Major Lemma | MUGSAR 4-Way | Reference | Appendix

MUGSAR QuickFinder: 1-2 | 3-5 | 6-10 | 10-20 | 20+
"Selfishness lasts a day
Civilization endures forever"
- Unknown Sumerian Scribe c.7000CT
To

Enheduanna

7715-7750CT

The earliest known author and poet was female
(and most likely black)

"Something has been created that no one has created before."
The niftiest 'Sumerian Cuneiform English Dictionary' in the university world:

- The unique "MUGSAR 4-Way"
  1. unicode 2. sign 3. lemma 4. translation

  All on one screen. At elite university sites it's all over the place. None give unicodes and their translations are superficial / computer generated.

- The real nifty part, the "MUGSAR QuickFinder Index"

  Specially designed for small 'tablet' screens that may not be able to display cuneiform fonts.

The first great civilization (fl c. 6600CT - 8000CT) were the Sumerians - "ki.en.gi", who were black ('sağ gig.ga') to boot! For the enlightened Sumer is aptly termed the 'cradle of civilization'.

Much has been plagiarized from them without due attribution, not just the wheel, writing, law, but even true etymologies - the real origins of so many English words like 'abzu' = abyss, not to mention 'shekel', the Hebrew term for money -- some would have us believe that everything starts with the Greeks and Romans, world champion plagiarizers themselves. Our libraries may as well forget the non-fiction / history section - just put it all under fiction. How some can relegate this great civilization to what's conjured by terms like "ancient" and "BC". It's not going backwards, they come first at about 6600CT.

The Greeks were closer to Sumer than Sydney to Perth or New York to Los Angeles... and they (and others) didn't pick up anything over 3000 years?!
Inspiration for all this came out of not being able to find a Sumerian cuneiform sign list with unicode, lemma and translation. There are some amazing dedicated websites and books produced by some amazing academes [missing fragment] ...from the experience of living in Japan and studying *kan-ji*, it became obvious that you have to have the logogram, reading and translation all together. Just reading and translation is useless. And now of course linking everything is the unicode – see our unique 'MUGSAR 4-Way', an example:
**Inana and the Seven Cosmic Powers of her Loincloth**

```
Inana and the Seven Cosmic Powers of her Loincloth
```

Once, my dear lady heaven roamed around,

<table>
<thead>
<tr>
<th>cpd</th>
<th>cpd</th>
<th>1222C</th>
<th>1202D</th>
<th>cpd closeup</th>
</tr>
</thead>
<tbody>
<tr>
<td>ud-ba</td>
<td>nin</td>
<td>-gu₁₀</td>
<td>an</td>
<td>/mu-un-niḡin₂-na-ta/</td>
</tr>
<tr>
<td>Once</td>
<td>12313 UD day + 12040 BA open halve</td>
<td>lady, mistress</td>
<td>'dear one'</td>
<td>heaven roamed around</td>
</tr>
<tr>
<td></td>
<td></td>
<td>122A9 MUG + 12306 TUG₂ garment</td>
<td>Determ. / honor.</td>
<td>1222C MU name + 12326 UN (KALAM = Sumer) + 121B8 niḡin₂ encircle + 1223E NA incense + 122EB TA much</td>
</tr>
</tbody>
</table>

Some well funded universities like Oxford's Faculty of Oriental Studies, ETCSL et al have everything separated, don't give unicodes at all, and for the sign they link off to PSD (University of Pennsylvania) where it is often not clear which is the relevant one. And their translations are superficial, probably computer generated. When you work with the actual cuneiform signs, rather than just impotent readings using our boring English phonetic script, you start to see that the scribes were not just telling a story, but literally painting the scene.
When we start going deeper than such misleading translations it becomes very revealing. It’s not just that to the chagrin of some, that the Sumerians keep referring to themselves as black, there’s a sign in particular that clearly tells us that the very first professors, scholars, experts, master craftsmen, the ones who could write and teach, were black...

...and 'um-mi-a' is not just of a more recent period of only 4000 years ago (Ur III) it goes way back to over 5000 years ago (ED IIIb) [a good 2000 years before the Greeks et al]:

<table>
<thead>
<tr>
<th>um-mi-a [EXPERT] (142x: ED IIIb, Old Akkadian, Ur III)</th>
<th>Not just the Sumerians calling themselves black, the first professors are BLACK!</th>
</tr>
</thead>
<tbody>
<tr>
<td>expert, master craftsman</td>
<td></td>
</tr>
<tr>
<td>um-mi-a</td>
<td></td>
</tr>
<tr>
<td>7000CT/5000ya</td>
<td>7500CT/4500ya</td>
</tr>
<tr>
<td>14</td>
<td>110</td>
</tr>
<tr>
<td>8000CT/4000ya</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td></td>
</tr>
</tbody>
</table>

...diger [DEITY] (1837x: ED IIIb, Old Akkadian, Lagash II, Ur III) "deity, god, goddess" The gods are black too!

[1] digir (dingir)

[2] dim3-me-er (ES)

[3] dim3-me3-er (ES)

[4] dim3-mi-ir (ES)

[5] di-me3-er (ES) PSD
Gilgamesh, the hero of oldest written epic is also black

(Sumerian: Bilgamesh [cf. Billjim!]; Akkad.: Gilgamesh) [1224B BIL₂ burnt + 120B5 GA young (bull) + 12229 mes (meš) black hero (next on the sign list is the more common black sign 1222A MI; and 1207E dub able to write = power connotation)]

And not only were the first scholars black, the earliest known author and poet was female (and most likely black), Enheduanna.

It's even more bewildering when you see someone like Jeremy Black ('1951-2004) founder of ETCSL, publish Literature of Ancient Sumer but leaves out the actual cuneiform. Starting with the Introduction (see Google Books) he adately covers the nuances using the awesome 9x6cm tablet containing 16 lines of Nertal's Axe story, encouraging the reader to begin to feel how enchanting Sumerian cuneiform is. Yet he sticks solely to what he calls "our Latin alphabet" (didn't it come west via the Phoenicians [Lebanon], as in the phonetic alphabet!) in giving Sumerian readings and transliteration. Straight off he could have shown he was going to be totally faithful. Why not show us the beautiful picture of the magical axe, which when we go hunting for it on his own ETCSL baby (c573.4) we find (hazin, see 12154). What a shame. Jeremy must have known the signs intimately, and could have told us so much about his personal findings on their evolution and little things to look for in the pictures. Likewise with The Oxford Handbook of Cuneiform Culture – with a title that highlights the word cuneiform, yet way less than 1% actually shows signs. Really there should have been at least a chapter about the 300 most common Sumerian cuneiform. Nope, just some 800 pages of English phonetic script. And incredibly expensive. Yet you can find much of it around the Net (see Google Books for starters) and some fair dinkum cuneophiles share their contributions for free, like Frans van Koppen's Chapter 7 The Scribe of the Flood Story and His Circle at academia.com (a backup of the MUGSAR is there too).

The scribes who invented writing 5000 years ago clearly had no inhibitions about the basis for the design of their cuneiform, nor should we bowdlerize [etym.: Thomas Bowdler expurgated William Shakespeare (aka Edward de Vere)'1822] for hypocritical luddites / puritans who are still happy to plagiarize the technology revolution started by the Sumerians, and it may well have been the inspiration for the whole style ~ cunei.form = cuneus writing.

Scratching and dragging a pointed stylus would not have been near as effective and enduring for us to be able to read now. And it can be no coincidence that the Sumerian apotheosis of 'woman' through the cuneus -shaped V sign has come down to us as the first letter of vagina, a fundamental example of our True Etymology campaign.

To top it off, at long last, for the many frustrated cuneophiles out there, comes the nifty MUGSAR QuickFinder Index. Can you find an elite university that nifty?

Oh, and if any nuts were looking for evidence that these first great civilizations got some help from aliens ...well, your first glance at the arrangement of many signs sure reminds one of spaceships,
docking modules, rocket thruster exhausts – take a look at 12217 LUGAL King he's in a spaceship man! As you would expect for the King of the Sumerians / "Kings of the Earthlings".

Seriously though, enduring Sumerian picture script on tablets offers us a lot more than say Greek phonetic writing on papyrus (much of it disintegrated almost immediately). One might first say that for starters the Greeks were much more intellectual. But how much of the basics were plagiarized from the Sumerians.

With the tablets we have a conduit, like electrons through a main circuit travelling at the speed of light straight back 5000 years ago. Analogous to astronomers and their powerful telescopes peering back into the evolution of galaxies (now there's an aptly interesting True Etymology – see 120F2 GAL big) and the universe. The pictures the scribes have transmitted on those tablets impress a profound insight into exactly how the people of the first civilization were thinking. Even with only a basic familiarity with the meanings of the logograms, it can be like watching timeshifted live video. Much more fascinating than the most expensive Steven Spielberg blockbuster but then what's a movie without a scriptwriter, and we're talking about the very first writers ever, who put down the motifs of Gilgamesh and Inana.

Stop a moment and think about it. Put the huge amount of time in perspective. In that time many cultures did not develop writing at all, some had it and lost it. When plagio-religio somehow began to dominate the Romans the West was plunged into the Dark Ages, ironically only a bunch of monks were allowed to rehash one group of stories with a flood story, etc., plagiarized from guess where. Writing has really only started to make a comeback in the last few hundred years after the Renaissance / Enlightenment (even Guillem Shaksper's Stratford daughter couldn't write). That's less than 10% of the timeline back to the Sumerians.

So at the next party you can say "I like movies" or "I'm studying a second language, French..." or you can say, "I'm a collaborator on the MUGSAR... a nifty little Tablet (they had it a bit before Steve Jobs!) we are developing so anyone can watch the Sumerians walking around 5000 years ago..."
WANTED: Home School / University

To be the official school / university home for MUGSAR, the niftiest Cuneiform Dictionary in the world, and show up the shortcomings of University of Oxford et al. Every elite educational institution needs to be able to show prospective students, and their parents, that they have something special to offer, not just in general social sciences, but the oldest written language. A semester introductory course to Sumerian cuneiform revolving around our MUGSAR would kick things off.

For proof of 'niftiest', compare the others, see which one gives the quickest introductory grasp and familiarity with the actual Sumerian cuneiform.

Oxford has theirs under 'Faculty of Oriental Studies'. A bit degrading since the West plagiarized so much from the Sumerians. We would designate ours, 'Faculty of True Origins' which would not only update the MUGSAR with more 4-Way translations but would also be the official publisher of the world's first True Etymology Dictionary tracing word roots back 2000+ years beyond Greek and Latin to Sumerian. All very prestigious indeed.

It would be nice if MUGSAR's home could be our local University of NSW, with affiliation to a high school where Tara might be going ('2015-Year 7) like Sydney Girls or Randwick Girls. But it if they don't see the potential international prestige, who knows maybe Melbourne, or even in in another country.

Foundation / Benefactors – assigned a cuneiform sign in our Main Listings forever

At some point it would probably be a good idea to set up a Foundation. Such a not-for-profit entity with a university appointed board of trustees would ensure development in perpetuity. Funding is also important. Apparently PSD ran out of funding in '2006, then development seemed to come to a halt. In particular it lacks unicodes put in place by ‘ICE’ not long after. Many altruistic endeavours seek straight out donations from benefactors, who get no significant recognition in return. What we could do is assign a Sumerian cuneiform sign in our Main Listings to a benefactor – a label would appear in the entry indicating, "The Xxxxxx Family MUGSAR Benefactors 12014CT". Thus that family would effectively achieve a degree of immortality, as long as there is Civilization Time. Something like what apparently happens in some areas of astronomy where a newly discovered star is named after a benefactor. Obviously signs would have different values, depending on how old they are, number of attestations, etc. High value ones would be particularly prestigious, for example,

12000 𒇁 A vowel; water… { The Xxxxxx Family 12014CT}  
[The icon used is nīgul, an everlasting possession; 120FB nī₂ possession + 1230C ul distant time]  

Signs could be offered to benefactors in blocks, depending on funding required. Compound entries could also be assigned, as well as special sections of MUGSAR, particularly Major Lemma and QuickFinder. These could be made available at a fixed value or auctioned off at a special fund-raising / promotional MUGSAR Convention, perhaps held annually.

Heck, even dispossessed families like ours could be assigned some immortality pixels somewhere, including obscure variants that may still become more valuable for compound-making; and even turning graphics like the cover into a 10x10 pixel mosaic with each plot also offered for family immortality.
Oldest Education Proverb (c. 7000CT / 5000 ya)

*dub-sar eme-gi nu-mu-un-zu-a a-na-am₃ nam-dub-sar*

What kind of a student is a student who does not know Sumerian?

<table>
<thead>
<tr>
<th>언어</th>
<th>내용</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>dub-sar</em></td>
<td>scribe</td>
</tr>
<tr>
<td><em>eme-gi</em></td>
<td>Sumerian language</td>
</tr>
<tr>
<td><em>nu-mu-un-zu-a</em></td>
<td>not know (in all of Sumer)</td>
</tr>
<tr>
<td><em>a-na-am₃</em></td>
<td>what 12000 A bemoan</td>
</tr>
<tr>
<td><em>nam-dub-sar-ra-ni</em></td>
<td>scribe's craft 12246 NAM determined order; destiny</td>
</tr>
</tbody>
</table>

Of course, the shame is not on the student, we all know where the social responsibility lies when we are talking about the oldest written language — the first schools, the founders of education. So we can just as easily substitute, "What kind of teacher / professor / dean / principal / chancellor / school / university / education department director / culture..."
See full details of the what's being bundled into the deal [here](#)
How to use

The **Main Listings** follow same order as the standard cuneiform unicode (alpha-numeric) column after column (why didn't the powers that be just keep the codes sequentially all numeric?!). If you only have the sign try **Major Lemma**, then the **QuickFinder Index**.

First lemma (reading / syllable) after grapheme is usually the 'sign name', sometimes the Sumerian name as well, as are any other readings / aliases after that.

Gradually adding compounds.

Cuneiform fonts have been replaced with jpg graphics because some tablets do not display them.

Clearer shots of logograms will come eventually, for now use **ScriptSource** (click on first result for even bigger size) or **Google Images** (e.g. "unicode 120F6").

And the **MUGSAR** is proudly, and primarily, a Sumerian dictionary of the first writers, not Akkadian, Babylonian nor Hittite ones. So we pretty much are only interested in lemma that go back to at least Ur III (8000CT / 4000ya). Nor lemma that have 0x attestations. Again there are some great lexicons around but they include a big chunk of this latter stuff, when plagiarizing the Sumerians was in full swing. And don't even show attestations, nor you know what... it's bad enough that there are no signs, but to think that much is not even Sterling-Sumerian, or rarely used, well.

You may notice with sign evolution, that it goes from the proto drawings to the cool Sumerian cuneiform, and then about 1000 years after them the fanastic pictures are lost through over simplification and the move to bland phonetic script. Who wants to look at that kind of dictionary.

Some may say the first writers are lacking more intellectual concepts. But maybe those can still come. There's two ways for them to still make it into MUGSAR one day: 1) such cuneiform may eventually be unearthed 2) as we take in so many awesome signs gathered together on one *QF* screen (not java programmed all over the place – will PSD be as easy as the MUGSAR to pass on to future generations via the Internet Archive?!) the more familiar we get with the way Sumerian (not Akkadian, Greek, Roman et al) scribes were thinking 4-5000 years ago, then you know what we could be capable of? If we can start thinking like a scribe, why shouldn't we be able to pick up the stylus, and carry on their work, by fusing any missing intellectual cuneiform, including rendering of new technology terms.

And so, that's why we are proudly snobs of **MUGSAR**!
Copy Peter & Tara Hogan 12013CT

It's all part of the unearthing process, Civilization Time, belongs to all of us, especially when the subject matter is the displaced first one – can you just see that black Kiengi designing that first tablet some 5400 years ago.

Our WIP Word file ‘Sumerian Cuneiform English Dictionary 12013CT [mm-dd].docx’ is now being uploaded regularly – copy and modify as much as you like. If you make substantial additions / improvements add your name (and university) as a co-editor on the cover and title page, making a note of such in the end matter, with a link to your website. Then you too as a collaborator could become immortal like the original scribes.

Suggestions, contributions, corrections welcome at the homepage / blog.
Oh, and don't forget the all important step 1... **Write your name in cuneiform!** This is ours:

DUB.SAR
(tablet . write)
1207E + 122AC
{scribe}
MUGSAR file format convert tips

Kindle (Paperwhite) is our favoured eReader (trying to get away from couch potato game-tempting, bright screened, hotter, heavier, battery-sucking tablets was part of the inspiration for MUGSAR). Just send (to your username@kindle.com) our Word .docx file (you can find the latest upload here) 'as is' [Do NOT add "convert" to the subject line, it stuffs it up] straight to your Kindle – it comes up just perfect. Kindle now uses .kF8 (aka .azw3) cf. the old .azw / .mobi

PDF - Though still very common for now, has many limitations, esp as a source format for conversion – Calibre FAQs say it's a crap format: "In order of decreasing preference: LIT, MOBI, AZW, EPUB, AZW3 (aka KF8), FB2, DOCX, HTML, PRC, OTF, RTF, PDB, TXT, PDF".

ePUB - The most common eReader format is ePUB, and even better, it's 'open source'. MUGSAR ePUB version is now available from the Internet Archive.

Free Convert Software - The most popular seems to be Calibre. Though some say that you can't use .docx as a source format, it now does | calibre-ebook.com/download | manual.calibre-ebook.com/conversion | browsingrhino.com...calibres-great-conversion-docx |

Main steps: 1. Add books [select .docx file] 2. Convert books [Some important selections] Output format: EPUB [or pref.] Page Setup: Default Output Profile [or pref.] 3. On job completion (how long does Calibre take to convert? time varies 10-30 mins+ [may appear to be stuck on all that micro$oft crap at 47 or 67%]) Right click - save to disk single file - then select EPUB only. Then that ePUB is your best source for other formats. But first load it in, right click and use the Editor to fix up any bugs. As for converting to mobi, found Calibre far superior to Kindlegen (or Kindle for PC) – Kindlegen doubled the file size to over 16mb, bloated the graphics, some now not fitting the screen; and lost the TOC and cover. Calibre came up great, and actually reduced the file size.

Online Convert: 2epub.com/

HTML and all the MUGSAR sign jpg graphics ZIP – now at the Internet Archive here

Note: The un-zipped htm file may still be compressed to around 260 Kb just moving it to another folder will un-compress (to about 1700Kb; jpg items 6.9Mb unzipped)
Internet Archive Downloads

The MUGSAR is backed up for all time at the awesome Internet Archive – you may well find download is faster and easier, especially for ePUB

All our Internet Archive downloads

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AB  Cosmic sea | AB₂  Cow | AL  Tool | DAG  Dwelling | E₂  House | EN | lord | EZEN  Festival | GA₂  Basket | HI  Mix; Good | KA  Mouth / Perform | LAGAB  Encircle | LU₂  Man | LUGAL  King | NINDA₂  Price | NUNUZ  Egg (shape) | SAG (SAG)  Head | SHA₃ (ŠA₃)  Heart | SHIM  Beer / Substance | UD  Sun / Day | URU  Civilization Time

A | AB | AB₂ | AL | AN | ASH | BA | BI | DA | DAG | DU | E | E₂ | EN | EZEN | GA | GA₂ | GI | GIR₃ | GISH | GU₂ | HA | HI | HUB₂ | I | IG | IM | KA | KAD | KI | KU | LA | LAGAB | LAL | LU₂ | LUGAL | MA | MUSH | NA | NINDA₂ | NUN | NUNUZ | PA | PI | PIRIG | RA | SA | SAG | SHA₃ | SHE | SHIM | TA | TAG | U | UD | UM | UR₂ | URU | USH | ZA | ZUM

A | BA | DA | E | GA | HA | I | KA | LA | MA | NA | PA | RA | SA | TA | U | ZA

*QF*: 1-2 | 3-5 | 6-10 | 10-20 | 20-40

TOC2 | Top
12000 𒂗 A [vowel; 2329x] = water (plural only) | (mû) (most often complimented with MEŠ) | semen, progeny, heir; [110x] a cry of woe, bemoan, (sigh of) wonder, groan (aya) | dur₃, duru₃ [227x] = (to be) soft; (to be) wet, moist, damp; irrigated; fresh | { The XXXXX Family 12014CT }

A V

A variants:

uQQ a-a (aya) [561x] = father | cf. 1201C

12001 𒆠 A x A; 12002 𒆠 A x BAD; 12003 𒆠 A x GAN2 tenu;

12004 A x HA | saḫ₇ (Borger zah₃) [481x] = to disappear; to move away, withdraw; to stay away; (to be) lost; (to be) fugitive

12005 A x IGI; 12006 A x LAGAR gunu; 12007 A x MUSH; 12008 A x SAG

12009 A₂ (á), ID, TI₈, IDUM= [6115x] arm / limb; labor; wing; horn; side; strength; wage; power | time |

| [Evol.: shoulder + arm] | cpd id-gurum (id-gur₂) [2026x] = ladle | AN, a₂-an [48x] = spadix (plant spike, erection) |
1200A  AB, im₅ | = cosmic sea, window | ab (abba) [107x] = old (person); elder; ancestor; father; witness

| cpd  ABZU = abyss [~ 1236A ZU know] – Sumerian mythology: the world / earth was a disc and under was the abzu - True Etym.

| cpd  UNU, unu₆ [1511x] = banquet; dining hall; the most sacred part of a temple; seat, throne; dwelling, domicile, abode; temple

AB Variants:

1200B  ~ x ASH2; 1200C  ~ x DUN3 gunu; 1200D  ~ x GAL | irigal [OB]; 1200E  ~ x GAN2 tenu; 1200F  ~ x HA; 12010  ~ x IGI gunu; 12011  ~ x IMIN (5+2=7); 12012  ~ x LAG~; 12013  ~ x SHESH

12014  AB x U + U + U | UNU, UNUG, ER11, AB x EŠ |

12015  AB gunu | ab₄, aba₄, gun₄, iri₁₁, unu, unug | cpd  URIM (Sumerian) = Ur (city) | unug, unu₂ (see unu₆ above 1200A)

12016  AB₂ [5272x] = cow [cf. 121A8  KISIM₅ (with tail – sour milk)]

AB₂ Variants:

12017  ~ x BALAG;

12018  ~ x GAN2 tenu | šem₃ [14x] = a drum

12019  ~ x ME + EN;

1201A  ~ x SHA₃ | lipiš [40x] = inner body; heart; anger, rage | šem₃, ub₃ [15x] = a drum

1201B  ~ x TAK₄

1201C  AD [36x] = father [cf. uQQ aya (561x)] | ad [26x] voice; cry; noise | [13x] log; plank

| cpd  ad-da = father [~ 12055 DA line (gen.)] | True Etym. "dad"
1201D ▶ AK (ag) [3643x] = to do; to make; to act, perform; to proceed, proceeding (math.)

cpd ▶ im-ak-a-bi = revenge [1214E IM anger + 1201D AK to do + 12000 A bemoan + 12049 BI open]

MU-AK = do (cooking) [1222C MU name, cook + 1201D AK do]

1201E ▶ AK x ERIN2 | me3 [243x] = battle, combat

1201F ▶ AK x SHITA + GISH

12020 ▶ AL [744x] = hoe / hoeing, pickax [tool; CVNE = compound verb nominal element]

AL Variants:

12021 ~ x ~; 12022 ~ x DIM2; 12023 ~ x GISH; 12024 ~ x HA; 12025 ~ x KAD3; 12026 ~ x KI; 12027 ~ x SHE; 12028 ~ x USH

12029 ▶ ALAN, ALAM [399x] = statue, icon, form | (GUD/GUD).NA; cf. 1223F Nu lay, bed

1202A ▶ ALEPH [reconstructed (first) sign => "A" ??; cf. HI sweet/good; ox (head)]

Major Lemma | "QF" | TOC2 | top

1202B ▶ AMAR [2771x] = young, youngster, son, descendant; calf / young bull, chick | zur | cpd
amar-utu = MARDUK (bull calf of the sun god utu – northern hemisphere 12 day winter solstice celebration of his birthday, later plagiarized by various cultures) [ ~ + 12313 utu sun]

1202C ▶ AMAR x SHE (ŠE) = sacrifice, ritual

1202D ▶ AN, DIĜIR (dingir) [1837x] = sky, god, goddess, deity, cosmic; heaven; upper; crown (of a tree) | determinative divine names &d; | plant spadix (spike) erection - see 12009

1202E ▶ AN/AN;

1202F ▶ AN x 3 | AN/AN, AN mul [129x] = star; to shine, radiate (light); arrow; to radiate (branches) [Tara! (also in sanskrit)] | determinative κυμα of stars / planets

cpd ▶ mul-an [33x] = cosmic star [1202F MUL star + 1202D AN cosmic]

12030 ▶ AN + NAGA OPP. AN + NAGA; 12031 ▶ AN + NAGA sq
ANSHE / anš = [2957x] donkey, equid (hoofed mammals) | DUR₃, DUSU₂ | ANŠE+NUN+NA = mule | ANŠE+KUR+RA = horse | determinative donkey/horse names &ance;

APIN, Gīš apin (urū₄) [741x] = (seed) plow | urū₄ [359x] = sow, cultivate | LŪ engar = farmer | ābsin = furrow (long shallow trench)

ARAD, ĪR (ir₃), nīta, nītaḥ = [269x] slave, servant

ARAD₂ (ir₃) x KUR = [3028x] slave, servant [from the hinterland / mountain tribes]

[PLM] Jaritz #668 '(male) slave'. It is normally read as arad₂ but it also reads ge₂₄ for *gi₂₄ which simply means 'male'; and that the meaning 'male' is derived from *gix, 'penis', 'phallus-like', making gi₂₄ *gî₂₄.

ARKAB | arkab₂ = [0x!] bird or bat | argab (GAR-IB)

ASAL₂ | asalₓ = [0x!] poplar tree [PSD aliases: asar₂ ašar₂ (A.TU.GABA.LIŠ)]

ASH / AS [191x] = 1 ("1" one numeric) | dili [227x] = (to be) single, unique, sole; (to be) alone

ASH ZIDA tenu; 1203A ASH KABA tenu

ASHx₃, EȘ / EŠ = 3 ("3" three numeric)

ASH/~/~ +ing ~~/~/~ | KASH / kaš₂ (kas) = beer, alcohol [1344x] cf 12049

ASH₂ (ūt), aš₂ = curse [51x]

ASHGAB / AŠGAB [631x] = leather-worker

BA = [839x] split; to divide into shares, share, halve, to allot; porridge; [26x] animal, marine creature; [11x] open, thresh | [19x] tool (cpd reed stylus)

[PLM] central line demarcating the gluteal cleft of the buttocks [True Etym. bum, butt-ocks], with the line extending below as a tail, to make its position on the anatomy clear cf. Inana L116 [Jaritz #5]

cpd su₈-ba (ES) [25x] = shepherd

ba-ni-in-dug₄-ga = more violent threshing about [12040 BA threshing + 1224C NI quiver + 12154 IN = abuse, rape + 12157 dug₄ / KA = perform + 120B₅ GA suckling, hold]
ba-ni-in-su-ub-ba = kissing [12040 BA thresh about + 1224C NI quiver+ 12154 IN = abuse, rape + 122E2 SU submerge, flesh + 12312 UB praise, ruin]

12041 BAD, BE | [109x] (to be) remote; to open, undo | SUMUN, SUN = LÚ+BAD = lord | MUNUS+BAD = lady | UŠ = death, destruction | reed stylus ?? cf. 12357 uš₂ = die, kill; blood | cf. 12300 TIL

12042 BAG₃ ?? = qqq [numeric ??; ba-ga ?? | pag, bag, bak, pak, HU, 12137]

12043 BAHAR₂ [315x] = potter

12044 BAL, GIŠ, ĝeš-balak (ĝeš-balak, ĝeš-bala, ĝeš-bala) [31x] = spindle cf. 121B0 NUMUN seed
cpd balbale (bal-bal-e) [34x] = literary subscript [-x₂ + 1208A e speak]

12045 BAL/BAL

12046 BALAG [154x], DUB₂ = harp, large drum (instrument)

12047 BAR [2579x] = outside, (other) side; behind; outer form, outer; fleece; outsider, strange; back, shoulder; liver; because of; to set aside; to cut open, slit, split | HALF; LÚ+MÁŠDA = poor man |

MAŠD+TAB+BA = TWIN cf 12226

12048 BARA₂, barag = [423x] ruler, king; dais, seat; [52x] sack; a part of an animal's body; [7x] mix

12049 BI / PI, KASH / kaš [13889x] = beer; alcoholic drink | determinative &kac; alcohol | (* True Etym. bi = > beer); open [also 1203D]

1204A ~ x A

1204B ~ x GAR | bappir₃ [385x] = an ingredient in beer-making

1204C ~ x IGI gunu

1204D BU, GID₂ = [2252x] long, length | bur₁₂ (bu) = to tear [189x; verb]

1204E ~/- AB; 1204F ~/- UN; 12050 ~ -ing ~
12051 BULUG [56x] = needle; stake; boundary; seal pin
12052

12053 BUR [85x] = (food) offering, sacrifice; meal(-time); (stone) bowl; a priest | bur [67x] = a unit of area; a unit of volume | cpd burgul (BUR+GUL) = stone-cutter [55x]
12054 BUR2 = [78x] light; to glow, shine | bur2 [176x] = to release, free; to reveal; to spread out, cover
12055 DA, DAG [77x] = line (esp genealogy) | da = [479x] side, edge; vicinity | ġeš da (ġeš da) = [13x] writing board | [PLM] da side
12056 DAG [46x] = dwelling

DAG KISIM₃ (121A8 sour milk [cow] + dwelling = diary farm??) Variants:
12057 ~ x MASH; 12058 ~ x AMAR;
12059 ~ x BALAG; 1205A ~ x BI

1205B DAG-KISIM₃ x GA | akan, ubur = female breast, nipple
1205C ~ x GA + MASH; 1205D ~ x GI; 1205E ~ x GIR₂

1205F DAG-KISIM₃ x GUD | utul₃ = cow herd
12060 ~ x HA; 12061 ~ x IR; 12062 ~ x IR + LU ; 12063 ~ x KAK;
12064 ~ x LA; 12065 ~ x LU; 12066 ~ x LU + MASH₂; 12067 ~ x LUM; 12068 ~ x NE; 12069 ~ x PAP + PAP; 1206A ~ x SI; 1206B ~ x TAK⁴; 1206C ~ x U₂ + GIR₂; 1206D ~ x USH

Major Lemma | "QF" | TOC2 | top
1206E  DAM [2104x] = wife, spouse  
cpd  nam-dam [92x] = marriage [12246 NAM determined order + ~]  
           e2-dam [10x] = tavern [1208D e2 house + ~]  

1206F  DAR [402x] = to break up, crush, grind; to split, split up; to cut open | durah, (dara) [410x] = wild goat, mountain goat | cf. 12071 below  

12070  DARA ~ IBEX | durah (dara3) [89x] = wild goat, mountain goat | cf. 1206F  

12071  DARA4 [43x] = (to be) red; (to be) brown; blood | cf. 1206F above  

12072  DI (de, did) [452x] = right, justice, law, lawsuit, trial; legal decision | cpd  di-kud = judge, judgement; lawsuit [ ~ + 122FB decide] | sa2 (sá) [452x] = to equal, compare, compete, be equal to, rival; [91x] to tie (shoes); [46x] advice, counsel; resolution, intelligence | salim, silim [228x] = well-being; healthy, prosperity; completeness, favourable | syll.: ti4  

12073  DIB, DAB = GRASP | LU, UDU = sheep  [cf 121FB]  

12074  DIM [38x] = post, pillar, pole; binding, knot, bond; plant  

12075  DIM x SHE / ŠE, DIM x KUR | MUN [427x] = salt; to be brackish; older ??  

12076  DIM2 [2109x] = to create, make, manufacture; to replace?; to bring forth?  

12077  DIN [1x UNMNG – PSD: unknown/ED IIIb/Nippur...] cf. compound suffix - chariot, vegetable  

12078  DIN KASKAL U gunu DISH  

12079  DISH [5xt] = 1 ("1" one numeric) | GEŠ2 [92x] = 60 sixty;| DIŠ (gè), GIŠ2, NIGIDA  

1207A  DU [5868x] = gin, ra2, ri6, ḡen (gen) = to go / come; [2789x] = to go; to flow | de6 [1794x] / tum2 [10x behind tum3 134x] = to bring / carry | GUB = stand  

           cpd  e3 (UD-DU) [1850x] = to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent [12313 UD sun + ~]
1207E DUB [1183x] = (clay) **tablet**, document | kišib₃ kishib₃, [17468xxx!] = cylinder seal, sealed tablet

[PLM] Jaritz #239 ‘(brick/tablet) mould’, and is recorded to mean ‘clay tablet’, which is simply a ‘molded loaf’ put to an intellectual rather than a constructional use; dub also recorded to read dubb(-)-a (for *dûppâ), which would represent ‘molded (thing)’ = ‘tablet/brick’. Sumerian *dûp is also recorded for the meaning ‘heap/pile up, spread out mud to make bricks’

cf. 12229 mes (meš₃), kishib black hero; 1231D UM reed (stylus?) stem
cpds:

dubsar [11320x] = scribe [1207E DUB tablet + 122AC SAR write] | *True Etym.*: English ‘dub’ (to name; give higher standing; replace script / sound)
eduba (e₂-dub) = storehouse; magazine | school (Literature of Ancient Sumer, Jeremy Black, xxiv) | *True Etym.*: *edu-cation* [1208D e₂ house + ~]
gi-dub-ba = reed tablet stylus [12100 GI reed stem + 1207E DUB tablet + 12040 BA divide tool]

**How to write on clay**

bisağ-dub-ba [450x] = archivist [ 120B7 bisağ basket + 1207E DUB tablet + 12040 BA divide tool]
dub-bala [31x] = to go over an account [ ~ + 12044 BAL spindle, turn]
nam-dub-sar = [16x] scribe arts / craft [12246 NAM determined order; destiny + ~]
nam-dub-sar-ra-ni = do. [+ verb aux.]

