

The Royal Inscriptions of Mesopotamia

PUBLICATIONS

(**published or in press *in preparation)

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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

Annual Review

of the Royal Inscriptions of Mesopotamia Project



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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.

**The RIM Project is funded by the
Social Sciences and Humanities Research
Council of Canada and the University of Toronto.**

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Suggested abbreviation: *ARRIM*

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ISSN 0822-2525

Three Bricks from Yale

GARY BECKMAN
Yale University

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

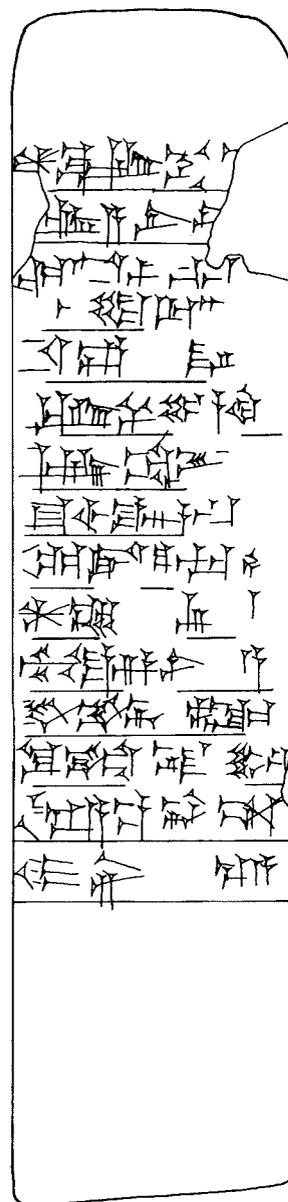
- 1) ^dlugal-marad-d[a]
- 2) lugal-a-ni-i[r]
- 3) ka-da-áš-m[a-an]-
- 4) ʾ^dtu-ur-g[u]
- 5) [ni]ta kalag-ga
- 6) lugal tin-ti^{ki}
- 7) lugal ki[š^{ki}]
- 8) é-igi-kalam-m[a]
- 9) ka-da-áš-ma-a[n]-
- 10) ^den-líl
- 11) mu-un-dù-a
- 12) sískur-bi nu-kéš[?]
- 13) ki[?]-gibil-la in-g[i[?]]
- 14) ʾsilim[?] ʾdiri-u₄-bi-ta
- 15) [m]i-ni-diri

TRANSLATION

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

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.

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.



YBC 13509

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,² and it also fills a gap in the sequence of attestation of the temple mentioned here;³ the sanctuary of Lugalmaradda is mentioned most frequently in royal inscriptions of Nebuchadnezzar II, who restored it.⁴ 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]): é-igi-kala[m-ma] : [e-i-ki-ga]-lam-ma : bi-it ni-nu-[ur-ti].⁵

12) At the end of this line we seem to have nu-kéš written almost as a ligature. Does this stand for an underlying Akkadian *lā raksātu*, ‘untended, neglected’? For *rakāsum* 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* ^{m^{GIS}}TUKUL-ti-a. [É.ŠÁR.RA ...]
- 2) *šar*₄ KUR.KUR.ME [*šar-ḫu*(?)]
- 3) DIŠ *ki-di-te-e šá* x [...]
- 4) *ù ar-rap-ḫa-ya* [...]
- 5) *ti-ri-iš šu*^{II} GIŠ x [...]
- 6) *a-na* É.GAL *ḫu-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-

² See Brinkman, *MSKH* 1 pp. 153–62.

³ See Sjöberg and Bergmann, *TCS* 3 p. 127.

⁴ For these attestations, see E. Ebeling, *RLA* 2 (1938) p. 315.

⁵ See *MSL* 13 p. 151.

pileser I, II, and III did not lead to identification as a partial duplicate of any other inscription. The appearance of *šar matāti* [*šarḫu*(?)] makes it unlikely that the king here is Tiglath-pileser I, since this title seems to be attested first for Aššurnāširpal II.⁶



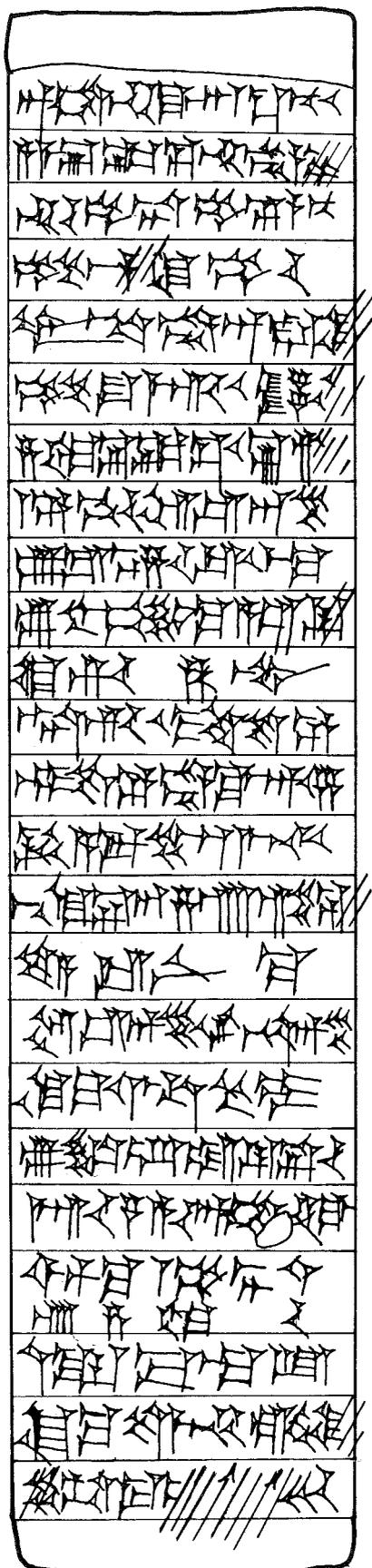
YBC 16941

No. 3 **YBC 13510** 30.5 × 7.5 × 2.8–3.9 cm
(cut-down edge)

TRANSLITERATION

- 1) ^dAMAR.UTU EN GAL DINGIR *reme-nu-u*
- 2) *a-šib é-sag-gíl* EN KÁ. (DINGIR). RA[!]
- 3) EN-ŠÚ LUGAL.GIN LUGAL *dan-nu*
- 4) LUGAL KUR *aš-šur*^{KI} LUGAL ŠÚ
- 5) ŠAKKAN₆ KÁ.DINGIR.RA^{K[1]}
- 6) LUGAL KUR *šu-me-ri u* URI^{K[1]}
- 7) *za-nin é-sag-gíl u é-z[i-da]*
- 8) DIŠ *e-pí-šú im-gur*-^d50
- 9) *ú-zu-un-šú ib-ši-ma*
- 10) *ú-šal-bi-in-ma a-gur-ru*
- 11) *ki-ri KÙ-tim*
- 12) *aš kup-ri u it-te-e*
- 13) *aš i-te-e* KÁ.GAL ^d15
- 14) GÚ¹⁰ *pu-rat-ti*
- 15) *aš qé-reb an-za-nun-ze*-Γ^e
- 16) KAR *ib-nu-ma*
- 17) *im-gur*-^d50 *u ni-mit-tú*-^d50
- 18) *ki-ma* Γ^š*ī*-pik KUR-*i*
- 19) *ú-šar-šid ši-ru-uš-šú*
- 20) *šip-ri šá-a-šú* ^dAMAR.U[TU] EN GAL
IGI.BAR-*ma* DIŠ LUGAL.GIN
- 21) NUN *za-nin-šú*
- 22) *liš-ruq ba-la-tu*
- 23) *ki-ma te-me-en eri-du*₁₀^{K[1]}
- 24) *li-ku-u*[n BALA.ME]Š-šú

⁶ See Seux, *Épithètes* p. 316.



TRANSLATION

(For) Marduk, the great lord, compassionate god, dweller in the Esaggil, lord of Babylon, his lord, Sargon, mighty king, king of Aššur, king of the universe, *šakkan* of Babylon, king of Sumer and Akkad, provider for Esaggil and Ez[ida], 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 Nimit(tu)-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!

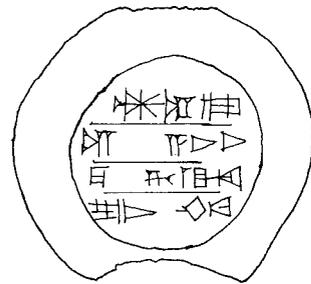
COMMENTARY

This brick of Sargon II 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.



AO 21377

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) ^dnin-lil
- 2) nin-a-ni¹-ir¹
- 3) *ku-ri-gal-zu*
- 4) in-na-ba

TRANSLATION

To Ninlil, his lady, Kurigalzu 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.

2) AO 23994

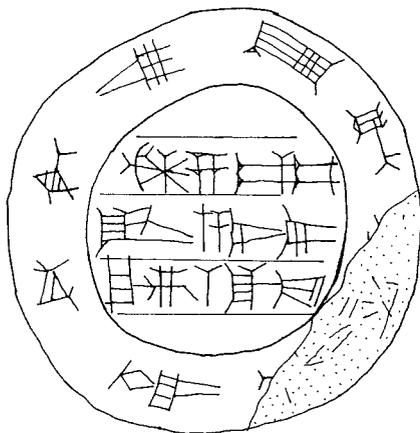
Acquired by the Louvre in 1970, this eyestone is pierced, measures 4.1 cm in diameter, and is 1.6 cm thick. The central portion is brown and the outer band is white, though discoloured in parts. One part of the outer band (lower right) is grey-black in colour and is comprised of a different type of stone 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) ^dza-ba₄-ba₄
- 2) lugal-a-ni-ir
- 3) *ku-ri-gal-zu*
- 4) gîr-n[íta[?]] r^{d?}en-lil in-na-ba

TRANSLATION

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



AO 23994

3) Sb 6868

This fragment of lapis lazuli was found at Susa and measures 4.5×3 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'.

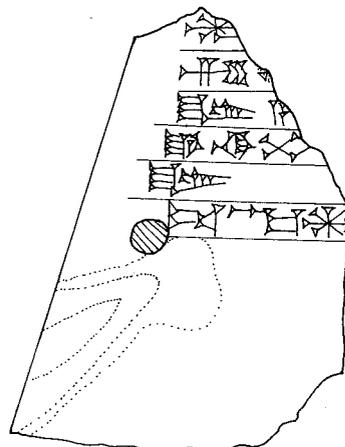
TRANSLITERATION

(Lacuna)

- 1) ^dx [...]
- 2) GI (x) [...]
- 3) lugal-a-[ni-ir]
- 4) *bur-na-b[u-ri-ia-aš]*
- 5) lugal [kiš/šár²]
- 6) dumu *kad-aš-ma-an-Γ^dΓ[en-líl]*

TRANSLATION

[To DN] ... [..., his] lord, Burna-B[urraš], king [of the world], son of Kadašman-[Enlil] (gave this object).



Sb 6868

A Babylonian Omen Text in the Redpath Museum

GRANT FRAME
University of Toronto

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.¹ The tablet is only partially preserved and measures 10 × 8.3 × 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' (*manzāzu*, KI.GUB).² 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.'³ I. Starr notes that on what he terms the 'orientation liver' it

¹ Permission to publish this tablet was kindly granted by J. C. McLelland, Dean of the Faculty of Religious Studies of McGill University, and M. Bisson, Honorary Curator of Ethnology of the Redpath Museum. My thanks must also be expressed to Professor D. Runnalls of McGill University for her assistance. R. D. Biggs and A. K. Grayson read an early draft of this article and made a number of valuable suggestions.

The origin of the collection of tablets in the Redpath Museum has been discussed by Yetman in *RTC* 1 (1983) pp. 5–11.

² The older term for this feature of the sheep's liver was *naplastu* (IGL.BAR). NA usually replaces KI.GUB as the logogram for *manzāzu* in texts from the first millennium. For *naplastu/manzāzu*, see in particular Goetze, *YOS* 10 pp. 5–6; Biggs, *JNES* 33 (1974) pp. 352–53; and I. Starr, *The Rituals of the Diviner* (Malibu, 1983) pp. 77–78.

³ *JNES* 33 (1974) p. 353.

seems to occupy the area of both the reticular and abomasal impressions.⁴

A Middle Babylonian date for the tablet is suggested by a number of the sign forms. In addition, the use of KI.GUB for *manzāzu* is common in that period, but is rare in the first millennium. Similarities with the texts from Boghazköy include the use of *hé* where one would expect *he*, DIŠ for *ana*, AŠ for *ina*, and the mixed usage of *šu* and *šú*.⁵

TRANSLITERATION

Obverse?

lacuna

1') [...] x 𒄠UGU-šu²-nu GU² 𒄠DIB-it MIN-ma DIB-ma
GAZ-ak

2') [...] TI

3') [...]

4') [...]

5') [...] x x x

lacuna

1'') [...] x 𒄠UŠ 𒄠MEŠ

lacuna

Reverse?

lacuna

1') [BE] x x [...]

2') [BE] *ina* SAG ZAG K[I.GU]B [...] x [...]

3') [BE] *ina* ŠÀ MURUB₄ K[I.GU]B BABBAR *ku-u[p]-pu-tu*₄ ŠUB 𒄠NIN.DINGIR 𒄠 x (x) [...]

