

The Berlin Vocabulary V.A.Th. 244.

















By G. A. Reisner.

The very interesting vocabulary tablet of the Berlin Museum numbered V.A.Th. 244 has been often copied and a number of times used in published works. As the contents seemed to me to reward a complete publication, I have endeavored to produce a reliable text that would prove serviceable to others, without attempting to give a complete lexicographical explanation. The work that others have given out on this tablet, so far as I know, is as follows: col. IV 1—7 has been published and explained by LEHMANN, *Šamašsumukîn* (*Sam*) I p. 163, see also II p. 66; col. I 15—20 is discussed by JENSEN, *Kosmologie* on p. 293, and col. I 1—10 on p. 403; col. I 1—10 is also discussed by JÄGER, *BA* II, p. 300 ff.; and I 1—10, III 10—25 are published partly in transliteration with notes by ZIMMERN in the present Volume, p. 104 ff. (see note p. 153).









I should like to take this occasion to thank the authorities of the Berlin Museum for their cordiality to me, and Director ERMANN, in particular, for his kind permission to publish this tablet. I wish also to thank Dr. LEHMANN for his friendly assistance both in reading the text and in preparing my remarks.

As for the character and purpose of the tablet, a number of points in the arrangement are worthy of note.

(1.) A list of Assyrian words are given for one and the same Sumerian word; — *cf.* col. I ll. 1—14, I 32—II 6, II 7—9, 10—17, III 11—13, 14—17, 23—30. (2.) Various non-Semitic dialectic or graphic equivalents are given for the same Assyrian word, and indeed in the middle of a list such as is mentioned in (1.); — *cf.* II 11—15 in the middle of II 10—17, II 32—37, III 18—22, III 37—IV 7, IV 10—15 (see below). (3.) Forms are grammatically treated somewhat in the fashion of the *ana ittišu* tablets;¹⁾ — *cf.* I 23—29, III 1—6, 31—34, 35—36, IV 16—22. (4.) There is a lack of logical connection between the different groups of words as if the leading words of the different groups had been taken out of a text as they came; — *cf.* I 1—14 and I 15—22, I 15—22 and I 23—29, I 23—29 and I 30—II 6. (5.) The tablet, if I understand the colophon rightly (see below), is one of a series. Taking these things into consideration, it seems to me that the tablet (and the series) was for the study of a particular class of literature, probably religious (just as the *ana ittišu* series, according to MEISSNER, was for the study of the legal literature), and with special reference to the study of Sumerian.


Our tablet is especially interesting for the lists of ideograms characterizing six different 's. These are (1.) *eme*  col. III l. 18; (2.) *eme* , II, 11, III 37—38, IV 11; (3.) *eme*   , II 12 and 34, III 19, IV 1—2 and 12; (4.) *eme*    , II 13 and 32, III 20, IV 3—4 and 13; (5.) *eme*   , II 14 and 33, III 21, IV 5—6 and 14—15; (6.) *eme*   , II 15 and 36 37, III 22 and 23, IV 7. The order which I have given is broken only once (col. II 32—37) in the five times that the list occurs, although all the six *eme*'s are not given each time. The occurrence of *eme sal* goes to prove that at least some

1) See MEISSNER, ZA VII, p. 16 ff.



of the non-Semitic equivalents differ from one another linguistically. Dr. LEHMANN, on the other hand has already called attention (*Sam.* I, 163 note) to the possibility and even probability that the last four *eme*'s mentioned above are merely different graphical equivalents ("Stilarten"). It is to be noted in this connection, that in 81, 7—27, 130, published by BEZOLD *ZA* IV, p. 434, l. 4   (I have not seen the original and do not know whether the traces allow this) might possibly be   and that the next line might be filled out   *-sar-ta*. In this case, the presence of such an equation on this tablet would support in a surprising way, at least LEHMANN's explanation of *eme*   as *lišānu išartu*. Further than this, my study of the subject does not justify an opinion; and I content myself with merely calling attention to the material presented by our tablet.

