GAL.TE

ti-ʾà-ma-tum/*dím* /*tihāmat-*/ "sea" (*tiāmtu*). 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.⌈A⌉ // UTU C7.2: *a-bar-rí-iš*, *ti-ʾà-ma-dím*

UTU C7.3: *in a-bar-rí-iš ti-ʾà-ma-dím*

UTU C10.4: PIŠ$_{10}$ *ti-ʾà-ma-tum*

VE 1343: AB.A = *bù-la-tum* (b-ʾ-r or b-ḫ-r, cf. Fronzaroli 1984: 158); *ti-ʾà-ma-tum*

ti-da-ḫu-ru$_{12}$ Lambert 1989: translates "(the gods) held back" (ʾ-ḫ-r), The /u/ in the last syllable of the stem, which does not fit the conjugational pattern, is perhaps merely graphical: /*tiʾtaḫrū*/. Alternatively, the verb could be *maḫāru* "to meet (each other)" or (less likely) *naḫāru* "to snore": /*tittaḫrū*/. For the assimilation of /m/, cf. *u$_9$-sa-li*.

UTU C12.2: DINGIR.DINGIR *ti-da-ḫu-ru$_{12}$*

ti-ga-la-tum Noun (f., pl.?), associated with ENGAR "ploughman" and ^{giš}APIN "plough". /*diqārātum*/ "bowls" (*diqāru*) is not very likely.

UTU C8.1: BA$_4$.TI ENGAR ^{giš}APIN *ti-ga-la-tum a-ba-ʾà-zu*

ti-gi-li The logographic spelling Á.ÁG means "to command" (*wuʾuru*), "order, instruction" (*têrtu*), 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 ^dEN.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.TIM ^dEN.KI seem to be in parallel: "(Enlil guards) the land of 'command', the land of Enki". In C3.1, *mu-ga-lú 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.ÁG. 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: Á.ÁG

UTU C14.3: ^dUTU *mu-ga-lú ti-gi-li*

ti-gú (?) see *zu-ru$_{12}$-zu ti-gú*

ti-ma-u$_9$ This could be a noun or a verbal form (3rd m. pl.) from the same root as *i-ma* (// Ì.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-gàr-ga-ra* ḪUR.SAG, *ti-ma-u₉*

UTU C11.1: KA [ ] *t*[*i*]-*ma*[-*u₉*?] RU ᵍⁱˢUŠTIL *in* KISAL ḪUR.SAG

ti-na-ḫu-úš see AL.KÚŠ.SÁ

ti-bí-ù see PA.È

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

UTU A1.7: DA.TI.URU ŠU.ÁG, NÌ.SIG ᵈEN.KI // C1.6: [T]I.URU.DA ŠU.UM *ne-si-gi-im* ᵈEN.KI

UTU C13.1: EN TI.URU.DA-A, ᵈEN.'KI'

TIM.TIM see KALAM(.TIM)

TIR "forest" (*qīštu*)

UTU A2.14: TIR EREN // C3.5: ᵍⁱˢKIRI₆ ᵍⁱˢEREN

VE 400: ᵍⁱˢTIR = *ga-sa-tum /qayšatum/*

TIRU(GAL.TE) "an official" (*tīru*) (?). The sign group ŠÀ GAL TE may be analysed ŠÀ.GAL TE or ŠÀ 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 ŠÀ.GAL.

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

TU.DA "to give birth". In *IAS* 326 3.13, TU.DA means, according to the variant ŠÀ×MUNUS^munus, "pregnant woman".

NISABA 4.3: TU.DA ᵈA.NIR MAḪ ᵈEN.LÍL 'X'.'TÙR'

UTU A3.13: 'TU'.DA GIZZALₓ // C5.4: ŠÀ×MUNUS^munus GEŠTUG. 'GEŠTUG'¹

VE 594: ŠÀ×MUNUS = ʾà-rí-tum /harītum/

VE 917: [TU.DA]

TÚG "garment" (*lubuštu, ṣubātu*)

NISABA 5.5: TÚG SI.GA 'MAḪ'? [*i*]*l*¹?-[*tu*]*m*

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

VE 1374: TÚG

TÚG.'SIKI'? (?) see *zu-zi-gi*

TÙM "to carry, bring" (?)

