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Archaic Sumerian Signs for Garments and Cloths

In "Altorientalische Forschungen" 15, 1988, 2, pp. 220–230, I have published the paper *Records of Garments and Cloths in Archaic Uruk / Warka*. It was prepared in 1986, before the publication of ZATU (M. W. Green–H.J. Nissen, *Zeichenliste der Archaischen Texte aus Uruk*, ATU 2, Berlin 1987), thus it does not include any reference to ZATU. Some of the archaic signs concerning garments and cloths are interpreted in my paper in another way than in ZATU. In several cases I agree with ZATU interpretation, in others — I support my point of view. Now I am presenting here more important differences between both publications.*

1. Sign T–1 in the sharp-angled form occurs many times in the records of garments/cloths of the Uruk IV and Uruk III stages of writing (at least 23 times), and I identify it as LAL/LA₂, the logogram which preserves this form also in later periods (since the Fara period prevails the right-angled form—in rotated position). In ZATU the sign LAL/LA₂ is presented as appearing only in the Uruk III script (see Table 3, ZATU sign 307), in three various forms, the last one is identic with the sign T–1. In Jemdet Nasr and Fara (PI sign 270, LAK—sign 756) the sign T–1 in the sharp-angled form occurs in the economic texts in both—not rotated and rotated positions, as well as in the lexical lists. In the lexical list SF 15 col. IV we can find the series of entries beginning with the pair of signs LAL-KUŠ (LAL in its right-angled form and rotated position), followed by the names of various animals, and in the list SF 16 col. III (duplicate of SF 15) the same series shows the writing of LAL in its sharp-angled form and not rotated position, the fact which proves that various sign forms of LAL were interchangeable even in the Fara period. The names quoted in this series concern, in all probability, the short skirt ^{kuš}LAL made of pelt of various animals (see my first article pp. 222, 223, and ŠL 7,3: LAL^{kuš} - a b 2/g u d, etc.). In ŠL

* 1) signs of garments/cloths discussed in my papers appear under numbers T–1 to T–38, see Table 1; 2) I present all archaic signs in their primary, i.e. not "rotated" position, in ZATU the signs are presented in their already "rotated" position; 3) ZATU signs discussed — see Table 3 in this article.

481,52 the sign ^{kuš}LAL is interpreted as a name of a furry skirt — “Zottelrock” — named in Akkadian *aguhhu*. Its form is not yet finally explained, especially for the old-Sumerian period. According to the later data (see CAD p. 159) *agguhhu* was an article of clothing, perhaps a kind of a belt or a sash, and in the third millenium B.C., in particular circumstances it was the sole clothing (see RLA 6 I, 1980, p. 23a). The neo-Sumerian and old-Babylonian data do not clarify explicitly the form of *aguhhu*, the meaning: belt or sash is only less suitable. Many representations in the glyptic and plastic arts of the beginning and the first half of the third millenium B.C. show persons wearing a large belt or a short skirt of pelt wrapped up around the waist and the hips. These persons can be recognized as high dignitaries, priests, warriors, once—a priestess-singer (see A. Parrot *Sumer*, Paris 1960, pp. 72 to 75, 88, 102, 118, 126, 128 to 130, 132, 135, 147 to 149, 186, 187, and other representations). I think that in the old-Sumerian, and especially archaic periods ^{kuš}LAL indicated such a piece of pelt which formed a kind of a short skirt. This, no doubt, important clothing, had to be the object of the profiled production, and the distribution recorded in the special textile evidences, together with other garments and cloths. The whole documentation allows to accept the sign T-1 occurring in numerous textile records of both Uruk IV and Uruk III periods, as a sign indicating the above discussed skirt. I do not find any objection to see it in the Uruk IV and III textile evidences as the same article represented by the same sign T-1 = LAL. In ZATU the sign T-1 is interpreted as one of the graphic variants of the sign T-10 (ZATU sign 534 = ŠU₂), attested in both stages of the script, however the sign T-1 is differentiated in ZATU of the sign T-10 in the Uruk IV textile accounts, because both signs occur then sometimes simultaneously in the same text as separate entries (see also my first article p. 221, § 1a). I think that the same differentiation can be expected in the Uruk III stage, lack of the adequate documentation is most probably accidental. I will stress the high frequency of the sign T-1 in the Uruk IV textile evidences, which proves vast spreading of this article, different from this one designated with the sign T-10. Contrary, the sign T-10 appears in the archaic textile evidences not often (in the Uruk IV texts: T-10 four times (twice without doubt, twice not surely), T-1 — nine times; Uruk III: T-10 — three, T-1 — 14 attestations). Moreover, I will stress that the sign form T-10 (with parabolic line) had not to be necessarily transferred into the form T-1 — with angled line—in the Uruk III stage, not all the signs of the parabolic/semicircular form changed to the triangular one (e.g. signs: BAR, DU₆, NAD₃/NA₂, NE, SIG, TUR₃, etc.), although such a direction of change often took place. On the other hand, the sign T-10 of the Uruk III stage preserved its parabolic line in the compositions: ŠU₂+EN; ŠU₂+AN = EN₂; AN+ŠU₂+EN, also in Jemdet Nasr writing (see signs PI 180). Signs of the sharp-angled form ought not to have always their prototypes with the parabolic/semicircular line, cf. the sign GADA (= T-3 ZATU sign 186) preserving its sharp-angled form in both Uruk stages; this fact could be, in my opinion, an additional support for the thesis of the continuity of the form T-1 in both Uruk stages (cf. also signs: AMA, NIM, SU, ŠEŠ/URI₃, ZATU