The colophon reads transcribed as follows: *a-za-lu-lu nam-maš-tum. napḥaru* II *šuššu* XIV *a-an mu-šari-šu* (?)¹⁾ *duppu* (*hi-bi eš-šu*). *ki pî duppi ša m. Nabu-aḫi²⁾-bul-liṭ abil* (*amelu*) *paḥari a-na kibit* II *duppātu²⁾ gab-ri Šubat-Nabī²⁾ iṣtur²⁾*-*u-ma ib-ru-u, m Nabû-balaṭ-su-iḫ-bi* [*ab*]*il m. Mi-šir-a-a iṣ-tu-ur-ma* [*m.*] *abil m. Al-la-nu ib-rû. [m. Nabû-balaṭ-su-iḫ-bi* (?) *abil m. Mi-šir-a-a* *tî* (?) *-a* (?) *liḫ* (?) *-bi* (?). I translate: "(The next tablet of the series begins) *azalulu nammastum*. The sum total of its lines is 134. Tablet (recent break) [probably the no. of the tablet and the name of the series stood here in the original].³⁾ According to a tablet which Nabû-

1) See BEZOLD, *P.S.B.A.* XI, p. 49 and WINCKLER, *ZA* II, p. 168.

2) The value *šatāru* for  is almost certain; cf. BEZOLD, *P.S.B.A.* XI, p. 47 ff.

3) The fact that the next tablet of the series should begin with *a-za-lu-lu* = *nam-maš-tum* which already occurs in this tablet III 24 is not especially surprising as, for example, col. I 30 of this tablet; *u-na* = *ma-*

aḫi-bullit son of the potter had written and collated according to two tablets (both copies of) the (same) original from Šubat-Nabî, Nabû-balaṭ-su-iḫbi, son of Miširaya has written (this tablet) and son of Allānu has collated (it). [Nabû-balaṭ-su-iḫ-bi](?) son of Miširaya may he speak(?) my(?)". It is possible that Šubat-Nabî = Borsippa, or in other words, that   is a paraphrase, or an ideogram, for Borsippa, — especially as the Borsippa school is well known through other tablets, see 83, 1—18, 1330 etc., V.A.Th. 251.¹⁾ DELITZSCH, *Par.* p. 216, however, mentions a *Šubtu*, which may or may not be identical with Šubat-Nabî.

Notes.

The tablet is of baked clay, dull yellowish color, showing red in the breaks. The size is $9 \times 12\frac{1}{2}$ cm.

Col. I l. 1—5. The first two lines should of course be completed to [i-gi-in]-zu, [i]-gi-in-zu: — cf. V R. 16, 30—32, which on the left should be filled out *iginzu* and on the right, *ap-pu-na*, *tu-ša-am* and *man-di*, with JENSEN, *Kos.* p. 403; see also JÄGER, *B.A.* II p. 299 ff.

L. 1. *ap-pu-na*: verily, so, moreover, further. Also occurs as *ap-pu-na-ma* (see references to El Amarna tablets below and II R. 16, 21 ef). Sumerian = *iginzu* and *angan* (II R. 16, 21 ef, — see JENSEN and JÄGER, l. c.). The fact pointed out by JÄGER l. c. that *angan* is translated by Assyrian *appûnâma*, II R. 16, l. 21, by *ma* l. 29,

ti-im is repeated col. III 7 *u-na* = *ma-ti*. Further in III 23—30 *a-za-lu-lu* = *nam-maš-tum* occupies a secondary place in the list of explanations, while in the next tablet, it would be the leading word. Of course, it is possible to translate l. 1: "Tablet of the series *azalulu* = *nammaštum*"; and l. 3: "Tablet (recent break) [the number of the tablet (in the series) probably stood here]." But it is to be noted that the space after *duppu* in l. 3 is long enough for a number and for the name of the series.

