The Royal Inscriptions of Mesopotamia

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3 Shalmaneser III to Aššur-nārāri V (858–745 B.C.)
4 Tiglath-pileser III to Sargon II (744–705 B.C.)
5 Sennacherib (704–681 B.C.)
6 Esarhaddon (680–669 B.C.)
7 Ashurbanipal (668–627 B.C.)
8 After Ashurbanipal to the End (626–612 B.C.)
  Addenda et Corrigenda
  Complete Indices to all Volumes

BABYLONIAN PERIODS (RIMB)
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*1 Kassite Dynasty (1595–1155 B.C.)
2 Second Dynasty of Isin to Kandalanu (1157–626 B.C.)
3 and 4 Neo-Babylonian Dynasty (625–539 B.C.)
5 Achaemenid to Seleucid Dynasties (538 B.C.-end)
6 Addenda et Corrigenda
  Complete Indices to all Volumes

STUDIES (RIMS)

**1 V. Donbaz and A.K. Grayson, Royal Inscriptions on Clay Cones from Ashur
  now in Istanbul, University of Toronto Press 1984

Printed in Canada

ISSN 0822-2525
Three Bricks from Yale / 1
GARY BECKMAN

Three New Kassite Royal Inscriptions in the Louvre / 5
GRANT FRAME

A Babylonian Omen Text in the Redpath Museum / 7
GRANT FRAME

On Beads and Curses / 11
HANNE D. GALTER

Clay Tablets and Cones in the New Brunswick Museum, Saint John / 31
LYNNE C. GEORGE

Copy of a Royal Inscription: Possibly Tukulti-Ninurta I / 43
A. R. MILLARD

A New Lipit-Ishtar Cone / 45
GARY H. OLLER

Babylonian Boundary-Stones and Comparable Monuments in the British Museum / 47
JULIAN E. READE

A Shamshi-iliu Dedication / 53
JULIAN E. READE

List of Abbreviations / 55

Published by the RIM Project
The Royal Inscriptions of Mesopotamia

Greater accessibility to primary sources has long been a desideratum in Assyriology. It is the purpose of the Royal Inscriptions of Mesopotamia Project to locate, collate, edit, and publish in standard format all known royal inscriptions from ancient Mesopotamia.

Thousands of tablets preserving many kinds of literature are housed in institutions scattered around the world. The fraction of these that have been published often prove difficult to find. Of particular interest for historical studies are the inscriptions of the Mesopotamian kings. These texts commemorate the accomplishments of the ancient rulers.

The work of the RIM Project is being carried out by an international team of scholars who are pooling their expertise to produce a multi-volume work of lasting value. After two years of propaedeutic work, the Project began in earnest on 1 July 1981 with funding from the Social Sciences and Humanities Research Council of Canada, with additional support provided by the University of Toronto.

The entire responsibility for articles is that of the individual author.

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Suggested abbreviation: ARRIM
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The recent appearance of C. B. F. Walker’s *Cuneiform Brick Inscriptions* (CBI) inspired an inventory of such objects housed in the Yale Babylonian Collection. My efforts turned up more than fifty bricks, the majority of which were published long ago (chiefly by F. J. Stephens in *YOS 9*), or are duplicates of well-known inscriptions. However, three previously-unknown pieces proved to be of particular interest and are therefore presented here in hand copy with brief editions.1

No. 1 **YBC 13509** 31.0 × 8.5 × 3.5–4.3 cm (cut-down edge)

**TRANSLITERATION**

1) ܩ lugal-marad-d[a]
2) ܩ lugal-a-ni-[r]
3) ka-da-āš-m[a-an]-
4) ṭtu-ur-g[u]
5) [ni]ta kalag-ga
6) lugal tin-ṭ[i]ki
7) lugal k[iš]
8) é-igi-kalam-m[a]
9) ka-da-āš-ma-a[n]-
10) ܩ en-il
11) mu-un-du-u
12) siskur-bi nu-kēš
13) k[iš]-gibil-la in-g[iš]
14) [silim] diri-ur-bi-ta
15) [m][i]-ni-di[r]

**TRANSLATION**

For Lugalmaradda, his king, Kadašman-Turgu, powerful man, king of Babylon (and) king of Kish,

in a new place restored(?) the neglected(?) rites of Eigikalamma, (which) was built by Kadašman-Enlil. He increased its well-being(?), (making it) greater than before.

---

1 As is usual with the finds of ‘museum archaeology,’ nothing certain may be said concerning the provenance of any of these pieces, although content suggests that No. 1 comes from Marada (modern Wannet as-Sa’dun) and No. 3 from Babylon or Kish. Nos. 1 and 3 were accessioned in 1962, and No. 2 was acquired in 1986. I would like to express my gratitude to W. W. Hallo, Curator of the Yale Babylonian Collection, for allowing me to publish these texts, as well as for his helpful comments. Thanks are also due to P.-A. Beaulieu, B. R. Foster, and A. K. Grayson for their assistance.

**ARRIM 5** (Toronto, 1987)
© Royal Inscriptions of Mesopotamia Project
COMMENTARY

Much of the surface of this brick has flaked away, and a number of signs have been lost entirely. Elsewhere only the deepest portion of the impression of a sign remains, rendering understanding of several lines problematic. Nonetheless the inscription is of importance, for it is the only brick known from the Kassite ruler Kadašman-Turgu, and it also fills a gap in the sequence of attestations of the temple mentioned here; the sanctuary of Lugalmaradda is mentioned most frequently in royal inscriptions of Nebuchadnezzar II, who restored it. However, this king reports the discovery of a foundation stone of Naram-Sin in the Eigikalamma (YOS 1.44 i 24ff), and a third-millennium text commemorating the completion of an unnamed temple for Lugalmaradda by Libetili, son of Naram-Sin (YOS 1.10), must also refer to this temple. Hitherto the only second-millennium reference to the Eigikalamma was in Kagal Boghazköy (KBo 2.28 + KUB 30.7: 2 + 7 [CTH 304]): ḫi-ti-gala[m-ma] : [e-i-ki-ga] -lam-ma : bi-iḫ nina-[ur-ri].

12) At the end of this line we seem to have nu-kēš written almost as a ligature. Does this stand for an underlying Akkadian lā raksātu, ‘untended, neglected’? For rākāsum as ‘to equip’ in a cultic context, see AHw 946b.

13) The reading of the initial sign is uncertain, since it certainly differs from the ki in line 6; read perhaps kisal-gibil-la, ‘in the New Court’? Only slight traces remain of the verb at the end of the line.

No. 2 YBC 16941 6.1 × 7.8 × 3.2 cm

TRANSLITERATION

1) a-na mēkštukul-ti-a.[ē.šār.ra ...] 2) šar, kur.kur.me [šar-ḫu(?)] 3) diš ki-di-te-e šā x [...] 4) ū ar-rap-ḫa-ya [...] 5) ti-ri-iš šu[ ...] 6) a-na ṣ.[u] ṣu-ū-u [...] 7) (traces)

COMMENTARY

This fragment, which has been rounded on the edges to give the appearance of a complete object, preserves too little of the lines represented to permit a translation. Perusal of published texts of Tiglath-
TRANSLATION
(For) Marduk, the great lord, compassionate god, dweller in the Esaggil, lord of Babylon, his lord, Sargon, mighty king, king of Assur, king of the universe, sakkan of Babylon, king of Sumer and Akkad, provider for Esaggil and Ezida, applied his intelligence: he ordered the fabrication of pure baked bricks. With bitumen and asphalt he built a quay beside the Ishtar-gate, (on) the bank of the Euphrates, in the Anzanunze. Upon it he founded the (walls) Imgur-Enlil and Nimittu-Enlil, like the heaped-up (earth) of a mountain. May Marduk, the great lord, gaze upon this work, and may he bestow life upon Sargon, the prince, its sustainer! May he establish his [regnal year]s like the foundation-stone of Eridu!

COMMENTARY
This brick of Sargon is a duplicate of inscriptions found at Babylon and Kish, and published by H. de Genouillac in RA 10 (1913) pp. 83–87 and by C. B. F. Walker in CBI pp. 64–65. It displays many divergences from these exemplars, but most of them are merely orthographic. In content, however, our text adds the mention of the Ishtar gate to the description of the site of the quay (line 13), and substitutes the foundation stone of Eridu for that of Babylon (line 23).
Three New Kassite Royal Inscriptions in the Louvre

GRANT FRAME
University of Toronto

The three objects presented below are in the collections of the Louvre Museum and are published here by the kind permission of Mme André-Leicknam who brought the pieces to the attention of the author in July 1986. The first two are eyestones1 and come from the time of the Kassite king Kurigalzu (either the first or second king by that name). They were presented by him to two deities, one to the goddess Ninlil and the other to the god Zababa. The third object comes from the reign of Burna-Buriaš II (c. 1359-1333 BC), the nineteenth king of the Kassite dynasty.

1) AO 21377
This eyestone was acquired by the Louvre in 1963. It measures 3 cm from side to side and 2.75 cm from top to bottom. The diameter of the central portion is 2 cm and it is 1.1 cm thick. The eyestone is recorded as being of agate and a hole has been drilled through it from one side to the other. The outer band is white in colour, while the inner portion is mainly brown.

TRANSLITERATION
1) ḫnin-lil
2) nin-a-ni-li
3) ku-ri-gal-zu
4) in-na-ba

TRANSLATION
To Ninlil, his lady, Kurigalzu gave (this eyestone).

TRANSLATION
To Ninlil, his lady, Kurigalzu gave (this eyestone).

2) AO 23994
Acquired by the Louvre in 1970, this eyestone is pierced, measures 4.1 cm in diameter, and is 1.6 cm thick. The central portion is brown and the outer band is white, though discoloured in parts. One part of the outer band (lower right) is grey-black in colour and is comprised of a different type of stone than the remainder. It appears that the scribe found it difficult to inscribe this section, either because the stone was hard, or because it would fracture if struck too strongly. Numerous scratches can be seen on this section, some presumably caused when the scribe's tool slipped; no clear signs, however, can be identified.

TRANSLITERATION
1) ḫza-ba,-ba,
2) lugal-a-ni-ir
3) ku-ri-gal-zu
4) gir-ŋ[ita]\ r̂d̂\̊en-lil in-na-ba

TRANSLATION
To Zababa, his lord, Kurigalzu, vice[roy] for Enlil, gave (this eyestone).

1The actual use of these objects is not completely certain. For a study of 'eyestones', see W. G. Lambert, RA 63 (1969) pp. 65–71, especially pp. 68–71.
3) Sb 6868
This fragment of lapis lazuli was found at Susa and measures 4.5 x 3 cm. A hole has been pierced through it (at the beginning of the last line) and in raised relief is the form of what may be an animal's ear. A label with the object describes it as an 'oreille de Taureau'.

TRANSLITERATION

(Lacuna)
1) 4x [...] 
2) GI (x) [...] 
3) lugal-a-[ni-ir] 
4) bur-na-b[u-ri-ia-aš] 
5) lugal [kiš/šar'] 
6) dumu kad-aš-ma-an-r[dr][en-lil]

TRANSLATION

[To DN] ... [...] his lord, Burna-B[uriaš], king [of the world], son of Kadašman-[Enlil] (gave this object).
Among the 16 cuneiform tablets and clay cones in the collection of the Redpath Museum of McGill University in Montreal are two texts of particular interest. The first, a Seleucid tablet describing a legal dispute, was published in the previous issue of ARRIM by G. J. P. McEwan. The second, published here, is a tablet of possibly Middle Babylonian date recording liver omens. The tablet is only partially preserved and measures 10 x 8.3 x 3 cm. Only a portion of one surface and the right edge of the tablet is extant; the curvature of that surface would suggest that it is the reverse of the tablet. Lines from the other side of the tablet run over onto the surface preserved at two places. The museum accession number on the tablet is no longer readable.

The tablet, insofar as it is preserved, contains a series of liver omens, dealing specifically with the 'station' (manzâzu, KI.GUB). On the basis of the representation of the 'station' on models of sheep's livers from Boghazköy (e.g., KUB 4, 71-73), R. D. Biggs suggests that 'there is some likelihood that it can be identified as the reticular impression, or perhaps, more specifically, as a crease which may occur at the top of the reticular impression.' I. Starr notes that on what he terms the 'orientation liver' it seems to occupy the area of both the reticular and abomasal impressions.

A Middle Babylonian date for the tablet is suggested by a number of the sign forms. In addition, the use of KI.GUB for manzâzu is common in that period, but is rare in the first millennium. Similarities with the texts from Boghazköy include the use of ḫē where one would expect ḫe, diš for anā, ʾāš for ina, and the mixed usage of šu and šī.

TRANSLITERATION

Obverse?

lacuna

1') [...] x ṣug-šū'-nu gu'-1 dib-it min-ma dib-ma gaz-ak

2') [...] tī

3') [...] 4') [...] 5') [...] xx x lacuna

1') [...] x ṣuš-šī mes lacuna

Reverse?

lacuna

1') [be] x x [...] 2') [be] ina sag zāg k[1.gu]b [...] x [...] 3') [be] ina šā murub, k[1.gu]b barbar ku-u[p]pu-tu, šub ʾāš.nin.dingir 1 x (x) [...] 4') [be] sag k1.gu b gim ka giššī.kak sig nun ina kur x x tī x 5') [be] k1.gu b gu.meš babbar.meš šub šub ʾērin-immin dib-bat 6') [be] k1.gu b gu.meš sa, meš šub šub šub sag.kal lugal 7') [be] k1.gu b gu.meš sig, meš šub šub šub kub-ri 8') be k1.gu b sig; giš.tukul lugal-gi.na 9') be k1.gu b sig; šub šub k1.ud.meš ṣiškur ra
TRANSLATION

Obverse?
Too damaged for connected translation.