sign 659.) Signs having already in the Uruk IV stage the sharp-angled form cannot be further simplified in the Uruk III stage. Thus, the identification of the sign T-1 of the Uruk III stage with the sign T-10 seems to be not convincing. I do not see any reason why the sign T-1 cannot be read LAL in both Uruk IV and Uruk III stages. I still maintain my opinion that in the textile evidences the signs T-1 and T-10 represented different items. The similar problem appears with the identification of the signs T-2 and T-11. The sign T-2 is attested in the Uruk IV textile evidences seven times, in the Uruk III — five times, and I propose to recognize it as the logogram TIL (ATU 1 sign no. 389) according to P. Steinkeller's proposition.

I read the sign T-2 in the textile evidences: *sumun* 'old', 'used'. This sign appears always in the position following another one, never in the preceding one, first. I think that *sumun* could be connected with the garment/cloth named in the preceding entry (see my first article p. 222 § 3), cf. also *tug2-gibil* and *tug2-sumun* in HAK-*va-hubullu* IX, §205 and §206. The sign T-2, in ZATU sign 644, is not identified in ZATU with TIL, although the reference to P. Steinkeller's paper is given in the remark to the sign 606 = UŠ, TIL. In ZATU the sign T-2 is recognized as a graphic variant of the sign T-11 (ZATU sign 644, not identified, see Table 3). The sign T-11 is attested once in the Uruk IV, and once in the Uruk III stages, not so often, similarly to the sign T-10. According to the above presented argumentation and data concerning the distinction between the signs T-1 and T-10, I think that the signs T-2 and T-11 have also different meaning, i.e. designate different textile articles. The logogram TIL is presented in ZATU in the special form (see Table 3, sign 606) in both Uruk IV and Uruk III stages, with the remark that its non-numerical attestation in the administrative texts is uncertain; the sign interpretation and its book-keeping function is presented in ZATU according to A. Vajman's proposition. M.W. Green showed the usage of this sign with the value of the numeral "1" in the herding reports for animals destined in the herd for the offering (see M.W. Green, *Animal Husbandry...*, JNES 39 no. 1, 1980, p. 8), and P. Damerow and R. Englund in ZATU (p. 131 § a) admit this special signs as used to mark the number of dead animals. I do not agree to the proposition to identify the sign ZATU no. 606 with the logogram TIL, because the sign preserves always its numerical value; its possible book-keeping function in a special kind of records could be connected only with the wedge AŠ drawn through the impressed semicircle — numeral "1". The old pictogram TIL — representing primarily an arrow — was used in the early script for the words: *til* "to finish", *uš/ug7* "to die" and "to kill", and *sumun* "old" (see P. Steinkeller, *op. cit.*, p. 20).

2. Signs T-4 and T-5 are recognized in my first article as different ones, with the suggestion that they can indicate two kinds of garment or cloth made of flax taking into consideration their form close to the sign T-3 = GADA "flax" (see my first article, p. 223 § 4). In ZATU the sign T-4 is presented as a graphic variant of the sign GADA, and the sign T-5 — as GADA. *gunu* (see ZATU signs 186 and 187 in

Table 3). The signs are attested: T-4 only once in the Uruk III period, T-5 once in the Uruk IV, and twice in the Uruk III textile evidences; in the text W 21026 (Uruk III) both signs appear simultaneously in two successive cases, as separate entries.

