



511



512a



512b



512c



514

FIGS. 511-514

## Neo-Sumerian — Ur III

### CONTESTS

One aspect of the Neo-Sumerian phase is a stress on contests of heroes and animals. A few continued the old scheme of conflicts in which each human aggressor fought an animal, the latter back to back, 511-14. Erotic themes feature but do not predominate in the conflict of a lion with a bullman and a hero, 515. It is probable that a similar relationship of beast and warriors without the erotic element held for 516-17. A two-headed male stands beside two heroes mastering a reversed bull in 518. A

lion facing right is in conflict with a hero on either side, 519-25; in the latter the hero on the side wears a feather crown while before it comes a scene showing an eagle above flowing waters. In 526-31 a lion-facing left or in contorted positions struggles between two warriors while in 532 the creature in conflict is a liongriffin. The lion or liongriffin is placed between a contender in 533-35. Palm branches in a largely geometric setting, 536.

511. Impressions of two seals on both faces of tablet. Height A-ext. 18; B-ext. 22. Reverse shown. YBC 1203. Shu-Sin 2.

A—Worshipper led by goddess, enthroned goddess, inscription. B—Inscription, nude belted hero on either side, each grappling with lions back to back.

The use of two or more seals on an Ur III tablet or its case seems to have occurred relatively late in the dynasty: *Louvre T.*, 140-44, 181-84, 192, 194, 198 (the earliest, Amar-Sin 7); *ITT* 2, pl. II 4266, *ITT* 3, pl. II 6638; *Philadelphia*, 275-76; *Ash C*, 439; below 525, 673 (late Shulgi or more likely Ibbi-Sin); also 511x, NBC 7766 (unpublished case with two worship scenes, Ibbi-Sin 2).

Two or more seals sometimes occur in Ur III bullae, perhaps not before Amar-Sin; *Louvre T.*, 219-22; *Brussels*, 75, pp. 151ff. (see under 643 below). Two possibly contemporary inscriptions appear on the same seal, 580.

512. Impressions all over case (unopened). Height 25. (a) Reverse, (b) Left edge, (c) Right edge. NCBT 2248. Shulgi 47 or Amar-Sin 3.

Inscription over liongriffin (?) (one wing visible); on either side, nude bearded hero, full face with side curls, grappling with erect lion; between pair to right, crescent above antelope with head turned back; between pair to left, water bird above small worshipper in long garment; spread eagle above the lions' tails.

513. Brownish limestone. 43x26. Unperforated. Probably unfinished and discarded. *Newell* 93. Not shown.

Two full-face heroes; two inscriptions (one worn).

514. Impression. Height ext. 26. Reverse partly shown. NBC 2356. Shulgi 38.

Inscription squeezed into open space between belted full-face bullman and nude belted hero, full face, bearded with side curls; each grasping animal.

A similar design appears on both faces of the tablet, 514x, YBC 9805, height 29; inscription.

## EARLY NEAR EASTERN SEALS

IN THE  
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BRIGGS BUCHANAN

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Ulla Kasten, editor



518



519



520



522



523a



523b

FIGS. 518-523

518. Dark "steatite," 25×12. NBC 4952. *Yale Library Gazette* 35 (1966), p. 27, no. 44 (plate).

Nude male with two heads; nude belted full-face hero on either side of upended bull, upper body of which they grasp, the right hero stepping on the bull's head; inscription.

An upended buffalo between two heroes occurs in a seal of Gudea of Lagash, Porada, *Andrews University Seminary Studies* 6 (1968), pp. 140f., pl. 1.2; see also the contest scenes *Baehner*, 272-73, p. 165, belonging to a son and a grandson of Gudea.

For a two-headed male receiving worship see *Louvre J.*, 251, late Neo-Sumerian; compare the small one in *IE* 10, 475, Old Babylonian. The figure probably derives from Usmu, the two-faced divine attendant of the water god in Akkadian seals (*Baehner*, pp. 88ff.); see also the four-faced bronze figures of a god and a goddess, probably Old Babylonian, *OIP* 60, pl. 77-81, pp. 21f.

519. "Steatite," 21×10. Top broken. NBC 2594.

Two nude heroes grappling with lion between them; inscription.

520. Pink limestone, red mottling, 25×13. Worn. NBC 6009.

Like 519; inscription.

521. Brown limestone, pink mottling. Bottom half broken off. 11½(ext)×11½. *Newell* 108. Not shown.

Like 519; inscription.

522. Like 516. Height ext. 20. Reverse partly shown. NBC 318. Shulgi 34.

Like 519; inscription.

A similar design on reverse of tablet, 522x, YBC 13219, Shulgi 38, or Shu-Sin 4, height ext. 29; inscription.

523. Like 512. Height ext. 20. (a) Reverse, (b) Top edge. NCBT 2247.

Like 519; inscription.

A similar design on fragment of case, tablet not impressed, 523x, NCBT 1382, Shulgi 37, height 18; inscription.

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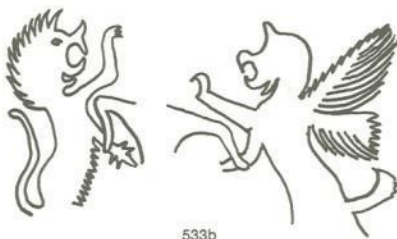
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530



533a



533b



534a



534c



534b



535



536

FIGS. 530-536

530. "Steatine," 25½x11½. Bore 6/32. NCBS 829.

Like 529, but with heros in broad-brimmed flat caps; inscription.

531. Dark red serpentine, 10x10. Crude. No. 109. Not shown.

Like 529, but heros to left in flat cap and long robe, cross before him, sceptical object behind.

532. Dark "steatine," 28x15. Wood. 187a. No. 105. Not shown.

Liongriffin held by full-face bullman and nurse behind girl; inscription.

535. Impression. Height ca. 25. (a) Left edge, (b) Drawing, YBC 1668. Shulg. 27. FOS 4, 248; drawn from arm of hero confused with liongriffin's foreleg.

Hero (?) grasping foreleg of erect lion, its head back, foreleg up (trace on obverse), holds foreleg of liongriffin, its other foreleg extended; inscription.

For the liongriffin in Neo-Sumerian contexts with two contending poles see *Louvre T.*, 51 (drawn), 72-73; between two heros, *Louvre T.*, 74, *Parrot*, 69, *Asi C.*, 417-18; with only a bullman, *UE* 10, 213.

534. Impressions on both faces of two tablets. Height 24. (a-b) Reverses partly shown. (c) Drawing, NBC 3262 (= a), YBC 897 (= b), also NBC 9247, *Amar-Sin* 7, 6, 2. Jokha texts.

Full-face bullman grasping foreleg of erect lion on either side, the lions' jaws agape, tails curling between their legs; small suppliant goddess facing right; inscription with two geese (?) under it.

Compare *UE* 2, 332, *Parrot*, 95; for a hero between two lions see *UE* 2, 382; all Post-Akkadian.

535. "Steatine," 22x10. New impression. No. 158. *Frontfort*, p. 142, n. 1 ("God"); p. 146, n. 2.

Standing female with hands at waist, erect lion on either side as if attacking, scorpion beside the female; terminal; goose on pole.

536. Impression on both faces of tablet. Height ext. 51. Reverse partly shown. YBC 14697. Shulg. 47.

Deity seated on throne (?) (traces), two palm branches in tall vessel over alternating triangles; inscription below oblong object (two?) (length uncertain because of overlapping rollings).

See the date palm with clusters in 550, 676; or placed in a vase, 576, 680-90.

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537a



537b



538



539



540

## WORSHIP SCENES

One group consists of a lone figure, 537; a scene showing a goddess leading a worshipper before an enthroned god, the seal naming the early Neo-Sumerian ruler, Gudea of Lagash, 538; several seals featuring a worshipper before a seated goddess, 539–42; or with an added worshipper, 543–47; or with one figure leading another plus a worshipper, 548–49; or a worshipper led before a goddess, 550–61; partly Post-Akkadian, partly Neo-Sumerian, especially early. A large Neo-

Sumerian group features a suppliant goddess and a worshipper led by a goddess before another seated goddess, 562–64; without the suppliant goddess, 565–85; with the enthroned goddess holding a crescent standard, 586. A goddess appears full face in 587. A worshipper is led by a goddess before a seated goddess with weapons at her shoulders, 588, seated on geese or with geese before her, 589–93. Seal 594 shows a worshipper before an enthroned goddess (unfinished).

537. Green mottled, black serpentine. 18x9/85, cut back in area of figure. NBC 9383.

Crisscross in linear borders, "god" with saw (?) enthroned on line.

Compare the seated figure with saw in *OPP* 72, 690, I.E. 2, 259, both Post-Akkadian. As often in this period, the "god" lacks a horned crown. In 537 he has probably been adapted to an originally all geometric Jamiat Nasir seal like *As E*, 69–70. Crisscross patterns do occur from Early Dynastic on, but normally in a register separate from the main theme as in 459 above.

