"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)
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.
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:
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>
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<tbody>
<tr>
<td>ud-ba</td>
<td>nin</td>
<td>- gu₁₀</td>
<td>an</td>
<td>/mu-un-niĝin₂-na-ta/</td>
</tr>
</tbody>
</table>

Once 12313 UD day + 12040 BA open halve

lady, mistress 122A9 MUG + 12306 TUG₂ garment 'dear one' Determ. / honor. heaven

roamed around 1222C MU name + 12326 UN (KALAM = Sumer) + 121B8 niĝin₂ encircle + 1223E NA incense + 122EB TA much

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]:

| um-nia [EXPERT] (142a: ED IIb, Old Akkadian, Ur III) | Not just the Sumerians calling themselves black, the first professors are BLACK! |
| expert, master craftsman | |
| um-mi-a | |
| 7000CT/5000ya | 7500CT/4500ya | 8000CT/4000ya |
| 14 | 110 | 18 |

... 

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

[1]  

[2]  

[3]  

[4]  

[5]  

...
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 adeptly 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.

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 ~ cuneiform = 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..."
MUGSAR Home School / University Tender

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.
**Oldest Education Proverb (c. 7000CT / 5000 ya)**

dub-sar eme-gi nu-mu-un-zu-a a-na-am₂ nam-dub-sar

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

<table>
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<tr>
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<td>eme-gi</td>
<td>nu-mu-un-zu-a</td>
<td>a-na-am₂</td>
<td>nam-dub-sar-ra-ni</td>
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<tr>
<td>scribe</td>
<td>Sumerian language</td>
<td>not know (in all of Sumer)</td>
<td>what</td>
<td>scribe's craft</td>
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<tr>
<td>1207E DUB</td>
<td>12174 EME</td>
<td>12261 NU not</td>
<td>12000 A bemoan</td>
<td>12246 NAM</td>
</tr>
<tr>
<td>tablet +</td>
<td>language</td>
<td>+ 1222C MU name</td>
<td>+ 1202D AN invoke</td>
<td>determined order;</td>
</tr>
<tr>
<td>122AC SAR</td>
<td>+ 12100 GI reed /</td>
<td>+ 12326 UN</td>
<td>the gods</td>
<td>destiny</td>
</tr>
<tr>
<td>write</td>
<td>write (KALAM / Sumer)</td>
<td>+ 1236A ZU know</td>
<td>+ 1228F RA (rah₂)</td>
<td>+</td>
</tr>
<tr>
<td></td>
<td></td>
<td>+ 12000 A bemoan</td>
<td>[verb aux.]</td>
<td>1224C NI come</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to pass</td>
</tr>
</tbody>
</table>