    NISABA 8.4: TÙM 'EN' mu-$n[a^?]$-$tu[m]$ ^{d}AŠ[NAN]

    UTU C6.1 see AL.NIM^{ki}

TUŠ see du-sa/si

Ú.ŠIM$^!$ "plants, grass" ($urqītu$)

    NISABA 10.5: GAR Ú.ŠIM$^!$ LU[GAL$^?$]'X' [ ] $^{'d'}$'NISABA'

    VE 285: Ú.ŠIM

Ú.SI (?) see KA BA LU Ú SI

$\grave{u}$ "and" (u). Note that in UTU C7.4, $\grave{u}$ 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 $\grave{u}$ SÙ/MU[Š]

    NISABA 8.6: GAR SU$_7$.S[U$_7^?$] $\grave{u}$ NU.'U$_9$'$^?$' $^{'d'}$INANNA ^{d}NISABA [

    UTU A2.12: ZA.GÌN $\grave{u}$ KÙ.BABBAR // C3.4: ZA.GÌN $\grave{u}$ KÙ.BABBAR

    UTU C7.4: in ḪU.DU $\grave{u}$ MU.DU ^{d}UTU

Ù

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

$\grave{u}$-$l\acute{u}$-ha-am_6 As Lambert points out, this is a verbal adjective ($el\bar{e}hu$ 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 $el\bar{e}hu$ is,
    however, hardly $\dot{g}$, in spite of the spelling $g\acute{u}$-luh-'ha'$^?$, since $\dot{g}$ and h are
    not compatible in a Semitic root.

    UTU B2.6: $g\acute{u}$-luh-'ha'$^?$ URU-S[U] // C16.1: $\grave{u}$-$l\acute{u}$-ha-am_6 a-li-zu li-da-ti-
    zu

$\grave{u}$-ru_{12}-mu

    UTU C16.2: $\grave{u}$-ru_{12}-mu-zu Ì.DU [

Ù.SAR The meaning "sharp (teeth?)" (VE 1134) is excluded by the context in
    both cases, while "lunar crescent" (for U$_4$.SAR = $usq\bar{a}ru$) does not seem
    impossible. Lambert, who discusses the term (1989: 18), tentatively sug-
    gests "net", a meaning inferred from some passages in UruKAgina,
    where Ù.SAR is associated with fishermen.

    UTU C6.4: Ù.SAR u_9-$šar_x$(NE)-i AM.AM

    UTU B2.3: [B]U:SAR DUL$_5$ ABZU // C15.4: Ù.SAR ga-ti-im AB.ZU

    VE 1134: Ù.SAR = za-la-sa /$daršā(n)$?/

    VE 1442: Ù.SAR = la-x-'x'-um

U$_5$ "to ride" ($rak\bar{a}bu$). Lambert (1989: 19) translates U$_5$ as "trader".

    UTU A4.13: ÉRIN+X ^{d}UTU U$_5$ // C7.1: ÉRIN+X ^{d}UTU U$_5^!$(MÁ.ḪU)

    UTU A4.15: 'U$_5$'[// C7.2: ḪU.DU(-)NE.IŠ

    UTU C12.3: ÉRIN+X ^{d}UTU U$_5^!$(MÁ.ḪU) du-$r\acute{i}$-$iš$

    VE 963: U$_5^!$(MÁ.ḪU)

u_9-ru_{12}-*du* Lambert (1989: 21) suggests a formation /ūrudu/ from w-r-d: "(Pirig-banda 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 u_9-ru_{12}-*du* stands for /yurdū/ (or /yurdu/), since /i/ is often elided in forms like this (*uridū* > *urdū*).

> UTU C13.4: u_9-ru_{12}-*du* ZU.UG$^!$.BANDA *na-zi* AB.ZU-RA

u_9-*sa-li* see AB.SI

u_9-*sa-dè-da* see GI

u_9-*šar*$_x$(NE)-*ì* Verb, associated with AM.AM "wild bulls". Since the syllable following the conjugational prefix /yu-/ is likely to contain /a/, a reading u_9-*šar*$_x$-*ì* /yušar^{c}i/ "he caused to pasture " seems plausible (for *šar*$_x$, cf. Krebernik 1984c, Civil 1988).