4') [B]E SAG KI.GUB GIM KA GIŠ.ŠI.KAK SIG NUN *ina*
KUR x x x TI x

5') [B]E KI.GUB GU.MEŠ BABBAR.MEŠ ŠUB.ŠUB ÉRIN-*i*
IMMIN DIB-*bat*

6') [B]E KI.GUB GU.MEŠ SA₅.MEŠ ŠUB.ŠUB ŠUB SAG.KAL
LUGAL

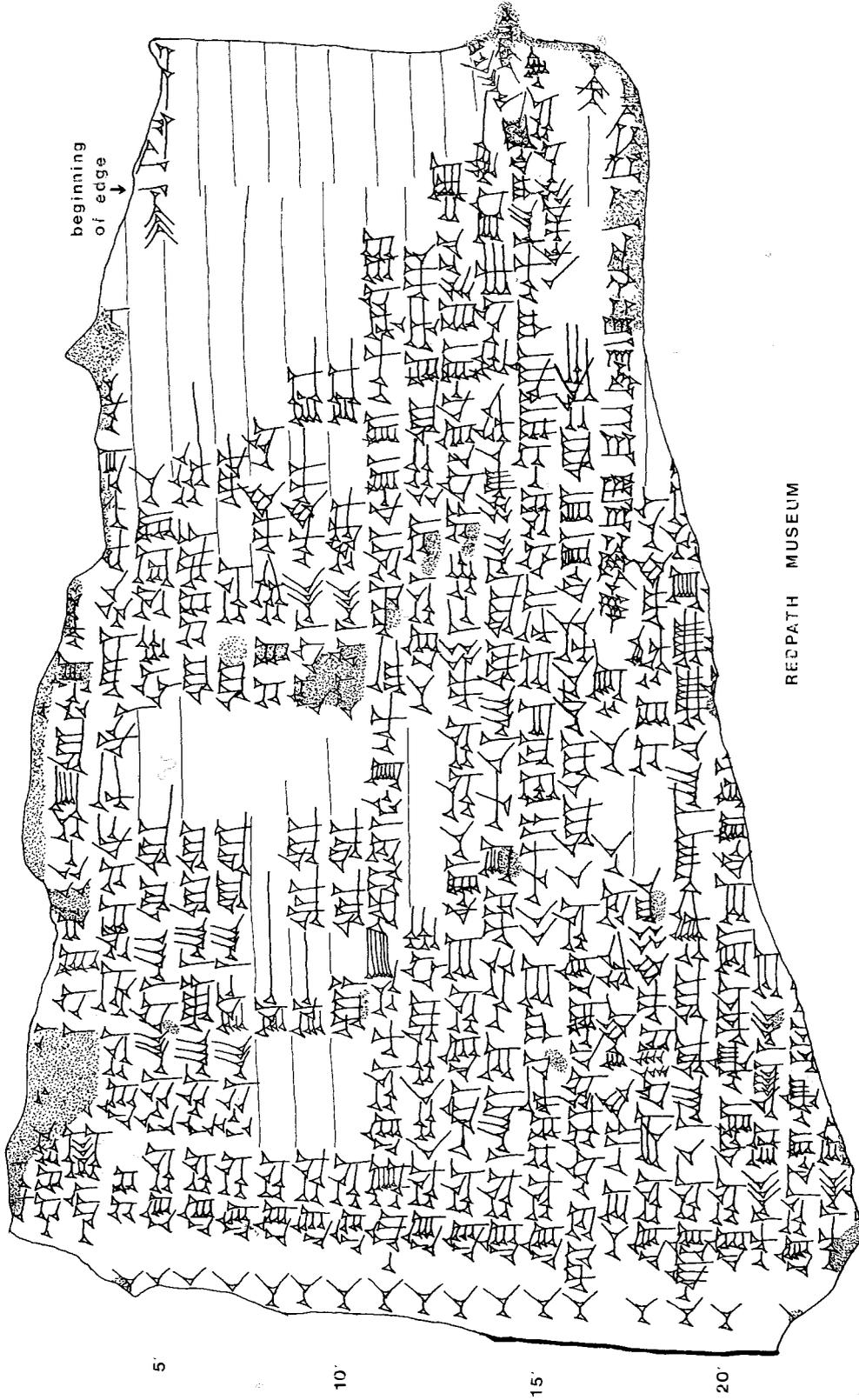
7') [B]E KI.GUB GU.MEŠ SIG₇.MEŠ ŠUB.ŠUB ŠUB *kub-ri*

8') BE KI.GUB SIG₇ GIŠ.TUKUL LUGAL-GI.NA

9') BE KI.GUB SIG₇ ŠUB.ŠUB 𒄠KI 𒄠UD.MEŠ ^dIŠKUR RA

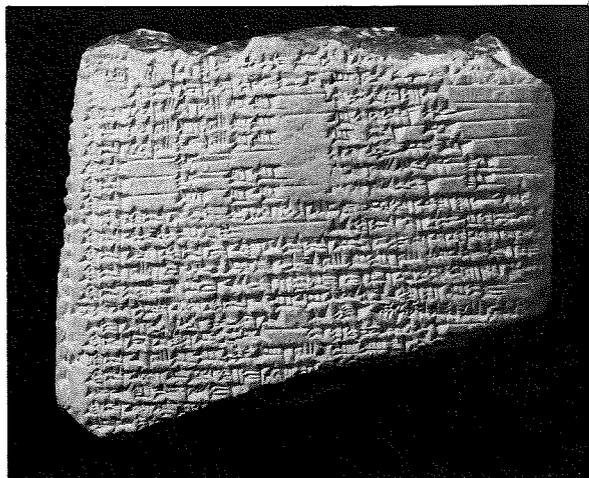
⁴ Starr, *Rituals of the Diviner* p. 78.

⁵ The similarities with the Boghazköy omen texts were pointed out to me by R. D. Biggs.



RECPATH MUSEUM

- 10') BE KI.GUB SA, ŠUB.ŠUB 𒀭KI.UD𒀭.MEŠ IZI RA
 11') BE ina ŠÀ MURUB, KI.GUB BAR-tu, dZUEN
 NIN.DINGIR ir-ri-iš ù lu AN.TA.LÙ
 12') BE KI.GUB GE, GE, ŠUB ÉRIN-i BE KI.GUB
 𒀭ZU𒀭 𒄀UM ŠUB ku-ub-ri
 13') BE KI.GUB ina ŠÀ KI.GUB <GAR>-ma ù úš
 DU.DU ZI me-ḫé-e bír-qi ù ku-uš-ši
 14') BE KI.GUB.MEŠ 2-ma ina bi-ri-šu-nu BÙR.MEŠ
 ŠUB.SUB.MEŠ MUŠ LÚ i-na-aš-ša-ak
 15') BE KI.GUB SAG.UŠ GAR-ma MAN-nu ana ÍD.TÙN
 ma-qiṭ ÉRIN-ka ina SAG A.ŠÀ-ŠÁ DINGIR.MEŠ ŠÁ
 TAK, MEŠ-ŠI 𒀭i-1-[tar-ru? (...)] ar-bu-tú DU-ak
 16') BE DAL.BA.NA AL.TE ù KI.GUB BÙR ŠUB ŠUB-ti GU,
 ù lu ŠUB <MÁŠ>.ANŠE
 17') BE-ma ina a-ḫi-it LÚ BA.ÚŠ ÚŠ-at
 18') BE KI.GUB GIM UD.SAKAR GI MUŠ GIŠ.TUKUL
 LUGAL-GI.NA
 19') BE ina ŠÀ KI.GUB BÙR.MEŠ ŠUB.ŠUB LUGAL
 NUN.MEŠ-ŠÚ ú-šam-qat x (x) [...]
 20') BE KI.GUB ù GÍR kab-su-ma ù 𒀭RA? x x x [...]
 21') DINGIR.MEŠ BÁRA TAK, MEŠ-ma [...]
 22') [B]E KI.GUB ù GÍR 𒀭kab-1-s[u-ma ...]
 23') [(x)] DINGIR.MEŠ 𒀭BÁRA? [...]
 24') [...] x [...]
 lacuna



Redpath Museum

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 red 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 Sîn will request an *entu*-priestess; or an eclipse.
- 12) If the 'station' is black—defeat of my army. If the 'station' is ...—defeat of the mass of the 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 *nār takalti*—your army in seeking its goal, the gods who *abandoned it will [return and ...]* 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

8) 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') 「ZU」 (or SI) 𒄩UM is unclear. Possibly a D-stative.

13') If interpreted correctly, ÚŠ DU.DU, 'it bleeds constantly', would be unique since one does not expect the *manzāzu* 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*, AL.TE) 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 GI MUŠ are clear upon the tablēt, their meaning here is elusive.

20') The 'path' (*padānu*, GÍR) 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

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*Ainsi qu'aujourd'hui il est Roy
Demain sera en tombe close
Car Roy aucun de son arroy
N'a 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

No.	Invent. No. ²	Acquis. No./ Excav. No.	Provenance	Object	Material ³	Dimensions (in mm)	King	Text	p	Copy
1	BM 89906	—	Aššur?	eye-stone?	banded agate?	35 cm × 10	Šamad.I	LAB	—	—
2	AO 28291	—	Khorsabad	cabochon	onyx	34 × 22 × 14	Šamad.I	LAB	x	—
3	16699	—	Hodjali	cylinder	onyx?	20.5 × 10 × 9	Adn.I	LAB	x	—
4	AO 2152	—	purchased	mace head?	limestone ⁴	76 cm × 66	Tn.I(?)	p.DED	x	—
5	IM 56801	—	purchased	pendant	turquoise	21.2 × 16.4 × 6.7	Nae.	LAB + C	x	—
6	N 3399	—	Khorsabad	cabochon	agate	20 × 25 × 14	Tn.II	LAB	x	—
7	BM 89156	—	?	cylinder	banded agate	13 cm × 29	Tn.II(?)	p.DED	x	x
8	—	Vora 22	Aššur	cylinder	marble?	15 cm × 41	Šalm.III	LAB	x	—
9	BM 89907	46-5-23,458	purchased	eye-stone	onyx	18 cm × 6	Šalm.III(?)	DED	—	x
10	BM 89281	—	?	cabochon	serpentine?	16 × 16 × 5	Šalm.III(?)	LAB	x	x
11	—	Ass 1200a	Aššur	cylinder	lapis lazuli	—	Šamad.v	DED	?	—
12	—	Ass 1200b	Aššur	cylinder	lapis lazuli	—	Šamad.v	DED	?	—
13	—	Ass 1202a	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—

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.

I wish to thank the following persons for their kind help during various stages of my research: D. Collon, I. Diakonoff, G. Frame, D. Frayne, A. K. Grayson, W. W. Hallo, J. Marzahn, G. J. P. McEwan, J. Reade, W. von Soden, E. Sollberger, G. Teissier, and C. B. F. Walker.

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 chalcedonyx (grey and white banded agate). Compare G. Els, *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 délite ...', from a letter by G. Teissier (Musée du Louvre) of June 20, 1984.

CATALOGUE OF TEXTS (continued)

No.	Invent. No.	Acquis. No./		Object	Material	Dimensions (in mm)	King	Text	p	Copy
		Excav. No.	Provenance							
14	—	Ass 1202b	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
15	—	Ass 1202f	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
16	—	Ass 1202g	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
17	VA Ass 2281	Ass 12885	Aššur	cylinder	lapis lazuli?	—	Šamad.v	DED	x	—
18	BM 102405	1906-10-13,2	Aššur	cylinder	alabaster? ⁵	8 cm × 52	Šamad.v	DED	x	—
19	—	Ass 1202h	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
20	VA Ass 1734	Ass 12884	Aššur	cylinder ⁶	lapis lazuli	—	Šamad.v	DED	x	—
21	—	Ass 1200e	Aššur	cylinder	lapis lazuli	—	Šamad.v	DED	?	—
22	—	Ass 1202e	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
23	VA Ass 1731	Ass 12881a	Aššur	cylinder	magnesite ⁷	—	Šamad.v(?)	DED	x	—
24	VA Ass 1731	Ass 12881 c	Aššur	cylinder	magnesite	—	Šamad.v(?)	DED	x	—
25	—	Ass 1202c	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
26	—	Ass 1202d	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
27	VA Ass 1730	Ass 12880 a	Aššur	cylinder	magnesite	—	Adn.iii	DED	x	—
28	—	Ass 1200c	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	?	—
29	—	Ass 1200d	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	?	—
30	—	Ass 1200f	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	?	—
31	—	Ass 1202i	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
32	—	Ass 1202k	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
33	—	Ass 1202l	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
34	—	Ass 1202m	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
35	VA Ass 1733	Ass 12883a	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	x	—
36	VA Ass 1733	Ass 12883b	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	x	—
37	BM 102406	1906-10-13,1	Aššur	cylinder	lapis lazuli	9 cm × 31	Adn.iii	DED	x	—
38	VA Ass 1730	Ass 12880b	Aššur	cylinder	magnesite	—	?	DED	x	—
39	VA Ass 1731	Ass 12881b	Aššur	cylinder	magnesite	—	?	DED	x	—
40	N 3400	—	Khorsabad	eye-stone	banded agate	33 × 32 × 10	Sar.ii	DED	—	—
41	AO 1936	—	purchased	cylinder	banded agate	12 cm × 33	Sar.ii	DED	x	—
42	J. Rosen Col.	—	purchased	eye-stone	sardonyx?	35 cm × 13	Sar.ii	DED	—	—
43	priv. possess.	—	?	cylinder	limestone ⁸	14 cm × 30.5	Senn.	LAB	x	—
44	priv. possess.	—	?	cylinder?	banded agate	—	Senn.	LAB	x	—
45	BM 89159	N 1139	Nimrud?	cylinder	banded agate	9 cm × 34	Senn.	LAB+C	x	—
46	BM 89290	80-7-19,229	Kuyunjik	cylinder	onyx	35 × 36 × 6	Senn.	LAB+C	x	x
47	BM 89291	80-7-19,230	Kuyunjik	cylinder	onyx?	23 × 16 × 15	Senn.	LAB+C	x	x
48	BM 89292	80-7-19,231	Kuyunjik	cylinder	onyx	16 cm × 15	Senn.	LAB+C	x	x
49	BM 89908	S 2451	Kuyunjik	cylinder	chalcedonyx	8 cm × 21	Senn.	LAB+C	x	x
50	BM 89909	N 1116	unknown	cylinder	banded agate	14 cm × 12	Senn.	LAB+C	x	x
51	BM 89910	DT 398	Kuyunjik ⁹	cylinder	banded agate	13 cm × 40	Senn.	LAB+C	x	x
52	BM 89911	55-12-5,162	'Kuyunjik'	cylinder	chalcedonyx	19 cm × 20	Senn.	LAB+C	x	x
53	BM 89912	55-12-5,161	'Kuyunjik'	cylinder	banded agate	19 cm × 25	Senn.	LAB+C	x	x
54	BM 89913	55-12-5,160	'Kuyunjik'	cylinder	onyx	29 × 19 × 14	Senn.	LAB+C	x	x
55	BM 89914	55-12-5,166	'Kuyunjik'	cylinder	onyx	22 × 16 × 14	Senn.	LAB+C	x	x
56	BM 89915	83-1-18,649	Kuyunjik?	cylinder	banded agate	26 cm × 30	Senn.	LAB+C	—	x
57	BM 89916	83-1-18,651	Kuyunjik?	cylinder	onyx	22 × 24 × 13	Senn.	LAB+C	x	x
58	BM 89917	83-1-18,654	Kuyunjik?	cylinder	banded agate	18 cm × 26	Senn.	LAB+C	x	x
59	BM 89918	83-1-18,652	Kuyunjik?	cylinder	onyx	27 cm × 13	Senn.	LAB+C	x	x
60	BM 89919	83-1-18,650	Kuyunjik?	cylinder	onyx	27 cm × 37	Senn.	LAB+C	—	x

⁵ Or ivory? Compare Brinkman, *JNES* 32 (1973) pp. 44-45.

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'.

⁸ 'D'un beau calcaire éocène d'une pâte brune enrobant de très nombreuses nummulites ...', Baer, *RA* 54 (1960) p. 155.

