

A NEO-ASSYRIAN ROYAL FUNERARY TEXT

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The tablet K 7856 was first mentioned by B. Meissner in 1898 and then edited more than thirty years later by E. Ebeling in *Tod und Leben nach den Vorstellungen der Babylonier* (TuL).¹ In 1987, J. MacGinnis joined K 6323 (ADD 941) to K 7856.² This exceptional join revealed that an ADD text that was ostensibly an administrative document was actually part of a long list of grave goods. Afterwards, the present writer joined the fragments K 14241 and 80-7-19,122 (ADD 978). The last join confirmed MacGinnis' suspicion that other ADD tablets might belong to the text. In 1999, B.M. Nasrabadi published an edition of the tablet with the new joins.³

The text is composed in Standard Babylonian. The tablet is divided into narrow columns with vertical double rulings. One horizontal line is preserved that divides the text from a grave good list. The scribe mostly uses standard forms of Neo-Assyrian signs. In some cases, he has left out strokes and although his hand is steady the not quite completed signs indicate that the tablet was written somewhat in haste. The lines have not always been measured correctly causing cramped endings with squeezed signs sometimes extending beyond the rulings. The text is written in the first person.

The text commemorates the death of an Assyrian king, whose identity has not been preserved. W. von Soden, in a review of TuL, suggested that the king was either Esarhaddon or Assurbanipal.⁴ A. George has expressed the view that the dead king was most likely Esarhaddon.⁵

The document has a number of difficulties, partly due to the way the scribe has written certain signs and the fragmentary condition of the text which does not allow for a complete reconstruction. This is indeed unfortunate since many of the grave lists are lacking the final sections which would normally provide information describing the ceremonial activity. The intriguing content of the text, however,

¹ Meissner 1898: 60–62, Ebeling 1931: 56–58 (no. 12).

² MacGinnis 1987: 1–12.

³ Nasrabadi 1999. The text in this edition has been improperly collated and the new joins were either read from a photograph or ADD copies resulting in misreadings. In addition, the joins were not properly credited.

⁴ von Soden 1936: 254–255.

⁵ George 2003: 485, see also Frahm 1999: 86 n. 65.

which concerns the burial of a king, provides a rare insight into Neo-Assyrian funerary practices.

The text begins with a lament that is not well preserved. A major part of the text is composed of grave lists. Each list probably contained the following elements:

- a) a list of grave goods (inventory);
- b) the donor or donors;
- c) a ritual description.

It is unfortunate that the latter features of the lists are often not extant. Moreover, the precise number of inventory lists cannot be established since it is difficult to determine where a list continues or ends. Between III 20 and III 21 there is a horizontal ruling that divides the preceding list and it is likely that the lists were divided by horizontal rulings. In II 31' the donor is mentioned followed by three grave goods. If it is assumed that the lists are divided by a ruling, this list probably continued with another donor whose grave gifts were offered within the same ritual context. In Table I, below, an overview of the structure of the extant text is given. The diagram gives an approximate idea of the shape of the tablet and the relationships between the extant and missing parts of the text.

TABLE I. STRUCTURE OF EXTANT TEXT

A	I (extant part)	Lament
B	II 1–31'	Grave goods list 1a
C	II 32'–34'	Grave goods list 1b
D	III 12(?)–20	Ritual
E	III 21–28	Grave goods list 2
F	IV 1–14	Grave goods list 3
G	Rev. I' 1'–18'	Grave goods list 4
H	Rev II' 1'–24'	Ritual

