

## ON TERMS FOR CUTTING PLANTS AND NOSES IN ANCIENT SUMER\*

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CUNEIFORM sources frequently mention fugitives, people who have fled from their duties.<sup>1</sup> In order to prevent desertion, the law codes provided rewards for returning a slave to his master (LU 17; LH 17) and punishments for those who hide a fugitive or facilitate his escape (LH 15, 16, 19; LE 50). Nevertheless, none of these provisions deal with the physical punishment of fugitives, and other legal texts rarely mention it.

One of these exceptional attestations is found on an Ur III tablet kept in the British Museum. The text, BM 107955, which comes from Umma,<sup>2</sup> reads as follows.

\* We are grateful to the Trustees of the British Museum for their kind permission to publish the tablet BM 107955 and to cite unpublished texts. Abbreviations follow those of M. Sigrist and T. Gomi, *The Comprehensive Catalogue of Published Ur III Tablets* (Bethesda, Maryland, 1991), and W. Sallaberger and A. Westenholz, *Mesopotamien: Akkade-Zeit und Ur III-Zeit*, OBO 160/3 (Freiburg, Switzerland and Göttingen, 1999), with the following additions: AAICAB 1/1: J.-P. Grégoire, *Archives administratives et inscriptions cunéiformes de l'Ashmolean Museum et de la Bodleian Collection d'Oxford*, vol. 1, pt. 1 (Paris, 1996); ADTB: F. Ismail, W. Sallaberger, P. Talon, and K. van Lerberghe, *Administrative Documents from Tell Beydar (Seasons 1993–1995)*, Subartu 2 (Turnhout, 1996); AWL: J. Bauer, *Altsumerische Wirtschaftstexte aus Lagasch*, *Studia Pohl* 9 (Rome 1972); CDA: J. A. Black, A. George, and N. Postgate, eds., *A Concise Dictionary of Akkadian*, 2d ed., SANTAG 5 (Wiesbaden, 2000); ETCSL: J. A. Black, G. Cunningham, E. Robson, and G. Zólyomi, *The Electronic Text Corpus of Sumerian Literature*, <http://www-etcsl.orient.ox.ac.uk/> (Oxford, 1998–); LEM: P. Michalowski, *Letters from Early Mesopotamia* (Winona Lake, Indiana, 1993); Montserrat: M. Molina, *Tablillas administrativas neosumerias de la Abadía de Montserrat (Barcelona)*.

*Copias cuneiformes*, MVN 18 (Rome, 1993), and *Tablillas administrativas neosumerias de la Abadía de Montserrat (Barcelona): Transliteraciones e índices*, AulaOr-S 11 (Barcelona, 1996); Ontario 1: M. Sigrist, *Neo-Sumerian Texts from the Royal Ontario Museum*, vol. 1, *The Administration at Drehem* (Bethesda, Maryland, 1995); Ontario 2: M. Sigrist, *Neo-Sumerian Texts from the Royal Ontario Museum*, vol. 2 (in press, courtesy M. Sigrist); PAS: B. Alster, *Proverbs of Ancient Sumer: The World's Earliest Proverb Collections* (Bethesda, Maryland, 1997); RCU: P. Michalowski, "The Royal Correspondence of Ur" (Ph.D. diss., Yale University, 1976); RJM: F. Joannès, ed., *Rendre la justice en Mésopotamie: Archives judiciaires du Proche-Orient ancien (III<sup>e</sup>–I<sup>er</sup> millénaires avant J.-C.)* (Saint Denis, 2000); SANTAG 6: N. Koslova, *Ur III-Texte der St. Petersburger Ermitage*, SANTAG 6 (Wiesbaden, 2000); SAT 2, 3: M. Sigrist, *Texts from the Yale Babylonian Collections*, vols. 1–2, Sumerian Archival Texts 2–3 (Bethesda, Maryland, 2000); SP: E. I. Gordon, *Sumerian Proverbs: Glimpses of Everyday Life in Ancient Mesopotamia* (Philadelphia, 1959).

<sup>1</sup> On fugitives, see now D. C. Snell, *Flight and Freedom in the Ancient Near East* (Leiden, 2001).

<sup>2</sup> The Umma provenance is based on the spelling *eng*(šA). The writing *eng*(šA) is typical of Umma when used with the verbs *ge-eng* and *eng-tar*. The former is found, for example, in AnOr 12, p. 103, no. 4; Montserrat 326; TCL 5 6059; and in the unpublished tablets BM 106219, BM 106451, BM 106641; *eng-tar* is attested in SANTAG 6 20, BM 106451, BM 108094 (unpublished).

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## Text

- 1 <sup>1</sup>*Im-ti-x*  
 2 arád é-gal  
 3 mu-3-àm  
 4 ì-zàh-àm  
 5 NI.NAGAR-e  
 6 pa-áḡ ì-zí-e
- r1 Á-zi-da  
 2 ba-an-túm-mu  
 3 igi ensí-ka-šè / ba-ge-en<sub>8</sub>  
 4 mu <sup>d</sup>Amar-<sup>d</sup>Suen / lugal-e *Ur-bí-/lum*<sup>ki</sup> mu-hul

<sup>1</sup> *Imti-x*, <sup>2</sup> slave from the palace, <sup>4</sup> fled <sup>3</sup> for three years. <sup>5</sup> (The) NI.NAGAR <sup>6</sup> will cut (his) nostril(s) <sup>r2</sup> (and) will bring him to <sup>r1</sup> Azida. <sup>3</sup> It has been stated before the governor. <sup>4</sup> The year when Amar-Suen destroyed Urbilum (AS 2).

## Commentary

Line 1: *Im-ti-x*

We cannot offer an explanation for the third sign of this personal name. The sign is like an IB closed with a horizontal wedge in its upper part. Names beginning with IM.TI may be composed with the Akkadian verb *mādu* “to be plentiful” (*Im-ti-dam*, *Im-ti-da*) or with the noun *imdu* “support” (*Im-dì-lum*, *Im-dì-AN.NA*), although neither possibility seems plausible in our text.

## Line 5: NI.NAGAR-e

The word NI-NAGAR-e could be interpreted either as a verbal form in third sing. *marû* or as a personal name or a profession with ergative suffix. The only other attestation of NI.NAGAR known to us, in a similar context, rather points to the latter possibility:

<sup>1</sup> Ur-<sup>d</sup>Lama <sup>2</sup> na-ab-bé-a <sup>3</sup> Ur-<sup>d</sup>Nanše-ra <sup>4</sup> ù-na-a-du<sub>11</sub> <sup>5</sup> Ĝemé-<sup>d</sup>Dumuzi-da <sup>6</sup> tukum-bi <sup>r1</sup> ġemé Ba-la-la-kam <sup>2</sup> šu hé-na-bar-re <sup>3</sup> NI.NAGAR <sup>4</sup> na-kâ-ab-tum-ma ì-dab<sub>5</sub> <sup>5</sup> Ba-la-la <sup>6</sup> hé-na-ab-sum-mu <sup>7</sup> na-mi-gur-re. “Thus says Ur-Lama: ‘Say to Ur-Nanše<sup>3</sup> that, (concerning) Geme-Dumuzida, if this slave-girl belongs to Balala, let him release her for him (= Balala). (The) NI-NAGAR took charge of (arrested?) her in the *nakabtum*. Let him give her to Balala. (This matter) must not come up again!’” (Molina, *Aula Orientalis* 17–18 [2000–2001]: 228, no. 40).

If NA.NAGAR should be interpreted as a profession,<sup>4</sup> it could be related to bulug<sub>4</sub>, possibly the instrument used by the NI.NAGAR “to cut the nostrils” (see below) of the fugitive.<sup>5</sup>

<sup>3</sup> See n. 37 below.

<sup>4</sup> Other professions beginning with NI are: ì-du<sub>8</sub> = *atû* “door keeper” (W. Farber, “Großpförtner Nedu’ und ein Problem neubabylonischer Schreibertradition,” *ZA* 66 [1976]: 261 ff.; A. Cavigneaux and F. Al-Rawi, “Le portier des enfers,” *RA* 76 [1982]: 189 f.); in lexical lists, NI-gíd-gíd = *bārûtu* (*AHw.*, p. 110, s.v. *bārûtu* “Arbeit, Weisheit usw. des Opferschauers”; *CAD*, vol. B, pp. 131 f., s.v. *bārûtu* “I. act of divination . . .”);

beginning with ì- “oil”, ì-sur = *šāhitu* (*AHw.*, p. 1074, s.v. *šāhitu(m)* “Kelterer”; *CAD*, vol. Š, p. 62, s.v. *šāhitu* “preparer of sesame oil”) and ì-rá-rá = *muraqqû* “unguent maker” (*AWL*, p. 335); ì-zu, as variant of a-zu = *asû* “physician” (Cavigneaux and Al-Rawi, “Le portier des enfers,” p. 190).

<sup>5</sup> According to H. Waetzoldt (*NABU* 1995/117), bulug<sub>4</sub> was a general term in Mesopotamia to designate sharp-pointed instruments. As a verb (“to sew”),

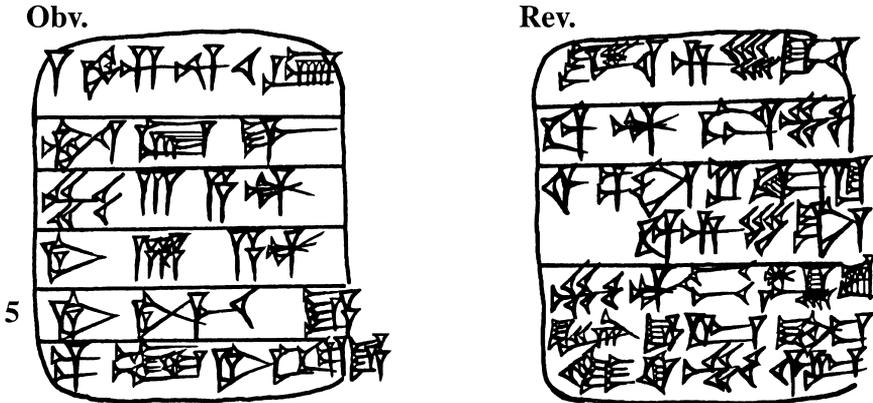


FIG. 1.—BM 107955 (1913-4-16-2787)

Line 6: pa-āḡ-zí

1. The sign zÉ

In order to understand the meaning of the unusual Sumerian compound verb pa-āḡ-zí, it would be useful to begin with some comments about zÉ. This sign seems to have been introduced in the cuneiform system about the middle of the third millennium. It was mainly used to represent a syllable composed by a voiced or emphatic sibilant and the vowel e/i.

To the best of our knowledge, the sign zÉ first appears on a lexical tablet from Abu-Šalābīḥ (IAS 53 vi 7'-8') written as LAK539.<sup>6</sup> It is rarely found in Ebla (see ARET 2, p. 165: x) and Tell Beydar (see ADTB, p. 41: 147). Nevertheless, a very different variant of zÉ (ARET 2, p. 166: zÉ) is often attested in Ebla, especially in Semitic personal names (*I-in-zé*, *Īr-peš-zé*, *Zé-ba-da-ar*, *Zé-ba-da-mu*, *Zé-kam*, etc.).