1) See BEZOLD, *P.S.B.A.* XI, p. 49 ff.

and is left untranslated l. 24 is a clear indication of the value of the Assyrian equivalent *appûnâma*. The meaning is further brought out by numerous examples in the Tell Amarna letters, — cf. ABEL and WINCKLER, *Thontafeln von Tell Amarna*, No. 22 rev. l. 12, No. 23 obv. l. 22, No. 24 obv. l. 72, 73, No. 31 obv. l. 6, No. 44 rev. l. 25, No. 61 obv. l. 36; BUDGE, *P.S.B.A.* X, p. 564 ff., No. 70 obv. ll. 10, 47, 51; and BEZOLD, *Oriental Diplomacy*, Vocabulary and p. XL. See also ZIMMERN, *ZA.* VI, p. 262 to V.A.Th. 1646 l. 13 where he translates *û i-na-an-na ap-pu-na-ma* as “und jetzt überdies noch”. This passage is characteristic in the way in which *appûna* is joined to another particle apparently with a cumulative or emphatic force: — cf. also *P.S.B.A.* l. c. l. 47, *û a-ka-an-na ap-pu-na ak-ta-bi* “and now further I say”; l. 51, *sum-ma ap-pu-na*; also V.A.Th. 271 obv. l. 72, *ap-pu-na dan-is-ma*, rev. l. 59, *i-n/a-an-na ap-pu-na*; BEZOLD, *Oriental Diplomacy* No. 14, 28; No. 25, 47. For similar constructions, cf. *P.S.B.A.* l. c. l. 54, *a-nu-um-ma i-na-an-na*, l. 67 (and l. 59) *ma-a-ti-iš da-an-ni-iš*. In view of this, the explanation of V R. 47, 55, *ap-pu-na-ma* = *ma'-diš*, receives considerable light. The scribe viewing the matter from a practical rather than a philological standpoint, does not mean that *appûnâma* is an exact synonym of *ma'diš* (see also JENSEN, *Kosmologie* p. 404 and ZIMMERN, *ZA.* IX, p. 109 m.¹⁾) but that “*appûnâma* (is here used) emphatically”. For the etymology of *appûna*, a contraction from *ana pûna* = *anpûna* to *appûna* occurs of course to everyone; and *ana pûna* might be compared with *ina maḫ-ra*, *ultu ul-la*, *ina pa-na* (DELITZSCH, *Gram.* § 78 m.). But here one feels himself on very uncertain ground. ZIMMERN, in the article mentioned above

1) The separate pamphlet, containing the very valuable remarks of ZIMMERN in this Vol. of the *ZA.*, was handed to me by Dr. LEHMANN (who in turn owed its possession to the kindness of Prof. ZIMMERN himself) just as I was almost ready to send off my MS. I was, however, able to use it in a number of places and will there give credit,

(see note thereto), I see, suggests on p. 109 a similar explanation, but reads *b* (*bûna*, *abbûna*) instead of *p*. He is, of course, right in this, as a noun *pûnu* is, I believe, unknown. To DELITZSCH's identification of *appûna* with מִןּוֹנָה (*Prol.* p. 135) and JÄGER's, with the Talmudic מִןּוֹנָה, see ZIMMERN l. c. pp. 108—109.

L. 2—3. *man-di*, *ma-an-da* (also *mindî*, *mindîma*, *mandîma*). See DELITZSCH, *Gram.* § 60 and § 78; JENSEN, *Kos.* p. 403 f.; BEZOLD, *Orient. Dipl.* XL 99 (ZIMMERN); E. T. HARPER, *BA.* II, p. 401; JÄGER, *BA.* II, p. 300. For the latest and by far the fullest discussion of the word, see ZIMMERN, *ZA.* IX, p. 104 ff. — JÄGER, l. c., reads incorrectly, *ma'dis* (see "*appûna* = *ma'dis*" above) in our passage;¹⁾ but a noteworthy explanation of *umman manda* is thereby suggested to him, as it was independently to Dr. LEHMANN. *Manda*, according to this explanation, is to be derived from *ma'da*, giving as meaning for *umman manda* "ein zahlreiches (grosses) Volk" (JÄGER), or "die Horden" (LEHMANN), — literally "the people of the hordes". HALÉVY, *ZA.* III, 186 ff. brought forward the proof that *manda* is neither geographical nor national but attributive. He also demanded a root מִדָּ and מִדָּ.²⁾ Both of these requirements are satisfied by *manda* from $\sqrt{\text{מִדָּ}}$. I know that in the literature, *mandu*, outside of the phrase *umman manda* is extremely rare; but cf. IV R. 19, 3—4, מִדָּ

1) Indeed the possibility remains that *mandî* and *manda* in one tablet are two separate words: — *mandî* = *mindî*, *mindîna*, and *manda* = *ma'dis*.