> UTU C6.4: Ù.SAR u_9-*šar*$_x$(NE)-*ì* AM.AM

u_9-*za* see ŠU.DU

u_9-[

> UTU C9.1

UD "day" (*ūmu*). The interpretation of syllabic *i-a-ma-am*$_6$ as /yawmam/ is somewhat problematic. See also GI$_6$.

> UTU A2.5: UD // C2.8: *i-a-ma-am*$_6$

UD "when" (?). In A1.17, UD seems to correspond to [X$^?$.E]N of the Ebla text. Lambert (1989: 8), who reads [x *e*]*n-na-qar-qá-ra* ..., tentatively suggests "when". In this case, [X$^?$.E]N might be compared to Akk. *inu*.

> UTU A1.17: [U]D NIMGIR:GAL ḪUR.SAG // C2.5: [X$^?$.E]N *na-gàr-ga-ra* ḪUR.SAG

UD.UD.DAG.DAG The logogram may be analysed as UD.UD DAG.DAG or UD.UD$^{dag-dag}$ (UD = d á g, d a d a g). *nu-ru*$_{12}$-*um* is clearly *nūrum* "light". *zu-bù-um* either belongs to the same root as *sa-ba-ba-tum* in VE 775 and *sa-ba-bù*(-*um*) in VE 776 (cf. *šabābum* "to burn, glow"; see Krebernik 1983: 29), or it is /šūpu'um/ "magnificent" (*šūpû*, w-p-y).

> UTU A1.10: UD.UD.DAG.DAG // C1.8: *nu-ru*$_{12}$-*um zu-bù-um*
>
> UTU C2.7: ^{d}EN.LÍL *nu-ru*$_{12}$-*um* DUGUD
>
> 775: UD.UD.DAG.DAG = *sa-ba-ba-tum*
>
> 776: UD.DAG = *sa-ba-ba-bù*(-*um*), *si*-EN-*Lum* (cf. Krebernik 1983: 29)

UD.BU This seems to be a predicate referring to *gú-ra-tum* ^{d}UTU. Lambert (1989: 20) separates UD (= *nūru*) and BU ("perhaps npḫ"): "the warrior Šamaš shed light". The most normal reading of UD.BU, UD GÍD "to prolong the days (of)" (*ūmī šuruku*), is difficult here, since it requires a genitive after UD.

> UTU C12.2: *gú-ra-tum* ^{d}UTU UD.BU

UD.N[I$^?$.RÚ$^?$] see NA$_4$.RÚ

ÙḪ see KAS.NIMGIR

UM (?) see NÌ

UNKEN "assembly" (*puḫru*)

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

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 *qurādu* (cf. *gú-ra/rí-dím/tum*).

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

    UTU C13.2: ^{d}EN.'KI' *a-bí* ZU.UG$^!$.BANDA *ru$_{12}$-zi* UR.SAG-A

    VE 271: UR.SAG = *ga-ra-tum* /*qarrādum*/

URU /*ahli*/ "city" (*ālu*)

    NISABA 14.3: NISABA$^{[ki?]}$ URU 'NIN/SIKIL' ^{d}NISABA

    UTU B2.6: *gú-luḫ-'ḫa'* URU-S[Ù] // C16.1: *ù-lú-ḫa-am$_6$ a-li-zu li-da-ti-zu*

    VE 1152

^{giš}UŠTIL "yoke". As I tried to show (Krebernik 1984: 141f.), the sign named u š - t i -*Lum* in the Ebla Sign-List (ed. Archi 1987b), 73, is the antecedent of ŠUDUL/N "yoke". My arguments were the following: 1) u š - t i -*Lum* reflects *šudul/n*. 2) The later form of the sign can be deduced paleographically from the earlier one. 3) $^{(giš)}$UŠTIL is associated with oxen and chariots. 4) $^{(giš)}$UŠTIL is associated with leather and golden rings. The same conclusion was drawn by Civil (1984: 96). The interpretation of ^{giš}UŠTIL as "yoke" was doubted, but not disproved, as I believe, by Lambert (1988: 254f.). [See now Fronzaroli 1992 for a possible meaning "throne".]