...
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 fantastic 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
{scribe}
1207E + 122AC
```

(Tablat . write)

Peter & Tara Hogan Guardians of Civilization Time

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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 .kfn (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, EPU, AZW3 (aka KF8), FB2, DOCX, HTML, PRC, ODT, 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: EPU [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 EPU 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.

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)
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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**MAIN LISTINGS**
Numeric Unicode & A-Z Lemma [914]

**MAJOR LEMMA**

AB | cosmic sea | AB | AB | cow | AL | tool | DAG | dwelling | E | house | EN | lord | EZEN | festival | GA | basket | HI | mix; good | KA | mouth / perform | LAGAB | encircle | LU | man | LUGAL | king | NINDA | price | NUNUZ | egg | (shape) | SAG (SAĜ) | head | SHA3 (ŠA3) | heart | SHIM | beer / substance | UD | sun / day | URU | civilization time

A | AB | AB | AL | AN | ASH | BA | BI | DA | DAG | DU | E | E | EN | EZEN | GA | GA | GI | GIR | GISH | GU | HA | HI | HUB | I | IG | IM | KA | KAD | KI | KU | LA | LAGAB | LAL | LU | LUGAL | MA | MUSH | NA | NINDA | NUN | NUNUZ | PA | PI | PIRIG | RA | SA | SAG | SHA | SHE | SHIM | TA | TAG | U | UD | UM | UR | UR | 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 𒈏 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

A V

variants:

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

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

12004 𒈗 A x HA | saḫ (Borger zaḫ₃) [481x] = to disappear; to move away, withdraw; to stay away; (to be) lost; (to be) fugitive

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

12009 𒈏 A₂ (cun-sign) Á (Sumerian), ID, TI₈, IDUₐ = [6115x] arm /limb; labor; wing; horn; side; strength; wage; power | time | [Evol.: shoulder + arm] | cpd 𒈏 id-gurum (id-gur₂) [2026x] = ladle | 𒈏 AN, a₂-an [48x] = spadix (plant spike, erection)
1200A AB, IM5 = cosmic sea, window | AB.BA = ancestor | ABZU = abyss [~ + 1236A ZU know] – Sumerian mythology: the world / earth was a disc and under was the abzu - **True Etym.**

**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, ERI11, AB x EŠ | URU UNUG (Sumerian) = **Uruk**

12015 AB gunu | ab4, aba4, gun4, iri11, unu, unug | 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 | šem5 [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 | 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.)

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 KAD; 12026 ~ x KI; 12027 ~ x SHE; 12028 ~ x USH

12029 ALAN, ALAM [399x] = statue, icon, form | (GUD/GUD).NA2 cf. 1223F Nu lay, bed

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

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, ĐIĜIR (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 ^mul stars / planets

mul-an [33x] = cosmic star [1202F MUL star + 1202D AN cosmic]
AN + NAGA OPP. AN + NAGA; 12031 AN + NAGA sq

12032  ANSHE / anše = [2957x] donkey, equid (hoofed mammals) | DUR₁, DUSU₂ | ANŠE+NUN+NA = mule | ANŠE+KUR+RA = horse | determinative donkey/horse names &ance;

12033  APIN, GIS apin (uru₄) [741x] = (seed) plow | uru₄ [359x] = sow, cultivate | LÜ engar = farmer | àbsin = furrow (long shallow trench)

12034  ARAD, ÊR (ir₃), níta, nitah = [269x] slave, servant

12035  ARAD₂ (ir₁₁) 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 *gni₂₄ which simply means 'male'; and that the meaning 'male' is derived from *gni₂₄, 'penis', 'phallus-like', making gi₂₄ *gî₂₄.

12036  ARKAB | arcẖ₂ = [0x] bird or bat | argab (GAR-IB)

12037  ASAL₂ | asalₙ = [0x] poplar tree [PSD aliases: asar₂ ašar₂ (A.TU.GABA.LIŠ)]

12038  ASH / AŠ [191x] = 1 ('1' one numeric) | dili [227x] = (to be) single, unique, sole; (to be) alone

12039  ASH ZIDA tenu; 1203A  ASH KABA tenu

1203B  ~/~ TUG₂/TUG₂ TUG₂/TUG₂ PAP

1203C  ASHX₃, ESH / EŠ = 3 ('3' three numeric)

1203D  ASH/~/~ +ing ~/~/ | KASH / kaš₂ (kas) = beer, alcohol [1344x] cf 12049

1203E  ASH₂ (út), aš₂ = curse [51x]

1203F  ASHGAB / AŠGAB [631x] = leather-worker

12040  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]

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

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

BAHAR₂ [315x] = potter

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

BAL/BAL

BAR₂, barag = [423x] ruler, king; dais, seat; [52x] sack; a part of an animal's body; [7x] mix

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

~ x A

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

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

1204E 1204F ~/- AB; 12050 ~/- UN; 12051 ~ + -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 | Ꝑ da (gēš da) = [13x] writing board | [PLM] da side
cpd ✶ DAGGAN, da-gan₂ [11x] = (sleeping) chamber [ ~ + 120F7 GAN field, area];

DA-GA NA = lair [12055 DA lair + 120B5 GA suckling, hold + 1223E NA man, pestle, pounder]

12056 ✶ DAG [46x] = dwelling
DAG KISIM₃ (121A8 sour milk [cow] + dwelling = diary farm??) Variants:

12057 ✶ x A + 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 KAK;
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, (dara4) [410x] = wild goat, mountain goat | cf. 12071 below

12070 ♦ DARA3 ~ IBE | 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] | sá2 (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 [5x!] = 1 (”1” one numeric) | GEŠ2 [92x] = 60 sixty; DIŠ (gè), GIŠ2, NIGIDA

1207A ☞ DU [5868x] gin, ra6, ri6, ĝen (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 + ~]

\[\text{ géné-na = go } [\sim + 1223E \text{ pestle}]\]

\[\text{ im-\text{ géné} = went [1214E IM copula + ~]}\]

\[\text{ a-\text{ ra}_2 [4046x] = times (with numbers, multiplication); ways; way; omen; step (math.) [12000 A progeny + ~]}\]

1207B \ DUB/DU; 1207C \ DU gunu

1207D \ DU sheshig / šešis, gir₃, KASH / kaš₄ (kas₄) [1089x] = runner, trotter, messenger; to run

1207E \ DUB [1183x] = (clay) tablet, document | kišib₃ kishib, [17468xxx!] = cylinder seal, sealed tablet

[PLM] Jaritz #239 'brick/tablet' mold', 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'

\[\text{ cf. 12229 mes (meš₃), kišib black hero; 1231D UM reed (stylus?) stem}\]

\[\text{ cpds:}\]

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

bisaĝ-dub-ba [450x] = archivist [120B7 bisaĝ 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.]

e₂-dub-ba-a = scribe school [1208D] e₂ school, house + [1207E] DUB tablet + [12040] BA allot, share + [12000] water, progeny

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

DUG [3196x] dug₈(BI), BI x A = (clay) pot; a unit of liquid capacity | determinative vessels & dug;

DUGUD [124x] = heavy, important

DUH [556x] / DUH, DU, du₈ [2369x] = bake, to release, loose, loosen, undo, strip off; to spread out mud to make bricks; to caulk (filler, seal) TUḪ, DU₈, GAB | GABA = breast | cf. 120EE same sign GABA = copy; equal
cpd DUG₂ [186x] = stripped, made naked [1222C] name, dick + [12326] (KALAM = Sumer) + 120EE (12083) du₈(GABA) x₂ strip off; spread; breast; equal [NB double emphasis on strip / ravage]

DUN [32x] = to dig

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

DUN₃ gunu | giĝ₂ (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]

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

dur₂-bi-še₃ = rump [12089] arse + [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  É.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  EGIR, eğir (egir, eğer) [393x] = back, rear; after; estate, inheritance; again

12096  EL, SIKIL [457x] = pure | cf. 122DB  SI = horn [cunecus + horny = pure]
12097 $\text{EN}$ [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 Išme-Dagan (c.2.5.4.01), line c25401.A.364]

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

E$_2$ Variants:

12098 $\text{EN}$ x GAN2 BURU$_{14}$, BAR$_8$, SULLIM | buru$_{14}$, = [206x] harvest, summer

12099 $\text{EN}$ x GAN2 tenu; 1209A $\text{EN}$ x ME; 1209B $\text{EN} \,+\,-\,\text{ing}$ EN;

1209C $\text{EN} \,\text{opp} \,\text{EN}; \,\text{1209D}$ $\text{EN \,sq}$

1209E $\text{EREN}$ [213x] = cedar

1209F $\text{ERIN}_2$, erin$_2$ (erem, cren$_2$, erim) [2722x] = people, troops | ZALAG$_2$; PIRIG | GIŠ+ÉRIN = scales |

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

120A0 $\text{ESH}_2$ (ES ~ bà), gir$_{15}$ [7x! little as used] = native, local | cf. 1222A $\text{gi}_6$ [723x] = black ~ giving ki.en.gi ... Seems like some elites (incl those that control Wikpedia!) 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 $\text{zi}_1$ [7223x!] which such types, incl. University of Pennsylvania's PSD relegates / obscura in italics as

.. [12401] $\text{eš}_6$ = ”3” [numeric list]

120A1 $\text{EZEN}$ (EZEM) [1136x] = festival: walled area?? | IZIN, KEŠDA | šir$_3$, sir$_3$ [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 | sud5 = purify; 120AD ~ x KASKAL sq; 120AE

~ x KU3; 120AF ~ x LA; 120B0 ~ x LAL x LAL; 120B1 ~ x LI; 120B2

~ x LU; 120B3 ~ x U2; 120B4 ~ 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 gal4-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] (psan) = 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**  \( \text{GA}_2 \times \text{AN} \), \( \text{ama} = [863x] \) mother (goddess) \( [\text{PLM}: \text{maternal love - True Etym. cf. Latin } ama-re / amor] \)

ama-lu | AMA-AN-MUŠ₃ | dagal [745x] = (to be) wide / broad; width, breadth

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**120BD** ~ x ASH; **120BE** ~ x ASH² + 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 GAN₂ tenu; **120CB** ~ x GAN₂ tenu; **120CC** ~ x GAR; **120CD** ~ x GI; **120CE** ~ x GI₄; **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** \( \text{GA}_2 \times \text{NUN/NUN} = \text{beam} \mid \text{UR₃} [282x] = \text{to shut; protection} \)

**120E2** \( \text{GA}_2 \times \text{PA}, \text{SILA₄}, \text{GAZI} = \text{lamb} \)

**120E3** \( \text{GA}_2 \times \text{SAL} \mid \text{ur₄}; \) **120E4** ~ x SAR

**120E5** \( \text{GA}_2 \times \text{SHE}, \text{ESAG₂}, = \text{store, warehouse} \)

**120E6** \( \text{GA}_2 \times \text{SHE} + \text{TUR}; \) **120E7** ~ x SHID; **120E8** ~ x SUM; **120E9** ~ x TAK₄; **120EA** ~ x U; **120EB** ~ x UD; **120EC** ~ x UD + DU; **120ED** ~ x...

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**Major Lemma** | **QF** | **TOC2** | **top** | **PSD** | **ETCSL** | **ScriptSource**
GABA, TUḪ, 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]

GABA +-ing GABA

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

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

GALAM, SUKUD [227x] = height, altitude

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

GAN / KAN [12x] = bear young; child-bearing [HO.GAN!] | he₂ (ḥe₂) [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) + ~]

ḥe₂-em = to be [ ~ + 1214E IM to be]

ḥe₂-ṭgal₂ [300x] = plenty [ ~ + 12145 ṭgal₂ 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 kántharos, '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...

\[ \text{cpd } \text{ul}_4\text{--he}_2 \ [1x \text{but 7000CT/3000plagio}] = \text{firmament, vault of the sky} \ [12109 \text{ ul}_4 \text{ early; terror} + 120F6 \text{ he}_2 \text{ open}] \]

\[ 120F7 \ ] \text{GAN2/GAN}_2, \text{ IKU} = \text{field, unit of area} \ | \text{determinative } &\text{iku}; \text{surface measurement} \]

\[ 120F8 \ ] \text{~ tenu} \ | \text{kar}_2 \ [55x] = \text{to insult, slander} \ | \text{GAN2tenu- GAN2tenu. kar}_2 \ \text{kar}_2 \ [52x] = \text{to blow; to light up, shine; to rise} \]

\[ 120F9 \ ] \text{~}/~; \text{120FA} \text{~} +-\text{ing} ~ \]

\[ 120FB \ ] \text{GAR, NINDA} \ [11296x] = \text{bread, pastry, baked, food} \ | \text{determinative } &\text{ninda}; \text{bread / baked items} \ | \text{cf.} \]

\[ \text{less common } 12252 \ ] \text{NINDA}_2 \ | \text{ğar (gar) [2505x] = place, to put, lay down; to give in place of something, replace; to posit (math.)} \ | \text{niğ}_2 \ (\text{niğ}_2) \ [1641x] = \text{thing, possession; something} \ | \text{nindan (ninda) [149x] = pole; unit of length; 12 ??} \ | \text{ŠA}_2, \text{LIMMU} = 4 \ | \text{cf.} 122E9 \]

\[ 120FC \ ] \text{GAR}_3 \ [31x] = \text{knob; a unit of measurement} \ \text{cf.} 120B5 \ | \text{young suckling} \]

\[ 120FD \ ] \text{GASHAN / GAŠAN} = \text{unit of area: one GAŠAN = 10 BÙRU (648000 M}^2) \ | \text{U gunû, BUR}_3 \text{ gunû} = \text{lady, mistress} \]

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

\[ 120FF \ ] \text{x KUR} \]

\[ \text{[various] GE} \ | \text{1230B} \ | \text{ge}_14; \text{12038} \ | \text{ge}_15, \text{sątak (santak)}; \text{12079} \ | \text{ge}_3, \text{sątak}_4 \ (\text{santak}_4); \text{1203A} \ | \text{ge}_22, \text{sątak}_2; \text{12039} \ | \text{ge}_23, \text{sątak}_3 = \text{stylus cun\text{e}us; (piece of) writing, copy, exemplar, written; blow; wound} \ | \text{122B9} \ | \text{True Etym.:} \text{ tack, small nail} \ [\text{sąg} \sim = 12295 \text{ headed (tack)}] \]
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:

**KI-EN-GI** (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, gene) [924x] = (to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality | ke₂ |

determinative reed names &gi:

Major cpds

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

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

gi-dub-ba = reed tablet stylus [12100 GI reed stem + 1207E DUB tablet + 12040 BA divide tool]

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-e₃ (ES) = (to be) bad, evil; to forsake, forget; to destroy

[ES = emisal – female Sumerian]
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); jewelery; 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 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 | āṭ=GÍR gunā [syl.] PLM ⇒ depicts a ‘cocoon’ => ‘surround’ [Jaritz #11]

12110A 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 | gēš,gisal (gēš,gisal) [19x] = rudder, oar; a roof part

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

12112 ~ +-ing ~; 12113 ~ x BAD

12114 ~ x TAK4; 12115 ~ tenu

PSD | ETCSL | ScriptSource
GU [1850x] = cord, net; unretted flax stalks; arse

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

GU₂ x A + KUR

GU₄ AM = wild bull | UDU 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-ús-a-bi = stirred up (to destroy) [1214E IM anger + 12116 GU arse + 121FB LU stirred up + 121C7 U₈ 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 | ŠE.GUR.E ??

GUR₇ [14x] = harvest, summer

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

HA / ḫA | KU₆ = fish

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

HI [2735x] ḫ [ pron. throaty h] ḫI (ḥa4), ḫI (ḥe) = mix | dug₃ (du₁₀) [1587x] = (to be) good, good thing, goodness, sweet | dub₃ [55x] = knee | cf. hul, hulu [13901x; uQQ] = bad

cpd ḫi(iz)ṣar [18x] = vegetable; lettuce [ ~ + 122AC ṢAR determ. garden; see Lettuce Song in Erotica section]
HUL₂ / HUL₂, hul₂ [347x] = joy .. cpd šag₄-hul₂ (ša₃-hul₂) [189x] = to be happy [122AE heart + ~] | ukuš₂ [39x] = cucumber

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)

IB = [108x] oval; [0x] profession

IDIM = blocked, heavy, spring (underground water) ??

IG [88x] door | gal₂ / ġal₂ [395x] = to be (there, at hand, available); to exist; to put, place [/class ?? cf. mi-iq-tum (miq'tum, mi-ğal₂-tum) = social class], lay down; to have cf. copula

cpd im-mi-ğal₂ = classified [1214E IM mood, is (copula) + 1222A MI black (high) + 12145 ġal₂ place, class]

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).

cpds

gurum₂ [726x] = inspection, provisions [ ~ + 1209F ERIN₂ people, troops]

pad₃ (reveal) cpds

pad₃ [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]

ga-ra-pad₃-pad₃ = like threshing grain will be revealed [120B5 GA bring + 1228F RA thresh + cpd pad₃ reveal x2]
ga-mu-ni-pad₃ = 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 HUL, HULU [13901x] = bad, to destroy; (to be) bad-smelling, malodorous; (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 lu₂-u₃ = other; man and [121FD lu₂ man / him + 12147 u₃ and]

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

1214A IGI gunuth, SIG₇ = 10000; [62x] class of worker; [48x] to pluck hair or wool; (to be) trimmed, pruned

1214B IL = to be(come) high

1214C IL x GAN2 tenu

1214D IL₂ = [1362x] to raise, carry; (collect); [2x] worker; [0x] tax

1214E IM [680x] = clay, mud; tablet | determinative &im; made of clay | tumu, tum₉ [49x] = wind |
determinative &tum₉; winds | [48x] rain, storm (/ steaming anger) - [weather / mood] | [73x] em = to be (is / was) copula

Major Lemma | *QF* | TOC2 | top || PSD | ETCSL | ScriptSource

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 *im(i) (for *im(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 [12228 ni₂] 'be afraid', 'fear', which represents 'snivel-stative-like' = 'sniveling' = 'fear'.

1214F IM x TAK₄ | kid₇ [6x] = cut; break off; pinch off; scratch; demolish | cf. uQQ kid₂ = [1.] do., ~ [4.]
12150 ~ +-ing ~;  
12151 ~ opp ~ [??\text{1224E} ni_2]; 12152 ~ sq

12153 \text{IMIN} [31x] = "7" (5+2) [seven numeric]

12154 \text{IN} [31x] = abuse, rape | gir_{12}