538. Green nephrite. 20x13/14 (concave). Cracked. YBC 9683. Seal of servant of Gudea, emir of Lagash.

Worshipper led by goddess who wears three neck rings over crossed shoulder straps above pleated skirt, long tress of hair at back; god enthroned on platform; inscription.

The headdress of the worshipper looks as though it might be a skull cap which would compress the hair and give the bald effect favored for Ur III worshippers; compare the bulging look of the possibly similar device in 550, or its length at the back, as if for a woman's hair, in 565. A truly bald head can hardly be recognized in the small scale of the seal, but the effect of such is very common in mature Neo-Sumerian style.

An important exception is provided by *GANES*, 274 of the time of Gudea, showing a bearded worshipper with a high mound of hair apparently banded; see *GANES*, p. 35 on this representation as a possible survival of Akkadian traditions at Lagash; compare the unusual rendering in *Reclin*, 256 from Ashur.

For a less elaborate tress than that worn by the goddess see 547. Neck rings also appear on various goddesses in 555, 563–64. Compare the four rings with a pendant attached in *UE* 10, 423. In this rendering it is clear that the rings form a pendant and are not part of the garment. The rings may be fastened to the long ribbons or tassel down the back sometimes worn by suppliant goddesses as in 621; see *Spocket*, *RA* 42 (1948), pp. 89ff.

A pleated skirt alternates with a flounced one as the favored garment of the leading goddess. Usually it has a broad border at the bottom as here; for exceptions see 554, 582, 582x. The latter probably reflects the somewhat more common Akkadian practice of wearing pleated skirts without bottom trim. The same influence may explain the unusual instances in which this goddess has a fringed robe; 552, 583.

The crossed shoulder straps resemble those of the leading goddesses in 581 (pleated skirt), 553(?) 583 (fringed), 550 and 592 (flounced); see also *GANES*, 274 (pleated), *Reclin*, 250 (fringed). The use of cross straps is rare compared with the usual practice of covering the left shoulder and leaving the right bare; this is reversed for figures facing right as often in Akkadian glyptic. In late Neo-Sumerian seals cross straps are sometimes worn by the leading goddess, *GANES*, 304, *As E*, 430; in Old Babylonian they appear quite often on the full-face war goddess, occasionally on other deities.

Seals like 538 naming Gudea of Lagash include *Lagash T.*, 108 (brown), *GANES*, 274, *Reclin*, 439. As a group they show features like those cited above, which are generally early in character; also survivals with Akkadian traits like the bearded worshipper already mentioned or the use of a god, instead of a goddess, to lead the worshipper as in the last two. For the latter feature, see also *IT 5*, pl. 1, 10051, undated, or *RA* 23 (1926), fig. p. 35 (brown), naming Ibbi-Sin. The seal of a son of Gudea, *Parrot*, 151, is too obscure for details to be made out, though the seated goddess is said to hold a cup. This is true of many seated deities in Akkadian seals, but quite rare in Ur III (see perhaps 579, 605).

Compare *Southeast*, Q330 for a seal in "green stone" almost certainly by the same artist as 538; the first two figures are very alike; see also the exaggerated size of the open palms of the facing deities.

539. Impressions all over case (table not impressed). Height c. 21. Left edge shown. NBC 7768. Ibbi-Sin 3.

Worshipper with left hand over table facing offerings on top; crescent above right arm of goddess on throne with low back; half staff above vase.

For the design, especially the stand, see *UE* 10, 282–83, Post-Akkadian. Few seals in mature Neo-Sumerian (Ur III) style show only a worshipper before a deity; see *Reclin*, 265, 267.

540. Impressions all over tablet. Height 22½. Obverse partly shown. NBC 7804. Ibbi-Sin 8. Worshipper, left hand before face; spread eagle above extended right arm of goddess enthroned on platform (trace on reverse); inscription.

In simple crudity 540 somewhat resembles *OPP* 72, 585, said to be from an early Agade findspot but found in an open area.

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541



543



544



545



547a



547b



550

541. Impressions all over case (unopened). Height ext. 22. Reverse partly shown. Worn. NCBT 2251. Shulgi 47 or Amar-Sin 3.

Worshipper, right hand before face, left at waist; spread eagle above two-legged stand topped by two incurving volutes; seated goddess; inscription.

Compare the more carefully executed figures with nothing between them in 541x, *UDT* (= NBC) 23, drawn, Shulgi 47.

542. Dark gray serpentinite. 18x11. *Newell* 170. Not shown.

Bird above scorpion, worshipper before enthroned goddess holding lionscimitar, vertical snake monster with pigtail.

543. Dark gray "steatite." 27x13½. Worn. NCBS 841.

Worshipper, left hand extended; stand with offerings before crescent over seated goddess (?); worshipper, right hand raised in worship. For the stand, compare 545, 554.

544. Impressions on both faces and short sides of tablet. Height 18. Reverse partly shown. YBC 14244. Shulgi 43.

Suppliant goddess(?) in fringed mantle, hand before face; inscription (third line); goddess on throne with low back and angled top, suppliant goddess; inscription.

The inscription, undoubtedly added, is crowded by all the figures.

A comparable grouping, but without horned crowns, appears in *CE* 2, 262, Post-Akkadian. On the suppliant goddess see 547.

545. Dark gray serpentinite. 28½x15¼ (concave). NCBS 848.

Female worshipper with hands at waist, second one with left hand raised, crescent above stand with offerings, seated goddess.

That the seated figure is a deity must be assumed, though she does not wear a horned crown. This is also true of a number of Post-Akkadian seals in which the headgear is reasonably clear; see 546, 557, 560-61.

546. Rock crystal. 29x12. *Newell* 186 (boss with concentric circles at each end). Not shown.

Two worshippers, their left hands raised (the first one chipped), seated goddess, frame for inscription, linear borders.

Compare in rock crystal the crude seals, possibly Post-Akkadian, 549, 555, 560, also the better Ur III piece, 596.

547. Impressions on two tablets (chosen from two dozen with same seal). Height 26. (a-b) Reverses (partial). NBC 8094 (= a); YBC 919 (= b), drawn *YOS* 4, 146; compare *YOS* 4, 85 (= YBC 1057); *BIN* 6, 229, 236, 262 (= NBC 2072, 3449, 2087); *Ab G*, 440. Dates on the numerous tablets with this seal range from as early as Shulgi 35 (*BIN* 5, 227) to at least Amar-Sin 5 (*HUC* 4 14). Jokha texts.

Worshipper, right hand at waist, left before face; suppliant goddess, tress (two lines) at back over shoulder; inscription; enthroned goddess, right hand extended, feet on low stool.

The suppliant goddess can be identified as the goddess Lama; Spycet, *RA* 54 (1960), pp. 75f. The inscription was cut after the design, as is shown by the curve in the left frame before the raised arms of the goddess. The unusual placing of the figures, as though facing the inscription, can be accounted for if the latter was cut over a third standing figure or some other subject.

548. White streaked, light brown marble. 30x21/20 (concave). Chipped. *Newell* 116. Not shown. *Ward*, 480. *Frankfort*, pl. 25a ("Guti").

Worshipper, cross, goddess led by goddess before seated goddess holding cup, crescent above, date palm.

549. Rock crystal. 21x11. Unfinished? *Newell* 138. Not shown.

Figure led by second figure, worshipper before seated deity.

550. "Steatite." 31x16. Bore, off center, conical at ends, 7/4x3½. YBC 13063.

Worshipper led by goddess towards goddess seated on "goose" (both goddesses wear crossed shoulder straps above flounced skirts), crescent above; palm with date clusters.

For presentation scenes with a similar tree see *OIP* 72, 689, *Parrot*, 217, or with the goddess on a "goose," but no tree, *Berlin*, 273, *CANES*, 260 (p. 32), all Post-Akkadian.

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551



552



553



555



557

551. Dark gray serpentine. 21½×9½. NBC 9117.

Worshipper led by goddess toward seated goddess.

Compare *UE* 10, 288, Post-Akkadian, from a "Sargonic" grave. In it the horned crown of the leading goddess is simply but clearly rendered.

552. "Steatite." 28×14/13, concave. NCBS 827.

Theme of 551; crescent above, frame for inscription.

Traces of the same theme, 552a, NCBS 822, dark gray serpentine, 27×11½, broken.

553. "Steatite." 30×14. New impression. *Newell* 674 (incorrectly "forgery"), Buchanan, *JAO* 74 (1954), p. 148, n. 5.

Theme of 551, spouted vessel and crescent in field; inscription (mostly enclosed).

554. Pale brown mottled marble. 22×11. *Newell* 122. Nut shown.

Theme of 551, crescent over stand with loaves, platform under the seated goddess.

555. Rock crystal. 20×11. Worn. NBC 5974.

Theme of 551, crescent above.

556. Dark gray serpentine. 28×16. *Newell* 114. Not shown. *Frankfort*, p. 142, n. 1 ("Guti").

Seated goddess, crescent, goddess leading worshipper, tree.