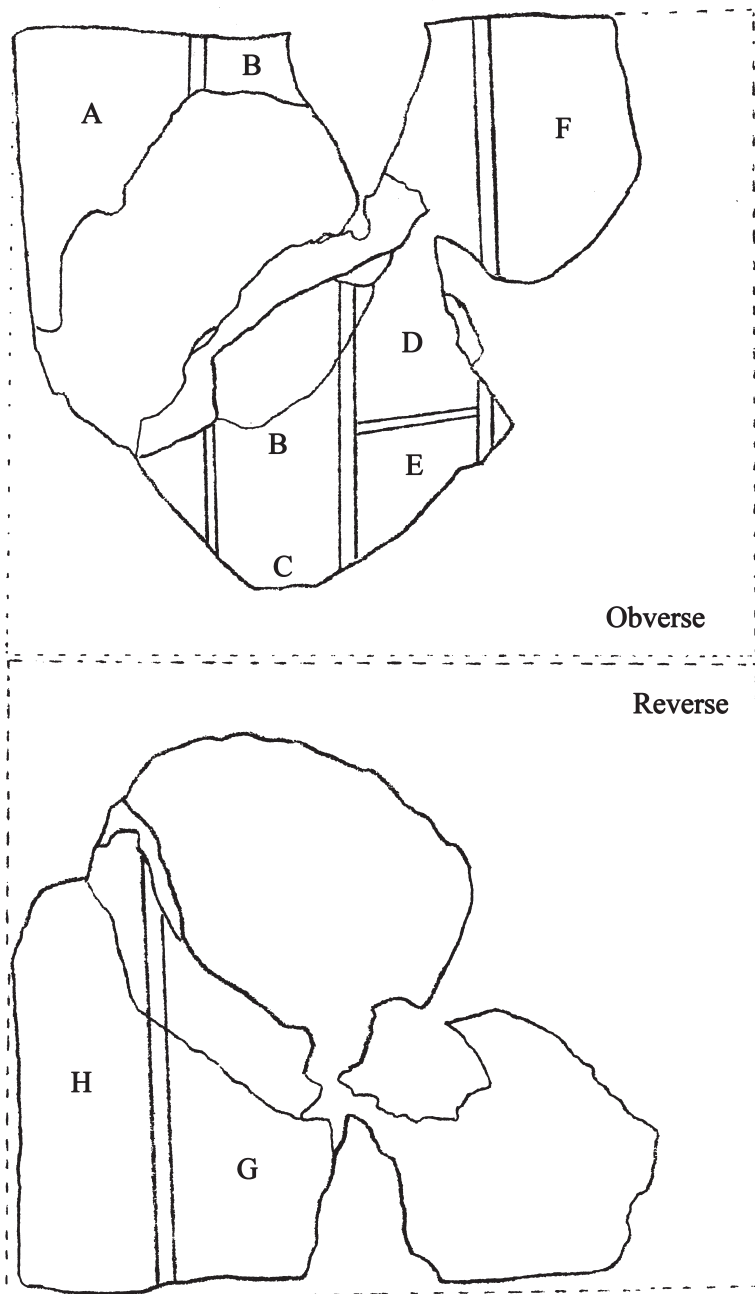


Fig. 1. Diagram of the Tablet Structure

K 6323 + K 7856 + K 14241 + 80-7-19,122
 K 6323 = ADD 941; 80-7-19,122 = ADD 978

The tablet measures 13.6 x 11.4 x 2.3 cm and has 4 + (1) columns. The fifth column is entirely broken away.

I		I
1	<i>ú-nam-ba-a ħi-ra-a-te</i>	¹ The ditches wailed, the canals
2	<i>i-ta-nap-pa-la a-tap-pi</i>	respond, all trees and fruit, their faces
3	<i>ša</i> GIŠ.MEŠ <i>u</i> GURUN DÜ-šú-nu	darkened (i.e. mourned). <i>Bir[ds]</i>
4	<i>ud-du-ru pa-nu-šú-un</i>	wept, that in the grass ...[...]
5	<i>ib-ka-a ši-'ba'-x[x x]</i>	
6	<i>šá ina di-ši 'da'-x[x x x]</i>	
7	<i>ú-šar-bi</i> x[x x x]	⁷ exalted [...]
8	NA ₄ .I. 'DIB'. [MEŠ x x x]	⁸ the threshold[s ...]
9	<i>ut-ta-[na-aḥ]</i> x x x	⁹ sig[hed ...]
10	<i>ut-taḥ¹-[ḥa-su]</i> x x	¹⁰ wai[led ...]
11	<i>i¹-x</i> [x x x]	¹¹ ...[.....]
	ca. 11 lines missing	(Break)
23'	[x x x x]x	²³ [...]....
24'	[x x x A]D ² -u-a	²⁴ [...] my [<i>fat</i>] <i>her</i>
25'	[x x x]x-u-ni	(Rest destroyed or too broken for
26'	[x x x]x-a	translation)
27'	[x x x]x	
	rest broken away	
II		II
1	1 <i>dáp-pa-a[s-tú]</i>	¹ blank[et]
2	ZAG GI ₆ <i>da</i> x[x x]	² <i>front</i> black ...[...]
3	'x x x x' [x (x)]	(Break)
	ca. 12 lines missing	
16'	[x x x x] x	¹⁶ [.....]...
17'	[x x x]x GÜN	¹⁷ [...] multicoloured
18'	[x (x) x]x SA ₅	¹⁸ [...] red
19'	[1 N]A ¹ ZU ¹ KUG.UD	¹⁹ [1 b]ed of ivory and silver
20'	[1] NA ₅ :. :.	²⁰ [1] chest ditto, ditto
21'	'1' GU.ZA GI ₂ :. ' :.'	²¹ 1 chair with feet ditto, ditto
22'	'1' ŠIBIR ' :. ' [:.]	²² 1 sceptre ditto, [ditto]
23'	'1 <i>ma¹'-k[a¹-su</i> :. :.]	²³ 1 bo[wl] ditto, ditto
24'	[x (x) G]Ú. 'ZI.MEŠ :. '	²⁴ [... c]ups ditto
25'	1 ' <i>kap¹-pi</i> KUG.GI	²⁵ 1 golden drinking bowl
26'	2 <i>zer-re-tú</i> :.	²⁶ 2 chains ditto
27'	2 <i>qa-ZAG</i> KUG.UD	²⁷ 2 silver cups