Reverse?
lacuna

1') [If] ... [...]  
2') [If] in the top right of the 'station' [...]  
3') [If] there is a compacted white spot inside the middle of the 'station'—downfall of the entu-priestess [...]  
4') If the top of the 'station' is thin like the tip of a thorn—a noble ... in the land.  
5') If the 'station' is covered with white filaments—thirst will seize my army.  
6') If the 'station' is covered with white filaments—downfall of a high official of the king.  
7') If the 'station' is covered with green filaments—defeat of the mass of the army.  
8') If the 'station' is green—sign of Sargon.  
9') If the 'station' is covered with green spots—the god Adad will devastate the threshing floors.  
10') If the 'station' is covered with red spots—fire will ravage the threshing floors.  
11') If there is a cross-shaped mark in the middle of the 'station'—the god Sin will request an entu-priestess; or an eclipse.  
12') If the 'station' is black—defeat of my army.  
13') If there is a station inside the 'station' and it bleeds constantly—there will be a violent storm, lightning, and cold weather.  
14') If there are two 'stations' and there are holes in between them—a snake will bite a man.  
15') If there is a normal 'station' and a second one descends to the garn takalti—your army in seeking its goal, the gods who abandoned it will take flight.  
16'–17') If there is a hole in the area between the 'yoke' and the 'station'—disease among the cattle or disease among the herds; or the deathly ill person among his acquaintances will die.  
18') If the 'station' ... like the crescent-moon—sign of Sargon.  
19') If there are holes inside the 'station'—the king will bring his nobles low ...  
20'–21') If the 'station' and the 'path' are bent and ...—[...] the gods will abandon (their) sanctuaries and [...]  
22'–23') If the 'station' and the 'path' are bent [and ...—(...)] the gods will [...] (their) sanctuaries [and ...]  
24') [If] ... [...]  
lacuna

COMMENTARY

Sargon, king of Akkad (2334–2279 BC), is frequently mentioned in omens; allusions to historical figures in Old Babylonian omen texts were collected by A. Goetze (JCS 1 [1947] pp. 253–65).
L. C. George is preparing a study of historical omens as a doctoral dissertation (University of Toronto).

12') tzu3 (or st) ḫum is unclear. Possibly a D-stative.

13') If interpreted correctly, ʾūš du₂du₂, 'it bleeds constantly', would be unique since one does not expect the manzazu to bleed.

15') The identification of the nār takalti is uncertain. Biggs (RA 63 [1969] p. 167) suggests that it may be another name for the nār amūti, the portal vein. On the apodosis, see TCL 6, 3 rev. 22 and 37 and Boissier, Choix p. 45:5.

16') The 'yoke' (nīru, al₂te) is probably to be identified within the area of the omasal impression (see Biggs, RA 63 [1969] p. 166 and Starr, Rituals of the Diviner p. 91).

18') Although the signs ġi muš are clear upon the tablēt, their meaning here is elusive.

20') The 'path' (padānu, ġir) is to be identified with a deep fissure on the ventral part of the liver (see Starr, Rituals of the Diviner pp. 78-79).
On Beads and Curses

HANNES D. GALTER
Graz, Austria

Ainsi qu'aujourd'hui il est Roy
Demain sera en tombe close
Car Roy aulcun de son arroy
Na sceu emporter aultre chose.
(Anonymous, 16th century AD)

Among the great number of Assyrian royal inscriptions there are several texts written on precious and semi-precious stones. They are not restricted to any certain period and were found at all major Assyrian sites. Today they are distributed among various museums and private collections around the world. Triggered by the unusual combination of label and curse in some of these texts, the following study will present the known material as completely as possible and try to give an explanation for the particularity mentioned above.1

CATALOGUE OF TEXTS

<table>
<thead>
<tr>
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<tr>
<td>1</td>
<td>BM 89906</td>
<td>-</td>
<td>Aššur?</td>
<td>eye-stone?</td>
<td>banded agate?</td>
<td>35 cm x 10</td>
<td>Samad.l</td>
<td>LAB</td>
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<td>-</td>
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<td>2</td>
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<td>onyx</td>
<td>34 x 22 x 14</td>
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<tr>
<td>3</td>
<td>16699</td>
<td>-</td>
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<td>onyx?</td>
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<td>Anu.t</td>
<td>LAB</td>
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<td>AO 2152</td>
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<td>purchased</td>
<td>mace head?</td>
<td>limestone?</td>
<td>76 cm x 66</td>
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<td>p.DED</td>
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<td>-</td>
</tr>
<tr>
<td>5</td>
<td>IM 56801</td>
<td>-</td>
<td>purchased</td>
<td>pendant</td>
<td>turquoise</td>
<td>21.2 x 16.4 x 6.7</td>
<td>Nae.</td>
<td>LAB+C</td>
<td>x</td>
<td>-</td>
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<td>-</td>
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<td>20 x 25 x 14</td>
<td>Tn.n</td>
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<td>x</td>
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<td>Tn.n(?)</td>
<td>p.DED</td>
<td>x</td>
<td>x</td>
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<td>8</td>
<td>-</td>
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<td>Aššur</td>
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<td>marble?</td>
<td>15 cm x 41</td>
<td>Šalm.m</td>
<td>LAB</td>
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<td>46-5-23,458</td>
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<td>eye-stone?</td>
<td>onyx</td>
<td>18 cm x 6</td>
<td>Šalm.m(?)</td>
<td>DED</td>
<td>-</td>
<td>x</td>
</tr>
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<td>x</td>
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<td>Ass 1200a</td>
<td>Aššur</td>
<td>cylinder</td>
<td>lapis lazuli</td>
<td>-</td>
<td>Šamad.v</td>
<td>DED</td>
<td>?</td>
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<td>?</td>
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<td>-</td>
<td>Šamad.v</td>
<td>DED</td>
<td>?</td>
<td>-</td>
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</table>

1 The vast amount of material made some limitations necessary. Texts on vessels, tablets, amulets, weights, and seal cylinders are not included in this study. For the term 'royal inscription' the criteria used by the RIM Project are adopted, which means that private dedications for the life of the king are included.


2 For the signatures used in this and the following column, see the RIM Editorial Manual (Toronto, 1982) pp. 196ff. In addition to the abbreviations listed there on p. 195, the following are used: DED = dedicatory inscription, p. DED = private dedicatory inscription, LAB = label, LAB+C = label with curse, and p = pierced.

3 All publications so far show a considerable lack of uniformity in the terminology of precious and semi-precious stones, especially of the various forms of cryptocrystalline quartzes or chalcedonies. Within the present study the following names are used: banded agate (chalcedony with irregular, but often parallel, bands of different colours), onyx (black and white banded agate), sardonyx (brown and white banded agate) and chalcedononyx (grey and white banded agate). Compare G. E. H. Von der Recke, Handlexikon, Schmucksteine, Edelmetalle, Perlen (Frankfurt/M., 1973) pp. 7-8, 21-22, and 70, and also J. Ogden, Jewellery of the Ancient World (London, 1982) pp. 108-109.

4 '... en calcaire qui se délité... ', from a letter by G. Teissier (Musée du Louvre) of June 20, 1984.

ARRIM 5 (Toronto, 1987) © Royal Inscriptions of Mesopotamia Project
### CATALOGUE OF TEXTS (continued)

<table>
<thead>
<tr>
<th>No.</th>
<th>Invent. No./ Acquis. No.: Exca. No.</th>
<th>Provenance</th>
<th>Object</th>
<th>Material</th>
<th>Dimensions (in mm)</th>
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<th>Text</th>
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6 Two fragments.
7 The entries for Ass 12880a-b, 12881a-c, and 12882a-b originally read 'alabaster' and were later changed to 'magnesite'. See also Andrae, *MDOG* 36 (1908) p. 37 where he speaks of 'kaolin'.
9 South-west palace, see G. Smith, *Assyrian Disc.* p. 98. The same provenance can probably be assigned to Nos. 46-48.
CATALOGUE OF TEXTS (continued)

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<td></td>
</tr>
<tr>
<td>82</td>
<td>VA Bab 647</td>
<td>Bab 6403</td>
<td>Babylon</td>
<td>cylinder</td>
<td>lapis lazuli</td>
<td>32 cm × 125</td>
<td>Esar. DED</td>
<td>x</td>
<td>–</td>
<td></td>
</tr>
</tbody>
</table>

BIBLIOGRAPHY AND COMMENTS

No. 1 King, AKA p. 2 n. 4; Grayson, ARI 1 XXXIX 2 (with bibliography). See also Andrae, MDOG 44 (1910) p. 31. It is a small, circular, reddish-brown stone with an irregular white patch on one side. This side shows a badly worn Sumerian dedication to Nin-Eanna, the other one a common label of Šamši-Adad 1 found also on bricks and door sockets. It is mentioned in BM Guide 1922 p. 167 with its number upside down.

No. 2 Delaporte, Louvre 2 A823; Grayson, ARI 1 XXXIX 7 (with bibliography). The piece was found in Khorsabad in 1852 and bears traces of two oblique perforations.

No. 3 Mešcaninov, AfO 7 (1931–1932) p. 266; Grayson, ARI 1 LXXVI 44 (with bibliography). The bead was found in a tumulus near Hodjali in Azerbeijanj and is now in the Urartian collection of the Hermitage.

No. 4 Ledrain, RA 2 (1892) p. 145; Borger, EAK 1 pp. 71–2; Grayson, ARI 1 LXXVIII 38 (with bibliography). The Louvre acquired the pear-shaped stone in Mosul. Due to heavy vitrification on its surface Ledrain could only read half of the text. Collations by members of the RIM Project have provided us with the rest of it.


No. 6 Delaporte, Louvre 2 A824; Grayson, ARI 2 C 14 (with bibliography, add: Place, Ninive et l’Assyrie 3 pl. 76 no. 32). Like No. 2 the piece was found in 1852 in Khorsabad. It is of orange colour spotted in blue.

No. 7 A. Cullimore, Oriental Cylinders (London, 1842) pl. 15 no. 80 (copy, script in mirror form). For convenience the inscription on this black, white, and brown barrel-shaped cylinder has been recopied here. In the British Museum.

No. 8 Schroeder, AfK 2 (1924–1925) pp. 70–71; Michel, WO 1 (1947–1952) pp. 269–70 no. 24. See also Andrae, MDOG 29 (1905) p. 45. The black and white piece was found on the north-east side of the small ziqqurat in Aššur (= Anu-Adad temple).

No. 9 Published here for the first time. In the British Museum, of dark green colour.

No. 10 Published here for the first time. The inscription starts on the flat side. In the British Museum, of dark green colour.

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10 ‘... 998 hingegen ein nur auf fünf Seiten und zwar unregelmäßig bearbeitetes Stück Lapislazuli ...', Andrae, MDOG 22 (1904) p. 12.
No. 11–39 Messerschmidt, *WVD* 16 no. 31 (=Nos. 11–18), no. 32 (=Nos. 19–20), no. 33 (=Nos. 21–24), no. 35 (=Nos. 25–27), and no. 36 (=Nos. 28–37); Luckenbill, *ARAB* 1 p. 260 §728 (=Nos. 11–24) and p. 265 §748 (=Nos. 25–37). See also Andrae, *MDOG* 22 (1904) pp. 19 and 21 and *MDOG* 36 (1908) pp. 37–38 and Weidner, *AfO* 7 (1931–1932) p. 268 (=No. 36). During the first week of March 1904 Andrae found a hoard of 40 lapis lazuli (Ass 1200) and 32 alabaster (Ass 1202) cylinders near the ziqqurrat in Aššur (hC4v). They were lying very close to the surface; 7 lapis lazuli and 12 alabaster cylinders were inscribed. The number 13 given by Andrae in *MDOG* 22 p. 19 for the alabaster pieces is wrong.11 Three years later, in December 1907, a second hoard (Ass 12880–12886, Ass ph 3210)12 was found in the area of the Ištar temples (eA6v). The 12 cylinders are of lapis lazuli and magnesite (white). The Vorderasiatische Museum in East Berlin plans to publish all these beads as part of a larger publication on jewellery in the museum (information courtesy J. Marzahn). VA Ass 1733 has already been published by Weidner in *AfO* 7 (1931–1932) p. 268, from the Aššur photo.

In 1906 two cylinders, probably from one of the two hoards, reached the British Museum. Brinkman published two similar pieces of bone or ivory from a private collection in *JNES* 32 (1973) pp. 44–45: Text no. 2 (9 cm × 54 mm, white, pierced) parallels Messerschmidt, *WVD* 16 no. 31, and Text no. 3 (7 cm × 23 mm, cream coloured, pierced) no. 32.

No. 40 Delaporte, *Louvre* 2 A825. See also Lambert, *RA* 63 (1969) pp. 69–70. This piece, a white eyestone with a pink pupil mounted on a disc of blue glass, is almost certainly the one published already in Place, *Nimive et l'Assyrie* 3 pl. 76 no. 31 and Winkler, *Sargon* pl. 49 no. 13, and therefore also comes from Khorsabad.

No. 41 Delaporte, *Louvre* 2 A826. This brown barrel-shaped cylinder with light bands was obtained by the Louvre in 1890.

No. 42 This white eyestone with a brown pupil in the J. Rosen Collection, Yale, will be published by W. W. Hallo together with an eyestone dedicated by the Elamite king Humban-numena.

No. 43 Baer, *RA* 54 (1960) pp. 155–58. At the time of that publication the brown cylinder was part of the collection of M. Louis Buffet.

No. 44 Scheil, *RT* 20 (1898) p. 200 no. 8. The piece was then in the possession of Dr Jules Rouvier in Beirut. In 1952 it was owned by Robert Garrett of Baltimore, cf. H. Lewy, *JNES* 11 (1952) p. 272 n. 41; see also Meissner, *MVAG* 8 (1903) p. 97 and Bowman, *JNES* 7 (1948) p. 75 n. 49.

No. 45 Sollberger, *Reiner Festschrift*, forthcoming.13 This artificially-stained black, white, and grey cylinder looks like onyx. It was brought to the British Museum by Layard, presumably from Nimrud.

Nos. 46–78 In the British Museum; published here for the first time.14 Nos. 50, 56, 66, 71, and 77 are black, white, and grey; Nos. 51 and 58 are black and grey; No. 47 is black.


No. 80 Messerschmidt, *WVD* 16 no. 53; Luckenbill, *ARAB* 2 p. 278 no. 6; Borger, *AfO Beih.* 9 p. 9 (Ass. F.). See also Andrae, *MDOG* 22 (1904) pp. 12–13 and 16 and Delitzsch, *ibid.* p. 75. The small unfinished (?)15 object was found at Aššur, south of the post-Assyrian temple A (iC5t) in the area of the Aššur temple, together with No. 81. The same text can be found on two small amulet-shaped tablets: Gadd, *CT* 36 pl. 14 (BM 113864) and Scheil, *RA* 10 (1913) pp. 197–98.