2) Against HALÉVY's derivation from $\sqrt{\text{מִדָּ}}$ with reference to biblical passages, be it noted that while *madâdu*, "to measure", occurs in Assyrian, *madâdu* "mesurer et massacrer" does not; nor, so far as I know, can a noun from *madâdu* with a meaning similar to "Riesen" (a correction of HALÉVY by ZIMMERN l. c., who however, does not regard HALÉVY's main point as proved) be shown for Assyrian. Further, the form *ma-at-ti*, III R. 63, 38, fem. of *manda* (according to DELITZSCH, *AW.* and HALÉVY l. c.) cannot be explained from *madâdu*: a fem. from *madâdu* could only be *mad-datu* or *madattu* (*madadtu*).

man-di kaḫ-ka-ri with col. III l. 25 of our tablet where *a-za-lu-lu*: 𐎶𐎵 *ma-an-dum* (𐎶𐎵). It is true that DELITZSCH *AW.* 226 translates IV R. "Spross der tiefsten Tiefe der Erde"; but his explanation rests on the Sumerian equivalent 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 ; and the equations $\text{𐎶𐎵} = \text{šiknu} = \text{zêru}$ and $\text{𐎶𐎵} = \text{šapiltu} = \text{mandu}$ are at best, unproved possibilities. Now it is at once striking, in view of lines 23–25, col. III of our tablet, that in IV R. *bi-il nam-maš-ti* = *ên a-za-lu-lu* is invoked in connection with 𐎶𐎵 *man-di kaḫ-ka-ri*; and I cannot help thinking that the 𐎶𐎵 *men-di* of IV R. and the 𐎶𐎵 *ma-an-dum* of our tablet are one and the same phrase.¹⁾ In this case, the vowel ending *u* in *mandum* in the Vocabulary tablet shows that the relation of *mandum* to *zêru* is appositional or attributive. So it seems to me preferable to translate "the seeds, the multitude" (= "the multitudinous seeds") in our tablet and "the seeds, the multitude of the earth" in IV R. — Then if this derivation of *manda* from *ma'da* with the meaning "multitude, horde" is correct, it is easy to see how the term *umman manda*, through the fact that the hordes continually appeared from the north could come


1) ZIMMERN, *ZA.* IX 110 (separate extract) suggests the possibility that Col. III l. 25 of our tablet and IV R. 19, 4 may be read respectively, *kul mandum*, *kul mandī*, but regards it as far from certain. Note, however, against the suggestion: (1) that one would expect *mandi* in our tablet as gen. after a const.; (2) that one would expect *kullū* as the const. of a double *y* noun (see my article in *Proc. Am. Orient. Soc.* May 1891 p. CXXI ff.; and cf. *Tell Amarna*, Berlin No. 11 obv. ll. 1 and 2: *a-na šarri(ri)* 𐎶𐎵 *Mi-is-ri aḫi-ya ḫi-be-ma um-ma šarri(ri)* 𐎶𐎵 *A-la-ši-ya aḫu-ka-ma* etc. and BEZOLD, *Orient. Dipl.* No. 5 l. 1); (3) that *kullu* (instead of *kālū*) "all" is an unknown word in Assyrian. *Ina gu-u-ul lib-bi*, *Tell Am. Berl.* No. 24 obv. 29 which Prof. ZIMMERN (as Dr. LEHMANN informs me) had in mind would hardly be sufficient proof for the word, as *gu-u-ul* may be a Canaanism; or indeed, *gu-u-ul* may be from *kālu* "to utter, lament, be grieved" (BEZOLD, *Orient. Dipl.* Gloss.) giving as meaning for the phrase "in grief of heart".

in practice to be applied to northern hordes of whatever extraction (see DELITZSCH, *AW.*); among others, for example, the Scythians.¹⁾










L. 8. *û-ka-a*. To judge from the original, *u* is much more probable than *si-lu*, *ZA.* IX, p. 110; cf. *û-ma-a* (*û-ma*) DELITZSCH, *BA.* I, p. 213 and *Gram.* § 78 and § 55 note; and *ka* in *ê-ka-a* etc. DELITZSCH l. c.