28'	10 ANŠE.KUR. ʿMEŠʿ	28'	10 horses,
29'	30 GUD.MEŠ	29'	30 oxen (and)
30'	3- <i>me</i> UDU. ʿMEŠʿ	30'	300 sheep;
31'	[PAB <i>a</i>]n- <i>ni-u</i> LUGAL KUR.URI	31'	this is [the tot]al of the king of Akkad.
32'	[1 GI]Š.NÁ URUDU <i>ša</i> GİR.2.MEŠ	32'	[1] bronze [b]ed with feet
33'	[1] TÚG.SÍG	33'	[1] textile
34'	[x] ʿx x x xʿ	34'	[...] ...
	rest broken away		(Rest destroyed)
III		III	
1	[x x x]x DÙG.GA	1	[...] good
2	[x x x]- <i>su</i> .ĤI.A	2	[... ..]...s
3	[x x (x)] ∴	3	[...] ditto
4	[x x (x) N] _{A4} . <i>ša-di-du</i>	4	[...] antimony
5	[x x (x) x]x ʿx xʿ	5	[... ..]...
6	[x x x KUG]. ʿGIʿ	6	[... <i>of gol</i>]d
7	[x x x x]x	7	[... ..]...
8	[x x x ANŠ]E.KUR	8	[...] horse
9	[x x x]x KUG.GI	9	[.....] gold
10	[x x x x]x-ʿ <i>tu</i> ʿ- <i>me</i>	10	[... ..]...
11	[x x] <i>qa</i> ʿx x xʿ	11	[...] ...
12	[x x]x- <i>ni šá</i> [x x]	12	[...]... <i>who</i> raised [.....] in the palace.
13	x[x <i>i</i>]na É.GAL [x x]		
14	<i>ú-rab'-bi-ʿi</i> ʿ [x x]		
15	<i>a-na</i> 9- <i>a</i> -[a x x]	15	9 tim[es ...] I slaughtered horses
16	<i>a-na</i> ^d GIŠ.ʿNU ₁₁ ¹⁷ . [GAL]		<i>and</i> ma[re]s to Šam[aš] an[d] gave
17	ANŠE.KUR.MEŠ- <i>ma</i> ² MÍ.K [UR.MEŠ]		them to be buri[ed].
18	<i>a-du-uk-m</i> [a]		
19	<i>a-na qé-bé-r</i> [i]		
20	<i>ad-din-šú-nu-ti</i>		
21	1 <i>ša-lam man-za-si</i>	21	1 socle statue
22	1 U.SAG NIM KUG.GI	22	1 Elamite gold mitre
23	4 BAR.DIB GÜN	23	4 multicoloured robes
24	4 <i>dam</i> ¹ -ʿx xʿ	24	4 ...[...]
25	4 KI.TA <i>h</i> [<i>al-pat</i> .MEŠ]	25	4 lower reinforced g[arments]
26	4 <i>na-ša</i> -[<i>bat</i> .MEŠ]	26	4 sash [holders]
27	1 BAR.[DIB]	27	1 <i>ro</i> [<i>be</i>]
28	1 [x x x x]	28	1 [...]
	rest broken away		(Rest destroyed)
IV		IV	
1	1 GIŠ.GIGIR <i>tal</i> ¹ - <i>lul</i> ¹ - <i>tú</i> KUG.G[I]	1	1 chariot with gold[en] trappings
2	1 <i>ša</i> -GIŠ.MI ∴	2	1 umbrella ditto
3	1 GIŠ.TUKUL.DINGIR <i>duq-di</i>	3	1 almond-wood weapon