12155 \text{IR, GAG gunû} = plead, ask; divinate; perfume ?? | \text{DIG} = soft [6x] | cf. \text{1224C} \text{NI oil}

12156 \text{ISH (iš)} [15x] = mountain; summer | kuš, (šuš̄) [1587x] = high official, bureaucrat, civil servant
12157 KA (gu) | KAG2 [1329x] = mouth | du11, dug4 [3878x] = speak - to speak, talk, say; to order; to do, perform [cpd: 12351 + dug4 = fuck]; to negotiate | gu3, kir4 | inim (enim) [1329x] = word; matter (of affairs), thing | zu / zu2 = tooth; chew | kiri = nose

dug4-ga-gu10 = fuck [12157 dug4 / KA = perform + 120B5 ga suckling, carry + 1222C gu10 (MU) dick, dear, name, son, year]
dug4-ga-ni = fuck

KA Variants:

12158 KA x A, nag / naŋ [400x] = to drink

12159 KA x AD; 1215A ~ x AD + KU3; 1215B ~ x ASH2; 1215C ~ x BAD | uš11 = poison [OB]; 1215D ~ x BALAG | seg11 [OB]; 1215E ~ x BAR; 1215F ~ x BI;

12160 ~ x ERIN2 | syll.: mè | cf. 12128 copula, me3 = battle

12161 ~ x ESH2; 12162 ~ x GA | sub [11x #2 behind su-ub] = suck; rub; 12163 ~ x GAL

12164 KA x GAN2 tenu | PÙ / pu3 (bù) [21x] = mouth

12165 KA x GAR, GU7 [1672x] (KU2) = to eat

PLM:

12166 ~ x GAR + SHA3 + A; 12167 ~ x GI; 12168 ~ x GIR2; 12169 ~ x GISH + SAR;
1216A ~ x GISH + ing GISH; 1216B ~ x GU; 1216C ~ x GUR7; 1216D ~ x IGI

1216E KA x IM, BUN2 = thunder, thunderstorm

1216F KA x KAK, KIR14 = nose

12170 ~ x KI; 12171 ~ x KID; 12172 ~ x LI; 12173 ~ x LU
12174: \( KA \times ME \) [mouth \( x \) 12228 ME to be] \| \( EME \) [178x] = tongue, language \[ cf. True Etym. eme -> phoneme \]

cpd \( e m e-gi \) [23x cf. ~gir, 9x] = Sumerian language [12174 EME language + 12100 GI reed / write]

12175: \( ~ x ME + DU \); 12176: \( ~ x ME + GI \); 12177: \( ~ x ME + TE \);
12178: \( ~ x MI \); 12179: \( ~ x MI + NUNUZ \); 1217A: \( ~ x NE \)

1217B: \( KA \times NUN, NUNDUM \} = lip, rim \| SU_6 = bread \)

1217C: \( ~ x PI \); 1217D: \( ~ x RU \); 1217E: \( ~ x SA \); 1217F: \( ~ x SAR \); 12180: \( ~ x SHA \);
12181: \( ~ x SHE \); 12182: \( ~ x SHID \); 12183: \( ~ x SHU \); 12184: \( ~ x SIG \); 12185: \( ~ x SUHUR \); 12186: \( ~ x TAR \); 12187: \( ~ x U \); 12188: \( ~ x U2 \); 12189: \( ~ x UD \); 1218A: \( ~ x UMUM x PA \);
1218B: \( ~ x USH \); 1218C: \( ~ x ZI \)

1218D: \( KA_2, kan_4 \) [436x] = gate, door \| cf. 1208D E\textsubscript{2} house

1218E: \( KA_2 + \text{ing} \ KA_2 \)

1218F: \( KAB, GAB_2, GUB_3, HUB_2 \) = left \| cf. 12138

12190: \( kad_2 = \text{qqq} \) "other letter" ?? \| cf. 120FO K\( \text{AD} / \text{GAD} \) linen, flax; 122D9 šuš\textsubscript{2} cover

12191: \( kad_3 \text{ sed}_x = \text{qqq} \) "other letter" ??

12192: \( kad_4 = \{1x!\} \) fish; \{9x\} tie \| peš\(5 \) (pesh\(5 \)) [53x] = innards; to breathe; grandson; descendant; to give birth (to); (to be) pregnant; pregnancy; to gather; (to be) thick; (to be) wide \| also uQQ peš [67x]

12193: \( KAD, kad_5 = \{10x\} \) to tie, gather; to itch, scratch; to weave a mat \| banšur\(3 \) (banshur) = table ??
KAK, gag [126x] = arrowhead; peg, nail | DU, DU₃ [cpd 12351 + ~ = fuck], RU₂ [7061x] | GAG (dû) = to build, make do, perform

cpd sağ-kak [2x] = cuneiform; triangle [12295 sağ head + ~ ]

KAK x IGI gunu

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

Kal-ga [2280x] ; kal-la [11x] | kal [389x] = (to be) rare, valuable | cf. 12128 young male

KAM2, kám = prob. 'th' e.g. 15th day... [ordinal marker; can’t find in PSD et al – see waste of time below – penalty for not following most important rule of ‘Scribe School’ ] cf. “5” | change, desire ??

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

and the third ninsu of the balag gu₄-ud-nin (ê)-kur-ra both have égi-re égi-re as the incipit. A tablet from Niniveh, K 9342 + 10861 (joined by R. Bara or for K 10861 see Black, “Sumerian Balag Compositions,” p. 47, and Cohen, CLAM 2, p. 469) has preserved the rest of an esenam and the following caption:

Reverse

1. [êr-sêm-ma ₃₃ÎN-urta-kám
2. [êr-sêm-ma ₃₃Î]-gal lû ê-NE

Cuneiform Documents ed RH Sack:

WHM 1535

1) 3 BÂN ŠE.BAR ina ŠUK.IJ.LA šá
[₃na-na-a-KAM
2) A;x$lUf xx[ [. . ]
3) [. . ]dAG zig-se-ziúb
4) [₃na-na-a-fxxx]
5) ina ŠUK.IJ.LA-a ᴵ 1 5 6 Ag-is GIS
6) x$ ina ŠUK.IJ.LA-a ᴵ 1 5 6ナ-a-KAM GIS
7) ITU.BAR UD.15.KAM.MU.šÎ.KAM
8) AG-NIG.DU-SEŠ LUGAL TIN.TIR.KI

Translation

(Document concerning) eighteen qa of barley, from the food allotment of Nanâ-
êri, son of [. . ] Nabû-urâzib, Nanâ [. . ] Ardiya has received from his food allotment
(and [. . ] (which) Nanâ-êri has received from his food allotment. Month of Nisanu,
15th day, ‘eighth’ year of Nabû-
kudurri-usur, king of Babylon."

UD. 15 .KAM MU .[8].KAM

day. 15. ?? year .[8]. ??
15th day, [8th] year of
\[ UD=day; \ MU=year \]
Therefore, all this bloody trouble just to find that
\[ KAM_2 \] is an ordinal marker (glyph/gloss) i.e. = 'th'!!

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

[120F8] \[ kar_2 \ [55x] = to insult, slander \]
\[ GAN2tenu- \ GAN2tenu, \ kar_2, \ kar_2 \ [52x] = to blow; to light up, shine; to rise \]

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

1219D
\[ \sim \ LAGAB x U/LAGAB x U; \sim \ LAGAB x U \]

1219F
\[ KESH2 / \ keš_2 \ (kešda) [853x] = to bind \]

121A0
\[ KI \ (gi_5) \ [32379xxx!] = cosmic (under)world (cf ABZU) earth, land, place, ground, toward, country, lower, down below | determinative \&ke after place names \]
\[ ki-\gu_{10}\-\še_3 = designated place \]

121A1
\[ KI x BAD; \ KI x U; \ KI x UD \]

121A4
\[ KID, \ lil_2, \ ge_2 \ (gé), \ ke_4 = open field, steppe \]
\[ ëkid \ [509x] = (reed) mat \]
\[ lil_2 \ [92x] = wind; ghost; female demon, Lilitu / Lilith of 'Bilgames (Gilgamesh) and the Netherworld' \]

121A5
\[ KIN = work, procedure; sickle \]
\[ GUR_{10} \ [470x] = to reap \]

121A6
\[ KISAL [204x] = courtyard \]

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

121A8
\[ KISIMs = sour milk \]
\[ [common compound aux. cf 12016 \ AB_2 \ cow] \]

121A9
\[ \sim \sim \]
KU = arse | DAB [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

KU/HI x ASH2 KU/HI x ASH2

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

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

KU₄, kur₉ [1489x] = to enter

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

KU₆ = (fresh) fish | ku₆ = determinative &κα6: after names of fish

KU₇ / KU₇ [65x] = (to be) good; (to be ) (honey-)sweet | KUD

KUL [59x] = to run | NUMUN [1219x] = seed cf. 12044 BAL spindle

šag₄.bala (ša₃-bal) [1016x] = procreate, to produce offspring [122AE šag₄.heart + ~]

KUL gunu

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

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

121B6 KWU318 = grass

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

121B8 LAGAB | niĝin₂ [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-niĝin₂-na-ta = to roam around - see MUGSAR 4-Way – Inana112a

LAGAB Variants:

121B9 LAGAB x A | SUG, AMBAR = swamp, marsh (encircled water) i.e. NĪĜINxA = AMBAR | BUGIN, BUNIN

121C0 LAGAB x BAD, GIGIR = cart
121C7 ~ x GUD + GUD | us[4425x] = sheep, ewe; Oh!, (a soothing expression) | cpd nu-us-gig = priestess, high status woman, goddess / Inana

121C9 ~ x HAL | engur [45x] = (cosmic) waters [cf ABZU = abyss; Ur-Engur aka Ur-Nammu / Ur-Gur]

121CA ~ x HI x NUN; 121CB ~ x IGI gunu; 121CC ~ x IM; 121CD ~ x IM + HA; 121CE ~ x IM + LU; 121CF ~ x KI; 121D0 ~ x KIN; 121D1 ~ x KU3; 121D2 ~ x KUL; 121D3 ~ x KUL + HI + A; 121D4 ~ x ~; 121D5 ~ x LISH; 121D6 ~ x LU; 121D7 ~ x LUL; 121D8 ~ x ME; 121D9 ~ x ME + EN; 121DA ~ x MUSH; 121DB ~ x NE; 121DC ~ x SHE + SUM; 121DD ~ x SHITA + GISH + ERIN2; 121DE ~ x SHITA + GISH tenu; 121DF ~ x SHU2; 121E0 ~ x SHU2 + SHU2; 121E1 ~ x SUM; 121E2 ~ x TAG; 121E3 ~ x TAK4; 121E4 ~ x TE + A + SU + NA

121E5 LAGAB x U | NÍĜINxBÜR (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??

121E6 ~ x U + A; 121E7 ~ x U + U + U; 121E8 ~ x U2 + ASH;

121E9 ~ x UD; 121EA ~ x USH; 121EB ~ sq

cf. cpd  SIPAD, sipa [2463x] = shepherd

121EC LAGAR [21x] = shaman, priest / priestess

121ED ~ x SHE; 121EE ~ x SHE + SUM;

121EF ~ gunu; 121F0 ~ gunu/ ~ gunu SHE

121F1 LAHSHU qqq | cf. 122E4 NUN | 12263 silaĝ 0x body part

121F2 LAL, LA2[9977x] = (to be) small, little; minus sign; (to be) insignificant, low-value; dimunition

121F3 LAL x LAL
LAM [47x] = to flourish; to make grow luxuriantly

~ x KUR; 121F6 ~ x KUR + RU

LI / LE, gub₂ [4x] = to bathe, wash; [49x] branch, twig (juniper shrub); pure

LIL [8x] = fool, idiot | LÚ + LIL

LIMMU₂ [1759x] = 4 "4" four numeric; 11x

LISH / LIŠ, DILIM₂, DILI₂ [28x] = spoon, balance pan, bowl

LU | udu [2881xxx] = sheep; [185x] (to be) abundant, to heap up; [130x] to disturb, stir up; to cover completely; to mix | DIB, DAB = grasp | [cf 12073 ] | determinative kudu, sheep / goats

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

LU x BAD

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

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

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

~ 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;

~ sheshig

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

1221B LUH, LUḪ, LAḪ₃, sukkal [3469x] = secretary, civil servant, bureaucrat, official - True Etym.: sukkal => civil | luḫ [164x] = to clean, wash

1221C LUL [133x] = false, criminal | NAR = song / musician ??

1221D LUM [107x] = (to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine

1221E LUM/LUM; 1221F LUM/LUM GAR/GAR

12220 MA = [169x] (come in to) land (like bird; fly in), approach; go, flow (dick, come), fig tree, house [?? secondary in each]

12221 MA x TAK4

12222 MA₂, gunu / gunû, ḪAŠḪUR / HASHHUR = apple (tree)

12223 MA₂ / MA₂ [5559x] = ship, boat

12224 MAH / MAḪ [3271x] = to be great, exalted

12225 MAR = [13x] smear - True Etym.: mar; [8x] louse, worm, parasite; [5x] winnow

12226 MASH / maš [726x] = goat | maš [1452x] = interest (on a loan); an irrigation tax | HALF; LŪ+MĀŠDA = poor man | MAŠ.EN.GAG = palace dependant | MAŠD+TAB+BA = twin cf. 12047

12227 MASH₂ / maš₂ [10699xx] = goat; extispicy - sacrificial animal for omens | family, relative | MAŠ₂+GAL = buck, billygoat
12228 ME, àm [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 *imê) [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

12229 MES, meš₃ [56x] black [Gilgamesh was black! nextdoor on list to 1222A MI / gig₂ main black]; [29x] = hero; (to be) manly; young man cf. Enki and the world order c113.221, Ninurta's exploits c162.310, Samsu-iluna & Inana c2831.15 [NB computerized transl no ordinary 'tree' more like 'hero'] | ġeš mes (ġeš mes, ġeš meš₃) [81x] = tree kišib (⁻la₂) [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...

cpd BIL.GA.MEŠ (Sumerian: Bilgamesh; Akkad.: Gilgamesh) black hero of oldest written epic (quest for immortality) [1224B BIL burnt + 120B5 GA young (bull) + 12229 mes (meš₃) 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 [<=cun-sign | Sumerian=>] ge_6, giggi (ge_6), gi_6, ġi_6, gig_2 [941x] = to be black, night | ge/gi same as 12100 reed stylus => writing => knowledge => power = black | upper / high (class) cf. mi-iq-tum (miq-tum, mi-ĝal-tum) = social class

cf. dome of night sky - cpd ul-|he_2 firmament, vault of sky [12109 terror + 120F6 boundless]

Sumerians called themselves black people üg_3,saĝ,gig_2-ga [12326 üg_3 people (KALAM Sumer) + 12295 saĝ head + 1222A gig_2 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]

<table>
<thead>
<tr>
<th>um-mi-a</th>
<th>expert, master craftsman</th>
</tr>
</thead>
<tbody>
<tr>
<td>7000CT/5000ya</td>
<td>7500CT/4500ya</td>
</tr>
<tr>
<td>14</td>
<td>110</td>
</tr>
</tbody>
</table>

Not just the Sumerians calling themselves black, the first professors are BLACK!
And even Gilgamesh is black, see previous entry 12229
MURGU2, eğir₆(MURGU₂) (egir₆) = [10x] back, estate, inheritance | mury₇ [0x] = excrement / shit

MUSH (MUŠ) [192x] = snake

MUSH / MUSH (MUŠ) RI₆ = snake

MUSH₃ / MUŠ₃ = [107x] face, appearance; [81x] flat space, holy area; [3x] curdle | sed₆ (šed₁₂) [11x] #3 behind sed₁ = cold; winter .. cpd sed₄ (šê, šê₁₀) [34x]; ~ + 12072 well-being | MUŠ₃INANNA, INNIN = goddess | 1202D AN+ MUŠ₃ = dišana / Inana

MUSH₃ / MUŠ₃ x A | se₂₄, sed₃, šê₁₂, šê₉ = winter, hibernate, rest, be content

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

NAGA, naḡa [2521x] = potash (potassium compound often used in agriculture); soap | NAG₂, NISABA₂ = tornado

cpd DINGIR.NAGA.ZAG.SAL, ḫnîsâbâ za₃-mi₂ = Nisaba praised | 1202D AN god + 12240 NAGA + 12360 za₃ + 122A9 mi₂ cun / eus

NAGAR [666x] = carpenter
12245  NAM, nutillu | buru₃ = [4x] locust

12246  NAM = [567x] determined order; will, testament; fate, destiny | bir₃ [35x incl 12 ED IIIa] = locust | sin₂ = district | sim = [var < 16x] smell, sniff, filter, swallow | nam-tar = destiny | nam-ra = booty, spoils, captive
cpd  nam-mah = NAMMAH, earliest known mathematician, see 122B9 [ ~ + 12224 mah great ]

12247  NAM₂ = prefix lord / official; thought, planning ??

12248  NE, (bi / bi₂) | de₃ [25x] bring / carry (collect) | še₂₆ (še₆, šeg₆) [261x] = to cook; to dry a field | izi = [257x] fire (pottery), brazier | kum₂ [78x] = (to be) hot | bi₂ in compounds | nen, ne, ne-en, ne-e [101x] = this, these | bil [7x] = burn

Jaritz #339 burning torch
cpds

NE-A = refine [ ~ + 12000 A water]
il₂-i-de₃ = collect firewood [1214D il₂ carry + 1213F I "5" + 12248 de₃ collect]

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

12249  NE x A | eš₁₃ [0x] = (to be) cold | cf. 12239 sed₄ cold; winter

1224A  NE x UD

1224B  NE sheshig / šešig, BIL₂ | gibil [671x] = new, renew; firewood | bil₂ [43x] = burn / burnt

cpd  BIL.GA.MEŠ (Sumerian: Bilgamesh [cf. Billjim!]; Akkad.: Gilgamesh) black hero of oldest written epic [1224B BIL₂ burnt + 120B5 GA young (bull) + 12229 mes (meš) black hero]

Major Lemma  | *QF*  | TOC2  | top  | PSD  | ETCSL  | ScriptSource

1224C  NI <= cun-sign | Sumerian => ̱I / ı₃, ̱IÀ / ia₃, I, If / li₂ | (syll.: bé, lé, lí, né) ı₃ = [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  na₄ [527x] = stone; stone weight | determinative &na₄; stones | cf. 12155 IR ask; perfume
1224E

\[\text{NI}_2, \ | \ \text{ni}_2 \ [370x] = \text{self} \ | \ \text{ni}_2 \ [322x] = \text{fear, aura} \ | \ \text{cf. 1214E} \ \text{im} = \text{clay, mud; tablet; copula} \ | \ \text{TU}_{15} \]

= wind cf. ḪISKUR storm god

\[\text{cpd} \ \text{ni}_2-\text{bi}-\text{a} = \text{itself / themselves} \ | \ \text{all together} \ (1224E \ \text{ni}_2 + 12049 \ \text{BI} + 12000 \ A) \]

[ETCSL: \text{ni}_2=\text{self} \ | \ \text{ni}_2-\text{bi}=\text{itself / themselves} \ | \ \text{ni}_2-\text{gu}_1\text{0}=\text{myself} \ | \ \text{ni}_2-\text{te}-\text{a}=\text{himself / herself} \ | \ \text{ni}_2-\text{zu} = \text{yourself} ]

uQQ [NIĞ, šá [syllabary]]

1224F

\[\text{NIM} = [79x] \text{fly, insect, buzz; [31x]} \text{to be high, elevated; (to be) early; easterner;} \text{suffix plant} \]

\[\text{DI}H_3, \text{dih}_3 [132x] = \text{thorny weed} \ | \ \text{NIN}+\text{LAL}_3 = \text{bee} \ | \ \text{NUM} + \text{KUR} \]

\[\text{ELAM}_{KI} = \text{ELAM} \]

12250

\[\text{NIM} \times \text{GAN}_2 \text{ tenu} \ | \ \text{tum}_3 [144x] = \text{bring} \]

12251

\[\text{NIM} \times \text{GAR} + \text{GAN}_2 \text{ tenu} \]

12252

\[\text{NINDA}_2 = [39x] \text{seed-funnel} \ | \ \text{cf. hand-scoop Jaritz #347 see 12258 below}; \text{fish} ??; \text{breeding bull} \]

\[\text{INDA} = [0x!] \text{bread, food} \ | \ \text{cf. much more common 120FB} \]

\[\text{NINDA}_2 \text{ Variants} \]

12253

\[\sim x \text{AN, ŠAM}_2 = \text{buy, price} ; 12254 \sim x \text{ASH} ; 12255 \sim x \text{ASH} + \text{ASH} ; \]

12256

\[\sim x \text{GUD} ; 12257 \sim x \text{ME} + \text{GAN}_2 \text{ tenu} \]

12258

\[\text{NINDA}_2 \times \text{NE}, \text{RAM}, \text{AG}_2 / \text{AG}_2 (\ám) = \text{darling; ağ}_2 [88x \#2 \text{behind 120FB} \ | \ \text{niğ}_2 1542x] \text{thing, possession; measure ??} \]

\[\text{Jaritz #362 a combination sign which, rather incongruously, depicts a 'hand-scoop' (#347) enclosing #339 [12248 NE] burning torch, signifying the 'heat of passionate love' [encapsulated fire].} \]

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

12259

\[\sim x \text{NUN} \]

1225A

\[\text{NINDA}_2 \times \text{SHE} / ŠE, ŠAM}_2 (\text{NINDA}_2 \times ŠE + A \text{ AN variants}) = \text{price} \]

1225B

\[\sim x \text{SHE} + \text{A AN} ; 1225C \sim x \text{SHE} + \text{ASH} ; 1225D \sim x \text{SHE} + \text{ASH} + \text{ASH} ; \]

1225E

\[\sim x \text{U2} + \text{ASH} ; 1225F \sim x \text{USH} \]
NISAG, MURU₂, MURUB₄ [44x] = middle; cun\(\text{eus}\) | cf. uQQ \(\text{murub₄} \text{(murub₁₃)}\); murub₂; arse, rump; knob; mouth; gate (of city or large building); space between, distance; link; hips | ITI \(\text{gunû}\)

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

NU₁₁ | \(\text{gešnu (gešnu)}\) [3x] = light | duri [0x] = male; to be virile

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

\(\text{KI} = \text{Eridu}\)

NUN Variants

LAGAR x GAR; LAGAR x MASH; LAGAR x SAL;

LAGAR x SAL/ LAGAR x SAL; LAGAR x USH; tenu

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

\(\text{+}-\text{ing} \sim \text{LAGAR/LAGAR}\)

NUNUZ [109x], ERIN₂, RÍN = egg (shape), bead, pearl ??

\(\text{NUNUZ (so eggs + cow 12016 / sour milk 121A8 = produce farm)}\) Variants:

AB2 x ASHGAB; AB2 x BI; AB2 x DUG; AB2 x GUD;

AB2 x IG1 gunu; AB2 x KAD3;

AB2 x LA | \(\text{lahtan (lahtan)}\) [19x] = beer vat