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)

No.	Invent. No.	Acquis. No./		Provenance	Object	Material	Dimensions (in mm)	King	Text	p	Copy
		Excav. No.									
61	BM 89920	83-1-18,648		Kuyunjik?	cylinder	onyx	25 cm × 32	Senn.	LAB+C	x	x
62	BM 89921	55-12-5,163		'Kuyunjik'	cylinder	onyx	22 × 20 × 11	Senn.	LAB+C	?	x
63	BM 89922	55-12-5,165		'Kuyunjik'	cylinder	onyx	18 cm × 13	Senn.	LAB+C	x	x
64	BM 89923	55-12-5,164		'Kuyunjik'	cylinder	onyx	23 × 18 × 16	Senn.	LAB+C	?	x
65	BM 89924	—		unknown	cylinder	onyx	20 × 17 × 13	Senn.	LAB+C	?	x
66	BM 89926	—		unknown	cylinder	banded agate	23 × 16 × 9	Senn.	LAB+C	x	x
67	—	55-12-5,159		'Kuyunjik'	cylinder	onyx	23 × 23 × 23	Senn.	LAB+C	—	x
68	—	55-12-5,167		'Kuyunjik'	cylinder	onyx	24 × 15 × 12	Senn.	LAB+C	?	x
69	—	55-12-5,168		'Kuyunjik'	cylinder	chalcedony	13 × 15 × 9	Senn.	LAB+C	?	x
70	—	55-12-5,169		'Kuyunjik'	cylinder	onyx	17 × 14 × 10	Senn.	LAB+C	?	x
71	—	82-5-22,324		Kuyunjik?	prism(4 s.)	banded agate	43 × 29 × 12	Senn.	LAB+C	x	x
72	—	83-1-18,653		Kuyunjik?	cylinder	onyx	32 × 30 × 13	Senn.	LAB+C	?	x
73	—	83-1-18,655		Kuyunjik?	cylinder	onyx	20 × 20 × 26	Senn.(?)	LAB+C	x	x
74	—	83-1-18,656		Kuyunjik?	cylinder	onyx	13 cm × 22	Senn.(?)	LAB+C	x	x
75	—	55-12-5,170		'Kuyunjik'	cylinder	onyx	19 × 15 × 19	Senn.(?)	LAB+C	?	x
76	—	55-12-5,171		'Kuyunjik'	cylinder	chalcedony	8 × 12 × 5	Senn.(?)	LAB+C	?	x
77	—	55-12-5,172		'Kuyunjik'	cylinder	banded agate	6 × 10 × 3	Senn.(?)	LAB+C	?	x
78	—	82-5-22,323		Kuyunjik?	cylinder	onyx	17 × 13 × 18	Senn.(?)	LAB+C	?	x
79	Ash 1967,1483	—		purchased	eye-stone	sardonyx	16 cm	Esar.	LAB	x	—
80	—	Ass 998		Aššur	? ¹⁰	lapis lazuli	—	Esar.	LAB	—	—
81	—	Ass 999		Aššur	cylinder?	onyx	—	Esar.	LAB	—	—
82	VA Bab 647	Bab 6403		Babylon	cylinder	lapis lazuli	32 cm × 125	Esar.	DED	x	—

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 Šamšī-Adad I 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 Meščaninov, *AfO* 7 (1931-1932) p. 266; Grayson, *ARI* 1 LXXVI 44 (with bibliography). The bead was found in a tumulus near Hodjali in Azerbeidjan 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 Mošul. 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. 5 Kalil and Tosi, *Sumer* 32 (1976) pp. 105-112. The rhomboidal-shaped pendant was purchased by the Iraq Museum in 1953.

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 ziqqurra 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.

¹⁰ '... 998 hingegen ein nur auf fünf Seiten und zwar unregelmäßig bearbeitetes Stück Lapislazuli ...', Andrae, *MDOG* 22 (1904) p. 12.

Nos. 11–39 Messerschmidt, *WVDOG* 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 ziqqurra 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, *WVDOG* 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, *Ninive 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

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, *WVDOG* 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.

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. 79 Lambert, *RA* 63 (1969) pp. 65–66. This roughly circular eyestone has a white base and a mottled brown pupil. In the Ashmolean Museum.

No. 80 Messerschmidt, *WVDOG* 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 (iC5r) 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, *WVDOG* 16 no. 54; Luckenbill, *loc. cit.*; Borger, *loc. cit.*; Andrae, *loc. cit.*

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, *MDOG* 5 (1900) pp. 5–6 and 11f 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. A similar piece (VA Bab 646), dedicated to Marduk by Marduk-zākir-šumi and found beside it, was—according to its inscription—originally set in gold and put around the neck of the divine statue. Both pieces are called *kunukku* in the texts (Weissbach, *WVDOG* 4 pp. 16–17).

DISCUSSION

As one can see from the catalogue we are mainly dealing with two kinds of objects: eyestones and beads. For 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 an 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.¹⁶

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.¹⁷ These inscriptions share the characteristic feature that within the *ana balāt*-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 balātīšu* — verb of dedication.¹⁸

They come from two groups of objects: the hoard of cylinders from Šamši-Adad v and Adad-nērārī iii found in Aššur, 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 balātīšu*-phrase.

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

RN — title (Nos. 1–2)¹⁹

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 chalcedony²⁰—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.²¹

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 *pappār-dilū*. No. 45 is an artificially-stained chalcedony cylinder that looks like onyx. Sollberger

¹⁶ W. W. Hallo dealt with them in a paper (‘An Eyestone from Elam’) given at the 195th American Oriental Society meeting at Ann Arbor, Michigan, in April 1985. I would like to thank him for the kindness of sending me a copy of his manuscript. Compare also Lambert, *RA* 63 (1969) pp. 65ff and Langdon, *RA* 20 (1923) pp. 9ff.

¹⁷ Deller, *OrAnt* 22 (1983) pp. 13ff.

¹⁸ See Grayson, *Or.* NS 49 (1980) p. 157 and n. 82 and Renger, *RLA* 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 *Böhl Festschrift* pp. 99ff that texts of the form ‘RN — builder of temple X’ should be regarded as dedicatory inscriptions too. In *RLA* 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 Šamši-Adad i this phrase became a fixed formula which could also be used as a simple epithet.

²⁰ K. R. Maxwell-Hyslop, *Western Asiatic Jewellery c. 3000–612 BC* (London, 1971) pp. 169ff and 233ff.

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					
Material	Cylinders	Cabochons	Eye-stones	Others	Total
chalcedony	38	1	5	2	46
lapis lazuli	12	—	—	1	13
alabaster	13	—	—	—	13
magnesite	5	—	—	—	5
marble/limestone	2	—	—	1	3
serpentine	—	1	—	—	1
turquoise	—	—	—	1	1

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

has already discussed the problems related to it.²³ Since we cannot be certain at all that the horizontal wedge in line 2 of No. 68, an onyx cylinder, really is the end of *pappār-dilû*, the question whether or not *pappār-dilû* is the Akkadian name for onyx or banded agate has to remain open. The fact that Akkadian distinguishes between natural (*pappār-dilû*) and artificial (*pappār-dilû kûre*) variants of that stone²⁴ seems to favour a positive answer. This gets further support from the entry in *ĪAR-ra = ħubullu XXII*, which names three countries (or mountain ranges) of origin for the *pappār-dilû*-stone:

[KUR]u-úb^{lu-ub}-bi-eš
 [KUR du^d]u-ur-pi-eš^{-piš},
 [KUR di-i]g-mu-n[u]²⁵

None of these toponyms can be identified so far, but it is interesting to note that they are listed after Makkan (line 26) and before Meluḥḥa (line 35). This would point to the area either around the Persian Gulf or around the Red Sea, depending on the date of the entry. The major deposits of agates and onyx in the ancient Near East were in lower Egypt, Cyprus, the Black Sea coast of Asia Minor, and the Indian peninsula.²⁶

²³ See Sollberger, *Reiner Festschrift*, forthcoming.

²⁴ 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 NA₄.BABBAR.DIL.DIL. For the possible distinction between NA₄.BABBAR.DIL and NA₄.BABBAR.DIL.DIL see Oppenheim, *RA* 60 (1966) p. 31 n. 1; Landsberger, *MSL* 10 pp. 19–20; and *PSD* 2 (B) p. 31 (sub 'babbar-dilî' and 'babbar-min.').

²⁵ Landsberger, *MSL* 11 p. 24 lines 32–34; compare also Reiner, *JNES* 15 (1956) p. 132 lines 30ff. The restoration [di-i]g-mu-n[u] follows a suggestion by G. J. P. McEwan.

²⁶ See the map in R. J. Forbes, *Studies in Ancient Technology* 7 (Leiden, 1964) p. 241 fig. 36.

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

1. Whereas eyestones were very popular dedicatory objects in Babylonia,²⁷ 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: Šamši-Adad I, Tukultī-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,²⁸ but dedicatory inscriptions are far more frequent.²⁹

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

²⁷ Compare Brinkman, *MSKH* 1 pp. 56–63; Berger, *AOAT* 4/1 pp. 13ff; Langdon, *RA* 20 (1923) pp. 9ff; and Lambert, *RA* 63 (1969) pp. 65ff.

²⁸ E.g., the lapis lazuli pendant of Kurigalzu II (Keiser, *BIN* 2 no. 15), or the two beads in the Louvre—AO 7703 and AO 7704—one of Kurigalzu, one of Nazimaruttaš (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 = Scheil, *RA* 12 (1915) p. 58 no. B.

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, *WVDOG* 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. 1? and 79) point in the same direction. This has already caused Lambert to regard No. 79 as a dedicatory inscription by Ešarra-ḥamāt.³⁰ 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.³¹

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

ša šumē šaṭru ipaššītu Aššur ... šumšu
zēršu luḥalliqū

'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 šaṭru* for the common Sargonid *šītir 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 (*kišittu*, Nos. 8 and 55) or as presents to the king (*namurtu*, 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 I 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-ešuḥ, 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 Šagarakti-Šuriaš. It was brought to Aššur as booty by Tukultī-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 Tukultī-Ninurta:

[^d]GISKIM-MAŠ šar, ŠĀR A ^dSILIM-nu-MAŠ
šar, KUR aš-šur KUR-Γīī^{kur} kár-du(-ni-ši)
mu-né(text: DÜ)-kír SAR-ia MU-ia aš-šur
^dIŠKUR MU-šú KUR-su lu-ḥal-li-qu

³⁵ See Elat, *Afo Beih.* 19 pp. 244ff and Oppenheim, *JCS* 21 (1967) pp. 236ff. Pinnock, *BSMS* 7 (1984) pp. 19ff mentions lapis lazuli as an important trade item in Ebla. Compare also *ABL* 1452 (*ADD* 620).

³⁶ Streck, *VAB* 7 p. 134 VIII 28–30 and p. 202 V 12–14.

³⁷ The dedicatory inscription is almost unreadable because it runs across the white patch and the stone is very worn on this side. Nevertheless, the ductus of this text is clearly different from that of the Šamši-Adad label. It could be Ur III.

³⁸ Note the different interpretation by Khalil and Tosi in *Sumer* 32 (1976) p. 106. They think the reworking and the Assyrian text are contemporaneous while the traces belong to an earlier inscription. If so, this would represent even stronger evidence for the disregard shown by later owners to the inscriptions of former ones.

³⁹ See Langdon, *RA* 20 (1923) pp. 9ff and Lambert, *RA* 63 (1969) p. 69. For examples from Babylonia see Sollberger and Kupper, *IRSA* p. 144 (IIIA2s) and cf. p. 143 (IIIA2q).

⁴⁰ K 2673, Weidner, *Afo Beih.* 12 no. 29; Grayson, *ARI* 1 LXXXVIII 29 (both with bibliography); and Watanabe, *Bagh. Mitt.* 16 (1985) pp. 386–87. Grayson has noted already that the reverse of the tablet contains the texts found on the seal by Sennacherib's scribe, whereas the obverse repeats them including the inscription of that king.

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 *Weihgeschenke* in *MDOG* 22 (1904) p. 12. This throws a different light on private inscriptions such as the one by Šamši-ilu published by Reade in the present volume. A similar text by the eponym(?) Nergal-ereš 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, *WDOG* 62 p. 36 and pl. 42h; Meyer, *FuB* 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.

'Tukultī-Ninurta (I), king of the universe, the son of Shalmaneser (I), 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.'⁴¹

This seal, therefore, has not only shared a common fate with the beads, but one of its Assyrian inscriptions also combined label and curse.⁴²

Further examples of re-worked beads might be found among the cylinder seals, especially among the barrel-shaped pieces from the later periods.⁴³

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:⁴⁴

No. 1

TRANSLITERATION

- 1) ^dUTU-^ši-^dIŠKUR
- 2) *ba-ni É*
- 3) ^rd^la-^šur₄

⁴¹ The transliteration follows lines 1–3 on the obverse.

⁴² A further example for this combination is the seal of Sennacherib that Esarhaddon used to seal the tablets containing his 'vassal-treaties', which were found in Nimrud. See Wiseman, *Treaties* pp. 14ff. Wiseman discusses there (pp. 21–22) the possibility that seal 'C' on the tablet is identical with the lapis lazuli seal mentioned above. But since the cuneiform traces on seal 'C' are definitely different from the text on K 2673, this theory has to be dropped. Compare Weidner, *AfO Beih.* 12 p. 38 and Watanabe, *Bagh. Mitt.* 16 (1985) pp. 384ff.

⁴³ See B. Buchanan, *Catalogue of Ancient Near Eastern Seals in the Ashmolean Museum 1: Cylinder Seals* (Oxford, 1966) pp. 105ff, e.g. nos. 597, 645, or 668. D. Collon will discuss this problem in her forthcoming *Catalogue of the Western Asiatic Seals in the British Museum 3*. For the re-use and recutting of seal cylinders themselves, see D. Collon, *Catalogue of the Western Asiatic Seals in the British Museum 2* (London, 1982) pp. 23, 110, and 130.

⁴⁴ Nos. 9, 10, and 46–78 are published here with the permission of the trustees of the British Museum, for which the author wishes to express his gratitude. Nos. 1, 7, 18, 37, and 45 have been collated by the author, No. 4 by G. Frame, and No. 42 by W. W. Hallo. Nos. 17, 20, 23–24, 27, 35–36, and 38–39 were checked on Aššur photo 3210. For the permission to do so and to publish the results, special thanks go to L. Jakob-Rost and E. Klengel at the Vorderasiatisches Museum in Berlin.

TRANSLATION

Šamšī-Adad (I), builder of the Aššur-temple.

No. 2

TRANSLITERATION

- 1) ^dUTU-^ši-^rΓ^d[IŠKUR]
- 2) LUGAL [KIŠ]

TRANSLATION

Šamšī-Adad (I), king of the universe.

No. 3

TRANSLITERATION

- 1) É.GAL ^m10-ÉRIN.TÁḪ *šar*₄ KIŠ

TRANSLATION

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

No. 4

TRANSLITERATION

- 1) *a-na* ^d[INN]IN² N[IN] GAL
- 2) *ana* TI ^mgiš^š *tukul-ti-d* *nin-ur[ta]*
- 3) *šar*₄ KIŠ EN-[*šu*]
- 4) ^rm^li^l-*bur-[za]-n*in-^da[*š-šur*]
- 5) ^rš^a SAG ^rLUGAL²
- 6) [*ana* T]I² *-šu ik-ru-[ub]*

TRANSLATION

To Ištar, the great lady, for the life of Tukultī-Ninurta (I?), 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) NA₄.GÚ ^{md}MAŠ.A-*é-kur*
- 2) *ni-šit* ^dBAD u ^dnin-urta
- 3) *šar*₄ KIŠ *šar*₄ KUR ^da-*šur*
- 4) *ša šu-mi šaṭ-ra*
- 5) *i-pa-ši-tú*
- 6) [...] x x

TRANSLATION

Pendant of Ninurta-apil-Ekur, favourite of Enlil and

Ninurta, king of the universe, king of Assyria. Who-
ever 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_i)
pp. 57–58. Although ‘pendant’ is not a perfect trans-
lation, 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 *HAL*.

No. 6

TRANSLITERATION

- 1) NA₄.GÚ
- 2) *šá*^mTUKUL.MAŠ *šar*₄ KUR AŠ
- 3) A 10-ÉRIN.TÁH
- 4) *šar*₄ KUR AŠ

TRANSLATION

Pendant of Tukulti-Ninurta (II), king of Assyria, the
son of Adad-nērārī (II), king of Assyria.