In Sargonic times, the use of the sign, usually also with the syllabic value in Semitic personal names, is widely attested, particularly in texts from Ešnunna, Girsu, and Tutub. The usual form in this period is LAK539, whereas LAK538 is rarely found (MAD 1 302 r 5 [cf. MAD 2, p. 225], MC 4 27 obv. ii 4).

Conversely, in the Neo-Sumerian period, LAK538<sup>7</sup> is much more frequent than LAK539;<sup>8</sup> the latter is still mainly used in Semitic personal names (*Ši-lu-uš-dDa-gan*, *Ši-la-šu*, *Te-zí-*

bulug is rarely documented: *n* kuš ba-rí-ga ba-ra-bulug (DCEPHE 234).

<sup>6</sup> The text deals with temple officials and cultic personnel. These two lines, of uncertain reading (DÙ.ZÉ / GAM+GAM.ZÉ), are paralleled by a lexical text from Fara (SF 57 x 15-16), which reads DÙ.DÉ / GAM+GAM.DÉ.

<sup>7</sup> Attested, for example, in TCL 5 6049 r iv 1 (Š 41), MVN 11 100 17, r 21 (Š 42), MVN 11 178 r 2 (Š 44 / VIII), MVN 13 706 r 20 (Š 44 / IX 29), MVN 11 128 3 (Š 46 / V), MVN 13 842 7 (Š 47 / III 24), TrDr 21 3 (Š 47 / VI), MVN 8 112 r 3 (Š 48 / IX 12), MVN 12 121 2 (Š 46 / XI), MVN 13 512 i 14, ii 25 (Š 46 / XII), MVN 11 182 r iv 4, 12 ([Š / AS]), MVN 13 845 4 (AS

2 / X 20), MVN 11 156 4 (AS 5 / III 11), TCL 2 5505 r ii 15 (AS 5 / X 9), Ontario 1 160 2 (AS 9 / XI 18), Montserrat 342 3' ([ ]), Montserrat 435 3', 6', 8' ([ ]), MVN 11 89 r 2 (- / -).

<sup>8</sup> Attested, for example, in MVN 3 162 3 (Š 39 / III), MVN 13 704 2 (Š 44 / III 21), MVN 13 121 7 (Š 44 / X 15), TrDr 86 7, r 5 (Š 45 / VII 17), MVN 11 182 2 (Š 45 / X), MVN 2 97 13 (Š 46 / II 14), MVN 15 312 2 (Š 47 / V 6), MVN 2 156 4 (Š 47 / V 16), Nik 2 489 2 (Š 47 / IX 11), MVN 11 182 r iv 13 ([Š / AS]), TCL 2 4682 r 1 (AS 1 / i 18), RA 8 197 22 1 (AS 5 / III), Montserrat 24 4 (AS 5 / IV 8), TCL 2 5504 r i 1 (AS 5 / X 9), MVN 15 33 1 (AS 5 / XI), MVN 15 179 2 ([AS / ŠS]), YOS 4 238 2<sup>1</sup> (IS 1 / IX).

*in-Ma-ma*, *Ši-li-dAdad*, etc.) and toponyms (*Ha-ma-zí<sup>ki</sup>*),<sup>9</sup> and the former is preferred to write other words.<sup>10</sup> It is in this period that we find the sign ZÉ used for the first time with the meaning “to cut.” Earlier, this action was denoted by the verb SIG<sub>7</sub> (AWL 93, with other references in pp. 287–88).

In fact, in the Neo-Sumerian period ZÉ replaces SIG<sub>7</sub> in such contexts, except in Umma, where SIG<sub>7</sub> is still used. In Ur III texts, then, SIG<sub>7</sub> is phonetically written with the sign ZÉ when used in connection with plants or reeds:<sup>11</sup> in this context, ZÉ is found in Dreheim, Girsu, Ur, or Nippur and, to a lesser extent, also in Umma, whereas SIG<sub>7</sub> is found only in Umma. The replacement of SIG<sub>7</sub> by ZÉ in Ur III is illustrated as follows: a) SIG<sub>7</sub> and ZÉ are never found in the same text;<sup>12</sup> b) the use of SIG<sub>7</sub> as a verb in agricultural context is restricted to Umma Ur III texts (it never appears in texts from other sites), where ZÉ is rarely documented; c) the action denoted by SIG<sub>7</sub> and ZÉ in Ur III texts occurs in contexts dealing with the same kinds of plants and reeds.

Other cases in which ZÉ is used for SIG<sub>7</sub> are, for instance: SANTAG 6 154, where the plural of the verb *ti*-(l) is written with the sign ZÉ (7 PNs *mu má-a-šè en-nu-ğá ì-in-zé-eš-àm*), whereas in other Pre-Sargonic, Sargonic, and Ur III texts, the logogram SIG<sub>7</sub> is preferred;<sup>13</sup> the expression *ur-sağ zé ġá-ra* “the shining hero” (Šulgi O: 83), where ZÉ is to be understood as a writing for SIG<sub>7</sub> (cf. Šulgi G: 15: *é-kur-ra SIG<sub>7</sub> mi-ni-ğar dÁš-ím-babbar-re* “Ašimbabbar appeared shining in the Ekur”).

## 2. The reading of zé

With regard to the reading of the sign ZÉ in Sumerian, the frequent alternation of *zi/zé* suggests *zí* in most cases. Thus, for the verb ZÉ in agricultural contexts we find *mu-zi* instead of *mu-zí* in Gudea, Cyl A xii 24 (*ğiš šu mu-du<sub>8</sub> ġiš ĠIR-gunû mu-zi*; see RIME 3/1, p. 77); in lexical lists we even have *zi-i = zi = nasāhu, naṭāpu, baqāmu, barāšu* in Aa III/1 82–85 (MSL 14, p. 320), and *zí, bu, zi = nasāhu* in SIG<sub>7</sub>.ALAN XVIII 1–3 (MSL 16, p. 169).

Related to animals (see below), *zi* and *zí* are attested in the parallel texts BIN 3 503 (1 <sup>anše</sup>*sí-sí-nitá kiri<sub>3</sub>-bi ki-2-àm ì-zí mu-tÚM lugal*) and OIP 115 8 ([1 <sup>a]</sup><sup>nše</sup>*sí-sí-nitá [ki]ri<sub>4</sub>-bi ki-2-àm ì-zi mu-tÚM lugal*). In toponyms, *Ha-ma-zí* is preferred in Ur III, while *Ha-ma-zi* is usually found in pre-Ur III texts (see RGTC 2, pp. 72–73,<sup>14</sup> and RGTC 1, p. 69); the alternation *Ha-ma-zi/zí* is also attested in the sources of the letter RCU 21 10 (RCU,

<sup>9</sup> In personal names and toponyms, LAK538 is also occasionally attested. LAK538 and 539 may even occur in the same text for two different personal names: TCL 2 5504 records *Ši(LAK539)-lu-uš<sup>d</sup>Da-gan* (i 7) and *Ši(LAK538)-li-dAdad* (ii 19); MVN 11 182 records *Ši(LAK538)-lu-uš<sup>d</sup>Da-gan* (r iv 12) and *Zi(LAK539)-na-na* (r iv 13).

<sup>10</sup> LAK538 is used in the substantives *ğišzi-na*, *šà-zí*, *šáh-zí-da*, <sup>du<sub>8</sub></sup>*zi-tu-ru-um* and *zí* (“gall”: Cyl. A x 23), although LAK539 is also sporadically attested. As a verb related to plants and reeds, *zí* is always written with LAK538 (there are very few exceptions, for example, *TPTS 568 4 [Š 33 / VI]*, *Torino 2 669 2 [AS 1]*).

<sup>11</sup> This was briefly suggested by J. Bauer, “Georgica

Sumerica,” *Or.*, n.s., 77 (1998): 123.

<sup>12</sup> The only exception known to us is *Torino 2 690*; one should note that according to the copy of the tablet, the reading of line 2 should be corrected into <sup>ğis</sup>*dih<sup>h</sup>hirin<sub>x</sub>-na<sup>7</sup> 8 sar-ta* (instead of *ğiš ú zí 8 sar-ta*).

<sup>13</sup> For SIG<sub>7</sub> as the plural of the verb *ti*-(l), see P. Steinkeller, “Notes on Sumerian Plural Verbs,” *Or.*, n.s., 48 (1979): 55 and n. 5; idem, “The Sumerian verb *lug<sub>x</sub>* (LUL),” *SEL 1* (1984): 5; idem, “The Verb *se<sub>11</sub>*, ‘to live’, in Pre-Sargonic and Sargonic Nippur Texts,” *ASJ 7* (1985): 195.

<sup>14</sup> The reference to H. de Genouillac, *Trouville 69 7* has to be corrected into *Ha-ma-zí<sup>ki</sup>*.

p. 258). In personal names, we have, for example, Lú-gi-zí (MVN 2 42 env. iii' 2' [ugula]) and Lú-gi-zi (*TCTI* 2 3966 r 5 [ugula]). Finally, the vessel <sup>du</sup>g<sub>zi</sub>-tu-ru-um has a spelling with *zi* in Old-Babylonian (see MHEM 3, p. 109); <sup>giš</sup>z<sub>i</sub>-na “palm frond” is written as <sup>giš</sup>z<sub>i</sub>-na in *Hb* 3 360 (MSL 5, p. 123); and *z<sub>i</sub>* “gall” is rendered as *zi/z<sub>i</sub>-i* in Proto-Ea 287 (MSL 14, p. 43), Ea IV 168 (MSL 14, p. 362), and S<sup>b</sup> II 192 (MSL 3, p. 143).

On these grounds, we would suggest the reading *z<sub>i</sub>* for *zÉ*, and *z<sub>i</sub>* for *SIG<sub>7</sub>* when used with the meaning “to cut.” In the case of *zÉ* and *SIG<sub>7</sub>* as the plural of the verb *ti*-(l), we believe that the readings *zé* and *ze<sub>x</sub>* would be adequate respectively.<sup>15</sup>

For *SIG<sub>7</sub>*.LAGAB, a kind of supervisor for work performed in fields and orchards,<sup>16</sup> G. Marchesi convincingly proposes the reading *agar<sub>4</sub>-níĝin* (“the one who makes the rounds in / roams the agar”).<sup>17</sup> *SIG<sub>7</sub>*-a, attested in texts from other sites, seems to be a category of orchard worker (*CST* 263, *TUT* 146, etc.), whereas at other times it could be interpreted as a profession (*SNATBM* 487).