AB2 x NE; AB2 x SILA₃; AB2 x U₂; KISIM5 x BI;

\(\text{KISIM5 x BI U}\)

PA | \(\text{ugula} = [9794x]\) foreman, overseer | bá [293x] = wing; branch, frond | gidru / \(\text{idri} = [129x]\) sceptre | sig = to beat | garza = office | \(\text{SIG} \text{hit e.g. cpd SIG-UZU} \sim \text{TUD beat whip}\)

PAD, ŠUK | \(\text{SHUK, šukur₂/shukur₂ (šuk, šuku)} = [1335x]\) food allocation, ration | [56x] to break (into bits); pierce
1227C PAN, tir [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 | PA5 = canal | cpd DIM [13x] = to check; to approach

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

1227F PI (bi) [269x] tal2, | geshtu / geštu, geshtug / geštug = 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)]: — wheel rim with four spokes over curled horn suggests 'back' over 'tall'; also 'stir'; emphasizes flood

122890 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 / šub [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]

SAĜ Variants:

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

cpd saĝ-ĝa₂ = head basket [12295 saĝ head + 120B7 ĝa₂ basket]

12296 ~ A; 12297 ~ x DU; 12298 ~ x DUB; 12299 ~ x HA; 1229A ~ x KAK;
1229B ~ x KUR; 1229C ~ x LUM; 1229D ~ x MI; 1229E ~ x NUN; 1229F ~ x SAL; 122A0 ~ x SHID; 122A1 ~ x TAB; 122A2 ~ x U2; 122A3 ~ x UB; 122A4 ~ x UM; 122A5 ~ x UR; 122A6 ~ x USH; 122A7 ~/-; 122A8 ~ gunu
SAL, mug, gal₄ (gala), murub (muru₁₂), munus [3079x] = cunt/eus 

Apotheosis of woman, goddess, matriarch, queen | m₁₂ = [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 = cunt/eus 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 cunt/eus-shaped v 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 apotheosis... [Wik]; she was totally lost to history until her tablets were unearthen 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 'Shakespeare's 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
cpds:

- **emi** (e₂-mi₂) [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 arse]

- **mussa** (mi₂-us₂-sa₂) [53x] = son / daughter in-law [122A9 mi₂ cuneus; praise + 12351 us₂ dick + 12072 sa₂ law]

- **geme₂** [4025x] = slave woman [ ~ + 121B3 mountains - Sumerians associated mountains with breasts and caves with cuneus... mythicjourneys.org]

- **MURUB₂** = cuneus, arse [ ~ + 121EC priestess] cf. **uQQ** murub₆ (muru₁₃), 12260 murub₄ (muru₂)

- **gal₄-la-naissance** = cuneus – bending over, show [122A9 gal₄ cuneus + 121B7 LA bending over / arse, show + 1223E NA man, pestle, pounder] True Etym.: gala (festive dress, make merry) cf. also GALA-TUR young male performer [12351 us₂ dick + 121AA KU arse + 12309 TUR young]

- **gal₄-la-naissance** = cuneus (deeper sense) [122A9 gal₄ cuneus + 121B7 LA bending over / arse + 120B7 gas₂ house; ETCSL: A balbale [12044] Dumuzi-Inana "Plough my cuneus... (c40816.B.31) the moist and well-watered ground (c40816.B.27)""]

---

Inana's "loincloth of 7 divine powers" (Ur)
122AA  SAL LAGAB x ASH2

122AB  SANGA₂ / saḡa₂ = [12x] priest

122AC  SAR [377x] = to write \(\|\) sar [4917x] = garden; a unit of area; a unit of volume \(\|\) SAKAR, MU₂,

kiri₃ = (fruit) plantation, orchard \(\|\) determinative \&sar; after garden / vegetables \(\|\) šár [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]

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]

122AD  SHA / ša = [74x] heart (variant cf. 122AE); [3x] official

uQQ šd=NIG [syllabary; numeric??]
122AE  SHA₃ / ŠA₃, šag₄, tibula = [10808x] heart, center, interior

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

ŠA₃ Variants:

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

122B7  SHA₆, SAG₉ [826x] = good, sweet, beautiful

122B8  SHAB₆ (šab₆) qqq [cf. 1219A KAM₂; numeric??]

122B9  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]

<table>
<thead>
<tr>
<th></th>
<th>7000CT</th>
<th>7500CT</th>
<th>8000CT</th>
</tr>
</thead>
<tbody>
<tr>
<td>[1]</td>
<td>3</td>
<td>1</td>
<td>161</td>
</tr>
<tr>
<td>[2]</td>
<td>25</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>[3]</td>
<td>3</td>
<td>22</td>
<td></td>
</tr>
</tbody>
</table>

122BA  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, DÜR₁₀, ŞEN [107x] = bucket, cauldron
SHESH /  ŞeŠ [1579x] = brother; junior worker, assistant | urin (uri₃, uru₃) [56x] = standard | cpd ~ SHESH₂ / šeš₂, šeš = [54x] to weep | urin (uri₃, uru₃) | SHESHŁAM / šešłam qqq | cf. šešłam²

SHID / šIŠ, šIT / SHIT! šITI, LAG | sağa₂ [1862x] (sanga, sangu, sağa₀) = an official, the chief administrator of a temple household | nesaga₂ (nesag₂) [66x] = first-fruit offering; a storage place | šid [29x] = count(ing); number; half (shares); to count | cpd ~ sili₈ [0x] = body part

SHIM / śim [819x] = beer, beer malt - cf. kaş [13889x] | type of basin | ŞEM, LUNGA = scent (aromatic substance)

SHIR / šIR, NU₁₁, SIR₄ = [13x] testicle; bulb

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

SHIR / šIR, NU₁₁, SIR₄ = [13x] testicle; bulb
122D6  ⚽ SHITA / šita [17x] = priest; ~ figurine

122D7  ⚽ SHU / ŠU [2785x] = hand | ŠU+GIR = ring

   cpd  ⚽ šu-niḡi2 [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  ⚽ SHU/INVERTED SHU

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

122DA  ⚽ SHUBUR / ŠUBUR, ŠAḪ, ŠAH₂ [1117x] = pig | determinative ḫcah²: pigs

cf uQQ  ⚽ šul [shul; 305x] = (to be) manly; youth; young man

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

   cpd  ⚽ bi₂-ib₂-si₂ = fill  [12248 bi₂ carry + 12141 IB oval + 122DB SI fill]

   ⚽ si-si-de₃ = fill and carry

   ⚽ im-mi-ib₂-si₂ = 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]  ⚽ a combination, the top element... 'sitting bird', 'egg-like' = 'bird' (but also possibly 'brood')

122DC  ⚽ SI gunu

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

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

[PLM]  ⚽ sig(a)₄, (dried) brick', depicts 'three bricks/tiles forming a zig-zag pattern':

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[PLM]  ⚽ sig(a)₄, (dried) brick', depicts 'three bricks/tiles forming a zig-zag pattern':
122E0  SIK₂, SIG₂, SIKI [4753x] = wool, fleece; hair; (animal's) pelt [*cf. True Etym. siki = > silk]

122E1  SILA₃ [43696x!!] = a unit of capacity; a vessel | True Etym. silo

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

uQQ  SU₄, SI₄ [184x] = to be red, brown

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

122E5  SUD₂ = 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 | sumaš₆ [49x] = an oceanic fish

122E9  SUR [82x] = to squeeze, press; to flash; to drip; to rain; to milk - cpd ġeš₃+sur = dick + 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 = TARA] cf. 1202D

122ED  TA x HI, LAL₃ [241x] = syrup, honey
122F0 TA, MIN [0x!]=2 [“2” / two numeric] | TAB [740x] = to double; to repeat; companion, partner, friend | cf. more used 1222B | 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, strike of cloth; to weave | TIBIR [26x] = hand | ZIL2 = good, beneficent

122F4 ~ x BI;122F5 ~ x GUD;122F6 ~ x SHE;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]

1214E IM storm + 122FC TE cheek; penetrate; membrane + 12000 A cry of woe + 1224C NI quiver

1214E IM wind + 122FC TE cheek; penetrate; membrane + 12000 A cry of woe + 1224C NI quiver

122FD TE gunu = cf. cheek, pierce

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

122FF TI tenu

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

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

12302 ~ x TAK4 ; 12303 ~/; 12304 ~/~ GAD/GAD GAR/GAR
**12305**  
TU = priest [1x] | sheep [4x] | [16x] small | TU + TURMUŠEN = little dove

**12306**  
TUG, TUG₂ [5078x] = textile, garment (TU₉, dul₅ [379x] bar-dul₅) | usually as determinative &nu₂: garments | es₂ | se₃, = towards | umuš (uš₄) [52x] = (fore)thought, plan(ning); understanding; instruction; consideration, sagacity | gi₇, gir₁₅, zi₃, zid₂ | azlag₂ = fuller (cleans thickens woven cloth) | TUG₂, TU₉, NAM₂ | cf.

**12247**  
| True Etym.: Roman toga

cpd  

**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 (miqtum, mi-ğal₂-tum) social class

**12309**  
TUR | DUMU₂ = child, son; apprentice | TUR [171x] (to be) small; to reduce, diminish; to subtract; (to be) young

cpd  
dumu-munus [660x] = daughter [ ~ + 122A9 MUNUS cun|eus]

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

**1230A**  
TUR/TUR ZA/ZA

**1230B**  
U (vowel, basic cun|eus); "10"; BUR₃ = hole | UH₂ = curse, bewitch | 121E5  
NĪĜINxU) = PŪ = well (encircled area+hole) | šu₄ [24x] = totality, world | burud₄(U) (bur₃, buru₃) [49x] = breach, hole; depression, low-lying area, depth; to perforate / penetrate; (to be) deep | šu₄ = anus | šu₂ (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 122D9  
BUR 67x] = a unit of area; a unit of volume | ge₁₄ = stylus cun|eus | [winkelhaken = angle hook]  
[PLM]  
means 'hole', and reads both u, '(oral) cavity', and huš 'anus ('anal sphincter' or 'anal cavity'). This is supported by another reading of this same sign: *šu₄ (for *šu₄), '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 niġul  
niġ₂-ul (niğ₂-ul) [33x] = an everlasting thing [eternity, immortality??; cf. etym. god]

**1230D**  
U + U + U | EŠ / EŠ = 30 (numeric) | UŠU₃ | SIN = moon

**1230E**  
U/U PA/PA GAR/GAR
1230F  U/U SUR/SUR | garadina = sheaf, bundle (of reeds)

12310  U/U U rev/U rev

12311  U₂ [4129x] = plant(s); food; bread, loaf; grass; herb; pasture; firewood | determinative ₃: plants

[12147]  u₁ / 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) ḫ (~UD.DU), ZABAR UD BABBAR | BABBAR = white, shining | ZABAR = bronze | determinative ₂: 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 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 | ḫ [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 gunu

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

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

1231B  UD sheshig x BAD

1231C  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 1231D reed (stylus/writing symbol, 1207 tablet var) + 1222A MI black + 12000 progeny]

1231E ~ x LAGAB; 1231F ~ x ME + DA; 12320 ~ x SHA3; 12321 ~ 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 | uğ3 (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 = dick (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 KE, open field]

12336  UR1B qqq | cf. 122C0  šEŠ [in cpd Ur / UMIN] = brother, assistant | cf. 120E3  ur14
[UNMNG]

12337  URU, IRI [2070x] RÍ (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 IGÍ; 12343  ~ x IM; 12344  ~ x ISH; 12345  ~ x KI; 12346  ~ x LUM;
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

\[ \text{geber-dug} [46x] = \text{fuck} \ [\sim + 12157 \text{dug}] \text{perform} \]

\[ \text{geber-du} [3(KAK)] = \text{fuck} \ [\sim + 12195 \text{du}] \text{perform} \]

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

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

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

\[ \text{IM-MA-NI-IN-KA/dug} = \text{fuck} [1214E \text{IM storm} + 12220 \text{MA flow} + 1224C \text{NI quiver} + 12154 \text{IN = abuse, rape} + 12157 \text{dug4 / KA = perform, fuck}] \]
USH / uš = [3556x] to die; to be dead; to kill; death | [50x] = blood; gore | [2x] = dead / dry reed (stylus) | ug7 [259x] = plural and imperfect singular stem of uš (to die) | cf. 12041 BAD remote

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

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”

UZ3, uzud (ud5, uz3) [3299x] = (female) goat

UZ3 x KASKAL

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

ZA, LIMMU₅ [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]

ZA tenu | ad4 [5x] = crippled

ZA sq x KUR

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]

ZAMX

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

ZI, ZID | zig₃ (zi) [8574x] = to issue; to levy, raise, muster; to expend; to swell / rise (have an erection) | geš₃+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
ZI₃, zid₂, the real ESH₂ / eš₂ (eš₂) še₃ [7223x] = flour | [62x] rope, string [G-string - loincloth], thong

(PSD as 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) 1226I 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
MUGSAR 4-WAY

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 refering 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".

---

4-Way top | Very Common Signs | TOC2
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>
</tr>
</thead>
<tbody>
<tr>
<td>'inana</td>
<td>nin</td>
<td>a</td>
<td>ni</td>
<td>Ur-Nammu</td>
<td>nitah-kalag-ga</td>
</tr>
</tbody>
</table>

| Inana | mistress | bemoan / sigh of wonder ; progeny; (water) | comes to pass | (Ur-Engur) | mighty man |
| determ. | MUŠ | cosmic waters | | | | | |
| 1202D AN | MUG | | | | | |
| 12239 MUS₃ | cunt | | | | | |
| 12306 TUG₂ | garment | | | | | |
| 12328 UR | dog, city? | | | | | |
| 1202D AN | | | | | | |
| 121C9 | | | | | | |
| 120B5 GA | | | | | | |

Inanna lady, mistress comes to pass Ur-Nammu, the mighty man.
King of Ur, King of **Sumer** and Akkad

<table>
<thead>
<tr>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
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</thead>
<tbody>
<tr>
<td>lugal ur-im-ki</td>
<td>lugal ki-en-(i) ki</td>
<td>uri-ke</td>
</tr>
<tr>
<td>King of Ur 12217 LUGAL King + cpd Ur-im + 121A0 KI city</td>
<td>King of Sumer 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>and Akkad 12335 URI vessel, (Akkad) + 121A4 KE(_4) open field</td>
</tr>
</tbody>
</table>

.. temple build

<table>
<thead>
<tr>
<th>cpd</th>
<th>cpd</th>
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<tbody>
<tr>
<td>e-a-ni</td>
<td>mu-na-du</td>
</tr>
<tr>
<td>temple 1208D E(_2) temple + aux a-ni: &quot;12000 A wonder + 1224C NI timelessness&quot;</td>
<td>build 1222C MU year, name + 1223E NA pestle + 12195 DU build</td>
</tr>
</tbody>
</table>
Sumerians called themselves "black-headed people"

<table>
<thead>
<tr>
<th>cpd</th>
<th>ügpu-sag-gig2-ga</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumerians</td>
<td>12326 ügpu 3 people (KALAM Sumer) + 12295 sag head + 1222A gig2 black + 120B5 ga carry / aux.</td>
</tr>
</tbody>
</table>

Examples in tablets follow...
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 Šukaletuda:
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-gi₄-gi₄
233. dumu-ğu₁₂ iri še₃-zu ṭe₂-eb-us₂₂ en
234. sa₃-gi₂ še₃-zu-ne gi₃₃ gub₃-ba ḟe₃n₃-na
235. munus-e šag₄₃ kur-kur-ra-ka nu-um-ma-ni-in-pad₃-de₃ en
236. iri še₃₃-₃-ni₂₂ bi-a im-us₂
237. sa₃-gi₂ še₃₃-ni₃ gi₃₃ gub₃-ba im-₃n₃
238. munus-e šag₄₃ 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. lu₂-tur ad-da-ni mu-na-ni-ib-ĝi₄-ĝi₄
[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>lu₂-tur</td>
<td>ad-da-ni</td>
<td>mu-na-ni-ib-ĝi₄-ĝi₄</td>
</tr>
</tbody>
</table>

[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-ĝi₄-ĝi₄</td>
</tr>
</tbody>
</table>

etcsloirst.ax...c133.231 (or c133.177)
son city-dwellers your brothers get protection from them the rulers of Sumer

dumu-\(\text{\textgreek{\textnu}}\) 10 iri \(\text{\textseh}\) zu \(\text{\texthe}\) 2-eb-us2-\(\text{\texten}\)

<table>
<thead>
<tr>
<th>12309</th>
<th>12337</th>
<th>122C0</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>son</td>
<td>city-</td>
<td>dwellers</td>
<td>brothers</td>
</tr>
<tr>
<td>12309</td>
<td>122C0</td>
<td>1236A ZU</td>
<td></td>
</tr>
</tbody>
</table>

get protection from the rulers of Sumer

\(\text{\texthe}\) 2 be he + 12141 IB oval + 12351 us; lean on + 12097 EN rulers of Sumer

---

234. \(\text{\textsa}\) \(\text{\textgi}\) \(\text{\textg}\) \(\text{\textse}\) 2-\(\text{\textzu}\) ne \(\text{\textgi}\) 3 gub-ba \(\text{\textgen}\) -na [Inana-Šukaletuda c133.234]

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

black people your brothers hop to it go

\(\text{\textsa}\) \(\text{\textgi}\) 2 \(\text{\textse}\) 2-\(\text{\textzu}\) ne \(\text{\textgi}\) 3 gub-ba \(\text{\textgen}\) -na

head / people black brothers your op. cit. | 12248 NE these / your foot; path, via stand 1207A DU stand + 12040 BA split | 1207A \(\text{\textgen}\) go + 1223E pestle

etcs1.orinst.ox...c133.234
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>munus-e</th>
<th>šag₄</th>
<th>kur-kur-ra-ka</th>
<th>nu-um-ma-in-pad₃-de₃ EN</th>
</tr>
</thead>
<tbody>
<tr>
<td>That woman!</td>
<td>interior</td>
<td>in all the land talking (about the rape) 121B₃ KUR lands + 122₈F RA aux. + 121₅₇ KA talk</td>
<td>not find in Sumer the rapist (of Inana) op. cit. pad₃ + 120₉₇ EN abbrev. for Sumer</td>
</tr>
</tbody>
</table>

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>iri</th>
<th>šeš-a-ni</th>
<th>ni₂-bi-a</th>
<th>im-us₂</th>
</tr>
</thead>
<tbody>
<tr>
<td>city-dwellers brothers his</td>
<td>themselves (122₄E ni₂ + 120₄₉ BI + 120₀₀₀ A) [see ETCSL]</td>
<td>joined 121₄E IM copula+ 123₅₁ us₂ accompany, follow</td>
<td></td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...c133.235

...
237. sağ gig2 šeš-a-ni ġirî3 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>
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</thead>
<tbody>
<tr>
<td>sağ</td>
<td>gig2</td>
<td>šeš-a-ni</td>
<td>ġirî3</td>
<td>gub-ba</td>
<td>im-ĝen</td>
</tr>
<tr>
<td>head / people</td>
<td>black</td>
<td>brothers</td>
<td>foot</td>
<td>stand</td>