4	KA SUĤUŠ KUG.GI	4 (of which) top and bottom gold
5	1 GIŠ.PA <i>mur-ra-nu</i> SA ₅ ∴	5 1 red <i>murranu</i> -wood sceptre ditto
6	1 GIŠ.PA <i>duq-di</i> ∴	6 1 almond wood sceptre ditto
7	2 GIŠ.PAN.MEŠ <i>šuq-di</i> ∴	7 2 almond-wood bows ditto
8	1 DUR ¹ .KIB ∴	8 1 DUR.KIB ditto
9	1 <i>qu-un-di</i> URUDU ∴	9 1 bronze <i>qundu</i> ditto
10	1 <i>šá-KAR-sa</i> ∴ ∴	10 1 <i>šá-KAR-sa</i> ditto, ditto.
11	1 <i>šu-na-nu</i> SI ¹ <i>pu¹-šú¹-ĥi¹</i> ∴ ∴ ∴	11 1 tray with a horn (in the shape) of a shrew ditto, ditto
12	1 <i>šá-šá-da-di</i> KUG.U[D]	12 1 silv[er] processional carriage
13	1 <i>mi-lu¹-u¹ šap¹-pa¹-[a-te]</i>	13 1 <i>milū</i> for contai[ners]
14	[x x] x ¹ x ¹ x ¹ [x x x]	14 [...]. . . [...]
	ca. 7 lines missing	(Break)
22'	1 ¹ x[x x x x x]	22' 2 [.....]
23'	1 ¹ x[x x x x x]	23' 1 [.....]
	rest broken away	(Rest destroyed)
	Reverse	Reverse
I'	beginning broken away	I'
		(Beginning destroyed)
1'	1 ¹ [x x x]	1' 1 [...]
2'	1 [x x x]	2' 1 [...]
3'	2 ∴ [x x x]	3' 2 ditto [...]
4'	16 U.SA[G.MEŠ]	4' 16 mitr[es]
5'	5 <i>šik-na-a¹-[ni]</i>	5' 5 <i>šiknu</i> -garmen[ts]
6'	15- <i>šú šá-ĥar-rat</i> ∴ ∴	6' 15 pairs of leggings ditto
7'	8- <i>šú</i> 1 ¹ É-Á.MEŠ ∴	7' 8 pairs of sleeves ditto
8'	6 <i>šip-rat</i>	8' 6 <i>sashes</i>
9'	4- <i>šú</i> KUŠ.D[Á]. 1 ¹ E ¹ .SÍR	9' 4 pairs of shoes
10'	5 GÚ.LÁ [x x]x ¹ x ¹	10' 5 cloaks [...]
11'	5 <i>muk-lal</i> . [MEŠ]	11' 5 shawls
12'	5 KL.TA <i>ĥal-[pa-te]</i>	12' 5 lower reinforced gar[ments]
13'	3 <i>ga-me-di</i> x ¹ x ¹	13' 3 <i>gammidu</i> -garments [...]
14'	3 KL.TA <i>ĥal-[pa-te]</i>	14' 3 lower reinforced gar[ments]
15'	4 U.SAG BABBAR.MEŠ	15' 4 white mitres
16'	4- <i>šú šá-ĥar-rat</i> [SA ₅]	16' 4 pairs of [red] leggings
17'	4- <i>šú</i> É-Á.MEŠ	17' 4 pairs of sleeves
18'	4 <i>šik-na-n[i]</i>	18' 4 <i>šiknu</i> -garments
II'	beginning broken away	II'
		(Beginning destroyed)
1'	[x x x x x]x	1' [.....]
2'	[x x x x]-x ¹ -šú	2' <i>his</i> [...]. . .

3'	[^{AD} b]a- ^r nu ^r -u-a	3' [Father], my begetter, I gently laid
4'	[qé]- ^r reb ^r KI.MAḪ šú-a-tú	him in the [mi]dst of that tomb, a
5'	a-šar ni-šir-ti	secret place, in royal oil. The stone
6'	ina Ì.GIŠ LUGAL-ti	coffin, his resting place – I sealed
7'	ša-biš uš-ni-il-šú	its opening with strong copper and
8'	NA ₄ .a-ra-nu	secured the clay sealing.
9'	a-šar ta-aš-lil- ^r ti ^r -šú	
10'	ina URUDU dan-ni	
11'	KÁ-šá ak-nu-uk-ma	
12'	ú-dan-ni-na ši-pat- ^r sa ^r	
13'	ú-nu-ut KUG.GI KUG.UD	13' I displayed gold and silver objects,
14'	mim-ma tar-si-it KI.MAḪ	everything proper for a tomb, the
15'	si-mat be-lu-ti-šú	emblems of his lordship, that he
16'	ša i-ram-mu	loved before Šamaš and I placed
17'	ma-ḥar ^d UTU	(them) in the tomb with my father,
18'	ú-kal-lim-ma	my begetter.
19'	^r it ^r -ti ^{AD} ba-ni-ia	
20'	a-na KI.MAḪ GAR-un	
21'	^r qi ^r -šá-a-ti a-na mal-ki	21' I presented gifts to the <i>malki</i> , the
22'	^d a-nun-na-ki	Anunnaki and the gods residing in
23'	ù DINGIR.MEŠ a-ši-bu-ut KI- ^r tim ^r	the netherworld.
24'	[ú]-qa-a-a-iš	

NOTES

Col. i

1. George has translated the passage as: “The canals wailed, the ditches giving echo” (George 2003: 485). Although *apālu* Gtn may have the meaning “echo,” it certainly does not fit the present context.

4. *adāru* also has the meaning “to mourn” as well as “to be dark”, see LAS II n. 97.

5. The signs after *ši* were originally restored by Ebeling as *ši-[ip-pa-ti]*. MacGinnis (1987: 4) reads *ši-ip?-[pa-ti]*. The traces of the sign after *ši* are ^rba^r followed by a vertical before the break. George (2003: 485) reads *ši-^rpá-a^r-[te]* which is unlikely since the value *pá* for *ba* is uncommon and the scribe employs *pa* consistently: *i-ta-nap-pa-la* (col. i 2); *pa-nu-šú-un* (col. i 4); 1 *dáp-pa-a[s-tú]* (col. ii 1). In addition, the word is usually written with *pa* after *šip* or *ši-ip*, e.g. *šip-pa-a-te*, *ši-ip-pa-ti*, see CAD Š: 202 s.v. *šippatu* A. Also ^ra^r following *ba* is uncertain as the vertical may represent a part of another sign. The difficulty of restoring this word is due to a lack of parallels, making any restoration uncertain. Perhaps the

signs can be connected with *šibāru* “a bird, probably the sparrow”, see CAD S: 155a s.v. and AHW. 1097a.