3. Signs T-6 and T-8 were presented in my first article as different ones, designating different textile artifacts. In ZATU the signs are recognized as graphic variants of the sign no. 662 (see Table 3) occurring in textile accounts. Signs T-7 and T-9 are treated in ZATU as graphic variants of the sign no. 663 (composed with signs 662+U, see Table 3). The fusion of these two signs seems to me incorrect, because the sign T-7 appears simultaneously with the sign T-8 as separate entries in the text ATU 1 no. 310, and the sign T-7 with the sign T-9 — as separate entries in the text W 19410,12. This fact excludes the identical meaning of the signs T-7 and T-8, T-7 and T-9, and indirectly also of the signs T-6 and T-8. I have seen the small circle in the signs T-7 and T-9 as traces of perforation of the relative tokens (see D. Schmandt-Besserat, *Tokens at Uruk*, BaM 19, 1988, tokens nos: 578, 579, 656–658, 581; cf. also my first article pp. 221, 222 § 1), thus I supposed that the signs T-6 and T-7 have the same meaning, the same concerns T-8 and T-9. The small circle in the signs is recognized in ZATU as the sign U inscribed inside the basic sign. The sign U as an additional element, although not yet possible to interpret, appears sometimes in other signs, see ZATU sign 564 = U.

4. The sign T-12 is recognized in ZATU as one of the graphic variants of the sign no. 662, such as the above mentioned signs T-6 and T-8 (see Table 3). The formal difference between the sign T-12 and other ones presented under no. 662 is—for me—fundamental: T-12 looks as the parabole T-10 with the sign T-16 = ME inscribed inside (T-16 indicates itself a kind of garment/cloth). The proposition in ZATU seems to be not sufficiently proved. The sign T-12 is attested only once on the tablet W 20650 of the Uruk IV stage, but it shows the formal relationship to one token found in Uruk — see D. Schmandt-Besserat, *op.cit.* p. 41, no. X-9.

5. There are important differences in the identification of the signs T-19 to T-23 in my first article and ZATU. These signs of the basic form of a circle show various kinds of lining on their surface. The identification of the sign T-18 as TUG₂ (ZATU sign 555), as well as the signs derived or composed of TUG₂, namely: T-24 (= TUG₂.BAD.BAD.=ZATU sign 556); T-25 as TUG₂.gunu (ZATU sign 557); and T-26 as TUG₂.gunu.BAD.BAD (ZATU sign 558), is undoubtful. The other signs of this group: T-19 with three parallel lines, T-20-a and T-20-b with four lines, T-21 with parallel lines grouped in two opposite sides of the circle, T-22 with many parallel lines, and T-23 = T-22 with the small circle inside, occurring in both Uruk stages of writing (T-23 — only in Uruk IV), are recognized in my first article otherwise than in ZATU. The signs of the form of a circle and criss-cross lines inscribed on its surface (see Table 3 signs ZATU no. 452-a) in various ways, are not attested in the textile evidences examined in my first article, and published additionally in ZATU — tablets W 20274: 26, 29, 30, 97, and W 20511,1. However, in several economic texts of the Uruk III stage (not textile evidences) we can find signs of the form of a rec-

tangle with 4–5 criss-cross lines (T-38 = ZATU 452-a of the Uruk III stage, see Table 3), as well as the sign T-37 = ZATU 73-c (see Table 3). The signs of the first group indicate undoubtedly “wool” — SIG₂, the last sign is interpreted in ZATU, although with reservations, as the fleece DARA₄, in any case a product associated with wool or sheep. I admitted that the sign T-37 could represent the earlier sign form for SIG₂ (see my first article p. 226), but the meaning DARA₄ “fleece” is also possible. Two problems need decision: the sign form for SIG₂ in the Uruk IV stage, and the meaning of signs bearing parallel lines on their surface.

