

ʾ (A) Y, “ISLAND, ISOLATED PLACE”.
THE WORD IN PUNIC AND IBERIAN INSCRIPTIONS

POR HERBERT SAUREN
S. B. Messines, Portugal

BIBLID: [0571-3692 (2005) 279-286]

Resumo: HOFTIJZER, J., JONGELING, K., 1995, Dictionary of the North-West Semitic Inscriptions, (DNS), 43, nota: ʾ y, “Pu-n(ic), in the sense of peninsula only in connection with geographical names.” A palavra indica: 1º a Península Ibérica, e 2º as feitorias, e encontra-se: 1º nas legendas das moedas dos Cartaginenses, 2º em lingotes de vários metais, 3º nos pesos oficiais, e 4º em muitas peças de cerâmica. As regiões da utilização são bem determinadas e serão descritas no decorrer do tempo, séc. III até séc. I a. C.

PALAVRAS CHAVE: Península Ibérica, Feitoria, Moedas, Lingotes, Pesos, Cerâmica.

ABSTRACT: HOFTIJZER, J., JONGELING, K., 1995, (DNS), 43, nota: ʾ y, “Pun(ic), in the sense of peninsula only in connection with geographical names.” The word indicates: 1º the Iberian Peninsula, 2º the factories of the merchants, and has been inscribed: 1º on legends of Punic coins, 2º on ingots to be transported out of the country, 3º on official weights, 4º on ceramics used in the factories. The regions, where the term occurs, are well determined and they will be described during there use from the 3rd to the 1st century B. C.

KEYWORDS: Iberian Peninsula, Factory, Coins, Ingots, Weights, Pottery.

The dictionary DNS¹, 43, notes: ʾ y, “Pun(ic), in the sense of peninsula only in connection with geographical names.” Some texts write only: y.

The word appears much earlier in the correspondence of Rib-Addad, king of Byblos, who wrote to the pharaoh Amenophis IV / Echnaton about 1300 B.C. The king of Byblos complains that Egyptian soldiers come out of the *iw*, menacing people.² We understand, that the soldiers came out of their garrisons for the only reason that they did not receive

¹ DNS, cf. bibliography, abbreviation: nw.

² Cf. : EAT, and LAP.

their pay and food. The *iw* was an isolated, enclosed place, an island, separating Egyptians and native people.

Punic and Iberian documents present the word in both significations: the Iberian Peninsula and the factories, the commercial centres.

The word appears only in determined regions, where factories are known. The huge number on vases permits some preliminary conclusions. I count 47 inscriptions and five more, part of the legends of coins. The main number, 22 pieces, come from the excavations at the Cabezo de Alcalá, Azaila, Teruel. El Castellillo, Alloza, T 3.1 / 23, and La Caridad, Caminreal, T 3.1 / 3, are also from the province of Teruel. The second bigger group comes from the South of France, from Ensérune, Hérault, 12, and one from Montlaurès, Narbonne. Six come from the region of Alicante, the weight of Elda and 5 vases from the Isleta de Campello. An ingot, B 4.8, G. 1.5, came from Alcoy. Two vases were found at the Puig de Sant Andreu, Ullastret, Gerona, T 3.1 / 4-5. Another ingot of lead, B 4.2, C. 6.2, has been found at Arenys de Mar, Barcelona. Far from these centres are the Cabezo de las Minas, Botorrita, Zaragoza, T 3.1 / 2, and Medellín, Badajoz, T 3.1 / 1, both objects could be moved later to these places.

The earlier Punic commercial activity was situated at the towns on the southern coast line and dates from the 3rd and 2nd century B. C. It ended naturally and at latest by the 3rd Punic war.

The commercial activity moved then to the east coast, close to Alicante, and to the hinterland with the centre in Azaila, and the region of Teruel. A second field of commercial activity was located in the North, Ullastret in the province of Gerona, and the South of France. All was controlled by Rome and dates from the 1st century B. C. Some Latin majuscules and the writing direction from the left to the right prove the late period, perhaps shortly before the Iberian war of Julius Cesar. With the beginning of the imperial period, the Romans build and restored streets and trade routes to the West, the Iberian writing and the Semitic languages are less used.