L. 10 f. *pi-ka, pi-ku*! ZIMMERN reads  ("kal") but there is an unmistakable upright wedge across the front of the two inner horizontal wedges. See JÄGER, *BA.* II, p. 305 and ZIMMERN l. c. pp. 109 (under note to *appûna*) and 110.

L. 15. *gal-dim-ma = ma-la-ku*. I prefer to connect with DIM-MA = *dimmu ša ilippi, markas ilippi* (Br., *List* Nos. 2747 and 2748) rather than with *dim* (*gin*) "to go" and *ma* "ship" cf. *malağ*.




L. 19. Last sign,  alone seems possible.




L. 20. *lip-tuk*. The second gloss seems to be *tu*-[*gu*?] pointing to *tuk* for the last sign in the Sumerian column instead of *ku* or *na*.









L. 21. *aš-lu?-ku*. *La* and *ku* seem the most probable although the signs are very much damaged. Cf. S^b 330    = *aš-la-ku*, see *ZA.* I 62, 63, 185 Note 1. See also LEHMANN's study of   *Sam.* II, p. 40 ff.  here should be connected with the stem *ašâpu* with derivatives *siptu*, *ašâpu*, *ašâputu* and *ušâpu*; the root is  (N?), cf. DELITZSCH, *AL.*³ *Gloss.* and LEHMANN l. c. That  also = *ašâbu* () has led to a confusion of the two






1) In the Sargon passage, WINCKLER, *Untersuch. zur altor. Geschichte* p. III, it is far from certain that the *Man-da-ai* are the same as the *um-man manda*. Or, it is even possible that *Man-da-ai* is here really a n. pr. of a people; and it is further possible that the name *Man-da-ai* assisted, through a folk etymology, to the general adoption of the phrase *umman manda*, in which *manda* was regarded as a form of *mâ da*.



words, see Br., *List* No. 10523 and *ZA.* VIII p. 129 f. where *assab* is certainly *aššâpu*, ("der böse") Beschwörer.











L. 22. The 1st sign on the left is doubtful, but cf. = col. III ll. 5 and 6. The 1st sign in the Assyrian column is probably  but may be .

Ll. 23—29. *ti-ti* = *ru-uš-šu-u*, — cf. 83, 1—18, 1330 (BEZOLD, *P.S.B.A.* XI) and V R. 40, 3 ff. where *ruššû* stands between *nâhu* etc. and *si-lim-tum*, *hunnatum*, *banû*, *raḥâšu* etc. Cf. also Heb.  and Arab.  with root meaning "to be weak, slack": *ma-ti-ti* = *tur-taš-ša-an-ni*, *gab-ti-ti* = *mur-taš-šu-u*, *gi-ti-ti* = *lu-ra-aš-si-ka*, *gaṭ-ti-ti* = , *gal-ti-ti* = *mu-ur-taš-šu-u*, *a-na-aš al-ti-ti* = *am-mi-ni tu-kib-an-ni* (cf. LEHMANN, *Sam.*, *Gloss.* קיב).

Col. II, l. 14. The 3rd sign occurs as I have given it. I had understood as ZIMMERN l. c. does . Since seeing ZIMMERN's article and noting the differences between our readings, I have again collated both passages and confirmed my readings below as well as here. It is to be noted that the otherwise clear writing has on the obverse been very much pressed while the clay was still soft, especially in the following lines. — L. 15. The 1st sign is certainly  and the 2nd, with very little doubt , cf. *ZA.* IX 108. — L. 16. The 1st sign is certainly . The continuations of two upright wedges from the line above has misled ZIMMERN into reading . See LEHMANN's remarks on similar cases *ZA.* IV, 83 f. — L. 22. *ZA.* IX p. 108 omits the gloss to ,  which I think, is certain, through imperfectly written. Therefore read, *rap-ta-at* for *rap-da-at* from *rapâdu* "to encamp"; cf. l. 23. *ra'-u* (24. *šit-ru-d(t)a-at*) 25. *rit-bu-šu*. The *t* instead of *d* in *raptat* is then to be explained as due to the influence of the tenuis *p*; cf. *rak-pa-ak* from *rakâbu*, LEHMANN, *Sam* II, 67. — L. 23—24. These two lines seem to me a clear indication that  ll. 10—11 and 16—23 is to be read