7. *ú-šar-bi*: the trace after *-bi* looks like the beginning of ‘i’. Hence, MacGinnis’ (1987: 4 IV’ 7’) restoration: *ú-šar-bi-[bu x (x)]* is incorrect. The verb is thus *rabû* with the meaning “to exalt, to extol, to magnify”, see CAD R: 37 s.v. *rabû* A.

9. *ut-ta-[na-aḥ]*: for this restoration see CAD A/2: 105b 3. s.v. *anāḥu* with the meaning “to produce a moaning (?) sound” which seems to fit the context. MacGinnis (1987: 4 IV’ 9’) restores *ut-ta-[az-za-ma]* which is possible, see CAD N/2: 135b 4. s.v. *nazāmu* “to howl, roar, complain”.

10. *ut-taḥ’-[ḥa-su]*: see CAD N/1: 132b s.v. *naḥāsu* B “to sob, to lament, to wail.”

11. *i’-x[x x x]*: The first sign is rubbed and the previous reading BÀ[D] is uncertain. Another suggestion would be to read *ad-*.

23’–24’. There is no dividing line between these lines as indicated by MacGinnis (1987: 4 IV’ 20’–21’). ^dPA¹ as read by MacGinnis is not on the tablet. Mikko Luukko suggested the reading A]D²-*u-a*.

Col. ii

1. *dáp-pa-a[s-tú]*, “blanket”, see the glossary in SAA 7, CAD D: 104b s.v. *dapastu* and 106b s.v. *dapsû*. See now AEAD 21a.

2. ZAG GI₆: This is translated in SAA 7 as “the *front* black”, see e.g. SAA 7 95:1, 2 and *passim*. ZAG may also be interpreted as *imittu* “right” indicating the right side of the garment.

3. ‘x x x x’ [x (x)]: The traces for the first sign show part of a sign that is written too high to be interpreted as 10 (MacGinnis 1987: 3 III’ 3). It is probably the numeral 1.

19’. Nasrabadi (1999: 25, II 16’) reads X KA KU₃.BABBAR instead of [1 N]Á¹ ZÚ¹ KÙ.BABBAR “[1 be]d of ivory and silver.”

20’. NA₅: *pitnu* “chest” is often mentioned in connection with a bed, see references in CAD P: 438 s.v. *pitnu* A. and note the listing of an ivory chest following an ivory bed in RIMA 2: 217, 211; 261:89.

23’. [x] *ma¹-k[a¹-su :. :.]*: See CAD M/1: 122–123 s.v. *mākaltu*.

24’. The reading [x *pu*]r-si-te ditto by Nasrabadi (1999: 26, II 21’) has been taken from a reference given by MacGinnis (1987: 6 III’ 19’) regarding a note by Geers in the ADD copy of the BM. MacGinnis’ reading G]Ú.‘ZI.MEŠ :.’ is correct.

31’. KUR.URI “king of Akkad” was originally interpreted by MacGinnis as “king of Urartu”. As pointed out by George, the reading “king of Akkad” “fits the succession of Esarhaddon, when his sons Assurbanipal and Šamaš-šumu-ukin ruled in Nineveh and Babylon respectively” (George 2003: 485 n. 134). George also surmises that

Assurbanipal would have been responsible for the organization of the funeral and that his brother Šamaš-šumu-ukin would have contributed considerably to the grave goods. It is more probable, however, that standard ritual procedures were followed and most likely that various members of the royal family and perhaps ministers or priests were either required or expected to contribute grave goods.

34'. The traces in this line may be read as: 'x qir-pa-tú'.

Col. iii

4. For this line Nasrabadi (1999: 28, III 4) reads: [. . .] x šá ū-du; the reading is: [x N]_{A4}¹.ša-di-du “antimony”. The word was already collated and quoted in AHW. 1073b s.v. *šadīdu*.

14. *ú-rab-bi-i'*: MacGinnis (1987: 3 II' 4') reads *i-rab-bi-[šu]* and Nasrabadi (1999: 28, III 14) [*ir-ta?-bi-iš* ...]. The join (K 14241) completes the first sign yielding *ú* for *ú-rab-bi-i'*.

16. ^dGIŠ.^rNU₁₁¹.[GAL]: MacGinnis' (1987: 3 II' 6') reading ^dGIŠ ANŠE (?) [x] is incorrect. ANŠE occurs twice on the tablet: in col. ii 25' where the scribe has left out a vertical and in col. iii 17'. The sign in the present line is not ANŠE since it has a horizontal and vertical missing. Nasrabadi (1999: 28, III 16) has interpreted the signs as ^dGIŠ.GI[N.MAŠ]. GI[N is not on the tablet. The sign in question is a poorly written *šir* thus yielding ^dGIŠ.NU₁₁¹.[GAL]. The deity concerned in this text is Šamaš and not Gilgameš. Šamaš is also mentioned in the last column but written ^dUTU. See George 2003: 131 n. 169.