### 3. The meaning of *z<sub>i</sub>*

This matter was briefly treated by W. Sallaberger,<sup>18</sup> who discussed the different ways of cutting reeds and suggested that the use of the verbs *SIG<sub>7</sub>*, *ku<sub>5</sub>*-(r), and *z<sub>i</sub>* could be related either to different kinds of cutting or to the use of different instruments. M. Civil,<sup>19</sup> in turn, wrote that “*zé* = *baqāmu* is one of several terms used in Ur III texts to designate the removal of plants and weeds, the others being *ku<sub>5</sub>*-(r), *bù*-(r), and *SIG<sub>7</sub>*-a.” When in the context of fleece, Waetzoldt pointed out that it means “to shear” (*udu šà-bi z<sub>i</sub>-a*, *udu gú-bi z<sub>i</sub>-a*).<sup>20</sup>

<sup>15</sup> This is especially suggested by Proto Ea 413 *ze-e* = *SIG<sub>7</sub>* (MSL 14, p. 48); the variant *še* used in Pre-Sargonic and Sargonic Nippur texts points also to a final vowel *e*. Note that *ze<sub>x</sub>*(*SIG<sub>7</sub>*) as plural of *ti*-(l) is not restricted in Ur III texts to the city of Umma: *in-da-ze<sub>x</sub>*(*SIG<sub>7</sub>*) is documented, for example, in *CTMMA* 1 13a 6-b 3 (Dr), *SAT* 2 861 r 7 (Dr), *NATN* 842 r 2 (Ni, Rk); *sila-a ze<sub>x</sub>*(*SIG<sub>7</sub>*)-a is attested in *AUCT* 1 171 r 4 (Dr), *AUCT* 1 178 r 9 (Dr), *AUCT* 1 232 5<sup>1</sup> (Dr), *AUCT* 1 354 11 (?), *BIN* 3 500 r ii 6 (Dr), *BRM* 3 173 2 (?), *MVN* 13 878 3 (Dr), *SAT* 2 861 5 (Dr), 966 3, r 11 (Dr), *TPTS* 11 r 9 (Dr). In these cases, animals are always the subject; if the text deals with any other kind of goods, the expression used is *sila-a ĝál-la*: *AUCT* 2 168 2, *Birmingham* 2 84 r 2, 183 2, *SNATBM* 337 r 5, 394 r 24, 400 r i 8, 434 i 22, 470 r 9. The alternation of /*ze*/ and /*še*/ is uncertain in some other cases: *a*) a text from Nippur records *n gu-lá* (*gi-NE*) *DN a-na-ab-še-dè* (*NRVN* 1 65), but we are not sure whether *še* is here a variant for *z<sub>i</sub>* “to cut (reeds)” (*gu-lá* are a kind of bundle of reeds that have been already cut); *b*) *ga-SIG<sub>7</sub>*-a, as proposed by M. Stol (“Milch(produkte). A. In Mesopotamien,” *RLA* 8 [1993]: p. 193) and followed by R. K. Englund (“Regulating Dairy Productivity in the Ur III Period,” *Or.*, n.s., 34 [1995]: 419), could be a variant for *ga-še-a*, although this matter deserves further study.

<sup>16</sup> *SNATBM* 511 records the work performed in fields and is sealed by *A-a-kal-la dumu Ma-an-ba sagi*

<sup>d</sup>*Šará*; this *A-a-kal-la dumu Ma-an-ba* is designated as *agar<sub>4</sub>-níĝin* in other texts (see, for example, *OrSP* 47–49 431: collations in *Oriens Antiquus* 17 [1978]: 51). According to *OrSP* 47–49 501, the function of the *agar<sub>4</sub>-níĝin* could be performed by several members of the same family (PN, 3 PNs, *dumu-ni-me*, *agar<sub>4</sub>-níĝin a-šà lugal-me*). The position of the *agar<sub>4</sub>-níĝin* was probably high: occasionally he brings animals or textiles for the *mu-túm* of deities (*Rochester* 118, *MVN* 16 637, etc.).

<sup>17</sup> G. Marchesi, “Alleged *SIG<sub>7</sub>* = *agar<sub>4</sub>* and Related Matters,” *Or.*, n.s., 70 (2001): 313–17. Marchesi has also pointed out (personal communication) that the variant *a-gàr níĝin* is already attested in the Ur III period in a text where *a-gàr níĝin* are recorded together with other types of workers: *engar šà-gu<sub>4</sub> šà sahar-ra ù a-gàr níĝin-me* (*CST* 263 v 25, xi 1 [Dr]: cf. Gomi, *MVN* 12, p. 106 ad loc.).

<sup>18</sup> W. Sallaberger, “Zum Schilfrohr als Rohstoff in Babylonien,” in B. Scholz, ed., *Der orientalische Mensch und seine Beziehungen zur Umwelt: Beiträge zum 2. Grazer morgenländischen Symposium* (2.-5. März 1989) (Graz, 1989), pp. 316, 325, n. 43.

<sup>19</sup> M. Civil, *The Farmer’s Instructions: A Sumerian Agricultural Manual*, *AulaOr-S* 5 (Barcelona, 1994), p. 70: 8.

<sup>20</sup> H. Waetzoldt, *Untersuchungen zur neusumerischen Textilindustrie* (Rome, 1972), pp. 12–14.

TABLE 1

			ku <sub>5</sub> -r	zí / zī <sub>x</sub> (SIG <sub>7</sub> )	bù-r
ú/ġiš <sub>5</sub> ġífr-gunû	<i>ašāgu</i> “false carob (?)” <i>eddettu</i> “boxthorn”	f	*		
(ġiš)dih	<i>baltu</i> “(a kind of thorny weed)”	f	*		
ú <sub>ku</sub> l	<i>išbattu</i> “(a kind of weed)”	f	–	*	
ú <sub>L</sub> ÁL.DU	“(a kind of weed)”	f		*	
ú-ġiš <sub>5</sub> hašhur	<i>hašhūraku</i> “(a kind of weed)”	f		*	*
(ú)hirin <sub>x</sub> -na	<i>lardu</i> “(a kind of weed)”	f		*	–
ġiš <sub>5</sub> KWU459/460	“(a kind of weed ?)”	f			*
ú-ġiš <sub>5</sub> HAR-an	“(a kind of weed)”	f		*	
ú <sub>KWU</sub> 127	“(a kind of rush)”	?		*	
ú <sub>KWU</sub> 127.A	“(a kind of rush)”	f		*	
ú <sub>KWU</sub> 127.LAGAB	“(a kind of rush)”	f, fr, o		*	
ú <sub>KWU</sub> 127.ŠÈ	“(a kind of rush)”	f, fr		*	–
ú <sub>KWU</sub> 127.ŠÈ.ŠÈ	“(a kind of rush)”	f			*
gi	<i>qanû</i> “reed”	f, c, o	*	*	

In table 1 (further expanded in the Appendix below, pp. 9–16), we offer a chart of these verbs when they are used in connection with plants, reeds, and rushes removed either for the cleaning of fields (f) or from forests (fr), canebrakes (c), and orchards (o).<sup>21</sup>

The lexical evidence (*zí = nasaĥu, baqāmu*, etc.) and the context of Ur III texts suggest that the verb *zí* designates some kind of cutting plants. In the context of weeding and cleaning fields, this work was measured in sar and performed by UN.ÍL, ġuruš or šà-gu<sub>4</sub> (ġemé are never attested for this task). Such work designated with the verb *zí* has to be different from those denoted by ku<sub>5</sub>-(r) and bù-(r), since they often appear in the same text. Nowadays, depending on the kind and size of the plant, there are also three ways of removing weeds from fields:

a) Using only the hands, uprooting the plant. This is the action denoted by the verb bù-(r).<sup>22</sup>

b) Cutting or uprooting a woody or a thorny plant with a weedhook, a hoe, or a mattock. This should be the action denoted by the verb ku<sub>5</sub>-(r).

c) Cutting the plant with a smaller instrument, a kind of sickle or billhook. This kind of sickle is different from the one used for mowing; it is broader, thicker, and resistant to accidental strikes against stones on the ground. That is probably the instrument mentioned in Limet, *Métal*, no. 19 AO 7873 (10[(+x)]<sup>uruda</sup><sub>KIN</sub> ú zí “n ‘sickles’ of copper to cut plants”) and in NATN 469 (10<sup>uruda</sup><sub>KIN</sub> 1/3 ma-na-ta gi-zi zí “10 ‘sickles’ of copper to cut zi-reeds”); it should be similar to the bar-hu-da, recorded in Emeš-Enten 209 (lú gi-zi bar-hu-da zí-[dè] ġin gi-sumun-e dar-d[ar] “the man who sets about cutting zi-reeds with the

<sup>21</sup> (\*) = verb used to designate the removing of the plant; (-) = verb occasionally also attested.

<sup>22</sup> See Civil, “Notes on the ‘Instructions of Šurup-pak,’” *JNES* 43 (1984): 293, n. 17.

barhuda, splits grown reeds”).<sup>23</sup> The verb *z*í / *z*<sub>x</sub>(SIG<sub>7</sub>) would designate then the cutting of plants with a small and hook-shaped tool at the lower part of the stem.<sup>24</sup>

The removing of rushes from fields, orchards, and forests was also indicated by the verb *z*í / *z*<sub>x</sub>(SIG<sub>7</sub>), although *bù*-(*r*) is found in some cases. In the case of reeds, when they were collected from fields, either the verb *ku*<sub>5</sub>-*r* or *z*í / *z*<sub>x</sub>(SIG<sub>7</sub>) are attested; the latter is also used to designate the cutting of reeds in orchards (DAS 410) or canebrakes (MVN 16 1255).<sup>25</sup>

Animals could also be the agent of an action denoted by the verb *z*í, as in the literary text Giš-gi 189: *gi*-*zi* *gu*<sub>4</sub>-*dè* *pa*-*bi* *z*í-*a* *ní*ġ-*gu*<sub>7</sub> *má*š-*an*še “the cattle eat (lit. ‘cut’<sup>26</sup>) the leaves of the *zi*-reeds, fodder for (animals from) goats to donkeys.”<sup>27</sup>

#### 4. The verb *pa*-*á*ġ-*z*í

Returning to our text, the meaning of *pa*-*á*ġ “nostril” in the compound verb *pa*-*á*ġ-*z*í is assured by Ugumu Sec. B: 9 (MSL 9, p. 67): *pa*-*á*ġ-*kiri*<sub>3</sub>-*ġu*<sub>10</sub> = *na*-*hi*-*ir* *ap*-*pi*-*ia*. With regard to *z*í, we are again dealing with the verb discussed in the previous section.<sup>28</sup> In this case, however, it probably denotes a kind of physical punishment, namely, cutting or marking the nose of the fugitive.

This compound verb is attested, to the best of our knowledge, in only three other texts. Unfortunately, two of them are badly preserved, and the interpretation of the third is far from clear:

(1) *Montserrat* 342: <sup>1</sup>[. . .]x x<sup>1</sup>[(x)] <sup>2</sup>[i<sup>2</sup>-zà]h<sup>2</sup>-àm / *pa*-*á*ġ *ba*-*an*-*z*í <sup>3</sup>[a]-*r*á-2-*kam*-šè <sup>4</sup>é-*ur*-*ra* *in*-*buru*<sub>x</sub>(PÚ) <sup>5</sup>igi *A*-*kal*-*la* *en*š-šè <sup>6</sup>*ba*-*ge*-*en*<sub>6</sub>. “. . . (PN) [had fl]ed<sup>7</sup> (and his/her) nostrils were cut. For a second time, he/she made a hole in the roof (and escaped). It has been stated before the governor.”