[Image] 1207B DU/DU; 1207C DU gunu

1207D DU *sheshig / šešis*, gir₃, KASH / kaš₄ (kas₄) [1089x] = runner, trotter, messenger; to run
e₂-dub-ba-a = scribe school [1208D e₂ school, house + 1207E DUB tablet + 12040 BA allot, share + 12000 water, progeny]

12080  DUB₂ [186x] = to tremble, make tremble; to push away, down; to smash, abolish

12081  DUG [3196x] dug₄(BI), BI x A = (clay) pot; a unit of liquid capacity | determinative vessels & dug;

12082  DUGUD [124x] = heavy, important

12083  DUH [556x] / DUH₂, DU, du₈ [2369x] = bake, to release, loose, loosen, undo, strip off; to spread out mud to make bricks; to caulk (filler, seal) TUH, DU₈, GAB | GABA = breast | cf. 120EE same sign GABA = copy; equal

cpd  mu-un-du₈-du₈ = stripped, made naked [1222C name, phallus + 12326 (KALAM = Sumer) + 120EE / (12083) du₈(GABA) x2  strip off; spread; breast; equal [NB double emphasis on strip / ravage]]

12084  DUN [32x] = to dig

12085  DUN3, GIN₂, TUN₃ = cover | cpd saĝ-DUN₃ [447x] = land recorder; du₅-mu = apprentice (ES) [after 12309 dumu]

12086  DUN₃ gunu | giĝ₄ (gin₂) [18136x] = unit of weight, shekel (see 122BA 'SHE'); a unit of area; a unit of volume | gel / kel, aga₃

cpd  aga₃-kar₂ [5x] = conqueror [ ~ + uQQ kar₂ insult, blow up, light]

12087  DUN₃ gunu gunu

12088  DUN₄, DUL₄, ŠUDUN₃, ŠUDUL₃, UR gunû šešig, MIRšešig = yoke | mir (mer) [347x] = north wind; north; storm

12089  DUR₂ [98x] = rump  rump, butt-ocks; defile, cleft [cpd suffix e.g. wooden ledger board] | cf. 121AA

cpd  dur₂-bi-še₃ = rump [12089 rump + 12049 BI open + 12365 še₃ string (cf. loincloth)]

1208A  E [vowel; 399x] = to speak | perfect plural and imperfect stem of 'dug'; princely | interjection marker; fear, aura
1208B  E x PAP

1208C  E/E NUN/NUN

1208D  E₂ [13124x] = house, household; temple; station (of the moon)?; room; house-lot; estate | determinative &e₂: buildings / rooms names

cpd  Ê.GAL = palace [ ~ + 120F2  GAL big]

e-a-ni = temple [ ~ + aux a-ni: "12000 A wonder + 1224C NI timelessness"]

E₂ Variants:

1208E  ~ x A + HA + DA; 1208F  ~ x GAR; 12090  ~ x MI;

12091  ~ x SAL; 12092  ~ x SHE; 12093  ~ x U

12094  EDIN / EDEN, bir₄ = steppe, open country; back [True Etymology Dictionary: 2000 years before religio Eden myths; note also Eridu] | Subir

12095  EĞIR, eğir (eğer, eğer) [393x] = back, rear; after; estate, inheritance; again

12096  EL, SIKIL [457x] = pure | cf. 122DB  SI = horn [cuneus + horny = pure]

Major Lemma  | "QF"  | TOC2  | top
**12097**  
EN [1480x] = lord / master / rulers of (abbrev. for) Sumer | [7739x] = priest

KI-EN-GI = Sumer [121A0 KI cosmic + 12097 EN lord + 12100 GI {not gir15! see notes}]  
[ETCSL ex: Poem Isme-Dagan (c.2.5.4.01), line c25401.A.364]

\(\text{ḫe}_2\cdot\text{eb} \cdot \text{us}_2 \cdot \text{en} = \text{protection from the rulers of Sumer (your black brothers – Inana & Šukaletuda c133.233)}\) [120F6 \(\text{ḫe}_2\) be he + 12141 IB oval + 12351 us2 lean on + 12097 EN rulers of Sumer]

E2 Variants:

12098  
EN x GAN2 BURU14, BAR8, SULLIM | buru14, = [206x] harvest, summer

12099  
EN x GAN2 tenu; 1209A EN x ME; 1209B EN +-ing EN;

1209C EN opp EN; 1209D EN sq

1209E EREN [213x] = cedar

1209F ERIN2, erin2 (erem, eren2, erim) [2722x] = people, troops | ZALAG2; PIRIG | GIŠ+ÉRIN = scales |

ÉRIN+MEŠ = troops, military unit | cpd  
\(\text{gurum}_2\) [726x] = inspection, provisions [12146 IGI eye + ~]

120A0 ESH₂ (EŠ ~ bà), gir15 [7x! little as used] = native, local | cf. 1222A \(\text{gī}_6\) [7223x] = black ~ giving ki.en.gi  ...Seems like some elites (incl those that control Wikipedia!) don't want to emphasize ki.en.gi = black Sumerians (are smarter because 'the reed stylus is mightier than the sword', see 12100 gi) -- they use instead non-Sumerian, little used (see notes), Babylonian 120A0 gir subscript number 15 no less, which is really 'flour' 12365 zi₁ [7223x!] which such types, incl. University of Pennsylvania's PSD relegates / obscur in italics as ...

[12401]  
eš₆ = "3" [numeric list]

120A1 EZEN (EZEM) [1136x] = festival: walled area?? | IZIN, KEŠDA | šir₃, sir₃ [150x] = sing, song, epic

EZEN Variants:
120A6  EZEN x BAD, UG₅, BAD₃ = wall, fortification

120A7  ~ x DUN3 gunu; 120A8  ~ x DUN3 gunu gunu; 120A9  ~ x HA; 120AA  ~ x HA gunu;

120AB  ~ x IGI gunu; 120AC  ~ x KASKAL | sud₃ = purify; 120AD  ~ x KASKAL sq; 120AE  

120AF  ~ x KU3; 120AG  ~ x LA; 120AH  ~ x LAL x LAL; 120AI  ~ x LI; 120AJ  

120AK  ~ x LU; 120AL  ~ x U2; 120AM  ~ x UD  

120B5  GA = [4425x] suckling (cow), young | ga (ES) [1794x] = to bring / carry | gur₁₁ = heap up | cf.

120FC  GA = knob, unit measurement

True Etym. - 'galaxy' - 'gala = milk' - 120B5 GA clearly depicts a cow; also cpd  gal₁-la = procreating female parts; also 120F2 GAL big, great

cpd  ga-na, gana [25x] = come on! [~ + 1223E NA aux]

120B6  GA gunu

120B7  GA₂ (ga₂ / gá), mal, bisag / bisaĝ [704x] (piSAN) = basket | [208x] place [#2 behind 120FB  2500x ] |  

ga₂ (ga₂) [67x] = house | PLM: shallow dish; jaw?? [pregnant??]

GA₂ Variants:

120B8  ~ x A + DA + HA; 120B9  ~ x A + HA;

120BA  ~ x A + IGI; 120BB  ~ x AB2 tenu + TAB
120BC GA₂ x AN₁, ama = [863x] mother (goddess) | [PLM: maternal love - True Etym. cf. Latin ama-re / amor] | ama-lu | AMA-AN-MUŠ₃ | dagal [745x] = (to be) wide / broad; width, breadth

120BD ~ x ASH; 120BE ~ x ASH + GAL; 120BF ~ x BAD; 120C0 ~ x BAR + RA; 120C1 ~ x BUR; 120C2 ~ x BUR + RA; 120C3 ~ x DA; 120C4 ~ x DI; 120C5 ~ x DIM x SHE; 120C6 ~ x DUB; 120C7 ~ x EL; 120C8 ~ x EL + LA; 120C9 ~ x EN; 120CA ~ x EN x GAN
	| tenu; 120CB ~ x GAN2 tenu; 120CC ~ x GAR; 120CD ~ x GI; 120CE ~ x GI₂; 120CF ~ x GI₄ + A; 120D0 ~ x GIR₂ + SU; 120D1 ~ x HA + LU + ESH₂; 120D2 ~ x HAL; 120D3 ~ x HAL + LA; 120D4 ~ x HI + LI; 120D5 ~ x HUB₂; 120D6 ~ x IGI gunu; 120D7 ~ x ISH + HU + ASH; 120D8 ~ x KAK; 120D9 ~ x KASKAL; 120DA ~ x KID; 120DB ~ x KID + LAL; 120DC ~ x KU₃ + AN; 120DD ~ x LA; 120DE ~ x ME + EN; 120DF ~ x MI; 120E0 ~ x NUN

120E1 GA₂ x NUN/NUN = beam | UR₃ [282x] = to shut; protection

120E2 GA₂ x PA, SILA₄, GAZI = lamb

120E3 GA₂ x SAL | ur₄; 120E4 ~ x SAR

120E5 GA₂ x SHE, ESAG₂, = store, warehouse

120E6 GA₂ x SHE + TUR | 120E7 ~ x SHID; 120E8 ~ x SUM; 120E9 ~ x TAK₄; 120EA ~ x U; 120EB ~ x UD; 120EC ~ x UD + DU; 120ED ~~/
120EE  GABA, TUH, du₈ = [821x] breast, chest; frontier; [proudly display] | copy; equal | [3x] a designation of sheep | cf. 12083 same sign = release; spread

cpds  \[gaba-ri\] [563x] = copy; equal [ ~ + 12291 RI = lay down]

im-mi-du₈ = proudly display [1214E IM wind, mood, is (copula) + 1222A MI black + 120EE (/12083) du₈ (GABA); spread]

120EF  GABA +-ing GABA

120F0  GAD (KAD) [633x] = linen, flax (plant fibre that is made into a thread and woven) cf. MURUB₂

120F1  GAD/GAD GAR/GAR

120F2  GAL [6612x] = big, great

True Etym. - 'galaxy' [even if you take the 'gala = milk' line, then we have 120B5 GA (sign clearly depicting a big cow) and cpd gal₄-la = procreating female parts

120F3  GAL GAD/GAD GAR/GAR

120F4  GALAM, SUKUD [227x] = height, altitude

120F5  GAM = down, below; [5x] pudenda \| gurum, gur₂ [138x] = to bend, curve, wrap around; to bow; to roll up; to curb, restrain; to watch over | cpd \[id-gurum (id-gur₂)\] [2026x] = ladle

120F6  GAN / KAN [12x] = bear young; child-bearing [HO.GAN!] | he₂ (he₂) [8x] = be (it / he / she) | be₂ [52x #2 behind e] = perfect plural and imperfect stem of 'dug'
cpd \[DA-GAN\] [2x] = totality; assembly; band [12055 DA line (esp genealogy) + ~] 

he₂-em = to be [ ~ + 1214E IM to be]

he₂-\[gal₂\] [300x] = plenty [ ~ + 12145 \[gal₂\] lay down]

PLM / True Etym.  orig.  reed jug over a waist with two legs', indicating a 'reed jug being carried. 'pointed-thing' = 'reed' [Jaritz #271] ... so can also be interpreted as 'carrying/storing a basket-like/womb'; and with this interpretation reads GAN, 'bear young'

From this Sumerian GAN / KAN cf. Greek kánna, 'reed, cane'... Latin canna, 'reed, cane, type of vessel', almost certainly the reverse process took place for the meaning 'reed, cane';... the source of canna ... 'jug'... 'pointed-thing-tool' = '(pointed, carrying) jug,
amphora', seen in Greek kantharos, 'drinking cup'... 'jug', seen clearly in Frankish cannada, 'jug'... reeds were hollow, and could be used for jugs by merely cutting off a section sealed naturally at the bottom...

120F7  GAN2 / GAN2, IKU = field, unit of area | determinative &iku; surface measurement

120F8  ~ tenu | kar2 [55x] = to insult, slander | GAN2tenu- GAN2tenu, kar2, kar2 [52x] = to blow; to light up, shine; to rise

120F9  ~~/~; 120FA  ~ ++ing ~

120FB  GAR, NINDA [11296x] = bread, pastry, baked, food – determinative &ninda: bread / baked items | cf. less common

12052  NINDA2 | ǵar (gar) [2505x] = place, to put, lay down; to give in place of something, replace; to posit (math.) | ni̯g2 (nig2) [1641x] = thing, possession; something | nindan (ninda) [149x] = pole; unit of length; 12 ?? | ŠA2, | LIMMU = 4 | cf. 122E9

120FC  GAR3 [31x] = knob; a unit of measurement cf 120B5  ˸ young suckling

120FD  GASHAN / GAŠAN = unit of area: one GAŠAN = 10 BŪRU (648000 M²) | U gunû, BUR, gunû = lady, mistress

120FE  GESHTIN / ġeštin (geštin) [796x] = vine; wine | GIŠ+DIN; giš, geštin

120FF  ~ x KUR

[various] GE | 1230B  ˸ ge14; 12038  ˸ ge15, saštak (santak); 12079  ˸ ge3, saštak₄ (santak₄); 1203A  ˸ ge22, santak₂; 12039  ˸ ge23, santak₃ = stylus cuneus; (piece of) writing, copy, exemplar, written; blow; wound | 122B9  ✧ | True Etym.: tack, small nail [sağ ~ = 12295 headed (tack)]
**12100** GI (ge) = [4900x] reed (stylus), [place of reeds / reed stylus => writing => knowledge => power (KI-EN-GI / Sumer – Tigris Euphrates delta ...see note), cane [see True Etym. note], tube | gin₆ (gi, gе₆) [924x] = (to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality | ke₂ |
determinative reed names &gi;

Many historians and anthropologists provide strong circumstantial evidence to posit that Iraq’s Ma’dān (Marshland) people share very strong links to the ancient Sumerians - the most ancient inhabitants of southern Iraq... [Wik]
Studies show that Marshland people have a high concentration of Haplogroup J1 [mainly North Africa] for males.
See Genetic footprints of Sumerians in Iraq Marshlands (pdf).
Also see lively discussion here.
IAE, the reed stylus did come from the Marshlands:

![Sumer Marshlands](image1)

**Major cpds**

KI-EN-GI = Sumer [121A0 KI cosmic + 12097 EN lord + 12100 GI {not girₓ₁₅! see notes}]
[ETCSL ex: Poem Išme-Dagan (c.2.5.4.01), line e25401.A.364]

eme-gi [23x cf ~gir₁₅ 9x] = Sumerian language [12174 EME language + 12100 GI reed / write]

12101 GI x E: 12102 ~ x U

12103 ~ +ing GI | GILIM, gi₁₆ = to lie across; to be entwined [together]; to entwine, twist; rope of twined reeds; to block; (to be) difficult to understand | gel / kel

cpd gi₁₆-il = entwined (high up); foliage, forest

gel-le-ēg₃ (ES) = (to be) bad, evil; to forsake, forget; to destroy
[ES = emisal – female Sumerian]
12104 GI₄ [1485x] = to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)

im-ma-ši-in-gi₄ = return leering eye [1214E IM mud, storm + 12220 MA approach + 12146 IGI watch + 12154 IN abuse + 12104 gi₄ return]

gi₄-gi₄ = conversation (replies); jewellery; diviner (hidden knowledge)

mu-na-ni-ib-gi₄-gi₄ = reply, advise, to and fro, conversation [1222C MU year, dear, name, son + 1223E NA pestle + 1224C NI comes to pass + 12141 IB oval + ~ x2; ETCSL c133.231]

im-dab₆-gi₄-gi₄ = turning round and round [1214E IM mood, (copula) 1234F dab₆ go around, + 12104 gi₄ x2 turn, go around, return, change status; gi₄ x 2 therefore:'turn round and round’ ??]

12105 ~/-; 12106 ~ +-ing ~

12107 GIDIM [45x] = ghost

12108 GIR, GIŠ, GÍR [198x] = knife, dagger, razor, sword | UL₄.GAL = sword

12109 ~ gunu | ul₄ [39x] = to hasten, (be) quick; (to be) early | ul₄ [12x] = terror | ár=GÍR gunū [syll.]

PLM depicts a 'cocoon' => 'surround' [Jaritz #11]

1210A GIR₂, GIŠ, GÍR [198x] = knife, dagger, razor, sword | UL₄.GAL = sword

12109 ~ gunu | ul₄ [39x] = to hasten, (be) quick; (to be) early | ul₄ [12x] = terror | ár=GÍR gunū [syll.]

PLM depicts a 'cocoon' => 'surround' [Jaritz #11]

1210A GIR₃, | giri₃ (giri₃) [10822x] = foot; path; via, by means of, under the authority of someone |

cpd huš (hush) [435x] = furious, angry; (to be) reddish, ruddy

1210B ~ x A + IGI; 1210C ~ x GAN2 tenu; 1210D ~ x IGI;

1210E ~ x LU + IGI; 1210F ~ x PA

12110 GISAL | ḣęš gisal (ḥęš gisal) [19x] = rudder, oar; a roof part

12111 GISH, GIŠ, GEŠ = tree, wood | GIŠ.MI / GISSU = shade [ ḣęš = determinative &jic; before wooden objects]

12112 ~ +-ing ~; 12113 ~ x BAD

12114 ~ x TAK₄; 12115 ~ tenu
GU [1850x] = cord, net; unretted flax stalks; rump

GU₂, TIK / gun₂ (gu₂) / talent [5551x] = unit of weight (1 mina = 60 shekels. 1 talent = 60 mina); load; yield; rent, tax, tribute [753x] = (river) bank; side; neck

GU₂ x KAK, DUR = strip

GU₂ x KAK x IGI gunu

~ x NUN; ~ x SAL + TUG₂

GU [17947x], gu₄ = bull, ox; cattle; calf; lion | determinative &gud; cattle names

GUD x A + KUR

GU x KUR, AM | GU₄AM = wild bull | UDÚ AM = wild ram

GUD/GUD LUGAL

GUL [518x], SUN₂ = smite, break, to destroy; to break; to flatten; to carve, cut; to engrave

cf. im-gu-lu-us-a-bi = stirred up (to destroy) [1214E IM anger + 12116 GU rump + 121FB LU stirred up + 121C7 U₉ Oh! + 12000 A bemoan + 12049 BI open]

GUM [18x] = to crush | cf. 12252

GUM x SHE. GAZ, GAS = kill, slay

GUR [27945x] = capacity unit (c.300 litres), measuring vessel | ŞE.GUR.E ??

GUR₇ [14x] = harvest, summer

GURUN = fruit ??
12128  

GURUSH / ǧuruš (guruš) [9902x] = male, young adult male; able-bodied worker | cf. 12197  

powerful; rare

12129  

HA / HA | KU₆ = fish

1212A ~ tenu; 1212B ~ guru

1212C  

HAL = [55x] divide, deal out, distribute; to perform an extispicy [shaman fortune readings of organs of sacrificed animals]; to open; a secret; to pour away; to sieve; to slink, crawl away; a qualification of grain .. cpd HAL-HA ~ + 12129 fish | stick; disease; crotch

1212D  

HI [2735x]  

hī [pron. throaty h] hī (ha₄), tī (di), hī (he) = mix | dug₃ (du₁₀) [1587x] = (to be) good, good thing, goodness, sweet | dub₃ [55x] = knee | cf. hul, hulu [13901x; uQQ] = bad

cpd  

dug₃-ga = good [ ~ + 120B5 GA suckling, carry]

dub₃-nir = ejaculate [1212D dub₃ knee + nir winnow]

hī(-iz) sar [18x] = vegetable; lettuce [ ~ + 122Ac SAR detem. garden; see Lettuce Song in Erotica section]

HI Variants:

1212E  

HI x ASH

1212F  

HI x ASH₂ (AŠ₂) | ur₃ [1215x] = interest-bearing loan; debt; requital, favour | ur₅ [190x] = he; that, this same; maid, female slave; one; corresponding (to one another); like (one another) | AR₃, KĪN, MUR | ḤAR = ring | ḤUR = thick | ḤUR+SAG = mountain

12130  

HI x BAD; 12131 ~ x DISH; 12132 ~ x GAD; 12133 ~ x KIN;

12134 ~ x NUN | AH [aḥ eḥ iḥ uḥ];

12135  

HI x (SHE) ŠE | dubur = horizon

12136 ~ x U

12137  

HU ( hu), mušen = bird | determinative &musem: after bird names | bird laying egg. see 122DB
12138 **HUB2 / HUB₂ [3x] = foot | HUBI [7x] = acrobat | left cf 1218F KAB, GAB₂, GUB₃ [CVNE = compound verb nominal element]

12139 HUB2 x AN; 1213A HUB2 x HAL; 1213B HUB2 x KASKAL;
1213C HUB2 x LISH; 1213D HUB2 x UD

1213E **HUL₂ / HUL₂, hul₂ [347x] = joy .. cpd Šag₄-hul₂ (ša₃-hul₂) [189x] = to be happy [122AE heart + ~] ukuš₂ [39x] = cucumber

1213F **I (vowel) | IA = "5" [five numeric] | [5x] hey! | [PLM] The ultimate basal meaning is 'set of eyes'; and from it, the prototypical 'pair', which, of course, is wholly arbitrary in view of 'two hands/legs, etc.'. Its use for 'many' is probably an extension of the idea of a naturally occurring 'set', regardless of the specific number: here, 'five (fingers)'

    cpd i-bi₂ [50x behind igi 1082x] = eye, (prob esp) carved eye (for statues)

12141 **IB = [108x] oval; [0x] profession
12142 **IDIM = blocked, heavy, spring (underground water) ??

12143 ~/= BUR; 12144 ~/= sq
12145 IG [88x] door | gal₂₂[^gal₂] [3954x] = to be (there, at hand, available); to exist; to put, place [/class ??
cf. mi-iq-tum (miqatum, mi-[^gal₂]-tum) = social class], lay down; to have cf. copula

cpd im-mi-[^gal₂] = classified [1214E IM mood, is (copula) + 1222A MI black (high) + 12145[^gal₂]
place, class]

12146 IGI [1133x], ŠI, LIM = eye, vision, watch, notice; carved eye (for statues) | igi [3906x] = first, earlier;
front; face | True Etym.: ig-no-re / ig-no-rant (not know/see) <= ig(i) + 12261 nu no .. IGI is an awesome
cuneiform design by an unknown scribe (appearing on tablets over 5000 ya), one of our eReader Top 5,
and the sound / reading too, obviously would have caught the eye of pliarists down the millennia; there's also
something fishy about our "I" and "eye" (sound and arrangement of letters).

cpd

$\text{gurum}_2$ [726x] = inspection, provisions [ ~ + 1209F ERIN₂ people, troops]
pad₃ (reveal) cpds

$\text{pad}_3$ [2313x] = to find, discover; to name, nominate [~ + 12292 RU fall; throw]

mu-un-pad₃-da = revealed to the people [1222C MU name + 12326 UN (KALAM = Sumer) +
~ + 12055 DA writing board]

$\text{ga-ra-pad}_3$-pad₃ = like threshing grain will be revealed [120B5 GA bring + 1228F RA
thresh + cpd pad₃ reveal x2]

$\text{ga-mu-ni-pad}_3$ = find (esp revenge) [120B5 GA carry + 1222C MU name + 1224C NI in the end +
pad₃ find]

nu-um-ma-ni-in-pad₃-de₃ = in all the lands could not find rapist (of Inana)
[12261 NU not + 1231D UM approach, disease + 12220 MA land; approach + 1224C NI in time+ 12154 IN abuse, rape (rapist + pad₃
find + 12248 de₃ carry)

uQQ $\text{HUL, HULU}$ [13901x] = bad, to destroy; (to be) bad-smelling, maloderous; (to be) bad, evil; (to
be) slight, lightweight; (to be) false; (to be) criminal, dishonest; enemy; to raid; to strike the eyes; blinker

12147 IGI DIB | U₃, Ū [6341x] = and; but | also | LIBIR = sleep, dream

cpd $\text{lu}_2$-U₃ = other; man and [121FD lu₂ man / him + 12147 u₃ and]

12148 IGI RI | ar [syll.]; 12149 ~/~ SHIR/SHIR UD/UD

1214A IGI gunû, SIG₇ = 10000 ; [62x] class of worker; [48x] to pluck hair or wool; (to be) trimmed,
pruned
A curious development from EME [12174 tongue] 'voice-emit' = 'make a sound' is found in Jaritz #721, which depicts a 'sail with rigging' [cf. harbinger for antenna, radio signal] and reads *îm(i) (for *îm(i)); it means 'wind, storm-wind'; i.e. 'moaning (of the wind), pars pro toto' [a part (taken) for the whole]. Strong support for this analysis is furnished by another meaning attached to this sign: 'fear'; this is understandable for 'moaning' but not for simply 'wind' or 'storm(=wind)'. 'Moaning' has attracted the reading ni2 [1224E ⚗️] 'be afraid', 'fear', which represents 'snivel-stative-like' = 'sniveling' = 'fear'.

cpd 

im-ma-ni-in-su-ub = kissing [1214E IM storm + 12220 MA flow + 1224C NI quiver + 122E2 SU submerge, flesh + 12312 UB praise, ruin]

im-te-a-ni = himself / herself

12150 ~ +-ing ~;

12151 ~ opp ~ [??1224E ni2]; 12152 ~ sq

IMIN [31x] = "7" (5+2) [seven numeric]
IR, GAG gunû = plead, ask; divinate; perfume ?? | DIG = soft [6x] | cf. 1224C NI oil

ISH (iš) [15x] = mountain; summer | kušt (šuš) [1587x] = high official, bureaucrat, civil servant

KA (gù) | KAG [1329x] = mouth | du₁₁, dug₄ [3878x] = speak, talk, say; to order; to do, perform [cpd: 12351 + dug₄ = coition]; to negotiate | gu₃, kir₄ | inim (enim) [1329x] = word; matter (of affairs), thing | zú / zu₂ = teeth; plowshare (cutting edge) | kiri = nose

cpds: dug₄-ga-û₁₀ = coition [12157 dug₄ / KA = perform + 120B5 ga suckling, carry + 1222C û₁₀ (MU) phallus, dear, name, son, year]
dug₄-ga-ni = coition

zu₂-kešda = compiler, organizer [12157 zu₂ cutting edge + 1219F kešda bind, organize]

"...The compiler of the tablets is Enheduana.
My king, something has been created that no one has created before."

etcsl.orinst.ox...c4801.543

KA Variants:

KA x A, nag / nağ [400x] = to drink

poison [OB]; 1215D ~ x BALAG | šeg [OB]; 1215E ~ x BAR; 1215F ~ x BI;

syll.: mè | cf. 12128 copula, me₃ = battle

suck; rub; 12163 ~ x GAL

KA x GAN two | Pû / pu₃ (bù) [21x] = mouth
**12165** \( KA \times GAR, GU \) [1672] \( (KU_2) = \text{to eat} \)

\[ \text{PLM:} \]

\[ 12166 \]

\[ \sim \times \text{GAR} + \text{SHA}3 + \text{A}; 12167 \]

\[ \sim \times \text{GI}; 12168 \]

\[ \sim \times \text{GIR}2; 12169 \]

\[ \sim \times \text{GISH} + \text{SAR}; 1216A \]

\[ \sim \times \text{GISH} + \text{ing GISH}; 1216B \]

\[ \sim \times \text{GU}; 1216C \]

\[ \sim \times \text{GUR}7; 1216D \]

\[ \sim \times \text{IGI} \]

**1216E** \( KA \times IM, BUN_2 = \text{thunder, thunderstorm} \)

**1216F** \( KA \times KAK, KIR_4 = \text{nose} \)

\[ 12170 \]

\[ \sim \times \text{KI}; 12171 \]

\[ \sim \times \text{KID}; 12172 \]

\[ \sim \times \text{LI}; 12173 \]

\[ \sim \times \text{LU} \]

**12174** \( KA \times ME \) [mouth x 1228 ME to be] \( | \) EME [178] = \text{tongue, language} [cf. True Etym. eme = > phon-eme]

\[ \text{cpd eme-gi} [23 x \sim \text{gir}_1, 9 x] = \text{Sumerian language} [12174 \text{ EME language + 12100 GI reed / write}] \]

\[ 12175 \]

\[ \sim \times \text{ME} + \text{DU}; 12176 \]

\[ \sim \times \text{ME} + \text{GI}; 12177 \]

\[ \sim \times \text{ME} + \text{TE}; 12178 \]

\[ \sim \times \text{MI}; 12179 \]

\[ \sim \times \text{MI} + \text{NUNUZ}; 1217A \]

\[ \sim \times \text{NE} \]

**1217B** \( KA \times NUN, NUNDUM } = \text{lip, rim} \mid \text{SU}_6 = \text{bread} \)

\[ 1217C \]

\[ \sim \times \text{PI}; 1217D \]

\[ \sim \times \text{RU}; 1217E \]

\[ \sim \times \text{SA}; 1217F \]

\[ \sim \times \text{SAR}; 12180 \]

\[ \sim \times \text{SHA}; 12181 \]

\[ \sim \times \text{SHE}; 12182 \]

\[ \sim \times \text{SHID}; 12183 \]

\[ \sim \times \text{SHU}; 12184 \]

\[ \sim \times \text{SIG}; 12185 \]

\[ \sim \times \text{SUHUR}; 12186 \]

\[ \sim \times \text{TAR}; 12187 \]

\[ \sim \times \text{U}; 12188 \]

\[ \sim \times \text{U2}; 12189 \]

\[ \sim \times \text{UD}; 1218A \]

\[ \sim \times \text{UMUM} x \text{PA}; 1218B \]

\[ \sim \times \text{USH}; 1218C \]

\[ \sim \times \text{ZI} \]

**1218D** \( KA_2, \text{kan}_4 [436] = \text{gate, door} \mid \text{cf. 1208D} \)

\( \text{E}_2 \text{ house} \)
1218E \[ \text{KA}_2 \text{ + -ing } \text{KA}_2 \]

1218F \[ \text{KAB, GAB}_2, \text{ GUB}_3, \text{ HUB}_2 = \text{ left} \mid \text{ cf. 12138} \]

12190 \[ \text{ kad}_2 = qqq | \text{ "other letter" } ?? | \text{ cf. 120FO} \]
KAD / GAD linen, flax; 122D9 \[ \text{ Šuš}_2 \text{ cover} \]

12191 \[ \text{ kad}_3 \text{ sed}_x = qqq | \text{ "other letter" } ?? | \]

12192 \[ \text{ kad}_4 = [1x!] \text{ fish} ; [9x] \text{ tie} | \text{ peš}_5 (\text{ pesh}_5) [53x] = \text{ inners} ; \text{ to breathe} ; \text{ grandson} ; \text{ descendant} ; \text{ to give birth} (\text{ to}) ; (\text{ to be}) \text{ pregnant} ; \text{ pregnancy} ; \text{ to gather} ; (\text{ to be}) \text{ thick} ; (\text{ to be}) \text{ wide} | \text{ also } uQQ [\text{ peš} [67x] \]

12193 \[ \text{ KAD, kad}_5 = [10x] \text{ to tie, gather} ; \text{ to itch, scratch} ; \text{ to weave a mat} | \text{ banšur}_3 (\text{ banshur}) = \text{ table } ?? \]

12194 \[ \text{ KAD5/KAD5} \]

12195 \[ \text{ KAK, gag} [126x] = \text{ arrowhead} ; \text{ peg, nail} | \text{ DU}, \text{ DU}_3 [\text{ cpd 12351 } + \text{ ~ = coition}] , \text{ RU}_2 [7061x] \mid \text{ GAG (dû) = to build, make do, perform} \]

cpd \[ \text{ sağ-kak} [2x] = \text{ cuneus} ; \text{ triangle} \mid 12295 \text{ sağ head + ~} \]

12196 \[ \text{ KAK x IGI gunu} \]

12197 \[ \text{ KAL, kalag} = [102x] \text{ (to be) strong, powerful, mighty} ; \text{ to reinforce} ; \text{ to provide for } . \text{ cpds} \]
kal-ga [2280x] ; kal-la [11x] | kal [389x] = (to be) rare, valuable | \text{ cf. 12128} \]
young male

12198 \[ \text{ ~ x BAD} ; 12199 \text{ ~ + -ing ~} \]

1219A \[ \text{ KAM2, kám = prob. } \text{'th' e.g. 15th day...} \mid \text{ ordinal marker} ; \text{ can't find in PSD et al -- see waste of time below -- penalty for not following most important rule of \text{ Scribe School'}} \mid \text{ cf. } 5 \mid \text{ change, desire } ?? \]

blood, semen, pus, blister and pustule A.1. \text{ diš na ta-at-ti-kám ša kâš gig } | \]
gû\text{ Nin-urta-kám} \text{ Cuneiform Texts in the Metropolitan Museum of Art}

and the third nisľur of the balag gû-ud-nîm (ê)-kur-ra both have égi-re égi-re as the incipit. A tablet from Ninveh, K 9342 + 10861 (joined by R. Borger; for K 10861 see Black, "Sumerian Balag Compositions." \text{ p. 47, and Cohen, CLAM 2, p. 469) has preserved the rest of an esnemua and the following caption:} \text{ Reverse} \]
1. 1êr-šem-ma dînu\text{ Nin-urta-kám} \]
2. 1êr-šem-ma njur-gal lu e-NE

Cuneiform Documents ed RH Sack:
UD. 15. KAM MU. [8]. KAM

day. 15. ?? year. [8]. ??

15th day, [8th] year of

Therefore, all this bloody trouble just to find that
KAM₂ is an ordinal marker (glyph/gloss) i.e. = 'th'!!!