17. ANŠE.KUR.MEŠ-*ma'* MÍ.K[UR.MEŠ]: MacGinnis' (1987: 3 II' 7') reading ANŠE.KUR.MEŠ *la' rak-b[utu]* is dubious. *la* is unlikely since the first horizontal is missing. The suggested reading *ma'* is uncertain and other alternative readings for the sign such as *ku* or *te* seem less likely. There is not enough space to restore MÍ.AN[ŠE.KUR.RA.MEŠ] and it is assumed here that the scribe has used the abbreviated form MÍ.K[UR.MEŠ]. An alternative is to read MÍ.K[ÚB.MEŠ].

21. 1 *ša-lam man-za-si*: this has been translated by MacGinnis (1987: 5 II' 11') as “1 statue on a base”. The literal meaning is “1 statue of a socle” implying that the statue belongs to a socle. The statue would thus be placed in the tomb without a socle assuming that it belongs to the grave goods. Otherwise it may belong to another ceremonial ritual. The textiles listed here are for the statue.

24. 4 *dam'-x x'*: The signs here have been read *šal-tu' 'hal'* “bow-case” by MacGinnis (1987: 3 II' 14'). The tablet does not have the sign *tu* and the first sign is *dam'*. Perhaps the signs could be connected to a word like *tamûtu* “band, fringe”; *tamû* “to spin”. Problematic are the traces that follow which look like *mu-te* which would mean the word has a double *m*-which is unattested.

25. KI.TA *h[al-pat]* “reinforced lower garment” follows the translation given in the glossary of SAA 7 226 s.v. *šupalitu halluptu*.

Col. iv

In ADD 978, l. 4 of the text has been incorrectly copied after 1 GIŠ.PA *duq-di*.

1. Nasrabadi (1999: 28, IV 1) reads here 1 GIŠ.GIGIR₂ *kab!-tu* KIB KU₃.[Gi] for 1 GIŠ.GIGIR *tal!-lul!-tú!* KUG.G[1], “1 chariot with gold[en] trappings”. GIGIR₂ is not on the tablet and Nasrabadi’s reading follows ADD 978 II 1. For *tallultu* see CAD T: 465 s.v. *tullultu* and AEAD 121b s.v. *tallultu*.

2. *ša*-GIŠ.MI: Nasrabadi’s “1 Wagen mit Sonnenschirm ditto” is inaccurate (Nasrabadi 1999: 30, IV 2). See the remarks in CAD Š: 193b s.v. *šillu* where the umbrella is described as “[...] an independent royal symbol carried by an attendant of the king”.

3. *duq-di*: AHW. reads this word as *lud-di* “ein Baum mit essbaren Früchten”, see AHW. 561b s.v. CAD L: 238b s.v. **luddu* A established the reading as *dukdu* and designated the word as d.-nuts. In the glossary of SAA 7, *duqdu* is given the meaning “almond” whereas *šūqdu* is designated as “(mng. uncert.).” *šūqdu* is defined, however, by both dictionaries as an almond or almond tree. *duqdu* is the NA word for almond (wood), see the discussion section in CAD Š/3: 95a. This would mean that the scribe has inadvertently used the SB form of the word in l. 7 as it may be assumed that in the grave good lists the NA renderings of the items are usually used.

5. *murrānu* is a type of wood, see CAD M/2: 220b s.v. AHW. 676 s.v. defines the word as “eine Eschenart”. There may be a relationship here to Aramaic *mwr’nyl’* “lance”, see Brockelmann 1928: 405, Jastrow 1903: 705, Sokoloff 2002b: 650a.

8. DUR.KIB: This has been misread by Nasrabadi (1999: 28, IV 8) as *tik-kib*. The first sign is *dur!* not *tik*. The reference given in CAD T: 404a s.v. *tikpu* for this line is thus incorrect. The meaning of DUR.KIB has not been established but it may be inferred from the context that it is a type of wood or wooden object.

10. *šá*-KAR-*sa*: The same signs occur in a list of wooden objects in SAA 7 91:12’ where *-sa* (collated) has been read *-ni*. Note that in SAA 7 91:11’–12’, 2 GIŠ.šū-*na-na-ti* precedes this item.

11. *šū-na-nu* s¹ *pu!-šú!-hí!*: See SAA 7 159 i 7 and SAA 7 91:11’ where *šunannu* is translated “tray/s” and now AEAD 118b with the meaning “(a kind of tray).” s¹ *pu-šú-hi* is difficult to interpret and thus the passage is tentatively translated as “1 tray with a horn (in the shape) of a shrew” where the horn is a container or possibly a rhyton. For *pušhu* see CAD P: 541b s.v. *pušhu* “(a small animal)” and AEAD 85b with the meaning “shrew”.