No. 7

TRANSLITERATION

- 1) *ana* AN.ŠÁR[?] [*bēlišu*]
- 2) *ana* TI^mGISK[IM-Ninurta]
- 3) *šar*₄ KIŠ š[*ar*₄ Aššur]
- 4) ^{md}AG-X[...]
- 5) GAL É.GAL-*lim* IGI-[(*u*)]
- 6) *aš-šum* AN.ŠÁR UMUN-[š_u]
- 7) *il-te-šu* X[(...)]
- 8) *ig-ru-ma* [(...)]
- 9) *u-še-li* [(...)]

TRANSLATION

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

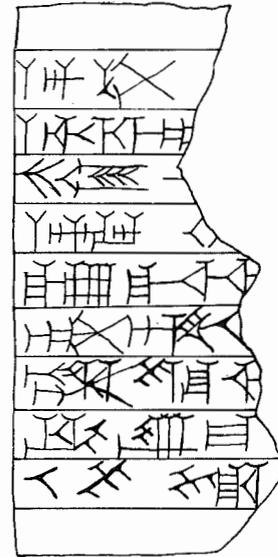
NOTES

1) Although the ŠÁR 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.ŠÁR.

2) There is hardly enough room for *Tukulti-apil-
Ešarra*.

4) One could think of *Nabû-mušēzib* or *Nabû-
šēzibanni*, 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 *dīna gerū* with a divine name.



No. 7: BM 89156

No. 8

TRANSLITERATION

- 1) KUR-ti É^dše-e-ri
- 2) *šá*^{uru}*ma-la-ḫa*
- 3) URU *šárru-ti-šú šá*^m*ḫa-za*.DINGIR
- 4) *šá* KUR ANŠE-šú
- 5) *šá*^{md}*šul-ma-nu*.MAŠ
- 6) A AŠ.PAP.A *šar*₄ KUR AŠ
- 7) *na-šú-ni ana ŠA BĀD*
- 8) *šá*^{uru}ŠA.URU

TRANSLATION

Booty from the Šēri-temple of Malaḫa, the royal city
of Hazael of Damascus, which Shalmaneser (III), the
son of Aššurnasirpal (II), king of Assyria, has
brought inside the wall of Aššur.

NOTES

1) For ^dšēri compare the comments by Schroeder in
AfO 2 (1924–1925) p. 70; Michel, *WO* 1 (1947–1952)
p. 269 n. 2; and von Schuler in H. W. Haussig,
Götter und Mythen im Vorderen Orient (= *Wörter-
buch der Mythologie: Die alten Kulturvölker* 1)
(Stuttgart, 1965) p. 195.

3) See Ikeda, *Iraq* 41 (1979) pp. 75ff.

No. 9

TRANSLITERATION

- 1) *ana* ^dHAL.LA.
- 2) SU.A UMUN-šú
- 3) ^{md}DI.MAŠ
- 4) SANGA *aš-šur* BA

TRANSLATION

To Ḫallasua(?), 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 balātišu*-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. 9:
BM 89907



No. 10

TRANSLITERATION

- 1) É.GAL
- 2) ^{md}šul-ma-nu-
- 3) SAG
- 4) šar₄ KUR *aš-šur*

TRANSLATION

Palace of Shalmaneser (III?), king of Assyria.

No. 10:
BM 89281



Nos. 11-18

TRANSLITERATION

- 1) *ana* ^dNIN.GARZA ^{meš} NIN-šú
- 2) ^mšam-ši-10 GAR ^dBAD SANGA AŠ
- 3) A ^dšul-ma-nu.MAŠ SANGA AŠ
- 4) A AŠ.PAP.A SANGA AŠ-*ma*
- 5) *ana* TI-šú BA

TRANSLATION

To Bēlat-paršē, his lady, has Šamši-Adad (v), appointee of Enlil, governor of Aššur, the son of Shalmaneser (III), governor of Aššur, the son of Aššurnasirpal (II), governor of Aššur, 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* ^dNIN.GARZA ^{meš}
- 2) NIN-šú ^mšam-ši-10 šar₄ KAR AŠ
- 3) A ^dšul-ma-nu.MAŠ šar₄ KUR AŠ
- 4) A AŠ.PAP.A šar₄ KUR AŠ-*m[a]*
- 5) [...]

TRANSLATION

To Bēlat-paršē, his lady, has Šamši-Adad (v), king of Assyria, the son of Shalmaneser (III), king of Assyria, the son of Aššurnasirpal (II), king of Assyria, donated (this) for his life.

NOTES

The transliteration follows No. 19. The following variant occurs in No. 20, line 2:

^mšam-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* ^dNIN.GARZA ^{meš}
- 2) NIN-šú ^mšam-ši-10
- 3) šar₄ KUR AŠ *ana* TI-šú BA

TRANSLATION

To Bēlat-paršē, his lady, has Šamši-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) *ana* ^dNIN.GARZA ^{meš} NIN-šú
- 2) ^m10-ÉRIN.TÁḪ *šar*₄ KUR AŠ
- 3) A ^m*šam-ši-10 šar*₄ KUR AŠ-*ma*
- 4) *ana* TI-šú BA

TRANSLATION

To Bēlat-paršē, his lady, has Adad-nērārī (III), king of Assyria, the son of Šamši-Adad (V), king of Assyria, donated (this) for his life.

Nos. 28–37

TRANSLITERATION

- 1) *ana* ^dNIN.GARZA NIN-šú
- 2) ^m10-ÉRIN.TÁḪ A ^m*šam-ši-10*
- 3) *ana* TI-šú BA

TRANSLATION

To Bēlat-paršē, his lady, has Adad-nērārī (III), the son of Šamši-Adad (V), donated (this) for his life.

Nos. 38–39

NOTES

Of No. 38, only the first line (*ana* ^dNIN.GARZA NIN-šú) is readable on the photo; of No. 39, only the end of the text ([...]šú BA).

No. 40

TRANSLITERATION

- 1) *ana* ^d*nin-gal*
- 2) GAŠAN-šú ^m*šárru*.GIN
- 3) *šar*₄ KUR AŠ
- 4) *ana* TI-šú BA[?]

TRANSLATION

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

NOTES

On the photo in Delaporte, *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 SUM-eš.

No. 41

TRANSLITERATION

- 1) *ana* ^d*dam-ki-na*
- 2) GAŠAN-šú ^m*šárru*.GIN
- 3) *šar*₄ KUR AŠ
- 4) *ana* TI-šú BA[?]

TRANSLATION

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

NOTES

The photo in Delaporte, *Louvre* 2, pl. 93 is impossible to read. Compare my comments on No. 40.

No. 42

TRANSLITERATION

- 1) Ḡaḷ-na GAŠAN ^{uru}*ni-na*^{ki}
- 2) ḠGAŠANḷ-šú ^mLUGAL.GI.NA
- 3) Ḡaḷ-na TI-šú SUM-e[š]

TRANSLATION

To the lady of Nineveh, his lady, has Sargon (II) 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 ^{md}30.PAP ^{meš}.SU
- 2) *šar*₄ KUR AŠ *na-mur-tú*
- 3) *šá* ^m*a-bi-ba->al*
- 4) LUGAL ^{kur}*sa-am-si-mur-ru-[na]*
- 5) *ú-qar-ri-ba-an-ni*

TRANSLATION

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

NOTES

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

No. 44

TRANSLITERATION

1) ^fna-qi-a MUNUS É.GAL šá^{m30}.P[AP^{meš}.SU (...)]

TRANSLATION

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

NOTES

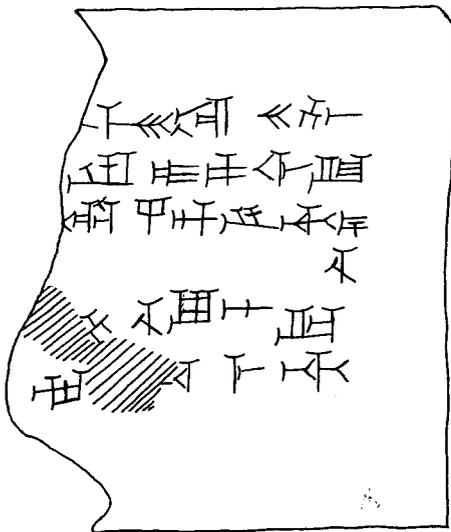
It is impossible to tell from Scheil's edition whether or not the text ends with Sennacherib's name.

Nos. 45-78

TRANSLITERATION

- 45 1) KUR^{md30}.PAP^{meš}.[...]
 2) NA₄.BABBAR.DIL.DIL KUR X [...]
 3) man-nu šá a-na dul-lu [...]
 4) [...] šu-me šat-ru i-[...]
 5) AN.ŠÁR^dNIN.LÍL [...]
 6) MU-šú NUMUN-šú l[i/u]-[hal]-[...]

- 46 1) [...]PA]P^{meš}.SU šar₄ KUR AŠ
 2) [...]ru i-pa-ši-tu
 3) [...]l]i[?] šá DINGIR LÚ-ti DÙ-šú
 4) [...] N]UMUN-šú lu-hal-liq
 5) [...] ^{uru?}[d]u-me-ti



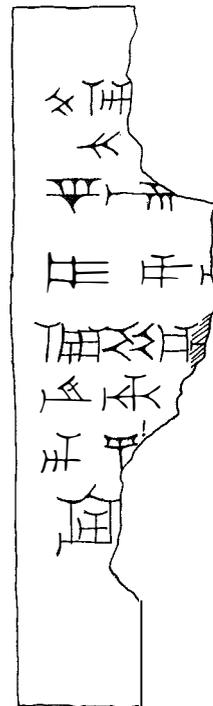
No. 46: BM 89290

- 47 1) [...] AŠ
 2) [...].[DINGIR]
 3) [...]ri-ba
 4) [...]l]i šá DINGIR
 5) [...] š]at-ru
 6) [...] ^da-n]um [d]30
 7) [...]



No. 47: BM 89291

- 48 1) KUR^{md}[...]
 2) šar₄ [...]
 3) šá MU [...]
 4) i-pa-š[i-...]
 5) ana dul-l[i ...]
 6) LÚ-ti [...]
 7) AN-ŠÁR [...]
 8) lu-[-...]



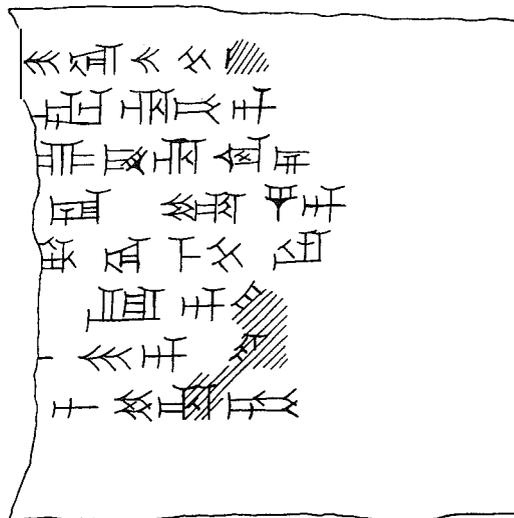
No. 48:
 BM 89292

- 49 1) [...] KUR AŠ
 2) [...] -Γba¹⁻²
 3) [...] x ú-šap-ša[t²]
 4) [...] -tu
 5) [...] -i DÜ-šú
 6) [...] -ha]l-liq



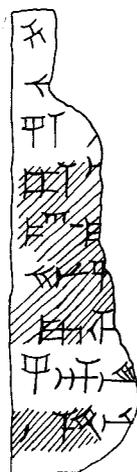
No. 49: BM 89908

- 5) [...] x šu-me šat-ru
 6) [...] -tu AN.ŠAR
 7) [...] Γ^d130^d Γ^dUTU¹
 8) [...] -hal-Γli¹-qu



No. 51: BM 89910

- 50 1) KUR [...]
 2) ša[r₄ ...]
 3) šá^mx [...]
 4) x x [...]
 5) ú-q[ar-...]
 6) man-Γnu šá¹ [...]
 7) Γi-pa²-š²Γ- [...]]
 8) šá DINGIR LÚ-[...]
 9) ΓAN¹.ŠAR M[U-...]



No. 50:
 BM 89909

- 52 1') [...] x x a x [...]
 2') [...] -i šat-ru i- [...]]
 3') [...] -l]i šá DINGIR ΓLÚ¹- [...]]
 4) [...] Γ^d130^d U[TU ...]
 5) [...] -ΓMAH²Γ^d [...]]
 6) [...] NUMU]N-šú Γlu¹- [...]]



No. 52:
 BM 89911

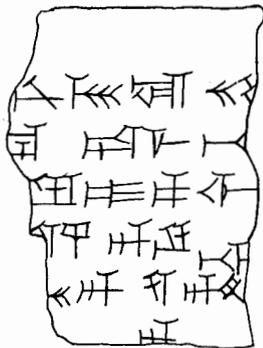
- 51 1) [...] Γ^{meš}Γ.SU šar₄ KUR ΓAŠ¹
 2) [...] ka-ri-bi.DINGIR
 3) [...] Γú¹-qar-ri-ban-ni
 4) [...] dul-li šá DINGIR

- 53 1) [...PAP]^{meš}.SU šar₄ KUR AŠ
 2) [...] ka-rib.DINGIR
 3) [...] 𒄠-gar-ri-ba
 4) [...]
 5) [...]
 6) [...] ^dUTU
 7) [...] 𒄠^dPA ^dIB
 8) [...-l]i-qu



No. 53: BM 89912

- 54 1) [...].PAP^{meš}.SU šar₄ KU[R AŠ]
 2) [... ^uru] ^{ru}du-me-t[i]
 3) [...] 𒄠-ru¹ i-pa-ši-...]
 4) [...-l]i šá DINGIR LÚ-^ti¹ [...]
 5) [... ^d3]0 ^dUTU ^dIŠ[KUR]
 6) [...] ^d[...]

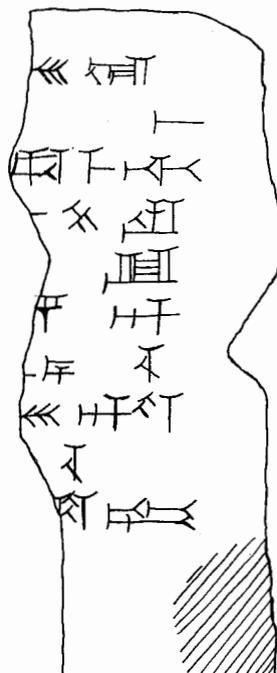
No. 54:
BM 89913

- 55 1) KUR ^{md}30.P[AP....]
 2) KUR-ti x [...]
 3) šá MU šat-r[u ...]
 4) ana dul-li [...]
 5) AN.ŠÁR MU-šú [...]