(2) *Diatribes* B, Segm. B: 4 (Sjöberg, *JCS* 24 [1972]: 108; *ETCSL*): *pa*-*á*ġ *hé*-*en*-*z*í *lú* *abul* [. . .] *ġi*škim-*bi* *hu*-*mu*-*un*-*X*. “Whether he cuts (his) nostrils, whether the gatekeeper [. . .] asks for<sup>7</sup> the watchword.”

(3) *SP* 2.76 (*SP*, p. 232; *PAS*, p. 61): *an*še *ġu* *an*-*mur* *lugal* *an*še-*ke*<sub>4</sub> *pa*-*á*ġ *an*-*z*í *ba*-*da*-*ra*-*ab*-*e*<sub>11</sub>-*dè*-*en*-*dè*-*en* *ka*š<sub>4</sub>-*a* *ġin*-*na*-*e*-*še*. “A donkey brayed. The owner of the donkey pierced<sup>7</sup> its nostrils (to put a nose-ring<sup>7</sup>). ‘We are getting away from here! Run quickly!’ he said.”

Texts nos. 1 and 2 deal with humans. Text no. 2 is very damaged in this section, so it is difficult to ascertain the sense of some of the sentences; it is clear, however, that a negative description of Engardug’s features is being made.

<sup>23</sup> Cf. J. Deshayes, *Les outils de bronze, de l’Indus au Danube (IV<sup>e</sup> au II<sup>e</sup> millénaire)* (Paris, 1960), vol. 2, pls. 30–31, 45–46.

<sup>24</sup> The action of pruning is never meant with the verb *z*í / *z*<sub>x</sub>(SIG<sub>7</sub>). The only doubt could arise from texts recording a number of bales or bundles of reed, followed by the expression *gi*-(*zi*) *z*<sub>x</sub>(SIG<sub>7</sub>)-*a*. It would seem that a different meaning from “the reeds have been cut” is required here. Nevertheless, in these cases either a place-name, which indicates where the action was performed, or the agent of the action (usually *er*én or a personal name) is always added. Thus, what is relevant in this expression is *where* the reeds were cut or *who* performed the action.

<sup>25</sup> Reeds that have been cut may be classified as *gi*, *gi*-*zi*, and rarely *gi*-*NE* (*Nik* 2 189); *gi*-šid-*da* was prob-

ably the expression used for “defoliated reed”: see Waetzoldt, “‘Rohr’ und dessen verwendungsweisen anhand der neusumerischen Texte aus Umma,” *Bulletin on Sumerian Agriculture* 6 (1992): 140, n. 55.

<sup>26</sup> There is also a Spanish verb, “rozar,” which may be used for either cutting plants, weeding, or grazing.

<sup>27</sup> For these lines, see Civil, “Feeding Dumuzi’s Sheep: The Lexicon as a Source of Literary Inspiration,” in F. Rochberg-Halton, ed., *Language, Literature, and History: Philological and Historical Studies Presented to Erica Reiner*, AOS, vol. 67 (New Haven, Conn., 1987), p. 45 (hereafter *Studies E. Reiner*).

<sup>28</sup> The verbal form *pa*-*á*ġ *i*-*z*í-*e* seems to exclude the interpretation of *z*í as *z*í-*ir* “to scratch, to tear up” (*i*-*z*í-*re* would be expected), as Gordon suggests for the proverb 2.76 (*SP*, p. 232).

Text no. 1, the first lines of which are poorly preserved, deals with a person who had fled for a second time.<sup>29</sup> If our interpretation is correct, he was punished the first time with the cutting or marking of his nostril(s).

In the corpus of Ur III legal texts, we know only one other example of physical punishment of fugitives:

<sup>1</sup>Gu-ú-gu <sup>2</sup>arád Ur-<sup>d</sup>NUN.TÚG.PA-ka <sup>3</sup>ba-an-da-zàh <sup>4</sup>mu-dab<sub>5</sub> <sup>5</sup>igi-ni in-ġar <sup>6</sup>mu lugal u<sub>4</sub> a-rá-2-ka <sup>7</sup>ì-zàh-dè-na <sup>8</sup>ga-hul-dè in-du<sub>11</sub>. “Gu’ugu, slave of Ur-<sup>d</sup>NUN-TÚG.PA, fled (and) was captured. He appeared (before the judges) and swore by the name of the king: ‘the day I flee for a second time, may I be mutilated!’” (*NRVN* 1 1; Lafont, *RJM*, pp. 58 f., no. 19).

In non-Sumerian law codes, mutilations for different reasons are attested, albeit never concerning fugitives. These punishments are:<sup>30</sup> to pluck out the hair (MAL A 59); to pluck out the eye (LH 193); to blind (LH 196); to cut off the ear (LH 205, 282, MAL A 4, 5, HitL 95, 99); to mutilate the ear (MAL A 59); to pierce the ears and thread them on a cord tied at the back (MAL A 40); to cut off the nose (MAL A 4, 5, 15, HitL 95, 99); to cut out the tongue (LH 192); to knock out a tooth (LH 200); to lacerate the face (MAL A 15); to cut off the breast (LH 194); to cut off the hand (LH 195, 218); and to castrate (MAL A 15, 20).

The problem of interpreting pa-áġ-zí as a mutilation of the nose rests upon the fact that this verb is also used for equids. It is not reasonable to imagine that the donkey’s nostrils are injured in the proverb quoted above (SP 2.76). The same difficulty arises in the interpretation of the parallel texts BIN 3 503 and OIP 115 8, where the appearance of an equid is described using a similar expression: 1<sup>anše</sup>sí-sí-nitá kiri<sub>3</sub>-bi ki-2-àm ì-zí/zi, “a horse whose muzzle has been ‘cut’ on both sides (i.e., the nostrils).”

In the case of horses and donkeys, a kind of piercing or cutting could be described using the verb zí. It would be intended for the nose-rings to which reins were attached.<sup>31</sup> This type of nose-ring for equids is well documented in iconography.<sup>32</sup>

Prisoners might also have these nose-rings, which were used for ropes. They are represented on reliefs,<sup>33</sup> for example, and mentioned (*šerretum*) in a text of Tiglath-Pileser I: “I subdued 30 of their kings. Like oxen I attached ropes to their noses (and) took them to my city.”<sup>34</sup>

Nose-ropes for people are also attested in Ur III texts (éš kiri<sub>3</sub>), particularly in some letter-orders:

<sup>29</sup> In the edition of the text (*Montserrat* 342), Molina proposed the interpretation of the compound verb pa-áġ-zí as “to glide through a vent,” being zé-(r) = *neḫešá* “to glide.” In light of the text now discussed, this interpretation has to be corrected (see also the preceding footnote).

<sup>30</sup> From M. T. Roth, *Law Collections from Mesopotamia and Asia Minor* (Atlanta, 1995).

<sup>31</sup> In the case of the proverb SP 2.76, this action would be due to the need for controlling the ass.

<sup>32</sup> See M. A. Littauer and J. H. Crouwel, *Wheeled Vehicles and Ridden Animals in the Ancient Near East*

(Leiden and Cologne, 1979), pp. 30–31.

<sup>33</sup> See references by I. J. Gelb, “Prisoners of War in Early Mesopotamia,” *JNES* 32 (1973): 73; F. R. Kraus, “Altbabylonische Quellensammlungen zur altmesopotamischen Geschichte,” *Afo* 20 (1963): 154; U. Moorgat-Correns, “Zur ältesten historischen Darstellung der Assyrer,” *Afo* 35 (1988): 114. A prisoner with a nose-ring may also be found on a carved vase coming from Uruk (?) and datable to the Sargonic period; see P. Amiet, *Art d’Agadé au Musée du Louvre* (Paris, 1976), pp. 25 and 88.

<sup>34</sup> A. K. Grayson, *RIMA* 2, A.0.87.2 26–27.

<sup>1</sup> Na-ba-<sup>2</sup> ù-na-a-du<sub>11</sub> <sup>3</sup> Ur-<sup>d</sup>Nanše dumu-dab<sub>5</sub> Lú-<sup>d</sup>Na-rú-a-ka-ra <sup>r</sup> <sup>1</sup> éš kiri<sub>3</sub>-šè <sup>2</sup> na-ba-dù. “Say to Bazi: ‘He must not bind a rope to the nose of (= detain) Ur-Nanše, worker-*d*.<sup>35</sup> of Lu-Naru’a’”<sup>36</sup> (TCS 1 48).

<sup>1</sup> Na-ba-ša<sub>6</sub> <sup>2</sup> ù-na-a-du<sub>11</sub> <sup>3</sup> ġemé Lú-<sup>d</sup>Dumu-zi-ke<sub>4</sub> in-tuku-a <sup>r</sup> <sup>1</sup> [é]š kiri<sub>3</sub>-šè <sup>2</sup> na-ba-dù <sup>3</sup> ġemé Du<sub>11</sub>-ga-ni-zi-kam. “Say to Nabaša: ‘He must not bind a rope to the nose of (= detain) the slave-girl whom Lu-Dumuzi has married. She is the slave-girl of Dugunizi’” (TCS 1 158; *LEM*, no. 129).

<sup>1</sup> Lú-<sup>d</sup>Utu <sup>2</sup> ù Ur-<sup>d</sup>Nanše-ra <sup>3</sup> ù-ne-a-du<sub>11</sub> <sup>4</sup> I<sub>Ur</sub>-<sup>d</sup>Lama <sup>5</sup> I<sub>Lú</sub>-<sup>d</sup>Nin-DAR-a <sup>6</sup> I<sub>Lú</sub>-KA-gi-na <sup>r</sup> <sup>1</sup> Hé-ša<sub>6</sub>-mu <sup>2</sup> éš-kiri<sub>3</sub> nu-ur<sub>5</sub>-re <sup>3</sup> šu ha-bar-re. “Say to Lu-Utu and Ur-Nanše:<sup>37</sup> ‘they must not fasten<sup>38</sup> the nose-rope to (= detain) Ur-Lama, Lu-NinDARA, LUKAGINA (and) Hešamu. Let them release (these people)!’” (Pettinato, *Oriens Antiquus* 7, p. 169, no. 1; *LEM*, no. 138).

We are not sure whether in these texts éš kiri<sub>3</sub>(-šè)-dù/ur<sub>5</sub> is to be understood literally (“to bind a rope to the nose”) or *ad sensum* (“to detain”). It is only a hypothesis that the compound verb pa-áġ-zí could have any relation with a piercing performed on prisoners to insert a nose-ring. Yet this is the only link we can suggest with this verb, when it is used in connection with equids. In any case, pa-áġ-zí clearly denotes physical injury inflicted by using a small hook-shaped instrument on the noses of fugitives who were captured.

#### APPENDIX

In studying the use of the verb zí / zī<sub>x</sub>(SIG<sub>7</sub>) in the Ur III texts, we collected the material concerning the removal of plants from fields, forests, and orchards. Our purpose was to ascertain which verb (ku<sub>5</sub>(-r), bù(-r), zí/zī<sub>x</sub>) was used to designate the cutting or uprooting of each plant. We believe that this material could be useful for agricultural studies in the Neo-Sumerian period.

ú/ġi<sub>š</sub> ġÍR-gunú = ád, *eddettu* “boxthorn”; kiš<sub>17</sub>(-g/k), *ašāgu* “false carob (?)”