a) As showed in my first article, pp. 225/226, I did not distinguish signs which undoubtedly can be identified as SIG₂ in the Uruk IV stage, because none of the signs appearing in the textile evidences looks as a possible precursor of the sign T-38=SIG₂, moreover, I do not know any lexical lists helpful for signs identification. In ZATU all signs in the form of a circle, square or rectangle with the criss-cross lines (see Table 3, ZATU sign 452-a) appearing in the Uruk IV stage, are recognized as graphic variants of the logogram SIG₂ because they occur interchangeably in the lexical lists. This proposition seems to be convincing, but only for the signs with lines crossing perpendicularly (see Table 4, ATU-1 nos 757, 800, and 801). These signs are the most similar to the sign T-38, but they appear in the special offering set for the goddess Inana-nun (see tablets of the Uruk IV period — ATU 1 nos: 371, 356, 307, 528, 552 (+ 463)). In this set we can find also the sign ATU 1 no. 802 (see Table 4) but counted in fractions typical for the so-called numerical system ŠE (see ZATU p. 136 ff.) indicating the measure of capacity used with grain or similar products. This system is not “suitable” for wool as raw material measured in weight. The similar sign ATU 1-712 (see Table 4) appears in the offering set for Inana-sig (tablets of the Uruk III stage-ATU 1 nos: 606 and 607). These last two signs — ATU 1 no. 802 and no. 712 — representing, in all probability, the graphic variants, are nearly identic with the Jemdet Nasr sign PI no. 248. This one seems to indicate food, not wool, because in the text PI no. 78 reverse, several kinds of food: NINDA. *gunu*, *gug₂*, DUG, *kaš*, are quoted directly after the position with the sign no. 248, and only then — entries with various names of animals, cloths or garments; in the subscript we can read formulae: *i₃-ru* ‘(he) offered’, and *ku₂* ‘(for) consumption’. Thus, the interpretation of the sign PI no. 248, as well as other ones with oblique criss-cross lines, as the sign SIG₂ ‘wool’ can cause doubts (these signs are included in ZATU to the sign group no. 452-a). Lack of signs in the form of a circle with the criss-cross lines in the typical textile evidences is not surprising for me, because these evidences concerned articles made of wool (weaved), and not wool as raw material. The signs T-38 and T-37 ‘wool, fleece’ occur in the Uruk III accounts of various items (among others: sheep, products in jars, etc.), so not typical textile evidences. The last ones recorded only ready-made garments and cloths supplied by the looms or distributed among various recipients.

b) The signs with three or more parallel lines on the circle (T-19, T-20-b) and T-22) are inserted in ZATU under sign numbers 452-b and 452-c (see Table 3), al-

though these signs are explicitly different from signs with crossing lines — (see Table 3, ZATU sign 452-a). According to ZATU information all these signs — nos. 452-a, -b, -c — occur as graphic variants in lexical lists, only signs with lines grouped in two opposite sides of the circle (see Table 3, ZATU signs 452-e = T-20a and T-21) are not attested in lexical lists, and are clearly distinguished from no. 452-b in the textile accounts, although their meaning remains unknown. I consider if the signs with parallel lines could be in general recognized as SIG₂ ‘wool’. I prefer their understanding as textile articles made of wool, likely the articles indicated with the sign ZATU 452-e (= T-20a, T-21). The parallel lines from number three upwards, represent a kind of the “multiplication” of two lines appearing in the sign T-18 = TUG₂, and are similar to the lines in the signs ZATU 452-e, which represent textile articles (see above). I am inclined to postulate that all the signs with parallel lines, including TUG₂, represent various kinds of textile articles differing only in details (mode of weaving, thickness, kind of threads, and so on). In the typical signs for ‘wool’ (ZATU sign 452-a) the crossing lines are often numerous representing in this way the “tangle” of elements (hairs, wisps, threads) typical of wool or fleece as raw materials. In ZATU the most important argument is the fact that the signs 452-b and 452-c occur in lexical lists interchangeably with the typical signs for wool — no. 452-a. I do not know, at present, all these lists, thus I cannot check which ones of the graphic variants — ZATU nos. 452-a, -b, -c — appear in these lists, and in which compositions. But independently of this problem I allow the possibility that the signs not identic in form and meaning, and only referring to the same type of article, could appear in some copies of the lexical lists in the same definite position. As results from the examples quoted beside the sign ZATU no. 452-a — the entry *ga-sig2* (b) in the list Lu 21 has as variants: *ga-sig2* (a), *ga-sig2* (c), but also *ga-tug2*! Some deviations in signs occurring in various copies of other lexical lists appear sometimes, cf. list ED Lu A (MSL XII, Textual Remarks, nos 2, 7, 67, 71, etc.) Moreover, notheworthy is the fact that numerals appearing together with the signs bearing parallel lines, and with the sign TUG₂, are of the similar value:

- T-18 = TUG₂ — with numeral “1” — 13 times, “2” — 9 times,
 “3” — 3 times, “4” — twice, higher numerals from “5” to
 “15” — accidentally,
- T-19 — mostly “1”, accidentally “2”, “3”, “4”.
- T-20 — “1”, “2”, “4”, “9”/“8” — singly,
- T-21 — “1”
- T-22 — “1”, “2”, “3”
- T-23 — “1”, “2”.