<td>went</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1214E IM</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>copula +</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1207A ġen go</td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...c133.237

.. 238. munus-e sağ4 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>sağ4</td>
<td>kur-kur-ra-ka</td>
<td>nu-um-ma-ni-in-pad3</td>
</tr>
<tr>
<td>That woman!</td>
<td>interior</td>
<td>in the land</td>
<td>not find the rapist (of Inana)</td>
</tr>
<tr>
<td></td>
<td>op. cit.</td>
<td>op. cit.</td>
<td>op. cit. pad3</td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...c133.238

[END extract] | 231 | 4-Way top | TOC2
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 -- Ėęštin-ana, the lady, did ……

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."

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 Nunannir 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.
35. ninda maḥ am3-mi-ni-dug3 e2-kur ḫul2-la-am3
36. iği 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. ṣag gig2-ga na a2 mi-ni-in-maḥ

ETCSL translation: t.2.5.3.4
http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=c.2.5.3.4&display=Crit&charenc=gcirc&lineid=c2534.1

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 ṣag gig2-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 ki? dub2-bu X
4. dgbil6-gin7 iği /ḫuš il2-la-ni erim2-ma su dar-dar-re
5. ušumgal-gin7 ki KA X-a-na uš11-bi nu-ed3-de3
6. /šu piriĝ-ʁa2 ʁiri2 u3-sar ak umbin uš2 biz-biz-biz
7. su X ḪA E de2-de3 ni2 su-a ru-ru-ʁu2
8. ʁiri2-zal bulug-kīʁ2-ʁur4 ʁiri2 piriŋ-ʁa2-ʁin7 uzu e3-a-ʁu-ʁu
9. u̲g̲3 ṣag gig2 su ma-ra-ṣag3-ṣag3-ge

A praise poem of Ḫammu-rābi (Ḫammu-rābi A)
http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=c.2.8.2.1&display=Crit&charenc=gcirc&lineid=c2821.A.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 ṣag gig2-ga […] /IM?\ en GIL

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 (gal) 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 (alğaş) human reproduction going.

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

(1 other ms. has instead the line:)

18A. uzu-mu2-a sağ nu-ğa2-ğa2-de3

19. sağ nam-lu2-ulul3 u3-şub-ba mi-ni-in-ğar
20. den-lil2-še3 kalam-ma-ni ki mu-un-şi-in-dar-re
21. sağ gig2-ga-ni-še3 igi zid mu-şi-in-bar
22. da-nun-na mu-un-na-sug2-sug2-ge-eš
23. šu-bi giri17-ba mu-un-ne-ğal2
24. den-lil2 a-ra-zu-a mu-ni-in-ḫuğ-e-ne
25.  uğ3 sağ gig2-ga al mu-un-da-be2-ne
26. nin en u3-tud-de3 lugal u3-tud-de3
27. dnin-mén-na-ke4 tud-tud al-ğa2-ğa2

Sumer

The Victory of Utu-Hengal, ETCSL transliteration : c.2.1.6.
4. ki-en-gi-ra2 niį2-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 be

239. tug2 niį2-tug2-barag2 nim mu-ra-be4-be4 tug2aktum mu-ra-sah6
240. /niį2-tug22-ba tug2šutur tug2aktum-ma a2 ba-ni-e3-a-me-en
241. /kum2-ma dugud e2-me-eš sağ ki-en-gi*-ra zi-bi tum2-tum2-de3
242. ug3 sağ gig2-ga ur2-bi-a ki-nu2 ğar-ğar-ra-bi
243. tug2niį2-barag2 nim mu-ra-be4-be4 tug2aktum mu-ra-sah6
244. ğišniį2-keše2-da a2 mu-ra-ab-kuš2-u3 e2-gal ma-ra-ŠEŠ-ŠEŠ
245. ğişgu2-ne-sağ-ğa2-ke4 mu-un-kiği2-kiği2 en3 tar mu-ni-ğal2
246. dnin-ka-si-ke4 a2-taḥ-a-ni-me-en kaš mu-un-na-ab-dug3-ge-en
247. a sed4 gu2-un ḫur-sağ-ğa2 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]
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 ĝa₂-nu ki-ĝu₁₀šē₃

[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></th>
<th>12309</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>ĝa₂-nu</td>
<td>ki-ĝu₁₀šē₃</td>
</tr>
<tr>
<td>appren-</td>
<td>scribe school 1208D e₂ school, house + 1207E DUB tablet + 12040 BA allot, share + 12000 progeny</td>
<td>day, once...</td>
<td>distant time + show, supervise</td>
<td>place, come down + NU not (won't you come)</td>
<td>designated place 121A0 KI place + 1222C MU name son + 12365 šē₃ string</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.ac.uk/edition2/etcsgloss.php?lookup=c513.1&charenc=gcirc&sn=ON

4-Way top | Very Common Signs | TOC2
something, dear **professor, who of course must be black**, revealed to the people of Sumer, you, like threshing grain will be revealed like threshing grain will be revealed

<table>
<thead>
<tr>
<th>120FB</th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni₂₂₂</td>
<td>um-mi-a-ğu₁₀</td>
<td>mu-un-pad₁-da</td>
<td>za-e</td>
<td>ga-ra-pad₁-pad₁</td>
</tr>
</tbody>
</table>

professor who of course must be black

1231D UM reed stem (stylus / writing symbol)
(1207E tablet var)
+ 1222A MI black* + 12000 progeny
+ 1222C glu₁₀ dear

revealed to the people of Sumer
1222C MU name + 12326 UN (KALAM = Sumer) +
cpd pad₁ reveal + 12055 DA writing board

you 1235D + 1208A

you like threshing grain will be revealed
120B5 GA bring + 1228F RA threshing +

* 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!

**UNNIA** [EXPERT] (142x: ED IIB, Old Akkadian, Ur III)

expert, master craftsman

Not just the Sumerians calling themselves black, the first professors are BLACK!

<table>
<thead>
<tr>
<th>7000CT/5000ya</th>
<th>7500CT/4500ya</th>
<th>8000CT/4000ya</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>110</td>
<td>18</td>
</tr>
</tbody>
</table>
3. **za-e-gin₃-nam nam₃-lu₂-tur i₃-ak šeš-gal i₃-tuku-am₃**

[ETCSL: "Like you, I was once a youth and had a mentor"]

<table>
<thead>
<tr>
<th>za-e-gin₃-nam</th>
<th>nam₃-lu₂-tur</th>
<th>i₃-ak</th>
<th>šeš-gal</th>
<th>i₃-tuku-am₃</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (sg.)</td>
<td>status as</td>
<td>to do</td>
<td>elder</td>
<td>to have</td>
</tr>
<tr>
<td>ZA-E-DIM₃-NAM</td>
<td>child</td>
<td>NI-AK</td>
<td>brother</td>
<td>NI-TUK-A.AN</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ŠEŠ-GAL</td>
<td></td>
</tr>
</tbody>
</table>

http://etcsl.orinst.ox.ac.uk/edition2/etcslgloss.php?lookup=c513.3&charenc=gcirc&sr=ON

*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 kiḡ2-ḡa2-am3 a2 aḡ2-ḡa2 ḡiš bi2-in-ḡar
5. gi al-gu4-ud-da-gin7 i3-gu4-ud-de3-en kiḡ2-ḡa2 bi2-in-sig10-ge-en
6. inim um-mi-a-ḡu10 nu-un-taka4 niḡ2 ni2-ḡa2 li-bi2-ak
7. šeš-gal-ḡu10 a2 ḡiš ḡar-ra-ḡa2 ḡa4-ḡa-ni i-ni-in-dug3
8. i3-sun5-ne na-mu-da-ši-ḥul2 silim-ḡa2 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. ĝiš 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 ĝal2 ba-ni-in-taka4 ad gi4-gi4 ma-an-pad3
13. ĝiš-ḥur lu2 a2 ağ2-ĝa2 si sa2-e igi ma-ni-in-si-si
14. gu2 zi-zi-i ĥa-la a2 ağ2-ĝa2-kam ud zal-le niĝ2-gig-ga
15. lu2 ki a2 ağ2-ĝa2-ni-še3 ud zal-la a2 ağ2-ĝa2-ni ab-taka4
16-20.
"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. niḡ2-zu-a-ni pa nu-um-e3 ka-ga14-ni ba-an-la2
17. tukum-bi niḡ2-zu-a-ni pa ba-an-e3 igi mu-un-suḥ-suḥ-u3-ne
18. ud na-ab-zal-e-en ĝi6 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. saḡ-ki gal-gal-la um-ma-te inim-zu ba-dugud-de3-en
21-26.
"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-še3 igi keše2-da-zu-še3 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-keše2 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. ĝizzal ḫe2-bi2-ak šag4-še3 gid2-i-de3 sag9-ge-zu mu-da-an-ĝal2
29-35.
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-žu-še3 ĝiš 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-ulul3 mu-e-ak
34. a-na-aš-am3 lu2 ĝa2-la dag-ga-gin7 ĝiš ma-ab-ḥur-ḥur-re-en
35. lu2 inim-zu ĝiš ba-ni-in-tuku-a šu am3-ma-kar2-kar2
36-41.
"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 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 niḡ2 ḡa2-la dag-ga-ḡu10-uš sa2 ba-ra-am3-mu-ri-ib-dug4
38. geme2 arad2 ġiri3-sig10-ga e2-za kiḡ2-gi4-a ḫe2-bi2-ne-gi4
39. šukur2-bi tug2-bi u3 i3-ba-bi ṣag4-bi ḫa-ma-dug3-ga
40. a-ra2-bi-še3 kiḡ2-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
When you have ordered offerings to be prepared, I have performed them for you on the appropriate days.

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

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

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 diği-r-zu ḫe2-ḫul2
44. ud ma2 diği-r-za us2-sa-bi gir17 šu ḫa-ra-ab-tag-ge-ne
45. gaba a-šag4-ga-še3 a2 ḫe2-mu-e-da-a-aḡ2 erin2-e kiḏ2 ḫe2-অ2-ak
46. kiḏ2 a-da-min3-na ġi6 an-bar7-ba u3 ba-ra-bi2-ku-am3
47. us2-a-DU dumu engar-ra-ke4-e-ne saḡ ḫu-mu-un-kal-le-ne
48. a-šag4-za šu nam-sag9-ga ḫe2-bi2-gi4 uḡ3-e u6 di ḫe2-ri-ib-dug4
49. gud-de3 a-na-am3 gub-zu dirigu ḫe2-em-tum3 gu2-un-bi ḫa-ra-ab-silim-ma-am3
“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-dim4-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 niḫ2-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 saĝ-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 niĝ2-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 sağ ḫu-mu-un-kal-le-ne
   (2 mss. add 3 lines:)
60A. e2-bi-a ki sağ-kal-la-ba DI-DI ḫu-mu-un-e-ne
60B. mu-zu dug3-ge-eš pad3-de3-da-bi sağ-ki-bi ma-ĝal2
   (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-ša

61. lu2-tur inim-ğu10-še3 ba-tuš-u3-nam šag4-ğu10 bi2-dug3-ga-am
"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."

62-72.

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-maḫ dnisaba niĝ2-me-ĝar pad3-pad3 di-da-/bi?
67. gud-us2 šir3 dug3-šag3-za-še3 ĝiš la2-bi maḫ
68. šir3 dug3-ga-za-še3 ĝiš ga-mu-ni-in-la2 MUNUS-zu-gin7 ga-mu-ni-tag-tag
69. niĝ2 ĝeštug2-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 ĝa2-ĝa2
72. sila saĝ gi4-a sila-a ba-an-ĝa2-ĝa2
73-74.
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

[End Scribe School]

Quotes

eme-ɡi-še₃ gu₂-zu na-ab-šub-be₂-ën
“Don’t neglect the Sumerian language!”
(Letter from Inim-Inana to Lugal-ibila c.3.3.12.3.)


IPIQ-AYA, THE APPRENTICE SCRIBE

Fragments of a set of three tablets that originally contained the whole story of Atram-tus in 1245 lines are nowadays located in museum collections in London, New York, and Geneva. Each tablet ends with a colophon that gives its sequence number and the name of the composition, the number of lines it contains, the name and title of the scribe, and the date when the tablet was written. This is the work of Ipiq-Aya, the apprentice
FIGURE 7.1 House rental contract: the only text written by Ḥpiq-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 Orientální called A Blood-Plague Motif in Sumerian Mythology, that Samuel Noah Kramer translated for the first time this myth...

The Literature of Ancient Sumer edited Jeremy A. Black

"Inanna 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. $u_{4}$/ba $nin - \hat{g}u_{10}$ an\ mu-un-ni$\hat{g}in_{2}$-na-ta

Once, lady dear heaven (flew/) 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 $\hat{g}u_{10}$ an\ /mu-un-ni$\hat{g}in_{2}$-na-ta\</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once</td>
<td>lady, mistress</td>
<td>'dear one' deterrm. / honor.</td>
<td>heaven</td>
<td>roamed around</td>
</tr>
<tr>
<td>12313 UD day + 12040 BA open halve</td>
<td>122A9 MUG cunt + 12306 TUG$_2$ garment</td>
<td></td>
<td></td>
<td>1222C MU name + 12326 UN (KALAM = Sumer) + 121B8 ni$\hat{g}in_{2}$ encircle + 1223E NA incense + 122EB TA much</td>
</tr>
</tbody>
</table>
112b.
ки /mu-un- niĝin2 \-{na}\-/ta\-

cosmic world roamed around

<table>
<thead>
<tr>
<th>121A0</th>
<th>cpd</th>
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</thead>
<tbody>
<tr>
<td>ки</td>
<td>/mu-un-niĝin2-na-ta-</td>
</tr>
</tbody>
</table>

cosmic world to roam around

op. cit. 112a
113a. [Inana top]

\( ^\text{inana an mu-un-ni\-gin}_2-na\-ta \)

Inana heaven roamed around.

<table>
<thead>
<tr>
<th>12239</th>
<th>1202D</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>( ^\text{inana} )</td>
<td>( \text{an} )</td>
<td>( /\text{mu-un-ni-gin}_2-na-ta/ )</td>
</tr>
</tbody>
</table>

Determ. 1202D AN + 12239 MUŠ₃

heaven roamed around

op. cit. 112a

113b.

\( ^\text{ki} /\text{mu-un-ni\-gin}_2-[na]-/ta/ \)

cosmos roamed around

<table>
<thead>
<tr>
<th>121A0</th>
<th>cpd</th>
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<tbody>
<tr>
<td>( ^\text{ki} )</td>
<td>( /\text{mu-un-ni-gin}_2-na-ta/ )</td>
</tr>
</tbody>
</table>

cosmic roamed around

op. cit. 112a
Inanna top
/elam\ su-bir₄-a mu-un-niγin₂-na-ta

Elam & Subir roamed around

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<tr>
<th>cpd</th>
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<th>cpd</th>
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<tr>
<td>/elam₁\</td>
<td>/elam₁\</td>
<td>/elam₁\</td>
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<tr>
<td></td>
<td>su-bir₄-a</td>
<td>mu-un-niγin₂-na-ta</td>
</tr>
<tr>
<td>Elam</td>
<td>Subir</td>
<td>roamed around</td>
</tr>
<tr>
<td>'NIM'</td>
<td>122E2</td>
<td>op. cit. 112a</td>
</tr>
<tr>
<td>'ki' Dtern. place</td>
<td>SU skin games +</td>
<td></td>
</tr>
<tr>
<td></td>
<td>bir₂ = EDEN</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12094 + 'ki' Dtern.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>place + 12000 A</td>
<td></td>
</tr>
<tr>
<td></td>
<td>water / river</td>
<td></td>
</tr>
</tbody>
</table>
115. [Inana top] 
/dubur an\ gil-gi₁₆-il-la mu-un-niĝin₂-na-ta 
{[She flew around the Tree whose roots] horizon heaven entwined roamed around,}

<table>
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<th>1202D</th>
<th>cpd</th>
<th>cpd</th>
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<tbody>
<tr>
<td>dubur</td>
<td>an</td>
<td>gil-gi₁₆-il-la</td>
<td>/mu-un-niĝin₂-na-ta\</td>
<td></td>
</tr>
<tr>
<td>horizon</td>
<td>heaven</td>
<td>entwined</td>
<td>12103</td>
<td>gilim /gi₁₆</td>
</tr>
<tr>
<td></td>
<td></td>
<td>entwined + 1214B</td>
<td>IL = high up + 121B7 LA = bend over</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>roamed around</td>
<td>op. cit. 112a</td>
<td></td>
</tr>
</tbody>
</table>

..
116. [Inana top]

nu-gig kuš₂-a-ni-ta im-ma-te dur₂-bi-še₂ ba-nu₂
Sumerian high status woman (wore bead and was black) so tired landed
arse exposed [through skimpy loincloth] lay down [beside its boundary roots.]

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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>nu-gig</td>
<td>kuš₂-a-ni-ta</td>
<td>im-ma-te</td>
<td>dur₂-bi-še₂</td>
<td>ba-na₂</td>
</tr>
</tbody>
</table>

Sumerian high status woman was black 1222A
wore beads 1226D + 12261 NU
offspring + 121C7 U₈
encircle

so tired uQQ kuš₂, tired
+ 12000 A cry
of woe + 1224C
NI come to an
end + 1224B TA
much

landed 1214E IM
wind + 12220
MA flow +
122FC TE
approach,
land
[cf. 12312 UB
as in kiss,
suck]

rump 12089 arse
+ 12049 BI
open +
12365 še₃
string
[cf. loincloth]

lay down 12040 BA
split, open,
arase
+ 1223F
na₂
lay down

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

<table>
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<th>12360</th>
<th>cpdf</th>
<th>12146</th>
<th>cpdf</th>
</tr>
</thead>
<tbody>
<tr>
<td>šu-kal-le-tud-da</td>
<td>zag</td>
<td>sar-ra-ka-ni</td>
<td>igi</td>
<td>im-ma-ni-sig10</td>
</tr>
<tr>
<td>Šukaletuda</td>
<td>122D7 ŠU hand + 12197 KAL mighty + 121F7 LE branch + 12305 TU small, priest + 12055 DA line</td>
<td>(be-) side</td>
<td>lair 122AC SAR garden + 1228F RA thresh + 12157 KA mouth + 1224C NI digest</td>
<td>eye, watch</td>
</tr>
</tbody>
</table>

etcs.orinst.ox...c133.117
118. [Inana top]

\[ \text{Inana-ke4 tug2dara4 me imin gal4-la na} \]

Inana on reed mat [lying on her side – exposing rear view] …

loincloth divine powers seven over her cunt/arse...

[She had in her loincloth a weaving of the seven cosmic powers, over her cunt/arse.]

---

12239+121A4 cpd 12228 12153 cpd

\[ \text{Inana (DN) Determ. 1202D AN + 12239 MUS3 + 121A4 reed mat [lying on]} \]

loincloth Determin. 12306 tug2 garment + 12071 dara4 = red, brown, blood

divine powers (enabling cosmic activity) seven (IA 5 + MIN 2)

cunt 122A9 gal4 cunt + 121B7 LA bending over – rear view cunt and arse in same angle + 1223E NA man, pestle, pounder

---

119. {do. 118} tug2dara4? me 7 gal4-la-na […]
120. Inana ınnana ki-aöğ sipad dumuzi

Inana’s thoughts were with her shepherd lover Dumuzi

<table>
<thead>
<tr>
<th>ınnana</th>
<th>ki-aöğ</th>
<th>sipad</th>
<th>lu₂-dumu zi-da</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inana determ.</td>
<td>loves</td>
<td>shepherd</td>
<td>ruler + determ.</td>
</tr>
<tr>
<td>1202D AN + 12239</td>
<td>121A0 KI</td>
<td>1227A PA</td>
<td>121FD lu₂</td>
</tr>
<tr>
<td>MUS₃</td>
<td>cosmic world +</td>
<td>overseer +</td>
<td>ruler +</td>
</tr>
<tr>
<td></td>
<td>aña₂ heat of passionate love</td>
<td>121FB</td>
<td>son +</td>
</tr>
<tr>
<td></td>
<td>love</td>
<td>UDU sheep</td>
<td>12309</td>
</tr>
<tr>
<td></td>
<td></td>
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</tbody>
</table>

(((inake big)))
121. [Inana top]

gal₄-la kug-ga-na lu₂ SU X [...] cunt 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>cunt</td>
<td>(so) pure</td>
<td>guy</td>
<td>skin</td>
</tr>
<tr>
<td>op. cit. 118</td>
<td>121AC KUG</td>
<td>(in cool</td>
<td>games</td>
</tr>
<tr>
<td></td>
<td>pure + 120B5</td>
<td>spaceship)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>suckling, carry +</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1223E NA man,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>pestle, pounder</td>
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</tbody>
</table>
122. [Inana top]

šu-kal-le-tud-da mu-un-du₇-du₃ 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>
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</tr>
</thead>
<tbody>
<tr>
<td>šu-kal-le-tud-da</td>
<td>mu-un-du₇-du₃</td>
<td>da-ga-na</td>
<td>ba-nu₂</td>
</tr>
</tbody>
</table>

Šukaletuda

op. cit. 117

'ravaged in Sumer'