1219B KAM₄ | zubi [6x] = watercourse, canal, irrigation

[120F8] kar₂ [55x] = to insult, slander | GAN₂tenu- GAN₂tenu, kar₂, kar₂ [52x] = to blow; to light up, shine; to rise

1219C KASKAL [705x], KAS, RAŠ = way, road; journey, caravan | DANNA = mile [distance]

1219D ~ LAGAB x U/LAGAB x U; 1219E ~/~ LAGAB x U/LAGAB x U

1219F KESH₂ / keš₂ (kešda) [853x] = to bind; gather; organize; assemble; compile => {computer tablet 5000 years later – and kešda looks like the first computer mainframe, brought by aliens of course!}

zu₂-kešda = compiler, organizer [12157 zu₂ cutting edge + ~]

121A0 KI (gis) [32379xxx!] = cosmic (under)world (cf ABZU) earth, land, place, ground, toward, country, lower, down below | determinative ñkk: after place names |

ki-ğu₁₀-še₃ = designated place [121A0 KI place + 1222C MU name, son + 12365 še₃ string]
121A4 KID, lil₂, ge₂ (gē), ke₄ = open field, steppe | g₉kid [509x] = (reed) mat | lil₂ [92x] = wind; ghost; female demon, Lilitu / Lilith of 'Bilgames (Gilgamesh) and the Netherworld'

121A5 KIN = work, procedure; sickle | GUR₁₀ [470x] = to reap

121A6 KISAL [204x] = courtyard

121A7 KISH / KIŠ [14x] = totality, world

121A8 KISIM₅ = sour milk [2x] [common compound aux. cf 12016 AB₂ cow]

121A9 KU = rump | DAB₅ [8723x] = to seize, take, hold; to bind; to envelop, overwhelm; to choose (by extispicy); to accept; to take charge of | TUKUL, TUŠ = sit, seated | cf. 12089

121AA KU/HI x ASH₂ KU/HI x ASH₂

121AC KU₃, kug [1342x] = (to be) pure; [3875x] = metal, silver; (to be) bright, shiny | KUG+AN ~ AZAG = demon | KUG+GI ~ GUŠKIN = gold | ~ + BABBAR = silver

cpd kug-ga-na = pure [121AC KUG pure + 120B5 suckling, carry + 1223E NA man, pestle, pounder]

121AD KU₄, kur₉ [1489x] = to enter

121AE KU₄

122FB KUD, ku₅ [1111x] = to break off, deduct; to separate, cut off; to cut; to incise; to decide; to make clear

12129 KU₆ = (fresh) fish | ku₆ = determinative &kab; after names of fish
121AF ⓚ KU7 / KU7[65x] = (to be) good; (to be) (honey-)sweet | KUD

121B0 ⓚ KUL[59x] = to run | NUMUN[1219x] = seed. 12044 ⓒ BAL spindle

121B1 ⓚ $ag₄.bala ($a₃-bal) [1016x] = procreate, to produce offspring [122AE $ag₄.heart + ~]

121B2 ⓚ KUN[225x] = tail; canal outlet

121B3 ⓚ KUR[2494x] = mountain(s), land, country; underworld; east; easterner; east wind | determinative &kur: before mountains / countries

121B4 ⓚ KUR opp KUR

Major Lemma | *QF* | TOC2 | top

121B5 ⓚ KUSHU2 / KUŠU₂ = a paste; phlegm, mucus, sputum; foam, scum, cum; saliva, spittle; poison | creature, [12x] crab [the crabs!] [cuneus]

121B6 ⓚ KWU318 = grass

121B7 ⓚ LA[65x] = bending over (rump); show, display; press; hang; supervise, check | [66x] a stand

PLM ⓚ bend, carry, press together, crease together, pinch [of buttocks]...practice pederasty, take advantage of a woman through anal intercourse cf. Sukaletuda's rape of Inana L118 [Jaritz #968]; also Proto-Sumerian Halloran.

121B6 ⓚ la₂ | cpd lalamu | cf. 121F2 ⓒ la₂ | cpd $a₄-la = cuneus (from behind)
LAGAB | niğin₂ [214x] = encircle, go around | [116x] block, stump | GUR4 (KUR4) [133x] = thick, big, feel big | KILIB [256x] = total | LUGUD₂ = short, tight | gir₈ (kir₃) [2x!] = to break / pinch off | cpd mu-un-niğin₂-na-ta = to roam around - see MUGSAR 4-Way – Inana112a

LAGAB Variants:

LAGAB x A | SUG, AMBAR = swamp, marsh (encircled water) i.e. NĪĜINxA = AMBAR | BUGIN, BUNIN

LAGAB x BAD, GIGIR = cart

LAGAB x HAL | engur [45x] = (cosmic) waters [cf ABZU = abyss; ] Ur-Engur aka Ur-Nammu / Ur-Namma / Ur-Gur

LAGAB x HU | SHE + SUM | cpd nu-u₈-gig = priestess, high status woman, goddess / Inana

LAGAB x TAG | TAK₄ | cpd nu-TE + A + SU + NA
LAGAB x U | NÍĜINxBÚR (U) = pú (pu₂) [95x] = water well / hole, pit; depth (encircled area+hole) lower course, footing; cistern; fish pond; source (of river) | TÚL = source ?? | GÍGIR = wagon??

LAGAR [21x] = sharman, priest / priestess

LAGAR x U | NÍĜINxBÚR (U) = pú (pu₂) [95x] = water well / hole, pit; depth (encircled area+hole) lower course, footing; cistern; fish pond; source (of river) | TÚL = source ?? | GÍGIR = wagon??

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LAGAB x U | NÍĜINxBÚR (U) = pú (pu₂) [95x] = water well / hole, pit; depth (encircled area+hole) lower course, footing; cistern; fish pond; source (of river) | TÚL = source ?? | GÍGIR = wagon??
121FB LU | udu [28818xxx] = sheep; [185x] (to be) abundant, to heap up; [130x] to disturb, stir up; to cover completely; to mix | DIB, DAB = grasp | [cf 12073] | determinative &udu sheep / goats

cpd sipad (sipa) [2463x] = shepherd [1227A PA overseer + 121FB UDU sheep]

121FC LU x BAD

121FD LU2 [12429xxx] = man (him); ruler [alien spaceships!]; person; who(m), which; (s)he who, that which; of; | determinative &nu2; before male stuff

LU2 Variants:

121FE ~ x AL; 121FF ~ x BAD; 12200 ~ x ESH2; 12201 ~ x ESH2 tenu;

12202 ~ x GAN2 tenu | šaga (šaga) [6x] = a wronged person; (to be) slain; (to be) afflicted, oppressed

12203 ~ x HI x BAD; 12204 ~ x IM; 12205 ~ x KAD2; 12206 ~ x KAD3; 12207 ~ x KAD3 + ASH; 12208 ~ x KI; 12209 ~ x LA + ASH; 1220A ~ x LAGAB; 1220B ~ x ME + EN; 1220C ~ x NE; 1220D ~ x NU; 1220E ~ x SI + ASH; 1220F ~ x SIK2 + BU; 12210 ~ x TUG2; 12211 ~ tenu ; 12212 ~ +-ing ~; 12213 ~ opp ~; 12214 ~ sq;

12215 ~ sheshig

12216 LU3 [18x] = to disturb, stir up; to cover completely; to mix

12217 LUGAL [24522xxx] = king [The "King of the Earthlings" rides around in a spaceship man!]

**True Etym.**: 12217 LUGAL is made from 121FD LU2 man + 120F2 GAL big => big man => king (sometimes scribes reverse signs - see Foxvog) cf. Latin leg-is; and lu/ru interchangeability => rugal => English 'regal', Latin regalis

LUGAL Variants:

12218 ~~/; 12219 ~ opp ~; 1221A ~ sheshig

1221B LUH, LUH, LAH3, sukkal [3469x] = secretary, civil servant, bureaucrat, official - **True Etym.**: sukkal => civil | luh [164x] = to clean, wash
LUL [133x] = false, criminal | NAR = song / musician

LUM [107x] = (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine

MA = [169x] (come in to) land (like bird; fly in), approach; go, flow (phallus, come), fig tree, house

MA x TAK4

MA, ganna / gannû, ḪAŠḪUR / HASHHUR = apple (tree)

MA2 / MA2 [5559x] = ship, boat

MAH / MAḪ [3271x] = to be great, exalted

MAR = [13x] smear - *QF*: mar; [8x] louse, worm, parasite; [5x] winnow

MASH / maš [726x] = goat | maš [1452x] = interest (on a loan); an irrigation tax | HALF;
LÚ+MÁŠDA = poor man | MAŠ.EN.GAG = palace dependant | MAŠD+TAB+BA = twin cf. 12047

MASH2 / maš2 [10699xx] = goat; extispicy - sacrificial animal for omens | family, relative | MAŠ2+GAL = buck, billygoat

ME, âm [2860x] = I am, to be (is / was) | [750x] being, divine properties enabling cosmic activity;
rite; office [copula] *True Etymology*: i.men cf. I am | IŠIB = 100; set, take | uQQ MEŠ / mesh = plural marker

[PLM] Jaritz #889 depicts a 'short vertical line abutting a longer horizontal line at its midpoint'. It means 'speak, call, tongue, middle, converse'. Graphic convention designed to bring out the idea of 'middle', the position associated in early thinking with the placement of the tongue in the mouth. Somewhat surprisingly, this simple element has been identified for PIE as *me*, 'in the middle, into the middle'. *me is not regarded as meaning 'tongue'; that meaning has been taken by a derivation from it, eme (for *imī) [12174] another reading of the same sign, which represents 'teeth-middle' = 'tongue'. This compound can be found in PIE with *empi-, 'mosquito', an animal that definitely deserves to be named for its tongue.

uQQ me3 [243x] = battle, combat cf. 12228 copula

MES, meš3 [56x] black [Gilgamesh was black! next door on list to 1222A MI / gig2 main black]; [29x] = hero; (to be) manly; young man cf. Enki and the world order e113.221, Ninurta's exploits c162.310, Samsu-iluna & Inana e2831.15
[NB computerized transl no ordinary 'tree' more like 'hero')] ĝeš mes (ĝeš mes, ĝeš mešš) [81x] = tree| kišib (-lā2) [36x] = cylinder seal, sealed tablet; kišib-rah₂ .. with aux. = to seal

cf. 1231D  |  [less vertical ge than 12229] UM reed (stylus?) stem + 4 var;

1207E  |  DUB tablet | kišib₃ [17468x] = cylinder seal, sealed tablet

BIL.GA.MEŠ (Sumerian: Bilgamesh; Akkad.: Gilgamesh) black hero of oldest written epic (quest for immortality) [1224B BIL₂ burnt + 120B5 GA young (bull) + 12229 mes (mešš) black hero (next on the sign list is the more common black sign 1222A MI) ; and 1207E dub  able to write = power connotation)]

1222A  |  MI  |  cpd | ge⁶, gigi (ge₆), gi₆, gi₆, gig (941x) = to be black, night | ge/gi same as 12100 reed stylus => writing => knowledge => power = black | upper / high (class) cf. mi-iq-tum (miqtum, mi-ĝal₂-tum) = social class

Sumerians called themselves black people  |  ūɡ₃-saš-gig₂-ga [12326 ūɡ₃ people (KALAM Sumer) + 12295 saš head + 1222A gig₂ black + 120B5 ga carry / aux.] see tablet examples; not just black plebs either, the 'First professors are BLACK!' um-mi-a = scholar, expert, craftsman [scholar 1231D UM reed stem (stylus/writing symbol, 1207E tablet var) + 1222A MI black + 12000 progeny]
And even Gilgamesh is black, see previous entry 12229

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<table>
<thead>
<tr>
<th>SUMERIAN</th>
<th>earth</th>
<th>lord</th>
<th>black</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki</td>
<td>en</td>
<td>gi</td>
<td>(kh kih en gilh)</td>
</tr>
</tbody>
</table>

**cpd** 🇨🇳 **GIG = 1222A black + 1226D beads = gig [313x] = sick, troublesome | (nugig)**

**nu-u8-gig = [black Sumerian woman =] priestess, high status woman, goddess / Inana**

**1222B** 🇨🇳 **MIN [959x] = 2 ["2" two numeric; cf. horiz var 122F0 0x as MIN 2, but as TAB 122F0 double, repeat, partner 740x]**

**1222C** 🇨🇳 **MU = [43667xxx] year | mu = [2994x] name; line of text; son | MUḪALDIM / muhaldim [2185x] = cook | mu (ES) = phallus | ġu₁₀ = 'dear one' suffix / honorific | determinative &mu: before words for items made of wood (Emesal)**

**cpd** 🇨🇳 **zag-mu [180x] = new year; beginning of cycle [12360 ZAG boundary + -]**

**1222D** 🇨🇳 **MU/MU | tah / tah (dah) [274x] = to add, increase**

**1222E** 🇨🇳 **MUG [162x] = wool [pubic ?? next to MU phallus]; to hew out, hollow out; to engrave**
MUGgunu, zadim; za-dim₂ [128x] = stone-cutter; bow-maker

MUNSUB [5x] = hair, barber

MURGU₂, e gió₆(MURGU₂) (e gió₆) = [10x] back, estate, inheritance | mur₇ [0x] = excrement / shit

MUSH (MUŠ) [192x] = snake

MUSH / MUSH (MUŠ) RI₈ = snake

MUSH₃ / MUŠ₃ = [107x] face, appearance; [81x] flat space, holy area; [3x] curdle | sed₆ (šed₁₂) [11x] #3 behind sed₁₁] = cold; winter .. cpd sed₄ (še¹₁₇, šed₁₀) [34x; ~ + 12072 well-being] | MUŠ₃INANNA, INNIN = goddess | 1202D AN+ MUŠ₃ = inana / Inana

MUSH₃ / MUŠ₃ x A | se₂₄, sed₃, še₁₂, šed₉ = winter, hibernate, rest, be content

NA, niğna = [114x] incense (burner); man; [32x] stone; pestle, pounder

ma-na / mina [9459x] = unit of weight; 1 mina = 60 shekels, 1 talent = 60 mina [3600 shekels]

NA₂, NU₂ [419x] = to lie down (of people); to lay down; to be ill; bed | NUD | cf. 12029 icon

ba-na₂ = 12040 BA split, open + ~
NAGA, naḥa \(^{[2521]}\) = potash (potassium compound often used in agriculture); soap | NAG\(^2\), NISABA\(^2\) = tornado

DINGIR.NAGA.ZAG.SAL, \(^4\)nisaba za\(^3\)-mi\(^2\) = Nisaba praised [1202D AN god + 12240 NAGA + 12360 za\(^3\) + 122A9 mi\(^2\) cuneus]

\(\sim\) INVERTED; \(\sim\) SHU tenu; 12243 \(\sim\) opp \(\sim\)

NAGAR \([666x]\) = carpenter

NAM, nutillu | buru\(_5\) = [4x] locust

NAM = [567x] determined order; will, testament; fate, destiny | bir\(_5 \) [35x incl 12 ED IIIa] = locust | sin\(_2\) = district | sin = [var < 16x] smell, sniff, filter, swallow | nam-tar = destiny | nam-ra = booty, spoils, captive

nam-mah = NAMMAH, earliest known mathematician, see 122B9 \([\sim + 12224\) mah great \)]

NAM\(^2\) = prefix lord / official; thought, planning ??

NE, (bf / bi\(_2\)) | de\(_3\) [25x] bring / carry (collect) | šeg\(_6\) (še\(_6\), šeg\(_6\)) [261x] = to cook; to dry a field | izi = [257x] fire (pottery), brazier | kum\(_2\) [78x] = (to be) hot | bi\(_2\) in compounds | nen, ne, ne-en, ne-e [101x] = this, these | bil [7x] = burn

Jaritz #339 burning torch

cpd

NE-A = refine \([\sim + 12000\) A water\]

il\(_2\)-i-de\(_3\) = collect firewood [1214D il\(_2\) carry + 1213F I "5" + 12248 de\(_3\) collect]

NE-SU-UB = to be on fire, kissing \([\sim + 122E2\) SU submerge, flesh + 12312 UB praise, ruin\]

NE x A | eš\(_13\) [0x] = (to be) cold | cf. 12239 sed\(_4\) cold; winter

1224A NE x UD

1224B NE shesig / źešig, BIL\(_2\) | gibil [671x] = new, renew; firewood | bil\(_2\) [43x] = burn / burnt
BIL.GA.MEŠ (Sumerian: Bilgamesh [cf. Biljim!]; Akkad.: Gilgamesh) black hero of oldest written epic [1224B BIL₂ burnt + 120B5 GA young (bull) + 12229 mes (meš) black hero]

1224C  
\( \text{NI} \) <= cun-sign | Sumerian => \( \text{i} \) / \( \text{i₃} \), \( \text{IA} \) / \( \text{ia₃} \), \( \text{I} \), \( \text{If} / \text{li₂} \) | (syll.: bè, lé, If, nè) \( \text{i₃} = [8654x] \) oil; butter; container for oil vegetable oil, fat | ZAL [2798x] = to pass time; to get up early; to finish, come to an end (come to pass); to dissolve, melt, disintegrate, break down, collapse; to quake; sexual aura / connotation | cpd \( \text{na₄} = [527x] \) = stone; stone weight | determinative \&na₄; stones | cf. 12155 IR ask; perfume

1224D  
\( \text{NI} \times \text{E} \)

1224E  
\( \text{ni₂} [370x] = \text{self} \) | \( \text{ni₂} [322x] = \text{fear, aura} \) | cf. 1214E im = clay, mud; tablet; copula | TU₁₅ = wind cf. \( \text{iŠKUR} \) storm god

cpd \( \text{ni₂-bi-a} = \text{itself / themselves / all together (1224E ni₂ + 12049 BI + 12000 A)} \)

[ETCSL: ni₂=self | ni₂-bi=itself / themselves | ni₂-ğu10=myself | ni₂-te-a-ni=himself / herself | ni₂-zu=yourself ]

12250  
\( \text{NIM} \times \text{GAN2} \) tenu | \( \text{tum₃} [144x] = \text{bring} \)

12251  
\( \text{NIM} \times \text{GAR} + \text{GAN2} \) tenu

12252  
\( \text{NINDA₂} = [39x] \) seed-funnel | [cf. hand-scoop Jaritz #347 see 12258 below]; fish ??; breeding bull | IND = [0x!] bread, food | cf. much more common 120FB \( \text{NINDA} [11296x] \)

NINDA₂ Variants

12253  
\( \sim \times \text{AN, ŠAM₄} = \text{buy, price} ; 12254 \) ~ x ASH; 12255 ~ x ASH + ASH;

12256  
\( \sim \times \text{GUD} ; 12257 \) ~ x ME + GAN2 tenu
Jaritz #362 a combination sign which, rather incongruously, depicts a 'hand-scoop' (#347) enclosing #339 burning torch, signifying the 'heat of passionate love' [encapsulated fire].

cpd \( \text{ki-ag}_2 \) (ki-ag) [666x] = to love \[121A0\] KI cosmic world + 12258 ag, heat of passionate love

\[12259\]

\[1225A\]

NINDA2 x SHE / ŠE, ŠAM2 (NINDA2 x ŠE + A AN variants) = price

\[1225B\]

\[1225C\]

\[1225D\]

\[1225E\]

\[1225F\]

.. 12260 NISAG, MURU2, MURUB4 [44x] = middle; cuneus | cf. uQQ murub6 (muru13); murub2; rump, rump; knob; mouth; gate (of city or large building); space between, distance; link; hips | ITI gunû

12261 NU [785x] = not (negation: "no", negative); without, un-; genitals; sperm; offspring | NU-GAL2 = nonexistent | NU-TIL = incomplete | True Etym. nu => no

12262 NU11 | ĝešnu (gešnu) [3x] = light | duri [0x] = male; to be virile

12263 NUN = [1x!] guidance (eridu) | [656x] prince; (as attribute) foremost, best | lard | NUN KI = Eridu

NUN Variants

12264 ~ LAGAR x GAR; 12265 ~ LAGAR x MASH; 12266 ~ LAGAR x SAL; 12267 ~ LAGAR x SAL/ ~ LAGAR x SAL; 12268 ~ LAGAR x USH; 12269 ~ tenu

1226A NUN/NUN, NIR = NIR.GAL2 = strong, powerful

1226B ~ +-ing ~; 1226C ~ +-ing ~ LAGAR/LAGAR

1226D NUNUZ [109x], ERIN2, RÍN = egg (shape), bead, pearl ??
NUNUZ (so eggs + cow 12016 / sour milk 121A8 = produce farm) Variants:

1226E ~ AB2 x ASHGAB; 1226F ~ AB2 x BI; 12270 ~ AB2 x DUG; 12271 ~ AB2 x GUD ; 12272 ~ AB2 x IGI gunu; 12273 ~ AB2 x KAD3;

12274 ~ AB2 x LA | lahtan (lahtan) [19x] = beer vat

12275 ~ AB2 x NE; 12276 ~ AB2 x SILA3; 12277 ~ AB2 x U2; 12278 ~ KISIM5 x BI;

12279 ~ KISIM5 x BI U

1227A PA | ugula = [9794x] foreman, overseer | bá [293x] = wing; branch, frond | gidru / ĝidri = [129x] sceptre | sig = to beat | garza = office | SIG hit e.g. cpd SIG-UZU ~ TUD beat whip

1227B PAD, ŠUK /SHUK, šukur₂ /shukur₂ (šuk, šuku) = [1335x] food allocation, ration | [56x] to break (into bits); pierce

1227C PAN, tir₃ [63x] = bow; geometric figure {PSD} | cf bow-maker, PANA = bow, arrow

1227D PAP, KUR₂ [607x] = unit of capacity based on a vessel size; PAP = [86x] relation; first and foremost, pre-eminent; father; male, virile; brother | PAB = protect | PA₃ = canal | cpd DIM [13x] = to check; to approach

1227E PESH₂ / PEŠ₂, PIŠ₂ [55x] = mouse

1227F PI (bi) [269x] tal₂, | geshtu / ĝeshtu, geshtug / ĝeštug = ear, hear, reason, intelligence, wisdom, understanding

PI Variants:

12280 ~ x A; 12281 ~ x AB; 12282 ~ x BI; 12283 ~ x BU; 12284 ~ x E; 12285 ~ x I; 12286 ~ x IB; 12287 ~ x U; 12288 ~ x U2; 12289 ~ +-ing PI

1228A PIRIG (PIRIĜ) [198x] = lion

1228B PIRIG (PIRIĜ) x KAL, NIB = leopard
1228C  PIRIG (PIRIĜ) x UD, UG = tiger

1228D  PIRIG (PIRIĜ) x ZA, AZ, AS = bear

1228E  PIRIG (PIRIĜ) opp PIRIG

1228F  RA, rah₂ [597x] = to beat, kill; to break, crush; to flood; to thresh (grain with a flail) | aux. ~ -ra |

see also notes on evolution [PLM (Patrick Ryan '2008)]; – ⅹ wheel rim with four spokes over curled horn suggests 'back' over 'tall'; also 'stir'; emphasizes flood

cpd  im-ta-e₃-a-ra = sunrise [1214E IM mood + 122EB TA much + cpd UD-DU sunrise + 12000 A bemoan + 1228F RA beat thresh]

12290  RAB, raba [37x] = clamp; neck stock; hoop ??

12291  RI = [475x] to lay down, cast, place; to set in place, imbue; to lean on; to impose; to throw down; to release, let go; to walk along; to pour out, impregnate; to lead away | re [130x] = "that" | auxiliary verb. sar-ri / sar-re 122AC | distant | cf. 12137

12292  RU, shub / ŝub [495x] = fall, defeat; throw (boomerang) | ru [92x; #2 behind 12291 RI (above)] imbue; impose; release, pour out; impregnate

12293  SA = braided, string, net, sinew, muscle | determinative &sa; before braided items

12294  SAG, saĝ, nutillu = head [rare, always 12295]

SAG Variants:

12295  SAG, SAĜ (pron. sang), SUR₁₄ [3582x] = head; person / people; capital

cpd  saĝ-ga₂ = head basket [12295 saĝ head + 120B7 ga₂ basket]
SAL, mug, gal₄ (gala), murub (muru₁), munus [3079x] = cuneus ⬢ apothecosis of woman, goddess, matriarch, queen | mi₂ = [13x - all ED IIIb] praise. CVNE | determinative before female names &f;

[The scribes who invented writing 5000 years ago clearly had no inhibitions about the basis for the design of their cuneiform, nor should we bowdlerize [etym.: Thomas Bowdler expurgated William Shakespeare (aka Edward de Vere) '1822] for hypocritical luddites / puritans who are still happy to plagiarize the technology revolution started by the Sumerians, and it may well have been the inspiration for the whole style ~ cunei.form = cuneus writing.

Scratching and dragging a pointed stylus would not have been near as effective and enduring for us to be able to read now. And it can be no coincidence that the Sumerian apothecosis of 'woman' through the cuneus-shaped ⬢ sign has come down to us as the first letter of vagina, a fundamental example of True Etymology.]

“You think cunt is nasty? I’m here to tell you cunt is nice. Like “Black is Beautiful”. Cunt is delicious. Cunt is powerful. Cunt is strong. Germaine Greer BBC Balderdash and Piffle ’2007 (see Youtube; also here). Unfortunately none are aware of the very first significance bestowed by the Sumerians. IAE 5000 years later cunt is still the most powerful word in language, stronger than dick, sex, god, love, food, water, iPhone...

Enheduanna – earliest known author and poet was female
And not only were the first scholars black, the earliest known author and poet was female (and most likely black), Enheduanna 7715-7750CT (2285-2250 plag) ... Westenholz edited a fragmentary hymn dedicated to Enheduanna indicating her apothecosis... [Wik]; she was totally lost to history until her tablets were unearthed in '1926 [Nisaba] by Leonard Woolley [born '1880 in 13 Southwold Road just around the corner from King's Place (now BSix College Brooke House - East London Hackney-Stratford where the '2012 Olympics Games were held) where Edward de Vere wrote 'Shake-speares Sonnets' - only because he was setup by another forgotten proto-feminist, 2nd wife Elizabeth Trentham]; she represented a strong and creative personality, an educated woman, and one who fulfilled diverse roles in a complex society, not unlike women's aspirations today...[Jane Roberts]; "My goddess gave birth to your god" ... Assyriologist William Hallo referred to her as "The Sumerian Shakespeare". But given that she preceded Shakespeare by several thousand years, it might be more apt to dub the bard "The English Enheduanna" [Kristin Agudelo's notablewomen]; or "Enheduanna of Tudor Literature" [chickhistory]; ironically also lost to history is Susan de Vere, Shakespeare's Daughter and Producer of the First Folio.
The earliest known author and poet was female

**ENHEDUANNA**

**7115-7150CT**

(2285-2250 BCE)

cpds:

- emi (e₂-m₂) [219x] = queen's household [1208D e₂ house + 122A9 mi₂ cuneus]
- NIN = lady, mistress [122A9 cuneus + 12306 garment]. e₅ = princely ?? | e₅, ereš
- nin₉ [247x] = sister [ ~ + 121AA ku rump]
- mussa (mi₂-us₂-s₂) [53x] = son / daughter in-law [122A9 mi₂ cuneus; praise + 12351 us₂ phallus + 12072 sa₂ law ]
- geme₂ [4025x] = slave woman [ ~ + 121B3 mountains - Sumerians associated mountains with breasts and caves with cuneus... mythicjourneys.org]
- MURUB₂ = cuneus, rump [ ~ + 121EC priestess] cf. uQQ murub₅ (muru₁₃), 12260 murub₄ (muru₂)
- gal₄-la-na = cuneus – bending over, show [122A9 gal₄ cuneus + 121B7 LA bending over / rump, show + 1223E NA man, pestle, pounder] True Etym.: gala (festive dress, make merry) cf. also GALA-TUR young male performer [12351 us₂ phallus + 121AA KU rump + 12309 TUR young]
- gal₄-la-na-šₑ₃ = loincloth [op. cit. + 12365 šₑ₃]
- gal₄-la-ğ₉₂ = cuneus (deeper sense) [122A9 gal₄ cuneus + 121B7 LA bending over / rump + 120B7 ġ₉₂ house; ETCSL: A balbale [12044] Dumuzi-Inana "Plough my cuneus...(c40816.B.31) the moist and well-watered ground (c40816.B.27)"]
Proto Cuneiform – see Ref.

122AA  SAL LAGAB x ASH2

122AB  SANGA₂ / sağa₂ = [12x] priest

122AC  SAR [377x] = to write || sar [4917x] = garden; a unit of area; a unit of volume | SAKAR, MU₂, kiri₆ = (fruit) plantation, orchard | determinative $\text{ksar}$: after garden / vegetables | šar [26x #2 behind 122B9 šar₂] = 3600; totality, world; (to be) numerous

[PLM] Jaritz #281 archaic variant of SAR - knot in a cord, fasten together - write - line up characters in a fixed order

cpd  dubsar [11320x] = scribe [1207E DUB tablet + 122AC SAR write]

cpd  ab-sar-re = to write [1200A AB cosmic + ~ + 12291 RE aux; that ]

cpd  sar-ra-ka-ni = garden plot [122AC SAR garden + 1228F RA thresh + 12157 KA mouth + 1224C NI digest]
SHA / ša = [74x] heart (variant cf. 122AE); [3x] official

šá=NÍG [syllabary; numeric??]

SHA₃ / ŠA₃, šag₄, tibula = [10808x] heart, center, interior

cpd II a-sag₄ [9387x] = field, surface math.

ŠA₃ Variants:

~ x A; 122B0 ~ x BAD; 122B1 ~ x GISH; 122B2 ~ x NE; 122B3 ~ x SHU2; 122B4 ~ x TUR; 122B5 ~ x U; 122B6 ~ x U + A

SHA₆, SAG₉ [826x] = good, sweet, beautiful

SHAB₆ (šab₆) qqq [cf. 1219A KAM₂; numeric??]

SHAR₂ / šar₂ [245x] = 3600; totality, world; (to be) numerous [True Etym.: 360° circle, inventors sexagesimal system; math table; etc.] [šar₂ is formed by making a circular indentation with the end of the stylus]

Major Lemma | *QF* | TOC2 | top

SHE / ŠE | niga, nigu = [28315x] barley, grain; unit of length / area / volume / weight; shekel | True Etymology: origin of Hebrew term for money 'she-kel' re price of bushel of grain | niga [12565x] = to be fattened

"Money, like certain other essential elements in civilization, is a far more ancient institution than we were taught to believe ... the oldest coin currency that we know is a Sumerian bronze piece dating from before 7000CT / 3000plagio."
On one side of the coin is a representation of a sheaf of wheat, and on the other, Ishtar, the goddess of fertility.

The Sumerians called it the "Shekel" where "She" meant wheat, "Kel" [12086] was a measurement similar to a bushel, hence this coin was a symbol of a value of one bushel of wheat. (The word "shekel" survives in modern Hebrew as Israel's monetary unit.) The original shekel had as its purpose payment for sacred prostitution at the temple of Ishtar, which was the temple of life and death. The temple, as well as being a ritual center, was the storage place for the reserves of wheat that supported the priesthood, and also the community in lean times. So farmers fulfilled their religious and social obligations by bringing their contributions of wheat to the temple, and receiving in exchange a shekel coin, entitling them to a visit with the temple prostitutes at the festival time. All this also must be understood in its cultural context: The sacred prostitutes were representatives of the goddess, and intercourse with them was intercourse with the goddess of fertility herself, nothing to take lightly... “The Future of Money, Bernard Lietaer ’1997

“...coinage was arranged according to the sexagesimal numbering system developed earlier by the Sumerians (ie 1, 60 [1x60], and 3600 [122B9 (60x60)]) ...lowest denomination was a “shekel”, then a “mina” [1223E] and finally a “talent” [12118]

1 mina = 60 shekels. 1 talent = 60 mina [3600 shekels]. The mina weighted about 500 gms., and the talent about 30 kgs. These coins were used to pay for property, buy goods and services, pay fines, pay taxes, etc.

Some examples of the use of the shekel from one of the later law codes inscribed on the cuneiform tablets:

“The price of one gur [12125] of barley is one shekel of silver’.

“The price of 2 gurs of salt is one shekel of silver”.

“The price of one hal [1212C] seed is one shekel of silver”.

“The wage of a labourer is one shekel of silver and his food one ban of barley and he has to serve for this wage for one month”... some information on the relative value of the coins and the wealth that each represented. The scribe is lauding the benevolent king for his protection of the poor. “He saw to it that ... the man of one shekel did not fall a prey to the man of one mina (sixty shekels) ...” [more]

122BB SHE-HU, uz [57x] = wild duck

122BC SHE/SHE GAD/GAD GAR/GAR;

122BD SHE/SHE TAB/TAB GAR/GAR | garadin [0x] = bundle (of reeds), stack of sheaves; grain stack

122BE SHEG9 [11x] = snow; sleet; cold weather; frost, ice; burning, incineration; chills, shivers

122BF SHEN, ALAL ??, PİSAN, DUR10, ŠEN [107x] = bucket, cauldron
122C0  SHESH / ŠEŠ [1579] = brother; junior worker, assistant | urin (uri₃, uru₂) [56] = standard | cpd ~
+ 12015  Urim = (standard of) Ur | cf. 12336

122C1  SHESH₂ / šeš₂, šes = [54] to weep | annoint ??

122C2  SHESHLAM / šešlam qqq | cf. šešlam₂

122C3  SHID / ŠID, ŠIT / SHIT, ŠITI, LAG | sašga [1862] (sanga, sangu, sašga₈) = an official, the chief administrator of a temple household | nesag₂ (nesag₂) [661] = first-fruit offering; a storage place | šid [292] = count(ing); number; half (shares); to count [calculate] | sila [0] = body part

122C4  ~ x A; 122C5  ~ x IM

122C6  SHIM / šim [819] = beer, beer malt - cf. 12049 kaš [1388] | type of basin | ŠEM, LUNGA = scent (aromatic substance)

ŠIM Variants

122C7  ~ x A; 122C8  ~ x BAL; 122C9  ~ x BULUG | šembulug₃ [OB resin; tree]; 122CA  ~ x DIN

122CB  ~ x GAR, bappir [64] #3 behind 1204B bappir₃ = an ingredient in beer-making, spice

122CC  ~ x IGI;

122CD  ~ x IGI gunu | šemi [38] = eye makeup, kohl; antimony paste; to anoint, smear on

122CE  ~ x KUSHU₂; 122CF  ~ x LUL; 122D0  ~ x MUG; 122D1  ~ x SAL

122D2  SHINIG / šinig = [28] tamarisk (small shrub with needle-shaped leaves) | cf 12240

122D3  SHIR / ŠIR, NU₁₁, SIR₄ = [13] testicle; bulb

122D4  SHIR tenu x NU₁₁ tenu

122D5  SHIR/SHIR BUR/BUR x NU₁₁/NU₁₁ BUR/BUR
122D6 $\U000109D6$ SHITA / šita [17x] = priest; ~ figurine

122D7 $\U000109D7$ SHU / ŠU [2785x] = hand | ŠU+GIR = ring

  cpd $\U0001099E$ šu-niğin₂ [18294x] = sum, total | ~ + 121B8 LAGAB encircle

  šu-kal-le-tud-da = Šukaletuda (PN) [122D7 ŠU hand + 12197 KAL mighty + 121F7 LE branch + 12305 TU small, priest + 12055 DA line]

122D8 $\U000109D8$ SHU/INVERTED SHU

122D9 $\U000109D9$ SHU₂ (šu₂) | šuš₂ [281x] = to cover, to spread over; to envelop, overwhelm; covering; to sink down; to cloud over; surface; to raise (clothes)

122DA $\U000109DA$ SHUBUR / ŠUBUR, ŠAH, ŠAH₂ [1117x] = pig | determinative &cah₂: pigs
cf uQO $\U000109E0$ šul [shul; 305x] = (to be) manly; youth; young man

122DB $\U000109DB$ SI = [401x] to fill, load up; to draw water; to brew beer | [262x] horn | finger; fret

  cpd $\U000109E2$ bi₂-ib-si-si = fill [12248 bi₂ carry + 12141 IB oval + 122DB SI fill]

  si-si-de₃ = fill and carry

  im-mi-ib₂-si-si = draw / fill (water from well) [1214E IM storm, anger + 1222A MI black + 12308 ib₂ cross-beam (of well) + 122DB SI x₂ fill]

  u₃ = high water [12137 mušen bird + ~]

  [PLM] $\U000109E5$ a combination, the top element... 'sitting bird', 'egg-like' = 'bird' (but also possibly 'brood')

122DC $\U000109E6$ SI gunu

122DD $\U000109E7$ SIG [343x] = (to be) weak; (to be) low; (to be) thin; (to be) narrow

122DE $\U000109E8$ SIG₄, šeg₁₂ [572x] = clay / mud brick | MURGU [363x] = shoulder, back

  [PLM] sig(a), '(dried) brick', depicts 'three bricks/tiles forming a zig-zag pattern':

[Image with diagrams and symbols related to the text]
122E0  SIK₂, SIG₂, SIKI [4753x] = wool, fleece; hair; (animal’s) pelt [*cf. True Etym. siki = > silk]

122E1  SILA₃ [43696x!!!] = a unit of capacity (= 1 litre, Oxford Handbook Cuneiform p64); a vessel

122E2  SU, KUŠ [3818x] = skin, hide, leather, fur; person; [54x] submerge, skin games; [495x] flesh, body, to be inside, entrails | determinative & kuc: before words for items made of leather

122E3  SU/SU

122E4  SUĐ, ŠUD / shud [488x] = (to be) distant; (to be) remote, long-lasting; (to be) profound | SIR, BU gunû = pull; spread; sail; run

122E5  SUĐ₂ = grind, bite ??