For the headdress of the worshipper compare the heroes on the right in *Bohmer*, 107-08, Akkad Ic.

557. "Steatite." 23×11½. Bore (conical at ends), 5/3/2½. NBC 2593.

Goddess on low-backed throne, goddess leading worshipper, cross (star?) above.

FIGS. 551-557

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558a



558b



559



560



561



562a



562b

558-562

558. Impressions on both faces of tablet. Height 19. (a) Reverse, (b) Drawing, YBC 1636. Amar-Sin I. Jokha text.

Theme of 557; the goddesses in flounced garments; the throne two concentric squares; no star; inscription.

A different seal of the scribe Daga, 558x, *BIN* 3, 239 drawn (= NBC 3282), Amar-Sin 4.

For other U' III examples of the seated goddess on the left see *Nibohi*, pl. III, 175. Shulgi 34; *ITT* 4, pl. II, 7479, Shu-Sin 8; add 558xx, NBC 351, tablet like 558, Amar-Sin 9. Jokha text, height 26, crescent above, small suppliant goddess probably before the seated goddess(?), inscription.

559. Like 558. Height c. 22. Reverse (partial). YBC 1539. Shulgi 38 or Shu-Sin 4. Jokha text.

Enthroned goddess, blob (crescent?) above, goddess in posture of one-leading worshipper; inscription.

A bulge in the area of the inscription suggests that it was deeply cut, erasing the worshipper to be expected.

560. Rock crystal, 21x12. Chipped. NBC 2600.

Theme of 558.

561. Lapis lazuli. 37x11½. New impression. *Newell* 118.

Theme of 558, goddess on double platform; inscription; three-line divider; four swans in water.

Compare *U'E* 10, 249 (= *Museum Journal* 20, pp. 297-99), time Amar-Sin (number confused).

562. Dark green serpentine. 42(face 33)x18/17(concave). Ends rounded to thin groove (10) around bore (7/4). Worn. (a) Impression, (b) Shape. NBC 6010. *Yale Library Gazette* 35 (1960), p. 27, no. 45. Cites *Iakhanakku* (military governor) of Umma.

Suppliant goddess, worshipper led by goddess, goddess enthroned on platform; inscription; double-lined borders.

The shape probably copies U' III cylinders the ends of which have been cut to resemble metal caps; see 491, 546, *Ward*, 17, *Ash C.* 420g, *Brussels*, 606 (pp. 84, 138).

A design probably like that of 562 is partially rolled on the tablet, 562x, NBC 1316. *BIN* 2, 30, pl. 66 d, pp. 47f.

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563a



563b



564



567



570



571



572

563. Impressions all over case (unopened). Height 20, with cap marks c. 26. (a) Obverse, (b) Bottom edge. NBC 28 (= UDT 28, drawn). Shulgi 47. Tello text.

Suppliant goddess, worshipper led by goddess, lion-headed spread eagle above small suppliant goddess; enthroned goddess with three neck rings, stalks of grain at shoulders (clear on reverse); inscription.

Typical examples of the Akkadian grain goddess appear in *Reisner*, 541-42. That the eagle, as in 540-41, 563-71, has no necessary connection with the enthroned deity is suggested by the specific identification of the latter as a vegetation goddess here, also by the multiplication of animal elements in designs like *ITT* 3, pl. IV, 4790, in which the eagle appears before a god seated on a bull throne, while there is a lion-griffin over the inscription; or by an unusual combination of elements, as in *ITT* 3, 5965, where, before a goddess, the eagle looms above a horned serpent-dragon; the latter, not very common in Ur III glyptic (see it paired in *Louvre T.*, 108, naming Gudea) is normally associated with gods (*Frankfort*, pp. 184f.), or is part of the throne, *Louvre T.*, 11), naming Shulgi.

Small human figures, most often the suppliant goddess as here, occur quite frequently in Ur III seals. More unusual is a detached human head in profile before a deity in *ITT* 3, pl. L10052; thus anticipating a popular motif of Old Babylonian and peripheral glyptic.

564. Impressions on both faces of tablet. Height 31. Obverse shown. NBC 3544. Shulgi 35.

Suppliant goddess, worshipper led by goddess, star-disk in crescent, goddess enthroned on platform (trace reverse), small worshipper with hands at waist on line above bull's head (body of latter perhaps under inscription). Both the suppliant and the seated goddess wear neck rings.

565. Brownish "steatite." 33x15. *Newell* 124. Not shown.

Worshipper led by goddess, snake between them, spread eagle above bird on line over scorpion, goddess with symbol (?) extended into throne; inscription.

566. "Steatite." 29½x17(15), irregular. Worn. *Newell* 121. Not shown.

Worshipper led by goddess, vessel between them; spread eagle, spouted jar, enthroned goddess.

The stroke behind the worshipper is a scratch. The frog eagle's tail can be suggests a part of rather than a real b

567. Dark gray serpentine. 27x15. New impression. *Newell* 140.

Male worshipper led by goddess, spread eagle, enthroned goddess on platform; inscription.

The worshipper must be male since he wears an open robe which shows a thick curve across the front and a faint vertical fringe before him; see also 628, 638. The meager evidence suggests that the open robe is relatively late.

568. Dark gray serpentine. 25x12½(11)irregular. *Newell* 117. Not shown.

Theme of 567, spread eagle above "monkey," inscription.

The worshipper probably wears a skull cap as proposed for the one in 538. On the "monkey" see *Newell*, p. 103; called perhaps a mongoose, *CANES*, pp. 38f. (no. 307), 41. A mongoose or monkey appears in the unusual Ur III worship scene, *OPP* 78, pl. 118.7. See also the "monkey" on a stick in 630.

569. Dark green brown serpentine. 26x14. *Newell* 128. Not shown.

Theme of 567 (worshipper almost lost under inscription), spread eagle above water bird on line.

570. Impressions all over case. Height c. 26. Left edge shown. *UDT* (= NBC) 2, drawn. Shulgi 49. Tello text.

Worshipper led by goddess, crescent above lion-headed spread eagle facing left, goddess enthroned on platform (trace reverse); inscription.

See also 570s, *UDT* (= NBC) 29, Shulgi 41, with eagle's head turned right as is more usual.

571. Like 570. (Tablet not impressed.) Height 25. Left edge shown. NBC 2244. Shulgi 42. Probably same as *Ward*, 228.

Theme of 570; spread eagle above; inscription.

Compare 571s, *UDT* (= NBC) 19, 22 (height 25, Shulgi 47, limit (?) below eagle); also 571xx, NBC 1838, tablet like 564, Shulgi 47, height 16½ (with cap marks 21), spread eagle above; inscription.

572. Impressions on both faces of tablet. Height 20. Reverse partly shown. YBC 1704. Shu-Sin 4. Jökha text. Drawn JGS 4, 194, 205, 225 (= YBC 1749, 904, 8883), Shu-Sin 5, 7, 6; quite good rollings on YBC 1280, 14699, NBC 750, 5265, 3643 (similar dates).

Worshipper led by goddess, crescent above lion-headed spread eagle facing left, goddess enthroned on platform; inscription.

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575



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577



578

FIGS. 573-578

573. Like 572, also left edge. Height 23½. Reverse partly shown. NBC 3409, Shu-Sin 3.

Theme of 570; star disk in crescent above rampant lion; inscription.

A split dark gray serpentine cylinder, 573x, NCBS 855, 25½×(ext)12, shows the edge of an inscription frame, a worshipper in a fringed garment led by a goddess in a pleated one, trace of a spread eagle over a lion as in 573; inscription.

574. Like 572. Height 19½. Obverse partly shown. NBC 645, Amar-Sin 4.

Theme of 570; star disk in crescent above lion lying on rectangular shape (horizontal lines above, vertical below) mounted on short pole; behind goddess vertical snake; inscription.

575. Like 572. Height 23½. Reverse partly shown. NBC 4373, Shulgi 42. Seal names an end of Umma. Worshipper led by goddess, in same seal, NBC 676 (Shulgi 43).

Enthroned goddess, small male (?) attendant.

holding standard topped by standing lion on tasseled platform; inscription.

576. Dark "steatite," 31×16. Worn. NBC 6015.

Theme of 570; scorpion before the worshipper; between the goddesses, crescent above date palm in stand; throne broken; inscription.

577. Dark gray serpentine, brown mottled. 28×15/14½, area outside main theme cut back. Worn. YBC 12604.

Theme of 570; worshipper's belt hangs down; goddess enthroned on platform, crescent above; probably added; inscription, crude figure in long garment (?), snake.

578. Black limestone. 23½×12. New impression. *Neufel* 119.

Theme of 570, crescent and water bird before the seated goddess, winged liongriffin.

The exaggerated torsion of the liongriffin and its rather crowded position suggest that it could be of Isin Larsa origin; compare 524.

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580



581



582



583



584



585



586



587

579. Dark gray limestone. 24×12. Scratched. *Newell* 120. Not shown.

Theme of 570; the seated goddess holds cup, water bird before her, scorpion over bull on double line.