1222C name, dick + 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

etcsl.orinst.ox...e133.122

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

Skin games...

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

Note repetition of im-ma-ni-in the juices emanating with the probing first with genital then oral. *cf [dubš]-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:

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

\[ \text{geš}_3\text{-du}_3 = \text{fuck} [12351 \ \text{dick} + 12195 \ \text{perform}] \]

\[ \text{na-an-du}_3 = \text{erection} [1223E \ \text{NA stone pestle} + \text{cpd} \ 12009 \ \text{a2 horn} + 1202D \ \text{an determ. god!}] \text{ a2-an spadix (plant spike; erection) + 12195 perform}] \]
124. [Inana top]  

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>gišš</td>
<td>ba-ni-in-dug₄/-ga[ ne ba-ni-in-su-ub-ba ]</td>
<td>na</td>
<td>ba-ni-in-su-ub-ba</td>
</tr>
<tr>
<td>12040 BA thresh about in fucking</td>
<td>1224C NI orgasmic, quiver + 12154 IN = abuse, rape + 12157</td>
<td>12040 BA thresh about in fucking</td>
<td>1224C NI orgasmic, quiver + 12154 IN = abuse, rape + 122E2 SU submerge, flesh, to be inside + 12312 UB praise, ruin</td>
</tr>
<tr>
<td>feeling*</td>
<td>on fire (sexually)</td>
<td>kissing...*</td>
<td></td>
</tr>
<tr>
<td>120B5 GA suckling, hold</td>
<td>12312 UB praise, ruin</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*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-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>
</tbody>
</table>

near lair

| 122AC | SAR garden + 1228F RA thresh + 12157 KA mouth + 1224C NI digest | return leering eye + 1214E IM mud, storm + 12220 MA approach + 12146 IGI watch + 12154 IN = abuse + 12104 gi4 return |
Inanna top
ud im-zal ṭu im-ta-/e₂-aʃ-šra
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-e₂-a-ra</td>
</tr>
<tr>
<td>day</td>
<td>come to pass</td>
<td>sun (deity)</td>
<td>sunrise</td>
</tr>
<tr>
<td></td>
<td>IM mood + ZAL pass</td>
<td></td>
<td>1214E IM mood + 1224EB TA much + cpd UD-DU sunrise + 12000 A bemoan + 1228F RA beat thresh</td>
</tr>
</tbody>
</table>

etcs.l.orinst.ox...c133.126
127. **[Inana top]**

munus-e ni₂-te-a-ni igi im-kar₂-kar₂

My cunt! checkd herself anger shock

<table>
<thead>
<tr>
<th>122A9</th>
<th>cpd</th>
<th>12146</th>
<th>1214E-uQQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>munus-e</td>
<td>ni₂-te-a-ni</td>
<td>igi</td>
<td>im-kar₂-kar₂</td>
</tr>
<tr>
<td>My cunt!</td>
<td>fingered herself</td>
<td>1214E IM anger + 122FC TE cheek; penetrate; membrane + 12000 A cry of woe + 1224C NI quiver</td>
<td>eye</td>
</tr>
<tr>
<td>MUNUS cunt + 1208A E interjection - fear</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
purest Inana...

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>121AC</td>
<td>12239</td>
<td>[do. 127]</td>
</tr>
<tr>
<td>kug</td>
<td>ḫinana-ke₄</td>
<td></td>
</tr>
<tr>
<td>purest</td>
<td>Inana (DN)</td>
<td></td>
</tr>
</tbody>
</table>
129. [Inana top]

ud-ba munus-e nam gal₄-la-na-šē₃ a-na im-gu-lu-₃₉₄-a-bi

[Then the woman was considering what should be destroyed because of her cunt]

Later. My cunt! destiny – (considers) cunt loincloth - as much as (it takes) stirred up (for revenge)

cpd | 122Á9 | 12246 | cpd | cpd
---|---|---|---|---
ud-ba | munus-e | nam | gal₄-la-na-šē₃ | a-na | im-gu-lu-₃₉₄-a-bi

day | My cunt! | destiny | cunt loincloth | l₂₂₃₉₉ gal₄ cunt + l₂₁B₇ LA + l₂₂₃E NA man, pestle, pounder + l₂₃₆₅ šē₃, G-string | as much as (it takes) l₁₂₂₄₆₈ A + suffix element l₂₂₃E NA | stirred up (for revenge) l₁₂₁₄E IM anger + l₁₂₁₁₆ GU arse + l₁₂₁FB LU stirred up + l₁₂₁₇₇ U₃ Oh! + l₁₂₀₀₀ A bemoan + l₁₂₀₄₉ BI open [cf. l₁₂₁₂₂  GNUNET GUL destroy]
130. [Inana top]

kug $^4$inan-ke$_4$ nam gal$_4$-la-na-$\ddot{\text{s}}$e$_3$ a-na im-ak-a-bi

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

Purest Inana – destiny – (considers) cunt 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>$^5$inan-ke$_5$</td>
<td>nam</td>
<td>gal$_5$-la-na-$\ddot{\text{s}}$e$_5$</td>
<td>a-na</td>
<td>im-ak-a-bi</td>
</tr>
<tr>
<td>purest Inana (destiny)</td>
<td>cunt loincloth</td>
<td>op. cit 129</td>
<td>as much as (it takes) oc129</td>
<td>to do (revenge) 1214E IM anger + 1201D AK to do + 12000 A bemoan + 12049 BI open</td>
<td></td>
</tr>
</tbody>
</table>
131. [Inana top]

pu₂ kalam-ma-ka uš₂ bi₂-ib-si-si
[She filled the wells of the Land with blood]

water wells it was said in the land of Sumer blood filled
132. [Inana top]

pu₂-₆₄₈ kalam-ma-ka uš₂-am₃ i₃-tum₃-tum₃

[so it was blood that the irrigated orchards of the Land yielded,]

<table>
<thead>
<tr>
<th>orchards it was said in the land of Sumer blood wrought havoc</th>
</tr>
</thead>
<tbody>
<tr>
<td>pu₂-₆₄₈ kalam-ma-ka uš₂-am₃ i₃-tum₃-tum₃</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>122AC</th>
<th>12326</th>
<th>12357</th>
<th>12250</th>
</tr>
</thead>
<tbody>
<tr>
<td>orchard Gš-SAR 12111 ḫ Matchers orchard</td>
<td>it was said in the land (of Sumer)</td>
<td>blood was 12357 uš₂ blood +</td>
<td>bring (wrought havoc)</td>
</tr>
<tr>
<td>determ. wood + kiri₆ orchard</td>
<td>op. cit. 131</td>
<td>cpd am₃ copula</td>
<td>1224C i₃ end up + 12250 tum₃ x²</td>
</tr>
</tbody>
</table>
[Inana top]

arad₂ lu₂-u₁ \ u₂ il₂-i-de₃ ġen-na uš₂-am₃ i₃-na₃-na₆

[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>arad₂</td>
<td>lu₂-u₁</td>
<td>u₂ il₂-i-de₃ ġen-na uš₂-am₃ i₃-na₃-na₆</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Slaves and others food collect firewood carry il₂ 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 nag x2 drink

etcsl.orinst.ox...c133.133
134. [Inana top]

geme₂ lu₂-u₃ a si-si-de₃ ĝen-na uš₂/am₃ \[ 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)

<table>
<thead>
<tr>
<th>cpd</th>
<th>cpd</th>
<th>12000</th>
<th>cpd</th>
<th>cpd</th>
<th>12357</th>
<th>cpd closeup</th>
</tr>
</thead>
<tbody>
<tr>
<td>geme₂</td>
<td>lu₂-u₃</td>
<td>a</td>
<td>si-si-de₃</td>
<td>ĝen-na</td>
<td>uš₂/am₃</td>
<td>im-mi-ib₂-si-si</td>
</tr>
<tr>
<td>slave girl</td>
<td>and others</td>
<td>water fill and carry</td>
<td>122DB SI x2 fill + 12248 de₃ carry</td>
<td>go op. cit. 133</td>
<td>blood was op. cit 132</td>
<td>draw from well 1214E IM storm, anger + 1222A MI black + 12308 ib2 cross-beam (of well) + 122DB SI x2 fill</td>
</tr>
</tbody>
</table>

etcsl.orinst.ox...c133.134
Inana top saĝ gig uš₂-\text{am}_3 \ \i\text{-na}_3-na₃ \ zag-bi nu-\text{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>
<thead>
<tr>
<th>saĝ</th>
<th>gig₂</th>
<th>uš₂-\text{am}_3</th>
<th>\i\text{-na}_3-na₃</th>
<th>zag-bi</th>
<th>nu-\text{un}'-zu</th>
</tr>
</thead>
<tbody>
<tr>
<td>head / people</td>
<td>black blood was drink</td>
<td>boundary open - endless</td>
<td>no one knew</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>op. cit 132</td>
<td>op. cit. 133</td>
<td>12360 ZAG boundary + 12049 BI open</td>
<td>12261 NU not + 12326 UN one + 1236A ZU know</td>
<td></td>
</tr>
</tbody>
</table>

etcs1.orinst.ox...c133.135
136. [Inana top]

Inanna said: "I will search the lands for the man who [raped] me."
Inanatop

.lu₂ ŝiš₃ / dug₄-ga-ni kur-kur-ra nu-um-/ma¹-[ni-in-pad₃]-/de₅ 
[But nowhere in all the lands could she find the man who fucked (raped) her.]

man dick fuck time passes in all the lands could not find rapist

<table>
<thead>
<tr>
<th>lu₂</th>
<th>ãšiš₃</th>
<th>dug₄-ga-ni</th>
<th>kur-kur-ra</th>
<th>nu-um-ma-ni-in-pad₃-de₅</th>
</tr>
</thead>
<tbody>
<tr>
<td>man</td>
<td>dick</td>
<td>12157 dug₄</td>
<td>perform,</td>
<td>121B3 lands</td>
</tr>
<tr>
<td></td>
<td></td>
<td>120B5 GA</td>
<td>fuck +</td>
<td>KUR lands +</td>
</tr>
<tr>
<td></td>
<td></td>
<td>122C4 NI</td>
<td>suckling,</td>
<td>1231D UM approach, disease + 12220 MA land; approach + 1224C NI in time + 12154 IN rapist + cpd pad₃ find + 12248 de₅ carry</td>
</tr>
<tr>
<td></td>
<td></td>
<td>time passes</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

etcs1.orinst.ox...c133.137
Inana top

Now, what did one say to another?

time passes this Inana loincloth this man and others what fuck 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-ur₁</td>
<td>lu₂-ra</td>
<td>a-na</td>
</tr>
</tbody>
</table>

(time passes this Inana loincloth this man and others what fuck with the gods)

etcsl.orinst.ox...c133.138
138b.

/lu₂-u₃ \ [ lu₂-ra dili a-na na-an-taḫ]

[What further did one add to the other in detail?]

man and other one what add for the gods (why should they live)

<table>
<thead>
<tr>
<th>cpd</th>
<th>121FD</th>
<th>12038</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>lu₂-u₃</td>
<td>lu₂-ra</td>
<td>dili</td>
<td>a-na</td>
<td>na-an-taḫ</td>
</tr>
</tbody>
</table>

man and 121FD lu₂, man / him + 12147 u₃ and others.

ones what 12000 A wonder + 1223E NA aux.

add for the gods 1223E NA stone, pestle + 1202D AN gods + 1222D taḫ add

[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-izitu [1212D]) is probably *Lactuca sativa*... In Sumerian texts it is generally associated with cunt. 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 cunt, 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-at dili-dili-ta

One by one - making tongues - one by one

'eme-at' (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 cunt,
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 will swear an oath to me...

etcsLorinst.oxc40802.21

21-26. You are to place your right hand on my cunt 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.BALE and Love and Erotica; etcsLorinst.ox.c40805.1]
The Gudea cylinders are a pair of terracotta cylinders dating to circa 7875 CT [2125 plag] 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, "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.

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]

http://www.specialtyinterests.net/cuneiform_writing.html

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.2.1.7#
The Building of Ninḫirsu’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)-am3 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>cpd</th>
<th>12228</th>
</tr>
</thead>
<tbody>
<tr>
<td>munus</td>
<td>DIŠ-am3</td>
<td>a-ba</td>
<td>me</td>
<td>nu</td>
<td>a-ba</td>
</tr>
<tr>
<td>woman</td>
<td>one was</td>
<td>12079</td>
<td>DIŠ one</td>
<td>12040</td>
<td>A-AN copula</td>
</tr>
<tr>
<td></td>
<td>DIŠ one</td>
<td>+ cpd</td>
<td>12040</td>
<td>BA share</td>
<td></td>
</tr>
</tbody>
</table>

*So that’s where Shakespeare / Edward de Vere plagiarized it from!
http://cdli.ox.ac.uk/etcsl/...c217.110&charenc=gcirc&sn=ON
111. sağa₂ 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>1230F</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>sağa₂</td>
<td>e₃</td>
<td>ki</td>
<td>garadin₉</td>
<td>mu-ak</td>
</tr>
</tbody>
</table>

head basket

| 12295 | sağa | head |
| + 120B7 | ḡa₂ basket |

bring

| 12313 | UD |
| sun + 1207A |

DU leave, bring

| place |
| sheaf / bundle |
| (of reeds) |

to do

| 1222C | MU |
| name + 1201D |
| AK do |
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>
<thead>
<tr>
<th>cpd</th>
<th>121AC cpd</th>
<th>122D7 cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>gi-dub-ba</td>
<td>kug</td>
<td>NE-A</td>
</tr>
<tr>
<td>(reed tablet)</td>
<td>stylus</td>
<td>silver,</td>
</tr>
<tr>
<td>12100 GI</td>
<td>12248 NE</td>
<td>shiny</td>
</tr>
<tr>
<td>reed stem +</td>
<td>brazier +</td>
<td>metal</td>
</tr>
<tr>
<td>1207E DUB</td>
<td>12000 A</td>
<td>water</td>
</tr>
<tr>
<td>tablet +</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12040 BA</td>
<td></td>
<td></td>
</tr>
<tr>
<td>divide tool</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
113. dub mul-an dug₃-ga im-mi-ĝal₂
[ETCSL: and placed it on a tablet with propitious stars.]

<table>
<thead>
<tr>
<th>1207E</th>
<th>cpd</th>
<th>cpd</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>dub</td>
<td>mul-an</td>
<td>dug₃-ga</td>
<td>im-mi-ĝal₂</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>tablet</th>
<th>cosmic star</th>
<th>good ones</th>
<th>classified</th>
</tr>
</thead>
<tbody>
<tr>
<td>cosmic star</td>
<td>1202F</td>
<td>1212D</td>
<td>1214E IM mood, (copula) + 1222A MI</td>
</tr>
<tr>
<td>MUL star</td>
<td>1202D</td>
<td></td>
<td>black, high ??</td>
</tr>
<tr>
<td>+ AN cosmic</td>
<td></td>
<td>+ 120B5</td>
<td>+ 12145 ĝal₂ place</td>
</tr>
<tr>
<td></td>
<td>GA</td>
<td>good ones</td>
<td>class ?? cf. mi-iq-tum</td>
</tr>
<tr>
<td></td>
<td>suckling, carry</td>
<td></td>
<td>(miqtum, mi-ĝal₂-tum)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>social class</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."

114. ad im-dab₆-gi₄-gi₄
[ECSTL: and was consulting it."

recited (mantra) turning round and round

<table>
<thead>
<tr>
<th>1201C</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad</td>
<td>im-dab₆-gi₄-gi₄</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>voice, cry, recited (mantra) ??</th>
<th>turning round and round</th>
</tr>
</thead>
<tbody>
<tr>
<td>1201C IM mood, (copula)</td>
<td>1234F dab₆ go around, + 12104 gi₄ x2</td>
</tr>
<tr>
<td>1214E</td>
<td>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)-am₃ a-ba me a nu a-ba me-a-ni
111. saq-ĝa₂ e₂ ki garadin₄ mu-ak
112. gi-dub-ba kug NE-a šu im-mi-du₄
113. dub mul-an dug₃-ga im-mi-ĝal₂
114. ad im-dab₆-gi₄-gi₄
### Very Common Signs

<table>
<thead>
<tr>
<th>1228F</th>
<th>1224C</th>
<th>1231D</th>
<th>1222C</th>
<th>12326</th>
<th>120B5</th>
</tr>
</thead>
<tbody>
<tr>
<td>RA</td>
<td>NI</td>
<td>UM</td>
<td>MU</td>
<td>UN</td>
<td>GA</td>
</tr>
<tr>
<td>RA</td>
<td>NI</td>
<td>UM</td>
<td>MU</td>
<td>UN</td>
<td>GA</td>
</tr>
</tbody>
</table>

1228F RA (rah₂) kill; flood; aux.
1224C NI (i₃) comes to pass; quiver
1231D UM approach, disease
1222C MU (g₃u₁₀) year, dear, name, son, dick
12326 UN people (KALAM / Sumer)
120B5 GA suckling, carry, bring

<table>
<thead>
<tr>
<th>12157</th>
<th>12261</th>
<th>12154</th>
<th>1214E</th>
<th>12220</th>
<th>12248</th>
</tr>
</thead>
<tbody>
<tr>
<td>dug4</td>
<td>NU</td>
<td>IN</td>
<td>IM</td>
<td>MA</td>
<td>NE</td>
</tr>
</tbody>
</table>

12157 dug4 perform, fuck
12261 NU not
12154 IN abuse
1214E IM wind, storm, anger / mood, is (copula)
12220 MA land; approach
12248 NE fire; this
<table>
<thead>
<tr>
<th>1222A</th>
<th>122E1</th>
<th>1202D</th>
<th>cpd</th>
<th>121FD</th>
<th>121A0</th>
<th>12000</th>
</tr>
</thead>
<tbody>
<tr>
<td>gig₂</td>
<td>SILA₁</td>
<td>AN</td>
<td>nin</td>
<td>lu₂</td>
<td>ki</td>
<td>A</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1222A</th>
<th>gig₂ / MI black</th>
</tr>
</thead>
<tbody>
<tr>
<td>122E1</td>
<td>vessel, capacity</td>
</tr>
<tr>
<td>AN</td>
<td>heaven</td>
</tr>
<tr>
<td>nin</td>
<td>lady, mistress</td>
</tr>
<tr>
<td>lu₂</td>
<td>122A9</td>
</tr>
<tr>
<td>ki</td>
<td>12306</td>
</tr>
<tr>
<td>A</td>
<td>water / river; place</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>cpd</th>
<th>12309</th>
<th>12365</th>
<th>1208D</th>
<th>1207E</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>pad₁</td>
<td>dumu</td>
<td>eš₂</td>
<td>e₂</td>
<td>DUB</td>
<td>dub-sar</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>cpd</th>
<th>12309</th>
<th>12365</th>
<th>1208D</th>
<th>1207E</th>
<th>cpd</th>
</tr>
</thead>
<tbody>
<tr>
<td>find, discover; name, nominate</td>
<td>12146</td>
<td>IGI eye</td>
<td>12292</td>
<td>RU fall; throw</td>
<td></td>
</tr>
<tr>
<td>child, son, daughter; apprentice</td>
<td>93055</td>
<td>TUR = small</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>flour, rope, string</td>
<td>32379</td>
<td>SAR = write</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>house, school, temple</td>
<td>1207E DUB</td>
<td>tablet + 122A.C</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12313</td>
<td>12040</td>
<td>cpd</td>
<td>120FB</td>
<td>1207A</td>
<td>12195</td>
</tr>
<tr>
<td>-------</td>
<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...</td>
<td>bread;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>allot,</td>
<td>noon</td>
<td>noon</td>
<td>(gen)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>share;</td>
<td>12313 UD</td>
<td>12040</td>
<td>go, come</td>
</tr>
<tr>
<td></td>
<td></td>
<td>open;</td>
<td>day + 12040</td>
<td>BA open</td>
<td>perform</td>
</tr>
<tr>
<td></td>
<td></td>
<td>halve;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>noun-aux.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</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,</td>
<td>minus</td>
<td>lands</td>
</tr>
<tr>
<td>woman,</td>
<td>matriarch,</td>
<td>1223E NA</td>
</tr>
<tr>
<td>queen,</td>
<td>goddess,</td>
<td>incense,</td>
</tr>
<tr>
<td>cunt</td>
<td></td>
<td>(burner)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pestle</td>
</tr>
<tr>
<td></td>
<td>lands</td>
<td>121B3</td>
</tr>
<tr>
<td></td>
<td>KUR lands</td>
<td>KUR lands</td>
</tr>
<tr>
<td></td>
<td></td>
<td>+ 1228F RA</td>
</tr>
<tr>
<td></td>
<td>aux.</td>
<td>aux.</td>
</tr>
</tbody>
</table>

4-Way template
Mmm ... not translated huh? Let's apply MUGSAR 4-Way and see how far we get...
### Very Common Signs

<table>
<thead>
<tr>
<th>Line 2</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>12040 12311</td>
<td>BA U₂ allot food</td>
</tr>
<tr>
<td>120B5</td>
<td>GA</td>
</tr>
<tr>
<td>122A9 woman</td>
<td>suckling, carry (cow) grain</td>
</tr>
<tr>
<td>+ ? + 122BA</td>
<td></td>
</tr>
<tr>
<td>cpd</td>