122E6  SUHUR [3x] = to trim or comb the hair | head hair | cf. munsub₂

122E7  SUM, ŠUM₂, SI₃ = give [True Etymology: ‘sum’ (total, add up); Greek ‘sigma’] | sig₁₀ (si) [836x] = to cast; to fashion

cpd  im-ma-ni-sig₁₀ = to cast (an eye) [1214E IM mud, storm + 12220 MA approach + 1224C NI finish + 122E7 cast]

122E8  SUMASH / sumaš | sumašₖu₆ [49x] = an oceanic fish

122E9  SUR [82x] = to squeeze, press; to flash; to drip; to rain; to milk - cpd  ĝe₃+sur = phallus + squeeze / milk = piss, urinate, masturbate | [82x] = half | cf. 120FB | bread; thing

122EA  SUR₉ = [plectrum, musical??]

122EB  TA (dá) [85x] = what? | as much as (math./ quantity), from [preposition]

122EC  TA = asterisk [= star = TAr] cf. 1202D

122ED  TA x HI, LAL₃ [241x] = syrup, honey
**122F0**  
TAB, MIN  
[0x!]=2  
["2"/two numeric]  
TAB [740x] = to double; to repeat; companion, partner, friend  
| cf. more used 1222B [959x] | True Etym.: tab (key); tabulate

**122F1**  
TAB/TAB NI/NI DISH/DISH

**122F2**  
TAB sq

**122F3**  
TAG [266x] = to touch, take hold of; to bind — True Etym.: tag, touch (tuku); to attack | šum [63x]= slaughter | TUKU5 [151x]= beat, stroke of cloth; to weave | TIBIR [26x]= hand | ZIL2 = good, beneficent

**122F4**  
~ x Bl;122F5  
~ x GUD;122F6  
~ x SH;122F7  
~ x SHU;

**122F8**  
~ x TUG2;122F9  
~ x UD

**122FA**  
TAK4, (da13) [667x] = to set aside, leave behind; to save, keep back, hold back

**122FB**  
TAR = [237x] to cut down; to untie, loosen; to scatter, disperse | sila [238x] = street | kud, ku5 [1111x] = to break off, deduct; to separate, cut off; to cut; to incise; to decide; to make clear | disease

**122FC**  
TE = cheek; to pierce, penetrate (sexually), [31x] membrane | cpd  
im-ma-te = approach, landing [1214E IM wind + 12220 flow + 122FC TE approach, land cf. 12312 UB as in kiss, suck]

**122FD**  
TE gunu = cf. cheek, pierce

**122FE**  
TI, TIL3 [770x] = life, to live; to sit (down); to dwell | UZU TI = RIB

**12300**  
TIL [627x] = (to be) complete(d); (to be) old, long-lasting; to end | ÜŠ, EŠE3~AŠ.U | SUMUN = sun, old | cf. BAD 12041

**12301**  
TIR [404x] = forest, wood; mud

~ x TAK4; 12303  
~~/~; 12304  
~~/~ GAD/GAD GAR/GAR
12305  TU = priest [1x1] | sheep [4x1] | [16x] small | TU+TURMUŠEN = little dove

12306  TUG, TUG₂ [5078x] = textile, garment (TU₉, dul₅ [379x] bar-dul₅) | usually as determinative &nug; garments | eš₂ | še₃, = towards | umuš (uš₄) [52x] = (fore)thought, plan(ning); understanding; instruction; consideration, sagacity | ġi₃, ġir₁₅, zi₃, zid₂₁ azlag₂ = fuller (cleans thickens woven cloth) | TUG₂, TU₉, NAM₂ | cf.

12247  True Etym.: Roman toga

cpd  n̄ug₂dara₄ = (Inana's) loinclth, sash, G-String, belt [~ + 12071 dara₄ = red, brown, blood]

12307  TUK, tuku = powerful able-bodied (cpd a₂-tuku); proud | TUG = anger

12308  TUM, (du₄) | ib₂ [36x] = hips; middle | ib₂ [35x] = (to be) angry; to curse | tum [19x] cross-beam| cf. mi-iq-tum (miqatum, mi-ĝal₂-tum) social class

12309  TUR | DUMU  = child, son; apprentice | TUR [1719x] (to be) small; to reduce, diminish; to subtract; (to be) young

cpd  dumu-munus [660x] = daughter [~ + 122A9 MUNUS cuneus]

lu₂-tur [35x] = son [121FD lu₂ hot rod + ~]

1230A  TUR/TUR.ZA.ZA

1230B  U (vowel, basic cuneus); "10"; BUR₃ = hole | UH₂ = curse, bewitch | 121E5  NĪĜINxU) = PŪ = well (encircled area+hole) | šu₄ [24x] = totality, world | burud₂(U) (bur₃, buru₃) [49x] = breach, hole; depression, low-lying area, depth; to perforate / penetrate; (to be) deep | šu₄ = anus | šuš₂ (šu₄) [74x] #2 behind 122D9 šu₂ = to cover, to spread over; to envelop, overwhelm; covering; to sink down; to cloud over; surface; to raise | bur₃ [54x] #2 behind 12053 BUR 67x = a unit of area; a unit of volume | ge₁₄ = stylus cuneus | [winkelhaken = angle hook]

[PLM]  means 'hole', and reads both u, '(oral) cavity', and hu₃ 'anus ('anal sphincter' or 'anal cavity'). This is supported by another reading of this same sign: *šu₄ (for *ši₄), 'excrement-palm', the left hand being used mandatorily for the hygiene of unclean bodily functions. It is, to this day, a serious insult to offer a MidEasterner the left hand as a greeting because of the traditional use of the left hand.

1230C  U-GUD, ul [161x] = (to be) distant (in time); distant time

cpd  niğul (nigul)  niğ-ul (nig₂-ul) [33x] = an everlasting possession | "MUGSAR Benefactor whose family has been assigned a sign, cpd or section forever!"; asset; eternity, immortality; cf. etym. god | 120FB niğ₂, possession + 1230C ul distant time]
1230D U+U+U | EŠ / EŠ = 30 (numeric) | UŠU³ | SIN = moon

1230E U/U PA/PA GAR/GAR

1230F U/U SUR/SUR | garadin = sheaf, bundle (of reeds)

12310 U/U U rev/U rev

12311 U₂ [4129x] = plant(s); food; bread, loaf; grass; herb; pasture; firewood | determinative &u²; plants

12147 ù / u³ [6340x] = and; but; also

12312 UB = [78x] corner | ar₂ = [56x] praise, fame; [11x] ruin

12313 UD ud / u₄ [29106xxx] = sun, day, time / "Once, ..."; summer, heat, fever | UTU | TAM, ZALAG, ZIMBIR (~UD.KIB.NUN) é (~UD.DU), ZABAR UD BABBAR | BABBAR = white, shining | ZABAR = bronze | determinative &bab; bronze | ÂH = dried, withered
cpd e₃ (UD-DU) [1850x] = to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise (sunrise), rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent [~ + 1207A DU]

im-ta-e₃-a-ra = sunrise

ud-ba = day (open, halved, noon?, Later?) [~ + 12040 BA]

UD Variants:
12314 UD KUSHU² | ãḫ [syl.] = weathervane?; 12315 UD x BAD ; 12316 UD x MI

12317 UD x U + U + U | ITI (UD×EŠ) itud, itid [2145x cf 36175x ??] = moon, month

12318 UD x U + U + U gunu

12319 UD gunu | murub₆ (muru₁₃) [446x] = cuneus, rump (rear view) – cf. 12260 murub₄

1231A UD sheshig (šēšig), itudk, ITI | UD x EŠ ITI₂ ~ ITI x BAD = month [0x!]

1231B UD sheshig x BAD
UDUG = a demon (of desert, mountain, sea, tomb); ~ figurine ??

UM = [34x] reed (stylus? writing / black hero comes next to wheel UMBIN!), stem of

cf. DUB tablet; mes (meš), kišib black hero

It's not just the Sumerians calling themselves black, the first professors are BLACK! um-mi-a = scholar, expert, craftsman [scholar UM reed stem (stylus/writing symbol, tablet var) + MI black + progeny]

~ x LAGAB; ~ x ME + DA; ~ x SHA3; ~ x U
**Invention of the Wheel**

UMBIN = wheel  |  cf. 1232B  

UR₂ (lynchpin), 122FA  |  TAK₄, =

hold back (the King's fancy hub caps)

The scribes seem to have avoided attempting to make a circular shape. Instead emphasizing the axle and lynch pin - perhaps based on the King's fancy hub caps.

UMBIN = wheel

emphasis on rim or turning part

axle, 'holding back' part

UR₂ = limb, base, root (perhaps the lynchpin)

TAK₄ = hold back

UMUM, SIMUG [396x] = metalworker, smith [cf. True Etym. simug => smith] | umun₂ [16x] = knowledge source; deep thinking

~ x KASKAL | DE₂ [702x] = to pour, to winnow

~ x PA
12326 UN | uĝ₃ (ug₃, un) = [704x] people, KALAM = The Land (of Sumer)
    cpd  uğ sag gig.ga = Black Sumerians

12327 UN gunu

12328 UR = dog; ecstatic [cf. city of UR] | cpd NIG ~ MUG + UR = bitch

12329 UR +- ing UR; 1232A UR sheshig

1232B UR₂ = phallus (male cf. MUG, MUNUS vagina, vulva) loin limb, root, base

UR₂ Variants

1232C ~ x A + HA; 1232D ~ x A + NA; 1232E ~ x AL; 1232F ~ x HA; 12330 ~ x NUN; 12331 ~ x U2; 12332 ~ x U2 + ASH; 12333 ~ x U2 + BI

12334 UR₄ [612x] = to pluck; to gather, collect; to harvest

12335 URI, BUR/BUR = [17x] vessel; 12335 uri-ke = Agade / Akkad [ ~ + 121A4 KE₄ open field]

12336 UR₁ qqq | cf. 122C0 ŠEŠ [in cpd Ur / UMIN] = brother, assistant | cf. 120E3 ur₁₄ [UNMNG]

12337 URU, IRI [2070x] RĮ (ri₂), U₁₉ = Civilization = Black Sumerian city-dwellers
    cpd dari [100x] = eternal [12055 da (line, writing board) + 12337 ri₂ (civilization)]

URU Variants:

12338 ~ x A: 12339 ~ x ASHGAB

1233A URU x BAR, ukkin / unkin = [69x] assembly

1233B ~ x DUN; 1233C ~ x GA; 1233D ~ x GAL; 1233E ~ x GAN2 tenu; 1233F ~ x GAR;
12340 ~ x GU; 12341 ~ x HA; 12342 ~ x IGI; 12343 ~ x IM; 12344 ~ x ISH; 12345
        ~ x KI; 12346 ~ x LUM;
12347 ~ x MIN | ulu₁, lú₁ | cpds lu₂-ulu₂= human [121FD lu₂ man + ~] | namlulu = [117x] humanity [12246 NAM destiny + op. cit.]

12348 ~ x PA; 12349 ~ x SHE; 1234A ~ x SIG4; 1234B ~ x TU; 1234C ~ x U + GUD; 1234D ~ x UD

1234E URU x URUDA, bānsur / bānsur = [256x] table

1234F URUDA, urud [992x] = copper | dab₆ = [30x] go around | determinative &urud: copper / bronze

12350 URUDA x U, TABIRA = copper

12351 USH, UŠ, nita, nitaḥ = [2267x] man, male, phallus | ɠešš₃(ɠiš₃) / gesh = phallus | [312x] unit of length | us₂(uš) [9695x] = to accompany / follow / adjacent; (to be) of a lesser quality; to drag; to stretch; a qualification of grain; to thresh (grain) by treading; to coagulate? | us₂ [4087x] = side, edge; path | us₂ [109x] = to lean on, impose; to check | determinative &m: before male names

[PLM] The Sumerian sign (Jaritz #424), depicts a 'penis or phallus with scrotum, issuing a liquid'. Its main reading is uš (for *ûš), which means 'cohabit, impregnate, stud-animal', and 'penis (as 'ejaculator')'; representing 'surround-excrete' = 'ejaculate while cohabiting'. The Sumerian word can be found in PIE (Proto-Indo-European): *wes-, 'dampen, wet, male animal', and *wegw-, 'damp, sprinkle'.

cpds

\[ \text{ɠešš₃-dug₄} [46x] = \text{coition} [\sim + 12157 \text{ dug₄ perform}] \]

\[ \text{ɠešš₃-du₃(KAK)} = \text{coition} [\sim + 12195 \text{ du₃ perform}] \]

\[ \text{ɠešš₃-zig} (12363) = \text{have an erection} [\sim + 12363 \text{ zig rise}] \]

\[ \text{MU-USH (mu-uš) = 60 variant; erection??} \]

\[ \text{ɠešš₃-sur} = \text{piss, masturbate} [\sim + 122E9 \text{ sur squeeze / milk}] \]

\[ \text{IM-MA-NI-IN-KA/dug₄ = coition [1214E IM storm + 12220 MA flow + 1224C NI quiver + 12154 IN = abuse, rape + 12157 dug₄ / KA = perform, coition]} \]

12352 ~ x A; 12353 ~ x KU; 12354 ~ x KU; 12355 ~ x KU; 12356 ~ x TAK₄

12356 USHₜ qqq | cf. 12230 hair
12357 | USH₂ / uš₂ = [3556x] to die; to be dead; to kill; death | [50x] = blood; gore | [2x] = dead / dry reed (stylus) | ug₈ [259x] = plural and imperfect singular stem of uš (to die) | cf. 12041 | BAD remote

12358 | USHUM = serpent | cf. USHUM.GAL = dragon (big serpent)

12359 | UTUKI = prob. honorific suffix | 3 signs: 12300 | TIL = complete, end; sun + 12155 | IR = ask, divinate + ??; could be a link to 12232 | MUŠ = snake | cf. Marduk is derived from the Sumerian Amar-utu(ki) (see 1202B) | “the heifer [young cow?] of the sun-spirit”

1235A | UZ3, uzud (ud₃, uz₃) [3299x] = (female) goat

1235B | UZ3 x KASKAL

1235C | UZU [274x] = flesh cf. SIG+UZU hit + flesh = TUD to beat / whip | determinative &uzu; body parts

1235D | ZA, LIMMU₃ [11x] = 4 | “4” four numeric; cf. more used 121F9 | limmu₂ [1759x] | NIGIDA LIMMU,

DIŠ/DIŠ+DIŠ/DIŠ | ZA = [113x] man; [43x] bead, gem; [113x] CVVE | cpd | ZA-E = you [- + 1208A E interjection]

1235E | ZA tenu | ad₄ [5x] = crippled

1235F | ZA sq x KUR

12360 | ZAG, ZA₃ [902x] = side; arm; shoulder; border, boundary, district; limit; right side, the right

| cpd | zag-bi = boundary open – endless [12360 ZAG boundary + 12049 BI open]

12361 | ZAMₓ

12362 | ZE₂ = you; live | zi₂ [157x] = cut | cf. give | la (lalamu) [66x] = lust, rump

12363 | ZI, ZID | zig₃ (zi) [8574x] = to issue; to levy, raise, muster; to expend; to swell / rise (have an erection) | gēš₃+zig | zid (zi) = [1475x] right; to be right, true, loyal, faithful | [815x] life, to breathe, self | syll.: sé, sí, ze, zi, | ZI+GA = insurgency, attack

12364 | ZI/ZI
ZI₃, zid₂, *the real* ESH₂ / eš₂ (eše₂) še₃ [7223x] = flour | [62x] rope, string [G-string - loincloth], thong

(italic) perhaps to distinguish from 120A0 (see note) native

ZIB = [16x] mark, token; colour, paint

ZIB KABA tenu

ZIG = lower body

ZIZ₂ [2856x] = wheat, work team

ZU [964x] = to know; learn

ABZU = abyss [1200A AB cosmic sea + 1236A ZU know]

nu-mu-un-zu-a = not know [(in all of Sumer) 12261 NU not + 1222C MU name + 12326 UN (KALAM / Sumer) + 1236A ZU know + 12000 A bemoan]

ZU₅ = doctor | cf. a-zu [81x]; a-zu₃ [11x]; 12000 A water + ~

ZUBUR [UNMNG] | cf. 12367

ZUM [37x] = *revolve* [on what!] | haš₄ (hash₄) = lower body, abdomen; thigh

A | Major Lemma | *QF* | TOC2 | Top
Current WIP 4-Way Library:

- Sumerians – Kings of the Earthlings
- Sumerians called themselves "black-headed people"
- There in the tablets, "black people" are the "city-dwellers" and "rulers of Sumer"
- First Professors are Black!
- Inana and the Seven Cosmic Powers of her Loincloth
- Ningirsu's Temple (Gudea Cylinders)
**Sumerians – Kings of the Earthlings**

Firstly, the issue over the more correct cuneiform. Clearly, it make much more sense that 'gi' 12100 reed stylus (writing => knowledge => power; reed marsh of Tigris and Euphrates delta) should be the one we use. Rather than the much less used non-Sumerian, later Babylonian 'gir₁₅' 120A0 (local), as shown at PSD for the individual logogram, 4900x to 7x, and the compound for Sumerian language 'eme.gi' 21x over 'eme.gir₁₅' only 1x, in the older period. And similarly for tablets referring to the King of Sumer, mainly use 'ki.en.gi', rather than ki.en.gir₁₅ e.g. the famous Ur-Nammu tablet (see below, also ETCSL, e.g.1: Poem Isme-Dagan (c.2.5.4.01), line c25401.A.364; e.g.2: "Then the Martu peoples, who know no agriculture, arose in all Sumer...", c1822.369). So why do the elites misquote the cuneiform sign actually used?!

Also see Proto Language Monosyllables – Patrick Ryan clearly knows what he is talking about, "...Emegi, the language of males in Sumer, differs in some interesting ways from equivalent forms in Emesal, the language of females..."

One can imagine that the Sumerians were dominant and respected by other states because they could write, hence the emphasis on reed stylus. Thus they were looked on as, "Kings of the Earthlings because the stylus is mightier than the sword".

---

[12174 'eme' = tongue, language + 12100 GI reed / write]
Kings of the Earthlings because the stylus is mightier than the sword.

For his lady Inanna, Ur-Nammu the mighty man, King of Ur, king of Sumer and Akkad, has built her temple.

4-Way follows...
Inana lady (wonder) come to pass Ur-Nammu the mighty man

<table>
<thead>
<tr>
<th>12239</th>
<th>cpd</th>
<th>12000</th>
<th>1224C</th>
<th>cpd</th>
<th>cpd</th>
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<tbody>
<tr>
<td>Inana</td>
<td>nin</td>
<td>a</td>
<td>ni</td>
<td>Ur-Nammu</td>
<td>nitah-kalag-ga</td>
</tr>
<tr>
<td>Inana determ.</td>
<td>1202D AN +</td>
<td>12239 MUS$_3$</td>
<td>lady, mistress</td>
<td>122A9 MUG cuneus + 12306 TUG$_2$ garment</td>
<td>bemoan / sigh of wonder ; progeny ; (water)</td>
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<td></td>
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<td>comes to pass</td>
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King of Ur, King of **Sumer** and Akkad

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<tbody>
<tr>
<td>lugal ur-im-ki</td>
<td>lugal ki-en-ki</td>
<td>uri-ke</td>
</tr>
<tr>
<td><strong>King of Ur</strong> 12217 LUGAL King + cpd Ur-im + 121A0 KI city</td>
<td><strong>King of Sumer</strong> 12217 LUGAL King + Sumer: &quot;121A0 KI cosmic world + 12097 EN lord + 12100 GI place of reeds stylus, writing, knowledge, power&quot; + 121A0 KI city</td>
<td><strong>and Akkad</strong> 12335 URI vessel, (Akkad) + 121A4 KE open field</td>
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</tbody>
</table>

**.. temple build**

<table>
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<tr>
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<tr>
<td>e-a-ni</td>
<td>mu-na-du</td>
</tr>
<tr>
<td><strong>temple</strong> 1208D E temple + aux a-ni: &quot;12000 A wonder + 1224C NI timelessness&quot;</td>
<td><strong>build</strong> 1222C MU year, name + 1223E NA pestle + 12195 DU build</td>
</tr>
</tbody>
</table>
Sumerians called themselves "black-headed people"

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<thead>
<tr>
<th>cpd</th>
<th>ùğ₃-sağ-gíg₂-ga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerians</td>
<td>12326 ùğ₃ people (KALAM Sumer) + 12295 sağ head + 1222A gíg₂ black + 120B5 ga carry / aux.</td>
</tr>
</tbody>
</table>

Examples in tablets follow...

4-Way top | Very Common Signs | TOC2
There in the tablets, "black people" are the "city-dwellers" and "rulers of Sumer"

231. His father replied to the boy;
232. his father replied to Šukalešuda:
233. "My son, you should join the city-dwellers your brothers the rulers of Sumer."
234. Go at once to the black-headed people, your brothers!
235. Then this woman [Inana] will not find you in the lands of Sumer.
236. He joined the city-dwellers, his brothers all together.
237. He went at once to the black-headed people, his brothers.
238. and the woman did not find him in the lands.

[ETCSL: c133.231]

231. lu₂-tur ad-da-ni mu-na-ni-ib-gi₁₂-gi₄
233. dumu-ĝu₁₀, iri šes-zu ṣe₂-eb-us₂-en
234. saq giiš, šeš-zu-ne ĝiri₃ gub-ba ĝen-na
235. munus-e šag₄ kur-kur-ra-ka nu-um-ma-ni-in-pad₃-de₁₂-en
236. iri šes-an ni₂-bi-a im-us₂
237. saq giiš, ŝes-an ĝiri₃ gub-ba im-ĝen
238. munus-e šag₄ kur-kur-ra-ka nu-um-ma-ni-in-pad₃

4-Way follows...
Inana & Šukaletuda (c.1.3.3), line c133.231 [cont from Inana 138b]

231. lu₃-tur ad-da-ni mu-na-ni-ib-ğ₂₄

[ETCSL: His father replied to the boy]

son father for a time tossed the problem around

<table>
<thead>
<tr>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>lu₃-tur</td>
<td>ad-da-ni</td>
<td>mu-na-ni-ib-ğ₂₄</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>son</th>
<th>father</th>
<th>tossed the problem around</th>
</tr>
</thead>
<tbody>
<tr>
<td>121FD</td>
<td>lu₃</td>
<td>AD father</td>
</tr>
<tr>
<td></td>
<td>male + 12055 DA line</td>
<td>(gen.) + 1224C NI in time</td>
</tr>
<tr>
<td>TUR</td>
<td>son</td>
<td>1222C MU year, dear, name,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>son + 1223E NA pestle</td>
</tr>
<tr>
<td></td>
<td></td>
<td>+ 1224C NI comes to pass</td>
</tr>
<tr>
<td></td>
<td></td>
<td>+ 12141 IB oval + 12104 x²</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gi₄- gi₄</td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...c133.231 (or c133.177)

232. šu-kal-/le/-tud-da ad-[da-ni] mu-na-ni-ib-ğ₂₄

[ETCSL: his father replied to Šukaletuda]

Šukaletuda father for a time tossed the problem around

<table>
<thead>
<tr>
<th>cpd closeup</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>šu-kal-le-tud-da</td>
<td>ad-da-ni</td>
<td>mu-na-ni-ib-ğ₂₄</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Šukaletuda</th>
<th>father</th>
<th>advised</th>
</tr>
</thead>
<tbody>
<tr>
<td>122D7</td>
<td>ŠU hand</td>
<td>op. cit.</td>
</tr>
<tr>
<td>12197</td>
<td>KAL mighty</td>
<td>op. cit.</td>
</tr>
<tr>
<td>+ 121F7</td>
<td>LE branch</td>
<td></td>
</tr>
<tr>
<td>+ 12305</td>
<td>TU small</td>
<td></td>
</tr>
<tr>
<td>+ 12055</td>
<td>DA line</td>
<td></td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...c133.232
233. *dumu-ĝu₁₀* **iri** **šeš-zu** **he₂-eb-us₂** **en** [Inana-Šukaletuda c133.233]

[ETCSL: "My son, you should join the city-dwellers your brothers.

<table>
<thead>
<tr>
<th>son</th>
<th>city-dwellers</th>
<th>your brothers</th>
<th>get protection from them the rulers of Sumer</th>
</tr>
</thead>
<tbody>
<tr>
<td>12309</td>
<td>12337</td>
<td>122C0</td>
<td>cpd</td>
</tr>
</tbody>
</table>

*dumu-ĝu₁₀* **iri** **šeš-zu** **he₂-eb-us₂** **en**

<table>
<thead>
<tr>
<th>son</th>
<th>city-dwellers</th>
<th>brothers</th>
<th>get protection from the rulers of Sumer</th>
</tr>
</thead>
<tbody>
<tr>
<td>12309 TUR</td>
<td>son + 1222C ĝu₁₀</td>
<td>dear, son</td>
<td>120F6 he₂, be he + 12141 IB</td>
</tr>
</tbody>
</table>

ETCSL: "My son, you should join the city-dwellers your brothers."

234. *saĝ gig₂* **šeš-zu-ne** **giri₃** gub-ba ĝen-na [Inana-Šukaletuda c133.234]

[ETCSL: Go at once to the black-headed people, your brothers!"

<table>
<thead>
<tr>
<th>black</th>
<th>people</th>
<th>your brothers</th>
<th>hop to it go</th>
</tr>
</thead>
<tbody>
<tr>
<td>12295</td>
<td>1222A</td>
<td>122C0</td>
<td>12248</td>
</tr>
</tbody>
</table>

*sąg* **gig₂** **šeš-zu-ne** **giri₃** gub-ba ĝen-na

<table>
<thead>
<tr>
<th>head / people</th>
<th>black</th>
<th>brothers your op. cit.</th>
<th>12248</th>
<th>NE these / your foot; path, via</th>
</tr>
</thead>
<tbody>
<tr>
<td>1207A</td>
<td>stand</td>
<td>1207A DU stand + 12040 BA split</td>
<td>go</td>
<td>1207A ĝen go + 1223E pestle</td>
</tr>
</tbody>
</table>

ETCSL: "Go at once to the black-headed people, your brothers!"
235. *munus-e šag₄ kur-kur-ra-ka nu-um-ma-in-pad₃-de₃-en*

[ETCSL: Then this woman [Inana] will not find you in all the lands.]

That woman! interior of all the land talking did not find in Sumer the rapist

<table>
<thead>
<tr>
<th>122A9</th>
<th>122AE</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>munus-e</td>
<td>šag₄</td>
<td>kur-kur-ra-ka</td>
<td>nu-um-ma-in-pad₃-de₃ EN</td>
</tr>
</tbody>
</table>

**That woman!**
**interior of all the land talking (about the rape) 121B₃ KUR lands + 122₈F RA aux. + 12₁₇₅ KA talk**

not find in Sumer the rapist (of Inana)

op. cit. pad₃ + 12₀₉₇ EN abbrev. for Sumer

236. *iri šeš-a-ni ni₂-bi-a im-us₂*

[ETCSL: He joined the city-dwellers, his brothers all together.]

**city dwellers his brothers in time all together joined**

<table>
<thead>
<tr>
<th>12₃₃₇</th>
<th>cpd</th>
<th>cpd</th>
<th>12₃₅₁</th>
</tr>
</thead>
<tbody>
<tr>
<td>iri</td>
<td>šeš-a-ni</td>
<td>ni₂-bi-a</td>
<td>im-us₂</td>
</tr>
</tbody>
</table>

**city-dwellers brothers his**

brother + 12₀₀₀ₐ šeš bemoan + 12₂₄ₐ NI in time

themselves (12₂₄₆ ni₂ + 1₂₀₄₉ BI + 1₂₀₀₀ₐ A) [see ETCSL]

joined 1₂₁₄₇ IM copula + 1₂₃₅₁ us₂ accompany, follow
237. saĝ gig šeš-a-ni ĝiri gub-ba im-ĝen

[ETCSL: He went at once to the black-headed people, his brothers.]

black people his brothers hopping to it went

<table>
<thead>
<tr>
<th>12295</th>
<th>1222A</th>
<th>cpd</th>
<th>1210A</th>
<th>1207A</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>saĝ</td>
<td>gig</td>
<td>šeš-a-ni</td>
<td>ĝiri</td>
<td>gub-ba</td>
<td>im-ĝen</td>
</tr>
<tr>
<td>head / black</td>
<td>brothers his foot</td>
<td>stand</td>
<td>op. cit.</td>
<td>op. cit.</td>
<td>went</td>
</tr>
<tr>
<td>people</td>
<td></td>
<td></td>
<td>236</td>
<td>234</td>
<td>1214E IM</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>copula + 1207A ĝen go</td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...e133.237

238. munus-e saĝ4 kur-kur-ra-ka nu-um-ma-ni-in-pad3

[ETCSL: and the woman did not find him in the land.]

That woman! interior of all the land did not find the rapist

<table>
<thead>
<tr>
<th>122A9</th>
<th>122AE</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>munus-e</td>
<td>saĝ4</td>
<td>kur-kur-ra-ka</td>
<td>nu-um-ma-ni-in-pad3</td>
</tr>
<tr>
<td>That woman! interior in the land op. cit.</td>
<td>not find the rapist (of Inana) op. cit. pad3.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...e133.238

[END extract] 231 | 4-Way top | TOC2
137-148. The francolin …… to the …… of its …… The francolin …… to the birthplace of Dumuzid. Like a pigeon on its window ledge it took counsel with itself; the francolin in its shelter took counsel. Only his mother Durtur can gladden my master! Only his mother Durtur can gladden Dumuzid! My goddess, born in Kuara, the maiden who is the crown of all ……, the admiration and acclaim of the black-headed people, the playful one who also voices laments and the cries, who intercedes before the king -- Ģešṭin-ana, the lady, did ……

137. […]-ba-še3 buru5-ḥabra ḥmušen-e nam /il2\  
138. ki-ulutim2 ddumu-zid-da-še3 buru5-ḥabra ḥmušen-e […]  
139. tum12mušen-gin7 ab-lal3-ba ni2-bi-a ad-e-eš ba-ni-ib2-gi4  
140. buru5-ḥabra ḥmušen-e a2-bur2-ba ad-e-eš ba-ni-ib-gi4  
141. lugal-ğu10 ama-ni ddur7/-tur-ra-am3 i3-ḥul2-le  
142. ddumu-zid-de3 ama-ni <ddur7-tur-ra-am3 i3-ḥul2-le>  
143. in-nin-ğu10 u3-tud-da kuaraki  
144. ki-sikil amar sig7-ga men-bi  
145. u6 di niġ2-me-ğar sağ gig2-ga  
146. e-ne dug4-dug4 i-lu akkil dug4-dug4  
147. nam-šita dug4-dug4 lugal-la […]  
148. dгеštin-an-na-ke4 nin […]  

She shall determine fates. She shall apportion the divine powers among the Anuna, the great gods. And as for you, I will place in your hands the lives of the black-headed people." When you get there, let the woman I have chosen for her beauty …… her mother. Do not go to her empty-handed, but take her some jewellery in your left hand. Waste no time. Return with her answer quickly."

31-38. In the Gagiššua of the great palace, where she renders verdicts with grandeur, he made the great mother Ninlil glad. Enlil and Ninlil relished it there. In its great dining hall, the trustworthy hero chosen by Nunamnir made them enjoy a magnificent meal: the E-kur was rejoicing. They looked with approval at the shepherd Ur-Namma, and the Great Mountain decreed a great destiny for Ur-Nammu for all time, making him the mightiest among his black-headed people.

31. ḡa2-ğiš-šu2-a /e2\-gal maḥ-di gal ku5-ru-da-ni  
32. /ama\ gal dnin-lil2-ra ul mu-na-ni-in-de6  
33. den-lil2 dnin-lil2-bi dug3 mi-ni-in-ġal2-le-eš  
34. unu2 gal-ba šul zid mu pad3-da dnu-nam-nir-ra-ka (zi-kir šu-mi)
35. ninda maḥ am3-mi-ni-dug3 e2-kur ḫul2-la-am3
36. igi zid mu-un-ši-in-bar-re-eš sipad dur-dnamma-ra
37. kur-gal e sipad dur-dnamma-ra nam gal ud su3-ra2-še3 mu-ni-in-tar
38. ᵃṣāq ᵃr₂-ga na a₂ mi-ni-maḥ

---

ETCSL translation: t.2.5.3.4

http://etcsl.orinst.ox.ac.uk/c.2.5.3.4

A šir-namerima (?) for Iddin-Dagan (Iddin-Dagan D)

1-2. Great lady, majestic physician to the black-headed, holy Ninisina, daughter of An, may you be praised!