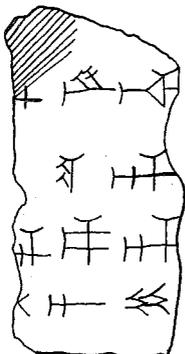
No. 55: BM 89914

- 56 1) [...PAP^m]^{es}.SU
 2) [...] AŠ
 3) [...] du-me-ti
 4) [... M]U šat-ru
 5) [...] -tu
 6) [...] 𒄠¹ DINGIR
 7) [...-l]i DÙ-šú
 8) [... ^d3]0 ^dUTU
 9) [...] -šú
 10) [...-l]i-qu

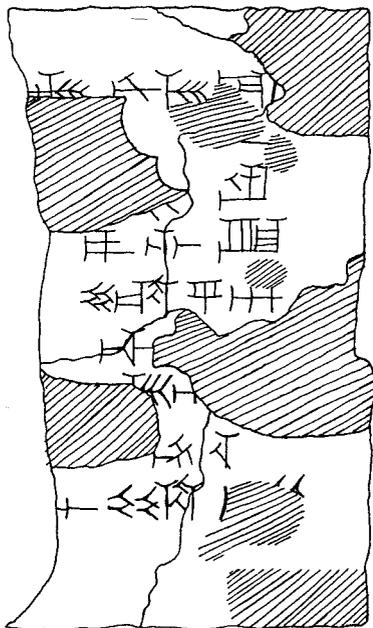
No. 56:
BM 89915

- 57 1) [... DIN]GIR LÚ-*t*[i ...]
 2) [... ^dUTU ^d[...]
 3) [...]^dPA ^d[...]
 4) [... *l*u[?]-*hal*-*li*-...]

No. 57:
 BM 89916



- 58 1) [...]^d30¹.PAP^{meš}.SU
 2) [...] AŠ
 3) [...]^rša^r-ru
 4) [...]-pa-*ši*-tu
 5) [...]-*li* šá ^rDINGIR^r
 6) [...]-^rti^r [...]
 7) [...]^d30 ^d[...]
 8) [...] NUMUN-*šú*
 9) [...]-*h*al-*li*-^rqu^r



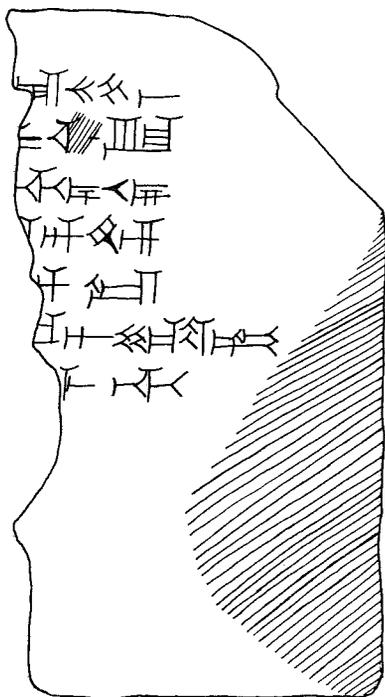
No. 58: BM 89917

- 59 1) [...] KUR AŠ
 2) [...] ²
 3) [...] x a
 4) [...-š]ap-*ša*t
 5) [...-*t*]u
 6) [...]
 7) [...]
 8) [... ^dIB^r
 9) [...]-*qu*

No. 59:
 BM 89918



- 60 1) [...].SU šar₄ KUR AŠ
 2) [...-p]a-^rši^r-tu
 3) [...]-*ti* DÛ-*u*-*ni*
 4) [... ^dU]TU ^dIŠKUR
 5) [... ^dU-GUR
 6) [... *l*u[?]-*hal*-*li*-*qa*
 7) [...]-*me*-*ti*



No. 60: BM 89919

- 61 1) [...] Γ^d 130.PAP^{meš}. Γ SU¹ [...]
 2) [...-*t*]u *bi-nu-ut* KUR [...]
 3) [...] x *ši ia* [...]
 4) [...] x *ri-ia* Γ^u ²-[...]
 5) [... M]U *ša_t-ru i-pa*-[...]
 6) [... *du*]-*li šá* DINGIR [...]
 7) [A]N-ŠÁR ^d30 ^d[...]
 8) ^dINNIN x (x) ^d[...]
 9) [MU]- Γ šú¹ NUMUN-šú *lu-ḫal*-[*i-qu*]

No. 61:
BM 89920

- 62 1') [...] x [...]
 2') [...] *e*² *ú*-[...]
 3') [...-*r*]u *i- Γ pa-šú*¹-[...]
 4') [...] *šá* [...]

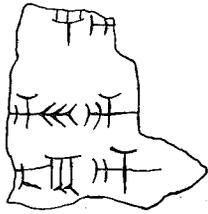
No. 62:
BM 89921

- 63 1) [...S]U *šar*, KUR [AŠ]
 2) [...] ŠÁ KUR *za*²-[...]
 3) [...] Γ en²-*nī*¹ [(...)]
 4) [...-*l*]i *šá* [...]
 5) [...]-*me šat*-[*ru*]
 6) [...-*t*]u AN.[ŠÁR]
 7) [...] Γ^d UTU [(...)]
 8) [...-*ḫa*]-[*l*]-[*i-qu*]

No. 63:
BM 89922

- 64 1') [...] Γ šá DINGIR¹ [...]
 2') [...] Γ^d 130 ^d[...]
 3') [...]-MAḪ² ^d[...]

No. 64:
BM 89923



- 65 1) [...] x [...]
2) [...] šá a-¹na¹ [...]
3) [...] -ti DÙ- [...]
4) [...] x [...]

No. 65:
BM 89924



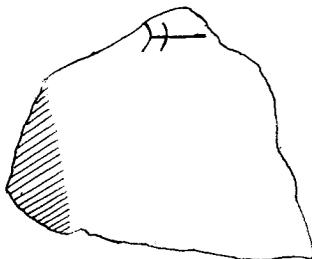
- 66 1) [...] .SU šar₄ [...]
2) [...] ¹ka¹-rib-[DINGIR]
3) [...] x ú-qar- [...]
4) [...] dul-li šá [...]
5) [...] ¹DÙ²- [...]
6) [...]

No. 66:
BM 89926



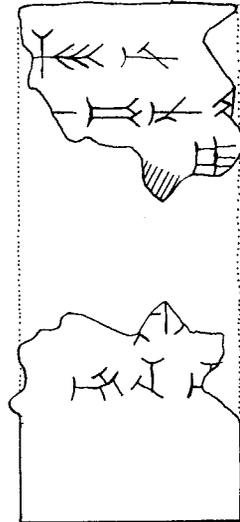
- 67 1) [...] -¹hal- [...]

No. 67:
55-12-5,159



- 68 1) [...] ¹130.PAP [...]
2) [...] DI]L² bi-nu-u[t ...]
3) [...] i- [...]
4) [...]
5) [...]
6) [...] x [...]
7) [...] NUMUN-šú ¹l[u-...]

No. 68:
55-12-5,167



- 69 1) [...] 3]0.PAP^{meš} [...]
2) [...] šat-r[u ...]
3) [...] -¹li šá [...]
4) [...] NU]MUN²-šú [...]

No. 69:
55-12-5,168



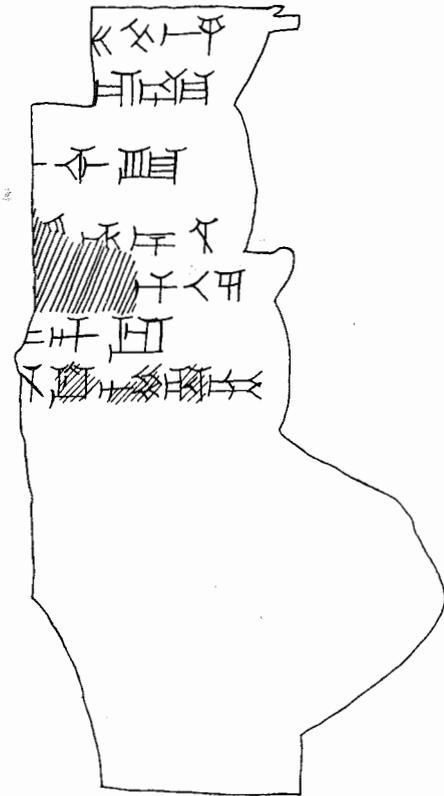
- 70 1) KUR^{md} [...]
2) x x x x [...]

No. 70:
55-12-5,169



- 71 1) [...] šar₄ KUR <aš>-šur
2) [...] ^uru² du-ma

- 3) [...-p]a-ši-tu
- 4) [...] 𒌵LÚ-ti 𒅗DÙ-šú
- 5) [...] 𒀭ININ
- 6) [... 𒀓P]A 𒀭IB
- 7) [...] -šú 𒌵lu-ḫal-𒌵li-qu



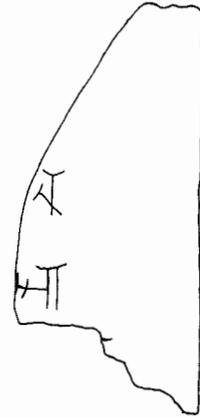
No. 71: 82-5-22,324

- 72 1) [...PAP^m]^{es}.SU šar₄ [...]
- 2) [...] -pa-«ti»-ši-t[u]
- 3) [...] 𒀭DINGIR 𒌵LÚ-ti 𒅗DÙ-š[ú]
- 4) [...^d30 ^dUTU ^di]ŠKUR
- 5) [...] ^dIB [(...)]
- 6) [...] -šú lu-ḫal-li-[qu]



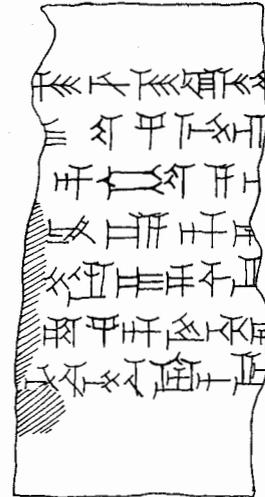
No. 72:
83-1-18,653

- 73 1) [...] -šú
- 2) [... ^di]ŠKUR



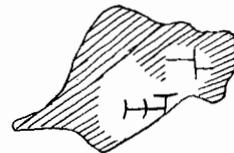
No. 73:
83-1-18,655

- 74 1) [...] ^d30.PAP^{mes}.SU šar₄ KU[R AŠ]
- 2) [na-m]ur-tú šá^m NUMUN-X [...]
- 3) [...] ^dAMAR.UTU A X [...]
- 4) [...] -qar-rib-an-𒀭ni [(...)]
- 5) [...] šat-ru i-pa-ši-t[u]
- 6) [...] -li šá DINGIR LÚ-ti 𒀭DÙ-š[ú]
- 7) [... M]U-šú NUMUN-šú lu-ḫal-li[q]



No. 74:
83-1-18,656

75 (too fragmentary for transliteration)



No. 75:
55-12-5,170

- 76 1) [KU]R^{md}[...]
 2) [...] MU [...]
 3) [...] x [...]



No. 76:
 55-12-5,171

- 77 (too fragmentary for transliteration)



No. 77:
 55-12-5,172

- 78 1') [...] 𒀭^dUTU [...]
 2') [...] -l[i²-...]



No. 78:
 82-5-22,323

TRANSLATION

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 Aššur 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 Aššur in No. 71 line 1.

ii) *Characterization of the Object*: Here we have several variants. Aside from the phrase *namurtu ša PN ... uqarribanni* (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 *Kiribti*-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 ^dAMAR.UTU-A-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 A 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 *ušapšat* I do not know, since *pašātu* seems to occur again in the next line.

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

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 𒀭*man-nu šá* MU^l ?

iv) *Additional Clause to element iii*): It is almost identical in all inscriptions as far as preserved. The group of signs ŠÁ AN LÚ TI is problematical. The reading *šá 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 ū.

No. 76 line 3: The traces could be from a LI or a šA.

v) *Invocation of Gods*: Nos. 48, 50, and 55 have only Aššur. 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 ^dINNIN could be from a MAḪ.

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) *šá* ^f*é-šár-ra-ḥa-mat*
- 2) MUNUS KUR *šá* ^mAŠ.PAP.AŠ *šar*₄ KUR AŠ

TRANSLATION

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

Nos. 80–81

TRANSLITERATION

obverse

- 1) *a-na-ku* ^m*aš-šur-e-tel*-DINGIR^{meš}.GIN.A
- 2) *šar*₄ ŠÚ *šar*₄ KUR AŠ A ^m30.PAP^{me}.SU
- 3) *šar*₄ ŠÚ *šar*₄ KUR AŠ A ^m*šárru*.GIN *šar*₄ ŠÚ
- 4) *šar*₄ KUR AŠ-*ma* DÛ-*u* É AN.ŠÁR
- 5) DÛ-*eš é-sag-gíl u* KÁ.DINGIR^{ki}
- 6) *mu-ud-diš eš-re-e-ti*

reverse

- 7) *šá ma-ḥa-zi mu-šak-líl*
- 8) *par-ši mu-kin* SÁ.DUG₄
- 9) *šá* DINGIR^{me} GAL^{me} *ana-ku-ma*
- 10) *šá pa-laḥ* DINGIR^{meš} *u* ^d15^{meš}
- 11) *šá* AN-*e u* KI-*ti ra-biš*
- 12) *mu-du-u*

TRANSLATION

I, Aššur-etel-ilāni-mukīn-apli, king of the universe, king of Assyria, son of Sennacherib, king of the universe, king of Assyria, son of Sargon (II), 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 regu-

lar 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) PAP^{meš}
- 3) (the *šar*₄ ŠÚ at the end is omitted)
- 6) *eš-re-e-te* (this is the first line on the reverse)
- 9) DINGIR.DINGIR
- 10–12) (omitted)

No. 82

TRANSLITERATION

- 1) *ana* ^dŠÚ EN GAL UMUN-ŠÚ ^mAN.ŠÁR.PAP.AŠ
- 2) *šar*₄ ŠÚ *šar*₄ KUR AŠ *a-na* TI-ŠÚ 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) NÍG.GA ^dAMAR.UTU
- 2) DIŠ
- 3) ^{na}KIŠIB *šá* ^dIŠKUR
- 4) *šá é-sag-gíl*

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

LYNNE C. GEORGE
University of Toronto

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 time 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.

B1 44.311

Clay cone of Entemena, governor of Lagash, found at Al-Medina north of Telloh, 13.5×6 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

B1 44.312

Clay cone of Gudea, found at Lagash, 10×5 cm. The text is a duplicate of Backstein F published in Thureau-Dangin, *VAB* 1 p. 142. It describes the

building and dedication of Eninnû, the temple of Ningirsu in Lagash.