The scorpion over an animal recalls the curious secondary in 585.

580. Dark green brown serpentine. 26×15. Worn. NBC 5953.

Theme of 570; inscription added over forward arms of the goddesses; second inscription ending back of throne.

The writing of the two inscriptions is sufficiently alike to suggest that they are contemporary. They may have been added in a document for two participants who were without seals and who wanted or were required to have their names impressed on it. If so, this probably occurred late in the period, since during most of Ur III only one name was usually impressed on a tablet, generally that of a scribe; see 511 for relatively late Ur III examples.

581. Brown mottled, green serpentine. 26×13. New impression. *Newell* 131.

Theme of 570, star disk in crescent before the worshipper on platform; inscription.

The worshipper seems to be bearded. His headdress may be a loose version of the proposed skull cap in 538. The stroke below his left arm remains inexplicable. The leading goddess has crossed shoulder straps also as in 538, implying a comparably early date for the seal. It may be a peripheral product as is suggested by its inscription and the rather peculiar simplified engraving of detail.

582. Green mottled, black serpentine. 25×12/11, cut away in area of inscription. NBC 9126.

Theme of 570; crescent above dot (accidental?) between the goddesses; trace of platform under throne; inscription.

The cut back area for the inscription, bulging when impressed, suggests that it was a later addition.

The same theme occurs in 582x. NCBS 846, black serpentine, 28×16/14½ (concave), worn.

583. Dark gray serpentine. 24½×12. Worn. NCBS 810.

Theme of 570; the goddesses wear crossed shoulder straps and neck rings; crescent; frame for inscription.

The vertically trimmed edges of the skirts of the first two figures are unusual in the period.

584. Impressions on both faces of big tablet c. 135×75. Height 19. One of the two areas with clear impressions on reverse shown. YBC 7087, Amar-Sin 5.

Theme of 570; reversed bird (?), crescent; throne with high back (curved top?) on platform; inscription; ground line.

Worn seals, 584x, with the theme of 570, inscription mostly lost; except for the last, a crescent appears at the top: ("steatite") NBC 5996, 24×12, NBC 5939, 29×15; YBC 9986, 23×12; NCBS 734, 20(bottom lost)×14; NCBS 757, 21×11; NCBS 804, 25½×11½, two blobs; NCBS 807, 23×11, scorpion (?), lionscimitar; NCBS 809, 25×11½; NCBS 818, 27½×13, vessel with spout; NCBS 840, 26×13½(12½); (shell) NCBS 790, 25×13.

585. Black limestone. 16×11½. NBC 11042.

Theme of 570; crescent; throne on platform; mounted tree (?), scorpion, meaningless lines.

586. Dark "steatite". 23×13½. New impression. Worn. *Newell* 126.

Worshipper led by goddess, seated goddess holding crescent standard, scorpion above water bird; inscription.

Compare *Louvet T.*, 121, worn; see also the standing god in 666 below.

A broken corroded limestone seal 586x, NCBS 805, 25(ext)×21/20(concave) shows a crescent standard before the seated goddess, and a spray over the forward arm of the leading goddess.

587. Impressions on both faces. Height 24. Reverse partly shown. NBC 320, Amar-Sin 1.

Full-face goddess with neck rings, tress to each shoulder, rod in outstretched hand (?), enthroned on platform; inscription.

The full-face seated goddess occasionally appears in Ur III scenes of presentation: *ITT* 5, pl. I, 10020 (p. 66); *UE* 10, 400, compare *UE* 10, 398 in which she sits full face on a "mountain" opposite a water deity. In Akkadian seals the seated full-face goddess always appears with weapons at her shoulders, *Boehmer*, 384-85, 387, 389. When standing she sometimes has rays or vegetation there, either with or instead of weapons so that her warlike and her fertility aspects may be combined; see *Boehmer*, p. 67. One seal, showing her standing with apparently all types of weapons on her shoulders, has been called Neo-Sumerian by *Frankfort*, pl. 25f., p. 144 (= *Boehmer*, 274). However, it is executed in fully developed Akkadian style, while the two-headed eagle under the inscription is unlike the usual Neo-Sumerian rendering with lion's heads as in 646 below.



588a



588b



588c



589



590

FIGS. 588-590

588. Impressions all over case (tablet not impressed). Height ext. 30. (a) Reverse, (b-c) Right and bottom edges (all partial). YBC 11243. Shalgi 33. Same seal on case Ash C, 434 (description corrected here).

Bearded worshipper in cap with rolled brim (see "b") led by goddess, star disk in crescent above date palm in vase; goddess with broad vertically lined shoulder band, long tress over each shoulder (one to left curled), arrows and staff at shoulders, on throne with inset seated lion (?), inscription above standing lion (see "a").

Compare the Akkadian seated-goddess in profile with weapons at her shoulders, *Bushman*, 383, 386, 388.

589. Dark green serpentine, lighter flecked. 22x12. NBC 64022.

Worshipper led by goddess, star disk (?), goddess seated on goose, lion-headed eagle above second goose over traces of inscription.

Compare the goddess presumably on a goose in 550. For Akkadian scenes showing the goddess on a goose associated with boats see *Bushman*, 478-80 (of III). The vessel with tubes is presumably a variant of the spouted type in 555, 560, 619, and 643.

590. Like 588. Height 27½. Reverse shown. NCBT 2250. Probably same as *Ward*, 251.

Worshipper led by goddess, scorpion between them; star disk in crescent above scorpion, thin double convex shape, and vessel; goddess over two geese back to back, her feet on the first, the second part of her throne; inscription.

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591a



591b



591c



592



593

591. Like 588. Height 24. (a) Bottom edge. (b) Reverse. (c) Drawing. *UDT* (= NBC) 6 (drawn). Shulgi 47. Tello text.

Worshipper led by goddess, goose above goddess enthroned on platform; inscription above worshipper before enthroned goddess (right frame of inscription behind this group).

592. Like 588. Height 19. Left edge shown. NCBT 2252. Shulgi 47. Probably same as Ward, 234.

Worshipper led by goddess, crescent above goose on pole, enthroned goddess; inscription.

593. Dark green serpentine, brown mottled. 27×14/13½, cut back at end figure. Worn. NBC 9099. Ellis and Buchanan, *JNES* 25 (1966), pp. 192ff.

Belted male figure on line in wraparound kilt and vertically marked cap, engraved over worn inscription, the right frame of which he grasps; bearded worshipper in similar cap led by goddess with crossed shoulder straps, crescent; goddess on cushioned throne on line, her feet on goose.

Some features in the design suggest that the seal may have been partly recut at the time the first figure was added. A goddess seated on a cushioned throne is unusual but does occur in Ur III times, *UE* 10, 423; for a god on such a throne see 606, 624.

594. Green jasper, light and dark mottling. 40×25/23½ (concave). Unfinished. No bore. *Nouvel* 172. Not shown.

Worshipper, goddess on throne.

FIGS. 591-594

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595



597



598



599



600



601



602

FIGS. 595-602

## WORSHIP — SEATED GOD

The presentation of a worshipper led by a goddess before an enthroned god distinguishes 595-607. The enthroned god holds a flowing vase in 608, while he extends a ring in 609; a presented couple is led to a seated god with perhaps a flowing vase before him in 610; the god extends a bent weapon in 611, possibly a mace in 612; he flourishes a mace and a broad scimitar in 613, holds a scimitar while seated on a "mountain" throne in 614. A suppliant goddess precedes a presented couple before an enthroned god bearing a

weapon, 615; shouldering a scimitar, 616; with feline heads at his shoulders, 617; before the god a lion-topped pole, 618-20. A suppliant goddess, a worshipper, a seated god, all before small subjects, 621; the worshipper not attested, 622; a presented couple and a seated god before a standing goddess, 623; a seated god and a standing goddess, 624; a seated god with lionclub before him, 625; a suppliant goddess, a worshipper, and an enthroned god, 626; finally a man on a stand, a worshipper, a suppliant goddess, and a seated god, 627.

595. Black serpentine, greenish brown mottling, 29x16.15 (concave). NBC 12605.

Worshipper led by goddess, god enthroned on platform; inscription.

596. Red crystal, 35x19.18 (concave). Worn. NeoB 133. Not shown.

Theme of 595, star in crescent; inscription.

Impressions on both faces of tablet, 596a, NBC 1423, height 19, theme of 595, crescent, inscription, ground line, Shulgi 49, *BIN* 3, 117 (drawn), Jokha text. The same theme but with some obscure detail occurs in the impression, 596xx, NBC 3407, height c. 21, Amar-Sin 9, inscription.

597. Impression on both faces of tablet. Height c. 23. Reverse partly shown, NBC 3565, Amar-Sin 9.

Theme of 595; crescent above squatting lion (?) before the god, winged liongriffin set in throne, niched platform; inscription.

598. Like 597. Height 22. Reverse partly shown, NBC 577, Ibbi-Sin 2, Jokha text.

Theme of 595; star disk in crescent (blurred); the god on high-backed throne with curved top and sidearms; inscription.