3-9. Lady whose tempest, like a raging storm, ...... the interior of heaven and the trembling earth, whose upraised fierce face, like a fire, rips the bodies of the enemy; who, like a dragon, does not bring up venom in her place where ......, paws of a lion, sharpened knives, claws constantly dripping blood, ...... which prick the body with fear! When you draw through the flesh the scalpel and the lancet, knives like lion's claws -- the bodies of the black-headed people tremble because of you!

..

1. nin gal <a>-zu maḥ ᵃṣāq ᵃr₂-ga
2. kug dnin-isin₂si-na dumu an-na me-teš₂ ḫe₂-i-i
3. nin tum₉u₁₈-lu-ni ud mir-a-gin₇ an-šag₄-a ki₇ dub₂-bu X
4. dجيب₆-gin₇ igi /ḫuš il₂-l₂-na erim₂-ma su dar-dar-re
5. ušumgal-gin₇ ki KA X-a-na uš₁₁-bi nu-ed₃-de₃
6. /šu pirig₉-ša₂ ǧiri₂ u₃-sar ak umbin u₂₂ biz-biz-biz
7. su X ḪA E de₂-de₃ ni₂ su-a ru-ru-gu₂
8. ǧiri₂-zal bulug-kiig₂-gur₄ ǧiri₂ pirig₉-ša₂-gin₇ uzu e₃-a-zu-uş
9. u₃₃ ᵃṣāq ᵃr₂-ga su ma-ra-sag₃-sag₃-ge

---

A praise poem of Ḥammu-rābi (Ḥammu-rābi A)

http://etcsl.orinst.ox.ac.uk/c.2.8.2.1

1-17.

1 line fragmentary ...... acting as its lord ......

7 lines fragmentary ...... the black-headed ...... ...... the Euphrates ...... ...... the Tigris ......

10. […]-zu X um-ma-ri ᵃṣāq ᵃr₂-ga [(…)] /IM?\ en GIL

---

http://etcsl.orinst.ox.ac.uk/c.5.5.4

18-27. Here, {in 'Where Flesh Came Forth'} {((1 ms. has instead:) 'Where Flesh Grew')} (the name of a cosmic location), he set this very hoe (al) to work; {((1 other ms. has instead:) in 'Where Flesh Grew' the unassailable
he had it place the first model of mankind in the brick mould. His Land started to break through the soil towards Enlil. He looked with favour at his black-headed people. Now the Anuna gods stepped forward to him, and did (ĝal) obeisance to him. They calmed Enlil with a prayer, for they wanted to demand (al-dug) the black-headed people from him. Ninmena, the lady who had given birth to the ruler, who had given birth to the king, now set (alĝaĝa) human reproduction going.

18. {uzu-e3-a} {(1 ms. has instead:) uzu-mu2-a} ĝišal am3-mi-ni-in-du3

(1 other ms. has instead the line:)
18A. uzu-mu2-a saĝ nu-ĝa2-ĝa2-de3

19. saĝ nam-lu2-ulu3 u3-šub-ba mi-ni-in-ĝar
20. den-lil2-še3 kalam-ma-ni ki mu-un-ši-in-dar-re
21. saĝ gig2-ga-ni-še3 igi zid mu-ši-in-bar
22. da-nun-na mu-un-na-sug2-sug2-ge-eš
23. šu-bi girî17-ba mu-un-ne-ĝal2
24. den-lil2 a-ra-zu-a mu-ni-in-ḫuĝ-e-ne
25. ug3 saĝ gig2-ga al mu-un-da-be2-ne
26. nin en u3-tud-de3 lugal u3-tud-de3
27. dnin-men-na-ke4 tud-tud al-ĝa2-ĝa2

4-Way top | Very Common Signs | TOC2

http://etcsl.orinst.ox...c.5.3.6

1-10.
2 lines fragmentary of Enlil ……. Small ten-shekel pieces of silver ……
6 lines fragmentary … unknown no. of lines missing

1-11.
5 lines fragmentary …… in aromatic oil of cedar ……. …… humans, the black-headed people. Let him anoint each with my …… aromatic oil of cedar. …… it is an abomination to my king.

7. […] /lu2\-ulu3 ug3 saĝ gig2-ge
8. […] i3 šim ĝišerin-na-ĝa2-ta-am3 ḫa-mu-ta-/šeš4\-e
9. […] ḫ-[im]

Sumer
The Victory of Utu-Hengal, ETCSL transliteration : c.2.1.6.
4. ki-en-gi-ra2 nij2-a-erim2 /bi2-in\-si-a

21. sig-ce3 ki-en-gi-ra2 {gana2} {(1 ms. has instead:) jic} bi2-kece2

http://etcsl.orinst.ox.ac.uk...c533.236

236-247. "When the šem and ala drums, …… and other instruments play together for him, he passes the time with your heart-gladdening tigi and zamzam instruments. But it is I who have made the wine plentiful and made much to eat and drink. I perfect the garments with fine oil. I bring up the ……. the šutur and aktum garments. As for safeguarding, the best in Sumer, in the oppressive heat (?) of Summer, where they had been put away in the bedrooms amongst the black-headed people, moths destroy the blankets and make the aktum cloth perish because of you. ……. exhausts itself for you ……. The wooden chest ……. I am Ninkasi's help, for her I sweeten the beer, with as much cold water, the tribute of the hills, as you brought."

..

236. šem3 kuša2-la2 si-ŠIR3 ḡiš-gu3-di ni2-ba u3-mu-na-du12
237. tigi za-am-za-am niĝ2 ūsag4 ūsul2-la-zu ud mi-ni-ib-zal-zal-e
238. ţe26-e ţe26-tin lu-lu-me-en gu7 nağ gal-gal-me-en
239. tug2 i3 dug3-ge ba-ab-du7-me-en
240. /niĝ2\-tug2-ba tug2šutur tug2aktum-ma a2 ba-ni-e3-a-me-en
241. /kum2\-ma dugud e2-me-eš ʻaşq ki-en-gi\*-ra zi-bi tum2-tum2-de3
242. ūg3 sağ gig2-ga ur2-bi-a ki-nu2 ġar-ğar-ra-bi
243. tug2niĝ2-barag2 nim mu-ra-be4-be4 tug2aktum mu-ra-saḫ6
244. ʻišniĝ2-keše2-da a2 mu-ra-ab-kuš2-u3 e2-gal ma-ra-ŠEŠ-ŠEŠ
245. ʻišgu2-ne-sağ-ţa2-ke4 mu-un-kiĝ2-kiĝ2 en3 tar mu-ni-ţa2
246. din-ka-si-ke4 a2-taḥ-a-ni-me-en kaš mu-un-na-ab-dug3-ge-en
247. a sed4 gu2-un ḥur-sağ-ţa2 a-na mu-e-tum2-tum2-mu

* So here in one of the few extant examples, 'Sumer' = "sağ ki-en-gi" = head(/people) + cosmic world + lord + reed stylus 'gi' [not little used 'gir15' native]

[END Black Sumerians]
First Professors are Black!
The advice of a supervisor to a younger scribe (E-dub-ba-a C)
(The supervisor speaks): 1. dumu e₂-dub-ba-a ud ul-la ǧa₂-nu ki-ĝu₁₀-se³
[ETCSL: [Apprentice]] One-time member of the school, come here to me.
Apprentice scribe school once supervised won't you come down to the designated place

<table>
<thead>
<tr>
<th>12309</th>
<th>cpd</th>
<th>12313</th>
<th>1230C+121B7</th>
<th>120B7+12261</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>dumu</td>
<td>e₂-dub-ba-a</td>
<td>UD</td>
<td>ul-la</td>
<td>ǧa₂-nu</td>
<td>ki-ĝu₁₀-se³</td>
</tr>
<tr>
<td>appren-tice</td>
<td>scribe school</td>
<td>1208D e₂ school</td>
<td>house + 1207E DUB tablet + 12040 BA allot, share + 12000 progeny</td>
<td>day, once...</td>
<td>distant time + show, supervise</td>
</tr>
</tbody>
</table>

Note: Original translation inexplicably doesn't bother to translate the very first word, "dumu" = apprentice – probably the most interesting and important part of the whole introduction...

http://etcsl.orinst.ox...c513.1
2. \text{ni}g\text{u}_2 \text{ um-mi-}a\text{-}\text{gu}_{10} \text{ mu-un-pa}_1\text{-}d\text{a} \text{ za-e } \text{ ga-ra-pa}_1\text{-}p_{ad}_{3}

http://etcsl.orinst.ox.ac.uk/c513.2

[ETCSL: and let me explain to you what my teacher revealed]
something, dear \textbf{professor, who of course must be black}, revealed to the people of Sumer, you, like threshing grain will be revealed

\begin{verbatim}
<table>
<thead>
<tr>
<th>120FB</th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{ni}g\text{u}_2</td>
<td>\text{ um-mi-}a\text{-}\text{gu}_{10}</td>
<td>\text{ mu-un-pa}_1\text{-}d\text{a}</td>
<td>\text{ za-e}</td>
<td>\text{ ga-ra-pa}<em>1\text{-}p</em>{ad}_{3}</td>
</tr>
</tbody>
</table>

\text{professor who of course must be black} \hfill \text{something} \\
\text{1231D UM reed stem (stylus / writing symbol)} \hfill \text{(1207E tablet var)} \\
+ \text{1222A MI black* }+ \text{12000 progeny} \\
+ \text{1222C }\text{g}_1\text{u}_{10} \text{ dear}

\text{revealed to the people of Sumer} \hfill \text{you} \hfill \text{like threshing grain will be revealed} \\
\text{1222C MU name} \hfill \text{1235D} \hfill \text{12055} \text{ DA writing board} \\
+ \text{12326 UN (KALAM = Sumer)} \hfill \text{12B5 GA bring} \\
+ \text{cpd pa}_2 \hfill \text{1228F RA threshing} \\
\text{reveal x2}
\end{verbatim}

* There are some who say that when the Sumerians call themselves black it should not be taken literally, and black means local or something. Also in signs for other professions the scribes don't add this extra point, but here they emphasize the first professors that started the education revolution 5000 years ago are BLACK!

\text{unnia} [\text{EXPERT}] (142x. ED IIb, Old Akkadian, Ur III) \\
expert, master craftsman \\
Not just the Sumerians calling themselves black, the first professors are BLACK!

\begin{verbatim}
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<th>7500CT/4500ya</th>
<th>8000CT/4000ya</th>
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<tr>
<td>14</td>
<td>110</td>
<td>18</td>
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\end{verbatim}

PSD
Like you, I was once a youth and had a mentor

| za-e-gin-
| nam-lu-
| i-
| šeš-
| tuku-

you (sg.)
status as child
to do
to have
elder brother

ZA-DIM-
NAM
LU-TUR
NI-AK
NI-TUK-A.AN

http://etcsl.orinst.ox.c513.3
*END current WIP*

4-Way top | Very Common Signs | top | TOC2 | *QF*
"Like you, I was once a youth and had a mentor.

The teacher assigned a task to me -- it was man's work.

Like a springing reed, I leapt up and put myself to work.

I did not depart from my teacher's instructions, and I did not start doing things on my own initiative.

My mentor was delighted with my work on the assignment.

He rejoiced that I was humble before him and he spoke in my favour."

3.za-e-gin7-nam nam-lu2-tur i3-ak šeš-gal i3-tuku-am3
4. um-mi-a lu2-ta kiģ2-غا2-am3 a2 a gì2-غا2 gìš bi2-in-ğar
5. gi al-gu4-ud-da-gin7 i3-gu4-ud-de3-en kiģ2-غا2 bi2-in-sig10-ge-en
6. inim um-mi-a-ğu10 nu-un-taka4 niğ2 ni2-غا2 li-bi2-ak
7. šeš-gal-ğu10 a2 gìš ğar-ra-غ2 šag4-غا-ni i-ni-in-dug3
8. i3-sun5-ne na-mu-da-și-ignmentŠilim-غا2 i-ni-in-dug4
9-15.
9. "I just did whatever he outlined for me -- everything was always in its place.
10. Only a fool would have deviated from his instructions.
11. He guided my hand on the clay and kept me on the right path.
12. He made me eloquent with words and gave me advice.
13. He focused my eyes on the rules which guide a man with a task:
14. zeal is proper for a task, time-wasting is taboo;
15. anyone who wastes time on his task is neglecting his task."

9. ġiš ma-an-ḥur-ra na-an-dim2 ki-bi-še3 al-ĝar-ĝar
10. na de5-ga-ni-ta lu2 ḫu-ru-um šu bar dib-ba-e
11. im-ma šu-ĝu10 si ba-ni-in-sa2 us2 zid mu-un-dab5
12. ka-ĝu10 inim-ma ḡa2 ba-ni-in-taka4 ad gi4-gi4 ma-an-pad3
13. ġiš-ḥur lu2 a2 aĝ2-ĝa2 si sa2-e igi ma-ni-in-si-si
14. gu2 zi-zi-i ūa-la a2 aĝ2-ĝa2-kam ud zal-le niĝ2-gig-ga
15. lu2 ki a2 aĝ2-ĝa2-ni-še3 ud zal-la a2 aĝ2-ĝa2-ni ab-taka4
"He did not vaunt his knowledge: his words were modest.  
If he had vaunted his knowledge, people would have frowned.  
Do not waste time, do not rest at night -- get on with that work!  
Do not reject the pleasurable company of a mentor or his assistant:  
once you have come into contact with such great brains, 
you will make your own words more worthy."

16. niĝ2-zu-a-ni pa nu-um-e3 ka-ga14-ni ba-an-la2  
17. tukum-bi niĝ2-zu-a-ni pa ba-an-e3 igi mu-un-suḫ-suḫ-u3-ne  
18. ud na-ab-zal-e-en ãi6 na-ab-sed4-e-en a2-bi-še3 ĝen-na  
19. šeš-gal šeš-ban3-da ḫi-li-a-bi na-an-na-ni-ib-gi4-gi4  
20. saĝ-ki gal-gal-la um-ma-te inim-zu ba-dugud-de3-en
"And another thing: you will never return to your blinkered vision; that would be greatly to demean due deference, the decency of mankind. Worthy plants [offerings?] calm the heart, and sins are absolved. An empty-handed man's gifts are respected as such. Even a poor man clutches a kid to his chest as he kneels. You should defer to the powers that be and .... -- that will calm you."

21. 2-kam-ma-shē3 igi kešē2-da-zu-shē3 nu-ra-ni-ib-gi4-gi4
22. ki za-Za teš2 lu2-u18-lu-ka maḫ-bi gu2 ḫe2-ri-du3
23. u2 teš2-a-ka šag4 ab-sed4-de3 nam-tag-ga al-du8-e
24. lu2 šu sug4-ga-ka kadra-ni ur5-še3 nir mu-un-ĝal2
25. lu2 niĝ2 nu-tuku maš2 gur-ra-na gaba-na i-im-tab
26. lu2-ĝarza2-ra ki ḫe2-en-ne-za ḫe2-kešē2 ba-sed4-de3
27-28.
"There, I have recited to you what my teacher revealed, and you will not neglect it. You should pay attention -- taking it to heart will be to your benefit!"

27. niĝ2 um-mi-a-ĝu10 mu-un-pad3-de3 e-ra-šid nu-mu-ra-ab-taka4
28. ġizzal ḫe2-bi2-ak šag4-še3 gid2-i-de3 sag9-ge-zu mu-da-an-ĝal2
The learned scribe humbly answered his supervisor:

"I shall give you a response to what you have just recited like a magic spell, and a rebuttal to your charming ditty delivered in a bellow.

Do not make me out to be an ignoramus -- I will answer you once and for all! You opened my eyes like a puppy's and you made me into a human being. But why do you go on outlining rules for me as if I were a shirker? Anyone hearing your words would feel insulted!"

29. dub-sar umun2 ak sun5-na-bi ugula-a-ni mu-un-na-ni-ib-gi4-gi4
30. ud mu7-mu7-gin7 ab-šid-en-na-a ba-an-gi4-bi a-ra-ab-ḥa-za-an
31. mu gud-gin7 i-lu dug3-ga-zu-še3 ġiš i3-la2-a-bi
32. lu2 nu-zu nam-mu-ni-ib-ku4-ku4 1(DIŠ)-am3 ga-ra-ni-ib-gi4
   (1 ms. inserts lines 60A and 60B here instead of after line 60)
33. ur-gir15 tur-gin7 igi mu-e-bad-bad nam-lu2-ulu3 mu-e-ak
34. a-na-aš-am3 lu2 ḡa2-la dag-ga-gin7 ġiš ma-ab-ḥur-ḥur-re-en
35. lu2 inim-zu ġiš ba-ni-in-tuku-a šu am3-ma-kar2-kar2
"Whatever you revealed of the scribal art has been repaid to you. You put me in charge of your household and I have never served you by shirking. I have assigned duties to the slave girls, slaves and subordinates in your household. I have kept them happy with rations, clothing and oil rations, and I have assigned the order of their duties to them, so that you do not have to follow the slaves around in the house of their master. I do this as soon as I wake up, and I chivvy them around like sheep."

36. nam-dub-sar-ra a-na mu-e-pad3-da-zu šu-za ba-ni-in-šum2
37. e2-za ḫe2-bi2-gub-be2-en ud na-me niġ2 ḡa2-la dag-ga-ġu10-uš sa2 ba-ra-am3-mu-ri-ib-dug4
38. geme2 arad2 ǧir3-sig10-ga e2-za kiġ2-gi4-a ḫe2-bi2-ne-gi4
39. šukur2-bi tug2-bi u3 i3-ba-ša-šag4-bi ḫa-ma-dug3-ga
40. a-ra2-bi-še3 kiġ2-gi4-a ḫe2-bi2-in-ne-gi4 e2 lugal-ka arad2 ba-ra-bi2-in-us2
41. gaba ud-ḡa2 ḫe2-bi2-ak udu-gin7 ḫe2-eb-us2-u3-nam
42-49.
"When you have ordered offerings to be prepared, I have performed them for you on the appropriate days.

43] I have made the sheep and banquets attractive, so that your god is overjoyed.

44] When the boat of your god arrives, people should greet it with respect.

45] When you have ordered me to the edge of the fields, I have made the men work there.
It is challenging work which permits no sleep either at night or in the heat of day, if the cultivators are to do their best at the field-borders.

I have restored quality to your fields, so people admire you.

Whatever your task for the oxen, I have exceeded it and have fully completed their loads for you."

42. sizkur2 sa gi4-gi4-da ḫe2-mu-e-dug4 ud-bi sa2 ḫe2-ri-ib-dug4
43. udu-bi u2-gu7-bi ḫa-ma-sag9-sag9 diģir-zu ḫe2-ḫul2
44. ud ma2 diģir-za us2-sa-bi giri17 šu ḫa-ra-ab-tag-ge-ne
45. gaba a-šag4-ga-še3 a2 ḫe2-mu-e-da-a-ağ2 erin2-e kiğ2 ḫe2-bi2-ak
46. kiğ2 a-da-min3-na ġi6 an-bar7-ba u3 ba-ra-bi2-ku-am3
47. us2-a-DU dumu engar-ra-ke4-e-ne sağ ḫu-mu-un-kal-le-ne
48. a-šag4-za šu nam-sag9-ga ḫe2-bi2-gi4 uğ3-e u6 di ḫe2-ri-ib-dug4
49. gud-de3 a-na-am3 gub-zu dirig ḫe2-em-tum3 gu2-un-bi ḫa-ra-ab-silim-ma-am3
50-53.
"Since my childhood you have scrutinised me and kept an eye on my behaviour, inspecting it like fine silver -- there is no limit to it!

Without speaking grandly -- as is your shortcoming -- I serve before you.

But those who undervalue themselves are ignored by you --
know that I want to make this clear to you."

50. tur-ra-ğu10-ta ḫe2-em-ma-di4-e-en a-ra2-ğu10 igi ḫe2-bi2-du8
51. kug sag9-ga-gin7 kurum7 ḫe2-bi2-ak ki-šer11 la-ba-an-tuku
52. gal-bi nu-di någ2-gig-zu-gin7 e-ra-da-tuš-u3-nam
53. ni2 tur-tur-re e-ra-da-saḫ6-saḫ6-na pa ga-ra-ab-e3 zu-a
54-59. (The supervisor answers:)
"Raise your head now, you who were formerly a youth.
You can turn your hand against any man, so act as is befitting."
(The scribe speaks:)
"Through you who offered prayers and so blessed me,
who instilled instruction into my body as if I were consuming milk and butter,
who showed his service to have been unceasing,
I have experienced success and suffered no evil."

54. ud-bi-ta lu2-tur ḫe2-me-en-na i3-ne-eš2 sağ-zu il2
55. šu-zu lu2-ra mu-da-an-gi4-gi4-in a-ra2-bi-še3 DU-mu-un
56. šudu3 ḫe2-mu-e-ša4 nam mu-tar-ra
57. na de5-ga ga i3 gu7-a-gin7 su-ğa2 i-ni-in-kur9-ra
58. gub-bu ğa2-la nu-dag-ge pad3-da-zu
59. ki sag9-ga-bi sa2 ḫe2-ri-ib-dug4 niğ2-ḥul-bi li-bi2-in-ak
60-61. (The supervisor answers:)
"The teachers, those learned men, should value you highly.
(2 mss. add 3 lines, 1 of the 2 mss. adds 2 more lines which correspond to lines 67 and 68 in this edition:)
They should ... in their houses and in prominent places.
Your name will be hailed as honourable for its prominence.
For your sweet songs even the cowherds will strive gloriously.
For your sweet songs I too shall strive and shall ...
The teacher will bless you with a joyous heart.
You who as a youth sat at my words have pleased my heart."

60. um-mi-a lu2 inim zu-u3-ne sg ḫu-mu-un-kal-le-ne
   (2 mss. add 3 lines:)
   60A. e2-bi-a ki saŋ-kal-la-ba DI-DI ḫu-mu-un-e-ne
   60B. mu-zu dug3-ge-eš pad3-de3-da-bi saŋ-ki-bi ma-ŋal2
   (1 of the 2 mss. has lines 67 and 68 after line 60B instead of after line 66)
   60E. um-mi-a šag4 ḫul2-la-ni-ta šudu3 mu-na-an-ša4

61. lu2-tur inim-ğu10-še3 ba-tuš-u3-nam šag4-ğu10 bi2-dug3-ga-am3
"Nisaba has placed in your hand the honour of being a teacher. [For her, the fate determined for you will be changed and so you will be generously blessed]

You were created by Nisaba! May you ... upwards.

May she bless you with a joyous heart and free you from all despondency. ... at whatever is in the school, the place of learning.

The majesty of Nisaba ... silence.

For your sweet songs even the cowherds will strive gloriously.

For your sweet songs I too shall strive and shall ... [omitted: 'do something for your MUNUS']

They should recognise that you are a practitioner (?) of wisdom.

The little fellows should enjoy like beer the sweetness of decorous words: experts bring light to dark places, they bring it to culs-de-sac and streets."

62. dnisaba dugud-da um-mi-a šu-za i-ni-in-ĝar-ra
63. {nam i-ri-tar-ra mu-na-ra-kur2-ru šu zid ḫa-ra-an-ĝa2-ĝa2}
64. šag4 ḫul2-la nam-še3 ḫe2-bi2-tar šag4 sag3 ḫe2-da-zig3
65. e2-dub-ba-a ki-umum-ma a-na ĝal2-la […]
66. nam-maḥ dnisaba niĝ2-me-ĝar pad3-pad3 di-da-/bi?
67. gud-us2 šir3 dugs-duĝ3-ga-uzu-še3 ġiš la2-bi maḥ
68. šir3 dugs-ga-uzu-še3 ġiš ga-mu-ni-in-la2 MUNUS-zu-gin7 ga-mu-ni-tag-tag
69. niĝ2 ġeštug2-ga nu-u18-lu-me-en ḫu-mu-un-pad3-pad3-de3-ne
70. di4-di4-la2 inim-inim-ma ḫe2-du7 kaš ḫu-mu-un-ku7-ku7-de3-ne
71. gašam ki ku10-ku10-ga ud ġa2-ĝa2
72. sila saĝ gi4-a sila-a ba-an-ĝa2-ĝa2
Praise Nisaba who has brought order to ...  
and fixed districts in their boundaries,  
the lady whose divine powers are divine powers that have no rival!

73. us₂ teš₂-ba ri-a si sa₂-e in ki-bi sur-sur  
74. nin me-ni-da me nu-sa₂-a dnisaba za₃-mi₂

Quotes

eme-gi-še₃ gu₂-zu na-ab-šub-be₂-en  
“Don’t neglect the Sumerian language!”

(Letter from Inim-Inana to Lugal-ibila c.3.3.12.3.)

'Ipiq-Aya The Apprentice Scribe' [Google Books] p145 of The Scribe of the Flood Story and His Circle Ch7 p140-166 - Frans van Koppen - The Oxford Handbook of Cuneiform Culture, ed. Karen Radner, Eleanor Robson OUP ’2011 (see also free download at academia.com; a backup of the MUGSAR is there too).
FIGURE 7.1 House rental contract: the only text written by Ipiq-Aya as a contract scribe.
Ecology of the Erotic in a Myth of Inanna Judy Grahn

Inanna went into the mountains and began flying around. From one border of the territory to the other, she flew round and round. She flew around the Tree whose roots intertwine with the horizon of heaven, by now so tired that she lay down beside its boundary roots. She had in her loincloth a weaving of the seven cosmic powers, across her thighs. Her thoughts were with her shepherd lover, Dumuzid. On the same plot of land a youth, Šukaletuda, was working, and saw her; he approached, untied the loincloth of divine powers...

.. It was only in '1949, in an article of the volume XVII of the Archiv Orientalni called A Blood-Plague Motif in Sumerian Mythology, that Samuel Noah Kramer translated for the first time this myth...[more]

.. The Literature of Ancient Sumer edited Jeremy A. Black

.. "Inana needed to pass through the seven gates of the 'abzu' (abyss), and was not allowed to pass through unless she removed an article of clothing / jewelry for each of gate. Her clothes were symbolic of her divine power, thus she was systematically weakened in this fashion. By the time she arrived in the inner palace, she was almost naked and almost dead..." [more]

cf. http://www.academia.edu/1247599/Inana_and_Sukaletuda_A_Sumerian_Astral_Myth

.. Some well funded universities like Oxford's Oriental Institute ETCSL et al have everything separated, don't give unicodes at all, and for the sign they link off to PSD (University of Pennsylvania) where it is often not clear which is the relevant one. And their translations are superficial, probably computer generated. When you work with the actual cuneiform signs, rather than just impotent readings using our boring English phonetic script, you start to see that the scribes were not just telling a story, but literally painting the scene. When we start going deeper than such misleading translations it becomes very revealing...
Inana and the Seven Cosmic Powers of her Loincloth

Note Intro above | 4-Way top | Very Common Signs | TOC2

112a. u₄-ša nin-ğu₁₀ an\ mu-un-niḡin₂-na-ta

Once, lady dear heaven (flew/) roamed around,

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<th>1202D</th>
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<td>- ḡu₁₀</td>
<td>am\ /mu-un-niḡin₂-na-ta\</td>
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Once 12313 UD day + 12040 BA open halve lady, mistress 122A9 MUG cuneus + 12306 TUG₂ garment 'dear one' determ. / honor. heaven roamed around 1222C MU name + 12326 UN (KALAM = Sumer) + 121B8 niḡin₂ encircle + 1223E NA incense + 122EB TA much
112b.
ki /mu-un- ni gin₂ -[na]-/ta\n
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113a. [Inana top]

Inana heaven roamed around.

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Inana heaven roamed around

op. cit. 112a

113b. 

ki /mu-un- niğin₂-[na]-/ta\ 

cosmos roamed around

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cosmic roamed around

op. cit. 112a
114. [Inana top]
/elam^h\ su-bir^h\-a mu-un-niĝin\-na-ta
Elam & Subir roamed around

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<td>Subir 122E2 SU</td>
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<td>'ki' Determin.</td>
<td>skin games +</td>
<td>op. cit. 112a</td>
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<tr>
<td>place</td>
<td>bir^2 = EDEN 12094 + 'ki'</td>
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115. [Inana top]

/\dubur an\ gil-gi₁₆-\il-la mu-un-niĝin₂-na-ta

{[She flew around the Tree whose roots]

dubur an gil-gi₁₆-il-la /mu-un-niĝin₂-na-ta\}

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<tr>
<td>12105</td>
<td>entwined</td>
</tr>
<tr>
<td>12106</td>
<td>gilim /gi₁₆+entwined</td>
</tr>
<tr>
<td>12149</td>
<td>op. cit. 112a</td>
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horizon heaven entwined roamed around,}
Inana top nu-gig kuš₂-a-ni-ta im-ma-te dur₂-bi-še₃ ba-nu₂
Sumerian high status woman (wore bead and was black) so tired landed rump exposed [through skimpy loincloth] lay down [beside its boundary roots.]

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<td>im-ma-te</td>
<td>dur₂-bi-še₃</td>
<td>ba-nu₂</td>
</tr>
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Sumerian high status woman was black 1222A wore beads 1226D + 1226I NU offspring + 121C7 U₈ encircle so tired uQQ kuš₂ tired + 12000 A cry of woe + 1224C NI come to an end + 122EB TA much landed 1214E IM wind + 12220 MA flow + 1224C NI come to an end + 122EB TA much rump 12049 BI open + 12365 še₃ string [cf. loincloth] lay down 12040 BA split, open, rump + 1223F na₂ lay down

etcsl.orinst.ox...c133.116
117. [Inana top]
šu-kal-le-tud-da zag sar-ra-/ka\-ni igi im-ma-ni-/sig10\nŠukaletuda beside lair watched / perved.
[On the same plot of land a youth, Šukaletuda, was working, and saw her:]

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<tr>
<th>Šukaletuda</th>
<th>(be-)</th>
<th>lair</th>
<th>eye, watch</th>
<th>to cast</th>
</tr>
</thead>
<tbody>
<tr>
<td>Šukaletuda</td>
<td>KAL mighty + 121F7</td>
<td>sar-garden + 1228F</td>
<td>(an eye) perve 1214E IM mud,</td>
<td>(be-)</td>
</tr>
<tr>
<td>LE branch + 12305</td>
<td>RA thresh + 12157 KA mouth + 1224C NI digest</td>
<td>eye,</td>
<td>storm + 12220 MA</td>
<td>finish + 122E7</td>
</tr>
<tr>
<td>TU small, priest + 12055 DA line</td>
<td></td>
<td>watch</td>
<td>approach + 1224C</td>
<td>cast</td>
</tr>
</tbody>
</table>
118. [Inana top]
Inana on reed mat [lying on her side – exposing rear view] …
loincloth divine powers seven over her cuneus/rump...
[She had in her loincloth a weaving of the seven cosmic powers,
over her cuneus/rump.]

<table>
<thead>
<tr>
<th>12239+121A4</th>
<th>cpd</th>
<th>12228</th>
<th>12153</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ina-n-ke₂₄</em></td>
<td>me</td>
<td>imin</td>
<td>gal₁-la-na</td>
<td></td>
</tr>
</tbody>
</table>

*Inana (DN) Determin. 1202D AN + 12239 MUS₃ + 121A4 reed mat [lying on]*
loincloth Determin. 12306 *me₄* garment + 12071 dara₄ = red, brown, blood
divine powers (enabling cosmic activity)
seven (IA 5 + MIN 2) cuneus 122A9 gal₁ cuneus + 121B7 LA
bending over – rear view cuneus and rump in same angle + 1223E NA man, pestle, pounder

etcsl.orinst.ox...c133.118

119. [do. 118] tug₂dara₄? me 7 gal₄-la-na […]
Inana loves Dumuzi

Inana's thoughts were with her shepherd lover Dumuzi

<table>
<thead>
<tr>
<th>12239</th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>inana</td>
<td>kia-g₂</td>
<td>sipad</td>
<td>lu₂-dumu-zi-da</td>
</tr>
<tr>
<td>Inana</td>
<td>loves</td>
<td>shepherd</td>
<td>dumuzi</td>
</tr>
<tr>
<td>determ.</td>
<td>121A0 KI</td>
<td>1227A PA</td>
<td>121FD lu₂ ruler + determ.</td>
</tr>
<tr>
<td>1202D AN</td>
<td>cosmic world +</td>
<td>overseer +</td>
<td>1202D AN 12309 + DUMU</td>
</tr>
<tr>
<td>12239 MUS₃</td>
<td>ag₂ heat of passionate love</td>
<td>121FB UDU sheep</td>
<td>son + 12363 ZI faithful,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>true + 12055 DA line (gen.)</td>
</tr>
</tbody>
</table>
121. [Inana top]
gal₄-la kug-ga-na lu₂ SU X […]
cuneus so pure guy skin games (in the offing)

<table>
<thead>
<tr>
<th>122A9+121B7</th>
<th>cpd</th>
<th>121FD</th>
<th>122E2</th>
</tr>
</thead>
<tbody>
<tr>
<td>gal₄-la</td>
<td>kug-ga-na</td>
<td>lu₂</td>
<td>SU</td>
</tr>
<tr>
<td>cuneus</td>
<td>op. cit. 118</td>
<td>(so) pure</td>
<td>guy (in cool spaceship)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>121AC KUG</td>
<td>skin games</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pure + 120B5</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>suckling, carry +</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1223E NA man,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>pestle, pounder</td>
<td></td>
</tr>
</tbody>
</table>
122. [Inana top]
šu-kal-le-tud-da mu-un-du₈-du₈ da-/ga\(-[na ba-nu₂]
Šukaletuda (Inana about to be) 'ravaged in Sumer' [epic connotation] as in lair lay.
[std tr: Šukaletuda approached, untied the loincloth of divine powers...]