    UTU C11.1: KA [ ] *t*[*i*]-*ma*[-*u$_9$*$^?$] RU ^{giš}UŠTIL *in* KISAL ḪUR.SAG

    C17.3: ^{giš}UŠTIL DUGUD *a-me-da-ad* '*à-wa-ar*

    VE 371

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

    UTU C13.3: *wa-da-ar* GURUŠ

ZA.GÌN "lapislazuli" (*uqnû*)

    UTU A2.12: ZA.GÌN *ù* KÙ.BABBAR // C3.4: ZA.GÌN *ù* KÙ.BABBAR

    UTU A3.11: KÙ.BABBAR ZA.GÌN GAR$_5$.GAR$_5$ // C5.3: A.GAR$_5$ KÙ.GI ZA.GÌN

    UTU C10.3: EN-*sa*-NI MUNUS ZA.GÌN KÙ.BABBAR NI-*lú-mu*

    UTU C17.2: KUR Z[A.GÌN$^?$] *en-da-ga zu-ru$_{12}$-ra* '*à-ba-rí-im*

    VE 868

ZÀ.ME "praise to ..."

    NISABA 14.4: ^{d}NISABA ZÀ.ME

UTU B3.9: {X} ÉRIN+X TU[Š'], ^{d}UTU ZÀ.ME // C18.3: ÉRIN+X *du-sa*, ^{d}UTU, [ZÀ.]'ME'

VE 1181: ZÀ.ME = *wa-ti-um* /w-d-y/ (cf. Krebernik 1983: 41)

ZA$_x$(LAK-384) For the sign and its meanings, see Civil 1983. The association of ZA$_x$ 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, ^{sa}za$_x$ 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 ZA$_x$ ^{d}NISABA

UTU A3.2: 'ZA$_x$' [GA'EŠ.GA]'EŠ // C4.3: ZA$_x$ GA'EŠ.GA'EŠ

ZABARx(KA+BAR/ME) see Index 2: *zi-bí-ir/ra*

ZÉ É (?) If ZÈ would correspond to IGI.ZÀG (graphic variant), then É would correspond to SAL.'X'(...), which seems hardly possible. Probably, *zé-ʾà* and SAL.'X'(...) are syllabic spellings.

UTU A2.17: IGI.ZÀG, SAL.'X' 'NA'' [// C4.1: ZÉ É IN.NA.DU$_7$ *ga-ba-zu*

ZI "life" (*napištu*)

UTU A1.5: ŠU.DU$_8$, ZI KALAM

VE 1050, 1350: ZI = *nu-bù-uš-tum/du-um* /nupuštum/

[Z]I.[Z]I

NISABA 1.1: 'X' DINGIR.DINGIR [GIŠ$^?$.GIŠ]KIM$^?$.'TI'' [Z]I.[Z]I

zi-bí-ir/ra see Index 2.

zi-gi (?) There are several Akk. words which could be compared (e.g. *sikku* "hem", *sīqu* "thigh, lap", *zīqu* "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 TÚG.'SIKI' of the T.A.S. 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'' [ ] // C4.7: *i-b[a-d]a?* BAR.GAR-*zu zi-gi*

zi-la-ti Lambert (1989: 20) suggests "(his) pins" (*ṣillû*), but many other possibilies exist, particularly if one takes into account that *la* might stand also for /ra/.

UTU C12.4: *du-rí-iš*, ^{d}EN.KI *zi-la-ti-zu* BA$_4$.TI IG AB.ZU

ZÍZ "emmer" (*kunāšu*)