B1 44.313

Clay cone of Lipit-Ištar of Isin found at Ur, 11×5 cm, badly chipped. The text is a duplicate of Lipit-Ištar 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

B1 44.314

Fragment from the corner of a large tablet found at Umma, 9×7×3.5 cm. The text deals with the receiving of quantities of fodder and animals by Ur-e₁₁-e, the kuš, 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-e₁₁-e cover the reigns from Šulgi 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 silà še-/gur
- 3) 30.0.1 3 silà zi-šik_x gur
- 4) [...] + 1.1.8/+ [...] silà gab-sig_s gur
- 5) [...] -a-dingir
- 6) 28.4.1 gaba-/gin gur
- 7) [l]ú-ḫé-gál
- 8) [...] + 20 gu₄-áb-ḫi-ṛa¹
- 9) [...] + 26 anše-ḫi-/a
- 10) ur-e₁₁-e kuš,

TRANSLATION

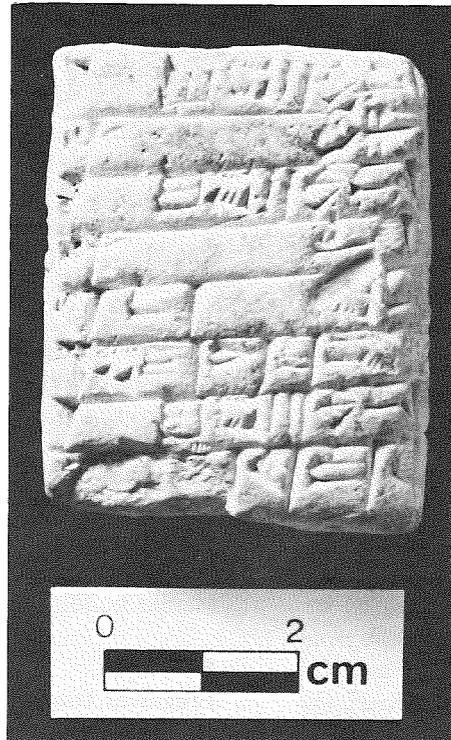
- 1) Lugal-nir:
- 2) 20 gur 4 nigida 4 ban 3 sila of barley,
- 3) 30 gur 1 ban 3 sila of coarse flour,
- 4) 1 + x² gur 1 nigida 8 ban x² sila of fine bran.
- 5) ...

¹ Gadd, *RA* 27 (1930) pp. 125–26; Krüchmann, *AnOr* 12 p. 200; and Crawford, *Iraq* 22 (1960) pp. 197–99.

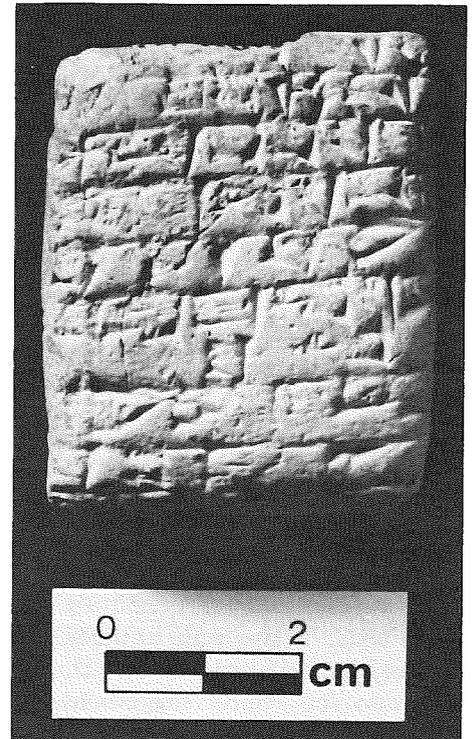
²Suggestion of Dr D. Frayne, RIM Project.



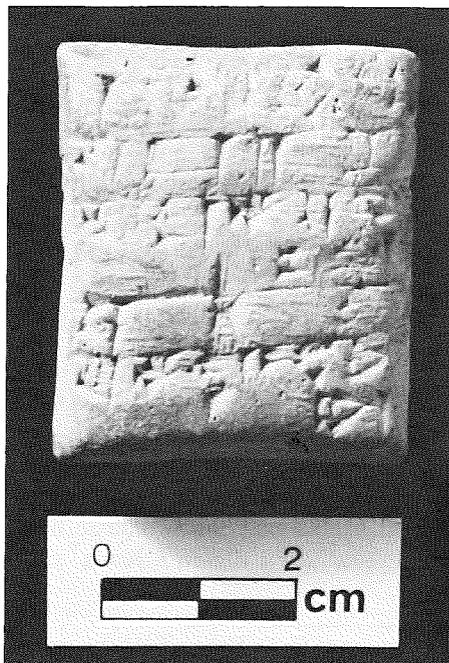
B1 44.314



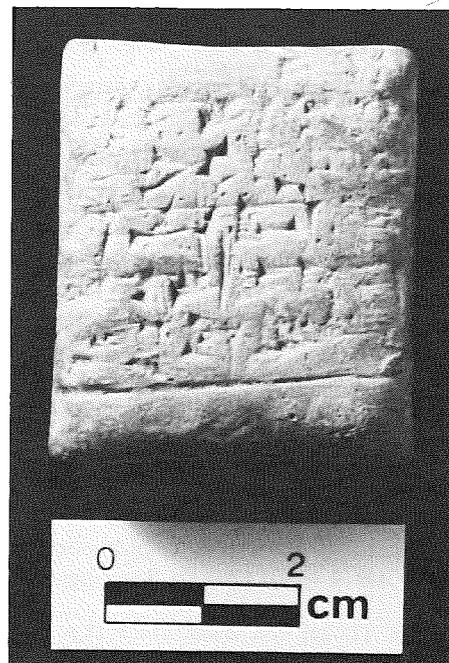
B1 44.315 (obv.)



B1 44.315 (rev.)



B1 44.316 (obv.)



B1 44.316 (rev.)

- 6) 28 gur 4 nigida 1 ban of ordinary bran.
- 7) Lu-ḫegal:
- 8) 20 + x[?] large cattle,
- 9) 26 + x[?] donkeys,
- 10) Ur-e₁₁-e, the groom.

COMMENTARY

2) Quantities are expressed in the system used by Sollberger, *TCS* 1.

3) For zi-šik_x, 'coarse flour', see *CAD* 6 (H) *hišiltu* 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 lú 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-áb-ḫi-a as 'large cattle', compare Grégoire, *Archives* Glossaire p. 288.

10) For the Umma official named Ur-e₁₁-e, see Sollberger, *AfO* 21 (1966) p. 91 and Jones and Snyder, *Econ. Texts* pp. 322–39. For the problematic title kuš₇, 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.

B1 44.315

Clay Tablet from Drehem (Šelluš-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 *siskur*-ceremonies in several locations. Dated to the first month of the fourth year of Šu-Sin of the Third Dynasty of Ur (c. 2034 BC).

TRANSLITERATION

- 1) 1 udu niga 4-kam-ús
- 2) ^diškur
- 3) 1 udu niga 4-kam-ús
- 4) ^dnanna
- 5) šà ^{giš}kiri₆
- 6) a-tu sagi_x maškim
- 7) 1 udu niga 3-kam-ús
- 8) [...] šà uru^{ki}

(Reverse)

- 1) [...] sig₅
- 2) 1 udu niga sig₅-ús
- 3) ^dnanna siskur₂ šà é-gal
- 4) ^den-líl-zi-šà-gál maškim
- 5) iti u₄ 1 ba-zal
- 6) ki ^den-líl-zi-šà-gál-ta / ba-zi
- 7) gír da-ni[?] dub-sar
- 8) iti še-gur₁₀-ku₅
- 9) mu-ús-sa si-ma-núm [ba-ḫul]

Left edge: 6 udu

TRANSLATION

- 1) 1 fattened, fourth-grade sheep
- 2) for the god Iškur,
- 3) 1 fattened, fourth-grade sheep
- 4) for the god Nanna,
- 5) (the *siskur*-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 *siskur*-ceremony in the palace
- 4) Enlil-zišagal (was) the authorizing official.
- 5) The first day having passed from the month,
- 6) Issued by Enil-zišagal.
- 7) Official responsible: Dani, the scribe.
- 8) Month Šegurku,
- 9) The year after Simanum was destroyed.

Left edge: 6 sheep

COMMENTARY

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

(Reverse)

1) Since the total number of sheep is 6, and 4 are accounted for in other lines, we can probably safely assume that the quantity in this line was 2.

9) I wish to thank Professor Dietz Otto Edzard, who was visiting the RIM Project, for assistance with this year date. The reading of the year date as Šu-Sin 4 is confirmed by the term of office of the Drehem official Enlil-zišagal (see Jones and Snyder, *Econ. Texts* p. 237).

B1 44.316

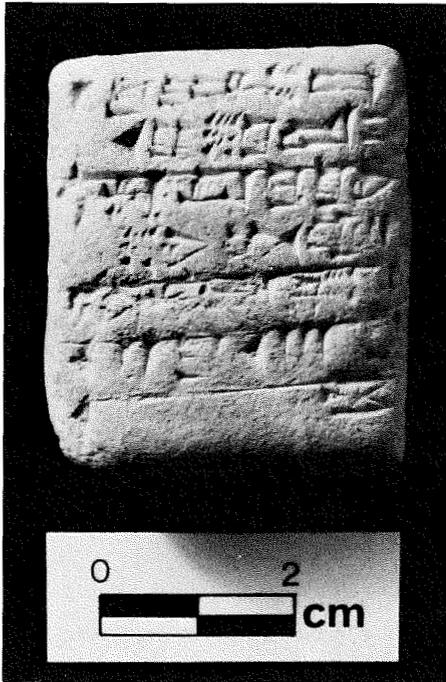
Clay tablet from Drehem, 4 × 3.5 × 1.5 cm. The tablet bears a seal impression on the obverse, but it is badly worn and no signs are legible. Dated to the third month of the first year of Ibbi-Sin, fifth and final king of the Third Dynasty of Ur (c. 2028 BC).

TRANSLITERATION

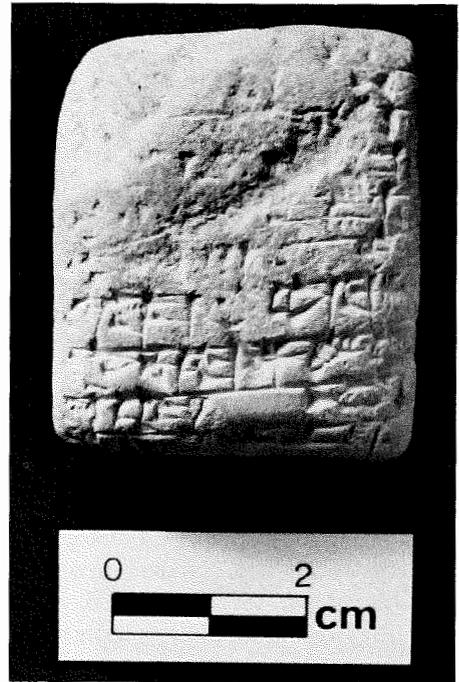
- 1) 1 munus-áš-gàr niga
- 2) šà é-duru₅-šè
- 3) nu-úr-^dutu rá-gaba / maškim
- 4) u₄ 10-kam
- 5) ki ^dšul-gi-i-lí-/ta

(Reverse)

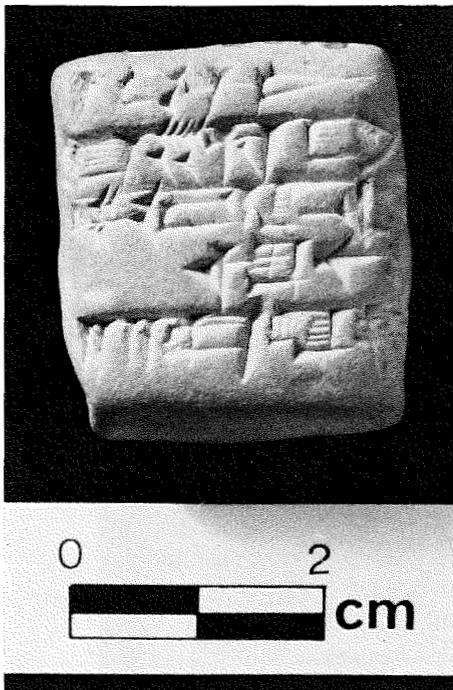
- 1) [ba]-zi
- 2) gír ^dšu-^dzuen-i-lí šár-ra-ab-du
- 3) iti šeš-da-[kú]



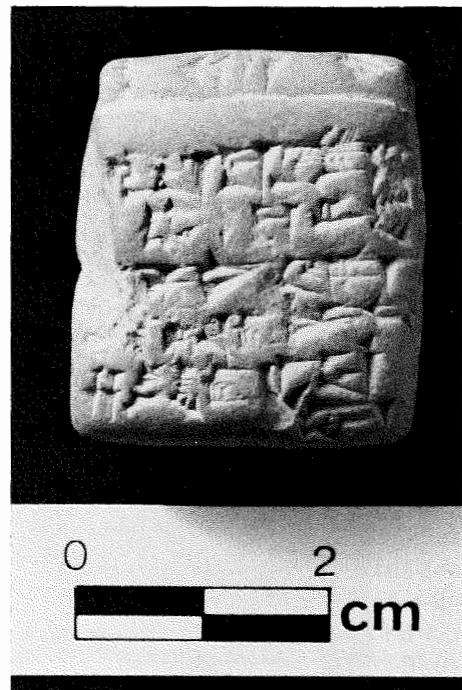
B1 44.317 (obv.)



B1 44.317 (rev.)



B1 44.318 (obv.)



B1 44.318 (rev.)

4) mu ^di-bí-/^dzuen 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-ili

(Reverse)

- 1) Issued.
- 2) Official responsible: Šu-Sin-ili, 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 *Eduru-*, 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 Drehem, 3.5×3×1.5 cm, concerning the disbursement of animals in the ninth month of year 9 of Amar-Su³ena of the Third Dynasty of Ur (c. 2038 BC).

TRANSLITERATION

- 1) 1 udu i-zi-iz-/mi-šar rá-gaba
- 2) u₄ nam-gala-šè ì-/in-ku₄-ra-a
- 3) a-mur-^dšul-gi maškim
- 4) 12 udu 13 u₈
- 5) 10 ùz

(Reverse)

- 1) [x udu kun]-gíd
- 2) [...] ba-úš
- 3) [šu-gíd é-muḫal]dim
- 4) [mu-aga_x-uš-e-n]e-šè
- 5) ìr-[mu] maškim
- 6) u₄ 13-kam
- 7) ki du₁₁-ga-ta ba-zi
- 8) gîr nu-úr-^diškur dub-sar
- 9) iti ezen-maḫ
- 10) mu en ^dnanna / kar-zi-da ba-ḫun

Left edge: 38

TRANSLATION

- 1) 1 sheep for Iziz-Mišar, the rider
- 2) on the day when he entered the office of gala,
- 3) Amur-Šulgi (was) the authorizing official.
- 4) 12 sheep, 13 ewes,
- 5) 10 she-goats,

(Reverse)

- 1) ... fat-tailed sheep
- 2) ... dead/slaughtered,
- 3) for the general dues to the kitchen
- 4) on behalf of the troops (as provisions).
- 5) Irmu (was) the authorizing official.
- 6) Day 13,
- 7) Issued by Duga.
- 8) Official responsible: Nur-Adad the scribe.
- 9) Month Ezen-maḫ
- 10) The year when the high priestess of the god Nanna of Karzida was installed.

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 Drehem, 3×2.5×1 cm. Dated in the first month of the fourth year of Amar-Su³ena (c. 2043 BC).

TRANSLITERATION

- 1) 1 amar-mašda
- 2) é-uz-ga
- 3) mu-túm da-da / ù-kul
- 4) a-a-kal-la maškim

(Reverse)

- 1) u₄ 22-kam
- 2) [ki] ab-ba-ša₆-ga-/ta ba-zi
- 3) [iti] mašda-kú
- 4) ḫmu¹-ús-sa ^dgu-/za ^den-líl ba-/dím

Left edge: ḫ1

TRANSLATION

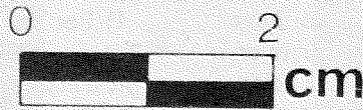
- 1) 1 gazelle
- 2) for the fattening shed
- 3) received by Dada, the *ù-kul*
- 4) A²akalla (was) the authorizing official.