1° THE WORD ON LEGENDS OF COINS

1.1° M 59, DCH 2, 113-119, CNH 91-99, publish the Carthaginian coins of Ebusus, today Ibiza. The Punic writing of the legends in transliteration is: $\text{? } y b \check{s} m$, “the island of perfumes”.³ The first legends appear with the 20th

³ Nw.: $b \check{s} m$, Punic: perfumes, spices; $b \check{s} m$, official Aramaic, Palmyrenean: perfumed. The picture of the Egyptian god Bes is only a kind of a hieroglyph for the Punic word. Villaronga, L, CNH, refers to Diodor of Sicily and the legendary occupation of the island in 654 B. C. García-Bellido, M.^a Paz, DCH, dates the different coinages from 330 B. C. up to the Roman emperor Claudius I, 41-54, A. C. The legends note the variants of the feminine singular: $b \check{s} \text{? } t^2$, e.g.: 20^a 50 and $b \check{s} t^2$, e.g.: 20^a 69.

emission, DCH 2, 117, 20^a 44, 90 – 27 B. C. The writing changes on the coins 20^a 56: ʾ t² b š m, “with (the island of) the perfumes”.⁴

1.2° M 66, DCH 2, 146-154, CNH 82-90. I refer especially to the coins, where on the emblematic side two tunny fishes are designed swimming from the right to the left, coinage 5^a 34 and followings. There are three lines of writing in boustrophedon arrangement, the first and third starting from the right, the second from the left. The reading is: *m p^c l l^c ʾ g d r*, property in favour of the factory of the town of Gadir”.⁵

As there are some errors in the previous publications, I have to explain the second line. Both authors, of DCH, and CNH, describe the line as follows: in the midst the crescent of the moon, with a point, a small globule, and the letter «aleph». We may accept that there are symbols on the emblematic side of a coin, as the tunny fishes are a symbol and indicate the geographical localisation of the sea, where those fishes pass twice a year. The crescent and the small globule may be symbols, but accepting this explication, the third sign, «aleph», should be a symbol too. In conclusion, we have to explain all the signs as letters. Furthermore, inscriptions start regularly at the head of the animals, and the second line is for this reason the most important for the Carthaginian merchants.⁶

1.3° *AI PORA*, M 6, DCH 2, 22-23, CNH 400. Five towns are known with the name Évora, Eborra, Epora, Aiboura, as DCH points out. The identification is difficult as only the emblematic fishes, indicate the town on the boards of a river. The legend characterizes the town as a *M-V-N*, “municipium”, “township”. M 39, DCH 2, 68, CNH 364, names a town:

⁴ Nw., Phoenician: ʾ t_g with near, beside, referring to the parallel, nw., also Phoenician, ʾ y_g, word of uncertain meaning, but cf. the citation ʾ y ʾ l š y y, “the island of the Alasians, (Cyprus)”.

The legend adds in a second line: z³ z³ l, “this is cheap”, nw., Samal: z y, demonstrative pronoun, z l h, “cheapness, cheap”. DCH 2, 117, notes. zzy³, (numeral 50?). The legends 20^a 69 read: l² l² l, “for pleasure”, nw.: l_g, preposition, to, for, in, ll², ear(ring) but referring also to ass.: lulû, “pleasure”. I pass the marks of the opposite side.

⁵ Nw.: p^c l h, Punic: work, act; p^c l, Jewish, Palestinian Aramaic: possessions, property. The *m*- is the preformative of instruments, means and places; *g d r*, Punic: wall. A large rock protects the harbour of the town. The Romans changed the name to Gades and the town is nowadays Cadiz. The ʾ, the letter *aleph*, ʾ alif, before the name, is an abbreviation of ʾ alu, town, it is a determinative, which appears often before the names of towns on Punic and Iberian coins. The word is of Assyrian origin.

⁶ The letter *l* has this form in the alphabetic list A 1.1, H. 7.1, from Fuensanta de Martos, where the form l² stands in a second parallel list. The coins of Odeceixe, CAT 133-140, which were made following the model of the coins from Gadir, use the same form of the letter, and the Iberian legend starts at the right by the heads of the tunny fishes. The Iberian inscriptions present many examples of this older form of the letter *l*. After the laryngeals, we have to place a vowel and to pronounce: ʾ a and ʾ i. We get a vocalised form of ʾ y > ʾ (a) y, *ʾaya. Many variants of writing will be shown by the inscriptions on pottery.

BORA. The emblem of this town is a bull. The first element seems to be *ai*, “factory”, but there is no certain explication for the name itself.⁷

1.4° *S² A I C I P*, M 23, DCH 2, 50-51, CNH 408, “on the island of the river”, “on the river of the factory”.⁸ A leave of a palm tree and grapes indicate the region on the emblematic and on the opposite side.