599. Like 597 (also right edge). Big tablet, c. 115x50. Height 26. Open area on reverse shown, NCBT 2241, Shulgi 41.

Theme of 595; scorpion (?) before the god's legs; high-backed throne with curved top and inset lion leaning on footstool; inscription; form; inscri

600. Like 59 shown, NB

Theme of 5

lion set in throne; ground line under first two figures; inscription.

601. Like 597 (also right side). Height 23. Reverse shown, NBC 2783, Shu-Sin 2. Same seal on NBC 974, 1956, 2784, 2790, of similar dates.

Theme of 595; star disk in crescent above palm in vessel before the god, behind him standard topped by walking lion, jaws agape, on vertically lined platform; inscription over walking lion, jaws agape.

Compare the lion standard on the tablet tag, 601x, *BIM* 3, pl. III.24 (= 129, Shu-Sin 1); see also 601xx, *BIN* 5, 200, Amar-Sin 5 (= NBC 1542).

602. Like 597. Height 24½. Reverse partly shown, NBC 2813, Shulgi 26, 45 or Ibbi-Sin 3 (more likely). Same seal and date on NBC 658, Jokha texts.

Theme of 595; crescent; behind the god small erect lion holding standard with seven dots; inscription.

A standard, usually with five dots rather than seven, is quite often held by a lion in Ur III worship scenes; *Lacoste T.*, 112, 215 (eagle above = Brnoš, 12, pp. 149f.); *Revue Archéologique* (1909), pl. XIII.1 (before the god); *UE* 10, 381 (four dots); see 685 below (three dots); *JIT* 3, pl. III. 6651 (but held by small bullman). The standard also occurs on the ground or in the field; see 605 below; *Bolan*, 268; *JIT* 2, pl. III. 4210 (see *JIT* 3, p. 66, 534 (three dots). That the decorative tree is sug-

pl. III. 6645, 6663, where, a "tree" with many dots is "held" by an erect goat.

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608a



609



612



614



608b



611



613

FIGS. 608-614

608. Like 606 (unopened). Height 27. (a) Reverse, (b) Right edge. UDF (=NBC) 8 (drawn). Shulgi 47, Tello text.

Worshipper led by goddess, god on altar-throne holds vase from which two streams and three plant shoots emerge; inscription.

In Louvre T. 106 (drawn), a seal of Gudea (see 538), the water god holds two vases and sits on a throne; the one held as here is also supported by the presenting god who has dragon heads at his shoulders. For later less complicated Ur III examples of the water-god see: *PTT* 3, pl. IV, 664f. (his feet on goat); *Frankfort*, pl. XXVd. (similar god with worshipper only); *Louvre T.* 116 (no plant shoots, small deity above the vase); 117, and 119, the vase held by a goddess.

609. Broken tablet, Height c. 20, NBC 11314. Nippur text (5NT 551).

Enthroned god holding ring with irregular double line attached; inscription.

610. "Seal" 28815. Bare (two on one side)/4. Worn. *Newell* 132. Not shown.

Theme of 608 with the god perhaps holding a flowing vase, spread eagle above.

611. Impressions on both faces of tablet (probably also all sides). Height c. 29. Reverse partly shown. YBC 1498, YOS 4, 126 (poor drawing).

Theme of 608 with the god holding bent object (thrust stick?), dagger at waist; inscription.

A similar bent object is held by the god, doubtfully in a feather crown, seated on a "mountain" throne (see 614), in the presentation scene of Unger, *Regina*, pl. XIII, 26, pp. 42f.

612. Like 611. Height 18. Reverse partly shown. NBC 4261. Amar-Sin 8. Same on NBC 3782 (Amar-Sin 7).

Theme of 608 with the god holding mace (pear-shaped head?), enthroned on line; double-convex shape above lion walking on separate line; inscription.

613. Like 611. Height 19½. Obverse partly shown. YBC 9816. Amar-Sin 1. Jokha text.

Worshipper led (?) by goddess, seated god, holding round-headed mace and shouldering lion-headed (?) scimitar with broad blade, on throne with back curved at top; inscription.

For the scimitar compare 616.

At least two other seals were used by the scribe, Ushmu: (1) 613x, YOS 4, 105 (= YBC 571, Shulgi 44), 181 (= 1751, Amar-Sin 2), both drawn, presentation to goddess; (2) 641 below.

614. Like 611. Height 23½. Reverse partly shown. NBC 4351. Amar-Sin 2.

Worshipper led by goddess, ground line; star disk in crescent, god shouldering scimitar as in 613, on "mountain" throne on platform; inscription.

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619a



619b



619c



620



621



622



623

FIGS. 619-623

619. Like 617. Height 20 (with cap marks c. 23). (a) Top, (b) Left edge, (c) Drawing, YBC 6765. Shulgi 40. Same on YBC 1641, Shulgi 45. Jokha texts.

Theme of 618: before the worshipper disk in crescent above lizard; before the god spouted vessel as in 553 beside pole as in 618 but shorter and with projecting line under rear of the lion; inscription.

620. Like 611. Height 24. Reverse partly shown. YBC 1296. Shu-Sin 4. *POS* 4, 201 (drawn). Same *POS* 4, 66, drawn, Shulgi 45 (= YBC 1396). Jokha texts.

Suppliant goddess in simple horned crown, long tress down back; worshipper led by goddess in elaborate horned crown; lion on line on short pole with pennant at front of platform with enthroned god; inscription.

621. Impressions all over tablet. Height c. 23. Reverse shown. NBC 5592. Shu-Sin 2. Jokha text. Doubtfully same as *HSS* 4, 129, 158 (Amar-Sin 4, 5), drawn with worshipper led by goddess.

Suppliant goddess with "ribbon" down back; worshipper (seems to have right hand before face, left at waist); god enthroned on platform (?); inscription; under it small suppliant goddess, "ribbon" down back, facing similar one (?), object (?) between them.

For other examples of the rare Ur III designs showing a ribbon or tassel down the back of the suppliant goddess see: *Louvre T.*, 217 and 219, naming Shu-Sin; *UE* 10, 435, naming Ibbi-Sin; 649-50 and 673 below.

622. Like 611. Height ext. 23. Reverse partly shown. NBC 4290. Shulgi 34. Jokha text.

Enthroned god; inscription, under it two small gods with pole, topped by scorpion on line between them; suppliant goddess (?) facing right, gap.

623. Like 611 (also one edge). Height 20½. Reverse partly shown. YBC 579. Shulgi 45. Jokha text.

Worshipper led by goddess, enthroned god; goddess with right hand raised, left at waist; inscription.

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624



625



626



627a



627b

624. Like 611. Height 25. Reverse partly shown. YBC 1652. Shu-Sin 4. Jokha text.

Crescent (?), god on cushioned throne on platform, suppliant goddess; inscription above walking lion; gap.

625. Like 611 (also one edge). Height c. 27. Reverse shown. NBC 486. Shulgi 35. Seal names *esi* of Emma. Same on *Nabob*, pl. II, 188 (Shulgi 36).

God on cross-lined (?) throne with sidearms and low back on hatched platform. His forward foot on cross-lined stand; above the foot, lionclub with notched staff and pointed base; inscription; worshipper, right hand at waist (trace obverse); gap.

626. Impression of two seals on flat base of bulla, traces on other sides. Height 28. MLC 2658. *BRM* 3, pt. VII, 58. For same two seals on other bullae: *BRM* 3, p. 33, under the scribe Ur-Nungal (plates: Amar-Sin 8 to Shu-Sin 6, designs not shown). Jokha texts. Same top design as 626 on tablet YBC 1500 (OOS 4, 155. Shu-Sin 8, poor drawing).

Suppliant goddess with three or more neck rings, worshipper; ground line; star disk in crescent, god enthroned on platform; inscription above lion (?). Poor traces of the second seal appear below.

A different seal of Ur-Nungal: 626x, YBC 1567, presentation to king, Shu-Sin 6, named on seal.

627. Impressions all over two bullae. Height 28. YBC 3653 (= a), YBC 3675 (= b); also on bullae YBC 3676 and MLC 2336. *BRM* 5, 71 (= pl. II, 15); Amar-Sin 6, 4, 6, 7. Drehem texts. Later seal of same man: 647x.

Male figure in high conical hat and long open robe, left hand raised, right at waist, on low stand; worshipper, hands at waist; suppliant goddess; god enthroned on platform; inscription.

The robe of the male figure, only one side fully visible, resembles that usual for standing deities, commonly gods, with one foot forward; see 658, 660-61, 666-74. It is perhaps worn by the seated god in 615. His hat may be an imitation of a feather crown as in 525.