No. 81 Messerschmidt, *WVD* 16 no. 54; Luckenbill, *loc. cit.*; Borger, *loc. cit.*; Andrae, *loc. cit.*

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11 Andrae counted Ass 1202a–m as 13 pieces, but there has never been Ass 1202j! On the other hand, Ass 1200g is missing in Messerschmidt, *WVD* 16 pp. 44–45 because it was obviously impossible to read (if it was inscribed at all). The find journal marks it with "?". Its present location is unknown.

12 Ass 12886 includes one or more lapis lazuli cylinders which are not in the Vorderasiatische Museum today. Ass 12882a–b also seem to be uninscribed, as far as one can tell from the Aššur photo.

13 E. Sollberger was kind enough to send me the manuscript of his article, for which I am very grateful because this Sennacherib text triggered my whole research. For beads from Nimrud see Layard, *Discoveries* p. 358.

14 Nos. 45–78 seem to belong to several hoards. For some pieces Sennacherib's south-west palace is given as provenance. Judging from the different acquisition numbers and from the different shapes, all these fragments could be pieces of different but similar objects. There are also several uninscribed fragments belonging to the same complex: one onyx cylinder (BM 89925, provenance: ?), five larger fragments of onyx (55–12–5,152–155 and 173, 'Kuyunjik'), two cylinders of banded agate (black, white, and brown, 55–12–5,289, 'Sherif Khan'; 56–9–3,668, 'Nimrud'), and one other cylinder of banded agate (black/grey, 56–9–3,325, 'Nimrud'?). The last three pieces are pierced.

15 Compare Andrae's comments in *MDOG* 22 (1904) pp. 12ff.
The piece was found together with No. 80. It has a slightly extended version of the text mentioned above. The present location of both pieces is unknown.

**No. 82** Weissbach, *WVDOG* 4 p. 17 and pl. 6 no. VII; Weissbach, *WVDOG* 62 pp. 36-37 and pls. 43a-d and 44a; Koldewey, *MDIOG* 5 (1900) pp. 5-6 and 11ff and *WVDOG* 15 fig. 75; Borger, *AfO Beih.* 9 p. 29 (Bab. H); Watanabe, *Bagh. Mitt.* 16 (1985) pp. 390-91. The piece was part of the famous hoard found in the Parthian house on the northern slope of the hill Amran in Babylon. It shows the figure of the god Adad in relief and two incised inscriptions.

As one can see from the catalogue we are mainly dealing with two kinds of objects: eyestones and beads. The purpose of this study the term 'bead' will be defined as a 'small object of precious or semi-precious stone, which can be used as a ornament of a person or a statue or as part of such'. Subsequently, we will concentrate our attention on this group of objects since the eyestones are being discussed elsewhere.

The 82 texts fall into three categories: private dedications, royal dedications, and labels. The two private dedications (Nos. 4 and 7) belong to a text corpus studied by Deller four years ago. These inscriptions share the characteristic feature that within the *ana balatšu*-formula a higher-ranking person—king, father, or husband—is mentioned before the dedicating person. The new examples from the Middle Assyrian and the early Neo-Assyrian periods presented here underline the fact that this text type was continuously in use from Old Assyrian times to the end of the Assyrian empire.

All the royal dedicatory inscriptions date to the first millennium and they show the standard form of this text type:

*ana DN — RN + epithets — ana balatšu — verb of dedication.*

They come from two groups of objects: the hoard of cylinders from Šamš-Adad v and Adad-nērari i found in Assur, and three pieces dedicated by Sargon ii, presumably all of them from Khorsabad. No. 9, a dedicatory inscription by Shalmaneser iii(?), differs somewhat from the rest since it omits the *ana balatšu*-phrase.

Among the royal labels there is no structural uniformity. The text forms range from the simple

**RN — title (Nos. 1-2)**

to the standard Assyrian label

**ekal — RN — title (Nos. 3 and 10)**

and further to detailed descriptions of the provenance of the object (Nos. 8 and 43) or extensive epithet sections (Nos. 80-81).

The materials and shapes of beads bearing Assyrian royal inscriptions are rather distinctive. Given the variety of precious and semi-precious stones found as beads in Assyria—Maxwell-Hyslop lists lapis lazuli, carnelian, onyx, malachite, rock crystal, cat's eye, jasper, serpentine, marble, limestone, and chalcedony—it is very interesting to note that more than 50 per cent of the inscriptions appear on beads of the chalcedony group. Table 2 on the following page shows the distribution of materials and shapes.

If we restrict our investigation to royal labels the uniformity becomes even clearer. Out of 26 texts, 21 appear on chalcedony and one each on lapis lazuli, limestone, marble,22 serpentine, and turquoise.

No. 45 and possibly also No. 68 refer to themselves as *pappar-dîlû*. No. 45 is an artificially-stained chalcedony cylinder that looks like onyx. Sollberger 18 See Grayson, *Or. ns* 49 (1980) p. 157 and n. 82 and Renger, *RAL* 6 pp. 71ff. For further material see *CAD* 2 (B) pp. 48-49.

19 No. 44 seems to belong to this type too, although one cannot be certain since the end of the text is broken off. Van Driel argues in *Bühl Festschrift* pp. 99ff that texts of the form 'RN — builder of temple X' should be regarded as dedicatory inscriptions too. In *RAL* 6 p. 71 Renger follows this argumentation. Even if this text type originally indicated some sort of dedication, especially on objects connected with royal building operations (bricks, etc.), our text No. 1 shows that as early as Šamš-Adad i this phrase became a fixed formula which could also be used as a simple epithet.


21 One has of course to keep in mind all the uncertainties connected with the materials expressed in the catalogue.

22 The piece is black with white bands. See Schroeder, *AfO* 2 (1924-1925) p. 70. It seems to look very much like onyx (if it is not actually of that material).
Table 2

<table>
<thead>
<tr>
<th>Material</th>
<th>Cylinders</th>
<th>Cabochons</th>
<th>Eye-stones</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>chalcedony</td>
<td>38</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>46</td>
</tr>
<tr>
<td>lapis lazuli</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>alabaster</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>magnesite</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>marble/limestone</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>serpentine</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>turquoise</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 2: Distribution of materials and shapes of beads bearing Assyrian royal inscriptions

A comparison of our texts with the Babylonian material shows two things:

1. Whereas eyestones were very popular dedicatory objects in Babylonia, so far we have only four or five from Assyria. The number depends on whether or not one accepts No. 1 as an unusually-shaped eyestone. Four of them are connected with kings who had closer contacts with Babylonia: Šamiš-Adad I, Tukulti-Ninurta I, Sargon II and Esarhaddon.

2. The Assyrian material includes more labels (46) than dedicatory inscriptions (36). In Babylonia labels on beads are attested, but dedicatory inscriptions are far more frequent.

Since labels do not reveal much about the use of the objects they are written on, this means that we know very little about the function of 57 per cent of the Assyrian material. Nevertheless, some observations can be made. The fact that almost all beads are pierced seems to indicate that they were parts of

24 E.g., the lapis lazuli pendant of KUR 15 (Keiser, *BIN* 2 no. 15), or the two beads in the Louvre—AO 7703 and AO 7704—one of KUR, one of Nazimaruttal (Delaporte, *Louvre* 2 A819 and A821), the second one with a curse similar to the Assyrian ones. The only other objects of precious or semi-precious stone with royal labels are cylinder seals. Compare Brinkman, *loc. cit.* and also Zettler in Gibson and Biggs, *BibMes* 6 pp. 33ff, but note the Neo-Babylonian private label on an eyestone of banded agate: Dalley, *Iraq* 34 (1972) p. 130 no. 33 = Schell, *RA* 12 (1915) p. 58 no. B.
25 Compare the literature mentioned in n. 27; collected material can be found in Hilprecht, *BE* 1 pp. 28–79 and 132–42; Clay, *BRM* 4 nos. 47–48; Keiser, *BIN* 2 nos. 13–17; and Weissbach, *WVDG* 62 p. 36 and pl. 42.

27 See *AHw* p. 824 where evidence for all major dialects except Old Akkadian is listed. For further material see Thompson, *DAC* pp. 142ff. No. 45 actually has *NA.BABBAR.DIL.DIL*. For the possible distinction between *NA.BABBAR.DIL.DIL* and *NA.BABBAR.DIL.DIL* see Oppenheim, *RA* 60 (1966) p. 31 n. 1; Landsberger, *ML* 10 pp. 19–20; and *PSD* 2 (B) p. 31 (sub ‘babbar-dil’ and ‘babbar-min.’).
29 See the literature mentioned in n. 27; collected material can be found in Hilprecht, *BE* 1 pp. 28–79 and 132–42; Clay, *BRM* 4 nos. 47–48; Keiser, *BIN* 2 nos. 13–17; and Weissbach, *WVDG* 62 p. 36 and pl. 42.
jewellery. On the other hand, there are historical allusions in several of the texts ("booty of GN", 'gift of PN"). In my opinion these allusions certainly rule out a use as ordinary ornaments of the king or of persons in his surrounding. The two labels found on eyestones (Nos. 17 and 79) point in the same direction. This has already caused Lambert to regard No. 79 as a dedicatory inscription by Ešarra-ḥamāt. Although this might be the correct interpretation for the eyestones, the possibility that the other pieces were part of the Assyrian regalia also has to be taken into consideration.

Several inscriptions (Nos. 5 and 45–78) combine the label with a common Assyrian curse:32

\[
\textit{ṣa šumē šatu ipašitu Aššur ... šumšu zēršu luḫaliqi} \]

'Whoever erases my inscribed name, may Aššur ... destroy his name and his seed'.

Whereas this formula is in perfect agreement with the fashion in the second half of the second millennium (No. 5), it is unusual for Sennacherib.33 Note for example the use of the older Šumē šatru for the common Sargonid Šītīr Šumēja.34

This combination of label and curse is very uncommon within the corpus of Assyrian royal inscriptions and calls for an explanation. As one expects, the curse is concerned with a future mutilation of the royal inscription and, by that, the remembrance of the king. But curses are not found on other objects like bricks, weights, or vessels bearing royal labels, so why on beads? The answer seems to lie in their value and in their size. Small and valuable objects often changed owners. Precious and semi-precious stones have always been an important component of Assyrian booties, tributes, and trade.35 Aššurbanipal, for example, received pappardilū eyestones, among other things, from an Arab prince.36 Several inscriptions discussed here attest a foreign origin for the beads. They came to Assyria as booty (kišitu, Nos. 8 and 55) or as presents to the king (namurru, Nos. 43, 50?, and 74).

In the course of this exchange some beads obviously have been reworked. No. 1, originally a votive gift to the goddess Nin-Eanna, became the property of Šamši-Adad 1 who had his label written on the other side of the object.37 The last line of the curse on No. 5 was damaged when the bead (presumably) was reworked for a different purpose.38 Ash 1922,293, an onyx eyestone with a dedication to Ningal by Abi-esuḫ, was later brought to Assyria, recut into the shape of a pair of eyes, and inscribed with an Assyrian private dedication.39

A very illustrative example is the history of the famous lapis lazuli cylinder seal of Šaggarkiti-Šurias. It was brought to Aššur as booty by Tukulti-Ninurta I, found its way back to Babylon, and was again taken to Assyria by Sennacherib. Each of the three kings had his inscription incised on the seal. Today the seal is lost, but we have a copy of the texts on a clay tablet from Kuyunjik.40 The most interesting one of the three is the inscription by Tukulti-Ninurta:

\[
\begin{align*}
\text{[\text{d}]} \text{GISKIM-MAŠ šar, šár A "SILIM-MU-MAŠ šar, KUR aš-šur KUR-4ḫ kār-du(-ni-šī) mu-nē(text: DŪ)-kīr sar-ia MU-ia aš-šur 4ISKUR MU-Sū KUR-su lu-ḫad-li-qu}
\end{align*}
\]

30 Lambert, RA 63 (1969) pp. 65–66; compare Hallo’s paper mentioned in n. 16, and note that already Andrae called Nos. 80–81 Weihgeschken in MDOG 22 (1904) p. 12. This throws a different light on private inscriptions such as the one by Šamši-ili published by Reade in the present volume. A similar text by the eponym(?) Nergal-erēš on an onyx cylinder in Yale is to be published by Hallo.

31 Compare the sceptre of banded agate from the hoard found in a Parthian house in Babylon, which might have come from either the palace or from Esagila. See Weissbach, WVDOG 62 p. 36 and pl. 42h; Meyer, FiB 5 (1962) pp. 7–9; and CAH 3, 3rd ed., Plates, no. 37.

32 See C. D. Meltzer, ‘Concluding Formulae in Mesopotamian Royal Inscriptions’ (Ph.D. thesis, University of Toronto, 1983) pp. 207ff. The combination of two features from different types of royal inscriptions resulted in a strange change of person in the verbal forms, but it did not seem to bother the Assyrian scribes.

33 Compare ibid., pp. 215 and 220.

34 Ibid. p. 224.
'Tukulti-Ninurta (r), king of the universe, the son of Shalmaneser (r), king of Assyria. Booty from Babylonia. The one who removes my inscription (and) my name, may Aššur and Adad destroy his name (and) his land.'

This seal, therefore, has not only shared a common fate with the beads, but one of its Assyrian inscriptions also combined label and curse.

Further examples of re-worked beads might be found among the cylinder seals, especially among the barrel-shaped pieces from the later periods. As all this shows, royal inscriptions on beads could very easily face destruction or mutilation due to future re-use of the object. Since one of the main purposes, however, of these inscriptions was to last and to be read, and since this could not be guaranteed by a large number of exemplars as in the case of brick inscriptions, some kings added curses to prevent a future mutilation of the text, which—at least in one case (No. 5)—also proved to be in vain.

TEXT EDITIONS:

No. 1
TRANSLITERATION
1) ḫutu-si-iskur
2) ba-ni ī
3) r₃₄ur₃₄

No. 2
TRANSLITERATION
1) ḫutu-ši-d₃₄iskur
2) lugal [kiš]

TRANSLATION
Šamši-Adad (r), builder of the Aššur-temple.

No. 3
TRANSLITERATION
1) ī. gal m₁₀-ērin.tāḥ šar₃₄, kiš

TRANSLATION
Palace of Adad-nērārī (r), king of the universe.