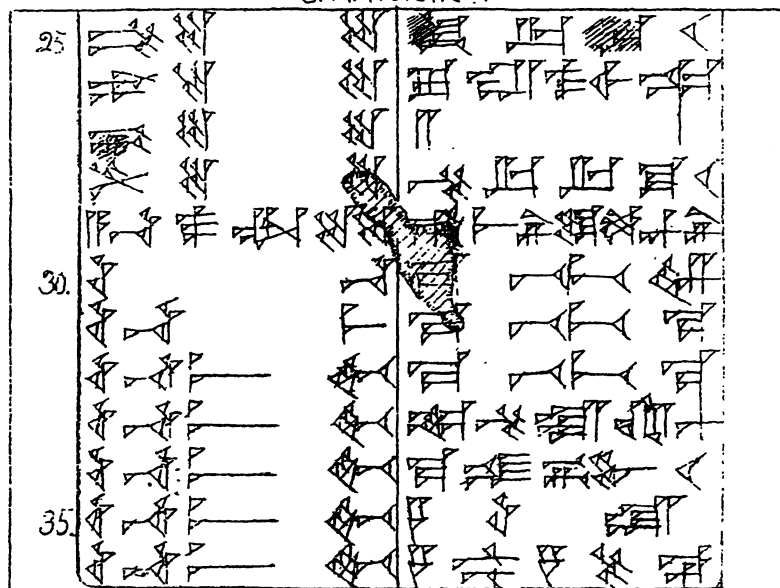
a; cf. Ass. col. II. 22—25. — L. 23. *ra'(!)-u*.  not .
— Ll. 28—29. Possibly the 3rd sign is to be divided   instead of . In this case, I would propose the reading: *ša ruk-bi šī-ik-bi*, "he of the riding on the *šikbi*" (a kind of upright saddle or houdah?) and *ê-pi-šī šī-ik-bi*, "the maker of the *šikbi*".

Col. III 1—6. *šag-sur* = *šu-ab-bu-u* cf. 83, 1—18, 1330 col. I l. 21 ff. and 28 ff.: *šag-sur-šu-šu* = *tuš-ti-ba-an-ni*, *suḫ-suḫ* = *šu-ab-bu-u*, *suḫ-suḫ-sur-ra* = *tuš-ti-ba-an-ni*, *mi-lī-suḫ-suḫ* = *u-šê-ba-an-ni*, *u-šê-tu-suḫ-suḫ* = *u-sab-ba-ka*. — Ll. 7—11. The 2nd sign is undoubtedly *na* in spite of the fact that it is made with only one oblique wedge, cf. col. I 30—II 6. Cf.  = *ru*, which Prof. BEZOLD informs me is "not at all unusual on tablets from Kouyunjik". — L. 20. *mi-il* (?). The gloss *bi* belongs to the  above. — L. 37. *na* = *amelu*, *eme gal*. Cf. first SAYCE, *ZK.* II, p. 403, to which BEZOLD calls attention *ZA.* VIII, p. 141. See also BEZOLD, *ZA.* IV, p. 437 and MEISSNER, *Beiträge zum altbabyl. Privatrecht* p. 126, note 1.