A distinctive feature is the placing of this figure on a low stand. In Old Babylonian glyptic, the priest was often similarly placed, sometimes the personage with a mace, the effect desired being presumably to raise them to the level of the gods and at the same time to differentiate them from such. Perhaps the same effect was intended here. In any case it is unusual for a god to be so raised, but see Kupper, *Amarra*, pl. V, 27, 4N, 48 (drawn), p. 29(3), where in both cases the god is on a stand. As is very common the male figure wears a high hat as here; perhaps it is even feathered, *Amarra*, p. 37.

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628



629



630



631



634



635



636

## WORSHIP — SEATED KING

S. 628–636

After the concentrated presentation of the goddess, secondarily the god, in Ur III seals the depiction of the seated king follows. First, a worshipper is led by a goddess before a seated king with a cup, 628–38; then a suppliant goddess precedes but the king does not hold a cup, 639–40; or the suppliant goddess stands behind a king who extends a cup, 641, or a flowing vase, 642. A suppliant goddess behind a wor-

shipper confronts a seated king with cup, 643–49; in addition the worshipper holds a kid, 650. The king is beardless, but otherwise with his usual setting in 651–52, except that in the latter he has an offering table before him. The enthroned king faces a worshipper holding a staff in 653, but in 654 the enthroned king with the usual cup simply confronts an unadorned worshipper.

628. Hematite.  $26 \times 14\frac{1}{2} / 13\frac{1}{2}$ , concave. Bore off center because seal is cut back for added inscription and adjacent objects. NCBS 849.

Worshipper (rear bottom cut away) in cap and open robe, led by goddess wearing neck rings and bracelets, star between them, ground line; star-disk in crescent above goose; king with cup, wearing bracelets, on cushioned throne on-niched platform (rear cut away); lion-headed spread eagle above goat rampant against inscription.

The king is clad in the flounced robe of deity, as in 630, 632–33, 638–39, rather than in a fringed garment as is more usual. In all the scenes before the king the leading goddess wears a flounced robe as here, except in 634.

629. Hematite.  $25 \times 14 / 13\frac{1}{2}$ , cut back at secondary motifs. YBC 9673.

Theme of 628; the goddess wears neck rings and bracelets; star disk in crescent above water bird before the king who has bracelets at wrist, feet on low stool on plain low platform; over traces of worn inscription: bow-legged dwarf and nude male in caps on line over squatting dog (?) facing seated mongoose (?) on line.

The secondary motifs over the worn inscription are Old Babylonian.

630. Hematite.  $34 \times 20$ . NBC 9106.

Theme of 628; the worshipper in striated cap, mongoose (?) on pole before him; scorpion, snake, star disk in crescent, and water bird before the king, second snake and lizard behind him; inscription (erased?).

It is possible that the striated cap of the worshipper and the crowded animal figures are late Neo-Sumerian addi-

631. Dark gray limestone.  $29 \times 17$ . YBC 9665.

Theme of 628; crescent the king (beardless); insc. The king seems to be we-

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sembling that on a warrior's head of alabaster, Parrot, *Mari*, fig. 107. Curiously enough the faces of the two men are also very similar. No beard is visible on the king in 635, 651–52, but no chin strap either. See, however, 632.

632. Dark gray serpentine.  $30\frac{1}{2} \times 17$ . *Newell* 136. Not shown.

Theme of 628; serpent between first two figures; lion in crescent (or full circle?) above, erect lion with staff before the king (beardless) wearing a chin strap as in 631; inscription over opposed scorpions.

633. Dark gray serpentine.  $25 \times 14$ . Worn. *Newell* 134. Not shown.

Nude full-faced hero holding vase at waist from which streams flow to vases on either side; theme of 628.

634. Shell.  $26 \times 13$ . Bore  $6\frac{1}{4}$ . Chipped. NBC 9110.

Theme of 628; crack under star disk in crescent (compare 584); secondary: nude hero on one knee on line, holding flowing vase at waist; below: worshipper (cracked), left hand raised, right at waist, facing goddess, on two lines.

635. Impressions on jar sealing. Height ext. c. 23. Nippur 5 NT 34. No context. NBC 11198.

Theme of 628; the king is beardless; secondary: two crossed bulls on line over full-face hero with side curls on one knee holding flowing vase at waist.

636. Impressions all over case. Height 26. Left edge shown. Ibbi-Sin 3, named on seal. YBC

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637



638



639



640a



640b

637. Impressions on both faces of tablet. Height ext. 23. Reverse partly shown. YBC 294. Amar-Sin 9, but seal already names Shu-Sin. YOS 4, 101, drawn. Drehem text.

Theme of 628; the king holds handled vase; inscription.

For other examples of a tablet written in the year a king died, but already impressed by a seal with the new king's name, see Oppenheim, *Eames*, p. 4. For the handled vase see 638.

638. Like 637. Height 27. Reverse partly shown. YBC 1170. Also YBC 1245, 1627 (=YOS 4, 195, poor drawing), YBC 1628, 1688, 9812. Shu-Sin 5, 4, 6, 6, 4, 7. Jokha texts.

Worshipper in open robe led by goddess, ground line; king with handled vase on high backed throne, rounded top, side arms curving over inset lion, its tail up, on platform; inscription above hero with flowing vase as in 635.

For the throne and the vase compare *UE* 10, 428-31, naming Amar-Sin (changed to Shu-Sin in 430). There the worshipper's right hand is raised as usual, but his left at the waist brings the straight edge of his robe or shawl toward the middle, partially covering the leg revealed in 638. For the robe arranged as in

638 see *UE* 10, 433, probably naming Shu-Sin; compare *Berlin*, 253, naming Shu-Sin; *BRM*, 3, pl. VII. 55; *ITT* 5, pl. I. 10041, p. 67; all presentations.

639. Impressions all over case (unopened). Height 19 (with cap marks c. 25). Top edge shown. NCBT 2249. Amar-Sin 1. Seal names Shulgi. Possibly same as *Ward*, 52.

Suppliant goddess; theme like 628, but king does not hold cup; inscription.

A similar design with the king probably not holding a cup: 639x, YBC 13111, case unopened, Amar-Sin 4 (?), height ext. 23, names Shulgi.

See *Wiseman*, 40 for a presumed king without a cup, seated on a throne with curved back and sidearms, bull's legs at its rear, in a presentation like 639-40, but naming Ur-Nammu, first Ur III king.

640. Like 637 (two tablets). Height 16 (with cap marks 22). (a) Reverse, (b) Obverse (partial). NBC 2023 (= a), no date; 3401 (= b), dated Shulgi 43 (= *BIN* 5, 122, drawn). Same on YBC 1761, NBC 2872, NBC 3644; dated Shulgi 38, 40, 46. Jokha texts.

Theme like 639, but the king sits on an altar throne as in 639 without a cup; inscription (last sign behind the throne).

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645



646a



646b

645. Like 644 (also one side). Height c. 20. Reverse partly shown. YBC 1374. Shu-Sin 5. Jokha text.

Theme of 644; star disk in crescent; inscription above lion-headed eagle.

646. Impressions on two tablets. Height 27. Reverses shown. NBC 638 (= a), Shu-Sin 9; *UDT* (= NBC, drawn) 167 (= b), Ibbi-Sin 1. Drehem text.

Theme of 644; ground line under standing figures; two star disks in crescents side by side above double lion-headed eagle; inscription.

The two-headed eagle appears especially in the designs of seal impressions from Tello: *Louvre T.*, 110; *ITT* 2, pl. III, 3911; 3, pl. III, 6631, 6651; 5, pl. IV, 6954.

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680



681a



681b



682



684



685



686

680. Dark gray green serpentine.  $20\frac{1}{2} \times 11\frac{1}{2}$ /  
11 (concave). NCBS 701. *Yale Library Gazette*  
43 (1968), pl. II, 3, pp. 94f.

Worshipper, date palm in vase, star disk in  
crescent above god as in 679, but in tunic and  
shoes with turned up toes; inscription.

For shoes with turned up toes see Akkadian  
423.

681. Impression on two fragments probably  
from same jar sealing and part of scene on  
small tablet. Height 25. (a) NBC 11330 (Nip-  
pur 5 NT 593), (b) Drawing. Also NBC 11331  
(5 NT 597), NBC 10539 (6 NT 27), NBC  
11199 (5 NT 35), NBC 11333 (5 NT 622),  
Buchanan, *JNES* 31 (1972) pp. 96-101, pl. 1;  
Hallo, *JNES* 31 (1972) pp. 87-89. No context.

High official pouring libation on date palm in  
vase over which full-face goddess extends  
ring and rod; all over mountain from each  
end of which god holding bowl emerges, tree  
growing before one to left; inscription.

The ornamental character of the mountain  
and its gods contrasts with the pseudo-  
naturalism of the numerous Akkadian scenes  
in which there is a deity in or on a mountain.  
Only *Boehmer*, 433 is to some extent compar-  
able, where a winged Shamash with a saw  
climbs between two mountains while looking  
at a god, man above, mountain below, who  
stands immediately before him.

Somewhat suggestive of the mountain gods in  
681 is a group of seals, largely of Syrian ori-  
gin and of Old Babylonian times, which fea-  
ture divinities merged with the end of a  
stream, Amiet, *Syria* 37 (1960), pp. 215ff.,  
figs. 1-3.