<table>
<thead>
<tr>
<th></th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
</table>

Šukaletuda
op. cit. 117

'ravaged in Sumer'
1222C name, phallus + 12326 (KALAM = Sumer) + 120EE (/12083) du₈ (GABA) x2 strip off; spread; breast; equal [NB double emphasis on strip / ravage]

lair
12055 DA lair + 120B5 GA suckling, hold + 1223E NA man, pestle, pounder*

lay
op. cit. 116
doesl.orinst.ox...c133.122

*Note repeated use of GA-NA (sexual / procreation connotation) first with KUG (121) pure, now contrasted with DA lair (122)
123. [Inana top]

<table>
<thead>
<tr>
<th>12351</th>
<th>cpd</th>
<th>12248</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>̈giš3</td>
<td>im-ma-ni-in-dug4</td>
<td>ne</td>
<td>im-ma-ni-in-su-ub</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>phallus</th>
<th>coition</th>
<th>coition</th>
<th>kissing...</th>
</tr>
</thead>
<tbody>
<tr>
<td>̈giš3</td>
<td>1214E IM storm + 12220 MA flow, come, ejaculate* + 1224C NI orgasmic, quiver + 12154 IN abuse, rape + 12157 dug4 perform, coition</td>
<td>1214E IM storm + 12220 MA flow, ejaculate + 1224C NI orgasmic, quiver + 122E2 SU submerge, flesh, to be inside + 12312 UB praise, ruin</td>
<td></td>
</tr>
</tbody>
</table>

Note repetition of im-ma-ni-in - probing first with genital then oral. *cf dub,-nir
As a temple whore or harlot one of Shamhat's several duties would be to have sex in the temple with paying 'Johns' or 'Customers', said funds being 'donated' to the temple's upkeep. Below, a drawing after a lead votive offering found in a temple showing a 'John' having sex with a naked priestess atop an altar with a special incline to accommodate the act of sex. Inanna / Ishtar [Eash-tar => Easter fertility goddess] fulfilled many roles, she was the 'Courtesan of Heaven' ('polite' scholarly language for a whore or prostitute) and wives beseeched her aid in becoming pregnant.

"... figurines depicting intercourse, the man stands and the woman always rests upon a high structure, usually interpreted as an altar. These figurines may very likely represent ritual intercourse...they are probably in some way associated with the cult of Inana / Ishtar as goddess of physical love and prostitution, and were, in fact found in her temple at Asshur..." [Black & Green]

... Adam and Eve in the Garden in Eden [a straight lifting from the Sumerians see 12094 – the original too cool sounding to use an inferior replacement name] being a later recasting of Enkidu and Shamhat ... thus nothing more than a recasting and sanitizing of an earlier 'ribald' Sumerian story about 'Whores and their Johns'

Note other sexual compounds from PSD:

\[ \text{geš}_3\text{-dug}_4 = \text{coition [12351 phallus + 12157 perform]} \]

\[ \text{geš}_3\text{-du}_3 = \text{coition [12351 phallus + 12195 perform]} \]

\[ \text{na-an-du}_3 = \text{erection [1223E NA stone pestle + cpd \{12009 a2 horn + 1202D an determ. god\}} a2-an spadix (plant spike; erection) + 12195 perform] \]
124. [Inana top]
ĝiš3 ba-ni-in-dug₄-ga\l ne ba-ni-in-su-ub-ba

Skin games...
(but with more violent threshing about)

<table>
<thead>
<tr>
<th>12351</th>
<th>cpd</th>
<th>12248</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>ĝiš3</td>
<td>ba-ni-in-dug₄-ga</td>
<td>ne</td>
<td>ba-ni-in-su-ub-ba</td>
</tr>
</tbody>
</table>

Phallus

- 12040 BA thresh about in coition + 1224C NI orgasmic, quiver + 12154 IN = abuse, rape + 12157
- dug₄ / KA = perform, coition + 120B5 GA suckling, hold

- 12040 BA thresh about in coition + 1224C NI orgasmic, quiver + 12154 IN = abuse, rape + 122E2 SU submerge, flesh, to be inside + 12312 UB praise, ruin

*Note now the scribe replaces IM-MA with the more violent threshing about connoted by BA (but of course Inana is so tired, she sleeps through it all, or maybe Šukaletuda was a yawn!)*
125. [Inana top]
zag sar-ra-ka-ni im-ma-ši-in-[gi4]

near lair returned leering eye.

<table>
<thead>
<tr>
<th>12360</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>zag</td>
<td>sar-ra-ka-ni</td>
<td>im-ma-ši-in-gi4</td>
</tr>
<tr>
<td>near</td>
<td>lair</td>
<td>return leering eye</td>
</tr>
<tr>
<td>122AC</td>
<td>SAR garden</td>
<td>1214E IM mud, storm +</td>
</tr>
<tr>
<td>1228F</td>
<td>RA thresh</td>
<td>12220 MA approach + 12146</td>
</tr>
<tr>
<td>12157</td>
<td>KA mouth</td>
<td>IGI watch + 12154 IN = abuse + 12104 gi4 return</td>
</tr>
<tr>
<td>1224C</td>
<td>NI digest</td>
<td></td>
</tr>
</tbody>
</table>

eetcsl.orinst.ox...c133.125
126. [Inana top]
ud im-zal 'utu im-ta-/e3-a/-[ra]
day had broken and Utu had risen,

<table>
<thead>
<tr>
<th>12313</th>
<th>1214E+1224C</th>
<th>12313</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>ud</td>
<td>im-zal</td>
<td>utu</td>
<td>im-ta-e3-a-ra</td>
</tr>
<tr>
<td>day</td>
<td>come to pass</td>
<td>sun</td>
<td>sunrise</td>
</tr>
<tr>
<td></td>
<td>IM mood + ZAL pass</td>
<td>(deity)</td>
<td>1214E IM mood + 122EB TA much + cpd UD-DU sunrise + 12000 A bemoan + 1228F RA beat thresh</td>
</tr>
</tbody>
</table>

etcsloринств.ок...с.133.126
Inana top
munuš-ē ni₂-te-a-ni igi im-ka₃₂₃/kar₃₂₃
My cuneus! checkd herself anger shock

<table>
<thead>
<tr>
<th>122A9</th>
<th>cpd</th>
<th>12146</th>
<th>1214E-aQQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>munuš-ē</td>
<td>ni₂-te-a-ni</td>
<td>igi</td>
<td>im-ka₃₂₃/kar₃₂₃</td>
</tr>
</tbody>
</table>

My cuneus! fingered herself
teu₃₂₄ anger + 122FC
TE cheek; penetrate;
membrane + 12000 A cry
of woe + 1224C NI
quiver
eye anger-shock
kug $^{d_{\text{inana-ke}}_{4}}$ ni$_{2}$-te-a-ni igi im-kar$_{2}$-kar$_{2}$

<table>
<thead>
<tr>
<th>121AC</th>
<th>12239</th>
</tr>
</thead>
<tbody>
<tr>
<td>kug</td>
<td>$^{d_{\text{inana-ke}}_{4}}$</td>
</tr>
<tr>
<td>purest</td>
<td>Inana (DN)</td>
</tr>
</tbody>
</table>

..
129. [Inana top]
ud-ba munus-e nam gal₄-la-na-še₃ a-na im-gu-lu-_=a-bi
[Then the woman was considering what should be
destroyed because of her cuneus]
Later. My cuneus! destiny – (considers) cuneus loincloth -
as much as (it takes) stirred up (for revenge)

<table>
<thead>
<tr>
<th>day</th>
<th>My cuneus!</th>
<th>op. cit.</th>
<th>destiny</th>
<th>cuneus loincloth</th>
<th>as much as (it takes)</th>
<th>stirred up (for revenge)</th>
</tr>
</thead>
<tbody>
<tr>
<td>12313 UD day + 12040 BA open halve noon? Later?</td>
<td>122A9</td>
<td>12246</td>
<td>cpd</td>
<td>cpd</td>
<td>cpd</td>
<td>cpd</td>
</tr>
<tr>
<td>ud-ba munus-e nam gal₄-la-na-še₃ a-na im-gu-lu-_=a-bi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

[cf. 12122 GUL destroy]
130. [Inana top]

kug 𒈨𒈠𒉠 inana-ke₄ nam 𒈵𒌇 la-na-šē₃ a-na im-ak-a-bi

[Inana was considering what should be done because of her cuneus]

Purest Inana — destiny — (considers) cuneus loincloth — what to do (to get revenge)

<table>
<thead>
<tr>
<th>121AC</th>
<th>12239</th>
<th>12246</th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>kug</td>
<td>𒈨 inana-ke₄</td>
<td>nam</td>
<td>𒈵 la-na-šē₃</td>
<td>a-na</td>
<td>im-ak-a-bi</td>
</tr>
<tr>
<td>purest</td>
<td>Inana (</td>
<td>destiny</td>
<td>cuneus loincloth</td>
<td>as much</td>
<td>to do (revenge)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>op. cit 129</td>
<td>as (it)</td>
<td>IM anger +</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>takes)</td>
<td>1201D AK</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>oc129</td>
<td>12049 BI open</td>
</tr>
</tbody>
</table>
131. [Inana top]

pu₂ kalam-ka uš₂ bi₂-si-si

[She filled the wells of the Land with blood]

water wells it was said in the land of Sumer blood filled

<table>
<thead>
<tr>
<th>121ES</th>
<th>12326</th>
<th>12357</th>
<th>122DB</th>
</tr>
</thead>
<tbody>
<tr>
<td>pu₂</td>
<td>kalam-ma-ka</td>
<td>uš₂</td>
<td>bi₂-si-si</td>
</tr>
</tbody>
</table>

| water wells pu₂ | it was said in the land (of Sumer) UN-MA-KA kalam 12326 UN (KALAM = Sumer) + 12220 MA land + 12157 KA talk | blood filled 12248 bi₂ carry + 12141 IB oval + 122DB x2 SI fill (over and over) |
13. [Inana top]

pu₂₆kiri₆ kalam-ma-ka uš₂₂-am₃ i₃ₗ-tum₃-tum₃
[so it was blood that the irrigated orchards of the Land yielded,]

orchards it was said in the land of Sumer blood wrought havoc

<table>
<thead>
<tr>
<th>122AC</th>
<th>12326</th>
<th>12357</th>
<th>12250</th>
</tr>
</thead>
<tbody>
<tr>
<td>pu₂₆kiri₆</td>
<td>kalam-ma-ka</td>
<td>uš₂₂-am₃</td>
<td>i₃ₗ-tum₃-tum₃</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>orchard</th>
<th>it was said in the land of Sumer</th>
<th>blood was</th>
<th>bring (wrought havoc)</th>
</tr>
</thead>
<tbody>
<tr>
<td>GIŠ-SAR</td>
<td>(of Sumer) op. cit. 131</td>
<td>12357 uš₂₂</td>
<td>1224C i₃ end up +</td>
</tr>
<tr>
<td>wood +</td>
<td></td>
<td>blood +</td>
<td>12250 tum₃ x₂</td>
</tr>
<tr>
<td>kiri₆</td>
<td></td>
<td>cpd am₃</td>
<td></td>
</tr>
<tr>
<td>orchard</td>
<td></td>
<td>copula</td>
<td></td>
</tr>
</tbody>
</table>
133. [Inana top]

اراد لو3-ي3 غن نا وش-3-ن3 نا8

[It was blood that the slave who went to collect firewood drank.]

slaves and others collecting food and firewood go blood come to drink

<table>
<thead>
<tr>
<th>12035</th>
<th>cpd</th>
<th>12311</th>
<th>cpd</th>
<th>12357</th>
<th>12158</th>
</tr>
</thead>
<tbody>
<tr>
<td>arad3</td>
<td>lu2-u3</td>
<td>u2</td>
<td>il2-i-de3</td>
<td>ġen-na</td>
<td>uš2-am3</td>
</tr>
</tbody>
</table>

slave and others food collect firewood (carry) IL2-I-NE 1214D il2 carry + 1213F I "5" + 12248 de3 collect; fire go 1207A ġen go + 1223E pestle blood was op. cit. 132 drink 1224C (i3) come to pass + 12158 nağ x2 drink

eetcsl.orinst.ox...c133.133
Inana top
geme₂ lu₂-u₃ a si-si-de₃ ġen-na uš₂/₃/₄/am₄ \ [ im]-im-ib₂-si-si
[it was blood that the slavegirl who went out to draw water drew,]
slave girl and others water fill and carry go blood draw (from well)

cpd | cpd | 12000 | cpd | cpd | 12357 | cpd closeup
--- | --- | --- | --- | --- | --- | ---
geme₂ lu₂-u₃ a si-si-de₃ ġen-na uš₂/₃/₄/am₄ im-ib₂-si-si
slave girl and others water fill and carry go blood draw (from well)

etcsl.orinst.ox...c133.134
Inana top 

sağ gig₂ uš₂-am₃ \ i₃-na₉-na₉ zag-bi nu-/un'-zu

[and it was blood that the black-headed people drank. No one knew when this would end.]

black people blood was drunk no bounds no one new

table

<table>
<thead>
<tr>
<th>12295</th>
<th>1222A</th>
<th>12357</th>
<th>12158</th>
<th>cpd</th>
<th>1236A</th>
</tr>
</thead>
<tbody>
<tr>
<td>sağ</td>
<td>gig₂</td>
<td>uš₂-am₃</td>
<td>i₃-na₉-na₉</td>
<td>zag-bi</td>
<td>nu-un-zu</td>
</tr>
</tbody>
</table>

head / black blood was drink open - boundary op. cit. 132 op. cit. 133 - endless - open - endless ZAG boundary + BI open + + + + 12261 NU not 12326 UN one 1236A ZU know

etcsl.orinst.ox...c133.135
She said: “I will search the lands for the man who coitioned (raped) me.”
137. [Inana top]

lu₂ ₂̣gis₃ / dug₃⁻⁴-ga-ni kur-kur-ra nu-um-/ma’⁻⁴-[ni-in-pad₄]-/de₅ \n
[But nowhere in all the lands could she find the man who coitioned (raped) her.]

| man phallus coition time passes in all the lands could not find rapist |
|-----------------------------|-----------------------------|-----------------------------|
| cpd                        | cpd                        | cpd                        |
| lu₂ ₂̣gis₃                 | dug₃⁻⁴-ga-ni                | kur-kur-ra                 |
| 121FD/12351                | lands                      | in all the lands           |
| 12157 dug₄                 | 121B₃ KUR lands            | could not find rapist      |
| perform, coition + 120B₅ GA suckling, carry + 1224C NI | 1228F RA [phrase ender]  | 12261 NU not +  
| time passes                | 1231D UM approach, disease + 12220 MA land; approach |
|                            | + 1224C NI in time         | + 12154 IN rapist          |
|                            |                            | + cpd pad₅ find            |
|                            |                            | + 12248 de₅ carry          |

ectsl.orinst.ox...c133.137
138a. [Inana top]

[ i₃-ne-eš₂ lu₂-u₃] / lu₂-ra a-na na-an-dug₄

[Now, what did one say to another?] time passes this Inana loincloth this man and others what coition with the gods

<table>
<thead>
<tr>
<th>cpd</th>
<th>cpd</th>
<th>121FD</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>i₃-ne-eš₂</td>
<td>lu₂-u₃</td>
<td>lu₂-ra</td>
<td>a-na</td>
</tr>
<tr>
<td>(now - Akk Inana) 1224C i₃ time passes + 12248 NE fire; this + 12365 eš₂ string (loincloth)</td>
<td>man and 121FD lu₂ man / him + 12147 u₃ and others 121FD lu₂ man + 1228F RA aux.</td>
<td>what 12000 A wonder + 1223E NA aux.]</td>
<td>coition with the gods 1223E NA stone, pestle + 1202D AN gods + 12157 dug4 perform, coition</td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...,c133.138
What further did one add to the other in detail?

<table>
<thead>
<tr>
<th>cpd</th>
<th>121FD</th>
<th>12038</th>
<th>cpd</th>
<th>cpd</th>
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</thead>
<tbody>
<tr>
<td>lu₂-u₃</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lu₂-ra</td>
<td>dili</td>
<td>a-na</td>
<td>na-an-tañ</td>
<td></td>
</tr>
<tr>
<td>man and other one</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

What should they live

<table>
<thead>
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<tr>
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<tr>
<td>lu₂-ra</td>
<td>dili</td>
<td>a-na</td>
<td>na-an-tañ</td>
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<tr>
<td>man + him +</td>
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<td>12147 u₃</td>
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<tr>
<td>what</td>
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<td>A</td>
<td>wonder +</td>
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<tr>
<td>1223E NA</td>
<td></td>
<td></td>
<td>1223E NA</td>
<td></td>
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<td>aux.]</td>
<td></td>
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<td>add for the gods</td>
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<tr>
<td>stone</td>
<td></td>
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</tr>
<tr>
<td>pestle +</td>
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<td>1202D AN</td>
<td></td>
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<td>gods +</td>
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<tr>
<td>1222D tañ</td>
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</tbody>
</table>

etcsl.orinst.ox...c133.138

[Continues: Black Sumerian city-dwellers – father's advises
Šukaletuda to join brothers]
Vigorously he sprouted, vigorously he sprouted and sprouted, water it - it being lettuce!  
In his black garden of the desert bearing much yield did my darling of his mother,  
    My barley stalk full of allure in its furrow, water it - it being lettuce,  
Did my one - a very apple tree bearing fruit at the top – water it - it being a garden!  
The honey-sweet man, the honey-sweet man, was doing sweet (things) to me!  
    My lord, the honey-sweet man, the godly one, my darling of his mother,  
His hands honey sweet, his feet honeying, was doing sweet (things) to me!  
    His limbs being sweet his feet honeying, was doing sweet (things) to me!  
His limbs being sweet, sweet honey, he was doing sweet things to me!  

O my one who of a sudden was doing sweet (things) to the whole (inside up) to the navel, my darling of his mother,  
My desert-honey loins, darling of his mother, you watered it - it being lettuce! 

The lettuce, mentioned in these texts (hi-iz^2 [1212D]) is probably *Lactuca sativa*. In Sumerian texts it is generally associated with cuneus. Jacobson thought it represented the pubic hair. Maybe the visual aspect is less important here, although the overlapping leaves and their texture, as well as milky or clear sap, are quite evocative, lettuces and similar fast growing vegetables, like cucumbers and melons, all of which were grown in Mesopotamian gardens, require frequent watering... association with water might also have contributed to the metaphorical range: the cuneus, like lettuce, is said to need the 'watering'...

We have seen that làl ('honey') is frequently used to describe sensual pleasure. The expression 'to taste the honey-plant' was a common euphemism for intercourse. Here the lover is equated with the sensation he brings - his very limbs are 'honey', they 'bring sweetness', orgasmic enjoyment. The metaphor extends from activity ('to do the sweet thing [same sign 1212D HI]) and personal attributes ('whose limbs are honey') to the location... This 'honey' was date-syrup rather than the bees' product.

---

A balbale to Inana, t.4.08.4, alternative translation Alster 1993:

The brother makes me enter his house:
    He made me lie on a honey-smelling bed,
After my precious, dear one, had lain by my heard,
    One-by-one, making "tongues", one by one,
My brother of the fairest face made fifty.
    He became (?) like a silenced man
With an 'earthquake' he was put to silence.
My brother, with a hand put on his waist,
    My precious, sweet one, the time passes!
(Lover:) Se me free, my sister, set me free!
Come, my beloved sister, let us go to the palace (var. to our house)!
    May you be a little daughter in my father's eyes!"

Leick gives the Sumerian of one of the lines in part because of its 'delightful resonances':

    dili-dili-ta eme-ak dili-dili-ta
One by one - making tongues - one by one

'eme-ak' (tongue making) usually implies speaking, chatting (the proverbial 'sweet nothings'?). But it could also have, as Alster duly noted, a double meaning, and imply lovemaking. The following lines speak in favor of a sexual meaning, as the 'brother' is silenced by an 'earthquake' - surely a reference to an orgasm - although Inanna is willing to continue this form of passing time. Again the scenario is one of pre-martial love making, with the man expressing his desire to formulate their sexual union, since the last line explicitly says that a girl should become a daughter-in-law to his father. The text is imbued with a sense of irony, that the inexperienced ki-sikil is well able to exhaust the ardour of her lover, even rather overtaking his virility.
cf. Oath of Women (A balbale to Inana Dumuzid B) t.4.08.02

My juicy, grape, my honey sweet...
May you put your right hand in my cuneus,
With your left stroke my head,
When you have brought your mouth close to my mouth,
When you have taken my lips in your mouth,
By so doing you wil swear an oath to me...

etcs1.orinst.occ40802.21

21-26. You are to place your right hand on my cuneus
while your left hand rests on my head,
bringing your mouth close to my mouth,
and taking my lips in your mouth:
thus you shall take an oath for me.
This is the oath of women

[Sex and Eroticism in Mesopotamian Literature, Gwendolyn Leick; BAL.BAL.E and Love and Erotica; etcs1.orinst.ox.c40805.1]
The Gudea cylinders are a pair of terracotta cylinders dating to circa 7875 CT on which is written in cuneiform a Sumerian myth called the Building of Ningursu's temple.[1] The cylinders were found in '1877 during excavations at Telloh (ancient Girsu), Iraq and are now displayed in the Louvre in Paris, France. They are the largest cuneiform cylinders yet discovered and contain the longest known text written in the Sumerian language... [Wik]

The god of wisdom, Enki, organized the world after creation and gave each deity a role in the world order. *Nisaba was named the scribe of the gods,* and Enki then built her a school of learning so that she could better serve those in need.

*Nidaba / Nindaba / Nisaba = goddess of writing (and teaching) she was often praised by Sumerian scribes.*

Many clay-tablets end with the phrase DINGIR.NAGA.ZAG.SAL, 
^d^nisaba za^3^mi^2^, “Nisaba be praised” to honor the goddess. She is considered the teacher of both mortal scribes and other divine deities...

As the goddess of knowledge, she is related to many other facets of intellectual study and other gods may turn to her for advice or aid. Some of these traits are shared with her sister Ninsina. She is also associate with grain, reflecting her association with an earth goddess mother.

![](http://www.specialtyinterests.net/cuneiform_writing.html)

http://etcsl.orinst.ox...t.2.1.7#

---

**NAGA = potash; soap**

AN.NAGA is read as NANIBGAL, and AN.ŠE.NAGA as NÁNIBGAL. NAGA is read as NÍDABA or NÍSABA, and ŠE.NAGA as NIDABA or NISABA...[Wik]
The Building of Ningirsu's Temple

Gudea Cylinders A and B (c.2.1.7), line c217.110
Paragraph t217.p14 (line(s) 110-114)

110. munus 1(DIŠ)-am, a-ba me-a nu a-ba me-a-ni
[ETCSL: Then there was a woman -- whoever she was.]
woman one was who "to be or not to be"*"*

<table>
<thead>
<tr>
<th>122A9</th>
<th>cpd</th>
<th>cpd</th>
<th>12228</th>
<th>12261</th>
<th>cpd</th>
<th>12228</th>
</tr>
</thead>
<tbody>
<tr>
<td>munus</td>
<td>DIŠ-am</td>
<td>a-ba</td>
<td>me</td>
<td>nu</td>
<td>a-ba</td>
<td>me</td>
</tr>
<tr>
<td>woman</td>
<td>one was</td>
<td>12079</td>
<td>DIŠ one</td>
<td>+ cpd</td>
<td>A-AN</td>
<td>copula</td>
</tr>
<tr>
<td></td>
<td>who</td>
<td>12000 A</td>
<td>progeny +</td>
<td>12040 BA share</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>to be</td>
<td>not</td>
<td>who</td>
<td>12000 A</td>
<td>progeny +</td>
<td>12040 BA share</td>
</tr>
</tbody>
</table>

*So that's where Shakespeare / Edward de Vere plagiarized it from!
http://cdli.ox.ac.uk/etcsl/...c217.110
111. sag-ga₂ e₃ ki garadin₉ mu-ak
[ETCSL: She …… sheaves. ]
head basket bring place sheaves do

<table>
<thead>
<tr>
<th>cpd</th>
<th>cpd</th>
<th>121A0</th>
<th>123OF</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>sag-ga₂</td>
<td>e₃</td>
<td>ki</td>
<td>garadin₉</td>
<td>mu-ak</td>
</tr>
<tr>
<td>head basket</td>
<td>bring</td>
<td>place</td>
<td>sheaf / bundle (of reeds)</td>
<td>to do</td>
</tr>
<tr>
<td>12295 sag</td>
<td>12313 UD</td>
<td>1207A DU</td>
<td>leave, bring</td>
<td>1222C MU name</td>
</tr>
<tr>
<td>head + 120B7 ga₂ basket</td>
<td></td>
<td></td>
<td>(of reeds)</td>
<td>+ 1201D AK do</td>
</tr>
</tbody>
</table>
112. gi-dub-ba kug NE-a šu im-mi-du₈

[ETCSL: She held a stylus of refined silver in her hand.]

stylus silver refined hand proudly displayed

<table>
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<th>cpd</th>
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<tr>
<td>gi-dub-ba</td>
<td>kug</td>
<td>NE-A</td>
<td>šu</td>
<td>im-mi-du₈</td>
</tr>
<tr>
<td>(reed tablet)</td>
<td>stylus</td>
<td>silver, shiny metal</td>
<td>refined</td>
<td>hand</td>
</tr>
<tr>
<td>12100 GI</td>
<td>12248 NE</td>
<td>12000 A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>reed stem + 1207E DUB</td>
<td>brazier</td>
<td>water</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tablet + 12040 BA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>divide tool</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(proceedly) display</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1214E IM mood,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>is (copula)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ 1222A MI black</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[cf miqtum (high)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>class?]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>+ 120EE (/12083)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>du₈ (GABA): spread</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

http://cdli.ox...c217.112
ETCSL: and placed it on a tablet with propitious stars.

Table: Cosmic Star Good Ones Classified

<table>
<thead>
<tr>
<th>Code</th>
<th>Term</th>
<th>Description</th>
<th>Example</th>
</tr>
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<tbody>
<tr>
<td>1207E</td>
<td>cpd</td>
<td>cosmic star</td>
<td>1202F MUL star, 1202D AN cosmic</td>
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<tr>
<td></td>
<td></td>
<td>good ones</td>
<td>classified 1214E IM mood, (copula) + 1222A MI black, high</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dug3 good</td>
<td>+ 120B5 GA suckling, carry</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>+ 12145 ĝal₂ place class ?? cf. mi-iq-tum (miqtum, mi-ĝal₂-tum) social class</td>
</tr>
</tbody>
</table>

ETCSL: and was consulting it.

114. ad im-dab₆-gi₄-gi₄

[ECML: and was consulting it."

Recited (mantra) turning round and round

<table>
<thead>
<tr>
<th>Code</th>
<th>Term</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1201C</td>
<td>cpd</td>
<td>ad</td>
<td>im-dab₆-gi₄-gi₄</td>
</tr>
<tr>
<td></td>
<td></td>
<td>voice, cry, recited (mantra) ??</td>
<td>turning round and round 1214E IM mood, (copula) 1234F dab₆ go around, + 12104 gi₄ x2 turn, go around [gi₄ x 2 therefore: 'turn round and round' ??]</td>
</tr>
</tbody>
</table>

ETCSL:
"Then there was a woman -- whoever she was. She …… sheaves [bundles]. She held a stylus of refined silver in her hand, and placed it on a tablet with propitious stars, and was consulting it."

110. munus l(DIŠ)-am₁ a-ba me-a nu a-ba me-a-ni
111. saĝ-ĝa₂ e₂ ki garadin₉ mu-ak
112. gi-dub-ba kug NE-a šu im-mi-du₅
113. dub mul-an dug₃-ga im-mi-ĝal₂
114. ad im-dab₆-gi₄-gi₄
**Very Common Signs**

<table>
<thead>
<tr>
<th>Sign</th>
<th>RA</th>
<th>NI</th>
<th>UM</th>
<th>MU</th>
<th>UN</th>
<th>GA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1228F</td>
<td>RA (rah₂)</td>
<td>kill; flood; aux.</td>
<td>1224C</td>
<td>NI (i₃)</td>
<td>comes to pass; quiver</td>
<td>1231D</td>
</tr>
<tr>
<td>1222C</td>
<td>MU</td>
<td>1222C</td>
<td>MU (gu₁₀)</td>
<td>year, dear, name, son, phallus</td>
<td>1226 UN</td>
<td>people (KALAM / Sumer)</td>
</tr>
<tr>
<td>120B5</td>
<td>GA</td>
<td>suckling, carry, bring</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sign</th>
<th>RA</th>
<th>NU</th>
<th>IN</th>
<th>IM</th>
<th>MA</th>
<th>NE</th>
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<td>12157</td>
<td>dug4</td>
<td>12261</td>
<td>NU</td>
<td>not</td>
<td>12154</td>
<td>IN</td>
</tr>
<tr>
<td>1241E</td>
<td>IM</td>
<td>1214 E</td>
<td>wind, storm, anger / mood, is (copula)</td>
<td>12220</td>
<td>MA</td>
<td>land; approach</td>
</tr>
<tr>
<td>12248</td>
<td>NE</td>
<td>12248</td>
<td>NE</td>
<td>fire; this</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

.. ccc1
<table>
<thead>
<tr>
<th>cce2</th>
<th>1222A</th>
<th>122E1</th>
<th>1202D</th>
<th>cpd</th>
<th>121FD</th>
<th>121A0</th>
<th>12000</th>
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</thead>
<tbody>
<tr>
<td>gig₂</td>
<td>SILA₃</td>
<td>AN</td>
<td>nin</td>
<td>lu₂</td>
<td>ki</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>1222A</td>
<td>gig₂ / MI black</td>
<td>122E1</td>
<td>SILA₃</td>
<td>vessel, capacity</td>
<td>heaven</td>
<td>lady, mistress</td>
<td>122A9</td>
</tr>
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<th>12365</th>
<th>1208D</th>
<th>1207E</th>
<th>cpd</th>
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<tr>
<td>pad₁</td>
<td>dumu</td>
<td>eš₂</td>
<td>e₂</td>
<td>DUB</td>
<td>dub-sar</td>
</tr>
<tr>
<td>find, discover; name, nominate</td>
<td>12146</td>
<td>IGI eye + 12292</td>
<td>RU fall; throw</td>
<td>child, son, daughter; apprentice</td>
<td>12355x₁</td>
</tr>
<tr>
<td>12313</td>
<td>12040</td>
<td>cpd</td>
<td>120FB</td>
<td>1207A</td>
<td>12195</td>
</tr>
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<td>-------</td>
<td>-----</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>UD</td>
<td>BA</td>
<td>ud-ba</td>
<td>GAR</td>
<td>DU</td>
<td>DU</td>
</tr>
<tr>
<td>day,</td>
<td>once...</td>
<td>divide,</td>
<td>Once...</td>
<td>Later... noon</td>
<td>Once...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>allot,</td>
<td></td>
<td>noon</td>
<td>UD day + 12040</td>
</tr>
<tr>
<td></td>
<td>share;</td>
<td>open;</td>
<td></td>
<td></td>
<td>BA open halve</td>
</tr>
<tr>
<td></td>
<td>halve;</td>
<td>noun-aux.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>122A9</th>
<th>1223E</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>MUG</td>
<td>NA</td>
<td>kur-kur-RA</td>
</tr>
<tr>
<td>SAL, munus,</td>
<td>lands</td>
<td>1223E NA incense,</td>
</tr>
<tr>
<td>woman, matriarch,</td>
<td>121B3 KUR lands</td>
<td>(burner) pestle</td>
</tr>
<tr>
<td>queen, goddess, cuneus</td>
<td>+ 1228F RA aux.</td>
<td></td>
</tr>
</tbody>
</table>

4-Way template

| | | |
| | | |
| | | |

Major Lemma | *QF* | TOC2 | top
Not Translated Tablet (Gudean Period)

Mmm ... not translated huh? Let's apply MUGSAR 4-Way and see how far we get...