1.5° *BAILO / BAELO*, M 24, DCH 2, 51-52, CNH 124, was a town, named by several Roman historiographers. The emission 2^a 2 reads in Latin majuscules: *F A-L T = p^o l t*, “pro-property”, *A I D = edil*, “of the magistrates of the town”, *L A O = l^o*, “in favour of the factory, cf. 1.2°.⁹

2° THE WORD ON INGOTS, READY TO SENT HOME

The Carthaginian and other merchants from the Near East came to the Iberian Island purchasing copper and other metals, which were send home. The molten copper was poured out on the fleece of a sheep. The curls of the wool and the beginning of the four legs are visible. The weight of the ingots was about 30 kg., the flat form and the feet to seize permitted an easy transport by men. Ingots of this kind are old, one has been found at Ugarit. I refer to three conserved at Calgary, Sardinia.¹⁰

2.1° The oldest one, E 4.1, date from the 2nd millennium B. C. The letter is deep and round in the metal. It seems that a piece of wood has been placed before pouring out the fluid copper. This technique and the form of the letter, which corresponds with the letters of the Byblos script, allows the reading: *Y*, “island”.¹¹

2.2,3° The ingots made during the last centuries B. C., use the technique of incision, which is also known from the bronze tablet IV of Botorrita.¹² E

⁷ Perhaps an uncultivated land, cf. DAF, sw.: *baur*; terrain qui n'est pas encore propre à être ensemencé, 3. perte, ruine, perdition.

⁸ DCH 2, 51, reads “BAICIPO”, cf. CAT 133-140, for the letter *S²*, which seems to be like the Latin *B*.

⁹ The name may be a deteriorated form of the god's name Baal as this name is written on the coin in Punic script. Cf. note 5.

¹⁰ They are conserved and in exposition in the Museo Nazionale de Calgary. As has been told to me, there are more in the magazine. The younger inscriptions prove that those ingots came from the Iberian Island.

¹¹ The form of the letter is the image of a trellis for wine, and from the nw. word *y y n*, “wine”, origins the phonetic value by acrophonie. The letter is known by the erroneously called pseudo-hieroglyphic inscriptions of Byblos, as the ending of genitives, weak verbs, and e.g.: the name of *y y b a*, a town in the Mountains far from Byblos, cf. BG, 75, document c. The later Iberian script uses the letter of this form for *h*, the preceding letter in the alphabetic list.

¹² The bronze tablet, E 6.4, BB IV, dates from the midst of the 1st century B.C. It is the plaint charging the lord of a town with murder. The words and sentences of this tablet can be compared with the big tablet E 6.1, K. 1.3, BB III, which is the pleading of the defendant.

4.2 writes: $a^4 w$ and E 4.3: $h-w$, “Island”.¹³ Both writings occur also on objects of pottery, namely from the region of Ullastret and Teruel, see below 4°.

2.4° B 4.8, G. 1.5, is an ingot of lead, 4,7 / 5,0 x 5,6 / 5,9 x 1,0 cm., Museo Arqueológico de Alcoy, n.° inv.: 2094. The inscription runs from the left to the right. There are already three letters of the latin alphabet, $M = mil = 1000$, and the indication of the origin: $w^2 \check{s} m s^2 M / A I$, “and this is the amount of 1000 / Island”.¹⁴ Unfortunately, the author of MLH does not note the weight in grams.

2.5° B 4.2, C. 6.2, ingot of lead, 7,5 x 3,0 cm. The author notes neither the thickness neither the weight, which could be equal to the B 8.4. Both sides are inscribed, 1st: $a^5 y$, “Island”, 2nd: $t^2 h w^2$, “express delivery”.¹⁵

3° THE WORD AS LEGAL MARK ON WEIGHTS

E 1.4, G. 11.1, is a spherical object of bronze: Ø 3,8 cm., weight, 330 gr., conserved in the collection of the Centro Excursionista Eldense, Elda, Alicante. The inscription reads: $a^5 a^5$, “Island”. If we should know the weight of the ingots, we could make an approach to the measuring system of the merchants. In absence of these information I would like to refer to the monetary unit, the $z z$, “Zuz”, later, in Roman times, the denary. 330: 20 = 16,5 gr., the average weight of the coins. 330 x 3 = 990 gr., or nearly 1000, cf. B 4.8. It seems therefore that the merchants used a hexadecimal system, with 60 as the base of counting, and the unity corresponding to 5,5 gr.