682. Dark gray serpentine.  $19 \times 10/9\frac{1}{2}$  (con-  
cave). NCBS 739.

Date palm in vase between two worshippers.  
The theme is very common in Neo-Sumerian  
seals, sometimes with distinct variations in the  
design as in 657, 686-89. Seals like *UE* 10,  
254, 265, or *Philadelphia*, 169 are certainly  
Post-Akkadian and may suggest a similar date  
for many of the rest. An early date is also in-  
dicated by the crudely pleated skirt with pro-  
nounced edge as in 682-83. It is curious that  
in two instances, *UE* 10, 270, *Parrot*, 50, the  
theme is combined with the rare Neo-  
Sumerian examples of a rider (see 503).

The same theme and material, but with traces  
of a worn inscription in 682x, *Newell* 159,  
 $27 \times 9/7$ , irregular.

683. Dark gray serpentine.  $17 \times 8$ . *Newell* 160.  
Not shown. *Frankfort*, p. 142, n. 1 ("Guti").

Like 682; mace standard and crescent on  
either side of plant; inscription.

684. Dark "steatite."  $19 \times 10/9$  (irregular). NBC  
9135.

Theme of 682; secondary: crescent mounted  
on back of goose above scorpion, ground line.

685. "Steatite."  $17 \times 8$ . Worn. NBC 9353.

Theme of 682; secondary: standard topped  
by three dots (?) (top one faint) with goat on  
one side, lion (?) on other, goose above.

The "lion" is stylized rather like the one in  
524.

686. "Steatite."  $25 \times 12$ . Worn. YBC 13042.  
Said to be from Western Iran.

Erect liongriffin, worshipper in fringed  
mantle, date palm in vase, erect lion, vertical  
snake.

Compare the lion in 685 and the liongriffin  
in 578.

## EARLY NEAR EASTERN SEALS

IN THE  
YALE BABYLONIAN  
COLLECTION

BRIGGS BUCHANAN

Introduction and Seal Inscriptions by William W. Hallo

Ulla Kasten, editor

# D.Collon, Britisch Museum'daki III.Ur Mühürleri

PLATE XLI



319 132880



320 89388



321 89791



322 132869



323 123187



324 122959



325 123628



326 137985



327 137989



328 118684



329 122954



330 123184



331 123281



332 136857



333 128560



334 119205



335 117155



336 122969



337 118698

PLATE XLII



338 122571



339 123192



340 123188



341 121554



342 122572



343 118701



344 123627



345 123207



346 89294



347 122973



348 124404



349 120560



350 118699



351 122968



352 122955



353 137950



354 137984



355 138040



356 123193



357 122558



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359 130629



360 138038



360a 116581



361 123189



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363 119199



364 128553



365 132878



366 132360



367 18831



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389 132850



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392 132839



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394 129491



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401 119203



402 116587

PLATE XLVII



403 115418



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405 128557



406 116591



407 116593



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410 122561



411 124399



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413 118681



414 121555



415 116645

PLATE XLVIII



416 121552



417 124403



418 128565



419 122948



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421 123584



422 130618



423 119207



424 122952



425 117154



426 122990



427 128555



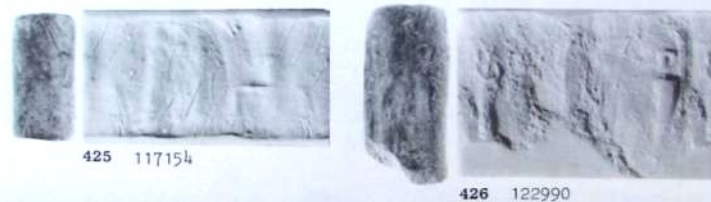
428 116592



PLATE XLIX



PLATE XLVIII





441 105156



442 89051



443 116727



444 122965



445 91023



446 102510



447 128477



448 89225



449 89293



450 89138



451 102055



452 89180



453 89271



454 132833



458 122951



459 122958



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463 123585



464 118687



465 89511



466 89196



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468 89300



469 89126



470 89131



471 116719

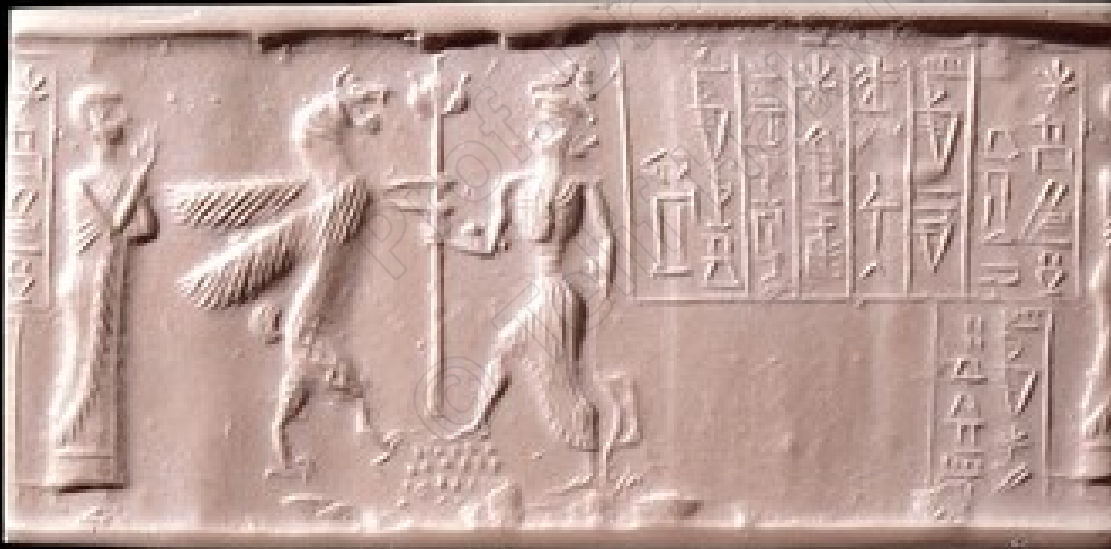
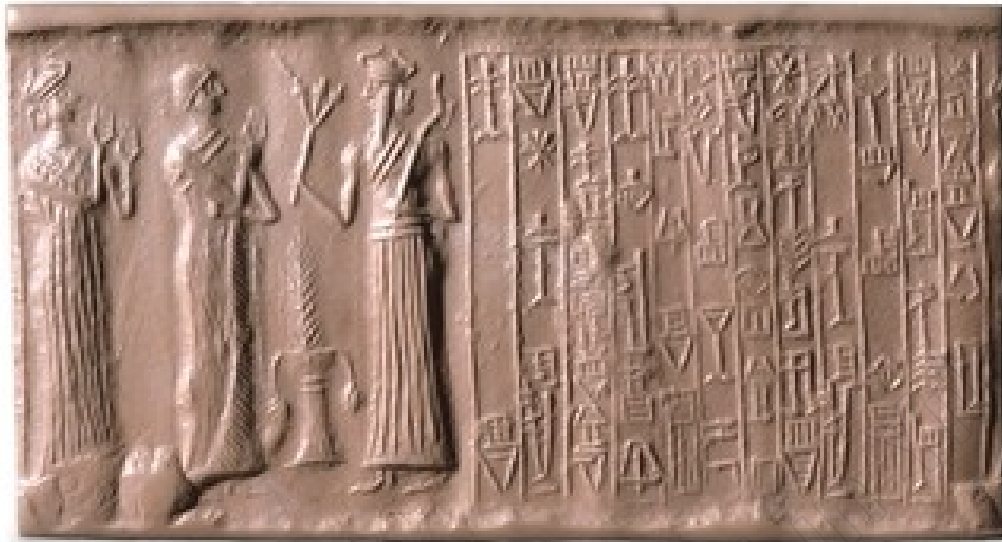


472 89851



Fig. 1. Seal of Khashkhamer, governor of Ishkun Sin during the reign of Ur-Namma (end of the 22nd century b.c.). WA.89126. British Museum (Matthiae 2000: 61).







Seal of Khashkhamer, governor of Ishkun Sin during the reign of Ur-Namma (end of the 22nd century b . c . ). WA.89126. British Museum (Matthiae 2000: 61).