The entries with numerals “1” and “2”, then “3” and “4” prevail in this group of articles. Higher numerals appear only singly beside the signs T-20, and T-18 = TUG₂. Beside TUG₂ we can find numerals: “5”, “9”, “10”, “14” and “15”, but this fact, in all probability, is caused by vast spreading of this article, and its high turnover in comparison with other ones. Taking into consideration that TUG₂ was counted in

pieces, it seems that the similar articles T-19 to T-23 had to be counted according to the same system. This conclusion can be drawn especially from the texts in which the above discussed signs appear near each other, in successive entries, with the similar range of numerals (e.g. tablets: W 19408,60; W 19578b; W 20274,80; W 20274,95; W 21671). The tablet W 21671 offers an important argument supporting the thesis of the meaning of the signs with parallel lines as the textile articles. On the obverse we can find many textiles: T-20b, TUG₂, GADA and LAL delivered to various persons, and on the reverse—their total sum and the above mentioned signs (repeated from the obverse), moreover, the sign EN — title of a high priest-dignitary. The tablet is little damaged, so the total cannot be verified, but the numerals from the obverse, and the total on the reverse hold together. But the very system of counting is here the most important—only the articles similar in type could be summed up together, they were counted in pieces, like TUG₂, and repeated by name near the total sum. Thus the sign T-20b — with four parallel lines—could not indicate “wool” — SIG₂. The fact of summing up similar objects is known from other accounts e.g. small animals in a herd. Wool could not be counted according to the same system as textile articles, and could not be summed up with them. In conclusion—taking into consideration all the above presented data—I am inclined to maintain my earlier opinion that the signs with parallel lines represent various kinds of articles made of wool, and not wool as raw material.

c) Signs ZATU 452-d (see Table 3) are recognized in ZATU as graphic variants of the sign SIG₂, attested in the Uruk IV stage, and appearing sometimes interchangeably with SIG₂ in lexical lists. These signs, explicitly different from the signs ZATU nos 452-a, -b, and -c (see Table 3) do not appear in the typical textile evidences. They appear in some economic texts, but their meaning is unclear. I do not know any of the lexical lists quoted in ZATU, but see my remark on the page 14.

d) The sign T-23, see ZATU sign 453 = SIG₂+U, was interpreted in my first article as a sign different from T-22 because it appears twice simultaneously with T-22 on the same tablet, as a separate item (see my first article p. 221 § h). The small circle in the centre of this sign can be associated with the performance in the adequate tokens (cf. tokens nos: 331, 332, 334, 335, 343 in BaM 19, 1988, pp. 81, 83, 85, and list of the token shapes p. 39). As mentioned, both signs T-22 and T-23 have different meanings, one might consider only the nature of this difference — it seems to me that in any case the signs refer here to the same basic article differing only in details, marked with the addition of the small circle in the sign. Cf. the same small circles appearing in other signs of textile articles T-7 and T-9. These circles are recognized in ZATU as the sign U inscribed into or beside the basic sign. Non-numerical meaning of the sign U in the administrative texts is stressed in ZATU as uncertain.

6. The sign T-31 (see Table 3, ZATU sign no. 52-a) is read in ZATU: BARAG/BARA₂/BAR₂. In the archaic period in the majority of cases, in Uruk III period — always, the sign is written with many strokes arranged along by two sides of the basic sign, in later periods the strokes appear by various or all sides, however

always by the upper side, cf. sign forms in Ur Archaic, Fara, Lagaš, and token no. VII 5,6 in BaM 19, 1988, p. 40. This fact made me associating the name BARAG with the archaic sign T-33 (in ZATU sign 764, see Table 3), and not with T-31. The sign T-31 is largely attested in both Uruk stages, twice more frequently than the sign T-33, so—it was widely spread in usage, also in later periods when it meant BARAG.