No. 4
TRANSLITERATION
1) a-na₄[inn]₃₄n₃₄[inn]₃₄ gal
2) ana t₃₄[bi]tukul-ti₃₄nin-ur₃₄[ta]
3) šar₃₄, kiš [en-[šu]
4) [r₃₄][l₃₄]-bur-[za]-nin-₃₄[š₃₄-šur]
5) [š₃₄]₃₄ sa₃₄ lugal [š₃₄-šur]
6) [ana t₃₄][š₃₄-šur ik-ru-[ub]

TRANSLATION
To Ištar, the great lady, for the life of Tukulti-Ninurta (r?), king of the universe, his lord (and) for his own life has Libūr-zānin-Aššur, the ša rēš šarri, dedicated (this).

NOTES
4) The name was deciphered by G. Frame and W. G. Lambert. For this person see Saporetti, Studia Pohl 6/1 p. 301.
6) For the restoration, compare Thureau-Dangin, RA 6 (1907) p. 133, line 9 and Millard, Fekherye p. 13 line 14.

No. 5
TRANSLITERATION
1) na₃₄GU₃₄ ma₃₄sa₃₄-ē-kur
2) ni-šit [ba₃₄d] u [ni-i₃₄r₃₄ta]
3) šar₃₄, kiš šar₃₄, kur [di₃₄-šur]
4) ša šu-mi šat-ra
5) i-pa-ši-tu
6) […] x x

TRANSLATION
Pendant of Ninurta-apil-Ekur, favourite of Enlil and
Ninurta, king of the universe, king of Assyria. Whoever erases my inscribed name, ...

NOTES
1) On kišādu as the name for a bead worn around the neck, see CAD 8 (K) pp. 448-49 and CAD 1 (A) pp. 57–58. Although 'pendant' is not a perfect translation, in its semantic value it seems to come closest to the Akkadian original.
6) The photo in Khalil and Tosi, Sumer 32 (1976) pp. 105ff fig. 1a shows traces of a sixth line. Some of them could be ḫal.

No. 6

TRANSLITERATION
1) NALGU
2) ŠA M'TUKUL-MAŠ šar, KUR AŠ
3) A 10-ÈRIN.TÀH
4) šar, KUR AŠ

TRANSLATION
Pendant of Tukulti-Ninurta (u), king of Assyria, the son of Adad-nērāri (u), king of Assyria.

No. 7

TRANSLITERATION
1) ana AN.ŠA R [bēlīša]
2) ana ti M'GISK[IM-Ninurta]
3) šar, kiš šar, Aššur
4) mdAG-[*]
5) GAL É.GAL-TIM 10I-[u]
6) aš-sum AN.ŠAR UMUN-[šu]
7) i'te-šu X[...]
8) īg-ru-ma [(...)]
9) u-še-li [(...)]

TRANSLATION
To Aššur, his lord, for the life of Tukulti-Ninurta (u?), king of the universe, king of Assyria, Nabū..., the former palace overseer, because Aššur, his lord, ... with him ... is hostile ... has offered ...

NOTES
1) Although the šār is totally different from the one in line 6, it seems to be the best reading. Note also that so far this seems to be the earliest attestation for the writing AN.ŠAR.
2) There is hardly enough room for Tukulti-apil-Ešarra.
4) One could think of Nabū-mušēzib or Nabū-sēzibanni, but it is not clear whether or not the traces are the beginning of KAR.
7) There is a slight possibility that the wedges at the end are the beginning of di. On the other hand, as to my knowledge, there is no parallel for a combination of dina gerū with a divine name.

No. 8

TRANSLITERATION
1) KUR-ti è Æ-e-rei
2) šā UTU-ma-la-ḥa
3) URU šarru-ti-šu šā m'ha-za.DINGIR
4) šā KUR ANŠE-šū
5) šā m'dšul-ma-ru MAŠ
6) a AŠ,PAP.A šar, KUR AŠ
7) na-šū-ni ana ša BĀD
8) šā UTŠA URU

TRANSLATION
Booty from the Šeri-temple of Malaḥa, the royal city of Haza'el of Damascus, which Shalmaneser (iii), the son of Aššurnasirpal (u), king of Assyria, has brought inside the wall of Aššur.

NOTES
No. 9

TRANSLITERATION
1) ana 4ḥall.a.
2) su.a umun-šú
3) md\_d.l.maš
4) sang|a aš-šur ba

TRANSLATION
To Ḥallasua(?), his lord, has Shalmaneser (iii?), governor of Aššur, donated (this).

NOTES
This text presents several problems:
1-2) This deity is unknown to me, nor does he appear in Deimel, *Pantheon*.
3) Within the dedication the *ana balāṭišu*-phrase is missing. There is no certainty whatsoever that this text has to be assigned to Shalmaneser iii; on the contrary, the titulary would favour an attribution to Shalmaneser i, but the script seems to be Neo-Assyrian rather than Middle Assyrian.

No. 10

TRANSLITERATION
1) ūgal
2) mdšūl-ma-nu-
3) sag
4) šar, kur aš-šur

TRANSLATION
Palace of Shalmaneser (iii?), king of Assyria.

No. 11-18

TRANSLITERATION
1) ana d\_nin.garZA\_meš d\_nin-šú
2) m\_sam-ši-10 gar d\_bad sang|a aš
3) a d\_šūl-ma-nu-šaš sang|a aš
4) a aš.pap.a sang|a aš-ma
5) ana ti-šú ba

TRANSLATION
To Bēlat-paršē, his lady, has Šamšī-Adad (v), king of Assyria, donated (this) for his life.

NOTES
1) No. 18 omits nin-šú.
4-5) One line in No. 17.

Nos. 19-20

TRANSLITERATION
1) ana d\_nin.garZA\_meš
2) nin-šú m\_sam-ši-10 šar, kar aš
3) a d\_šūl-ma-nu-šaš šar, kur aš
4) a aš.pap.a šar, kur aš-m[a]
5) […]

TRANSLATION
To Bēlat-paršē, his lady, has Šamšī-Adad (v), king of Assyria, the son of Shalmaneser (iii), king of Assyria, the son of Assurnasirpal (ii), king of Assyria, donated (this) for his life.

NOTES
The transliteration follows No. 19. The following variant occurs in No. 20, line 2:
\[m\_sam-ši-10 gar d\_…\]

Although Messerschmidt does not indicate a fifth line in his copy (WVDOG 16 no. 32), a comparison with Brinkman, *JNES* 32 (1973) p. 45 fig. 4, and the remaining space on No. 20, suggests that there was one.

Nos. 21-24

TRANSLITERATION
1) ana d\_nin.garZA\_meš
2) nin-šú m\_sam-ši-10
3) šar, kur aš ana ti-šú ba

TRANSLATION
To Bēlat-paršē, his lady, has Šamšī-Adad (v), king of Assyria, donated (this) for his life.
NOTES
Nos. 23–24 are very encrusted and their inclusion in this group might prove wrong in the future.

Nos. 25–27

TRANSLITERATION
1) \textit{ana} d\textsubscript{4} \textit{NIN.GARZA} \textit{NIN-Šū}
2) "10-\textit{ÈRIN.TĀH} \textit{Šar, KUR} AŠ
3) A \textit{šam-ši-10} \textit{Šar, KUR} AŠ-\textit{ma}
4) \textit{ana} TI-Šū BA

TRANSLATION
To Bēlat-paršē, his lady, has Adad-neroš (m), king of Assyria, the son of Šamš-Adad (v), king of Assyria, donated (this) for his life.

Nos. 28–37

TRANSLITERATION
1) \textit{ana} d\textsubscript{4} \textit{NIN.GARZA} \textit{NIN-Šū}
2) "10-\textit{ÈRIN.TĀH} A \textit{šam-ši}-10
3) \textit{ana} TI-SU BA?

TRANSLATION
To Bēlat-paršē, his lady, has Adad-neroš (m), the son of Šamš-Adad (v), donated (this) for his life.

Nos. 38–39

NOTES
Of No. 38, only the first line (\textit{ana} d\textsubscript{4} \textit{NIN.GARZA} \textit{NIN-Šū}) is readable on the photo; of No. 39, only the end of the text ([...]-Šū BA).

No. 40

TRANSLITERATION
1) \textit{ana} d\textsubscript{4} \textit{nin-gal}
2) \textit{GAŠAN-Šū mšarru.GIN}
3) \textit{šar, KUR} AŠ
4) \textit{ana} TI-Šū BA?

TRANSLATION
To Ningal, his lady, has Sargon (n), king of Assyria, donated (this) for his life.

NOTES
On the photo in Delaporte, \textit{Louvre} 2 pl. 93 the last line is impossible to read. My transliteration is based on the transcription on p. 180. There seems to be little room for \textit{SUM-eš}.

No. 41

TRANSLITERATION
1) \textit{ana} d\textsubscript{4} \textit{dam-ki-na}
2) \textit{GAŠAN-Šū mšarru.GIN}
3) \textit{šar, KUR} AŠ
4) \textit{ana} TI-Šū BA?

TRANSLATION
To Damkina, his lady, has Sargon (n), king of Assyria, donated (this) for his life.

NOTES
The photo in Delaporte, \textit{Louvre} 2, pl. 93 is impossible to read. Compare my comments on No. 40.

No. 42

TRANSLITERATION
1) \textit{t'na} GAŠAN \textit{uni-ni-na} ki
2) \textit{GAŠAN-šū mLUGAL.GI.NA}
3) \textit{t'na} TI-Šū SUM-e[a]

TRANSLATION
To the lady of Nineveh, his lady, has Sargon (n) given (this) for his life.

NOTES
Compare Hallo's forthcoming article. Because of either shortage of space or a scribal error, Sargon's title has been omitted.

No. 43

TRANSLITERATION
1) KUR \textit{md30.PAP} \textit{.SU}
2) \textit{šar, KUR} AŠ \textit{na-mur-tū}
3) \textit{šu} \textit{a-bi-ba-[-al}
4) \textit{LUGAL} \textit{sa-am-si-mur-ru-[na]}
5) \textit{u-qar-ri-ba-an-ni}

TRANSLATION
Palace of Sennacherib, king of Assyria. Gift, which Abiba'āl, king of Samsimuruna, has presented to me.

NOTES
For Samsimuruna, see Parpola, \textit{AOAT} 6 p. 303 and the comments by Baer, \textit{RA} 54 (1960) pp. 155ff. Aside from the one broken and very uncertain piece of evidence from the time of Tigrath-pileser III (Saggs, \textit{Iraq} 25 [1963] p. 76 no. LXIX line 4), this toponym is only attested in texts from Sennacherib to Ašurbanipal.
No. 44

TRANSLITERATION
1) ʼna-qi-a MUNUS.E.GAL šá m³0.P[APmes.SU (…)]

TRANSLATION
Naqi'a, royal consort of Sennacherib (…).

NOTES
It is impossible to tell from Scheil's edition whether or not the text ends with Sennacherib's name.

Nos. 45-78

TRANSLITERATION
45 1) KUR m³0.PAPmes.[…]
   2) NA₄ BABBAR.DIL KUR X […]
   3) man-nu šá a-na dul-lu […]
   4) […] šu-me šat-ru i[…]
   5) ANŠAR 4NIN.LIL […]
   6) MUŠU NUMUN-ŠU [i/i]-lqal₁ […]

46 1) […]PAPmes.SU šár, KUR AŠ
   2) […]-ru i-pa-ši-tu
   3) […]-šár DINGIR LÛ-TI DÜ-ŠU
   4) […]UMUN-ŠU lu-ḥal-liq
   5) […] ušul[i]-me-ti

47 1) […] AŠ
   2) […]-DINGIR
   3) […]-ri-ba
   4) […]-šár DINGIR
   5) […] šat-ru
   6) […] a-num r°130
   7) […]

48 1) KUR m³d[…] 
   2) šár, […]
   3) šá MU […]
   4) i-pa-ši[…]
   5) ana dul-li[…]
   6) LÛ-TI […]
   7) ANŠAR […]
   8) lu[…]
No. 49: BM 89908

1) [...] KUR Aš
2) [...] "ba
3) [...] x ū-šap-ša[t]
4) [...] tu
5) [...] i DÜ-šער
6) [...] ha]-liq

No. 50: BM 89909

1) KUR [...]
2) Ša[r [...]
3) Ša Âḫ [...]
4) x x [...]
5) ū-q[ar-...]
6) man-t mu Ša1 [...]
7) t-pa2-ši1 [...]
8) Ša Dingir LU- [...]
9) ŠAR M[...]

No. 51: BM 89910

1) [...] x x a x [...]
2) [...] i ša-[ru i- [...]
3) [...] ī ša Dingir LU- [...]
4) [...] t ṫ-[tu [...]
5) [...] fMAH:1:1 [...]
6) [...] NUMU]-Ša LU- [...]

No. 52: BM 89911

1) [...] mën1 Ša[...] KUR Ša[...]
2) [...] ka-ri-bi. Dingir
3) [...] ū]-qar-ri-ban-...ni
4) [...] dul-li ša Dingir
57 1) [...] DIN[GIR LU-][i [...]
    2) [...] qUTU a[i [...]
    3) [...] fAP a[i [...]
    4) [...] ḫU-*HAL-[i-[[i-[[[i [...]

No. 57:
BM 89916

58 1) [...] r[d]301.PAP m3.SU
    2) [...] aš
    3) [...] šaḫ-rU
    4) [...] pa-ši-[tu
    5) [...] di šá IDINGIR
    6) [...] ti1 [...]
    7) [...] r[d][301 [...]
    8) [...] NUMUN-ŠU
    9) [...] h]al-li-[1 qu]

No. 58: BM 89917

59 1) [...] KUR AŠ
    2) [...] x a
    3) [...] šap-šaḫ
    4) [...] tU
    5) [...] qu

No. 59:
BM 89918

60 1) [...] SU šar, KUR AŠ
    2) [...] p[a]-ši-[tu
    3) [...] ti DU-u-ni
    4) [...] dUTU tškur
    5) [...] u-šU
    6) [...] ḫU-*HAL-li-qa
    7) [...] me-ti

No. 58: BM 89917
Annual Review of the RIM Project

No. 60: BM 89919

61 1) [...] r^d_{130} \text{PAP}^{nes}, \text{RUS}^1 [...]
2) [...] u bi-nu-ut KUR [...]
3) [...] x si ia [...]
4) [...] x ri-ia u^2 [...]
5) [...] u šat-ru i-pa- [...]
6) [...] du}l-li šá DINGIR [...]
7) [AN-SĂR a30 d [...]
8) dININ X (X) d [...]
9) [MU]d šá NUMUN-šú lu-ḥal-[i-qu]

No. 62: BM 89921

62 1') [...] x [...]
2') [...] e^t ú-[...]
3') [...] ru i-pa-ši [...]
4') [...] šá [...]