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-ʾà-zu*

UTU C8.3: BÁRA.MAḪ-*zu*
UTU C11.2: *ma-ḫa-la-zu*
UTU C12.4: *zi-la-ti-zu*
UTU B2.7: URU-S[Ù] // C16.1: *a-li-zu*
UTU C16.2: *ù-ru$_{12}$-mu-zu*
UTU C16.4: *me-gi-ru$_{12}$-zu*
UTU C17.1: *a-al$_6$-zu*
zu-bù-um see UD.UD.DAG.DAG
zu-ru$_{12}$-ra Probably, /*šurūra*/ "splendour" (*šarūru*). This interpretation would
fit with *en-da-ga* /*yintagah*/ "shone",.
UTU C17.2: KUR Z[A.GÌN$^?$] *en-da-ga zu-ru$_{12}$-ra* ʾ*à-ba-rí-im*
zu-ru$_{12}$-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,
NA$_4$.RÚ$^?$, is somewhat problematic, and it cannot be excluded that RÚ
is an error. In this case, one could read ^{na_4}*zu-ru$_{12}$-zu* "its obsidian
(stones)" (*ṣurru*). Otherwise, *zu-ru$_{12}$-zu* could be *šuršu* "root", *ṣurrušu*
"having many tips/branches", or *zurzu* "a kind of saddle". A reading *zu-
ru$_{12}$-zu-ti* /*šuršud-*/ "firmly founded" would make sense in connection
with the preceding NA$_4$.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 *ṣurruš(u)* or *šuršud(u)* (stative or verbal
adjective). Instead of ED[EN, GÁRA[and BA[ḪAR 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: NA$_4$.RÚ$^?$
{ʿXʾ} *zu-ru$_{12}$-zu ti-gú* DUGUD AN.ZU
ZU.UG.BANDA see Index 1.
zu-zi-gi (?) see *zi-gi*
ʿXʾ.DA.ʿX$^?$ʾ.NE
UTU C16.4: *me-gi-ru$_{12}$-zu a-*ʾ*à-al$_6$* È ^{d}UTU ʿXʾ.DA.ʿX$^?$ʾ.NE *bù-gú*
[X$^?$.E]N see UD
ʿXʾ.ḪU.ʿXʾ.[Š]UM
UTU C17.1: *a-al$_6$-zu gú-ra-dím i-si-im* ME.ME ʿXʾ.ḪU.ʿXʾ.[Š]UM
ʿXʾ.ʿNEʾ
NISABA 1.8: ʿXʾ.ʿNEʾ [G]IŠ.GIŠKIM.[T]I, KALAM.TIM.MA-*sa*
[X$^?$.]ʿRUʾ
NISABA 11.2: [AM$^?$.]AM [X$^?$.]ʿRUʾ $^{'munus?'}$BE.AL$_6$ *il-tum*
ʿXʾ.ʿXʾ.RU
NISABA 10.1: ʿXʾ.ʿXʾ.RU ^{d}NISABA, ḪAR-*tum al$_6$-su-nu* AL$_6$.GÁL
ʿXʾ.ʿTÙRʾ In spite of the context (TU.DA "to give birth"), the damaged sign
is not ŠÀ (ŠÀ.TÙR = *šassūru* "womb"), as far as can be judged from the
traces visible on the photo. Probably, it is ʿIGIʾ (cf. IGI.TÙR).

NISABA 4.3: TU.DA ᵈA.NIR MAḪ ᵈEN.LÍL 'X'.'TÙR'
'x'-*zu-rí*
NISABA 13.3: 'x'-*zu-rí* 'GU₄'¹ [*la*²] *du*-BE [A².]NIR [MA]Ḫ

Bibliography:

A. Alberti 1981: *TM.75.G.1353. Un singolare "bilancio a pareggio" da Ebla. OA*
     20: 37-49.
A. Archi 1980: *Textes lexicaux bilingues d'Ebla. SEb* 2: 81-95.
A. Archi 1981: *La "Lista di nomi e professioni" ad Ebla. SEb* 4: 177-204.
A. Archi 1987a: *The "Sign-list" from Ebla. Eblaitica* 1: 91-113.
A. Archi 1987b: *More on Ebla and Kish. Eblaitica* 1: 125-140.
R. D. Biggs 1966: *Le lapis-lazuli dans les textes sumériens archaiques. RA* 60:
     175-176.
K. Butz 1987: *Ökologie: Ebla: Gegenstand und Worte. Ebla 1975-:* 313-351.
A. Catagnoti 1989: *I NE.DI nei testi amministrativi. MisEb* 2: 149-201.
D. Charpin 1988: *Sippar: Deux villes jumelles. RA* 82: 13-32.
M. Civil 1982: *Studies in Early Dynastic Lexicography I. OA* 21: 1-26.
M. Civil 1983: *The Sign LAK 384. Or* 52: 233-240.
M. Civil 1984a: *Sumerian in Ebla. LdE:* 75-97.
M. Civil 1984b: *Studies in Early Dynastic Lexicography II. Word List D 50-57*
     (ARET 5 No. 23). ZA 74: 161-163.
M. Civil 1987: *The Early History of ḪAR-ra: The Ebla Link. Ebla 1975-:* 131-
     158.
M. Civil 1988: *NE* = šar_x. *NABU* 1988/42.
M. Civil 1990: *The verb* š u - t a k₄ *"to send". AuOr* 8: 109-111.
G. Conti 1990: *Il sillabario della quarta fonte della lista lessicale bilingue*
     Eblaita. MisEb 3.
D. O. Edzard 1981: *Der Text TM.75.G.1444 aus Ebla. SEb* 4: 35-59.
D. O. Edzard 1985: *Die 3. Person m. pl. im Altakkadischen von Mari. Miscel-*
     lanea Babylonica (FS Birot): 85-86.
F. M. Fales 1984: *A Survey of Two-word Eblaic Entries in the Bilingual*
     Vocabularies. QuSem 13: 173-187.
F. M. Fales 1988: *Formations with m-Prefix in the Bilingual Vocabularies.*
     Wirtschaft und Geslechaft von Ebla (edd. Waetzoldt/Hauptmann): 205-
     209.