12. *šá*-šá-*da-di*: See Pongratz-Leisten 1994: 201–202. Note that CAD Š/1: 32b translates the passage as “one (model of a) state carriage in silver”.

Reverse col. i'

5'. *šik-na-^ra-[ni]*: *šiknu* is a deverbal noun derived from *šakānu* (*pirs* nominal pattern). Concerning textiles, it may possibly have the meaning “pad, padding”. See MacGinnis 1987: 6 II.5' and AHW. 1234b s.v. *šiknu* A 5). The trace *-n[i]* indicated by MacGinnis is not on the tablet.

6'. 15-*šú*: the multiplicative is used with items that occur in pairs such as shoes and sleeves and translated accordingly, e.g., in ll. 7', 9', 16' and 17'. See now AEAD 108a s.v. *šaḥarrāti* with the meaning “leggings, socks”.

7'. ^rÉ-^A.MEŠ: This is rendered by MacGinnis (1987: 4 II) as *bit-aḫi* garments. It is attested in SAA 7 120 i' 6 in a broken context and not translated. For the meaning sleeve see AEAD 16a s.v. *bēt aḫi* B.

Col. ii'

8'–12'. *NA₄.a-ra-nu*: Deller noted the *casus pendens* construction of this sentence, see Deller 1987: 70b) referring to GAG §128c. Actually, the *nominative absolute* (*casus pendens*) is the expression ⁸NA₄.a-ra-nu ⁹a-šar ta-aš-lil-^rti'-šú. It stands in extraposition at the beginning of the sentence and indicates the topic (in a topic-comment construction): “The stone coffin, his resting place – I sealed its opening with strong copper and secured the clay sealing.”

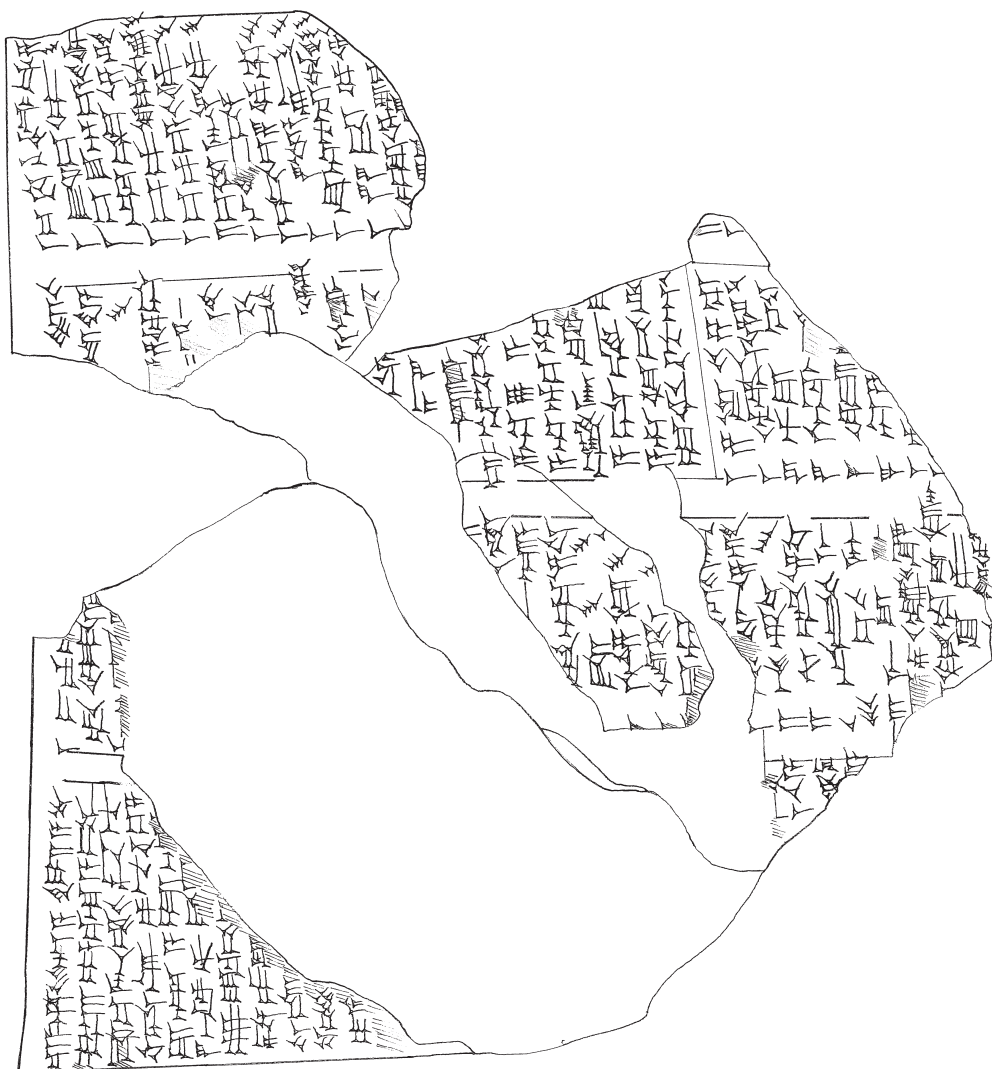
10'. *KÁ-šá*: Deller interprets this as the gate of the tomb and not the opening of the stone coffin (Deller 1987: 70: 2). In such a case, however, the resumptive pronoun *-šá* would refer back to *KI.MAḪ*. This is excluded on the grounds that the resumptive pronoun must refer back to the *nominative absolute* and thus to the coffin. The listing of grave goods after the *taklimtu* ceremony does seem to preclude the closing of the tomb which would occur beforehand in contradistinction to Deller's statement that it would not. The fact that the text may not describe the ceremonial procedures in the correct order does not mean that conclusions may be drawn.