7. Signs T-32 and T-33 in ZATU are recognized as graphic variants of the sign ZATU 764, differentiated in time: T-32 occurs in Uruk IV stage, T-33 — in Uruk III. Both signs are, for me, explicitly different in form, and represent rather various articles. The fact that the sign T-32 occurs only in Uruk IV stage, and T-33 — only in Uruk III stage, can be accidental or caused by different kinds of article (mat ?) recorded (used ?) in each of the above mentioned periods; in any case this fact itself cannot be decisive in assuming that the sign T-33 derives from the sign T-32.

8. The sign T-35 (see Table 3, ZATU sign 85) was joined in ZATU with the sign ATU 1 no. 810, see Table 4, and read DU₈, although with reservations. The sign T-35 is attested only in the Uruk IV stage on the tablet W 19408,48 representing a typical textile evidence (other articles recorded in this text are: T-1, T-17, T-16, T-30) thus we can assume that T-35 also represents a textile article. The sign ATU 1 no. 810 occurs in typical offering set for In a n a - n u n (see tablets ATU 1 nos: 334, 356, 522 (+463), 528, 307 — all of the Uruk IV stage), and once for In a n a - s i g (tablet ATU 1 no. 605 of the Uruk III stage), the sign in both periods preserves the same form. In Jemdet Nasr the adequate sign PI n o. 251 appears in the text PI no. 30 recording also various other items (food, fish, sheep, textile articles) destined for offering, the final formula is: i₃-r u '(he) offered'. The different forms of the above discussed signs — T-35 and ATU 1 no. 810 — well differentiated in both writing stages, even in Uruk IV, as well as other data presented above, incline me to recognize both forms as different signs indicating different items. In ZATU both signs are treated as graphic variants of the same logogram, but such an association seems to me not correct.

9. The sign T-14 represents the composition of three signs: AŠ+SAL+BAR written always in the same arrangement of signs, and appearing in separate entries in many textile evidences of the Uruk III stage (see tablets: W 20246,1; W 20274:14, 22, 30, 45 and 97; W 20511,3; and W 24012,4 — here without AŠ — probably mistake). This signs composition is not distinguished in ZATU, although it represents undoubtedly a definite article.

10. Many signs occur in textile evidences, but this fact is not always noted in ZATU in the column of remarks to related signs, although in several other cases such an information is offered. Lack of this information important for signs understanding, concerns the following signs: T-7 (ZATU sign 663); T-16 = ME (ZATU sign 358); T-17 (ZATU sign 753); T-28 and T-29 (ZATU sign 516 = MAŠ/UDU — ŠE₃); T-30 (ZATU sign 759); T-31 (ZATU sign 52 = BARA₂); T-35 (ZATU sign 85 = DU₈?); T-34 (ZATU sign 291 = KID), and T-36 (ZATU sign 691). The

last two signs — T-34 and T-36 — can cause the problem with their meaning as textile articles because: a) T-34 = KID[?] is attested only in one text W 20274,77 together with PAB in the subcase without numeral, and in the longer phrase at the end of the tablet, thus the function of the sign T-34 is uncertain; b) T-36 is attested only in the textile evidence W 19637, but it is written alone in the last case without numeral, thus its meaning and function are also unclear. In my first article I included both signs in the group of textile articles because they appear in the textile evidences, and show the formal similarity to other signs indicating textiles. Lack of information in ZATU about the textile evidences with respect to the signs: T-18, and other ones composed with T-18 (signs: T-24, T-25, and T-26, in ZATU signs: 556, 557 and 558) is not so important because TUG₂ has only one meaning—garment/cloth of wool (see my first article p. 226, note 9).

11. Ten textile evidences are published in ZATU and in BaM 22, they ought to be added as new positions in the p. 230 in my first article:

W 20274,26	— III —	Nc XVI-1 —	sign T-31
W 20274,29	— III —	Nc XVI-1 —	T-18 (+ AŠ); T-24; T-28 [?]
W 20274,30	— III —	Nc XVI-1 —	T-1; T-15; T-14; T-18; T-18 (+ AŠ); T-24; T-28; T-29
W 20274,97	— III —	Nc XVI-1 —	T-14; T-18; T-18 (+ AŠ); T-18 (+ X); T-24; T-27 (+ ŠE ₃); T-27; T-28; T-31
W 20511,1	— III —	Nc XVI-1 —	T-3; T-18; T-27; T-33; T-37
W 23951	— III —	Ob XV-4 —	T-1; T-18
W 23969,1	— III —	Ob XV-3 —	T-29
W 23988	— III —	Oa-b XV-3/4 —	T-1; T-13; T-15
W 24008,20	— III —	Ob-c XV-4 —	T-1; T-2; T-3; T-16; T-37
W 24046,4	— III —	Oc XV-4 —	T-18; T-20; T-24; T-31.