No. 63: BM 89922

63 1) [...] šar, KUR [AȘ]
2) [...] šá KUR za² [...]
3) [...] en^-nfr [...]
4) [...] šá [...]
5) [...]-me šat-[ru]
6) [...] u AN, [SĂR]
7) [...] t^d TUTU [...]
8) [...]-lu [...]

No. 64: BM 89923

64 1') [...] Šá DINGIR [...]
2') [...] r^d_{130} d [...]
3') [...] MAH^7 d [...]

No. 64:
BM 89923

No. 65:
BM 89924

No. 66:
BM 89926

No. 67:
55-12-5,159

No. 68:
55-12-5,167

No. 69:
55-12-5,168

No. 70:
55-12-5,169

1) [...] ṭḫ-šar […]
2) [...] ša-[…]
3) [...] t-šar-[…]
4) [...] ū-su-[…]
5) [...] kum-[…]
6) [...] x […]
7) [...] numu šu l[…]

1) [...] rā-[…]
2) [...] ṭḫ-[…]
3) [...] i-[…]
4) [...] […]
5) [...] […]
6) [...] x […]
7) [...] numu šu l[…]

1) [...] ša-[…]
2) [...] ša-[…]
3) [...] ša-[…]
4) [...] šu-[…]
5) [...] šu-[…]
6) [...] x […]
7) [...] numu šu l[…]

1) [...] ša-[…]
2) [...] ša-[…]
3) [...] ša-[…]
4) [...] šu-[…]
5) [...] šu-[…]
6) [...] x […]
7) [...] numu šu l[…]

1) [...] ša-[…]
2) [...] ša-[…]
3) [...] ša-[…]
4) [...] šu-[…]
5) [...] šu-[…]
6) [...] x […]
7) [...] numu šu l[…]

1) [...] ša-[…]
2) [...] ša-[…]
3) [...] ša-[…]
4) [...] šu-[…]
5) [...] šu-[…]
6) [...] x […]
7) [...] numu šu l[…]
No. 71: 82-5-22,324
3) [...]pa-ši-tu
4) [...]tLÚ-ti DÛ-šû
5) [...]t\textsuperscript{d}INNIN
6) [...]\textsuperscript{d}P\textsuperscript{a} \textsuperscript{d}IB
7) [...]-šû \textsuperscript{l}u\textsuperscript{1}-\textsuperscript{hâl}-\textsuperscript{l}i\textsuperscript{1}-qu

No. 72: 83-1-18,653
73 1') [...]-šû
2') [...]\textsuperscript{d}I\textsuperscript{S}KUR

No. 73: 83-1-18,655

74 1) [...]\textsuperscript{d}3\textsuperscript{0}.\textsuperscript{P}AP\textsuperscript{mēl}.\textsuperscript{SU} šar, KU[r AŠ]
2) [na-m]ur-tû šû \textsuperscript{m}NUMUN-X [...] 
3) [...]\textsuperscript{d}AMAR.\textsuperscript{U}TU A X [...] 
4) [...]gar-rib-an-\textsuperscript{1} ni\textsuperscript{1} [(...)] 
5) [...] šar-tu i-pa-ši-[u] 
6) [...]\textsuperscript{d}Iš DINGIR LÛ-ti DÛ-[šû] 
7) [...]\textsuperscript{m}U-šû NUMUN-šû lu-\textsuperscript{hâl}-\textsuperscript{l}î[q]

No. 74: 83-1-18,656

75 (too fragmentary for transliteration)

No. 75: 55-12-5, 170
1) [KU]R md[...]
2) [...] MU [...] 
3) [...] x [...] 

No. 76: 55-12-5,171

(Too fragmentary for transliteration)

No. 77:
55-12-5,172

1') [...] ūdUTU [...] 
2') [...] /[i- ...]

No. 78:
82-5-22,323

Transliteration
Palace of Sennacherib, king of Assyria. Gift, which Zēr... Marduk ..., has presented to me. Whoever erases my inscribed name, (whether) he does it in the service of a god or men, may Assur destroy his name and his seed.

Notes
The translation follows No. 74. All these inscriptions are very similar but not identical. They consist of several elements:

i) The Royal Name and Titulary: It is identical in all inscriptions as far as it is preserved. Note the syllabic writing of the divine name Assur in No. 71 line 1.

ii) Characterization of the Object: Here we have several variants. Aside from the phrase namurtu ša PN ... ugarribanni (Nos. 47, 50-51, 53, 66, and 74), 'gift, which PN ... has presented to me', we have kišitti ..., 'booty of ...' (No. 55). No. 45 gives the name of the stone and then its place of origin and so do probably Nos. 61, 63, and 68. Nos. 48, 58, 69-70, and 72 omit this element. Karib-ili (No. 51 line 2, etc.) seems to be a personal name; compare the name forms Kiribi-GN and Kirib-Bēlti, both in AHw p. 484.

No. 50 line 4: The traces at the beginning do not look like LUGAL to me.

No. 74 line 2: There is the possibility that the NUMUN is a bad MU.

No. 74 line 3: It is tempting to read āMAR.UTU-AN-AŠ, the name of Sennacherib's famous adversary, but it is also possible that Marduk is part of the title of the person in line 2 and the Ā is something else, e.g. 'son of'.

Nos. 49 and 59 lines 2-3: -ba- seems to be the end of a name. What to do with ušapšar I do not know, since paššat seems to occur again in the next line.

No. 54 line 2, etc.: This GN could be identical with the city Dumme/utu of Bit Adini that is mentioned in the annals of Assurbanipal (see Parpola, AOAT 6 p. 107). One could also think about θμβας which, according to Ptolemy 5,19,7 and 8,22,3 is located in Arabia Desert.

No. 71 line 2: This GN seems to be new.

iii) Recipient of the Malediction: This element is almost identical in all inscriptions as far as preserved. Nos. 45 and 50 add mannu at the beginning.

No. 70 line 2: Can this be i man-nu ša MU ?

iv) Additional Clause to element iiii: It is almost identical in all inscriptions as far as preserved. The group of signs ša AN LŪ TI is problematic. The reading ša ili amēlūti, 'in the service' of god (or) men', that I adopted here is so far without parallel. It seems, however, to be the only sensible one at the moment.

For dullu, 'service', in NA texts see Menzel, Studia Pohl: Maior 10, e.g. pp. 100 and 296.

No. 51 line 5: The first sign might be a broken U.

No. 76 line 3: The traces could be from aLi or ašA.

v) Invocation of Gods: Nos. 48, 50, and 55 have only Assur. One deity only is also required by the verbal form of the curse in Nos. 46, 49, and 74 and by the remaining space in No. 69. The other texts have a variable number of deities.

No. 61 line 8: Traces after āININ could be from aMAH.

No. 68 line 6: The traces could be from a NUM.

vi) The Curse: It is identical in all inscriptions as far as preserved.

Nos. 60 line 7 and 46 line 5: As already mentioned, these two texts have the second element at the end.
Nos. 75 and 77, although given in copy, are too fragmentary for transliteration. They are assigned to this group of texts only on the basis of their acquisition numbers.

No. 79

TRANSLITERATION
1) šā tē-šār-ra-ḫa-mat
2) MUNUS KUR šā mAs.PAP.Aš šar, KUR Aš

TRANSLATION
Belonging to Ešarra-ḫamât, royal consort of Esarhaddon, king of Assyria.

Nos. 80–81

TRANSLITERATION
obverse
1) a-na-ku maš-šur-e-tel-DINGIRmeš.GIN.A
2) šar, šū šar, KUR Aš A m30.PAP.me SU
3) šar, šū šar, KUR Aš A mšarru.GIN šar, šū
4) šar, KUR Aš-ma DU-u É AN.shār
5) D[U-eš e-sag-g]īl u KĀ.DINGIR kl
6) mu-ud-diš eš-re-e-ti

reverse
7) ša ma-ḫa-zi mu-šak-līl
8) par-šī mu-ki₃ nA.DUG,
9) šā DINGIRme GALme ana-ku-ma
10) šā pa-laḥ DINGIRme u d15meš
11) ša AN-e u Ki-ti ra-biš
12) mu-du-u

TRANSLATION
I, Assur-etel-ilāni-mukin-apli, king of the universe, king of Assyria, son of Sennacherib, king of the universe, king of Assyria, son of Sargon (11), king of the universe, king of Assyria. The builder of the Aššur-temple, the one who made Esagil and Babylon (new), who renewed the sanctuaries of the cult centres, who performed the rites (and) established regular offerings to the great gods am I, who knows the respect for the gods and goddesses of heaven and earth.

NOTES
The transliteration follows No. 81. The following variants are those of No. 80.
1) ana-ku
2) PAPmeš
3) (the šar, šū at the end is omitted)
4) eš-re-e-te (this is the first line on the reverse)
9) DINGIR.DINGIR
10–12) (omitted)

No. 82

TRANSLITERATION
1) ana dšū en GAL UMJN-šū mAN šAR.PAP.Aš
2) šar, šū šar, KUR Aš a-na ti-šū BA-eš

TRANSLATION
To Marduk, the great lord, his lord, has Esarhaddon, king of the universe, king of Assyria, donated (this) for his life.

NOTES
The object carries a second inscription, which tells us something about its function:
1) NIG.GA dAMAR.UTU
2) Diš
3) nā-KISIB šā dškur
4) šā e-sag-gīl

Property of Marduk ...
The ‘seal’ of Adad of Esagila.

The vertical wedge in line 2 might be a mistake by the stone-cutter, who left it and started again in line 3. Watanabe, *Bagh. Mitt.* 16 (1985) pp. 390–91 separates line 3 as a different inscription from lines 1–2 and 4.
Clay Tablets and Cones in the New Brunswick Museum, Saint John

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The texts published here in transliteration and translation are a result of a letter sent by Dr A. K. Grayson to various Canadian institutions requesting that the RIM Project be permitted to study cuneiform tablets in the possession of those institutions. I wish to thank Dr Alan McNairn, the Director of the New Brunswick Museum, for consenting to the loan of his collection for a period of more than a year, and for permitting the publication of these texts. I also wish to thank Dr A. K. Grayson for assigning the texts to me, Drs G. Frame and G. McEwan for helpful suggestions, and Dr R. F. G. Sweet for assistance with difficult readings.

The New Brunswick collection consists of three clay cones, one cylinder seal, and 13 clay tablets ranging in date from the First Dynasty of Lagash to the times of Nebuchadnezzar II of Babylon. The collection was acquired, according to Dr McNairn, possibly through Mrs Webster, the wife of the founder and major patron of the museum, Dr D. Clarence Webster, from a Dr Ernest Irons, a Chicago antiquities dealer.

**Bl 44.311**
Clay cone of Entemena, governor of Lagash, found at Al-Medina north of Telloh, 13.5 x 6 cm. The text is a duplicate of Clou B published in Sollberger, *Corpus* pp. XII-XIII, and has been known since the excavations of Telloh in the early 1900's. The text has often been referred to as the 'brotherhood text', and relates the friendship that was established between Entemena and Lugal-kiniše-dudu, governor of Uruk.¹

**Bl 44.312**
Clay cone of Gudea, found at Lagash, 10 x 5 cm. The text is a duplicate of Backstein F published in Thureau-Dangin, *VAB* 1 p. 142. It describes the building and dedication of Eninnu, the temple of Ningirsu in Lagash.

**Bl 44.313**
Clay cone of Lipit-Îštar of Isin found at Ur, 11 x 5 cm, badly chipped. The text is a duplicate of Lipit-Îštar no. 2 published in Kärki, *StOr* 49 pp. 16-17, and describes the building of the Enisisa, possibly a secular building located in Isin.²

**Bl 44.314**
Fragment from the corner of a large tablet found at Umma, 9 x 7 x 3.5 cm. The text deals with the receiving of quantities of fodder and animals by Ur-ewe, the kūš, official of Umma. The names of the persons, probably in this case farmers or herdsmen, preceded and the quantity received was then recorded. Dated texts of Ur-ewe cover the reigns from Sulgi year 33 to Šu-Sin year 9, and this text can be placed generally within that time period.

**TRANSLITERATION**
1) lugal-nir
2) 20.4.4 3 sila še-/gur
3) 30.0.1 3 sila zi-šik₃ gur
4) [...] + 1.1.8/ [...] sila gab-síg, gur
5) [...] -a-dingir
6) 28.4.1 gaba-/gin gur
7) [l]u-ḥé-gál
8) [...] + 20 gu₃-áb-ḫi-fa³
9) [...] + 26 anše-ḫi-/a
10) ur-ewe -e kuš,

**TRANSLATION**
1) Lugal-nir:
2) 20 gur 4 nigida 4 ban 3 sila of barley,
3) 30 gur 1 ban 3 sila of coarse flour,
4) 1 + x² gur 1 nigida 8 ban x³ sila of fine bran.
5) ...

¹Suggestion of Dr D. Frayne, RIM Project.
²Arrim 5 (Toronto, 1987) © Royal Inscriptions of Mesopotamia Project
6) 28 gur 4 nigida 1 ban of ordinary bran.
7) Lu-ḥegal:
8) 20 + x² large cattle,
9) 26 + x² donkeys,
10) Ur-e₁-e, the groom.

COMMENTARY

2) Quantities are expressed in the system used by Sollberger, TCS 1.
3) For zi-šiš₂, 'coarse flour', see CAD 6 (H) hišītu p. 205a and Sollberger, TCS 1 Glossary no. 619.
5) A personal name is most likely here, as it would accord with the format of the rest of the list.
7) I have restored lu as the first element of this personal name as it fits the available space. Lugal is also possible, but in line 1, the tail of the lugal sign comes much farther to the right.
8) For the translation of gu₄-ab-bi-a as 'large cattle', compare Grégoire, Archives Glossaire p. 288.
10) For the Umma official named Ur-e₁-e, see Sollberger, AFO 21 (1966) p. 91 and Jones and Snyder, Econ. Texts pp. 322-39. For the problematic title ku s₃, see Jones and Snyder, Econ. Texts pp. 323ff, and Oppenheim, AOS 32 p. 206. According to Jones, the title was granted to people employed in handling animals.

