

way that would be eleven. The one on the left would be first, just as in English you put 12 and that's 12 and you put 21 and its 21. This stands for 60 plus 10 = 70. This stands for 10 + 1 which is 11. So that this sign would mean 10. This sign means 100. This sign may mean water or it can mean 100 - they are both pronounced may. This means 10. But when you put them together you get 10 hundred so this is 1000. And a 1000 is lemu. The result is when you get this sign together, this is the ordinary sign for the syllable shexha +or shin. It's an s with a little carrot over it = its a shin. Or it can stand for 1000, and 1000 is lemu so it can represent the syllable . So there are two possibilities. If you put two of them together =(((hard to get the sense of it))))

This is an old Sumerian sign for the word destruction, or overthrow This gives you an idea of the complexity of the writing system. That's one reason why if you have a writing from old Babylonian or Sumerian there are various possibilities of reading. There are certain things it could not be There are things that are definite, and things it could not possibly be. But you have to get a little idea of the system to see the reasonableness of it. . . . This sign here can be any one of those syllables. . . . Occasionally it is one of these others You have to have a little familiarity with the type of problem in order to be able to see with absolute positiveness and certain things you can't be sure. It used to be at the U. of Pa. museum, over on one side there was a monument which said, Put up by King Dungi. Then over on the other side facing it was a monument which said it was put up by King Shugi. The fact of the matter is that the same sign could be read dum or shun. And they always read it as dum until they finally came across the place where his name was written as shu-o-gi. . . . When you see this sign you know it must be shun, not dung. Consequently they had not corrected the first one, and