12. Similarity between pictographs and “tokens”.

The special paper *Tokens at Uruk* was published by D. Schmandt-Besserat in BaM 19,1988. In my first article, prepared in 1986, archaic pictographs were compared with tokens presented by D. Schmandt-Besserat in Appendix II to her paper *An Archaic Recording System in the Uruk-Jemdet Nasr Period* in AJA 83, 1979. The token numbers are different in the both above mentioned publications, moreover, several new shapes of token were found in Uruk. In such a situation I will change the token numbers quoted in my article prepared in 1986, to numbers given in BaM 19/1988, and complete the list of tokens. The column concerning “Tokens” in Table 1 of my first article (p. 228) ought to be changed, as showed in Table 2 presented at the end of this article. In BaM 19 pp. 30–31, D. Schmandt-Besserat presents possible associations between tokens and archais signs. In this list several entries concern textiles (see BaM 19 — pp. 30 and 31):

token type III-28- (ATU-1 sign no. 755) — cloth or garment (in my article sign T-18 = TUG₂)

token type III-32- (ZATU) — type of garment or cloth (cf. T-21)

token type III-55- (ZATU) — wool (cf. T-38)

token type X — ? garment, see p. 31. note 206 (in my article — T-9 to T-17, T-14 and T-15 excluded).

Considering the necessity of the change of the token numbers, as well as the addition of new positions, the whole chapter concerning similarity between pictographs and token in my first article (pp. 225–227) requires an adequate technical correction. However, my essential remarks concerning the method of comparison signs to tokens, especially the remarks given on the pages: 225 §3; 226 §3 (continued) and §4; 227 §6 and §10, remain still valid.








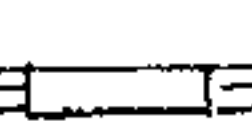















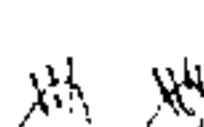

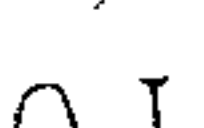


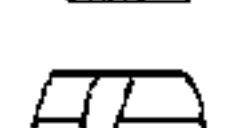

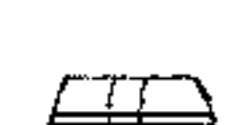
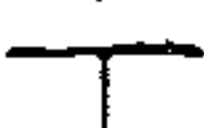






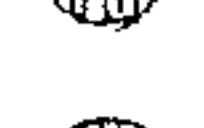


Abbreviations

ATU-1	A. Falkenstein, <i>Archaische Texts aus Uruk</i> , Berlin 1936
BaM 19	Bagdader Mitteilungen, Bd. 19, Berlin 1988
BaM 22	Bagdader Mitteilungen, Bd. 22, Berlin 1991
ED Lu	<i>Materials for the Sumerian Lexicon</i> (MSL) Bd. XII, 1969, Early Dynastic Lu-Lists
Green, M.W.	<i>Animal Husbandry at Uruk in the Archaic Period</i> , JNES 39, no. 1, 1980
LAK	A. Deimel, <i>Die Inschriften von Fara I — Liste der archaischen Keilschriftzeichen</i> , Leipzig 1922
PI	S. Langdon, <i>Pictographic Inscriptions from Jemdet Nasr</i> , Oxford 1928 (OECT 7)
SF	A. Deimel, <i>Die Inschriften von Fara II — Schultexte aus Fara</i> , Leipzig 1923
Steinkeller, P.	<i>Studies in Third Millenium Paleography, 1: Signs TIL and BAD</i> , ZA Bd. 71, I Halbband, 1981
Vajman, A.A.	see ZATU — remark to the sign no. 606.

Other abbreviations used in this paper are those of R. Borger, *Handbuch der Keilschriften Literatur*, Bd. II, Berlin–N. York 1975.




