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 11b | 12 | 13 | 14
### Very Common Signs

<table>
<thead>
<tr>
<th>Line 1</th>
<th>Line 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image](30x758 to 127x779)</td>
<td>![Image](82x696 to 103x723)</td>
</tr>
<tr>
<td>![Image](123x698 to 148x721)</td>
<td>![Image](30x618 to 128x636)</td>
</tr>
<tr>
<td>![Image](106x571 to 136x594)</td>
<td><img src="28x805" alt="Image" /></td>
</tr>
</tbody>
</table>

| 12040 | 12311 |
| BA | U₂ |
| allot | food |

<p>| 120B5 | 122A9 woman + ? + 122BA grain |
| GA | suckling, carry (cow) |</p>
<table>
<thead>
<tr>
<th>Line 3</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td><img src="image2.png" alt="Image" /></td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
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</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td><img src="image5.png" alt="Image" /></td>
</tr>
<tr>
<td><strong>12309</strong></td>
<td><strong>1202D</strong></td>
</tr>
<tr>
<td>dumu</td>
<td>AN</td>
</tr>
<tr>
<td>child, son, daughter; apprentice</td>
<td>heaven</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Line 4</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td><img src="image7.png" alt="Image" /></td>
</tr>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td></td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td><img src="image10.png" alt="Image" /></td>
</tr>
<tr>
<td><strong>cpd</strong></td>
<td><strong>121AC</strong></td>
</tr>
<tr>
<td><img src="image11.png" alt="Image" /></td>
<td><img src="image12.png" alt="Image" /></td>
</tr>
<tr>
<td><strong>NIN</strong></td>
<td><strong>KUG</strong></td>
</tr>
<tr>
<td>lady, mistress</td>
<td>CF. <strong>12085</strong></td>
</tr>
<tr>
<td><strong>122A9</strong></td>
<td><strong>SHEKEL</strong></td>
</tr>
<tr>
<td>cuneus + <strong>12306</strong></td>
<td>grain</td>
</tr>
<tr>
<td>garment</td>
<td>price</td>
</tr>
</tbody>
</table>
### Line 5

<table>
<thead>
<tr>
<th>cpd</th>
<th>12000</th>
<th>1224C</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="30x783.png" alt="Image" /></td>
<td><img src="36x737.png" alt="Image" /></td>
<td><img src="122x735.png" alt="Image" /></td>
</tr>
<tr>
<td>NIN</td>
<td>A</td>
<td>NI</td>
</tr>
<tr>
<td>lady, mistress</td>
<td>water / river; bemoan</td>
<td>(i₃) in time; quiver</td>
</tr>
<tr>
<td>122A9 cuneus + 12306 garment</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Line 6

<table>
<thead>
<tr>
<th>12323</th>
<th>12000</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="36x549.png" alt="Image" /></td>
<td><img src="77x549.png" alt="Image" /></td>
</tr>
<tr>
<td>SIMUG</td>
<td>A</td>
</tr>
<tr>
<td>cf. 12295 head (var)</td>
<td>water / river; bemoan</td>
</tr>
<tr>
<td>cf. 12294 metal worker</td>
<td></td>
</tr>
<tr>
<td>cf. 12324 winnow</td>
<td></td>
</tr>
<tr>
<td>Line 7</td>
<td>Line 8</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td><img src="image1" alt="Image" /></td>
<td><img src="image2" alt="Image" /></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>1227A</strong></td>
<td><strong>122EB</strong></td>
</tr>
<tr>
<td>PA</td>
<td>TA</td>
</tr>
<tr>
<td>overseer; branch; sceptre</td>
<td>much; from</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>12053</strong></td>
<td><strong>121B7</strong></td>
</tr>
<tr>
<td>BUR</td>
<td>LA</td>
</tr>
<tr>
<td>food offering; priest</td>
<td>rump, bend over, hang, show, supervise</td>
</tr>
</tbody>
</table>
### Line 9 (right side)

<table>
<thead>
<tr>
<th>121FD</th>
</tr>
</thead>
<tbody>
<tr>
<td>lu₂</td>
</tr>
</tbody>
</table>

- man
- ? numeric
- 1230D
- (50) | cf. 122BA
- barley

### Line 10

<table>
<thead>
<tr>
<th>1202D</th>
<th>cpd</th>
<th>12108</th>
</tr>
</thead>
<tbody>
<tr>
<td>AN</td>
<td>NIN</td>
<td>GIR</td>
</tr>
</tbody>
</table>

- heaven
- lady, mistress
- 122A9 cuneus +
- 12306 garment
- knife, sword
- cf. 12295 head (var)
Line 11

<table>
<thead>
<tr>
<th>121A4</th>
<th>1227A</th>
<th>12153</th>
</tr>
</thead>
<tbody>
<tr>
<td>KID</td>
<td>PA</td>
<td>IMIN</td>
</tr>
</tbody>
</table>

field, mat overseer; branch; sceptre 7 (5+2)

Line 11b

<table>
<thead>
<tr>
<th>12000</th>
<th>1224C</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>NI</td>
</tr>
</tbody>
</table>

water / river; bemoan (i₃) in time; quiver
### Line 12

<table>
<thead>
<tr>
<th>1222C</th>
<th>12195</th>
<th>12000</th>
</tr>
</thead>
<tbody>
<tr>
<td>MU</td>
<td>KAK</td>
<td>A</td>
</tr>
</tbody>
</table>

MU (gu₁) phallus, dear, name, son, year

| 1222C | build, perform | water / river; bemoan |

### Line 13

<table>
<thead>
<tr>
<th>121A4</th>
<th>121AC</th>
<th>120B5</th>
<th>12157</th>
</tr>
</thead>
<tbody>
<tr>
<td>KID</td>
<td>KUG</td>
<td>GA</td>
<td>KA</td>
</tr>
</tbody>
</table>

field, mat KU₁, kug pure suckling, carry mouth; speak; perform
Paragraph t432e.p10 (line(s) 51-58)

51. mu-lu zid-de₃ mu-lu zid-zid-da-{ke₄} gu₂₂-bi mu-un-ši-ib₂₁-[gi₄]₄
52. u₁-mu-un erim₄, ma kur ga₄ mu-ul-lil₄ gu₂₂-bi mu-un-ši-ib₂₁-[gi₄]₄
53. in₄ erim₄, ma ama ga₄ mu-ul-lil₄ gu₂₂-bi mu-un-ši-ib₂₁-[gi₄]₄
54. lu₂ zid-zid-da-ke₄ kaš-zu bur-ra me-ri ki a-da-ab-KU
55. zabar-bi ši su₂-ud-ma-al de₃-ra-ab-dirig°-ge
56. nibru₄ du₃-du₃-a-ba X KI X X-a-ba še-eb e₂-e X-a-ba
57. dam til₁-la e₂ X [...] dirig°-ge
58. a e₂-a a X [...] dirig°

51. The righteous man, the most righteous of men, has filled them to overflowing.
52. O lord of the storehouse, Great Mountain Enlil, he has filled them to overflowing.
53. O lady of the storehouse, great mother Ninlil, he has filled them to overflowing.
54. The most righteous of men has …… the bowls with your beer.
55. May this bronze vessel increase his long life.
56. When Nibru had been fully built, when …… had been ……, when the brickwork of this house had been ……,
57. the living spouse …….
58. the seed of the house, the seed …….

cf. Line 8
Very Common Signs
### Civilization Time

<table>
<thead>
<tr>
<th>CT</th>
<th>plagio</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>-10000</td>
<td>End of the last Ice Age, allows sedentary living and the rise of civilization</td>
</tr>
<tr>
<td>6600</td>
<td>-3400</td>
<td>Writing invented by the black Sumerians - first students and professors, the original gods, first epic, Gilgamesh, creation and flood myths complete with ark, calendar festivals like birth and death of Marduk bull calf of sun god Utu - northern hemisphere December Solstice =&gt; Roman Saturnalia =&gt; religio plagiarists, spring equinox rebirth festival fertility goddess Innana =&gt; Ishtar =&gt; Oestre =&gt; Easter, invention of the wheel, sexagesimal (base 60) system, first law codes, first details of musical instruments, the true etymology of many Greek/Roman words, all subsequently recorded on clay tablets. Instead of being lauded as pioneers, they are now categorized as 'ancient' – supposedly everything they achieved has no connection to the plagiarists.</td>
</tr>
<tr>
<td>9956</td>
<td>-45</td>
<td>Sosigenes of Alexandria's Western Calendar for Julius Caesar begins</td>
</tr>
<tr>
<td>10000</td>
<td>-1*</td>
<td>No extant record of anything significant happening, as confirmed by Dead Sea Scrolls. So why do modern, enlightened, non-racist sapiens have to start counting backwards and insult the achievements of the Sumerians (and Kumets aka Egyptians)??</td>
</tr>
<tr>
<td>10000</td>
<td>1+</td>
<td>do.</td>
</tr>
<tr>
<td>10000</td>
<td>1+</td>
<td>* The plagiarists forgot to put in a zero year!</td>
</tr>
<tr>
<td>10100</td>
<td>+100</td>
<td>China invents paper replacing brittle papyrus. Later they would add weapon superiority gun powder.</td>
</tr>
<tr>
<td>10600</td>
<td>+600</td>
<td>India invents our numeral system replacing cumbersome Roman numerals.</td>
</tr>
<tr>
<td>10340</td>
<td>+340</td>
<td>Denis Little plagiarizes Sosigenes' calendar for religio bureaucrats – by chance events, plagio-religio impostor would be forced on all</td>
</tr>
</tbody>
</table>
cultures for international dating, even in government and law courts where constitutionally there is supposed to be separation of state and religion; beginning of Dark Ages – writing lost to all but a few, who rehash the same group of plagiarized stories, for 1000 years until the Renaissance / Enlightenment

2013 +2013 December 4th
A little bit of video of Tara (then 6 yo) making and ‘unearthing’ the CT Book on YouTube:
1. Unearthing the CT Book (16s)
   http://youtu.be/_kmiWiLdkI4
2. Tara Designing CT Book (1m 41s)
   http://youtu.be/rk0QP03Vv2Q
Sumer Periods

Ubial = 5000-6000CT (5000-4000 religio-plagio) – Early settlements in Sumer (southern Iraq).

Uruk = 6000-7000CT (4000-3000 plag) – Civilization develops rapidly through cuneiform writing.

Early Dynastic = 7000-7650CT (3000-2350 plag) – Independent, sometimes conflicting Sumerian city states. [Literature of Ancient Sumer, Jeremy Black]

ED IIIa = The Early Dynastic IIIa (Fara) period - c.7400-7500CT (2600-2500 plag)

ED IIIb period = c. 7460-7650CT (2540-2350 plag)

The Early Dynastic period began after a cultural break with the preceding Jemdet Nasr period that has been radio-carbon dated to about [7100CT (2900 plag)] at the beginning of the Early Dynastic I Period. No inscriptions have yet been found verifying any names of kings that can be associated with the Early Dynastic I period. The ED I period is distinguished from the ED II period by the narrow cylinder seals of the ED I period and the broader wider ED II seals engraved with banquet scenes or animal-contest scenes. The Early Dynastic II period is when Gilgamesh, the famous king of Uruk, is believed to have reigned. Later inscriptions have been found bearing some Early Dynastic II names from the King List. The Early Dynastic IIIa period is when syllabic writing began. Accounting records and an undeciphered logographic script existed before the Fara Period, but the full flow of human speech was first recorded around [7400CT (2600 plag)] at the beginning of the Fara Period.

Hegemony, which came to be conferred by the Nippur priesthood, alternated among a number of competing dynasties, hailing from Sumerian city-states traditionally including Kish, Uruk, Ur, Adab and Akshak, as well as some from outside of southern Mesopotamia, such as Awan, Hamazi, and Mari, until the Akkadians, under Sargon of Akkad, overtook the area...

Ur III = The Third Dynasty of Ur: 107 years, 7954-8061CT (2047–1940 plag) [cf. 108 years, 7888-7996CT (2112–2004 plag) - Black, ibid.]

Also known as the Neo-Sumerian Empire or the Ur III Empire, refers to a Sumerian ruling dynasty based in the city of Ur and a short-lived territorial-political state that some historians regard as a nascent empire... [Wik]

The Third Dynasty of Ur came to preeminent power in Mesopotamia after several centuries of Akkadian and Gutian kings. It controlled the cities of Isin, Larsa and Eshnunna and extended as far north as the Jazira.

The Third Dynasty of Ur arose some time after the fall of the Akkad Dynasty. The period between the last powerful king of the Akkad Dynasty, Shar-kali-sharri, and the first king of Ur III, Ur-Nammu, is not well documented, but most Assyriologists posit that there was a brief "dark age", followed by a power struggle among the most powerful city-states... [Wik]
cf.

OS Old Sumerian period 7500-7650CT (2500-2350 plag)

Sarg. Sargonic period 7650-7850CT (2350-2150 plag)

Ur III / Third Ur Dynasty (Neo-Sumerian) period 7850-8000CT (2150-2000 plag)

OB Old Babylonian period 8100-8400CT (1900-1600 plag)
PSD

http://psd.museum.upenn.edu/epsd1/nepsd-frame.html - Pennsylvania Sumerian Dictionary Project - could have been fantastic, except that they seem to think it was perfect and stopped back in '2006 - no interest in unicodes / putting everything together.
Anyway, once you get the hang of it, you can see Steve Tinney has still done a terrific job.
ETCSL

http://etcsl.orinst.ox.ac.uk/ - The Electronic Text Corpus of Sumerian Literature (ETCSL), a project of the University of Oxford, comprises a selection of nearly 400 literary compositions [Jeremy Black ['1951-2004, founder]

ETCSL Search Advanced - Simple | Glossary | Proper Nouns | sitemap

Fast Find: substitute in hypertext edit composition parameters
composition c.1.3.3 line 129 = c133.129
http://etcsl.orinst.ox...c133.129
List of determinatives

1. &ance; before donkey / horse
2. &d; before divine names
3. &dug; before words for vessels
4. &e2; before words for buildings and rooms
5. &f; before women's names and words denoting women's occupations
6. &gi; before words for items made of reed
7. &gud; before words for cattle
8. &jic; before words for items made of wood
9. &id2; before river names
10. &iku; after words denoting surface measures
11. &im; before words for items made of clay
12. &kac; before types of alcohol
13. &ki; after place names
14. &ku6; after words for fish
15. &kur; before words for mountains / countries
16. &kuc; before words for items made of leather
17. &lu2; before gentilics and words denoting men's occupations
18. &m; before (men's) names
19. &mu; before words for items made of wood (Emesal)
20. &mucen; after names of birds
21. &mul; before names of stars and planets
22. &na4; before words for stones
23. &ninda; before words for bread and other baked items
24. &sa; before words for braided items
25. &sar; after words for vegetables
26. &cah2; before words for denoting varieties of pigs
27. &tug2; before words for garments
28. &tum9; ?? before words for winds
29. &u2; before words for plants
30. &udu; before words denoting varieties of sheep and goats
31. &urud; before words for items of bronze and copper
32. &uzu; before words for parts of the body
33. &zabar; before words for items of bronze
CDP – closeups of actual signs on tablets
The Cuneiform Digital Palaeography Project | Database (login as guest)

John Heise Top 20 Cuneiform 12000 A = water (shame he seems to have disappeared after ’1996)
Basics / Grammar

Introduction to Sumerian Grammar pdf – Daniel Foxvog. At least at the beginning, shows the logograms too!

Sumerian Grammar ’2003 (Internet Archive) – Dietz Otto Edzard

Misc.

ORACC: http://oracc.museum.upenn.edu/ The Open Richly Annotated Cuneiform Corpus

BDTNS: http://bdts.filol.csic.es/


Literature of Ancient Sumer, Jeremy Black - Google Books
Proto Cuneiform Signs (cdli)


![Signs Diagram](attachment:image.png)

**p1**

![Signs Diagram](attachment:image.png)

**p2**
Late Uruk Period Cattle Dairy Products – Englund (pdf cdli)

Figure 5: Simple accounts of dairy products from the Uruk IV period (above; copies from R. Englund, ATU 5) and a large account from the Uruk III period (below; see ATU 2, pl. 53, and Archaic Bookkeeping, p. 94) of products from animal husbandry, including the signs for dairy fat (DUG₂) and cheese (GA’AR).
LAK is a dictionary of Sumerian cuneiform signs of the pre-classical Fara period (Early Dynastic II), published in 1922 by Sumerologist P. Anton Deimel (1865–1954). The list enumerates 870 distinct cuneiform signs.

The sign inventory in the archaic period was considerably larger than the standard inventory of texts of the classical Sumerian (7400-7650CT [2600-2350plag]) or Neo-Sumerian (7900CT; all dates short chronology) periods. This means that numerous signs identified by their classical reading continue several distinct signs of the pre-classical period. If it is necessary to identify the pre-classical sign intended, its LAK number is customarily given, in the form of LAK-1 to LAK-870 [Wik]:
TRUE ETYMOLOGY

In addition to individual entries throughout the MUGSAR, here we will start throwing in extra bits and pieces until we can get a feel for order...

Proto Language Monosyllables PLM

'Proto Language Monosyllables PLM with their Principal Meanings'. Patrick C. Ryan (2008) – "The Proto-Language was composed of 90 monosyllables..."

Some quite interesting points on true etymology and evolution.

Also notes "...one of the defining characteristics of Enesal is to eliminate from the 'female language' those sounds which would necessitate observable lip-rounding, presumably for whatever social significance observed lip-rounding by females may have had. Emegi [EG] u => Enesal [ES] i ..."

PIE = Proto-Indo-European

Refers often to Kurt Jaritz Schriftarchäologie der altmesopotamischen Kultur (1967)

Ancient Signs: The Alphabet & the Origins of Writing - Andis Kaulins cites importance of Ryan's work - in addition to above:
Sumerian Archaic Sign Table, Sumerian Sign Value Register

- -

Some extracts from LINGUIST List 7.1247 involving Patrick C Ryan
http://linguistlist.org/issues/7/7-1247.html

.. Message 3: Sumerian and PIE
Date: Thu, 05 Sep 1996 01:10:28 EDT
From: Alan Huffman <aahny@cunyvm.cuny.edu>
Subject: Sumerian and PIE

Here are a couple more for your Sumerian / PIE list:

Sum.: me => 'I' [see copula note]
Sum.: adda => 'father' cf. Gothic atta
Sum.: nu => 'no'
Sum.: lugal => 'king' cf. Latin leg-is [and lu/ru interchangeability => rugal => English 'regal' - see note for entry at 12217 LUGAL]

Other Examples

ABZU = abyss :

1236A ZU = know

1200A AB = cosmic sea, window

1236A ZU, su₂ + 1200A AB = ABZU [reversed]

122E7 SUM, ŠUM₂, SI₃ = GIVE cf. English 'to sum' total / add up; Greek 'sigma'

Shekel - origin of Hebrew term for money re price of bushel of grain, see 122BA SHE
**Major Cities**

**Uruk / Sumerian: UNUG / cuneiform URU UNUG**

\[
\begin{array}{c}
12337 + 12014 \\
\text{URU UNUG}
\end{array}
\]

[determ.] civilization + cosmic sea

**Eridu / Sumerian eridu\textsuperscript{ki} / cuneiform NUN.KI**

\[
\begin{array}{c}
12263 + 121A0 \\
\text{NUN + KI}
\end{array}
\]

prince/foremost + cosmic world

**Ur / Sumerian URIM**

\[
\begin{array}{c|c}
122C0 + 12015 & 122C0 + 1200A \\
\text{UR IM}_2^{K_1} & \text{UR IM}_5^{K_1}
\end{array}
\]

standard (of UR) + var 1200A cosmic sea + determ. KI city var.

UR, urin (uri\textsubscript{3}, uru\textsubscript{3})

The name of the city is in origin derived from the god's name, URIM\textsubscript{2}\textsuperscript{KI} being the classical Sumerian spelling of LAK-32.UNUG\textsuperscript{KI}, literally "the abode (UNUG) of Nanna (LAK-32)"
APPENDIX

How to write on clay | Vowels | Syllabary | Copula | Foxvog's Basics || Major Lemma | QF | TOC2 | top

Abbreviations / Notations

[740x] = number of times attested – as noted by ePSD – it's important to note that a number of the signs (esp the hundreds of repetitive variants) in the standard lists were rarely used.

[~ xxx!] = very large number e.g. 121A0  KI (gi₃) [32379xxx!] = cosmic world...

uQQ = unicode query – number?

gunû and šeššig

One method of generating new signs was to mark a portion of a base sign to specify the object intended. The marks are called by the scribes either gunû-strokes (from Sumerian gûn-a 'colored, decorated') or šeššig- hatchings (due to the resemblance of the strokes to the early cross-hatched form of the Sumerian sign for grain, še). Compare the following two sets of signs:

In the first set, the base sign is saĝ 'head'. Strokes over the mouth portion produces SAĜ-gunû, to be read ka 'mouth'. In the second set, the base sign is da 'side' (i.e., a shoulder, arm and hand). Hatchings over the arm portion produces DA-šeššig, to be read á 'arm'... [Foxvog]

CVVE = compound verb verbal element (PSD)

PLM = Proto Language Monosyllables (see True Etym.)
How to write on clay

Professor Theo van den Hout
http://www.youtube.com/watch?feature=player_embedded&v=cmZ_3VYWLqU
http://www.carolineludovici.com/learn-how-to-write-cuneiform.html
http://www.youtube.com/watch?feature=player_embedded&v=eJYQ8VEFznU
http://archaeology.otterlabs.org/Courses/AncientCivilizations/Syllabus/CuneiformLab.htm
Basic Cuneus

GE = stylus cuneus; (piece of) writing, copy, exemplar, written; blow; wound

[All called 'ge' but then 12100 reed (stylus) is also 'ge']

1230B \( \leftarrow \text{ge}_{14} \)

12038 \( \rightarrow \text{ge}_{15} \)

12079 \( \uparrow \text{ge}_{3} \)

1203A \( \downarrow \text{ge}_{22} \)

12039 \( \downarrow \text{ge}_{23} \)

..
Numbers

nnn

12038  ➡️  ASH "1"
122F0  ➡️  MIN "2" (TAB)
1203C  ➡️  ESH "3"
121F9  ➡️  LIMMU "4"
1213F  ➡️  IA "5" [I vowel]
1240B  ➡️  ASH "6"
12153  ➡️  IMIN (5+2) "7"
1240D  ➡️  USSU "8"
12446  ➡️  ILIMMU (5+4) "9"
1230B  ➡️  U "10"

..

cpd ➡️  geštu, ge-eš-tu = 60 (or 600?) [12100 gi confirm, designation, quality + 1230D eš 30 + 12305 tu small]

1214A  ➡️  IGI gunû, SIG." = 10000
**Vowels**

12000  \( \text{\textarrow{A}} \) (water)

1208A \( \text{\textarrow{E}} \) (speak)

1213F \( \text{\textarrow{I}} \) (5)

1230B \( \text{\textarrow{U}} \) (10)

---

**Pronunciation**

Vowels may be pronounced as follows:

- a - as in father,
- e - as in peg,
- i - as in hip,
- u - as in pull.

Of the special consonants,

\( \text{\textarrow{ñ}} \) is pronounced like 'ng' in rang, so \( \text{sag} \) would be sang.

\( \text{\textarrow{p}} \) is pronounced like 'ch' in German Buch (bookkk) or Scottish loch (lookkk, not lock! ['x (\( \text{\textarrow{h}} \))' h-breve plain velar fricative cf. (voiceless) velar fricative /\( \text{\textarrow{b}} \)/ (sometimes just written h); Anatolian \( \text{\textarrow{b}} \)]) – tongue slightly to roof of mouth and breathe through /out, throaty sound, like something stuck in throat, bringing up phlegm] and \( \text{\textarrow{k}} \) is pronounced like 'sh' in dash.

---

\( \text{\textarrow{a}}, \text{\textarrow{e}_4} \): n., water; watercourse, canal; seminal fluid; offspring; father; tears; flood.

\( \text{\textarrow{e}} \): house, household; temple; plot of land.

\( \text{\textarrow{i}} \): n., cry of pain (derived from \( \text{\textarrow{er}}, \text{\textarrow{ir}}, 'tears; complaint' ?).

- v., to capture, defeat, overcome (cf., \( \text{\textarrow{ed}}, \text{\textarrow{e}}; \text{\textarrow{i}}, 'to sprout'\)

\( \text{\textarrow{u}} \): n., plant; vegetable; grass; food; bread; pasture; load.

- v., to nourish, support.

- adj., strong, powerful (man).

\( \text{\textarrow{u}} \): n., sleep (cf., \( \text{\textarrow{u}_5} \)). [according to S. Lieberman, \( \text{\textarrow{u}}, \text{\textarrow{u}}, \text{\textarrow{u}_4 \text{\textarrow{u}} \text{\textarrow{u}}} \) were pronounced /o/]

- v., to sleep.

\( \text{\textarrow{u}_4(3,4,8)} \): n., an expression of protest; cries, screams; the grunting, panting.

- v., to bend over.

\( \text{\textarrow{u}_5} \): n., male bird, cock; totality; earth pile or levee; raised area (sometimes written \( \text{\textarrow{u}} \)).

- v., to mount (coition); to be on top of; to ride; to steer, conduct.

- adj., (raised) high, especially land or ground (sometimes written \( \text{\textarrow{u}} \)).
We do not know how Sumerian was spoken. Scribes were trained for over two years to become competent in Sumerian, the basis of the cuneiform writing system. The Sumerian cuneiform writing system consists of around 700 signs, which could represent both words and syllables. We must learn the language as well as the way it was written. Cuneiform is full of mysteries; it became increasingly complex over the three thousand years of its development, and its adepts utilized these complexities for esoteric teaching and speculation. While we cannot hope to duplicate the training or the native knowledge of the scribes, we must try in some way to make their teaching our own. We must begin by saying what they said, pronouncing what they pronounced. Although we cannot be certain how the languages were spoken, there are three ways to reconstruct pronunciation:

1. Comparing contemporary descended or related languages
2. Ancient transliterations or phonological discussions from the unknown to a known language
3. Borrowings from the unknown to a known language

Sumerian has no known descendants or relatives, so we must rely entirely on point number 2. Sumerian was written with the same set of characters, and for 2000 years... We work from the pronunciation of Akkadian back to the Sumerian. Finally, we are fairly confident of the quality of Sumerian vowels - whether it is an a, e, i, u (even perhaps o) - we have very little idea of the quantity - long or short, high or low, etc.

The following guide to Sumerian is therefore purely practical:

- **a** short as in "bat," or long as in "father"
- **â** long as in "father"
- **b** as in "babble"
- **d** as in English
- **e** short as in "bet"
- **e** sometimes long as in "day"
- **g** hard as in English "gag"
- **ĝ** nasal "ng" as in "thing"
- **h** rough [throaty] "h", no English equivalent
- **i** short as in "sit"
- **i** sometimes long as in "ski"
- **k** always hard as in "kick"
- **l** as in English
- **m** same as English
n same as English
p same as English
r same as English, can be flat or rolled
s same as English
š like "sh" in "ship"
t as in English
u short as in "cut"
u sometimes long as in "ruby"
z as in English

There are two diphthongs:
"ia" pronounced "ee-yah" or "ya"
"ai" pronounced "ah-ee" or like the word "aye"

If any other two vowels come together, pronounce them like they are both the first vowel.

more...
Syllabary A-Z: Write your name in cuneiform!

There's no 'o' vowel in Sumerian but 'u' (pron. as in pull) is close. Also use the Main Listings for 3-letter syllables like we did for Hogan

<table>
<thead>
<tr>
<th>CV consonant vowel Ba</th>
<th>VC aB</th>
<th>SSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>e</td>
<td>i</td>
</tr>
<tr>
<td>a</td>
<td>e</td>
<td>i</td>
</tr>
<tr>
<td>12000 water</td>
<td>1208A</td>
<td>1230F</td>
</tr>
<tr>
<td>A2 12009 arm</td>
<td>1208D</td>
<td>1230B</td>
</tr>
<tr>
<td>ã</td>
<td>ã</td>
<td>ã</td>
</tr>
<tr>
<td>12009 arm</td>
<td></td>
<td>12311 food</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ã</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12147 sleep</td>
</tr>
</tbody>
</table>

b

| b                       |         |        |        |
| ba                     | bu      |        |        |
| 12040 divide           | 1204D  | 1204D  | long |
| bá=PA                  | bû=KASKAL |
| 1227A beat             | 1219C  | distance |
| bà=EŠ                  | bû=PÜ   |
| 12365 flour            | 12164  | mouth |
|                       |        |        |

| d                       |         |        |        |
| da                     | du      |        |        |
| 12055 line             | 1207A  | go/come |
| dá=TA                  | dû=TU   |
| 1222EB from            | 12305  | dove |
| [Syll. top]            |        |        |
|                       |        |        |

<p>| g                       |         |        |        |
| ga                     | gu      |        |        |
| 120B5                  |        |        |
| ge=GI                  |        |        |        |
| gi                     |        |        |        |</p>
<table>
<thead>
<tr>
<th>l</th>
<th>121B7 hang</th>
<th>121F7 bathe</th>
<th>121AD enter</th>
</tr>
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<tr>
<td>la</td>
<td>lê=LI</td>
<td>lê=NI</td>
<td>lu</td>
</tr>
<tr>
<td>lâ=LAL</td>
<td>lê=NI</td>
<td>lù</td>
<td></td>
</tr>
<tr>
<td>121F2 small</td>
<td>1224C oil/time</td>
<td>121FD male</td>
<td></td>
</tr>
<tr>
<td>là=NU</td>
<td>1224C oil/time</td>
<td></td>
<td></td>
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<tr>
<td>12261 not</td>
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<table>
<thead>
<tr>
<th>m</th>
<th>12228 copula</th>
<th>122AC write</th>
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</thead>
<tbody>
<tr>
<td>ma</td>
<td>mê=MI</td>
<td>mê=MUNUS</td>
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<tr>
<td>12220 land</td>
<td>1222A black</td>
<td>mû=SAR</td>
</tr>
<tr>
<td>má</td>
<td>mì=ME</td>
<td>mû=SA</td>
</tr>
<tr>
<td>12223 ship</td>
<td>12228 copula</td>
<td>mû=SA</td>
</tr>
<tr>
<td>mè</td>
<td>1201E battle, copula / 12160</td>
<td>1222C year</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>n</th>
<th>1223E incense</th>
<th>1224C oil/time</th>
</tr>
</thead>
<tbody>
<tr>
<td>na</td>
<td>nê=NI</td>
<td>nû=NA</td>
</tr>
<tr>
<td>1223F lay</td>
<td>1224C oil/time</td>
<td>1223F lay</td>
</tr>
<tr>
<td>nà=AG</td>
<td>nê=NI</td>
<td>nû=NA</td>
</tr>
<tr>
<td>1201D do</td>
<td>1224C oil/time</td>
<td></td>
</tr>
<tr>
<td>nà₄ (&quot;NI.UD&quot;)</td>
<td>1224C oil/time + 12313 sun</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>P</th>
<th>1227A foreman</th>
<th>1204D long</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa</td>
<td>pe=PI</td>
<td>pu=BU</td>
</tr>
<tr>
<td>1227F ear / intelligence</td>
<td>1227F ear</td>
<td>12049 much, beer</td>
</tr>
<tr>
<td>pà=BA</td>
<td>pê=BI</td>
<td>pû=TÛL</td>
</tr>
<tr>
<td>POS</td>
<td>Syll. top</td>
<td>Meaning in English</td>
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<td>-----</td>
<td>-----------</td>
<td>--------------------</td>
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<tr>
<td>2</td>
<td>12049</td>
<td>much, beer</td>
</tr>
<tr>
<td>pi=BAD</td>
<td>12041 open</td>
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<tr>
<td>121E5 source, well</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12164 mouth</td>
<td></td>
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</tr>
<tr>
<td>r</td>
<td>1228F beat</td>
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<tr>
<td>12291 place</td>
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<td></td>
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<tr>
<td>12291 place</td>
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<td>ru=12292 fall</td>
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<td>12195 build</td>
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<td>ru=AŠ</td>
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<tr>
<td>12038 &quot;1&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sa=12293 muscle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12072 equal</td>
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<td></td>
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<tr>
<td>12072 equal</td>
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<td></td>
</tr>
<tr>
<td>1235D &quot;4&quot;</td>
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<tr>
<td>sa₄ (&quot;ḪU.NÁ&quot;)</td>
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<td></td>
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<tr>
<td>12137 bird + 1223E incense</td>
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<tr>
<td>se=122DB horn</td>
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<td></td>
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<tr>
<td>sì=122DB horn</td>
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<tr>
<td>se=ZI</td>
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<tr>
<td>sì=ZI</td>
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<tr>
<td>sì=ZU</td>
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<td>1236A know</td>
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</tr>
<tr>
<td>sì=SUD</td>
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</tr>
<tr>
<td>sì=122E4 pull</td>
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<tr>
<td>su₄</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uQQ red/brown</td>
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<tr>
<td>ša=122AD heart</td>
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</tr>
<tr>
<td>šà=122AE heart</td>
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<tr>
<td>šà=NÍG</td>
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<td></td>
</tr>
<tr>
<td>šà=122BA barley</td>
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<td></td>
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<tr>
<td>šē=12365 flour</td>
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<tr>
<td>šē=12365 flour</td>
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<tr>
<td>šē=12365 flour</td>
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<td></td>
</tr>
<tr>
<td>šē=1242 hand</td>
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<td></td>
</tr>
<tr>
<td>šū=122D9 ??</td>
<td></td>
<td></td>
</tr>
<tr>
<td>šū=ŠÈ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>šū=12366 flour</td>
<td></td>
<td></td>
</tr>
<tr>
<td>šu₄=U</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1230B</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10, hole</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>ta (\text{122EB} ) from (t\text{á}=\text{DA} ) (\text{12055} ) line</td>
<td>te (\text{122FC} ) check (t\text{é}=\text{TÍ} ) (\text{1212D} ) good</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>z</td>
<td>za (\text{1235D} ) &quot;4&quot; (z\text{á}=\text{NA}_{\text{á}} ) (\text{1224C} ) oil/time + (\text{12313} ) sun = stone</td>
<td>ze=ZI (\text{12363} ) erection (z\text{é}=\text{ZI} ) (\text{12362} ) cut</td>
</tr>
</tbody>
</table>

VC vowel consonant aB [Syll. top | "QF"]