P. Fronzaroli 1980: *Gli eqivalenti di* e m e - b a l *nelle liste lessicali eblaite. SEb* 2: 91-95.

P. Fronzaroli 1984: *Materiali per il lessico Eblaita, 1. SEb* 7: 145-190.

P. Fronzaroli 1992: *Le signe 73 de la «Sign List» d'Ebla. NABU* 1992/2: 45 f.

G. Gragg 1973: *The Fable of the Heron and the Turtle. AfO* 24: 51-72.

M. Krebernik 1982: *Zu Syllabar und Orthographie der lexikalischen Texte aus Ebla. Teil 1. ZA* 72: 178-236.

M. Krebernik 1983: *Zu Syllabar und Orthographie der lexikalischen Texte aus Ebla. Teil 2 (Glossar). ZA* 73: 1-47.

M. Krebernik 1984a: *Die Beschwörungen aus Fara und Ebla.* Hildesheim.

M. Krebernik 1984b: *Verbalnomina mit prä- und infigiertem t in Ebla. SEb* 7: 191-211.

M. Krebernik 1984c: *Ein Lautwert* šar$_x$ *des Zeichens NE in Ebla? ZA* 74: 168 f.

M. Krebernik 1986: *Die Götterlisten aus Ebla. ZA* 76: 161-204.

J. Krecher 1966: *Sumerische Kultlyrik.* Wiesbaden.

J. Krecher 1981: *Syllabogramme und syllabische Orthographie in den Texten aus Ebla. LdE:* 135-154.

J. Krecher 1984: *Sumerische und nichtsumerische Schicht in der Schriftkultur von Ebla.* Il *BaE:* 139-166.

J. Krecher 1987: *IGI+LAK-527, SIG$_5$, gleichbedeutend GIŠ.ÉREN; LAK-647. MARI* 5: 623-624.

W. G. Lambert 1985: *The Pair Laḫmu-Laḫamu in Cosmology. Or* 54: 189-202.

W. G. Lambert 1988: *An Old Akkadian List of Sumerian Personal Names.* FS A. Sachs 41:251-260.

W. G. Lambert 1989: *Notes on a Work of the Most Ancient Semitic Literature. JCS* 41: 1-32.

P. Michalowski 1987: *Language, Literature, and Writing at Ebla. Ebla 1975-:* 165-175.

G. Pettinato 1979: *Die Lesung von AN.IM.DUGUD.MUŠEN nach einem Ebla-Text. JCS* 31:116-117.

F. Pomponio 1980: *La lettura del segno ÉREN+X. AION* 40: 549-553.

E. Reiner 1984: *Damqam-īnim revisited. StOr* 55: 177-182.

P. Steinkeller 1986: *Seal of Išma-Ilum, Son of the Governor of Matar. VO* 6: 27-40.

N. Veldhuis 1991: *A Cow of Sîn.* Groningen (= *Library of Oriental Texts* 2).

L. Viganò 1990: Š u   m u - t a k$_x$ *and* t a k$_x$ *at Ebla. AuOr* 8: 101-108.