Some different readings for these plants may be found in Ur III texts editions (ád, addú, ġír, ġÍR, ġÍR-gunú, kiš<sub>17</sub>). Civil has pointed out (personal communication) that ġÍR-gunú is used for two different plants: ád (*eddettu*) and kiš<sub>17</sub>(-g/k) (*ašāgu*).<sup>39</sup> In fact, lexical lists offer both possibilities (Hh 3 432, 439 = MSL 5, pp. 130–31; Diri II 250–51), but it is very difficult to ascertain which one is meant in Ur III texts.

<sup>35</sup> For dumu-dab<sub>5</sub>-ba, a category of worker, see A. Salonen, *Agricultura Mesopotamica* (Helsinki, 1968), p. 322 (the text quoted as MAH 16251 has been published by Sauren, MVN 2 59).

<sup>36</sup> For the construction PN-ra éš (absolute) kiri<sub>3</sub>-šè-dù, see J. Krecher, “Neue sumerische Rechtsurkunden des 3. Jahrtausends,” *ZA* 63 (1974): 191; B. Kienast, “Verzichtsklausel und Eviktionsgarantie in den ältesten sumerischen Kaufurkunden,” *ZA* 72 (1982): 32.

<sup>37</sup> This Ur-Nanše could also be the one mentioned in the letter-order cited above (see Molina, “Neo-Sumerian

Letter-Orders in the British Museum. I,” *Aula Orientalis* 17–18 [2000–2001]: 228, no. 40).

<sup>38</sup> We interpret ur<sub>5</sub> = *pādum* “to imprison with fetters (= acc.)”: *AHw*, p. 808, s.v. *pādu(m)*; *CDA*, p. 260, s.v. *pādu(m)*.

<sup>39</sup> For kiš<sub>17</sub>(-g/k) (to be distinguished from (ġi<sub>š</sub>)(šim)-kiš<sub>17</sub> = *asu* “myrtle”), see Civil, review of D. O. Edzard, ed., *Heidelberger Studien zum alten Orient* (Wiesbaden 1967), *JNES* 31 (1972): 223; R. D. Biggs, *IAS*, p. 70; Civil, *Studies E. Reiner*, pp. 47 f.; cf. also K. Maekawa, “Cultivation Methods in the Ur III

The determinative preceding *ġír-gunû* is usually *ú*. In these cases, both readings *úád* and *úkiši<sub>17</sub>* could be defended. Thus, we find *a-ša amar-úád-da šu ùr-ra* (*Ontario* 2 155), *n sar úkiši<sub>17</sub> n-sar-ta* (*NATN* 815), and *n guruš a-ša KA-úkiši<sub>17</sub>-ke<sub>4</sub> a du<sub>11</sub>-ga* (*SAT* 2 715).

According to Ur III administrative texts, *úġír-gunû* was a very common weed, frequently recorded together with *ġíš<sub>17</sub>dih*. It was removed from fields mainly by male workers during the months III,<sup>40</sup> IV,<sup>41</sup> VI,<sup>42</sup> VII,<sup>43</sup> VIII,<sup>44</sup> IX,<sup>45</sup> and X;<sup>46</sup> the task could be performed twice.<sup>47</sup> There are some field names that include the term: *a-ša KA-úkiši<sub>17</sub>* (see above), *a-ša du<sub>6</sub>-úġír-gunû*,<sup>48</sup> *a-ša úġír-gunû*,<sup>49</sup> and *a-ša amar-úád-da* (see above). In *UTI* 4 2580 (ŠŠ 8 / IV), *Agu*, an Umma official in charge of products made of wood and reeds,<sup>50</sup> receives *úġír-gunû*, *peš-mur<sub>7</sub>*, and *úKWU125.šĒ* perhaps to be used as fuel.

With the determinative *ġíš*, *ġír-gunû* is attested, for example, in *Gudea Cyl. A xii 24*. In the context of cleaning fields, *ġíšġír-gunû* is documented in a group of texts with the same structure (*n UN.íl a-ša GN ġíšġír-gunû ku<sub>5</sub>-a gána PN ugula PN* [usually *Lú-<sup>d</sup>Nanna*]) and mostly dated to IS 2 IV–V.<sup>51</sup> There is also a field bearing its name: *a-ša amar-(ġíš)ġír-gunû* (from Umma),<sup>52</sup> with the variant *ġíš<sup>2</sup>úġír-gunû* (*TENUS* 90 22); we are not sure whether this is the field recorded in *Ontario* 2 155 as *a-ša amar-úád-da* (see above).

An Ur III collection of medical prescriptions mentions the use of the leaves (*pa*) and roots (*e-ri<sub>x</sub>-na*) of *ġíšġír-gunû* for healing purposes.<sup>53</sup>

The verb used to designate the cutting of *úġíšġír-gunû* was always *ku<sub>5</sub>-(r)*.<sup>54</sup>

Period,” *Bulletin on Sumerian Agriculture* 5 (1990): 123.

<sup>40</sup> *SAT* 2 1046 r 7 (AS 7 / III).

<sup>41</sup> *SAT* 3 1904 2 (ŠŠ 9 / IV 1).

<sup>42</sup> *UTI* 3 2122 1 (AS 8 / VI 9).

<sup>43</sup> *SACT* 2 60 2 (AS 7 / VII 2), *Torino* 2 692 2 (ŠŠ 9 / VII 2).

<sup>44</sup> *SAT* 2 1027 7 (AS 7 / VIII), *MVN* 14 249 3 (ŠŠ 1 / VIII), *SNATBM* 502 i 3, 4 passim (ŠŠ 5 / VIII), *Torino* 2 694 2 (ŠŠ 9 / VIII 29), *AAICAB* 1/1 Ashm. 1911–139 2 (ŠŠ 9 / VIII 23), *SAT* 3 1881 2 (ŠŠ 9 / VIII).

<sup>45</sup> *UTI* 3 1728 4 (AS 7 / IX), *SAT* 3 1670 4 (ŠŠ 6 / IX).

<sup>46</sup> *BIN* 5 237 2 (Š 44 / X 25).

<sup>47</sup> *úġír-gunû a-rá-2-kam 12 sar-ta*: *AAICAB* 1/1 Ashm. 1911–139 2 (ŠŠ 9 / VIII 23).

<sup>48</sup> See, for example, *SNATBM* 350 14 (AS 5), *SAT* 2 1027 r 9 (AS 7 / VIII), *SAT* 2 1114 i 7, r vii 33, viii 48 (AS 8), *UTI* 3 1638 4 (AS 9), *UTI* 5 3075 r 3 (AS 8), *UTI* 5 3462 11 (AS 8<sup>2</sup>).

<sup>49</sup> See, for example, *ASJ* 13 231, no. 74 r i 9 (Š 43), *MVN* 11 8 2 (Š 48), *SAT* 2 1109 iii 70, r v 35 (AS 8), *ASJ* 13 222, no. 69 iii 18 (ŠŠ 5 / - 23), *SNATBM* 168 r 15 (IS 2), *MVN* 8 181 r ii<sup>2</sup>. 3' ([ ]).

<sup>50</sup> Hans Neumann, *Handwerk in Mesopotamien* (Berlin, 1993), pp. 135 f.

<sup>51</sup> *SET* 256 3, 10 (AS 1 / IV), *UTI* 6 3578 2 (IS 2 /

IV 19<sup>3</sup>), *UTI* 3 2260 2 (IS 2 / IV 22), *UTI* 5 3205 2 (IS 2 / IV 25), *UTI* 3 2171 3 (IS 2 / V 1), *UTI* 3 2186 2 (IS 2 / V 8), *UTI* 3 2061 3 (IS 2 / V 20), *UTI* 3 2119 5 (IS 2 / V 27), *UTI* 5 3206 2 (IS 2 / V 25).

<sup>52</sup> See, for example, *SAT* 2 679 r 7 (AS 1 / VII–VIII), *BIN* 5 235 r 12 (AS 1 / VIII), *MVN* 3 223 r 1 (AS 1), *Nik* 2 105 3 (AS 1), *BIN* 5 217 8 (AS 2), *BIN* 5 241 4 (AS 2), *SNATBM* 324 r 2 (AS 2), *UTI* 4 2543 4 (AS 6 / III), *UTI* 3 1830 r 13 (AS 6 / VII), *SAT* 2 951 r 7 (AS 6), *UTI* 5 3418 5 (AS 6), *UTI* 3 1812 r 7 (AS 7 / II), *UTI* 3 1728 r 6 (AS 7 / IX), *UTI* 4 2768 8 (AS 7), *UTI* 5 3491 r 8' (AS 7), *SAT* 2 1109 ii 27, r v 39, vi 58 (AS 8), *UTI* 5 3476 r 5 (AS 8), *UTI* 5 3480 8, 10 (AS 8<sup>2</sup>), *SAT* 2 1109 r iv 10, 19 (AS 8) (*a-ša úġír-gunû <a-ša> amar-ġír-gunû*), *UTI* 4 2888 12 (AS 9), *UTI* 5 3492 4 (AS 9), *SAT* 3 1319 r 8 (ŠŠ 2), *TCL* 5 5676 v 17' (ŠŠ 2), *UTI* 3 1748 4 (ŠŠ 2), *SNATBM* 502 r ii 11 (ŠŠ 5 / VIII), *UTI* 4 2397 3 (ŠŠ 5).

<sup>53</sup> M. Civil, “Prescriptions médicales sumériennes,” *RA* 54 (1960): 61–62: 47, 117, 129, and comments on p. 67: 47.

<sup>54</sup> For example, *MVN* 13 285 3 (AS 5), *SNATBM* 324 2 (AS 2), *SNATBM* 351 r 4 (AS 5), *SNATBM* 437 r 3 (ŠŠ 1), *TCL* 5 5676 vi 23, 25 passim (ŠŠ 2), *MVN* 13 364 4–5, r 11–12 (ŠŠ 3), *Montserrat* 237 1 (ŠŠ 4), *MVN* 13 365 3 (ŠŠ 5), *Nik* 2 138 5 (ŠŠ 5), *YOS* 4 225 i 3, 5 passim (ŠŠ 5), *UCP* 9/2 6 6 (ŠŠ 9), and texts quoted in the footnotes above. The restoration [<sup>ú</sup>ki]š<sub>17</sub><sup>1</sup> z<sub>i</sub>-a in *UTI* 4 2769 r 8 is probably erroneous.

(*giš*)*dih*, *baltu*, “(a kind of thorny weed)”<sup>55</sup>

It is nearly always written with the determinative *giš*, albeit some exceptions do exist.<sup>56</sup> After *ú**ġ**r-gunû*, it is the most frequently mentioned weed in Ur III administrative tablets; both weeds were often found in the same field. Their cutting is attested during the months VI,<sup>57</sup> VII,<sup>58</sup> and VIII.<sup>59</sup>

As in the former case, the verb used to designate its removal was always *ku*<sub>5</sub>-(*r*).<sup>60</sup>

*ú**ku*<sub>1</sub>, *išbabbu*, “(a kind of weed)”

The reading of the name of this weed is based on the lexical evidence.<sup>61</sup> Further proof for this reading appears in *NATN* 35 i 11', 13' and passim, which records *ú**ku*<sub>1</sub>*kul*(*GUL*); the interpretation of *KU.GUL* as *ku*<sub>1</sub>*kul* is confirmed in the same text by the rendering of *nig*-*gul* as *nig*-*ku*<sub>1</sub>*kul* (r i 10, 12).