¹³ The semi-vowels, semi-consonants, y and w are rarely written. The letter w stands often to replace the vowel u , so that we can read $a^4 w = \check{a}yu$. The letter h expresses rather often the vowel u , the two letter are written in ligature: $h-w = \check{u}yu$, a phonetic variant.

¹⁴ The words are: w^2 , “and”, wa sw.: conjunction, 1. et, aussi; nw.: w_2 , 1. and, use in the so-called consecutive imperfect and perfect, 2. or, 3. but, however, 4. namely, so, 5. $waw apodosis$, that, follows jussive; \check{s} , of, nw.: \check{s}_{10} pronoun; $m s^2$, nw.: $m s t_p$, amount, complete, sufficient amount. The last word is attested as Punic and official Aramaic from Hatra, the Iberian inscription gives a masculine form or omits the final $-t$ of the feminine ending.

¹⁵ The word for island is evident from the parallels even if the letter y has been written turned by 90° in relationship to the letter a^5 . The second word, also written from the left to the right, could be: $t^2 h w^2$, sw.: ($T W Y$), $tayy$, 1. rouler, plier, enrouler les pays, les relais, les stations pour dire parcourir avec rapidité un pays comme si l’on enroulait l’espace sur un rouleau. We can not exclude the reading: $t^2 h w^2$, “offering of the factory”, cf.: note 13, 23 and 34.

4° THE WORD ON POTTERY¹⁶

There are many variants of writing. If not otherwise noted, the letters are written from the left to the right.

$a^5 a^4$, “Factory”: T 3.1 / 11-15 / E. 1.117¹⁷-121; sinistrorse: T 3.1 / 19-20, E. 1.237, 289.

$a^5 a^4 w^2$, “Factory”: sinistrorse: T 2.50 / 1, E. 1.213.¹⁸

$a^5 a^5$, “Factory”: T 3.1 / 34-36, B. 1.119, 196, 197; T 3.1 / 41, B. 4.8.

$a^5 \text{ }^c$, “Factory”: T 3.1 / 22, E. 1.328.

$a^4 i$, “Factory”: T 3.1 / 39, B. 1.324.

$a^5 i$, “Factory”: T 3.1 / 30, B. 1.84.¹⁹

$a^6 h$, “Factory”: T 3.1 / 32, B. 1.100; T 3.1 / 33, B. 1. 372.

$a^6 h-w$, “Factory”, T 3.1 / 2, K. 1.19.

a^6-h-w , “Factory”, T 3.1 / 3, K. 5.--.²⁰

$a^4 w^2$, “Factory”: T 2.21 / 4, E. 1.62;²¹ T 2.50 / 2, E. 1. 214;²² T 3.1 / 5, C. 2.45²³; sinistrorse, T 3.1 / 4, C. 2.43; T 3.42 / 2, E. 1.276;²⁴ the second letter inscribed: T 3.1 / 39.²⁵

$a y$, “Factory”: T 3.1 / 20, E. 1.265.²⁶

$a^6 y$, “Factory”: sinistrorse, T 3.1 / 31, B. 1.98.

¹⁶ The inscription on stone, S 8.6, K. 4.2, reads: $A^5 I$, but the fragment is too small to allow an explication as there are no other inscription of this kind on stone.

¹⁷ T 3.1 / 11, has a second inscription below the foot: $a l$, “a present”, cf. T 2.53 / 1, G. 3.1, T 2.53 / 2, G. 9.13, sw.: $\dot{a}lw$, 1. bienfait, faveur, grâce, 2. don, présent; nw.: $\text{ }^l g$, Phoenician inscription on jar, $\text{ }^l g$, + suffix 2nd p. sing., Revue Biblique, 83, 90.

¹⁸ T 2.50 / 1: Outside in sinistrorse direction: $\text{ }^s w^2 t^2$, “voice, to call”, imperative, 2nd p. pl., sw.: $s\dot{a}ta$, pousser un cri, produire un son, se faire entendre; under the foot: $d a^5 a^4 w^2$, “from the factory”. Cf. T 2.50 / 2, note 22.

¹⁹ T 3.1 / 30 presents the form of the letter i , designed by the stem with two strokes at each side. Opposite by 180° stands: $z^3 \dot{s}$, “the servant”, sw.: $zaw\dot{s}$, $z\ddot{u}\dot{s}$, un domestique, vaurien.