(Reverse)

- 1) Day 22



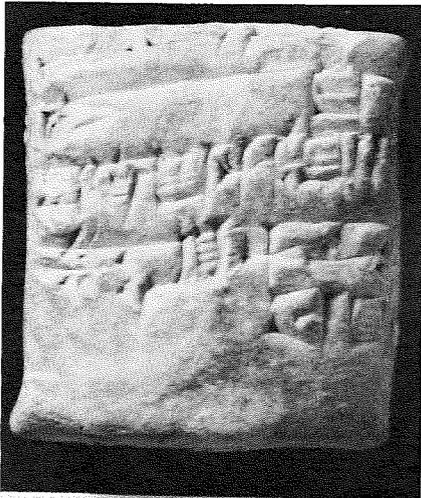
B1 44.319 (obv.)



B1 44.319 (rev.)



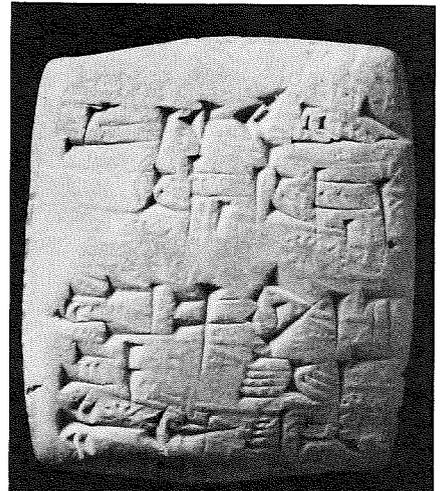
B1 44.320 (obv.)



B1 44.320 (rev.)



B1 44.321 (obv.)



B1 44.321 (rev.)

- 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 *ù-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 silà kaš-sig, 3 / silà ninda
- 2) 2 gín ì 2 gín / naga
- 3) 1 ku₆ 1 sa-sum
- 4) é^dnanna
- 5) 0.0.3 kaš 0.0.3 ninda

(Reverse)

- 1) šà-gal kaš₄-e
- 2) gir kù-^dnanna
- 3) 5 silà kaš 3 silà ninda
- 4) 2 gín ì 2 gín / naga
- 5) 1 ku₆ 1 sa-sum
- 6) x x [x]
- 7) u₄ 13-kam

Left edge: iti še-kar-ra-gál

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-Su³ena (c. 2038 BC).

TRANSLITERATION

- 1) 12 gu₄
- 2) ki^dšul-gi-a-a-/mu-ta
- 3) mu-ak-ba-ni-še

(Reverse)

- 1) ^den-líl-lá
- 2) i-dab₅
- 3) iti ki-síg^dnin-a-zu
- 4) mu en^dnanna ba-ḫun

TRANSLATION

- 1) 12 oxen
- 2) from Šulgi-a³amu
- 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' Šulgi-a³amu 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 Šulgi-a³amu 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 [...]
 [...] ^d[...]
- 1) 0.1.0 kaš ú-sa sig, 0.0.1 5 / silà
 - 2) 0.1.0 kaš ú-sa gin / 0.0.1 5 silà
 - 3) lú-dingir-ra lú
 - 4) gi-gàr-x-lá-a
 - 5) 0.1.0 kaš ú-sa gin 0.0.1 5 silà

(Reverse)

- 1) ur-sig, lú / KA×UD KA×UD
- 2) kišib ensí
- 3) iti múru
- 4) mu^dšu-^dzuen lugal

TRANSLATION

- 1) 1 *nigida*, 1 *ban*, 5 *sila* of fine weaker beer,



B1 44.322 (obv.)



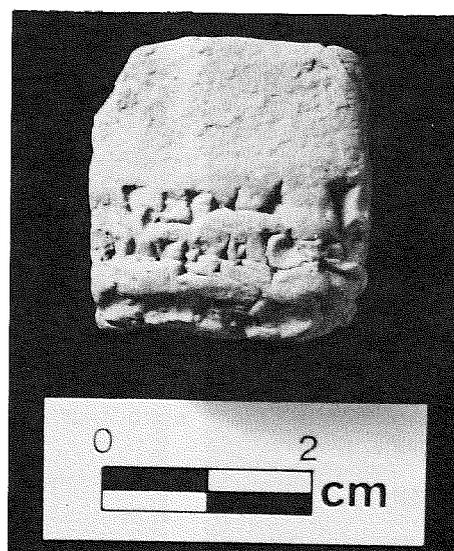
B1 44.322 (rev.)



B1 44.323



B1 44.324 (obv.)



B1 44.324 (rev.)

- 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 *lú* 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) *lú-d^ha-ia*
- 2) *d[ub-sar]*
- 3) *dumu x-ba-x ugula^d[...]*
- 1) [...] *gi g[ilim]*
- 2) *á-an-tur-eš*
- 3) *gíd 1/3 gar*
- 4) *1 gurus u₄-1-š^ē*
- 5) *x x x[?] 20 gurus*
- 6) (damaged line)

(Reverse)

- 1) *ki a-gu-ta*
- 2) *kišib lú-d^ha-ia*
- 3) *šā-bala-a*
- 4) *mu-ús-sa ṽsiṽ/ma-núm^{ki} b[a-ḥul]*

TRANSLATION

Seal:

- 1) Lu-Ḥaia
- 2) the scribe
- 3) son of ... prefect of the god ...
- 1-2) ... small reed-tip baskets
- 3) length: 1/3 *gar*
- 4) 1 male worker for one day
- 5) ... 20 male workers
- 6) ...

(Reverse)

- 1) Issued by Agu
- 2) Received by Lu-Ḥaia

- 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 *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 1/3 gín 20 še* ...
- 2) 3 *udu 1 gín igi.6.gál* ...
- 3) 1 *udu 1/3 gín 10 še^dzuen...*

TRANSLATION

- 1) 1 sheep, 1/3 *gin 20 še* of ...
- 2) 3 sheep, 1 *gin*, 1/6 ...
- 3) 1 sheep, 1/3 *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

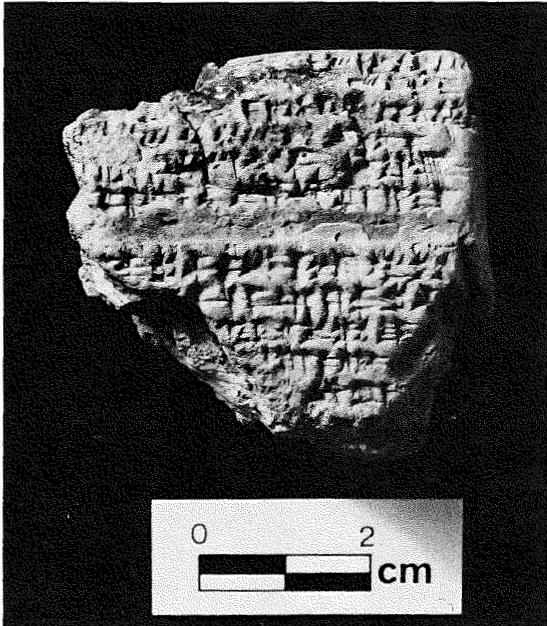
- 1) 1.0.3 *še ninda[?]* ...
- 2) *mu-túm*
- 3) *ir-ra-mu-ba-lí-iṽ*
- 4) *a-šā é-x-x uru^{ki}*
- 5) *é^den-líl-lá*

(Reverse)

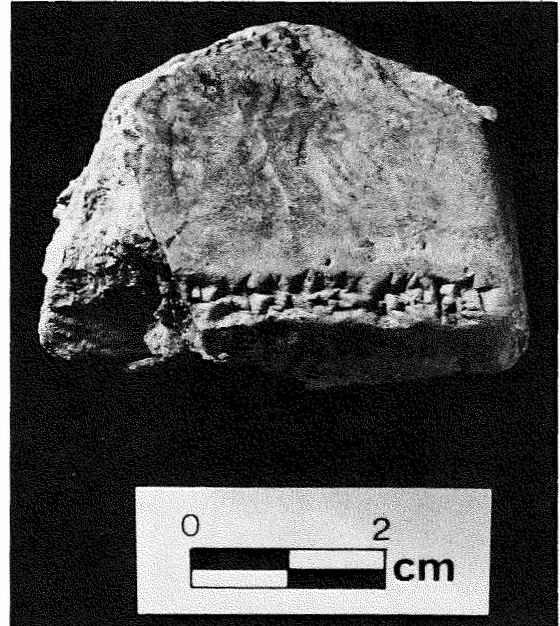
- 1) *iti šu-numun-a*
- 2) *mu^di-bí^dzuen lugal*
- 3) (damaged line)
- 4) *mu-un-x*

TRANSLATION

- 1) 1 *gur 3 ban* of barley for bread(?) ...
- 2) received by



B1 44.325 (obv.)



B1 44.325 (rev.)



B1 44.326

- 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 Ibbi-Sin the king
- 3) ...
- 4) ...

COMMENTARY

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

(Reverse)

2ff) 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 šá ITI.GU₄ MU.35[?].KÁM
- 2) [...] x x GIŠ.PA[?] x x
- 3) [...] x šá a-na^{md}AG[?] 7-ri-iḫ-tú-šeš
- 4) [...] 30[?] [...] x-dan
- 5) [...] ^{md}AMAR[?] 7.UTU-MU-DÙ na-šu-ú
- 6) [...] x šá a-na^{md}DÙ-d^{md}INNIN.NA x-šá-a-ma
- 7) (erased line)
- 8) [...] 1 (PI) 2 (BÁN) ŠE.BAR šá ina IGI^{md}AG 7-LUGAL-URÙ (x)
- 9) [...] x 1 ME GUR 3 (PI) 2 (BÁN) ŠE.BAR [(x)]
- 10) [...] x IBILA LÚ.GÚ.GAL [...]
- 11) [...] x x šá ÍD x [...]
- 12) [...] na dan [...]
- 13) [...] x [...]

(Reverse)

- 1) [^{md}AG]-NÍG.DU.URÙ LUGAL TIN.TIR^{ki}
- 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 *kaunākes* 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 Amar-Su^{ena} (c. 2043 BC).

TRANSLITERATION

- 1) 1 sila₄ ^dnin-urta
- 2) mu-túm ensí / nibru^{ki}
- 3) ^dnanše-ušum-gal maškim
- 4) 1 máš-gun-a ME-^dištaran
- 5) mu-túm šeš-zi-mu
- 6) ir-mu maškim

(Reverse)

- 1) 1 amar-mašda é-uz-ga
- 2) mu-túm ba-ba-an-še-en
- 3) ur-^dba-ú maškim
- 4) u₄ 15-kam
- 5) ki ab-ba-ša₆-ga-ta
- 6) ba-zi
- 7) iti še-gur₁₀-ku₅
- 8) mu en-maḫ-gal-an-na / en ^dnanna ba-ḫun

TRANSLATION

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

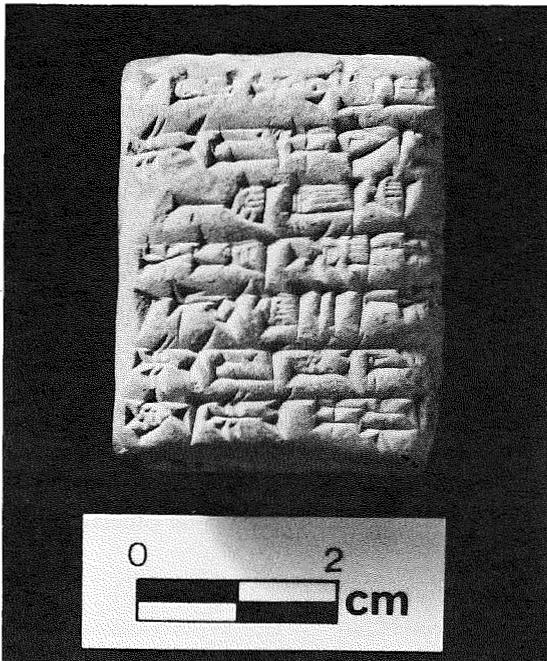
(Reverse)

- 1) 1 young gazelle for the fattening shed,
- 2) delivered (by) Babanšen,
- 3) Ur-Bau (was) the authorizing official;
- 4) Day 15
- 5) by Abba-šaga

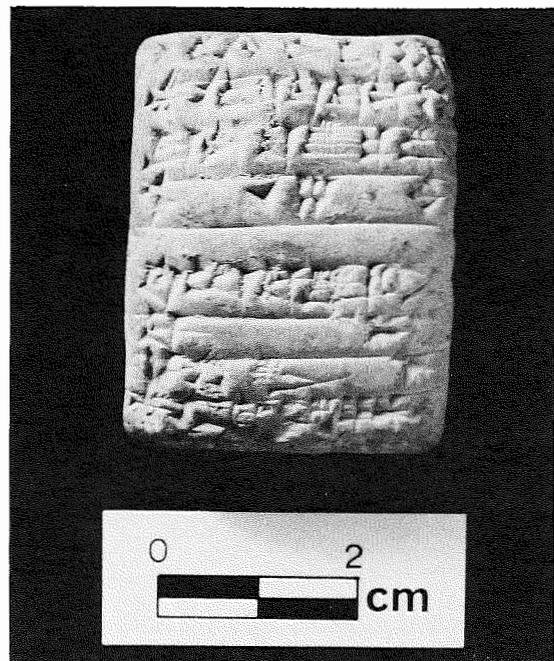
- 6) were issued.
- 7) Month Šegurku
- 8) The year when Enmaḥgalanna, the high priestess of the god Nanna, was installed.

COMMENTARY

4) Compare Kang, *Drehem* no. 154 dated in the eleventh month of the same year where ME-^dIštaran bears the epithet *dumu-mí lugal*, 'princess' (line 11).



B1 44.328 (obv.)



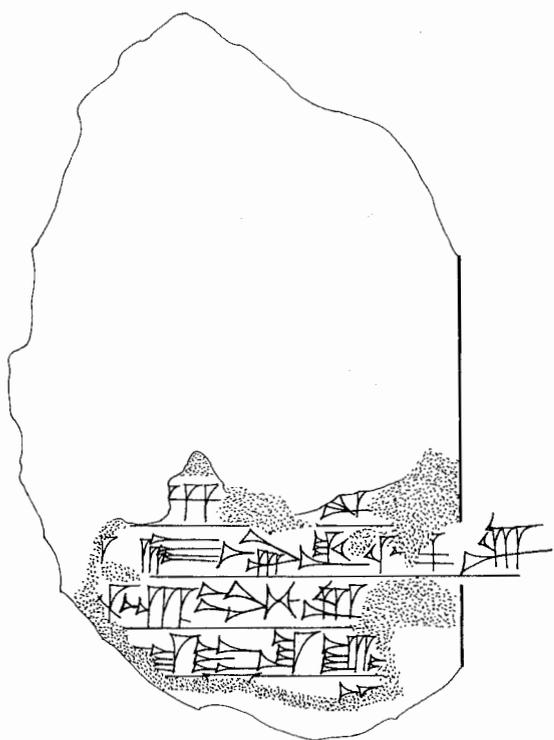
B1 44.328 (rev.)