Ur III texts mention this plant in the context of cleaning fields also infested with *ú**ġ**r-gunû*, and *giš**dih*; it grew together with *ú**hirin*<sub>x</sub>-*na*.<sup>62</sup> The plant was removed during the months V,<sup>63</sup> VII,<sup>64</sup> and VIII.<sup>65</sup> There is also a field bearing the name of this plant: a-šà *ú**ku*<sub>1</sub>.<sup>66</sup> One text mentions its deposit in the workshop of a smith among a long list of products.<sup>67</sup>

The verb used to designate its cutting was mainly *z*<sub>1</sub> / *zi*<sub>x</sub>(*SIG*7),<sup>68</sup> albeit *ku*<sub>5</sub>-(*r*) is also often attested.<sup>69</sup>

*ú**L**Á**L*.*DU*, “(a kind of weed)”

The usual reading of the name of this plant as *ukú* has no basis. It is mentioned in the context of cleaning fields. There are also several toponyms that include its name: a-šà *L**Á**L*.*DU*

<sup>55</sup> Civil, *Studies E. Reiner*, p. 5; cf. also Maekawa, “Cultivation Methods,” p. 124. *PDT* 2 918 i 20 (AS 6 / VI) records *giš**dih-hur-saġ* from *giš**kiri*<sub>6</sub>-*šul-gi*, which is probably a different kind of plant.

<sup>56</sup> *OrSP* 47/49 365 3 (AS 7), *TPTS* 428 2 (AS 8). The reading *ú**dih* in *UTI* 4 2604 r 29 (ŠS 2) should be corrected into *ú**L**Á**L*.*DU*<sup>1</sup>.

<sup>57</sup> *BIN* 5 220 1–2, 5–6 (AS 8 / VI).

<sup>58</sup> *UTI* 3 2261 1 (AS 8 / VII 4), *TPTS* 506 1 (AS 8 / VII 21), *UTI* 3 1849 1, 4 (AS 8 / VII 23), *UTI* 5 3255 1 (AS 8 / VII 24), *SAT* 3 2205 3-rev. 6 (- / - 20).

<sup>59</sup> *MVN* 16 941 (ŠS 1 / VIII 10), *SAT* 3 2096 2 (- / VIII), *UCP* 9/2 41 2 (- / VIII 8).

<sup>60</sup> For example, *SNATBM* 437 14 (ŠS 1), *MVN* 13 364 2, r 9 (ŠS 3), *Birmingham* 2 60 r 20 (ŠS 4), *MVN* 13 365 r 8 (ŠS 5), *YOS* 4 225 r III 47–48, 50, 56<sup>2</sup> (ŠS 5), *ASJ* 18 82, no. 17 ii 2, 9 (ŠS 7).

<sup>61</sup> See *AHw.*, p. 393, s.v. *išbabbu* “etwa ‘Gras’”; *CAD*, vol. I/J, p. 233, s.v. *išbabbu* “(a grass or a weed).”

<sup>62</sup> *UTI* 4 2882 r 21 (ŠS 4), *CST* 621 2 (ŠS 9 / VII 7).

<sup>63</sup> *UCP* 9/2 58 2 (ŠS 9 / V 1), *TCNY* 343 2<sup>1</sup> (- / V 8); for the reading *ú**ku*<sub>1</sub>, see A. L. Oppenheim, *AOS* 32, p. 163 Bab. 10.

<sup>64</sup> *SAT* 2 608 1, 5 (Š 48).

<sup>65</sup> *SAT* 2 608 1, 6 (Š 48), *SAT* 2 700 2 (AS 2 / VIII), *SAT* 3 1886 2 (ŠS 9 / VIII 12), *SAT* 3 1899 2 (ŠS 9 / VIII 17).

<sup>66</sup> *MVN* 9 10 r 7 (Š 47).

<sup>67</sup> *UTI* 5 3274 r i 5, 11 ([ ]).

<sup>68</sup> See *MVN* 16 1312 4 (AS 8), *SACT* 2 58 4 (AS 8), *SACT* 2 61 2 (AS 8), *SACT* 2 128 5–6 (AS 8), *SACT* 2 132 5–6 (AS 8), *UTI* 3 1624 4 (AS 8), *UTI* 3 1972 2 (AS 8), *UTI* 4 2697 2 (AS 8), *UTI* 6 3691 4 (AS 8), *UTI* 4 2822 2 (ŠS 1), *UTI* 3 1696 2 (ŠS 3), *UTI* 4 2769 2 (ŠS 3), *UTI* 4 2882 r 21 (ŠS 4), *ASJ* 18 82, no. 17 r i 4 (ŠS 7).

<sup>69</sup> See, for example, *TPTS* 421 4 (AS 8), *UTI* 4 2398 3 (AS 8), *MVN* 14 363 r 2 (ŠS 1), *UTI* 4 2555 r 13 (ŠS 1), *UTI* 3 1738 3 (ŠS 2), *UTI* 4 2488 1 (ŠS 3).

nu-ti,<sup>70</sup> a-šà LÁL.DU nu-ti gu-la,<sup>71</sup> a-šà LÁL.DU nu-ti bal-a-ri,<sup>72</sup> ki-su<sub>7</sub> LÁL.DU nu-ti,<sup>73</sup> ki-su<sub>7</sub> LÁL.DU nu-ti-gu-la,<sup>74</sup> and e-sa-dúr-ra LÁL.DU nu-ti.<sup>75</sup>

The verb used to designate its cutting was zi<sub>x</sub>(SIG7).<sup>76</sup>

ú-<sup>ĝi</sup>š hašhur, hašhūrakku, “(a kind of weed)”<sup>77</sup>

To the best of our knowledge, this plant is attested only in six Ur III tablets.<sup>78</sup> The verb used to designate its removal from fields was either zi<sub>x</sub>(SIG7), or bù-(r).

(ú)hirin<sub>x</sub>-na, lardu, “(a kind of weed)”<sup>79</sup>

The reading hirin<sub>x</sub> for KWU318 was suggested by Civil.<sup>80</sup> The interpretation of -na as a phonetic complement could be supported by *Birmingham* 2 61 1, 6, where the name of the plant is written with and without -na; furthermore, *UTI* 5 2514 3 and *TCL* 5 5675 v 23, 25, and passim, show that /a/ of -na is not /ak/, since the name of the plant is written here without ú. In most cases, -na is written separately from hirin<sub>x</sub>, although in some instances we find it inserted at the end of hirin<sub>x</sub> as a ligatur.<sup>81</sup>

Administrative texts mention this plant as being removed from fields, frequently together with <sup>ú</sup>ĜÍR-gunû. *TCL* 5 5675 r i 17, 22 records plots infested with hirin<sub>x</sub>-na, <sup>ú</sup>ĜÍR-gunû, ú-<sup>ĝi</sup>š hašhur, and <sup>ĝi</sup>š dih. It was removed during the months V,<sup>82</sup> VI,<sup>83</sup> and VII.<sup>84</sup>

The verb used to designate its removing was mainly zí / zi<sub>x</sub>(SIG7),<sup>85</sup> although bù-(r) is also attested.<sup>86</sup>

<sup>ĝi</sup>š KWU459/460, “(a kind of weed ?)”

This plant is attested in only three texts.<sup>87</sup> At least in one case (*UTI* 5 3185), the sign seems to be KWU459, which is not the sign for ANŠE (KWU460)<sup>88</sup> commonly used in the

<sup>70</sup> For example, *UTI* 4 2302 3 (ŠS 1), *UTI* 4 2763 5 (ŠS 1), *UTI* 4 2562 r 13' (ŠS 2).

<sup>71</sup> For example, *UTI* 4 2895 6 (AS 9), *UTI* 4 2892 r 11 (ŠS 2).

<sup>72</sup> For example, *UTI* 4 2391 3–4 (AS 8).

<sup>73</sup> For example, *SET* 263 2 (AS 7), *TPTS* 265 r 15 ([ ] / VI).

<sup>74</sup> For example, *TPTS* 452 4 (AS 9).

<sup>75</sup> For example, *UTI* 4 2562 6 (ŠS 2).

<sup>76</sup> *SACT* 2 136 r 15 (ŠS 1), *UTI* 4 2557 r 10' (ŠS 3), *Birmingham* 2 60 16 (ŠS 4).

<sup>77</sup> Civil, *Studies E. Reiner*, p. 51.

<sup>78</sup> *TCL* 5 5675 r i 22, 24, 26, 28 (AS 5); *YOS* 4 225 i 1, ii 27–28 passim (ŠS 5); *SANTAG* 6 354 r 1 (- / VIII); *JCS* 31 236 5 10', 12', 14' ([ ]); *SAKF* 82 r i 2, ii 4', 8 ([ ]); *Montserrat* 414 5' ([ ]). *UTI* 4 2868 11 (ŠS 4) records ú-<sup>ĝi</sup>š pèš in context of cleaning fields; this attestation is perhaps to be understood as ú-<sup>ĝi</sup>š hašhur<sup>!</sup>.

<sup>79</sup> H. Limet, “Note sur les parfums en sumérien,” *RA* 77 (1983): 187; Snell, *Ledgers and Prices* (New

Haven, Conn., 1982), pp. 230 f.

<sup>80</sup> <http://www.oi.uchicago.edu/OI/PROF/SUM/SLA/Sumer.html> (1997).

<sup>81</sup> *MVN* 3 160 r 5 (Š 38), *TCL* 5 5675 v 27 (AS 5), *NATN* 95 6 (- / -).

<sup>82</sup> *MVN* 16 636 2 (IS 2 / V 10), *UTI* 6 3546 r 1 (IS 2' / V 13).

<sup>83</sup> *TCNY* 136 2 (ŠS 9 / VI 11), *CST* 620 2 (ŠS 9 / VI 26).

<sup>84</sup> *TJAMC JES* 119 2 (ŠS 8), *CST* 621 2 (ŠS 9 / VII 7), *Torino* 2 693 2 (ŠS 9 / VII 8).

<sup>85</sup> *Birmingham* 2 60 18 (ŠS 4), *UTI* 4 2882 r 21 (ŠS 4), *Nik* 2 138 4 (ŠS 5), *SAT* 3 1571 1 (ŠS 5), *Birmingham* 2 61 1 (ŠS 6), *SAT* 3 1896 1 (ŠS 9) and texts in the footnotes above.

<sup>86</sup> *SAT* 2 865 5 (AS 5) (<sup>ú</sup>hirin<sub>x</sub><sup>!</sup>(GAN)-na), *UTI* 6 3502 13, r 6 (AS 7), *UTI* 6 3810 II 18 (AS 8).

<sup>87</sup> *UTI* 5 3185 3 (AS 9), *UTI* 5 3464 12, r 1, 5 (AS 9), *UTI* 6 3548 4 (AS 9).