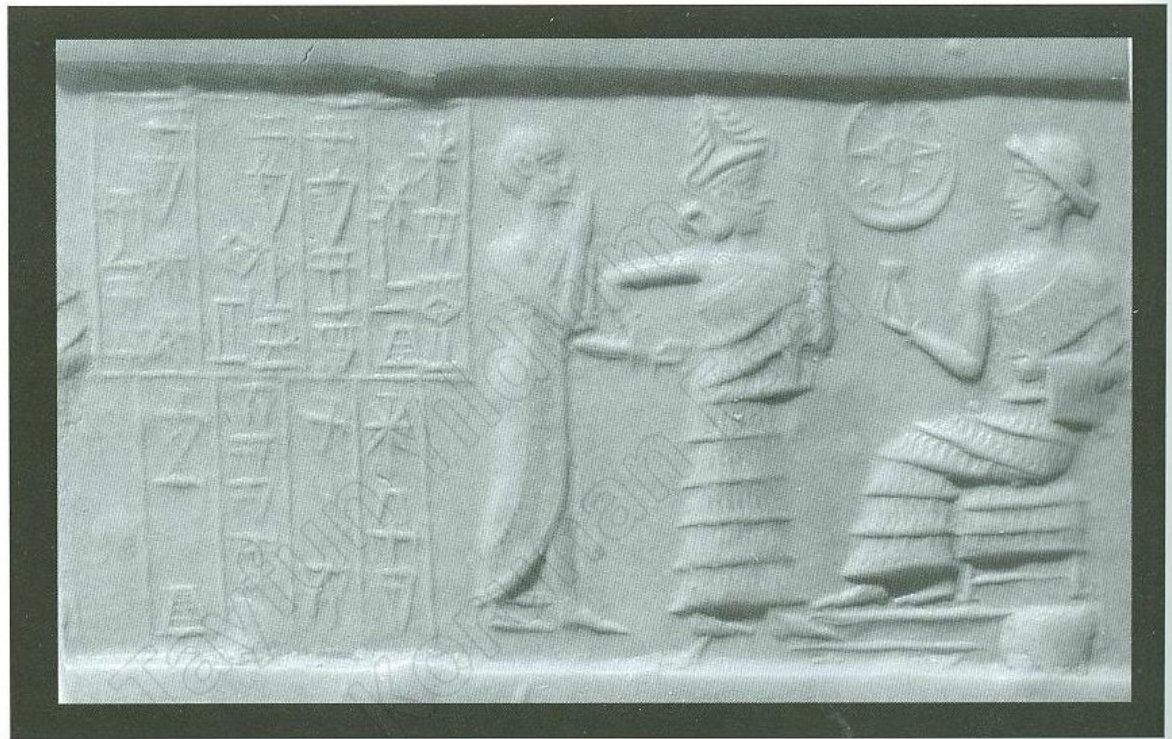
Figure 6—Modern impression of an Ur III seal with a royal introduction scene (Pierpont Morgan Library. Morgan Seal 292). Courtesy of the Pierpont Morgan Library.



Figure 7—Modern impression of an Ur III seal with a royal introduction scene (VAM 697). bpk, Berlin / Vorderasiatisches Museum, SMB / Art Resource, NY.



320



Impression from catalogue number 320.

and it has been suggested  
and rulers were depicted  
s.<sup>2</sup> At the right (as seen in  
ion) is a seated male figure  
and toward a goddess  
depicted multiple-horned  
ed robe. She, in turn, is  
e hand who is dressed in a  
at, and whose right arm is  
of worship. Behind him

320

### Cylinder seal with a presentation scene

*Cuneiform inscription in Sumerian  
Hematite*

*H. 2.8 cm (1 1/8 in.); Diam. 1.7 cm (1 1/16 in.)*

*Mesopotamia*

*Ur III, reign of Ibbi-Sin, ca. 2013–1989 B.C.*

*The Metropolitan Museum of Art, New York, Gift of*

He is led by a goddess wearing a flounced robe that drapes over her left shoulder and a cap with four pairs of horns. She grasps his left wrist in her right hand, raises her left hand in a salute, and presents the worshiper to the seated figure of a deified king,<sup>4</sup> apparently a young Ibbi-Sin, who, in the inscription, is identified with the divine determinative.<sup>5</sup> He, too, wears a flounced garment draped over his

Nippur, Inanna mabedi,  
III.Ur.



Seal of Kirikiri, governor of Eshnunna (20th  
century b . c . ). A.7468 - Chicago, Oriental







274



275



276



277b

Third Dynasty of Ur : Ritual Scenes



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289

Third Dynasty of Ur : Ritual Scenes



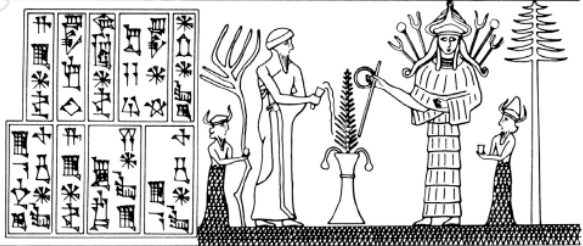
Figure 10—Seal of Bilalama (originally Nurahum) (A 7468 = As 30:1000) and a modern impression. Courtesy of the Oriental Institute, Chicago.

were commissioned by members of the influential Ur-Meme family of Nippur. The seal that Ur-Nanibgal, governor of Nippur, dedicated to the god Nuska for Šulgi's life (Fig. 16) is one of the four extant dedicatory seals of the Ur III period.<sup>54</sup> It depicts a Lama with raised arms following behind a figure who pours a libation from a goblet into a biconical vase with palm fruits before a standing god, probably Nuska. The bearded libator wears a brimmed cap and the fringed robe with the three folds over the chest.



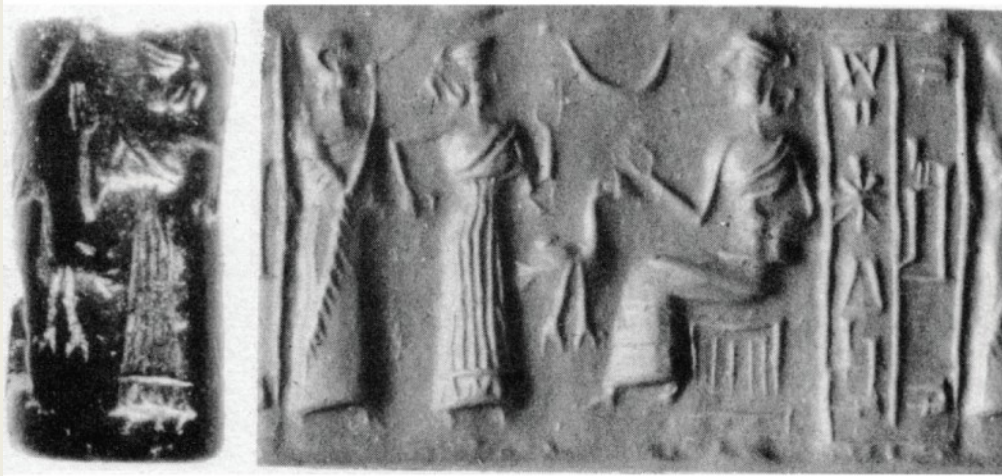
Figure 16: Seal of Ur-Nanibgal (drawing by author)

The other seal, known from impressions only, belonged to Lugal-engardu, prefect (ugula-e<sub>2</sub>) of the Inana temple and priest (nu-eš<sub>3</sub>) of Enlil (Fig. 17).<sup>55</sup> In addition to the then common title 'king of the four parts (of the world)', the inscription calls Amar-Suen 'beloved of Inana'. This epithet is odd in a seal inscription and clearly relates to the seal owner's occupation as well as to the seal image. The image depicts a bearded figure dressed in fringed robe and brimmed cap, who pours a libation from a goblet into a biconical vase, from which a palm shoot with fruits emerges. On the other side of the vase stands a full-face belligerent Inana, who bestows royal insignia on the libator, just as the enthroned god does on the stelae (Figs. 9–10). The scene is staged in a mountainous landscape indicated by a band of scales on which the figures stand, and by the small mountain god and tree flanking the scene on either side.





**TABLET AND ENVELOPE FROM GIRSU, UNPUBLISHED, BDTNS 052089**



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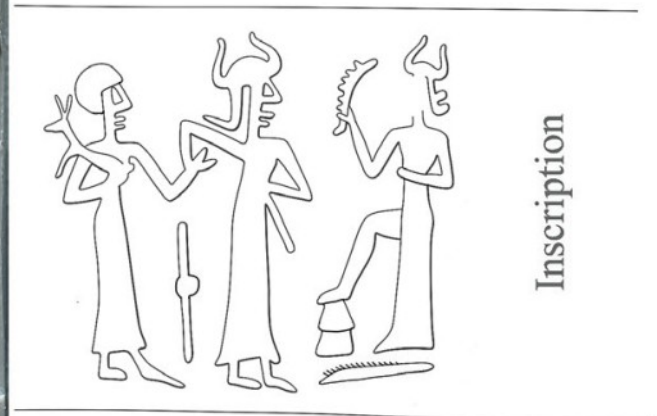
NBC 3401



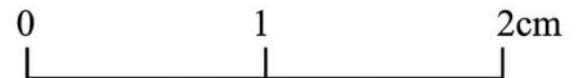
Fig. 9. Branch B centroids: NBC 8 (left) and NBC 690 (right).



Kt. 10/t. 24



Inscription



III. Ur stilinde İbbisin' in katibi Urlugalbanda' nın mührü  
tüccar Amurru- bani / Martu- bani tarafından kullanılmış.  
Kültepe, N. Özgüç.