Bl 44.315
Clay Tablet from Drehern (Ṣelluš-Dagān), the government-operated animal complex near Nippur, 4.5×3.5×1.5 cm. The text describes the disbursement of various grades of sheep for sīsku-ceremonies in several locations. Dated to the first month of the fourth year of Šu-Sin of the Third Dynasty of Ur (c. 2034 ac).

TRANSLITERATION

1) 1 udu niga 4-kam-úṣ
2) 4šiš₃ur
3) 1 udu niga 4-kam-úṣ
4) 5nanna
5) šā ṣṭ₃iš₃i₃ᵣ₃a
6) a-tu saɡ₁x maš₃kim
7) 1 udu niga 3-kam-úṣ
8) [...] šā uru₃ki₃
(Reverse)
1) [...] saɡ₁
2) 1 udu niga saɡ₁-úṣ
3) 4nanna siskur₃, šā ṣ₂-gal
4) 4en-liš-ša-gał maš₃kim
5) iti u₁ 1 ba-zal
6) ki ⁴en-liš-ša-gał₃-ta / ba-zi
7) gir da-ni₃ dub-sar
8) iti še-gu₄-t₃i₃-k₃u₃
9) mu-úṣ-sa si-ma-núm [ba-ḥul]

TRANSLATION

1) 1 fattened, fourth-grade sheep
2) for the god Iskur,
3) 1 fattened, fourth-grade sheep
4) for the god Nanna,
5) (the sīsku-ceremony) in the orchard.
6) Atu, the cup-bearer (was) the authorizing official.
7) 1 fattened, third-grade sheep
8) ... in the city

(Reverse)

1) [...] fair
2) 1 fair fattened sheep
3) for the god Nanna, the sīsku-ceremony in the palace
4) Enlil-ziš₃agal (was) the authorizing official.
5) The first day having passed from the month,
6) Issued by Enlil-ziš₃agal.
7) Official responsible: Dani, the scribe.
8) Month Šeg₃ur₃₃u₁,
9) The year after Simanum was destroyed.

Left edge: 6 udu

COMMENTARY

5) Compare the parallel constructions in lines 5, 8, and 3 rev., and see Frame, ARRIM 2 (1984) p. 3 line 9.

Bl 44.316
Clay tablet from Drehern, 4×3.5×1.5 cm. The tablet bears a seal impression on the obverse, but it is badly worn and no signs are legible. Dated to the third month of the first year of Ibbi-Sin, fifth and final king of the Third Dynasty of Ur (c. 2028 ac).

TRANSLITERATION

1) 1 munus-āš-gār niga
2) šā é-du₄ru₄-së
3) nu-ū₃r₃u₄-t₃u₃-ra-ga₃ba / maš₃kim
4) u₁ 10-kam
5) ki 4šul₃-gi-i-li/-ta
(Reverse)
1) [ba]-zi
2) gir ⁴šu₄-zuen-i-li š₃ar-ra-ab-du
3) iti še₃-da-[k₃u₁]
4) mu i-bi-\*iuen lugal

Left edge: 1 udu

TRANSLATION
1) 1 fattened female kid
2) for inside the village.
3) Nur-Šamaš the rider (was) the authorizing official.
4) On the tenth day.
5) By Šulgi-ilí

(Reverse)
1) Issued.
2) Official responsible: Šu-Sin-ilí, the šarabdu.
3) Month Šešdaku.
4) The year Ibbi-Sin became king.

Left edge: 1 sheep

COMMENTARY
2) Compare Keiser, BIN 3 no. 201 line 6, and the entries under Edurw, Edzard and Farber, Rép. Géogr. 2 p. 41.

(Reverse)
2) For the šarabdu official who appears to have been a subordinate of the šabra, an official for overseeing temple property, particularly flocks and fields, see Grégoire, Archives pp. 130-31, 147 n. 2, and Noms de professions p. 276 and Oppenheim, AOS 32 p. 130.

B1 44.317
Clay tablet from Drehern, 3.5 x 3 x 1.5 cm, concerning the disbursement of animals in the ninth month of year 9 of Amar-Su-ena of the Third Dynasty of Ur (c. 2038 BC).

TRANSLITERATION
1) 1 udu i-zi-iz/-mi-šar rá-gaba
2) u, nam-gala-šê i/-in-ku, ra-a
3) a-mur-\*šul-gi maškim
4) 12 udu 13 u,
5) 10 úz

(Reverse)
1) [x udu kun]-gûd
2) […] ba-ūš
3) [Šu- gid é-muḫal]dim
4) [mu-agá, uš-e-n]le-šê
5) ir-[mu] maškim
6) u, 13-kam
7) ki du,,-ga-ta ba-zi
8) gir nu-ûr-\*iškur dub-sar
9) iti ezen-maḫ
10) mu en \*nanna / kar-zi-da ba-ḫun

Left edge: 38 (various animals)

COMMENTARY
1) For the name Iziz-Mišar, compare Legrain, UET 3/1 no. 1034 ii 8; Gelb, MAD 3 p. 79 (izzaz in the G present); and AHw p. 660 (izziz in the G preterite).
2) For a parallel to this line, see P. Michalowski, ‘The Royal Correspondence of Ur’ (Thesis presented to Yale University, 1976) p. 47, AUAM 73.0851 line 3. For the occurrence of persons holding the gala office, see Fish, MCS 7 (1957) pp. 25-27.

B1 44.318
Clay tablet from Drehern, 3 x 2.5 x 1 cm. Dated in the first month of the fourth year of Amar-Su-ena (c. 2043 BC).

TRANSLITERATION
1) 1 amar-mašda
2) é-uz-ga
3) mu-tûm da-da / ū-kul
4) a-ahal-la maškim

(Reverse)
1) u, 22-kam
2) [ki] ab-ba-ša, ga-/ta ba-zi
3) [iti] mašda-kû
4) \*mu-ûz-sa \*gu/-za \*en-lîl ba-/dûm

Left edge: f11

TRANSLATION
1) 1 gazelle
2) for the fattening shed
3) received by Dada, the ū-kuł
4) A'akalla (was) the authorizing official.

(Reverse)
1) Day 22
2) issued by Abba-šaga.
3) Month Mašdaku
4) The year after the divine throne of Enlil was fashioned.
Left edge: 1 (gazelle)

COMMENTARY
3) For another occurrence of û-kul, some kind of profession, see Keiser, BIN 3 no. 513 line 37.

B1 44.319
Clay tablet 3 × 2.5 × 1 cm. Dated third month of the Umma calendar.

TRANSLITERATION
1) 5 sîlâ kâš-sig, 3 / sîlâ ninda
2) 2 gîn i 2 gîn / naga
3) 1 ku₄, 1 sa-sum
4) ê q₄nanna
5) 0.0.3 kà 0.0.3 ninda

(Reverse)
1) ša-gal kâš-e
2) gir kû₄nanna
3) 5 sîlâ kâš 3 sîlâ ninda
4) 2 gîn i 2 gîn / naga
5) 1 ku₄, 1 sa-sum
6) x x [x]
7) u₄, 13-kam
Left edge: iti šê-kar-ra-gâl

TRANSLATION
1) 5 sila of fine beer, 3 sila of loaves,
2) 2 gin of oil, 2 gin of seed-seasoning,
3) 1 fish, 1 string of onions
4) (for) the temple of the god Nanna.
5) 3 ban of beer, 4 ban of loaves

(Reverse)
1) (for) the rations of the messenger.
2) Official responsible: Ku-Nanna
3) 5 sila of beer, 3 sila of loaves,
4) 2 gin of oil, 2 gin of seed-seasoning,
5) 1 fish, 1 string of onions
6) ...
7) Day 13
Left edge: Month Šekarragal

B1 44.320
Clay tablet probably from Drehem, 3.5 × 3 × 1 cm. Dated in the fourth month of the ninth year of Amar-Su-ena (c. 2038 bc). 

TRANSLITERATION
1) 12 gu₄,
2) ki q₄šul-gi-a-a-/mu-ta
3) mu-ak-ba-nî-šê

(Reverse)
1) ê-n-lil-là
2) i-dab₃
3) iti ki-sig q₄nin-a-zu
4) mu en ê-nanna ba-ṭun

TRANSLATION
1) 12 oxen
2) from Šulgí-a'amu
3) on behalf of Ak-bani

(Reverse)
1) Enlilla
2) received.
3) Month Kisig-ninazu.
4) The year the high priestess of the god Nanna was installed.

COMMENTARY
2) For the term of office of the Drehem ‘travelling official’ Šulgí-a'amu and the ‘corral official’ Enlilla, see Jones and Snyder, Econ. Texts p. 237.
3) For personal names beginning with the element ak, see FAOS 6 p. 392.

(Reverse)
3) The provenance of the tablet according to the museum description is Umma, but as the text has an Ur III = Drehem month name and mentions the well-known Drehem officials Šulgí-a'amu and Enlilla, it is much more likely that the text is from Drehem.

B1 44.321
Clay tablet from Umma, 4 × 3.5 × 1 cm. The tablet was sealed repeatedly on both sides, but the seal is badly worn and only a few signs are legible. Dated to the fourth month of the first year of Šu-Sin (c. 2037 bc). Ration list.

TRANSLITERATION
Seal:

lugal-mu [...] 
[... q[...]
1) 0.1.0 kâš û-sa-sig, 0.0.1 5 / silà
2) 0.1.0 kâš û-sa gîn / 0.0.1 5 silà
3) lû-dingir-ra lû
4) gi-gâr-x-lâ-a
5) 0.1.0 kâš û-sa gîn 0.0.1 5 silà

(Reverse)
1) ur-sig, lû / KA × UD KA × UD
2) kišib ensi
3) iti múru
4) mu q₄šu-q₄zuen lugal

TRANSLATION
1) 1 nigida, 1 ban, 5 sila of fine weaker beer,
2) 1 nigida, 1 ban, 5 sila of ordinary weaker beer,  
3) (for) Lu-dingira, the ...  
4) ...  
5) 1 nigida, 1 ban, 5 sila of ordinary weaker beer,  
(Reverse)  
1) (for) Ur-Sig, the ...  
2) Sealed by the governor.  
3) Month Muru  
4) The year when Šu-Sin became king.  

COMMENTARY  
4) Preceded by hi at the end of line 3, this line is most likely the name of a profession of some sort.  
(Reverse)  
1) Compare line 4, obv.—another profession.  

B1 44.322  
Clay tablet from Umma, 3.5×3.5×1 cm. The tablet is sealed on both the obverse and the reverse. The inscription on the seal gives the scribe’s name, his profession, and the name and profession of his father. Ur III. Dated to the fourth year of Šu-Sin (c. 2034 BC).  

TRANSLITERATION  
Seal:  
1) lû-ḫa-ia  
2) d[ub-sar]  
3) dumu x-ba-x ugula  
1) [...] gi g[i]lim]  
2) á-an-tur-eš  
3) gid ½ gar  
4) 1 gurus u.-1-r-se1  
5) x x x 20 gurš  
6) (damaged line)  
(Reverse)  
1) ki a-gu-ta  
2) kišib lû-ḫa-ia  
3) ša-bala-a  
4) mu-ūs-sa [si]-ma-nūm b[ā-ḫul]  

TRANSLATION  
Seal:  
1) Lu-Ḫaia  
2) the scribe  
3) son of ... prefect of the god ...  
1-2) ... small reed-tip baskets  
3) length: ½ gar  
4) 1 male worker for one day  
5) ... 20 male workers  
6) ...  
(Reverse)  
1) Issued by Agu  
2) Receipted by Lu-Ḫaia  
3) during his official turn.  
4) The year after the city Simanum was destroyed.  

COMMENTARY  
1-2) Compare Kang, Umma no. 183 line 2 for gi gilim á-an-tur-eš. In the Kang text the description of the basket is followed by a measure of capacity.  

B1 44.323  
Clay tablet from Larsa, 3×3×1.5 cm. Probably a case-tablet. This tablet, although rather damaged, is one of the most interesting in the collection. The signs are inscribed across the front and the right edge, and continue on the reverse where they are no longer legible. Faint traces of regular marks on the reverse suggest that the tablet may have been sealed. On the left edge of the tablet, the thumb-print of the scribe with the large whorls and the beginning of the second set of smaller whorls is clearly visible. On the right edge near the bottom are the corresponding whorls and a dent where the forefinger rested.  

TRANSLITERATION  
1) 1 udu ½ gin 20 še ...  
2) 3 udu 1 gin igi.6.gal ...  
3) 1 udu ½ gin 10 še 4̅zuen-...  

TRANSLATION  
1) 1 sheep, ½ gin 20 še of ...  
2) 3 sheep, 1 gin, ½ ...  
3) 1 sheep, ½ gin 10 še Šin-...  

COMMENTARY  
The text probably concerns the quantities of wool collected from the Larsa herds, cf. Kraus, MKNAW 29/5 pp. 29–31.  

B1 44.324  
Clay tablet from Larsa(?) dated in the month of Šu-Numun in an uncertain year of Ibbi-Sin. Ur III.  

TRANSLITERATION  
1) 1.0.3 še ninda? ...  
2) mu-tūm  
3) ir-ra-mu-ba-li-ît  
4) a-ša é-x-x uru ki  
5) é 4̅en-lil-lá  
(Reverse)  
1) iti šu-numun-a  
2) mu 4̅i-bi 4̅zuen lugal  
3) (damaged line)  
4) mu-un-x  

TRANSLATION  
1) 1 gur 3 ban of barley for bread(?) ...  
2) received by
3) Irra-muballit
4) (from) the E-.... field in the city
5) (for) the temple of Enlil.

(Reverse)
1) Month Šu-numun
2) The year Ib-bi-Sin the king
3) ...
4) ...

COMMENTARY
The provenance listed for this tablet is not certain. The month name in combination with an Ib-bi-Sin year date would tend to favour another site, possibly Nippur in view of the mention of the temple of Enlil.

(Reverse)
2f) Possibly this year date is an abbreviated version of the one listed by Ugnad in RLA 2 p. 145 sub [95].

B1 44.325
Corner of a clay tablet from Babylon, 4.5 × 4.5 × 1.5 cm, badly chipped around the edges. The reverse of the tablet bears half of a badly worn seal impression which appears to be a winged human figure standing to one side of a winged disc and various cult objects. The text is given here in transliteration only and appears from the contents to be a list of rations of barley issued to various people. Neo-Babylonian. Dated to the reign of Nebuchadnezzar II.