²⁰ T 3.1 / 3, omitted by MLH 4, 645-652, cf. ICL 770-771, fig. 43. Same size as T 3.1 / 2, but the two bowls are registered by two different museums.

²¹ T 2.21 / 4, The inscription at the right indicates the object as a saucer: $t^2 z^3$, sw.: $\dot{t}as$, 1. écuelle, 2. soucoupe.

²² T 2.50 / 2, adds: $\text{ }^s w^2 t^2$, “voice, to call”, cf. T 2.50 / 1, note 18.

²³ T 3.1 / 5 adds the letter t^2 , “offering”, cf. T 3.1 / 16, 24, 28, 39, and note 34.

²⁴ T 3.42 / 2, reads under the foot: $z a^4 w^2$, “the one of the factory”, and outside near to the foot: $n z$, “women”.

²⁵ T 3.1 / 39, has two inscriptions; 1st, the letter w^2 has been inscribed in a^4 , and the letter t^2 , “offerings”, follows, cf. T 3.1 / 5, 16, 24, 28. 2nd, the second hand uses the letter a^4 and adds the letter i , cf. T 3.1 / 30. Three letters follow: $z^3 l^2 R$, “This is to see / to be seen”. The numbers above the letter a^4 note: 30 + 5, but without knowing the capacity of the amphora we can not approach the liquid measure used.

²⁶ T 3.1 / 20, MLH notes, that the letters stand over older ones; he proposes to read a^5 .

° a, “ Factory”: T 3.1 / 18, E. 1.236.

w² ° w², “And the Factory”: T 3.1 / 6-10, E. 1.84-88.

° y, “Factory”, inscribed twice, T 3.1 / 17, E. 1.158; sinistrorse, T 3.1 / 23, E. 4.8.

A I, “Factory”, T 3,1 / 1, MLH, 4, 103, 14 b.; T 3.1 / 28, G. 9.14;²⁷ T 3.1 / 29, B. 1.71;²⁸ T 3.1 / 38, B. 1.280; T 3.2 / 11, E. 1.105,²⁹ sinistrorse, T 3.1 / 24, G. 9.9;³⁰ T 3.1 / 25, G. 9.12; T 3.1 / 26, G. 9.15; T 3.1 / 27, G. 9.11;³¹

A⁵ I , “Factory”: T 3.1 / 37, B. 1. 198;³² T 3.1 / 38, B. 1.280; T 3.1 / 40, B. 1.346.³³

A⁵ I w², “Factory ”: T 3.1 / 16, E. 1.142.³⁴

The classification of the pottery is difficult to verify. There are rarely photographs but only a design of the letters or the false transcription; the description is given without any view of the profile, and many items are broken fragments; the inventory numbers of the museums are not always noted and sometimes the museum is not named at all. I note what I could find in MLH, which bases on previous publications. The indications rarely correspond with the names noted on the pottery in Iberian script. Museums are the Museo Arqueológico Nacional, MAN, Musée Archeologique de Narbonne, MANarb., Museo Arqueológico Provincial de Alicante, MAPA, Museo Arqueológico Provincial de Teruel, MAPT, Museo Arqueológico de Ullastret, MAU Museo Arqueológico de Zaragoza, MAZ, Musée National d’Ensérune, Hérault, MNE. I note the inventory number when given.³⁵

²⁷ T 3.1 / 28, the letter *I* is broken away, the Latin *T* is added before, cf. T 3.1 / 5, 16, 24. The parallels on the same side allow the restoration.

²⁸ T 3.1 / 29, the nw. article, *h-*, *ha-* stands before.

²⁹ T 3.2 / 11: [A]I, “factory”. Opposite stands *n w²*, “the emir”, sw.: *nawÇ*, avoir l’intention de, *nawiy*, ami, compagnon animé des mêmes intentions. T 5.34: *n w² p w² y ° m n w² a⁶ m h r*; “*Nawi*, in the language of the Yemen, Emir”. Under the foot is written: *z t r*, “this is a cup”, sw.: *tawr*, 1. course autour d’un point, dans l’hippodrome, 3. vase à boire, gobelet, s. *T W R*, *târ*, disque rond.

³⁰ T 3.1 / 24 adds the Latin letter *T*, cf. T 3.1 / 5, 16, 28.

³¹ T 3.1 / 27 has a second inscription above the first one: *z² a a² a t*, “what came back”.

³² T 3.1 / 37, the line before the two letters is the trace of ancient reparation as the points at both ends prove.