12'. *ši-pat-sa*: This word was previously interpreted as an incantation or spell, see Ebeling 1931: 57; MacGinnis 1987: 4. Deller recognized that the word here is *šipassu* “clay sealing”, see Deller 1987: 70: 1.

13'–17'. See Scurlock (1991: 3 no. 3) for an interpretation of this passage as a display for grave goods.

20'–23'. George translates *malki* as “Princes” and points out that it may well be a title of the Anunnaki (George 2003: 488). See CAD M/1: 168b 3' s.v. *malku* B where this passage is quoted but the word not translated.

Fig. 2. K 6323 + K 7856 + K
14241 + 80-7-19, 122 obverse



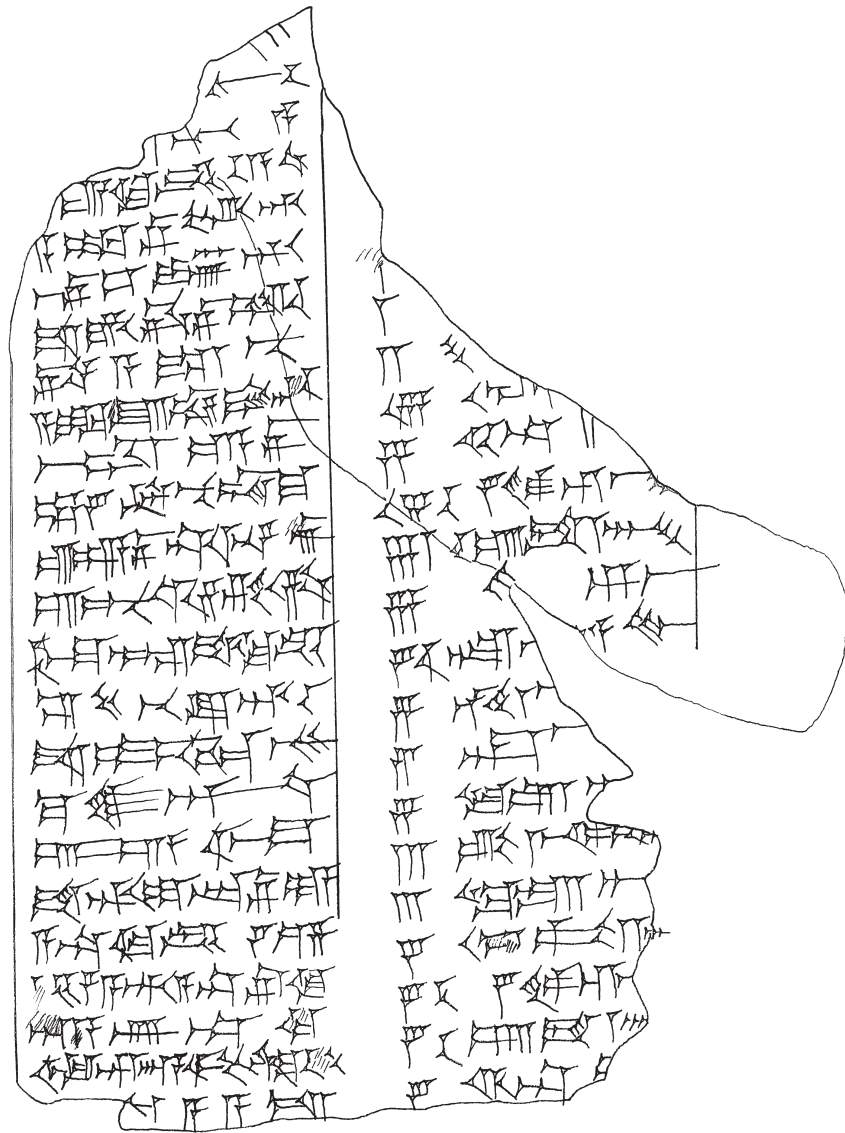


Fig. 3. K 6323 + K 7856 + K 14241 + 80-7-19,122 reverse

Fig. 4. K. 6323 + K. 7856
+ K. 14241 + 80-7-19, 122
obverse (Photo: G. Van
Buylaere)



Fig. 5. K.6323
+ K.7856 + K.
14241 + 80-7-
19, 122 reverse
(Photo: G. Van
Buylaere)