TRANSLITERATION
One or more lines missing at beginning.
1) […] x ša ITI.GU, MU.35 kām
2) […] x GIŠ.PA x x
3) […] x ša a-na maṣ-GUN.a ME-ca-STI-TA-ri-nu
4) […] 30 x-dan
5) […] maṣ-GAR.7, UTU-MU-DU na-šu-ū
6) […] x ša a-na maṣ-GAR.4, INNI-NA x-ša-a-ma
7) (erased line)
8) […] 1 (pi) 2 (bān) še.bar ša ina IGI
9) […] x 1 ME GUR 3 (pi) 2 (bān) še.bar [([x])
10) […] x IBILA LÚ.GU.GAL […]
11) […] x ša šin x […]
12) […] na dan […]
13) […] x […]

(Reverse)
1) […] šu
2) […] šu

B1 44.326
Cylinder seal, 2.5 × 1.5 cm, probably hematite or black limestone. Ištar holding mace with double panther heads steps on lion and holds rein in right hand. Before her is a bearded worshipper wearing a round cap and elaborately fringed garment, and holding a small goat. Behind the worshipper stands another figure wearing a kaunākēs and raising both hands in an attitude of worship. Before this figure in the foreground is a shepherd's crook. Compare Frankfort in Jacobsen, OIP 72 nos. 431 and 940, and von der Osten, OIP 22 no. 206. According to Frankfort, this type of seal was found in the Diyala region in Isin-Larsa/Old Babylonian context.

B1 44.328
Clay tablet, provenance unknown, but probably Drehem, 4 × 3 × 1 cm. Dated day 15 of the twelfth month, year 4 of Am-r-Su'en-a (c. 2043 BC).

TRANSLITERATION
1) 1 sila, 4 nin-urta
2) mu-tūm ensi / nibru
3) 4 nanše-ušum-gal maškim
4) 1 màš-gun-a ME-4ištar-an
5) mu-tūm šeš-zi-mu
6) ir-mu maškim

(Reverse)
1) 1 amar-mašda é-uz-ga
2) mu-tūm ba-ba-an-še-en
3) ur 4 ba-ū maškim
4) u, 15-kam
5) ki ab-ba-ša-ga-ta
6) ba-zi
7) iti še-gur-4, ku
8) mu en-maḫ-gal-an-na / en 4 nanna ba-ḫun

TRANSLATION
1) 1 lamb for the god Ninurta,
2) delivered (by) the governor of Nippur's (order),
3) Nānše-ušumgal (was) the authorizing official;
4) 1 spotted goat for Simat-Ištar-an
5) delivered (by) Šeš-zimu
6) Irμu (was) the authorizing official;

(Reverse)
1) 1 young gazelle for the fattening shed,
2) delivered (by) Babansen,
3) Ur-Bau (was) the authorizing official;
4) Day 15
5) by Abba-šaga
6) were issued.
7) Month Šegurku
8) The year when Enmahgalanna, the high priestess of the god Nanna, was installed.

COMMENTARY
4) Compare Kang, Drehem no. 154 dated in the eleventh month of the same year where ME-štarran bears the epithet dumu-mí lugal, 'princess' (line 11).
Copy of a Royal Inscription: Possibly Tukulti-Ninurta I*

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The following is a copy of a text, on a clay tablet fragment (K 4490), possibly of Tukulti-Ninurta I.

It has been included in RIMA 1 as text no. A.0.78.1011.

* Published courtesy of the Trustees of the British Museum.
A New Lipit-Ishtar Cone

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In the John Frederick Lewis Collection of the Free Library of Philadelphia is a Lipit-Ishtar cone (FLP 2636), written in Sumerian, and containing some concluding lines which have not hitherto appeared in any of the published examples of that ruler's inscriptions. The cone measures 9 cm in length and 3.4 cm in diameter at the wide end. It has two columns with 11 and 8 lines, respectively, and basically parallels Kärki's Lipit-Ishtar text No. 2 for the first 16 lines. The last three lines with the new material may be transliterated and translated as follows:

TRANSLITERATION
Col. ii
6) é me-te
   nam-lugal-[la]
7) é ki-[tuš]
   gu-la-mu
8) mu-dū

TRANSLATION
6) a house, the adornment of kingship,
7) my great resi[dence] house,
8) I built.

1I would like to thank Marie Corey, Rare Book Librarian of the Free Library of Philadelphia, for permission to publish the text. I also want to thank Maria deJ. Ellis, Hermann Behrens, and Darlene Loding for their assistance.

2See Ilmari Kärki, SOr 49 pp. 16-17.

3TUš for KI.TUš/HUBU seems a logical restoration here. The initial vertical of the TUš is present before the break.
This is a list of the British Museum's holding of *kudurrus* and other stone copies of legal and scholarly documents dating from the Kassite period through to the Neo-Babylonian. They were presumably supplementary copies, made on stone for permanent reference and safe-keeping (usually in temples), given the vulnerability of the normal primary material, unbaked clay. The list is provided because, although L. W. King published the majority of these pieces in *Babylonian Boundary-Stones and Memorial-Tablets in the British Museum* (BBSt), henceforward referred to by the author's name, he gave little of the information on provenance that can be derived from the museum's archives, particularly those dealing with the official excavations conducted in Babylonia by Hormuzd Rassam and his foremen, the brothers Daud and Abd-al-Ahad Thoma, which I have discussed more fully in the introduction to E. Leichty, *Catalogue of the Babylonian Tablets*, vol. 6.

In this list I have included all the complete or fragmentary stones that have come to my attention in the categories defined above. I have also included all the items listed by King, with cross-references to U. Seidl, 'Die babylonischen Kudurru-Reliefs,' *Bagh. Mitt.* 4 (1968) pp. 7-220, and two other Neo-Babylonian stones with figurative decoration. In preparing the list I have had the benefit of consultation with my colleague Dr Irving Finkel.

All these objects, unless otherwise specified, seem to be made of fine-grained sedimentary rocks, usually black in colour but sometimes lighter—brown, grey, or even white; heat appears to have had a lightening effect in some cases.

**17291 (94-1-15,5)**
Purchased in 1894, through Selim Homsy & Co., from Rassam's old foreman, Daud Thoma. Despite its *kudurru*-like appearance and material, this fragment from the lower edge of a block has part of 16 lines of lung omens; presumably the object was dedicated in a temple. Here at last we have evidence for scholarly texts written on stone. Compare 114697 and 139978 (below). Unpublished.

**32642 (76-11-17,2390)**
Purchased in 1876 by George Smith in Baghdad. The bottom right-hand corner of a block, with part of a human figure and of 28 lines of text, mentioning land. Unpublished.

**38612 (80-11-12,496)**
Excavated in 1880 by Daud Thoma, probably at Babylon. Pale brown stone with many traces of purple pigment on surface. The right-hand side fragment of a tablet, with part of a magic figure and of 14 lines of text, mentioning royalty and cult: perhaps part of an official grant to a temple. Unpublished.

**38646 (80-11-12,529B)**
Excavated in 1880 by Daud Thoma at Borsippa (Nabu Temple). Land transaction. King, no. XXII, suggested this might be part of the same monument as 40590; Seidl, no. G 16.

**40006 (80-11-12,1895)**
Excavated in 1880 by Daud Thoma at Borsippa (Nabu Temple). Official grant to a temple (Nabu Temple?). King, no. XXXV; Seidl, no. 101.

**40204 (82-3-24,71)**
Excavated by Rassam's team, probably in 1880 at Babylon or Borsippa. Described originally as being black with a yellowish surface, but now inadvertently baked grey. Left-hand side fragment, with part of six lines, mentioning land. Unpublished.

**40494A (81-4-28,35A)**
Excavated in 1880/1881 by Daud Thoma, probably at Babylon or Borsippa. Fragment of block, with divine symbols. No text extant. Mentioned in *BM Guide* 1922 p. 69.
Excavated in 1880/1881 by Daud Thoma, probably at Babylon or Borsippa. Land transaction, compare 38646. King, no. XXI; Seidl, no. G 15.

Excavated, probably in 1881 by Abd-al-Ahad Thoma at Sippar (Shamash Temple). Fragment with curses. King, no. XIX; Seidl, no. G 14.

Excavated, probably in 1882 by Abd-al-Ahad Thoma at Sippar (Shamash Temple). Property transaction. King, no. XXXIII; Seidl, no. T 7.

Excavated in 1880 by Daud Thoma at Babylon, probably in the Marduk Temple since it was 'about 15 paces' from the Ashurbanipal stela (BM 90864) which was inscribed for the e-kar-zaginna area of the Marduk Temple. Official decree concerning land. King, no. III; Seidl, no. 25.

Excavated in 1882 by Abd-al-Ahad Thoma at Sippar, in Room 50 of the Shamash Temple together with 90835 and 90858 (L. de Meyer, Tell ed-Dér 3 plan 3). Official grant of land. King, no. IV; Seidl, no. 12.

Excavated in 1825 from the widow of C. J. Rich, who had bought it at Babylon (Babylon and Persepolis pp. 8 and 106 pl. 8 no. 1a-c). Mentions land. King, no. XIV; Seidl, no. 77.

Excavated in 1880/1881 by Daud Thoma at Babylon. Commemorative stela, probably erected in the Marduk Temple. King, no. XXXIV.

Excavated in 1882 by Abd-al-Ahad Thoma at Sippar, together with 90829 q.v. Official grant of privileges. King, no. VI; Seidl, no. 67.

Excavated in 1882 by Abd-al-Ahad Thoma at Sippar, together with 90829 q.v. Land transaction. King, no. VI; Seidl, no. 67.

Acquired before about 1895, quite probably excavated by Rassam's team at Babylon, Borsippa, or Sippar. Official grant of land. King, no. XXVIII; Seidl, no. 96.

Excavated in 1847 by Henry Layard at Nimrud/Kalhu, in the southern area of the citadel
Reade: Boundary-Stones

(Nineveh 2, p. 40). Land transaction, dated at Sahritu in Babylonia, and presumably brought to Assyria as booty. King, no. XXVII; Seidl, no. 93.

90938 (51–10–9,45)
Purchased in 1851 from Sir Henry Rawlinson, who obtained or found it at Za'aleh near Musayyib on the Euphrates, about 20 km north-west of Babylon (JRAS 12 [1850] p. 477 n. 1). Official grant of privileges relating, appropriately, to a canal head. King, no. XXVII; Seidl, no. 93.

90940 (ex–12072)
Acquired before about 1895, clearly excavated by Rassam's team at Borsippa. Official grant of land (?). King, no. XIII; Seidl, no. 90a, her 90b being an adjoining fragment in the Istanbul Archaeological Museum, no. 9576. I am indebted to Dr E. Klengel for confirmation, from an excavation photograph, that the Istanbul piece, which mentions land in the neighbourhood of Borsippa, is the same as one whose discovery in the Nabu Temple, Borsippa, is recorded by R. Koldewey, WVDOG 15 p. 55 no. 21226.

91000 (81–4–28,34A) and 91002 (81–4–28,33)
Excavated in 1881 by Rassam at Sippar, as part of a foundation deposit in Room 170 of the Shamash Temple. Official grants (91002 on clay) to the Shamash Temple. King, no. XXXVI.

91015 (82–9–18,4363)
Purchased in 1882 by Rassam, and said to have been found at Babylon. Land transaction. King, no. XXX.

91022 (81–4–28,118B)
Excavated in 1881 by Rassam at Sippar, in or close to Room 170 of the Shamash Temple. Official grant to the Shamash Temple—the 'cruciform monument' of Manishtushu, interpreted by E. Sollberger as a Neo-Babylonian creation (JEOL 20 [1967-68] pp. 50-70).

91036 (83–1–18,704)
Excavated in 1882 by Rassam's team, probably at Sippar, Babylon, or Borsippa. Terra cotta cone, with official grant of land by the Euphrates, compare 135743 (below). King, no. 1.

92987 (82–7–4,37)
Purchased in 1882 from Spartali & Co. Official grant of land. King, no. XXIV; Seidl, no. T 2.

102485 (1907–10–14,1)
Purchased in 1907 from Messrs. Shashoua and Dunnoos & Co., described as from 'a place near Babylon.' Official grant of land in the Sea-Land. King, no. XI; Seidl, no. 71.

102490
Acquired before 1909, quite probably excavated by Rassam's team at Babylon, Borsippa, or Sippar. Mentions land. King, no. XVIII; Seidl, no. G 13.

102588 (1908–4–11,96)
Purchased in 1908 from I. E. Géjou. Official grant of land in the Der (Badra) region. King, no. II; Seidl, no. 1.

103215 (1910–10–8,143)
Purchased in 1910 from I. E. Géjou. Official grant of land. King, no. XXVI; Seidl, no. T 6 (misprinted as 103212).

104404
Acquired before 1912, quite probably excavated by Rassam's team at Babylon, Borsippa, or Sippar. Official decree concerning land. King, no. XII; Seidl, no. 86.

104405
Acquired before 1912, quite probably excavated by Rassam's team at Babylon, Borsippa, or Sippar. Mentions land. King, no. XV; Seidl, no. 94.

104407 (80–6–17,1690)
Excavated in 1879/1880 by Daud Thoma at Babylon or Borsippa (Nabu Temple). No text extant. King, no. XVII; Seidl, no. 104.

104408 (80–11–12,1896)
Excavated in 1880 by Daud Thoma at Borsippa (Nabu Temple). Probably a land transaction, with possible mention of Borsippa. King, no. XXIII; Seidl, no. G 17.

104409 (ex–12048)
Acquired before about 1895, quite probably excavated by Rassam's team at Babylon, Borsippa, or Sippar. Mentions land. King, no. XX; Seidl, no. 89.

104414 (80–11–12,2173)
Excavated in 1880 by Daud Thoma at Borsippa, in Room 22 of the Nabu Temple (see Reade, Iraq 48 [1986], p. 110). No text extant. King, no. XXXI; Seidl, no. 106.
104415 (81–7–1,10)
Excavated in 1881 by Rassam’s team at Babylon or Borsippa. Little text extant. King, no. XXXII; Seidl, no. 102.

108835 (1914–4–7,1)
Purchased in 1914 from A. Amor; included in Scheil’s 1911 catalogue of the B. Maimon collection. No text extant. Seidl, no. 87.