³³ T 3.1 / 40, the traces at the right end could be a number, indicating the capacity of the amphora, cf. T 3.1 / 39, note 25.

³⁴ T 3.1 / 16, notes more letters: *n w²*, “the emir”, cf, T 3.1 / 11, and *t²*, offering, nw.: *t₄ = t r w m h*, as abbrev. of *t r (w) m h* (= heave-offering, contribution for the sanctuary) on wine and oil amphora from Masada.

³⁵ T 3.1 / 41, MANarb., n° inv.: 5168; T 3.1 / 3, MAPT, n° inv.: 12.943; T 3.1 / 4, MAU, n° inv.: 3296; T 3.1 / 5, MAU, n° inv.: 3195; T 3.1 / 2, MAZ, n° inv.: 7416, T 3.1

- Amphora, T 3.1 / 39-41.
 Attic bowl, T 3.1 / 25, 27, 28.
 Attic vase, T 3.1 / 24, foot, Ø 5,0 cm.; T 3.1 / 26.
 Big vase, T 3.1 / 4, 5.
 Cylindrical vase, roman time, T 3.1 / 21.
 Fragment : T 3.1 / 23, 33.
 Rural bowl: T 3.1 / 2, 3: Ø 15,8 cm., 29, 31, 38.
 Rural bowl with high foot: T 3.1 / 6.
 Rural cup: T 3.1 / 10, 12-15, 19, 30; T 3.42 / 2.
 Rural plate: T 2.21 / 4, saucer; T 2.50 / 1, 2 ; T 3.1 / 7-9; 11, 16, Ø 22,5 cm., 17, 18, 20, 37; T 3.2 / 11, cup.
 Rural vase : T 3.1 / 32, 34-36.

BIBLIOGRAFÍA:

- DAF: KAZIMIRSKI, A. de Biberstein, 1860, Dictionnaire Arabe-Français, Maisonneuve et C^{ie}, Paris.
 DCH: GARCÍA-BELLIDO, M.^a Paz y BLÁZQUEZ, Cruces, 2001, Diccionario de Cecas y Pueblos Hispánicas, Vol. I, II, CSIC Madrid.
 DNS: HOFTIJZER, J., JONGELING, K., 1995, Dictionary of the North-West Semitic Inscriptions, E. J. Brill, Leiden, New York, Köln.
 CAA: BELTRÁN LLORIS, M., 1976, Arqueología e historia de la ciudades antiguas del Cabezo de Alcalá de Azaila, Teruel, Zaragoza.
 CCT: VICENTE RÉDON, J. D., 1984, El yacimiento de 'La Caridad' (Caminreal, Teruel). Arqueología Aragonesa, Zaragoza, 83-91.
 CNH: VILLARONGA, L., 2002, Corpus Nummum Hispaniae ante Augusti Aetatem., 2^a ed., José A. Herrero, S. A., Madrid.
 CVH: CABRÉ AGUILÓ, J., 1944, Corpus Vasorum Hispanorum, Cerámica de Azaila. Madrid.
 EAT: KNUDTSON, J. A., 1915, Die El-Amarna Tafeln I. II. Vorderasiatische Bibliothek, 1, 2, Berlin.
 LAP: MORAN, W. L., HAAS, V., WILHELM, G., 1987, Les lettres d'Amarna. Correspondance diplomatique du Pharaon. Littérature ancienne du Proche – Orient.
 MLH: UNTERMANN, J., 1980-1997, Monumenta Linguarum Hispanicarum, Dr. L. Reichert Verlag, Wiesbaden. Abbreviation by the sigles from B – K.

/ 16, MAZ, n.º inv.: 2035; T 3.1 / 29, MNE, n.º inv. 1234; T 3.1 / 30, without n.º inv.; T 3.1 / 31, MNE, n.º inv.: S. 1450; T 3.1 / 32, MNE, n.º inv.: 55.223; T 3.1 / 33, MNE, 1947.32; T 3.1 / 34, MNE, n.º inv.: S. 1548; T 3.1 / 35, MNE, n.º inv.: S. 1407; T 3.1 / 36, MNE, n.º inv.: S. 1546; T 3.1 / 37, MNE, n.º inv.: 57.689; T 3.1 / 38, MNE, n.º inv.: 54.391; T 3.1 / 39, MNE, n.º inv.: S. 1209; T 3.1 / 40, MNE, n.º inv.: 1948.116.