Ur III period. Together with  $\text{kiš}$  (KWU456)<sup>89</sup> and KWU457,<sup>90</sup> KWU459 is a variant of KWU460<sup>91</sup> and may also be used for  $\text{ġir}$ .<sup>92</sup> This plant should not be confused with  $\text{ġišġir}$  “foot fetters.”<sup>93</sup>

The name of this plant is documented in the context of cleaning fields. It is possibly also attested in the name of the field a-šà gána-KWU459.<sup>94</sup>

The verb used to designate its removing was  $\text{bù-(r)}$ .

$\text{ú-ġiš}_{\text{HAR-an}}$ , “(a kind of weed)”

The name of this plant is rendered in Ur III texts as  $\text{HAR-an}$ ,  $\text{ú-HAR-an}$ ,  $\text{ġiš}_{\text{HAR-an}}$ ; the exceptions are:  $\text{ú-ġiš}_{\text{HAR}}$  (SAT 2 480 r 9),  $\text{ú-HAR-ra-an}$  (*UTI* 6 3760 9', r 3), and  $\text{ú.AN.ĜIŠ.HAR}$  (MVN 1 94 3–4).

Usually removed from fields together with  $\text{ġiš}_{\text{dih}}$  and  $\text{úĜIR-gunû}$  by male workers, it was then transported either to reservoirs and canals<sup>95</sup> (frequently from a-šà gána-Ur-gu to I7-sal<sub>4</sub>-la),<sup>96</sup> to the dub-lá-<sup>d</sup>Utu,<sup>97</sup> or to the *nakabtum*.<sup>98</sup> Only two texts inform us that the removing of the plant took place during the months VII and VIII.<sup>99</sup>

The verb used to designate its removal was always  $\text{bù-(r)}$ .<sup>100</sup>

AN.SAHAR, “(a plant ?)”:

This is attested in *UTI* 4 2514 1 (AS 8), in a context which seems to be of weeding. Its removal (?) was designated with the verb  $\text{ku}_5\text{-(r)}$ .

<sup>88</sup> For the evolution of this sign, see Steinkeller, “The Name of Nergal,” *ZA* 77 (1987): 162 f.

<sup>89</sup> See, for example, *Montserrat* 1 1, 2 (Š 30 / VI) ( $\text{ġir}$  [obv. 3] is in this text rendered with KWU460, in order to distinguish it from ANŠE = KWU456), *Hirose* 66 3 (Š 47 / III 12; with KWU459 for anše [obv. 1–2]), *HSS* 4 42 7, r 4 (AS 1; with KWU460 for  $\text{ġir}$  [r 7]), *TUT* 25 i 2, 3, 4, 5 ([?]); with KWU460 for anše [r iii 7, 8, 9, 10]), *NATN* 51 2 (IS 2 / XII).

<sup>90</sup> For example, MVN 10 117 3 ([ ] / X).

<sup>91</sup> MVN 3 191 2 (Š 41 / I), *Hirose* 66 1, 2, (Š 47 / III 12), and the goddess-name Nin-ANŠE-lá in MVN 3 153 r 1 (Š 37 / VI).

<sup>92</sup> See, for example, MVN 4 46 r 6 (AS 4), MVN 3 298 4 (ŠS 9).

<sup>93</sup> *AHw.*, p. 512, s.v. *kuršû(m)* “eine Fessel,” *CAD*, vol. K, p. 568, s.v. *kuršû*, “foot fetters, links”; see *SET* 120 2 (- / II) (Lugal-nésaġ-e lú  $\text{ġiš}_{\text{ġir}}$ ), and H. Limet, “Documents sumériens des Musées d’Art et d’Histoire, Bruxelles,” *Akkadica* 117 (2000): 2 comm. to line 9. A different object seems to be  $\text{ġiš}_{\text{KWU456}}$ , which appears, for example, as part of boat equipment in *SET* 272 r 10, coll. *ASJ* 8 (1996): 337 (Š 42 / AS 6), *TCL* 5 5673 i 23, ii 16, iii 19, r i 9 (Š 45 / AS 2), and possibly *UTI* 6 3689 3 (AS 6). A. Salonen, *Die Wasserfahrzeuge in Babylonien*, *Studia Orientalia* 8/4 (Helsinki, 1939): 101, interprets it as “‘Schiffskrampen’ (zum Festhalten der

Planken?),” connecting the object with the foot fetters. Nevertheless, the reading cannot be  $\text{ġir}$  here, since *TCL* 5 5673 records  $\text{ġiš}_{\text{KWU456}}$  along with KWU460 =  $\text{ġir}$  in the personal name Ĝir-né (obv. ii 22). Cf. also the object  $\text{uruda}_{\text{KWU456}}$ : *AAICAB* 1/1 Ashm. 1911–184 (IS 2 / XII).

<sup>94</sup> For example, *TCL* 5 5676 v 10', r ix.13' (ŠS 2).

<sup>95</sup> For example, MVN 16 1475 3–5 (ŠS 1 / IX), MVN 16 1359 4–5 (ŠS 2), *UTI* 5 3403 9-r 3 (ŠS 2), SAT 3 1574 1–3 (ŠS 5).

<sup>96</sup> For example, SAT 2 1028 1–3 (AS 7) (here <gána-Ur-gu-ta>), *SACT* 2 2 r 13–14 (ŠS 2), *UTI* 4 2851 5-r 1 ([ ]).

<sup>97</sup> *UTI* 3 1743 3–5 (ŠS 1), *UTI* 3 1686 3–5 (ŠS 3), MVN 13 309 4-r 7 (ŠS 5), SAT 3 1577 r 11–13 (ŠS 5).

<sup>98</sup> For example, *TPTS* 440 1–4 (Š 42 / AS 6) (here  $\text{ġá-nun}^{\text{d}}\text{Šul-pa-è-ka na-kà-ab-tum ġar-ra}$ ), *MCS* 3 p. 90 112946 1–2 (AS 3), MVN 16 1013 1–3 (AS 7), *UTI* 3 2253 1-r 7 (AS 7), *UTI* 4 2561 r 19–21 (AS 8), *MCS* 3 p. 55 112989 3–4 (AS 9), MVN 16 1344 1–3 (AS 9), MVN 16 1581 1–3 (AS 9), *UTI* 4 2633 2–4 (AS 9), *UTI* 3 1821 1–3 (ŠS 3), *UTI* 6 3717 10 (ŠS 3).

<sup>99</sup> SAT 2 385 (Š 44 / VIII), MVN 1 94 (ŠS 6 / VIII).

<sup>100</sup> For example, *UTI* 5 3073 6 (AS 7), *UTI* 5 3152 4 (AS 9), *SNATBM* 437 r 1, 4 (ŠS 1), MVN 13 364 r 14–15 (ŠS 3), *UTI* 6 3760 9', r 3 (the verb  $\text{bù-r}$  is here rendered as  $\text{bu-r}$ ). The only exception known to us is

úKWU127, úA.KWU127, úKWU127.A, úKWU127.LAGAB, úKWU127.ŠÈ, úKWU127.ŠÈ.ŠÈ

Different kinds of plants, commonly considered to be rushes, are written with the sign KWU127 in combination with other logograms. Civil<sup>101</sup> and Waetzoldt<sup>102</sup> have shown that at least in some cases these are different sorts of rushes and not merely orthographic variants of the same word. Thus, according to Waetzoldt, úKWU127.ŠÈ and A.KWU127 are recorded in the same text (DPOAE 1 108 r iv 3–6). To this Ur III attestation, the following examples can be added: úKWU127.ŠÈ and úKWU127.LAGAB are jointly recorded in VO 8/1 30 3–4 (Š 44) and MVN 10 230 i 17, iv 5, r vi 5, 8, viii 5, 11 (ŠŠ 2 or later); úKWU127.ŠÈ and úKWU127.ŠÈ.ŠÈ are found in UTI 3 2082 3, r 11 (ŠŠ 1).

úKWU127

This is rarely attested in Ur III;<sup>103</sup> it is possibly documented in the name of a field: [a-šà . . .].TUR.úKWU127.<sup>104</sup> MVN 14 387 mentions three bales of this plant, with two bundles each, which were deposited on a pile of bricks.

The verb used to designate its cutting was zí / zix(SIG7).

úA.KWU127

This is attested in three administrative texts<sup>105</sup> and in the name of a field (a-šà ki-sumun A.KWU127).<sup>106</sup> It is also mentioned in medical prescriptions.<sup>107</sup> The plant was measured in gú.

úKWU127.A

This is documented in texts mainly dated to the reign of Šulgi.<sup>108</sup> According to Civil, úKWU127.A is the older spelling of úKWU127.LAGAB.<sup>109</sup> The plant was removed from fields and delivered in bales or bundles with different destinations: boatyards (probably for making ropes),<sup>110</sup> the dam é-a-ga-RI,<sup>111</sup> the ġá-nun-da ġiš<sup>112</sup> kirig<sup>113</sup>-A-ab-ba,<sup>112</sup> and “to spread it out for a.-bread” (ninda-a-aš-šè ba-ra-ge-dè).<sup>113</sup>

SAT 2 715 2 (AS 2), although úHAR-<an> has perhaps to be corrected into úġfR-gumú<sup>1</sup>.

<sup>101</sup> Civil, *Studies E. Reiner*, pp. 49 f.

<sup>102</sup> Waetzoldt, “‘Rohr’ und dessen Verwendungsweisen,” p. 143, n. 97.

<sup>103</sup> It is documented, to our knowledge, in MVN 14 387 1 (ŠŠ 8), MVN 3 319 2 (IS 2 / III).

<sup>104</sup> BE 3<sup>1</sup> 86 6 (- / -).

<sup>105</sup> UTI 3 1948 1 (ŠŠ 8), AAICAB 1/1 Ashm. 1911–1572 (- / -), CT 7 18390 9 (- / -).

<sup>106</sup> ASJ 13 222, no. 69 iii 16 (ŠŠ 5 / - 23).

<sup>107</sup> Civil, “Prescriptions médicales,” pp. 61 f.: 27, 101, 138, pp. 66 f.

<sup>108</sup> TPTS 208 1 (Š 43 / II), Birmingham 2 28 1 (Š 44 / XI), MVN 4 72 2 (Š 44), SACT 2 145 2 (Š 44), MVN 14 417 1 (Š 45 / AS 2), SAT 2 888 3 (cf. SAT 3, p. 623) (AS 5), AAICAB 1/1 Ashm. 1924–687 2 (ŠŠ 6), Birmingham 2 199 1 (IS 2 / XI), JCS 32 230 3’ (?).

<sup>109</sup> Civil, “Studies on Early Dynastic Lexicography, I,” *Oriens Antiquus* 21 (1982): 16.

<sup>110</sup> TPTS 208 1–4 (Š 43 / II), MVN 14 417 1–4 (Š 45 / AS 2); add probably Birmingham 2 28 8 (Š 44 / XI): dúr-bi<sup>7</sup> má-da-GA-šè ba<sup>7</sup>-ús (cf. CST 585 3 [AS 2]: má-da-GA ak-dè).

<sup>111</sup> Birmingham 2 199 1–3 (IS 2 / XI).