<p>| b | ab 1200A cosmic sea (\text{12141} ) oval | eb=IB 12308 cross-beam | ūb=IB 12308 cross-beam | ub 12312 corner, fame (ūb=\text{ŠÈ} ) 12365 flour |
| d | ad 1201C father (\text{12109} ) terror | ed=Å 12009 arm | ūd=Å 12009 palm (\text{1203E} ) curse | ud 12313 sun |
| g | ag 1201D do (\text{12145} ) door | eg=IG 12145 door | ig 12145 door | ug |</p>
<table>
<thead>
<tr>
<th>Column 1</th>
<th>Column 2</th>
<th>Column 3</th>
<th>Column 4</th>
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</thead>
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<tr>
<td>[ág]</td>
<td>[ég]</td>
<td>[íg]</td>
<td>[úg]</td>
</tr>
<tr>
<td>12258 love</td>
<td>1208A &quot;vowel&quot;</td>
<td>1208A &quot;vowel&quot;</td>
<td>1228C tiger</td>
</tr>
<tr>
<td>[ał]</td>
<td>[ał]</td>
<td>[ił]</td>
<td>[ał]</td>
</tr>
<tr>
<td>12134 brother, assistant</td>
<td>12134</td>
<td>12134</td>
<td>12314 weathervane??</td>
</tr>
<tr>
<td>[ak]</td>
<td>[ek]</td>
<td>[ik]</td>
<td>[uk]</td>
</tr>
<tr>
<td>1201D do</td>
<td>12145 door</td>
<td>12145 door</td>
<td>1228C tiger</td>
</tr>
<tr>
<td>[al]</td>
<td>[el]</td>
<td>[il]</td>
<td>[ul]</td>
</tr>
<tr>
<td>12020 hoe</td>
<td>12096 pure</td>
<td>1214B fish??</td>
<td>1230C</td>
</tr>
<tr>
<td>[ám]</td>
<td>[em]</td>
<td>[im]</td>
<td>[um]</td>
</tr>
<tr>
<td>12120 wild bull</td>
<td>1214E tablet</td>
<td>1214E tablet</td>
<td>1231D reed rope</td>
</tr>
<tr>
<td>[án]</td>
<td>[en]</td>
<td>[in]</td>
<td>[ún]</td>
</tr>
<tr>
<td>1202D sky god</td>
<td>12097 lord</td>
<td>12154 abuse</td>
<td>12326 people</td>
</tr>
<tr>
<td>[èn]</td>
<td>[èn]</td>
<td>[èn]</td>
<td>[ún]</td>
</tr>
<tr>
<td>1207D run</td>
<td>12097 lord</td>
<td>12097 lord</td>
<td>10, hole</td>
</tr>
<tr>
<td></td>
<td>121F7 bathe</td>
<td>122A9 cuneus + 12306 garment = lady, mistress</td>
<td></td>
</tr>
<tr>
<td>---</td>
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<td>---</td>
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<tr>
<td><strong>P</strong></td>
<td>$ap=AB$</td>
<td>$ep=IB$</td>
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</tr>
<tr>
<td>1200A</td>
<td>12141 oval</td>
<td>12141 oval</td>
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</tr>
<tr>
<td>cosmic sea</td>
<td>$ép=TUM$</td>
<td>$úp=TUM$</td>
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<tr>
<td>[Syll. top]</td>
<td>12308 cross-beam</td>
<td>12308 cross-beam</td>
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<tr>
<td></td>
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<td>$up=UB$</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>12312 corner</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>$úp=ŠÈ$</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12365 flour</td>
</tr>
<tr>
<td><strong>r</strong></td>
<td>12148</td>
<td>12155 ask</td>
<td></td>
</tr>
<tr>
<td>$ar$</td>
<td>12111 tree</td>
<td>12111 tree</td>
<td></td>
</tr>
<tr>
<td>12312 corner</td>
<td>$er=IR$</td>
<td>$íp=A.IGI$</td>
<td></td>
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<tr>
<td></td>
<td>12328 dog</td>
<td>12328 dog</td>
<td></td>
</tr>
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<td></td>
<td>12365 flour</td>
<td>12365 flour</td>
<td></td>
</tr>
<tr>
<td>$ará=UB$</td>
<td>12146 eye</td>
<td>12351 male</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12000 water + 12146 eye</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>s</strong></td>
<td>1228D bear</td>
<td>1230D &quot;30&quot;</td>
<td></td>
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<tr>
<td>$as=AZ$</td>
<td>$es=GIŠ$</td>
<td>$is=GIŠ$</td>
<td></td>
</tr>
<tr>
<td>12111 tree</td>
<td>12111 tree</td>
<td>12156 mountain, summer</td>
<td></td>
</tr>
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<td>$és=EŠ$</td>
<td>$ís=EŠ$</td>
<td>$ís=KASKAL$</td>
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<td>12365 flour</td>
<td>12365 flour</td>
<td>1219C distance</td>
<td></td>
</tr>
<tr>
<td>$ás=UŠ$</td>
<td>$úš=UŠ$</td>
<td>$úš=BAD$</td>
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</tr>
<tr>
<td>12351 male</td>
<td>12351 male</td>
<td>die cf. open</td>
<td></td>
</tr>
<tr>
<td><strong>t</strong></td>
<td>12038 one</td>
<td>12156 mountain, summer</td>
<td></td>
</tr>
<tr>
<td>$at=AD$</td>
<td>$eš$</td>
<td>$íš$</td>
<td></td>
</tr>
<tr>
<td>1201C father</td>
<td>1230D &quot;30&quot;</td>
<td>12156 mountain, summer</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$éš=ŠÈ$</td>
<td>$íš=KASKAL$</td>
<td></td>
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<td>12401 ešo &quot;3&quot;</td>
<td>12219C distance</td>
<td></td>
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<td>12365 flour</td>
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</tr>
<tr>
<td>$ás=UŠ$</td>
<td>$úš=UŠ$</td>
<td>12351 male</td>
<td></td>
</tr>
<tr>
<td>1203E curse</td>
<td>12209 palm, hand</td>
<td>12209 palm, hand</td>
<td></td>
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<td>$ät=GİR gunû$</td>
<td>$ét=Ā$</td>
<td>$üt=Ā$</td>
<td></td>
</tr>
<tr>
<td>A2 (kappu) 12009 palm, hand</td>
<td>A2 (kappu) 12009 palm, hand</td>
<td>12313 sun</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>$üt=ĀŠ$</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>1203E curse</td>
<td></td>
</tr>
</tbody>
</table>
The tables above show signs used for simple syllables of the form CV or VC. As used for the Sumerian language, the cuneiform script was in principle capable of distinguishing at least 16 consonants, transliterated as

\[b, d, g, \tilde{g}, h, k, l, m, n, p, r, \tilde{r}, s, \tilde{s}, t, z\]

as well as four vowel qualities: \(a, e, i, u\). ...[Wik]

The picture of a hand came to stand not only for Sumerian \(\text{šu} (“hand”)\) but also for the phonetic syllable \(\text{šu} in any required context. Sumerian words were largely monosyllabic, so the signs generally denoted syllables, and the resulting mixture is termed a word-syllabic script. The inventory of phonetic symbols henceforth enabled the Sumerians to denote grammatical elements by phonetic complements added to the word signs (logograms or ideograms). Because Sumerian had many identical sounding (homophonous) words, several logograms frequently yielded identical phonetic values and are distinguished in modern transliteration—(as, for example, \(\text{ba, bá, bà, ba4}\)). Because a logogram often represented several related notions with different names (e.g., “sun,” “day,” “bright”), it was capable of assuming more than one phonetic value (this feature is called polyphony)...more

...‘accents' and subscript numerals do not affect the pronunciation – Halloran
Sign Diacritics and Index Numbers

Sumerian features a large number of homonyms — words that were pronounced similarly but had different meanings and were written with different signs, for example:

- /du/ 'to come, go' 1207A
- /du/ 'to build' 12195
- /du/ 'to release' 12083

A system of numerical subscripts, and diacritics over vowels representing subscripts, serves to identify precisely which sign appears in the actual text Borger's index system which is used here is as follows:

<table>
<thead>
<tr>
<th>Single-syllable signs</th>
<th>Multiple-syllable signs</th>
</tr>
</thead>
<tbody>
<tr>
<td>du (= du₁)</td>
<td>muru</td>
</tr>
<tr>
<td>dú (= du₂)</td>
<td>múru</td>
</tr>
<tr>
<td>dû (= du₃)</td>
<td>múru</td>
</tr>
<tr>
<td>du₄ etc.</td>
<td>muru₄</td>
</tr>
</tbody>
</table>

*Note that the diacritic always falls on the first vowel of the word!*

There is variation in the systems employed in older signlists for multiple-syllable signs, especially in Labat. In the earliest editions of his sign-list which may still be encountered in libraries, Labat carried the use of diacritics through index numbers 4-5 by shifting the acute and grave accents onto the first syllable of multiple-syllable signs:

- murú (= muru₂)
- murù (= muru₃)
- múru (= muru₄)
- múru (= muru₅)
New values of signs, pronunciations for which no generally accepted index numbers yet exist, are given an \(^\text{x}\) subscript, e.g. dax 'side'.

Many signs are polyvalent, that is, they have more than one value or reading...

... 

**Polyvalency**

The most important new development by far was the principle of polyvalency, the association of "many values" with a particular sign, each with its own separate pronunciation. This became a very productive and simple method of generating new logographic values.

\[
\begin{align*}
apin & \text{ 'plow'} & \text{can also be read} & \text{uru}_4 & \text{'to plow'} \\
bear & \text{ 'bear'} & \text{engar} & \text{ 'plowman, farmer'} \\
\text{absin} & \text{ 'furrow'}
\end{align*}
\]

**Determinatives**

To help the reader decide which possible value of a polyvalent sign was intended by the writer, the use of determinatives arose. A determinative is one of a limited number of signs which, when placed before or after a sign or group of signs, indicates that the determined object belongs to a particular semantic category, e.g. wooden, reed, copper or bronze objects, or persons, deities, places, etc. Determinatives were still basically optional as late as the Ur III period (7887-7997CT). When Sumerian died as a spoken language, they became obligatory. Determinatives were presumably not to be pronounced when a text was read, and to show that they are not actually part of a word we transliterate them, in unilingual Sumerian context at least, as superscripts. To use the example of the 'plow' sign above, the polyvalent sign APIN [see 12033] is read

- APIN - if preceded by a 'wood' determinative: GIŠAPIN 'plow'
- ENGAR - if preceded by a 'person' determinative: LÚ ENGAR 'plowman'
- but URU\(_4\) 'to plow' or ÅBSIN 'furrow' elsewhere, depending upon context.

**Rebus Writing and Syllabic Values**

At some point rebus [cf. Kindle defi: a puzzle – words are rep by combo pictures and individual letters e.g. apex = picture of ape + letter X shown by] writings arose, where the sign for an object which could easily be drawn was used to write a homophonous word which could not so easily be depicted, especially an abstract idea. For example, the picture of an arrow, pronounced /ti/, became also the standard sign for ti 'rib' as well as for the verb ti(l) 'to live'. The adoption of the rebus principle was a great innovation, but it adds to the difficulty of learning the Sumerian writing system, since meanings of words thus written are divorced entirely from the original basic shapes and meanings of their signs.

...The Sumerian writing system was still in limited use as late as the [100\(^{\text{th}}\)] cent.; the last known texts are astronomical in nature and can be dated to ca. [10076CT]. The system thus served the needs of Mesopotamian civilizations for a continuous span of over 3200 years – a remarkable achievement in human history.

**Syllabic Signs**

Used in Sumerian primarily to write grammatical elements. They are also commonly used to write words for which there is no proper logogram. Sometimes this phonetic writing is a clue that the word in question is a foreign loanword.
Determinatives

Logograms which may appear before or after words which categorize the latter in a variety of ways. They are orthographic aids and were presumably not pronounced in actual speech. They begin to be used sporadically by the end of the archaic period. While they were probably developed to help a reader choose the desired value of a polyvalent sign, they are often employed obligatorily even when the determined logogram is not polyvalent. For example, while the wood determinative ĝiš may be used before the PA sign to help specify its reading ĝidri 'scepter', rather than, e.g., sig 'to beat', ĝiš is also used before hašhur 'apple (tree or wood)' even though this sign has no other reading. Other common functions are to help the reader distinguish between homonymous words, e.g. ad 'sound' and ĝiš AD 'plank' or between different related meanings of a word, e.g. nú 'to sleep' but ĝiš ĝešnu (NÚ) 'bed'. The following determinatives are placed BEFORE the words they determine and so are referred to as pre-determinatives:

<table>
<thead>
<tr>
<th>Determinative</th>
<th>Meaning</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (abbr. ி)</td>
<td>one, (item)</td>
<td>personal names (usually male)</td>
</tr>
<tr>
<td>lū</td>
<td>man, person</td>
<td>male professions</td>
</tr>
<tr>
<td>munus (abbr. ᠮ)</td>
<td>woman, female</td>
<td>female names and professions*</td>
</tr>
<tr>
<td>diğiř (abbr. .Directory)</td>
<td>god</td>
<td>deities</td>
</tr>
<tr>
<td>dug</td>
<td>pot</td>
<td>vessels</td>
</tr>
<tr>
<td>ĝiš</td>
<td>reed</td>
<td>reed varieties and objects</td>
</tr>
<tr>
<td>ĝiš</td>
<td>tree, wood</td>
<td>trees, woods and wooden objects</td>
</tr>
<tr>
<td>i₃ (or id)</td>
<td>watercourse</td>
<td>canals and rivers</td>
</tr>
<tr>
<td>kuš</td>
<td>skin</td>
<td>leather hides and objects</td>
</tr>
<tr>
<td>mul</td>
<td>star</td>
<td>planets, stars and constellations</td>
</tr>
<tr>
<td>na₄</td>
<td>stone</td>
<td>stones and stone objects</td>
</tr>
<tr>
<td>Sim</td>
<td>aromatic, resin</td>
<td>aromatic substances</td>
</tr>
<tr>
<td>tük (or tu₉)</td>
<td>garment</td>
<td>(woolen) garments</td>
</tr>
<tr>
<td>á</td>
<td>grass</td>
<td>grassy plants, herbs, cereals</td>
</tr>
<tr>
<td>iiri</td>
<td>city</td>
<td>city names (previously read urudu)</td>
</tr>
<tr>
<td>urudu</td>
<td>copper</td>
<td>copper (and bronze) objects</td>
</tr>
<tr>
<td>uzu</td>
<td>flesh</td>
<td>body parts, meat cuts</td>
</tr>
</tbody>
</table>

The following determinatives are placed AFTER the words they determine and so are referred to as post-determinatives:

<table>
<thead>
<tr>
<th>Determinative</th>
<th>Meaning</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>kl</td>
<td>place</td>
<td>cities and other geographic entities</td>
</tr>
<tr>
<td>ku₇</td>
<td>fish</td>
<td>fish, amphibians, crustaceans</td>
</tr>
<tr>
<td>mušen</td>
<td>bird</td>
<td>birds, insects, other winged animals</td>
</tr>
<tr>
<td>nisi (g)</td>
<td>greens</td>
<td>vegetables (the obsolete reading sar 'garden plot' is still also seen)</td>
</tr>
<tr>
<td>zabar</td>
<td>bronze</td>
<td>bronze objects (often combined with the pre-determinative urudu)</td>
</tr>
</tbody>
</table>
uCode query

a-a (aya) [561x] = father

SU₄, SI₄ [184x] = to be red brown

KUSHU / KUŠU, kuš₂ [149x] = tired, troubled | cpd kuš₂-a-ni-ta = to be tired

uQO kuš₂ tired + 12000 A cry of woe + 1224C NI come to an end + 122EB TA much

šā=NÍG [syllabary]

peš [67x] thick; give birth - see 12912
Copula

I₃- am₃-me

to be

<table>
<thead>
<tr>
<th>1224C</th>
<th>cpd</th>
<th>12228</th>
</tr>
</thead>
<tbody>
<tr>
<td>I₃</td>
<td>am₃</td>
<td>me</td>
</tr>
<tr>
<td>time, comes to pass</td>
<td>aux.</td>
<td>to be, is</td>
</tr>
<tr>
<td>progeny</td>
<td>A</td>
<td>1202D</td>
</tr>
<tr>
<td>deity</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

http://etcsl.orinst.ox.ac.uk/c625.15.3...

also

<table>
<thead>
<tr>
<th>1214E</th>
</tr>
</thead>
<tbody>
<tr>
<td>em</td>
</tr>
<tr>
<td>to be</td>
</tr>
</tbody>
</table>

http://psd.museum.upenn.edu/epsd/epsd/e3660.html

[More True Etym. English "I", "am", "me"!]

..
More Text Examples

1-10. She …… of the desert. She put the šu-gura, the desert crown, on her head. …… when she went out to the shepherd, to the sheepfold, …… her cuneus was remarkable. …… her cuneus was remarkable. She praised herself, full of delight at her cuneus, she praised herself, full of delight at her cuneus. She looked at ……, she looked at ……

1. […] X-dam edin-na na-mu-X- […]
2. [tug-šu-gur-ra] /men\ edin-na sağ-ğa2 mu-ni-in-ğal2
3. […] X sipad-ra ğa2 udu-še3 an-na-ra-e3
4. […]-iš šul2-la-e ni2-te-ni mi2 zid iri in-ga-am3-me
5. […]-niše3 šul2-la-e ni2-te-ni <mi2 zid iri in-ga-am3-me>
6. […] igi nam-ši-in-bar
7. […] X igi nam-da-ra-ši-in-bar
8. […] X dam edin-na na-mu-X- […]

14-35. "When I have bathed for the king, for the lord, when I have bathed for the shepherd Dumuzid, when I have adorned my flanks (?) with ointment (?), when I have anointed my mouth with balsamic oil (?), when I have painted my eyes with kohl, when he has …… my hips with his fair hands, when the lord who lies down beside holy Inana, the shepherd Dumuzid, has …… on his lap, when he has relaxed (?) …… in my pure (?) arms, when he has coitioned me …… like choice beer, when he ruffles my pubic hair for me, when he plays with the hair of my head, when he lays his hands on my pure cuneus, when he lies down in the …… of my sweet womb

21. ib2-ib2-ğu10 mi-ni-dim2-dim2-ma3-gin7
22. u3-mu-un i3-nu2 kug dinanana-še3
23. su-ba du5-mu-żid-de3
24. ur2-ra ga i3-du8-a-na-gin7
25. X IM a2 gi-rin-ğa2 GI4 in-tenx(GUR8)-tenx(GUR8)-na-gin7
26. [X] X sağ kaš! sağ-gin7
27. mu-uš? mu-tag-ga-gin7
28. siki-ur2-ğu10 ğa2-an/-suḥ3?-\[suḥ3-a-gin7]
29. siki-pa-ğu10 a-ne in-da-an-du4-ga-ga-gin7
30. gal4 kug-ğa2 šu bi2-in-ma-ra-gin7
31. šag4 ze2-ba-ğa2 u3 [X] X-bi i3-X/-nu2?-\[a-gin7
32. ma2 MI-ni-gin7 mu-X-[X]-\[AN\?-\[a-gin7
33. ma2 sa1-la-ni-gin7 mu-un-til-til-la-gin7
34. ki-nu2-a mi2 ģa2-ni-dug4-ga-a-gin7
35. u3-mu-un-ra mi2 da-an-dug4

19-27. My ……, the barmaid's beer is sweet. Like her beer her cuneus is sweet, her beer is sweet. Like her mouth her cuneus is sweet, her beer is sweet. Her diluted beer, her beer is sweet...
19. AN X X X-ǧu10 za-bi-tum-ma kaš-a-ni ze2-ba-am3
20. kaš-a-ni-gin7 gal4-la-ni ze2-ba-am3 kaš-a-ni ze2-ba-am3
21. ka-ga14-a-ni-gin7 gal4-la-ni ze2-ba-am3 kaš-a-ni ze2-ba-am3
22. kašbirx(A.SUD)-a-ni kaš-a-ni ze2-ba-am3
23. dšu-dsuen ba-sag9-ge-na-ǧu10
24. ba-sag9-ge-na-ǧu10 ba-zil2-zil2-i-na-ǧu10
25. dšu-dsuen ba-sag9-ge-na-ǧu10

1-9. "…… on your navel. My sweet illustrious sister, …… On your back …… My illustrious sister, …… hand. In your cuneus …… the gardens. Nanaya, …… In your anus …… the fields. My illustrious sister, …… the acres. Come to me, my sister..."
1. [en3]-/dur\-za ḤA-[izi …]
2. /nin9\ e ze2-ba-ǧu10 […]
3. murgu-za X MU […]
4. nin9 e-ǧu10 šu […]
5. gal4-la za sar-ra {garden} […]
6. dna-na-a /LI?\ […]
7. gu-du {anus/rump}-za a-šag4 {field} […]
8. nin9 {sister} e-ǧu10 bur3 /gana2\ […]
9. /ǧen-ma\-da nin9-ǧu10 […]

11-24. She chooses the rump beads and puts them on her rump.
11. nunuz dur2-ra { 12089 rump cf. gu-du} in-pad3 {reveal}-de3 dur2-ra-na mu-un-ğa2-ğa2

29-30.
If I ……, my cuneus brings me slavery.
Will anyone take my cuneus then?
29. KU-KU-a-ǧu10-ne gal4-la-ǧu10 na?-ağ2-gi4-in-e ma-an-ga
30. [gal4]-la?--gün lu2? ba-an-tuku
1-3. If a …… boatman …… demands an inspection, or if the hand touches a woman's cuneus over her clothes - - it is an abomination to Suen.

1. /lu2\ ğişma2 /lu2\ X (X) /niğ2\ kab2?-a di-/da\n
2. [gal4]-la tug2 {clothes}-ga şu tag-ga

3. /niğ2\-gig dsuen-na-kam

42. An unfaithful phallus matches (?) an unfaithful cuneus.
42. ğiş3 (/ğeş3 = phallus) lul-la gal4-la lul-la-ke4 ba-ni-in-sig10

43-44. Marrying is human. Having children is divine.
43. dam {spouse} tuku-tuku lu2-ulul3 {human} -ka? \n44. dumu {children} tuku-tuku diğiir {divine}-ra-ka?
Tablet Examples

Gilgamesh Flood Tablet
(CDLI)
Ur-Nammu [7954-7971CT] founded the Sumerian 3rd dynasty of Ur, in southern Mesopotamia, following several centuries of Akkadian and Gutian rule... chiefly remembered today for his legal code, The Code of Ur-Nammu, the oldest known law code surviving today. It is written on tablets, in the Sumerian language [c.7900CT]....[Wik]
Earliest record musical instruments 23 types listed
Sumer 7400CT
http://www.schoyencollection.com/music.html (MS 2340)

Considering the extent to which Sumerians invent musical instruments and writing about music, makes you wonder when you look at cuneiform like 𒈹 (12156 kuš, civil servant) about the true origins of the music staff and notes layout [and the bullet point!]
Letter to a sister complaining about her slowness (Lutz 1917 no. 15)

[Cuneiform Texts and the Writing of History
- Marc Van De Mieroop - more]
26 January 12013CT
To All Australian / International Schools / Universities

WANTED: Home School / University

Dear Principal / Chancellor

What a package. By becoming the home school / university you instantly gain international prestige with the ultimate and world first Faculty of True Origins cutting across cultural barriers attracting students from all over the planet. It would kickstart with courses based around these heavyweights, all from the same authorship, being bundled into the deal is:

- **Sumerian Cuneiform English Dictionary (MUGSAR)** – Ongoing maintenance and development of the niftiest in the university world. Who or what can beat it, the first written language, indeed the very first professors and students. Clearly shows up Oxford University Faculty of Oriental Studies (ETCSL) and others.

- **Civilization Time** – An unequivocal sign that your university does not support discrimination and is open to students from all cultures. Adoption and promotion of the legitimate, non-religio year dating system.

- **Billjim (/Anzac) Centenary 2014 – 2018** – A fair dinkum demonstrable affinity. Billjim Centenary Theme Song and Exploits of the Billjim production. Less emphasis on war and fought who and more on the cross-cultural music and the Waler (horse bred in NSWales). Music and video production is cool for any student. Local parents want to see that you are doing something special. Overseas parents can relate to the apotheosis of mateship and the special horse component.

- **The Hyphen, The Mask & The Daughter** – Susan de Vere, Shakespeare's daughter, producer of the First Folio, the 400th anniversary in 2023 beckons.

In return, simply want to work with the school / university, in Australia or wherever, to set up the courses and for Tara (b. 2002) to follow.

Sincerely

Peter & Tara Hogan
PO Box 1
Potts Point NSW 1335
**THE D.A.P. SCORE - The Impostor Exposer Calculator**

\[ D \times A \times P = \text{score} \]

We have all these famous people. But how can we be sure they deserve the credit. “History is full of dead white males”. Often privileged with lots of family money and connections, one’s father was even ‘god’. The ones that weren’t so privileged were supposed to be natural geniuses – but a closer look shows that there is very little concrete historical evidence to support what they have supposed to have done – myth becomes fact, history re-written. There really is no need to separate a Library into Fiction and Non-Fiction – it’s all Fiction. All this spinmeistering is to suit some group’s purpose, and usually becomes an established powerful money making industry, including Will Extortion of the gullible elderly, the “Tickets to Heaven” con job – leaving future generations dispossessed and invariably lined up at Centrelink.

The “D.A.P. Score” is a formula for ranking people – an imposter exposer calculator, if you like. It is designed to weed out famous, influential people who have had a lot of help, to say the least. Each of the 3 variables has a maximum score of 10. So the total maximum score is 1000.

You can calculate the DAP score for anybody, yourself or some famous figure.

“\( D \)” = Degree of DIFFICULTY – in getting started / growing up, e.g. born into a 3rd world or advanced nation, poor or affluent family, well-grounded/stable or dysfunctional upbringing – alcoholic or caring parents, etc.

So a very difficult start would score near 10, a very easy start, lots of assistance from family, connections, stable advanced economy would score near 0.

Remember that if “\( D \)” is low or zero, there’s not much point in continuing further and analyzing the next variables “\( A \)” and “\( P \)” – because even if they are maximums you still end up with zilch: \( 0 \times 10 \times 10 = 0 \)

“\( A \)” = Degree of ACHIEVEMENT based on “\( D \)” (the degree of difficulty in getting started).

“\( P \)” = Degree of POTENTIAL, essentially for ‘immortality’.

Thus, in summary, DAP = \( D \times A \times P \)

The maximum is \( 10 \times 10 \times 10 = 1000 \)

Let’s now look at some examples:

* **William Shakspere**

William Shakspere (seems to have been spelt lots of different ways – we only have 6 dubious signatures - no letters or manuscripts, because he was likely illiterate) - held out to be William Shakespeare, the playwright, by the multi-billion dollar Stratford industry. Degree of Difficulty pretty average, didn’t achieve anything above the ordinary, but has a strong potential for immortality. Yep, the Establishment has credited him with the achievements of Edward de Vere. Just shows you if they can get away with re-writing history in this case, what else do they teach our children that has no sound foundation in a little thing called ‘reality’.

William Shakspere’s – most likely pronounced ‘shack’ or ‘shax’ - de Vere used the name William Shakspere (it was often hyphenated as an extra clue for the coneyes) because of the similarity to the Pallas
Athena goddess of Wisdom motif of *shaking the spear* at ignorance) and it neatly coincided as part of his coat of arms as **Lord Bolbec**:

*Guillem Shaxper’s DAP score = 10 x 0 x 10 = 0 (0% of a maximum 1000)*

**T.E. Lawrence**

Probably blame Lowell Thomas (the American journalist commissioned by the government to get the wary public interested in sending their sons to the slaughter, he started out in the Western front stalemate, then had the bright idea to check out the Middle East campaign – and the first of several allied agents dressed in Arab costume that he saw … well, he could just see how it could be marketed).

Somewhat ‘Difficult’ start – father runs off with maid, takes her name, which really means Lawrence is ‘Chapman’ – finding out he was actually a bastard seems to have effected him; didn’t ’Achieve’ what Hollywood said he did – that was the Australian Light Horse; but he certainly does have the ‘Potential’ for immortality, if there’s an industry making money out of the ‘Myth as historical Fact’ market.

*Ned’s* (that’s what his family called him) DAP score = 5 x 0 x 10 = 0 (0% of a maximum 1000)

**Horus O’Nazareth**

One remembers hearing the Spanish pronunciation of “J” for the first time, then it hit me like the Droeshout engraving, a dead give away. A lot of similarities to the way the Shakespeare Myth developed, no wonder they started getting nervous when it started shattering – so they had to fall back on the old faithful “*Angra Mainyu* (the original source of the evil one) put the fossils in the layers of sediment to fool the consumer”. They clearly plagiarized a mix of Sumerian, Egyptian, Zoroastrian (confirmed by the *Dead Sea Scrolls* unearthinh in ’1956) and Buddhism mythologies. Despite all the detailed, yet spurious writings, written well after his time (generally, many would argue that, “no Paul – Roman CIA Agent to come up with a way to stop the violent freedom fighters, no Horus the ‘turn the other cheek / it’s cool being poor’ Buddhist motif”), there is very little objective evidence of his existence, let alone deeds. In spite of commandeering Civilization’s year counting system, e.g. 2013 AD, that is supposed to be based on his birth year, no-one knows his year of birth, nor the date – December 25, being a rip-off of the sun god’s Birthday, the festival of much older cultures, based on the northern hemisphere winter solstice. Yet the hierarchy and associated billion dollar industry hold out the 25th December to be the original factual historical birthday – “It’s written down there somewhere, by someone who was there, heck we have all the other details, of course they jotted down the date too” – next time you chat to someone high up that gets chauffeured around, ask them for a page reference.

So now the majority of the world’s population is lumped with a calendar system based on a (tax exempt) religion - thereby not constitutionally keeping a ‘Separation of (someone else’s) church and State’. And there is strong archaeological evidence (only discovered within the last 160 years) that much of the *spiel* has been plagiarized from these much older cultures, especially Sumer (Iraq) and Egypt. Like ‘*The Gilgamesh Epic*’ – the oldest story written on clay tablets – including the original flood story.

And of course the Egyptian Horus myth. Actually since Alexandria, Egypt is the true home of the Civilization’s Calendar (including the modern version developed by Sosigenes), and the recent epochal rebirth of Egypt, they should be put back in charge of the Calendar.

The *new* Egypt Democratice government should make it their first submission to the United Nations: for the first time, a true international calendar. A non sectarian one – simply Civilization Time - starting at the true beginning of Civilization at the end of the last ice age that allowed the first villages cum Cities, no longer relegating the great Egypt, Sumer (originally black-headed people probably from East Africa who hopped across the Arabian Gulf), Indus and China cultures to ancient sounding BC status, - to be used on all international records – 2013 Anno Domini (latin for *Year Domination*) years since ‘what’ (there’s no historical record of anything happening in 1AD, whoever their *Guillem Shaxper* figurehead was based on had to be born
at least by 4BC) of the current religio Western dominated plagiarized calendar to, add the forgotten 10,000 years = 12013CT

Aren’t we supposed to be teaching our children not to Plagiarize someone else’s stuff?

In any event, moving onto the DAP analysis: The “D” score. It seems that he had perfect parents (something few of us have) and a ‘close’ connection to ‘god’ – a pretty useful connection. And it may even be argued, that his success / achievement was pre-destined – all setup, a forgone conclusion. So even before getting to the “A” and “P” scores, the “D” score and therefore the overall DAP is looking pretty close to zero. Thus, a rough ‘prima facie’ guess would throw up:

_Horus o ’N DAP score = 0 x 10 x 10 = 0 (0% of a maximum 1000)_

* Bill Gates
Has the strong potential to be the richest man that will ever live.

His “D” score: born into an advanced nation, affluent family line, and again, given the achievement bug by his grandmother.
A closer look at the development of Microsoft shows that if it if not for, Paul Allen, Bill Gates would be still trying to graduate from Harvard. It was Allen that first identified the seed of the future Microsoft. And much of the later software, that fueled the exponential development was essentially plagiarized.
So again we have a “D” score approaching 0.

Thus, a rough ‘prima facie’ guess would throw up:

Bill Gate’s DAP score = 0 x 10 x 10 = 0 (0% of a maximum 1000)

* Former President Bill Clinton
His “D” score: He was born into an advanced nation, didn’t know his biological father, mother wasn’t around much. But he was essentially raised by his grandmother, who had the time and inclination to give him lots of attention and instill a learning / achievement bug in his brain. His step father, whose name he would later take, was very influential in Arkansas. And many would say Hillary Rodham Clinton was, and is, a key driving force in his success.
So, in spite of his rise to the presidency, a major achievement, from seemingly humble beginnings, giving a high, even approaching a maximum “A” score, his “D” on close analysis is appears to be paradoxically low. And his “P” score, given the scandals, etc. is probably also very low.

Thus, a rough ‘prima facie’ guess would throw up:

Bill Clinton’s DAP Score = 2 x 10 x 1 = 20 (just 2% of a maximum 1000)

* Former President George II
Well, I think you can calculate that one.

* Albert Einstein
The “D” score: born into an advanced nation, reasonably affluent family, considerable useful influence came from his uncle, excellent academic environment / facilities, and a first wife that may well have played a greater
role than we will ever know.
The “A” and “P” scores are pretty obvious.

Thus, a rough ‘prima facie’ guess would throw up:

Albert Einstein’s DAP score = 7 x 10 x 10 = 700 (70% of a maximum 1000)

* James Watson
James Watson along with Francis Crick and Maurice Wilkins shot to fame, including the ’1962 Nobel Prize for their structure of DNA – the double helix, but they lifted the work of Rosalind Franklin (b. 25 July ’1920).

She was the ultimate loser, dying of cancer at age 38 in ’1958 (talk about bad luck!) never knowing just how much her colleagues ripped her off, because to them she was just a stupid female. The plagiarists basked in their sham glory past their 80s. Refer p563-8 Science – A History, John Gribbin, and the “Rosalind Franklin – The Dark Lady of DNA“, Brenda Maddox)

James Watson’s DAP score = 0 x 0 x 10 = 0 (0% of a maximum 1000)

* * *

To finish on a positive note:

* Charles ‘Hank’ Bukowski
Bukowski had a shitty start, but stumbled on to John Martin, who himself commands a high DAP score. In a sense the two men are inextricably coupled for eternity.

Bukowski’s DAP score = 10 x 10 x 10 = 1000 (100% of a maximum 1000)

* “Billjim”
This one is still being played out.

Billjim DAP score = 10 x 10 x ? = [remains to be seen - are plebs becoming empowered enough with the Internet?]

* * *
I appreciate the concept. Very eloquently organized.

* * *

"The D.A.P. Score" was first developed by Peter Hogan in Shinsaibashi Japan '1993


Co-Editors

[This section for those who make substantial additions / improvements to the MUGSAR. Also add your name (and university) as a co-editor on the cover and title page.]

[Your details here]

MUGSAR Course Modules

Key focus areas:

1. How Sumerian Scribes were thinking by doing MUGSAR 4-Ways

2. Conjure missing concepts in cuneiform, i.e. create new compounds esp for intellectual 'big words' and new technology terms.
The niftiest 'Sumerian Cuneiform English Dictionary' in the university world:

- Unique "MUGSAR 4-Way"
- 1. unicode 2. sign 3. lemma 4. translation
- All on one screen. At elite university sites it's all over the place. None give unicodes and their translations are superficial.
- The real nifty part, the "MUGSAR QuickFinder Index"
QFNotes: Excl repetitive variants (base sign - usu on left) = v
duplicate where shapes are similar; 340 entries

[Hint: the QF is deliberatey packed in to fit more signs into one glance on your tablet, so to PgUp/Dn touch near signs to avoid an unintended unicode link (hence the halfway Bs)]

square5 | square9 | diamond5 | dia9 | VH5 | gate | spindle

1-2 | 3-5 B | 6-10 B | 10-20 B | 20-40

4-Way | Very Common Signs | Major Lemma | TOC2
MAJOR LEMMA

AB  randomly cosmic sea | AB₂ cow | AL tool | DAG dwelling | E₂ house | EN

lord | EZEN festival | GA₂ basket | HI mix; good | KA mouth / perform | LAGAB

encircle | LU₂ man | LUGAL king | NINDA₂ price | NUNUZ egg

(shape) | SAG (SAĜ) head | SHA₃ (ŠA₃) heart | SHIM beer / substance | UD sun / day

URU civilization time

A | AB | AB₂ | AL | AN | ASH | BA | BI | DA | DAG | DU | E | E₂ | EN | EZEN | GA | GA₂ | GI | GIR₃ | GISH |
GU₂ | HA | HI | HUB₂ | I | IG | IM | KA | KAD | KI | KU | LA | LAGAB | LAL | LU₂ | LUGAL | MA | MUSH |
NA | NINDA₂ | NUN | NUNUZ | PA | PI | PIRIG | RA | SA | SAG | SHA₃ | SHE | SHIM | TA | TAG | U | UD |
UM | UR₂ | URU | USH | ZA | ZUM

1-2 | 3-5 | 6-10 | 10-20 | 20+

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