113891 (1919–7–12,640)
Purchased in 1919 from I. E. Géjou. Fragment with curses. C. J. Gadd, CT 36 pl. 13; Seidl, no. 66.

113913 (1919–10–11,3) + 139434 (1983–1–1,9)
The 113913 piece was recovered by H. R. Hall in 1919, almost certainly during his excavations at Ur, and the other piece, acquired before 1975, presumably derives from other work at the site, in this century or the last. Fragment from a monument of black stone, probably granite, with part of a human figure and of 10 lines of Neo-Babylonian royal inscription in archaizing script. The join was made recently, but both pieces are apparently unpublished.

114697 (1924–9–27,1)
Presented in 1924 by H. C. Beck, and said to have come from Layard’s excavations at Nineveh: presumably the piece reached England in the nineteenth century, but the Nineveh provenance is quite likely to be a guess. Fragment of a columnar object with about 54 lines giving part of the omen series šumma izbu, compare 17291 and 139978. Unpublished.

130827 (1949–11–12,4)

132255 (1957–11–9,1)
Purchased in 1957 from Mr E. S. David. A daguerreotype seen by C. B. F. Walker in the Fox Talbot collection, Lacock Abbey, Wilts., indicated that in 1856 this piece was in the collection of the bibliophile, Sir Thomas Phillipps of Middle Hill, Broadway, Worcs.; so it might have been an early nineteenth-century acquisition from the Babylon region. White limestone fragment, with a female figure and a Neo-Babylonian text concerning land. Mentioned by R. D. Barnett, BMQ 26 (1962-1963) p. 92 pl. XXXVb.

135743
Acquired before 1973, quite probably excavated by Rassam’s team at Sippar, Babylon, or Borsippa, especially since it is a duplicate of 91036 q.v. Terra cotta cone. See C. B. F. Walker in L. de Meyer, Tell ed-Der 3 p. 112.

139433 (1983–1–1,8)
Acquired before 1975, quite probably excavated by Rassam’s team at Babylon, Borsippa, or Sippar. Flake from kudurru, with part of symbol and scrap of text. Unpublished.

139434 (1983–1–1,9)
See 113913.

139978 (1983–1–1,339)
Acquired before 1975, quite probably excavated by Rassam’s team at Babylon, Borsippa, or Sippar. About 22 lines of worn text, perhaps from an omen series, compare 17291 and 114697. Unpublished.

N 2050 (AOC 36)
Excavated in 1850 by Henry Layard at Babylon, in the Kasr/Mujellibeh (palace/Ishtar Gate) area. White limestone, with divine figures and scraps of text: perhaps part of a throne. Layard, Discoveries p. 508, with illustration.

81–3–24,354
Excavated in 1880 by Daud Thoma, probably at Babylon or Borsippa. Fragment with ends of 6 lines, probably from a kudurru. Unpublished.

1932–12–10,18

In the collection the following sites are thus represented, often with varying degrees of probability:

BABYLON:
38612, 90827, 90833, 90834, 90840, 90841, 91015, N 2050.

BORSIPPA:
38646, 40006, 90940, 104408, 104414.

BABYLON or BORSIPPA:
SIPPAR:
50654, 57943, 90829, 90835, 90858, 91000, 91002, 91022.
BABYLON, BORSIPPA, or SIPPAR:
90922, 90936, 91036, 102490, 104404, 104405, 104409, 135743, 139433, 139978.
MUSAYYIB (ZA'ALEH):
90938.

KALHU (NIMRUD):
90937.
NINEVEH:
1932-12-10, 18.
UR:
113913 + 139434.
A Shamshi-ilu Dedication

JULIAN E. READE
The British Museum

BM 89106 (84-2-11490)
Inscribed rock-crystal bead. Length 2.3 cm, maximum diameter 1.3 cm. Purchased from Spartali & Co., among a large collection of Babylonian tablets. The bead was presumably deposited at Aššur in the temple of the god Aššur, from which it may have been removed at any date in antiquity or later; Hormuzd Rassam’s workmen were there in 1878-1879.

The inscription (Figure 1), cut with a drill, reads:

TRANSLITERATION
1) ana aš-šur bēli(UMUN)-ši
2) mšamši(UTU)-ilu(DINGIR)
3) tar-ta-nu
4) ana balāti(tī)-ši ıqša

TRANSLATION
Shamshi-ilu, the tartanu, (as a safeguard) for his life, dedicated (this object) to his lord Aššur.

COMMENTARY
The dedicant of this bead (or larger object to which the bead belonged) can be none other than the celebrated Shamshi-ilu who is attested in office as tartanu during at least 780-752 BC, and who was virtual ruler of Assyria’s western provinces. For references, and a hypothetical reconstruction of his background, see now A. Lemaire and J.-M. Durand, Les inscriptions araméennes de Sïrê et l’Assyrie de Shamshi-ilu (Paris, 1984). The existence of the bead raises the question of whether there was any restriction on the kind of person entitled to make dedications of this type to Aššur.

For the drawing of the shape of the bead (Figure 2) I am indebted to Ann Searight.
### List of Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AfK</td>
<td><em>Archiv für Keilschriftforschung</em>, vols. 1-2 (Berlin, 1923-1925) (Continued by AfO)</td>
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<tr>
<td>AfO</td>
<td><em>Archiv für Orientforschung</em>, vol. 3- (Berlin and Graz, 1926- ) (vols. 1-2 = AfK)</td>
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<tr>
<td>AfO Beih.</td>
<td><em>Archiv für Orientforschung, Beiheft</em>, vol. 1- (Berlin and Graz, 1933- )</td>
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<td></td>
<td>9: R. Borger, <em>Die Inschriften Asarhaddons, Königs von Assyrien</em> (Graz, 1956)</td>
</tr>
<tr>
<td>AnOr</td>
<td><em>Analecta Orientalia</em>, vol. 1- (Rome, 1931- )</td>
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<td></td>
<td>7: N. Schneider, <em>Die Drehem- und Djohatexte im Kloster Montserrat</em> (Barcelona) in Autographie und mit systematischen Wörterverzeichnissen herausgegeben* (1932)</td>
</tr>
<tr>
<td>ARRIM</td>
<td><em>Annual Review of the Royal Inscriptions of Mesopotamia Project</em>, vol. 1- (Toronto, 1983- )</td>
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<tr>
<td>ASJ</td>
<td><em>Acta Sumerologica</em>, vol. 1- (Hiroshima, 1979- )</td>
</tr>
<tr>
<td>BBSt</td>
<td>L. W. King, <em>Babylonian Boundary Stones and Memorial Tablets in the British Museum</em>. London, 1912</td>
</tr>
<tr>
<td></td>
<td>1: H. V. Hilprecht, <em>Old Babylonian Inscriptions Chiefly from Nippur</em>, two parts (1893/1896)</td>
</tr>
<tr>
<td>BibMes</td>
<td><em>Bibliotheca Mesopotamica</em>, vol. 1- (Malibu, 1975- )</td>
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</tbody>
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BIN

*Babylonian Inscriptions in the Collection of J. B. Nies*, vol. 1- (New Haven and London, 1917-)
1: C. Keiser, *Letters and Contracts from Erech Written in the Neo-Babylonian Period* (New Haven, 1917)

Boossier, *Choix*


Borger, *EAK 1*


Brinkman, *MSKH 1*


BRM

3: C. Keiser, *Cuneiform Bullae of the Third Millennium bc* (New York, 1914)
4: A. Clay, *Epics, Hymns, Omens and Other Texts* (New Haven, 1923)

BSMS

*Bulletin of the Society for Mesopotamian Studies*, vol. 1- (Toronto, 1981-)

CAD

*The Assyrian Dictionary of the Oriental Institute of the University of Chicago*, vol. 1- (Chicago, 1956-)

CAH


CT

*Cuneiform Texts from Babylonian Tablets in the British Museum*, vols. 1- (London, 1896-)

CTH


Deimel, *Pantheon*


Delaporte, *Louvre 2*


Jones and Snyder, *Econ. Texts*

T. B. Jones and J. Snyder, *Sumerian Economic Texts from the Third Ur Dynasty*. Minneapolis, 1961

FAOS

*Freiburger altorientalische Studien*, vol. 1- (Freiburg, 1975-)
<table>
<thead>
<tr>
<th>Abbreviation</th>
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<tr>
<td>FB</td>
<td><em>Forschungen under Berichte: Herausgegeben von den Staatlichen Museen zu Berlin</em>, vol. 1- (Berlin, 1957- )</td>
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<tr>
<td><em>Iraq</em></td>
<td><em>Iraq</em>, vol. 1- (London, 1934- )</td>
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<td>JEOL</td>
<td><em>Jaarbericht van het Vooraziatisch-Egyptisch Genootschap 'Ex Oriente Lux</em>', vols. 1-25 (Leiden, 1933-1978)</td>
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<tr>
<td>JNES</td>
<td><em>Journal of Near Eastern Studies</em>, vol. 1- (Chicago, 1942- )</td>
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<tr>
<td>JRAS</td>
<td><em>Journal of the Royal Asiatic Society</em>, vol. 1- (London, 1834- )</td>
</tr>
<tr>
<td>KBo</td>
<td><em>Keilschrifttexte aus Boghazköi</em>, vol. 1- (Leipzig and Berlin, 1916- )</td>
</tr>
<tr>
<td>KUB</td>
<td><em>Keilschrifturkunden aus Boghazköi</em>, vol. 1- (Berlin, 1921- )</td>
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<tr>
<td>Layard, Discoveries</td>
<td>A. H. Layard, <em>Discoveries among the Ruins of Nineveh and Babylon</em>. London, 1853</td>
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<td>MCS</td>
<td><em>Manchester Cuneiform Studies</em>, vols. 1-9 (Manchester, 1951-1964)</td>
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<td>MDOG</td>
<td><em>Mitteilungen der Deutschen Orient-Gesellschaft</em>, vol. 1- (Berlin, 1898- )</td>
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</tbody>
</table>
Millard, Fekherye

MKNAW
Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afdeeling Letterkund, vol. 1– (Amsterdam, 1938–)
Sequel to Mededelingen der Koninklijke Akademie van Wetenschappen, Afdeeling Letterkunde, vols. 1–84 (Amsterdam, 1855–1937)
29/5: F. R. Kraus, Staatliche Viehhaltung im altbabylonischen Lande Larsa (1966)

MSL

MVAG
8/3: B. Meissner, Assyriologische Studien 1 (Berlin, 1903)

OECT

OIP
Oriental Institute Publications, vol. 1– (Chicago, 1922–)
22: H. von der Osten, Ancient Oriental Seals in the Collection of Mr. Edward Newell (1934)
72: T. Jacobsen and H. Frankfort, Stratified Cylinder Seals from the Diyala Region (1955)

OrAnt
Oriens Antiquus, vol. 1– (Rome, 1962–)

Orientalia

Or. ns
Orientalia, Nova Series, vol. 1– (Rome, 1931–)

PBS
15: L. Legrain, Royal Inscriptions and Fragments from Nippur and Babylon (1926)

Place, Nineveh et l'Assyrie
V. Place, Nineveh et l'Assyrie, 3 vols. Paris, 1867

PSBA

PSD

R
H. C. Rawlinson, The Cuneiform Inscriptions of Western Asia, 5 vols. London, 1861–1884
1: H. C. Rawlinson and E. Norris, A Selection of Historical Inscriptions of Chaldea, Assyria and Babylonia (1861)
3: H. C. Rawlinson and G. Smith, A Selection from the Miscellaneous Inscriptions of Assyria (1870)

RA
Revue d'assyriologie et d'archéologie orientale, vol. 1– (Paris, 1886–)

Rép. Géogr.

RLA
Realexikon der Assyriologie, vol. 1– (Berlin, 1932–)

RLV
Realexikon der Vorgeschichte, vols. 1–15, (Berlin, 1924–1932)
Abbreviations

ROMCT  Royal Ontario Museum Cuneiform Texts, vol. 2- (Toronto, 1982- )

RPARA  Rendiconto della Pontificia Accademia Romana di Archologia, vol. 1- (Rome, 1921- )

RT  Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes, vols. 1-40 (Paris, 1870-1923)


G. Smith, Assyrian Disc.  G. Smith, Assyrian Discoveries. London and New York, 1875

Sollberger, Corpus  E. Sollberger, Corpus des inscriptions 'royales' présargoniques de Lagaš. Geneva, 1956


StOr  Studia Orientalia (Societas Orientalis Fennica), vol. 1- (Helsinki, 1925- )


Sumer  Sumer, A Journal of Archaeology and History in the Arab World, vol. 1- (Baghdad, 1945- )

6: F. Thureau-Dangin, Tablettes d'Uruk à l'usage des prêtres du Temple d'Anu au temps des Séleucides (1922)

TCS  Texts from Cuneiform Sources, vol. 1- (Locust Valley, 1966- )
1: E. Sollberger, The Business and Administrative Correspondence under the Kings of Ur (1966)

TEBR  F. Joannès, Textes économique de la Babylone récente. Paris, 1982

Thompson, DAC  R. C. Thompson, A Dictionary of Assyrian Chemistry and Geology. Oxford, 1936

Indexes, Vocabulary, Catalogue. (London, 1947)
Annual Review of the RIM Project

VAB

Vorderasiatische Bibliothek, vols. 1-7 (Leipzig, 1907-1916)
1: F. Thureau-Dangin, *Die sumerischen und akkadischen Königschriften* (1907)

Walker, CBI


Winckler, Sargon


Wiseman, Treaties


WO

*Die Welt des Orients*, vol. 1- (Wuppertal, Stuttgart, and Göttingen, 1947-)

WVDOG

*Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft*, vol. 1- (Leipzig and Berlin, 1901-)
4: F. H. Weissbach, *Babylonische Miscellen* (Leipzig, 1903)
16: L. Messerschmidt, *Keilschrifttexte aus Assur historischen Inhalts, Erstes Heft* (Leipzig, 1911)

YOS

9: F. J. Stephens, *Votive and Historical Texts from Babylonia and Assyria* (1937)

ZA

*Zeitschrift für Assyriologie*, vol. 1- (Berlin, 1886-)

Zeitbestimmungen

N. Schneider, *Die Zeitbestimmungen der Wirtschaftsurkunden von Ur III*. Rome, 1928
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