<sup>112</sup> AAICAB 1/1 Ashm. 1924–687 1–7 (ŠŠ 6).

<sup>113</sup> SAT 2 888 2–4 (AS 5).

The verb used to designate its cutting was  $zi_x(\text{SIG}7)$ .<sup>114</sup>

### $\acute{u}$ KWU127.LAGAB

This is usually read as  $\acute{u}$ numún on lexical grounds.<sup>115</sup> It is occasionally written without determinative.<sup>116</sup>

This plant was mainly removed from forests, and sometimes also from fields and orchards. It was measured in sar,<sup>117</sup> gú,<sup>118</sup> or sa “bundles.”<sup>119</sup> Once removed, it was delivered to dams<sup>120</sup> and boatyards,<sup>121</sup> to build a kitchen,<sup>122</sup> and to make ropes,<sup>123</sup> sieves,<sup>124</sup> and baskets.<sup>125</sup> One basic source for study of this plant and  $\acute{u}$ KWU127.šÈ is the archive of Ur-TAR.LUH and his son Ur-É-maš (see below). The usefulness of this plant is denoted by its inclusion in personal names and in the name of a goddess.<sup>126</sup>

The cutting of this plant is once designated with the verb  $z\acute{i}$ .<sup>127</sup>

### $\acute{u}$ KWU127.šÈ

It is commonly read as  $\acute{u}$ šub<sub>5</sub>.<sup>128</sup> Sometimes, TÚG is written instead of šÈ.<sup>129</sup>

According to Ur III administrative texts, it was the most common rush. It grew mainly in forests but also in fields. It was measured in sar,<sup>130</sup> gú,<sup>131</sup> and sa “bundles.”<sup>132</sup> Once collected, it was delivered to various destinations: dams and canals,<sup>133</sup> the (kun-zi-da)

<sup>114</sup> Aaicab 1/1 Ashm. 1924–687 2 (ŠS 6), *Birmingham* 2 199 2 (IS 2 / XI).

<sup>115</sup> See MSL 3, p. 121: 283; MSL 10, p. 82, n. 9. F. Yildiz and T. Gomi have proposed  $gug_4$  on the basis of *UTI* 3 1655:  $n\ gurus\ u_4-l-\acute{s}\acute{e}\ tir\ Inim-\acute{q}\acute{s}\acute{a}r\acute{a}-ta\ gug_4-ga\ ga_6-\acute{g}\acute{a}$  (see *UTI* 3, p. 50); M. Civil (personal communication) considers the reading  $gug_4$  very problematic and suggests that  $-ga$  could be here a dittography for  $\acute{f}l$ .

<sup>116</sup> *UTI* 3 1655 (AS 8), *ITT* 5 8237 3 (?).

<sup>117</sup> *Orient* 16 92 r 19, 21 (AS 7).

<sup>118</sup> MVN 14 22 1 (Š 33<sup>?</sup> / VIII), *MCS* 4 11 BM 105429 1 (?) (see H. Waetzoldt, “‘Rohr’ und dessen Verwendungsweisen,” p. 126: 3.3), *RTC* 306 r i 9’, ii 8 ([ ]).

<sup>119</sup> MVN 14 140 2 (Š 36), *VO* 8/1 30 3 (Š 44), *TCL* 5 6036 i 11’, ii 35, r i 30, 37, viii 25 (AS 4 / [5<sup>?</sup>]) (here  $g\acute{i}n$  as 1/60 of sa), *CTNMC* 31 1 (AS 7), MVN 10 230 i 17 (ŠS 2 or later).

<sup>120</sup> *UTI* 3 1655 5-r 7 (AS 8), MVN 16 1495 1–4 (ŠS 2).

<sup>121</sup> *VO* 8/1 30 3 (Š 44): see comm. to v 1–2.

<sup>122</sup> *CTNMC* 31 1–2 (AS 7).

<sup>123</sup> *DAS* 263 2–3 (AS 9 / IX), *DAS* 376 2–3 (AS 9 / IX), *ITT* 5 8237 3–4 ([ ]) (cf. collation of B. Lafont, *DAS*, p. 80: 263).

<sup>124</sup> MVN 10 230 17–18 (ŠS 2 or later), *TCL* 5 6036 r i 33–39 (AS 4 / [5<sup>?</sup>]) (reconstruction (<sup>§18</sup>[ma-an-sim-sig<sub>5</sub>-lugal]) suggested by r vi 38).

<sup>125</sup> *TCL* 5 6036 r i 27–32 (AS 4 / [5<sup>?</sup>]).

<sup>126</sup> Waetzoldt, “‘Rohr’ und dessen Verwendungsweisen,” p. 143, n. 98. Ur- $\acute{u}$ KWU127.LAGAB is attested in MVN 3 288 r 1 (ŠS 6 / XII or later).

<sup>127</sup> *DAS* 410 3’ ([AS 9<sup>?</sup>]) / IX -: for the reconstruction of the date, cf. texts in n. 123 above.

<sup>128</sup> Cf. J. Bauer, “Zl×Zl.ŠÈ,” *Altorientalische Notizen* 1987/39.

<sup>129</sup> *UTI* 5 3152 r 3 (AS 9), *UTI* 5 3005 3 (ŠS 2), and probably UCP 9/1 27 5 (Š 47 / VIII).

<sup>130</sup> *UTI* 3 2092 3 (ŠS 4), Aaicab 1/1 Ashm. 1924–1056 ii 9 (ŠS 3), *Montserrat* 237 3 (ŠS 4).

<sup>131</sup> *UTI* 6 3662 2 (ŠS 3), MVN 16 1040 2 (ŠS 4<sup>?</sup> / VI), MVN 10 230 iv 5 (ŠS 3 or later), MVN 16 836 2 (ŠS 4).

<sup>132</sup> *NATN* 229 2 (Š 30 / X), *TPTS* 249 2 (Š 35 / VIII) (here <sa>), *Babyl* 8 Pl. VIII Pupil 34 1 (Š 42 / AS 6), *VO* 8/1 30 4 (Š 44), *TCL* 5 5673 iii 17 (Š 45 / AS 3), *TCNY* 325 1 (AS 1), MVN 1 106 i 15, r i 13’ (here <sa>) (AS 3), MVN 13 366 3 (AS 5), *UTI* 6 3829 r 1 (AS 8), *CST* 757 1 (ŠS 2), MVN 16 1065 1 (ŠS 7), MVN 10 230 r vi 5, 8, viii 5, 11 (ŠS 3 or later), *UTI* 4 2580 3 (ŠS 8 / IV), *DPOAE* 1 108 r iv 4 (- / -).

<sup>133</sup> *UTI* 5 3017 r 1–3 (AS 9), *UTI* 5 3456 r 1–2 (ŠS 1), *TPTS* 390 6-r 9 (ŠS 2), *UTI* 3 1789 1–5 (ŠS 2), MVN 16 976 7-r 4 (ŠS 3).

dub-lá-<sup>d</sup>Utu,<sup>134</sup> the *nakabtum*,<sup>135</sup> the ḡanun<sup>?</sup> é-gibil,<sup>136</sup> boatyards,<sup>137</sup> and moon-festivals.<sup>138</sup> It was used to make ropes for rafts (má-lá-a),<sup>139</sup> boats,<sup>140</sup> *šakan*-vessels,<sup>141</sup> and packages (gu-lá).<sup>142</sup> One personal name also includes the name of this plant.<sup>143</sup>

An important archive for the study of this type of rush is the one of UR-TAR.LUH and his son Ur-É-maš, supervisor of forests.<sup>144</sup>

The verb used to designate its removal was mainly *zi*<sub>x</sub> (SIG7),<sup>145</sup> although *bù*-(r) is also attested.<sup>146</sup>

úKWU127.šÈ.šÈ

This plant is to be considered a different type of rush from the former one, since both may appear in the same text (see above).

The few texts recording this plant mention it in the context of cleaning fields by male workers.<sup>147</sup> There is only one text which records female workers transporting it to a canal.<sup>148</sup>

The verb used to designate its removal was always *bù*-(r).<sup>149</sup>

<sup>134</sup> SAT 3 1241 1-4 (ŠS 1), *UTI* 4 2382 1-r 8 (ŠS 2), *UTI* 4 2884 4-5 (ŠS 2).

<sup>135</sup> *UTI* 5 3152 6-9 (AS 9), *UTI* 4 2393 1-4 (ŠS 1).

<sup>136</sup> *UTI* 3 2082 r 10-11 (ŠS 1).

<sup>137</sup> *UTI* 6 3829 r 1-3 (AS 8).

<sup>138</sup> *UTI* 4 2781 6-r 9 (AS 8), *UTI* 6 3662 2, 4 (ŠS 3), *MVN* 16 1040 2-3 (ŠS 4<sup>?</sup> / VI).

<sup>139</sup> *UTI* 5 3152 r 1-3 (AS 9), SAT 3 1494 1-10 (ŠS 4 / V) (. . . la-[a-du] is probably to be corrected here into *kéš*-[rá-(a)]).

<sup>140</sup> *Babyl* 8 Pl. VIII Pupil 34 1-r 1 (Š 42 / AS 6), *TCL* 5 5673 iii 17, 21 (Š 45 / AS 3), *TCNY* 141 1-2 (AS 5 / XI).

<sup>141</sup> *TCNY* 325 1-2 (AS 1).

<sup>142</sup> *CST* 757 1-2 (ŠS 2), *MVN* 16 1065 1-2 (ŠS 7). For *gu-lá* "(a kind of package)," see Waetzoldt, "'Rohr' und dessen Verwendungsweisen," p. 126: 3,4 (note *NRVN* 1 41 1-2 (ŠS 1 / XII 6), where 100 l of barley

are equal to 26 *gu-lá*, so that 1 *gu-lá* = 3.8 l).

<sup>143</sup> Ur-úKWU127.šÈ: UCP 9/1 27 5<sup>1</sup> (Š 47 / VIII), *AAICAB* I/1 Ashm. 1911-169 r 4 (ŠS 3 / ŠE.KIN-ku<sub>5</sub>).

<sup>144</sup> See Steinkeller, "The Foresters of Umma: Toward a Definition of Ur III Labor," in M. Powell, ed., *Labor in the Ancient Near East*, AOS, vol. 68 (New Haven, Conn., 1987), pp. 88 ff.

<sup>145</sup> For example, *UTI* 4 2781 8 (AS 8), *UTI* 4 2393 3 (ŠS 1 / XII), *UTI* 6 3698 3 (ŠS 1), *TPTS* 390 7 (ŠS 2), *UTI* 4 2382 2 (ŠS 2), *UTI* 4 2600 2 (ŠS 3).

<sup>146</sup> See *UTI* 4 2779 5-6 (AS 8), *UTI* 5 3167 8, r 1 (AS 8), *UTI* 5 3152 7 (AS 9).

<sup>147</sup> SAT 2 1033 7-10, r 21-22, 24-25 (AS 7), *UTI* 5 3185 1-2, 6-7 (AS 9), *UTI* 6 3548 1, 2 (AS 9), SAT 3 1782 1-2 (ŠS 6).

<sup>148</sup> *UTI* 3 2082 1-3 (ŠS 1).

<sup>149</sup> See footnotes above.