<td>121AC</td>
</tr>
<tr>
<td>--------</td>
<td>-------</td>
</tr>
<tr>
<td>NIN</td>
<td>KUG</td>
</tr>
<tr>
<td>Lady, mistress</td>
<td>cf. 12085</td>
</tr>
<tr>
<td>122A9 cunt + 12306 garment</td>
<td>KU₃, kug pure</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>dumu</th>
<th>AN</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>child, son, daughter; apprentice</td>
<td>heaven</td>
<td>incense; pestle</td>
</tr>
</tbody>
</table>

..
### Line 5

<table>
<thead>
<tr>
<th>cpd</th>
<th>12000</th>
<th>1224C</th>
</tr>
</thead>
<tbody>
<tr>
<td>NIN</td>
<td>A</td>
<td>NI</td>
</tr>
</tbody>
</table>

lady, mistress
122A9
cunt +
12306
garment
water / river; bemoan
(i3) in time; quiver

### Line 6

<table>
<thead>
<tr>
<th>12323</th>
<th>12000</th>
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</thead>
<tbody>
<tr>
<td>SIMUG</td>
<td>A</td>
</tr>
</tbody>
</table>

cf. 12295
head (var)
metal worker
cf. 12324
winnow
water / river; bemoan
<table>
<thead>
<tr>
<th>1227A</th>
<th>122EB</th>
<th>122DB</th>
</tr>
</thead>
<tbody>
<tr>
<td>PA</td>
<td>TA</td>
<td>SI</td>
</tr>
<tr>
<td>overseer; branch; sceptre</td>
<td>much; from</td>
<td>fill, load; horn</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>12053</th>
<th>121B7</th>
<th>121A0</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUR</td>
<td>LA</td>
<td>KI</td>
</tr>
<tr>
<td>food offering; priest</td>
<td>arse, bend over, hang, show, supervise</td>
<td>cosmic world</td>
</tr>
<tr>
<td>Line 9 (right side)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="30x785.png" alt="Image" /></td>
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</tr>
<tr>
<td>121FD</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="38x744.png" alt="Image" /></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lu₂</td>
<td></td>
<td></td>
</tr>
<tr>
<td>man ? numeric</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1230D (50)</td>
<td>cf. 122BA barley</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
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<th>Line 10</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="30x603.png" alt="Image" /></td>
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<tr>
<td>1202D  cpd  12108</td>
</tr>
<tr>
<td><img src="42x559.png" alt="Image" /></td>
</tr>
<tr>
<td><img src="79x558.png" alt="Image" /></td>
</tr>
<tr>
<td><img src="120x555.png" alt="Image" /></td>
</tr>
<tr>
<td><img src="207x555.png" alt="Image" /></td>
</tr>
<tr>
<td>AN NIN GIR</td>
</tr>
<tr>
<td>heaven lady, mistress 122A9 cunt + 12306 garment knife, sword cf. 12295 head (var)</td>
</tr>
<tr>
<td>121A4</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>KID</td>
</tr>
</tbody>
</table>

field, mat
overseer; branch; sceptre  7
(5+2)

<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>
<tr>
<td>MU (gu)</td>
<td>build, perform</td>
<td>water / river; bemoan</td>
</tr>
</tbody>
</table>

Dick, dear, name, son, year

### 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>
<tr>
<td>field, mat</td>
<td>KU, kug</td>
<td>suckling, carry</td>
<td>mouth, speak, perform</td>
</tr>
</tbody>
</table>
1222C 1223E 12195

MU NA KAK

dick, dear, name, son, year

incense; pestle

build, perform

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 11b | 12 | 13 | 14

cf. etcslormst.ox...c432e.D.54

A šir-namšub to Utu (Utu E) (c.4.32.e), line c432e.D.54

51. mu-lu zid-3 mu-lu zid-3-da-[ke₄] gu₂-bi mu-un-ši-[ib₂]-[gi₄]
52. u₁-mu-[un] erim₄-[mu] kur [g]ai₄ mu-ul-lil₂ gu₂-bi mu-un-ši-[ib₂]-[gi₄]
53. nin erim₄-[ma] ama gai₄ nin-lil₂ gu₂-bi mu-un-ši-[ib₂]-[gi₄]
54. lu₂ zid-3-da-[ke₄] kaš-3-[bu₂]-ra me-ri₄ ki₄ a-da-ab-KU
55. zabar-ši [su₁]-ud-[ma]-al de₃-[ra]-ab-dirig'-ge
56. nibru₄ [du₁]-[du₂]-a-ba X KI X X a-ba še-[e₂]-e X-a-ba
57. dam til₁-[la e₂ X [...]] dirig'-ge
58. a e₂-a a X [...]

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

12053 121A0

BUR KI

food offering; priest

cosmic world
Very Common Signs
## Civilization Time

<table>
<thead>
<tr>
<th>CT</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 -10000</td>
<td>End of the last Ice Age, allows sedentary living and the rise of civilization</td>
</tr>
<tr>
<td>6600 -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 -45</td>
<td>Sosigenes of Alexandria's Western Calendar for Julius Caesar begins</td>
</tr>
<tr>
<td>10000 -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>10001 +1*</td>
<td>do. <em>The plagiarists forgot to put in a zero year!</em></td>
</tr>
<tr>
<td>10100 +100</td>
<td>China invents paper replacing brittle papyrus. Later they would add weapon superiority gun powder.</td>
</tr>
<tr>
<td>10600 +600</td>
<td>India invents our numeral system replacing cumbersome Roman numerals.</td>
</tr>
<tr>
<td>10340 +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 religio; 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
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/_kmiWiLdkj4
2. Tara Designing CT Book (1m 41s)
   http://youtu.be/rk0Qp03Vv2Q
Sumer Periods

Ubaid = 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)
Anyway, once you get the hang of it, you can see Steve Tinney has still done a terrific job. Below is a quick guide – mainly use the "S" (Sign-names) column for lemmas:

**C-Sumerian Citation Form Index**  
A [WEAPON] wr. KUŠ A₂ "a weapon"  
T = Translit. a de₂ "to irrigate (by flooding)" Akk. šagû ša egii  
Sign-names A |A.Š.U.NAGA|  
Akkadian abaraša [TRULY] wr. a-ba-ra-ša₄ "truly" Akk. abarša  
English abacus  
uttuku [ABACUS] wr. uttuku "abacus" Akk. mahišātu; uttuku
The ePSD search is intended to be a DWIM (Do What I Mean) interface—in general you can type any kind of ePSD key term in this box and see what happens. This means citation forms, transliteration, English words... You can also enter a fuzzy CFGW pair here in which the GW part does not need to be a literal GW, but can be any key word from the actual GW or meanings entries of the article, e.g., saĝ[good].

[Note: for ePSD input 'saj' to get saĝ; uc2 ~ uš2 ]

Two wildcards are available for fuzzier searches. The asterisk wildcard, *, matches any string and can be used to select multiple keys, e.g., ban* selects ban, ban2, ... banda... etc. It can be used anywhere in the term, and may be used more than once.

A special-purpose wildcard is provided by the percent sign, %. This matches any numbers at the end of a key; use this when you want to match all graphemes with the same basename, e.g., kici% selects kici13, kici14 etc.

Aliasing or fuzzy key matching is enabled by default for graphemic searches. In this mode, a search term selects not only the grapheme itself, but also those which the aliases table (which you can read here) considers to be equivalent; in other words the kici% search above also selects kic because the aliases table considers kic and kici to be equivalent. To suppress aliasing use double-quotes ("kic%" doesn't select the kici values).

Anchors can be used to force the text to match the beginning or end of a field. The two anchors are the same as in various regular expression languages: ^ (carat) to anchor to the start-of-line; $ (dollar) to anchor to end-of-line.

Grapheme delimiters of various kinds are provided. To find only signs joined by hyphens in the transliteration, use a hyphen, e.g., gu2-e3. To find only signs separated by a space, you must use the underline character, e.g., gu2_e3 (space characters between signs default to meaning boolean 'with' as described in the section on boolean operators). To find signs which may have either space or hyphen between them, use the tilde, gu2~e3.

Field restrictors are provided to restrict the scope of a search to parts of an ePSD article. Field restrictors consist of a field-code followed by a colon, and must be attached directly to the key. To restrict searches only to citation forms, for example, use c:ba; to restrict to transliteration, use t:ba. The field-codes are the same as the TOC Matrix codes, but are given in lower case.

Boolean operators are provided. You can search for keys that co-occur in a record, even when they are different field types. The and operator requires the right-hand term to follow the left-hand term within the same field; ab and ba selects records only when ba comes somewhere after ab. Spaces between search terms are automatically taken as and operators by the search engine, so you can often simply write, e.g., ba ab.

The with operator selects records whenever the two terms co-occur, so ab with ba selects all the records where ab and ba both occur but in any order. Because it cannot make sense to consider the order within a field when the left- and right-hand terms come from different fields, the search engine automatically converts and to with if the and-operation produces zero results and the fields of the two operands are different.
The **or** operator selects records containing either the left-hand or the right-hand term, e.g., `e3 or e11`.

**Determinatives** can be searched for by putting them in curly brackets as in the CDLI conventions, e.g., `{gic}gu-za. The search engine is designed to find words regardless of the way determinatives occur in the indexed data: `{gic}gu-za finds {gic}gu-za and gic-gu-za. In addition, determinatives are ignored when searching so that, for example, `za~en finds za {d}en`
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.ac.uk/edition2/etcslgloss.php?lookup=c133.129&charenc=gcirc&sn=ON

Abbreviations

Tr = translation
GI = Glosses (will gives you a link to the relevant sign in PSD)

Sumerian transliteration search
To search, enter a search string, e.g. 'dub-sar' or 'en &d;gilgamec2', and click the Search for button. Whenever possible, choose lemma instead of form from the drop-down menu, and enter a search string, e.g. 'a dug4'. This will ensure that you find all the occurrences of the lexeme.

When searching use:
c for the letter shin (s with caron = š)
j for nasal g (g with tilde/circumflex = ĝ/ĝ)
h for the letter h with breve below (ĥ)

English label search
To search using English, choose label, and not form, from the drop-down menu above, enter a search string, e.g. 'scribe' or 'lord Gilgamec', and click the Search for button.

Remember to enclose multiword labels in double quotation marks, i.e. enter "type of priestess" and not 'type of priestess', or use the truncation symbol %, i.e. enter '%priestess'. This applies to verbs as well, i.e. to find a verb, enter either "to break" or '%break'.

The English labels are basic translations (glosses), and do not reflect the full meaning potential of the Sumerian lexeme in every context.

Note that the way the search results are displayed is the same, no matter how you search. It is always in the form of a KWIC (Key-Word-In-Context) concordance. For more help on searching, go to ETCSLhelp.

If you have display problems, please choose the 'j' Char. enc. option.

The Display options are 'Crit' (default) and 'Plain', signifying display with critical apparatus, following the conventions of the web site, or display without critical apparatus.

More search tips:
Determinatives are encoded as entities, e.g. &d;, &jic; or &ku6;, and must be entered as such when included in search strings. A list of determinatives can be found below.
Note the differences between searching for 'dub-sar', '%dub-sar', 'dub-sar%' and '%dub-sar%'. '%' is the truncation symbol.

Note also that '-' (hyphen) is significant when searching, so that searching for '%dub-sar' will give a very different result from searching for '%dub-sar'.

Avoid searching for parts of speech (pos) only.

To distinguish between lower and upper case forms, the following conventions can be used:

1. 'na' finds all occurrences of upper and lower case 'na/NA'
2. 'NA' finds all occurrences of upper case 'NA'
3. 'na\B' finds all occurrences of lower case 'na'

Searching can be further refined by combining lemma, part of speech, type and/or label:

1. 'lem=kar pos=N' finds all occurrences of lemma 'kar' where it is a noun
2. 'lem=urud typ=DN' finds all occurrences of 'urud' as a divine name
3. 'lem=ur5 lab=liver' finds all occurrences of lemma 'ur5' where it has the label 'liver'
4. 'lab=lady lem!=nin' finds all occurrences of label 'lady' where lemma is not 'nin'

The following categories (attributes) can be combined to limit a search in this way:

   lem(ma), pos, lab(el), for(m) and typ(e) (or use abbrev. l, p, a, f, t).
**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

List of abbreviations of proper nouns
1. DN = divine name
2. EN = ethnic name
3. GN = geographical name
4. MN = month name
5. ON = other name
6. PN = personal name
7. RN = royal name
8. SN = settlement name
9. TN = temple name
10. WN = watercourse name

Encoding and text conventions
Encoding
The default character encoding for the second edition of the ETCSL is Unicode. If your browser cannot display Unicode characters, choose the non-Unicode (Ascii) version of the catalogues and when searching. Unicode is supported by all recent versions of the most popular web browsers. The default Unicode font is Arial Unicode MS.

Transliteration conventions
Diacritics which are sometimes transcribed as acute and grave accents over the vowel (á, é, í, ú and à, è, ì, ù) to show a value of a sign are here marked with subscript 2 and 3 respectively. So you will find zu\textsubscript{2} not zu\textsubscript{ú} and dug\textsubscript{3} not dug. When display is set to Ascii (non-Unicode), the following conventions are used to mark non-ASCII characters in transliterations of Sumerian:
- c represents the letter shin (s with caron = ș) and C the corresponding capital letter
represents nasal g (g with circumflex or tilde = ̣ or ̣̣) and J the corresponding capital letter
h represents h with breve below (= ḫ) and H the corresponding capital letter
In non-Sumerian contexts, e.g. in the translations and in English titles and notes, a set of character entities have been used to render non-Roman Sumerian and Akkadian letters. The most frequent entities are &c; for shin, &g; for nasal g, and &h; for h with breve below.
In Akkadian glosses, any diacritic will disappear in non-Unicode view, i.e. long a (ā) will become a, sadhe (ṣ) will become s, etc.
Line numbers are shown at the beginning of each line of composite text. Where a composition is extant in discontiguous segments, those segments are lettered, and the line numbering starts again at 1. Line numbers also appear at the beginning of every paragraph of English prose translation, marking the corresponding lines of composite text. For instance, 37-45 would mark the start of the paragraph which translates lines 37 to 45 of the composite text. Line markers also serve as links between the corresponding parts of the composite text and translation.

Translation conventions
All translations are in continuous English prose, in complete sentences as far as possible. The translations are divided into paragraphs for ease of reading.
Damaged, missing or untranslatable passages from one to several words in length are indicated by the mark ...... (i.e. two ellipses). Damaged, missing or untranslatable whole lines or passages are indicated as follows:
(1 line damaged/missing/unclear)
(32 lines damaged etc.)
(unknown no. of lines missing).
Individual words of which the translation is uncertain are followed by the mark (?). Sumerian words and names are systematically normalised in translation (e.g. Inana, Meš-Ane-pada).
Critical apparatus and display conventions

<table>
<thead>
<tr>
<th>Character</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>indicates a fragmentary unreadable sign</td>
</tr>
<tr>
<td>!</td>
<td>follows a corrected sign</td>
</tr>
<tr>
<td>?</td>
<td>follows a queried sign</td>
</tr>
<tr>
<td>[ ]</td>
<td>delimit missing, but supplied text</td>
</tr>
<tr>
<td>[X]</td>
<td>indicate one sign missing</td>
</tr>
<tr>
<td>[...]</td>
<td>indicate more than two signs missing</td>
</tr>
<tr>
<td>/ \</td>
<td>delimit partially damaged text</td>
</tr>
<tr>
<td>{ }</td>
<td>enclose textual variants</td>
</tr>
<tr>
<td>&lt; &gt;</td>
<td>delimit corrected scribal omissions</td>
</tr>
<tr>
<td>« »</td>
<td>delimit corrected scribal additions</td>
</tr>
<tr>
<td>(note)</td>
<td>English notes are in italics and delimited by brackets</td>
</tr>
<tr>
<td>(source: RU)</td>
<td>means the source has 'RU'; i.e., it is a note following a reading of a sign, as in 'im-ma-an-pad3(source: RU)'</td>
</tr>
<tr>
<td>ṗilm₃  التجارية</td>
<td>determinatives, e.g. &amp;tum9;, are in superscript</td>
</tr>
<tr>
<td>Glosses</td>
<td>Sumerian are in superscript</td>
</tr>
<tr>
<td>Akgloss</td>
<td>Akk. are in italics</td>
</tr>
<tr>
<td>Emesal</td>
<td>Emesal text is in purple</td>
</tr>
<tr>
<td>Proper</td>
<td>Proper nouns are in green</td>
</tr>
</tbody>
</table>
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. This is what we want. Best to read the first section of this work before doing anything, sets you up for as to how the scribes were thinking 4-5000 years ago. AND 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
The Initiative for Cuneiform Encoding (ICE)
Proto Cuneiform Signs (cdli)

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. 55, and Archaic Bookkeeping, p. 94) of products from animal husbandry, including the signs for dairy fat (DUG₂) and cheese (GA’AR).
LAK (proto list)