Copy of a Royal Inscription: Possibly Tukulti-Ninurta I*

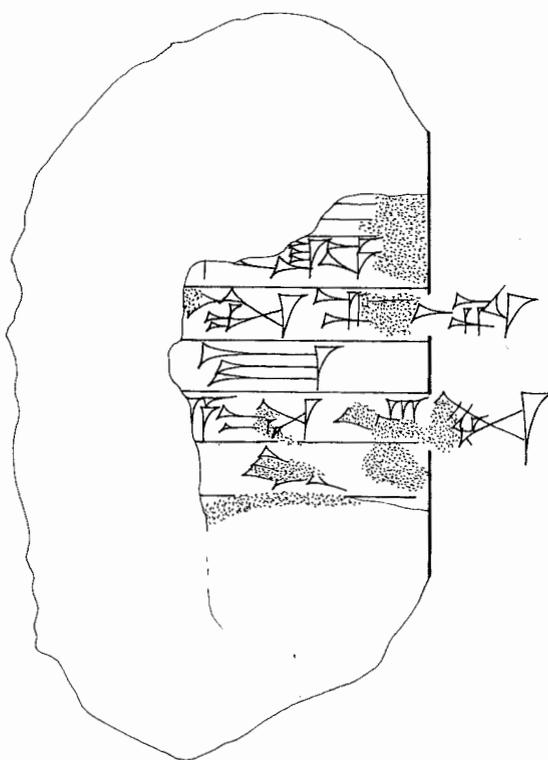
A. R. MILLARD
University of Liverpool

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.



K 4490 (obverse)



K 4490 (reverse)

* Published courtesy of the Trustees of the British Museum.

A New Lipit-Ishtar Cone

GARY H. OLLER
University of Akron

In the John Frederick Lewis Collection of the Free Library of Philadelphia is a Lipit-Ishtar cone (FLP 2636),¹ 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. 2² for the first 16 lines. The last three lines with the new material may be transliterated and translated as follows:

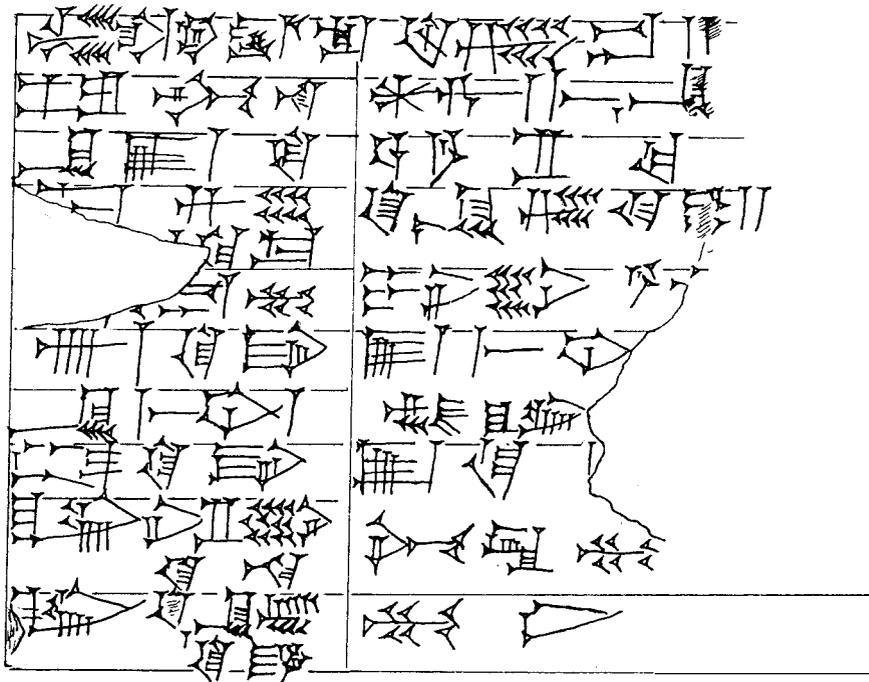
TRANSLITERATION

Col. ii

- 6) é me-te
nam-lugal-[la]
- 7) é ki-t[uš]³
gu-la-mu
- 8) mu-dù

TRANSLATION

- 6) a house, the adornment of kingship,
- 7) my great resi[den]ce house,
- 8) I built.



FL P 2636

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, *StOr* 49 pp. 16-17.

³TUŠ for KI.TUŠ/*šubtu* seems a logical restoration here. The initial vertical of the TUŠ is present before the break.

Babylonian Boundary-Stones and Comparable Monuments in the British Museum

JULIAN E. READE
The British Museum

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.

40590 (81-4-28,135)

Excavated in 1880/1881 by Daud Thoma, probably at Babylon or Borsippa. Land transaction, compare 38646. King, no. XXI; Seidl, no. G 15.

50654 (82-3-23,1645)

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

57943 (82-7-14,2352)

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

87220 (94-1-15,517)

Purchased in 1894, through Selim Homsy & Co., from Daud Thoma. Official decree concerning land. King, no. X; Seidl, no. 109.

90827 (81-3-24,368)

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 *É-kar-zaginna* area of the Marduk Temple. Official decree concerning land. King, no. III; Seidl, no. 25.

90829 (82-5-22,1798)

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-Dēr* 3 plan 3). Official grant of land. King, no. IV; Seidl, no. 12.

90833 (25-5-3,100)

Purchased 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.

90834 (81-4-28,1084)

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

90835 (82-5-22,1799)

Excavated in 1882 by Abd-al-Ahad Thoma at Sippar, together with 90829 q.v. Land transaction. King, no. IX; Seidl, no. 74.

90836 (90-10-4,1)

Purchased in 1890 from H. S. Barfoot, having been excavated during the demolition of some seventeenth-century houses in Knighttrider Street in

the city of London (B. T. A. Evetts, *PSBA* 13 [1890] p. 54); with it were two stones probably from Telloh, and all three were presumably in fact brought to England about the 1880s, stored in the London basement, and forgotten there. No text extant. King, no. XVI; Seidl, no. 43.

90837 (25-5-3,99)

Purchased in 1825 from the widow of C. J. Rich, but original provenance apparently unrecorded (*Babylon and Persepolis*, p. 186). Royal stela of black basalt. King, no. XXXVII.

90840 (63-8-26,2)

Presented in 1863 by Sir Arnold Kemball, who said in a report to the museum that it was found with 90841 at Babylon, in a small mound near Amran (the Marduk Temple area), between Amran and the Kasr/Mujellibeh (palace/Ishtar Gate) area. Official grant of land and privileges. King, no. VIII; Seidl, no. 80.

90841 (63-8-26,1)

Presented in 1863 by Sir Arnold Kemball, who said that it was found at Babylon with 90840 q.v. Land transaction. King, no. VII; Seidl, no. 79.

90850 (DT 383)

Presented in 1873 by *The Daily Telegraph*, having been purchased by George Smith (*Assyrian Disc.*, p. 241) as from 'the western side of the Tigris, opposite the town of Baghdad,' a very vague description but the text, an official grant, does mention lands by the Tigris. King, no. V; Seidl, no. 62.

90858 (82-5-22,1800)

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.

90922 (83-1-20,1)

Excavated in 1882 by Rassam's team, probably at Babylon, Borsippa, or Sippar. Official decree concerning land. King, no. XXVIII; Seidl, no. 96.

90936 (ex-12065)

Acquired before about 1895, quite probably excavated by Rassam's team at Babylon, Borsippa, or Sippar. Official grant of land. King, no. XXIX; Seidl, no. 95.

90937 (48-11-4,284)

Excavated in 1847 by Henry Layard at Nimrud/Kalhu, in the southern area of the citadel

(*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. XXV; Seidl, no. T 4.

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, *WVDG* 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. I.

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)

Purchased in 1949 from the Duke of Northumberland's Alnwick Castle collection, but originally published in Moscow in 1891, as explained by E. F. Weidner, *AfO* 16 (1952-1953) pp. 43-45. Land transaction in Uruk.

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

Excavated in 1930/1931 by R. Campbell Thompson at Nineveh, in area R of the Ishtar Temple. Probably a land transaction: dated at Babylon, and presumably brought to Assyria as booty, like 90937. Unpublished.

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:

40204, 40494A, 40590, 104407, 104415, 81-3-24-354.

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 (84-2-11,490)

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)-šú*
- 2) ^{md}*šamši(UTU)-ilu(DINGIR)*
- 3) ^{lú}*tar-ta-nu*
- 4) *ana balāti(TI)-šú iqīš(BA)*

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 Sfiré 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.

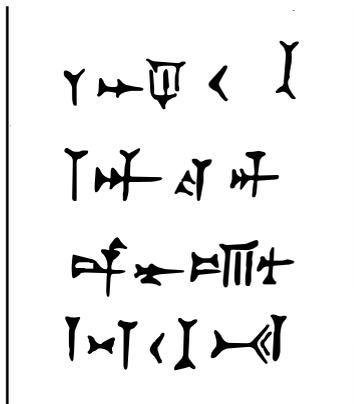


Figure 1
Crude drill-cut text on BM 89106
Scale 2:1

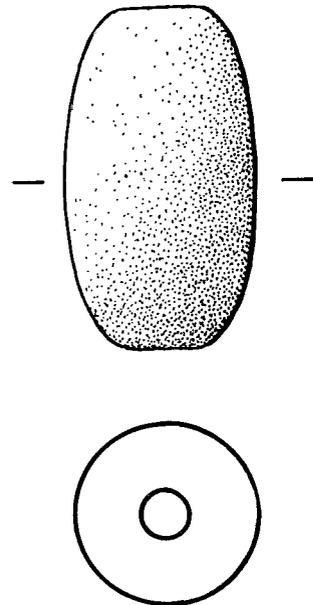


Figure 2
Drawing and section of BM 89106
Scale 2:1

List of Abbreviations

- ABL* R. F. Harper, *Assyrian and Babylonian Letters*, 5 vols. Chicago, 1892–1913
- ADD* C. H. W. Johns, *Assyrian Deeds and Documents*, 4 vols. Cambridge, 1898–1923
- AfK* *Archiv für Keilschriftforschung*, vols. 1–2 (Berlin, 1923–1925) (Continued by *AfO*)
- AfO* *Archiv für Orientforschung*, vol. 3– (Berlin and Graz, 1926–) (vols. 1–2 = *AfK*)
- AfO Beih.* *Archiv für Orientforschung, Beiheft*, vol. 1– (Berlin and Graz, 1933–)
9: R. Borger, *Die Inschriften Asarhaddons, Königs von Assyrien* (Graz, 1956)
12: E. F. Weidner, *Die Inschriften Tukulti-Ninurtas I und Seiner Nachfolger* (Graz, 1959)
- AHw* W. von Soden, *Akkadisches Handwörterbuch*, 3 vols. Wiesbaden, 1965–1981
- AnOr* *Analecta Orientalia*, vol. 1– (Rome, 1931–)
7: N. Schneider, *Die Drehem- und Djohatexte im Kloster Montserrat (Barcelona) in Autographie und mit systematischen Wörterverzeichnissen herausgegeben* (1932)
12: *Miscellanea Orientalia Dedicata A. Deimel Annos LXX Complenti* (1935)
- AOAT* *Alter Orient und Altes Testament*, vol. 1– (Neukirchen-Vluyn, 1968–)
4/1: P.-R. Berger, *Die neubabylonischen Königsinschriften. Königsinschriften des ausgehenden babylonischen Reiches (626–539 a. Chr.)* (1973)
6: S. Parpola, *Neo-Assyrian Toponyms* (1970)
- AOS* *American Oriental Series*, vol. 1– (New Haven, 1935–)
32: A. L. Oppenheim, *Catalogue of the Cuneiform Tablets of the Wilberforce Eames Babylonian Collection in the New York Public Library; Tablets of the Time of the Third Dynasty of Ur* (1948)
- ARRIM* *Annual Review of the Royal Inscriptions of Mesopotamia Project*, vol. 1– (Toronto, 1983–)
- ASJ* *Acta Sumerologica*, vol. 1– (Hiroshima, 1979–)
- Babylon and Persepolis* C. J. Rich, *Narrative of a Journey to the site of Babylon in 1811: Memoir on the ruins; second memoir on the ruins; with narrative of a journey to Persepolis*. London, 1839
- Bagh. Mitt.* *Baghdader Mitteilungen*, vol. 1– (Berlin, 1960–)
- BBSt* L. W. King, *Babylonian Boundary Stones and Memorial Tablets in the British Museum*. London, 1912
- BE* *Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts*, vols. 1–14 (Philadelphia, 1893–1914)
1: H. V. Hilprecht, *Old Babylonian Inscriptions Chiefly from Nippur*, two parts (1893/1896)
- BibMes* *Bibliotheca Mesopotamica*, vol. 1– (Malibu, 1975–)
6: M. Gibson and R. D. Biggs, eds., *Seals and Sealing in the Ancient Near East* (1977)

- 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)
 2: C. Keiser and J. B. Nies, *Historical Religious and Economic Texts and Antiquities* (New Haven, 1920)
 3: C. Keiser, *Neo-Sumerian Account Texts from Drehem* (1971)
- Böhl Festschrift* M. A. Beek, ed., *Symbolae Biblicae et Mesopotamicae F. M. T. de Liagre Böhl Dedicatae*. Leiden, 1973.
- BM Guide 1922* *British Museum. A Guide to the Babylonian and Assyrian Antiquities*, 3rd ed., revised and enlarged. London, 1922
- BMQ* *British Museum Quarterly*, vols. 1-37 (London, 1926-1973)
- Boissier, *Choix* A. Boissier, *Choix de Textes Relatifs à la Divination Assyro-Babylonienne*, 2 vols. Geneva, 1905-1906
- Borger, *EAK 1* R. Borger, *Einleitung in die assyrischen Königschriften, Erster Teil: Das zweite Jahrtausend v. Chr.* (= *Handbuch der Orientalistik Ergänzungsband v/1/1*). Leiden, 1961
- Brinkman, *MSKH 1* J. A. Brinkman, *Materials and Studies for Kassite History*, vol. 1. Chicago, 1976
- BRM* *Babylonian Records in the Library of J. Pierpont Morgan*, vols. 1-4 (New Haven and New York, 1912-1923)
 2: A. Clay, *Legal Documents from Erech Dated in the Seleucid Era (321-65 B.C.)* (New York, 1913)
 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* I. E. S. Edwards, C. J. Gadd, N. G. L. Hammond, et al. (eds.), *The Cambridge Ancient History*, vol. 1- , 2nd and 3rd editions. (Cambridge, 1970-)
- CT* *Cuneiform Texts from Babylonian Tablets in the British Museum*, vols. 1- (London, 1896-)
- CTH* E. Laroche, *Catalogue des textes hittites*, 2nd ed. Paris, 1971
- Deimel, *Pantheon* A. Deimel, *Pantheon babylonicum. Nomina deorum e textibus cuneiformibus excerpta et ordine alphabetico distributa*. Rome, 1914
- Delaporte, *Louvre 2* L. Delaporte, *Musée du Louvre. Catalogue des cylindres, cachets et pierres gravées de style oriental, tome II: Acquisitions*. Paris, 1923
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- FAOS* *Freiburger altorientalische Studien*, vol. 1- (Freiburg, 1975-)
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