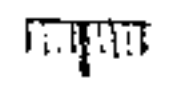















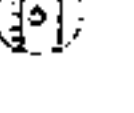
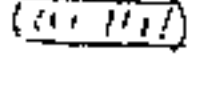
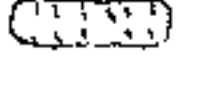
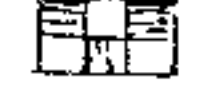


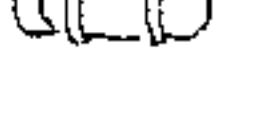
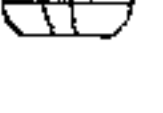

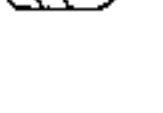

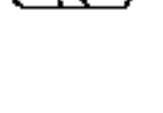
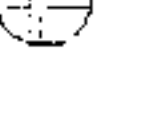
LIST OF SIGNS

Table 1

Signs		No. of sign in		Signs		No. of sign in	
		ATU-1	ZATU			ATU-1	ZATU
T-1		388	307,534	T-27		-	184
T-2		389	644	T-28		234+508	516
T-3		401,402	186	T-29		761+508	516
T-4		-	186	T-30		519	759
T-5		-	187	T-31		588	52a
T-6		409,410,390	662	T-32		589,590	764
T-7		829,830	663	T-33		-	764
T-8		717	662	T-34		-	291
T-9		(717)	663	T-35		-	85
T-10		682	534	T-36		-	691
T-11		685	644				
T-12		-	662	T-37		(523)	73c
T-13		690	418				
T-14		222+21+684	37+443+51	T-38		801,757	452a
T-15		222	37				
T-16		487	358				
T-17		555	753				
T-18		755	555				
T-19		758	452b				
T-20		759,(798)	452e,c				
T-21		-	452e				
T-22		-	452b				
T-23		-	453				
T-24		-	556				
T-25		-	557				
T-26		-	558				

LIST OF SIGNS AND RELATED TOKENS

Table 2











Signs		Token types			
		shape		no.in BaM 19	page in BaM 19
T-1			?	VIII 1	123
T-6			?	VIII 7	125
T-7			?	X 6, 6 A	141
T-8			?	VIII 8	125
T-9			?	VIII 10	125
T-10				X 12	143
			?	X 1	139
T-11				X 13	143
T-12 or T-16				X 9	41
T-13			?	X 14, 15	143, 145
T-17			?	X 10	41
T-18				III 28	79
T-19				III 20, 29	39, 81
T-20				III 30	81
T-21				III 21	39
T-22				III 32	81
T-25				III 22	79
T-28/29				III 24	79
T-33			?	III 36	39
T-37			?	III 39	83
T-38			?	IV 8	99
			?	VII 5, 6	40
			?	IV 29	103
				III 56	89
				III 55	89
				III 57	91

SIGNS IN ZATU DISCUSSED IN THE ARTICLE

Table 3

Page	Sign no.	Sign forms (rotated position)		Sign reading	References
		Uruk IV	Uruk III		
9	307	-		LA ₂ /LAL	cf.T-1 cf.ZATU sign 534
10	659			-	-
11	606			TIL, UŠ ₂	-
11	644			-	cf.T-2, T-11
12	662			-	cf.T-6, T-8
12	663			662+U	cf.T-7, T-9
10,11	186 187			GADA GADA.gunu	cf.T-3, T-4, T-5
12-15	452a			SIG ₂ -a	cf.T-38
12	73-c			GADA ₄ (?)	cf.T-37
13-15	452-b			SIG ₂ -b	cf.T-19 T-22
13-15	452-c			SIG ₂ -c	cf.T-20
14	452-e			SIG ₂ -e	cf.T-20 T-21
15	452-d		-	SIG ₂ -d	-
15	453		-	SIG ₂ +U	cf.T-23
15	52-a			BARA ₂	cf.T-31
16	764			-	cf.T-32 T-33
16	85		-	DU ₈ (?)	cf.T-35

SIGNS IN ATU-1 QUOTED IN THE ARTICLE, BUT NOT PRESENTED Table 4
IN TABLE 1

Page	Sign no.	Sign forms (not-rotated position)		Sign reading	References
		Uruk IV	Uruk III		
13	757		-	SIG ₂	cf.T-38
13	800		-	SIG ₂	
13	801	 	-	SIG ₂	cf.T-38
13	802		-	-	-
13	712	-	 	-	-
16	810	 		-	-