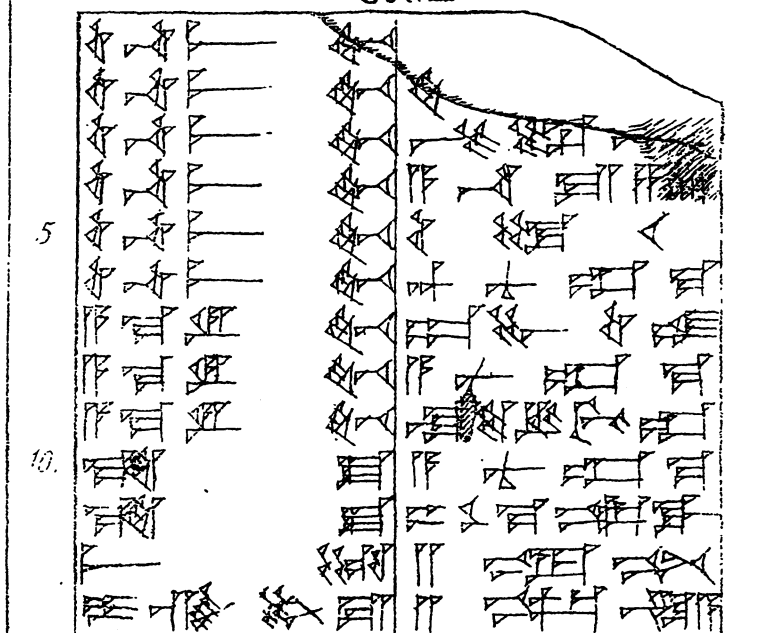
Col. IV 1. 10. *gal-ab-ta-kur-ra* = *ši-in-du bir-tum* yoke, fetter (or fetter-yoke). The 4th Assyrian sign is a Babylonian form of . — L. 11. The first Sumerian sign is possibly . The 3rd and 4th Sumerian = . — L. 13. There is space before the gloss *ab* (*ap*) for *pa* which the traces favor. I suggest [*pa*]-*ap* as gloss to  and *ni-ir* as gloss to . — L. 15. Last Sumerian sign may be  or . — L. 17. The gloss to  is imperfect but seems to be *šê*; see LEHMANN, *Sam* I, 145 ff. on palatalization of *k*, where among other references, is given the gloss *šê* to , II R. 57, 26a ("nach JENSEN"). — L. 18. *ka* is gloss to ; cf. position of the gloss in col. III, 1, 21, 22, 36, IV, 4, 6, 14.

Col. I.

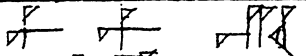

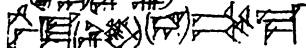
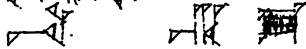
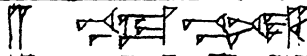
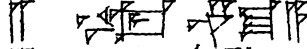
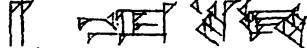


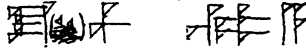

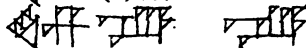
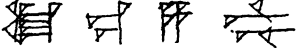

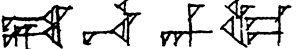

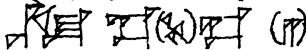

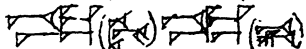
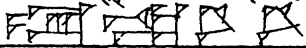
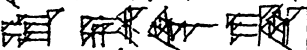

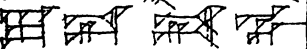
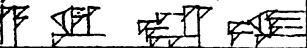
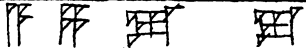
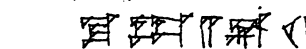
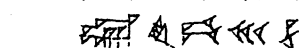
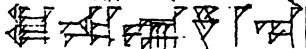
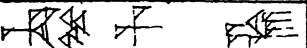
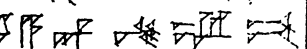

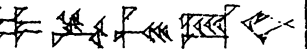
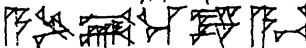
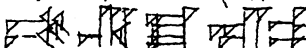
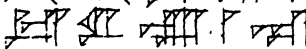

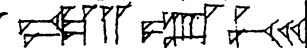
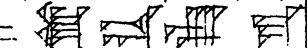
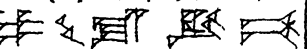
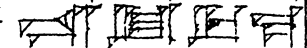
5. 10. 15. 20.



Col. II.



75	𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏
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	<p>     </p>	<p>     </p>
15.	<p>     </p>	<p>     </p>
20.	<p>     </p>	<p>     </p>
25.	<p>     </p>	<p>     </p>
30.	<p>     </p>	<p>     </p>