(Liste der archaischen Keilschriftzeichen 1922 WVDOG 40, Berlin)

http://www.cdli.ucla.edu/tools/SignLists/LAK/HTML/P0001.html

(UCLA Cuneiform Digital Library Initiative)

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]:
<table>
<thead>
<tr>
<th>Zahlenbeispiel</th>
<th>Zahlendarstellung</th>
<th>( R )</th>
<th>( R_{1234} )</th>
<th>( R_{12345} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>( R )</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
</tr>
<tr>
<td>2</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
<td>( R_{12347} )</td>
</tr>
<tr>
<td>3</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
<td>( R_{12347} )</td>
</tr>
<tr>
<td>4</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
<td>( R_{12347} )</td>
</tr>
<tr>
<td>5</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
<td>( R_{12347} )</td>
</tr>
<tr>
<td>6</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
<td>( R_{12347} )</td>
</tr>
<tr>
<td>7</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
<td>( R_{12347} )</td>
</tr>
<tr>
<td>8</td>
<td>( R_{1234} )</td>
<td>( R_{12345} )</td>
<td>( R_{12346} )</td>
<td>( R_{12347} )</td>
</tr>
</tbody>
</table>
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 *Emesal* 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 => *Emesal* [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

<table>
<thead>
<tr>
<th>12337 + 12014</th>
</tr>
</thead>
<tbody>
<tr>
<td>URU</td>
</tr>
<tr>
<td>[determiner] civilization + cosmic sea</td>
</tr>
</tbody>
</table>

**Eridu** / Sumerian eriḍ̌ / cuneiform NUN.KI

<table>
<thead>
<tr>
<th>12263 + 121A0</th>
</tr>
</thead>
<tbody>
<tr>
<td>NUN + KI</td>
</tr>
<tr>
<td>prince/foremost + cosmic world</td>
</tr>
</tbody>
</table>

**Ur** / Sumerian URIM

<table>
<thead>
<tr>
<th>122C0 + 12015</th>
<th>122C0 + 1200A</th>
</tr>
</thead>
<tbody>
<tr>
<td>UR IM₂ K̂</td>
<td>UR IM₅ K̂</td>
</tr>
<tr>
<td>standard (of UR) + var 1200A cosmic sea + determ. KI city</td>
<td>var.</td>
</tr>
</tbody>
</table>

UR, urin (uru₃, uru₄)

The name of the city is in origin derived from the god's name, URIM₂ K̂ being the classical Sumerian spelling of LAK-32.UNUG K̂, 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 (gis) [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
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  ge₁₄
12038  → ge₁₅
12079  ↓ ge₃
1203A  → ge₂₂
12039  → ge₂₃
...
122B9  •
**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, SIG₂ = 10000
**Vowels**

12000  ₪  A (water)

1208A  ⃣  E (speak)

1213F  ₣  I (5)

1230B  ₢  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,
- ņ is pronounced like 'ng' in rang, so sa̞g would be sang,
- þ is pronounced like 'ch' in German Buch (bookkk) or Scottish loch (lookkk, not lock! ['x (h)'] h-breve plain velar fricative cf. (voiceless) velar fricative /h/ (sometimes just written h); Anatolian ħ)) – tongue slightly to roof of mouth and breathe through /out, throaty sound, like something stuck in throat, bringing up phlegm] and š is pronounced like 'sh' in dash.

---

a, ɛː:  n., water; watercourse, canal; seminal fluid; offspring; father; tears; flood.
- ō:  house, household; temple; plot of land.
- iː:  n., cry of pain (derived from ēr, īr, 'tears; complaint' ?).
- ūː:  n., plant; vegetable; grass; food; bread; pasture; load.

- ùː:  n., sleep (cf., u⁵). [according to S. Lieberman, u, ù, and u⁴ were pronounced /o/]
- ūː:  n., an expression of protest; cries, screams; the grunting, panting.
- ùː(3,4,8):  n., to bend over.
- u⁵ː:  n., male bird, cock; totality; earth pile or levee; raised area (sometimes written ū).

---

v., to capture, defeat, overcome (cf., ēd, ē;  i, 'to sprout')
- v., to nourish, support.
- adj., strong, powerful (man).
- v., to mount (coition); to be on top of; to ride; to steer, conduct.
- adj., (raised) high, especially land or ground (sometimes written ū).
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"
- å 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"
- ģ 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.

### CV consonant vowel Ba | VC aB SSS

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<th>e</th>
<th>i</th>
<th>u</th>
</tr>
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<tbody>
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<td>1213F 5 (five)</td>
<td>1230B 10, hole</td>
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</table>

- **ha**: fish
- **há**: 10, hole
- **há=H1A**: good
- **há=U**: good
- **há=GAN**: bear young
- **há=HI**: bear young

- **ka**: mouth/speak
- **ká**: gate
- **ká=GA**: pure
- **ká=GU**: pure

- **ke**: cosmic
- **ké**: GI
- **ké=GI**: cosmic
- **ké=GI**: cosmic

- **ki**: cosmic
- **kí**: cosmic
- **kí=GI**: cosmic
- **kí=GI**: cosmic

- **ku**: sit
- **kú**: eat
- **kú**: eat
- **kú=GU**: pure

- **gu**: KA
- **gu=KA**: KA
- **gu=KU**: KU
- **gu=NAG**: NAG
- **gu=NAG**: NAG

- **gu**: KID
- **gi**: DIŠ
- **gi=KID**: KID
- **gi=DIŠ**: DIŠ

- **há**: H1A
- **há=U**: U
- **há=GAN**: GAN
- **há=HI**: HI

- **hu**: bird
- **hu**: bird
- **[Syll. top]**: top syllable
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<th>121F7 bathe</th>
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<td>$p\dot{\text{i}}$=BAD</td>
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<td>12292 fall</td>
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<td>ri</td>
<td>12291 place</td>
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<td>rd</td>
<td>1207A go/come</td>
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**VC vowel consonant aB** [Syll. top | "QF"]

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| **d** | ad=Á | id=A.ENGUR |
| | 1201C father | 12009 palm |
| | ád | 12009 arm |
| | 12109 terror | 12009 palm |
| | 12109 terror | 12009 palm + 121C9 cosmic |
| | ud=ÁŠ | 12313 sun |
| | ud=ÁŠ | 1203E curse |

<p>| <strong>g</strong> | ag=IG | ig=12145 door |
| | 1201D do | 12145 door |
| | eg=IG | 12145 door |
| | 12145 door | 12145 door |
| | 12145 door | 12145 door |
| | ug | ug |</p>
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<th>1208A &quot;vowel&quot;</th>
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<td>áh=ŠEŠ</td>
<td>122C0 brother, assistant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>ak=AG</td>
<td>1201D do</td>
<td>12145 door</td>
<td>1228C tiger</td>
</tr>
<tr>
<td>l</td>
<td>al=ALAM</td>
<td>12096 pure</td>
<td>1214B fish??</td>
<td>1214D raise</td>
</tr>
<tr>
<td>n</td>
<td>an=ÁG</td>
<td>1207D run</td>
<td>1231D reed rope</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>1202D sky god</td>
<td>[Syll. top] &quot;QF&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>en=LI</td>
<td>12097 lord</td>
<td>12154 abuse</td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>en=LI</td>
<td>12097 lord</td>
<td>1207D run</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in=EN</td>
<td>12097 lord</td>
<td></td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>in=EN</td>
<td>12097 lord</td>
<td></td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>un</td>
<td>12326 people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>an=LI</td>
<td>12097 lord</td>
<td>1207D run</td>
<td>12313 sun</td>
<td>1230B 10, hole</td>
</tr>
<tr>
<td></td>
<td>121F7 bathe</td>
<td>122A9 cunt + 12306 garment = lady, mistress</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>$ap=\text{AB}$</td>
<td>$ep=\text{IB}$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1200A</td>
<td>12141 oval</td>
<td>12308 cross-beam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cosmic sea</td>
<td>$ip=\text{TUM}$</td>
<td>12308 cross-beam</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>[Syll: top]</strong></td>
<td>$up=\text{UB}$</td>
<td>12365 flour</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12312 corner</td>
<td>$\uparrow p=\text{ŠÈ}$</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>r</td>
<td>$ar=12148$</td>
<td>$ir=12155$ ask</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12312 corner</td>
<td>$ur=12328$ dog</td>
<td>$\uparrow r=1232B$ dick</td>
<td></td>
<td></td>
</tr>
<tr>
<td>s</td>
<td>$as=\text{AZ}$</td>
<td>$es=\text{GIŠ}$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1228D bear</td>
<td>12111 tree</td>
<td>12308 flour</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\dot{a}s=\text{EŠ}$</td>
<td>$\dot{i}s=\text{ES}$</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12365 flour</td>
<td>12365 flour</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\dot{a}s=\text{UŠ}$</td>
<td>$us=\text{UZ}$</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\dot{a}s=\text{UŠ}$</td>
<td>$\dot{u}s=\text{BAD}$</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Š</td>
<td>aš</td>
<td>12351 male</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12038 one</td>
<td>12401 eš, &quot;3&quot;</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1203E curse</td>
<td>ēš=ŠÈ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12365 flour</td>
<td>īš=KASKAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Š</td>
<td>āš</td>
<td>1219C distance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12038 one</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>at=\text{AD}</td>
<td>et=\text{Á}</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1201C father</td>
<td>A2 (kappu) 12009 palm, hand</td>
<td>A2 (kappu) 12009 palm, hand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\dot{a}t=\text{GÍR} \ gunû$</td>
<td>īt=Á</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12313 sun</td>
<td>$\dot{u}t=\text{UD}$</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1203E curse</td>
<td></td>
<td></td>
<td></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 šu ("hand") but also for the phonetic syllable 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, \( ba, b\acute{a}, b\grave{a}, ba4 \)). 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>dù (= du₃)</td>
<td>mùru</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)
- mùru (= muru₅)
New values of signs, pronunciations for which no generally accepted index numbers yet exist, are given an "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.

\[
\begin{align*}
\text{apin} & \quad \text{'plow'} \quad \text{can also be read} \quad \text{uru}_4 \quad \text{'to plow'} \\
\text{engar} & \quad \text{'plowman, farmer'} \\
\text{absin} & \quad \text{'furrow'}
\end{align*}
\]

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

\[
\begin{align*}
\text{APIN} & \quad \text{if preceded by a 'wood' determinative: GIŠAPIN 'plow'} \\
\text{ENGAR} & \quad \text{if preceded by a 'person' determinative: LÚENGAR 'plowman'} \\
\text{but URU}_4 & \quad \text{'to plow' or ÁBSIN 'furrow' elsewhere, depending upon context.}
\end{align*}
\]

Rebus Writing and Syllabic Values

At some point rebus [cf. Kindle defi: a puzzle – words are rep by combo pictures and individua; 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 Sumero-Akkadian writing system was still in limited use as late as the [100th] century.; 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 chose 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., sìg '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 ĝī AD 'plank' or between different related meanings of a word, e.g. nú 'to sleep' but ĝīĝēšnu (NU) '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. ٰ)</td>
<td>woman, female</td>
<td>female names and professions*</td>
</tr>
<tr>
<td>digir (abbr. ٰ)</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>ĝīš</td>
<td>tree, wood</td>
<td>trees, woods and wooden objects</td>
</tr>
<tr>
<td>i₇ (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>ŝim</td>
<td>aromatic, resin</td>
<td>aromatic substances</td>
</tr>
<tr>
<td>tūg (or tu₃)</td>
<td>garment</td>
<td>(woolen) garments</td>
</tr>
<tr>
<td>ú</td>
<td>grass</td>
<td>grassy plants, herbs, cereals</td>
</tr>
<tr>
<td>īri</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>kī</td>
<td>place</td>
<td>cities and other geographic entities</td>
</tr>
<tr>
<td>ku₄</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(ɡ)</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**
- **kuš₂-ni-ta = to be tired**
- **uQQ kuš₂ tired + 12000 A cry of woe + 1224C NI come to an end + 122EB TA much**
- **šā=NĪG [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><img src="image" alt="copula" /></td>
<td><img src="image" alt="copula" /></td>
<td><img src="image" alt="copula" /></td>
</tr>
</tbody>
</table>

- I₃, am₃, me
- time, comes to pass
- aux. 12000 A progeny + 1202D deity
- to be, is

[http://etcsl.orinst.ox...c625.15.3...](http://etcsl.orinst.ox...c625.15.3...)  

also

<table>
<thead>
<tr>
<th>1214E</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="copula" /></td>
</tr>
</tbody>
</table>

- em
- to be

[http://psd.museum.upenn.edu/epsd/epsd/e3660.html](http://psd.museum.upenn.edu/epsd/epsd/e3660.html)

..  

[More True Etym. English "I", "am", "me"!]


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 cunt was remarkable. …… her cunt was remarkable. She praised herself, full of delight at her cunt, she praised herself, full of delight at her cunt. She looked at ……, she looked at ……, she looked at …….

1. […] X-dam edin-na na-mu-X-[…]
2. [tug2-šu-gur-ra] /men\ edin-na sağ-ğa2 mu-ni-in-ğa2
3. […] X sipad-ra ğa2 udu-še3 an-na-ra-e3
4. […] gam]-e-dam ga4-la {cunt}-ni u6 di-dam
5. […] /zid\-de3-eš gam-e-dam ga4-la-ni <u6 di-dam>
6. […] /ga4-la-ni-še3 ḥul2-la-e ni2-te-ni mi2 zid iri in-ga-am3-me
7. […] {cunt'}-ni-še3 ḥul2-la-e ni2-te-ni <mi2 zid iri in-ga-am3-me>
8. […] igi nam-ši-in-bar
9. […] /igi\ nam-da-ra-ši-in-bar
10. […] X igi nam-ši-in-bar

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 fucked 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 cunt, 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-zid-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-dug4-ga-gin7
30. ga4 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?\-gin7
33. ma2 sa1-la-ni-gin7 mu-un-til-til-la-gin7
34. ki-nu2-a mi2 ǧa2-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 cunt is sweet, her beer is sweet. Like her mouth her cunt is sweet, her beer is sweet. Her diluted beer, her beer is sweet...

19. AN X X Šu-gu10 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-ğu10
24. ba-sag9-ge-na-ğu10 ba-zil2-zil2-i-na-ğu10
25. dšu-dsuen ba-sag9-ge-na-ğu10

1-9. "…… on your navel. My sweet illustrious sister, …… On your back …… My illustrious sister, …… hand. In your cunt …… 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-ğu10 […]
3. murgu-za X MU […]
4. nin9 e-ğu10 šu […]
5. gal4-la za sar-ra {garden} […]
6. dna-na-a /LI?\ […]
7. gu-du {anus/arse}-za a-šag4 {field} […]
8. nin9 {sister} e-ğu10 bur3 /gana2\ […]
9. /ġen-ma\-da nin9-ğu10 […]

11-24. She chooses the arse beads and puts them on her arse.

11. nunuz dur2-ra {12089 arse cf. gu-du} in-pad3 {reveal}-de3 dur2-ra-na mu-un-ğa2-ğa2

29-30.
If I ……, my cunt brings me slavery.
Will anyone take my cunt then?

29. KU-KU-a-ğu10-ne gal4-la-ğu10 na?-aġ2-gi4-in-e ma-an-ga
30. [gal4]-la?-ğu10 lu2? ba-an-tuku
1-3. If a ... boatman ... demands an inspection, or if the hand touches a woman's cunt over her clothes -- it is an abomination to Suen.

1. /lu2\ ĝišma2 /lu2ʔ? X (X) /niĝ2\ kab2ʔ-a di-/da\ 
2. [gal4]-la tug2 {clothes} -ga šu tag-ga 
3. /niĝ2\-gig dsuen-na-kam 

42. An unfaithful dick matches (?) an unfaithful cunt.
42. ĝiš3 {/ĝeš3 = dick} 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-ulu3 {human} -/ka?\ 
44. dumu {children} tuku-tuku diĝir {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]

http://www.schoyencollection.com/music.html (MS 2064)
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 𒈗atever (12156 kuš, civil servant) about the true
civil origins of the music staff and notes layout [and the bullet point!]

Letter to a sister complaining about her slinliness (Lutz 1917 no 15)

[Cuneiform Texts and the Writing of History
   - Marc Van De Mieroop - more]
4 December 12013CT
To All Australian / International Schools / Universities

Home School / University Tender

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 x 10 x 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 x 10 x 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 Shake-speare (it was often hyphenated as an extra clue for the coney’s) 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 Shaksper’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* unearthing 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 Shaksper* 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 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]
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 unicones and their translations are superficial.
- The real nifty part, the "MUGSAR QuickFinder Index"
**20-40**  **UP**

1227E  12094  12322  12070  1214D  12103  1207F

**40**

12301  122C1  122B7  122BE  122BF  12009  1223F  12029

1209E  12126  1228A  12037  1223F  12043  12048

1219F  12274  1205B  12031  1209E  12126  1228A  12037  1223F  12043  12048

12301

QFNotes: Excl repetitive variants (base sign - usu on left) = v
duplicate where shapes are similar; 340 entries

[Hint: the QF is deliberately 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

MUG SAR QuickFinder

4-Way | Very Common Signs | Major Lemma | TOC2