§1. Tablet Catalogue

§1.1. In late 1922 Edgar J. Banks sold twenty-five cuneiform tablets to the Florida State College for Women (now Florida State University) in Tallahassee. In early 2007, one of us (Kathleen Clark, Assistant Professor of Mathematics Education) rediscovered them in the Special Collections department of Robert Manning Strozier Library and arranged for them to be photographed and published.1

§1.2. The tablets are numbered according to Banks’ original inventory. The proveniences of seventeen of the tablets could be identified on internal grounds; all but one matched Bank’s given proveniences. Proveniences as given only by Banks, without independent confirmation, are marked with an asterisk in the table below (§6). The collection contains nineteen tablets from the Ur III period, mostly from Umma; five from the Old Babylonian period, including two inscriptions of Sin-kāšid; and one illegible neo-Babylonian tablet.

§1.3. As well as the Banks collection, FSU owns a large round cuneiform tablet with about 30 lines of damaged first-millennium script (unnumbered, not edited here) and a drill-cut cylinder seal of grey semi-precious stone from the neo-Assyrian period, showing a hero clutching two four-legged animals, perhaps ibex.

§1.4. In the following, we first present the dated tablets from Umma in chronological order, then the undated tablets from the same city, followed by the remaining Ur III tablets. The Old Babylonian tablets are given at the end.

§2. Dated Ur III tablets from Umma

§2.1. FSU 3: List of beer rations for high officials and priests (Šulgi year 44, ca. 2051 BC)

This is a very unusual record, documenting the distribution of ‘good beer’ for a variety of priests and priestesses in Umma, who were perhaps attached to the temple of the city-god Šara.

<table>
<thead>
<tr>
<th>obv.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1(u)</td>
<td>3(sila)</td>
<td>kaš sag(ensi₂)</td>
</tr>
<tr>
<td>2</td>
<td>1/2(sila)</td>
<td>luma</td>
</tr>
<tr>
<td>3</td>
<td>2/3(sila)</td>
<td>5(šilas) gin(egi-zi)</td>
</tr>
<tr>
<td>4</td>
<td>1(sila)</td>
<td>laga(šar)</td>
</tr>
<tr>
<td>5</td>
<td>1/2(sila)</td>
<td>lukur</td>
</tr>
<tr>
<td>6</td>
<td>1(sila)</td>
<td>ama-lal-abzu</td>
</tr>
<tr>
<td>7</td>
<td>[...]</td>
<td>x</td>
</tr>
</tbody>
</table>

10¹ šila of good beer for the city governor
3 1/2 šila for the luma priest
2 2/3 šila, 5 shekels for the egi-zi priestess
1 1/2 šila for the senior lagar priest
1 1/2 šila for the senior lukur priestess
1 šila for Ama-lal-abzu
(rest of obverse untranslatable)

1 We detail their purchase and rediscovery in Clark and Robson (2008). We are very grateful to Bob Englund, Steve Garfinkle, Denise Giannino, John Larson, Lucia Patrick, Plato L. Smith II, and Giesele Towels for their help in the research and writing of both articles. We are also indebted to our two anonymous CDLJ referees, whose careful and knowledgeable interventions produced numerous improvements to the reading of the tablets presented here. The reader is directed to the pages of the CDLI for an online photographic documentation of the inscriptions edited here.
§2.1.1. obv. 1: One would expect the correct writing 1(ban2) rather than the notationally problematic 1(u) sila3 for the same quantity here.

obv. 2-5: On the cultic personnel of the god Šara at Umma see most conveniently Sallaberger and Huber Vulliet (2005: 638).

obv. 3: The egizi priestess is known at Umma in the Ur III period, attached to Iskur, Šulpa, Ninsunum, Ninurra, Šara, Nergal, as well as the egizi mah ‘high egizi-priestess’. She is also attested at Ur and Girsu (Steinkeller 2005).

obv. 4: The writing lager3 (SAL+UB2) for the lager priest is to our knowledge otherwise unattested in Ur III; even lager(1) is unusual, occurring just half a dozen times in tablets from Umma. We know of no instances of the lager gal ‘chief lager’.

obv. 6: Ama-lal3-abzu (also spelled Ama-lal3-ab-zu) is the name of a high ranking cultic official from Umma (e.g., AnOr 1, 226 obv. 4; BPOA 2 2378 obv. 4).

rev. 2-3: These appear to be totals of the commodities distributed on the obverse.

rev. 6: The year name is uniquely (badly) written: it appears that the scribe added the city name of Simurrum as an afterthought, though it most properly occurs as the first word of the phrase.

§2.2. FSU 20: Sealed list of cattle and fodder (Amar-Suen year 3 = 2044 BC)

This document records calves and donkey foals destined to become plow animals and the grain they are fed.

obv. 1. 3(diš) amar [gu4 PN]
   2. (diš) amar gu4 [PN]
   3. (diš) amar anše x [...] 1 bull calf [for PN]
   4. (diš) amar [anše] lu2-šutu 1 donkey foal for Lu-Utu.
   5. še-bi 1(aš) 3(barig) gur Its grain is 1 gur, 3 barig.
   6. ša3-gal amar gu4 apin Fodder for the calves of plow oxen from the great threshing floor at Lamah field.
   7. ki-su7 gu-la a-ša3 la2-mah-‘a ta3 From ARAD- [...] Sealed by Ipae.

rev. 1. ‘ki3 ARAD2-ta [...] year: the holy throne of Enlil was built.
   2. kišib3 3-ša-€e3 Month of (the goddess) Lisi,
   3. iti4-liš-st4
   4. mu gu-za ku3 4-en-lil2-la2 ba-dim2

seal 1. i-pa-€e3 Ipae,
    2. dumu lugal-ušur3 son of Lugal-ušur,
    3. nu-banda3 gu4 dšara2 oxen supervisor of the god Šara.

§2.2.1. obv. 1-4: Each group of calves seems to have been assigned to a different official, although their names are mostly no longer preserved.

obv. 6: The phrase ša3-gal amar gu4 apin ‘fodder for the calves of plow oxen’ is not, to our knowledge, found frequently in Ur III administrative records (NATN 451 obv. 10, Nippur, Šu-Suen 1; TMH NF 1-2 316 obv. 3, Nippur, Šu-Suen 4; Zinbun 18, 100, 4 rev. i 11’, Girsu, Ibbi-Suen 2; Nisaba 6, 9 obv. iii 18, Umma, undated).

obv. 7: This loci is a well-attested Umma toponym.
§2.3. FSU 19: Sealed note about reed bundles (Amar-Suen year 5 = 2042 BC)
Reeds were a staple crop of Umma, on the edge of the southern Iraqi marshes. They were used as building materials and to weave a variety of mats, baskets, and other everyday objects.

§2.3.1. obv. 2: ti-um as a designation of reed bundles is found exclusively at Umma in the Ur III period, but its meaning is unknown to us.

rev. 2: The spelling of this month name with sag instead of sag₂₁ is found predominantly at Umma and also at Puzriš-Dagan. Seal: the seal legend is illegible to us.

§2.4. FSU 18: Sealed receipt of wood from bala labor (Amar-Suen year 7 = 2040 BC)
This tablet documents the delivery of large tree-trunks cut as part of the annual bala-labor service for the city of Umma.

§2.4.1. obv. 2: The spelling A.TU.NIR for asal₃ ‘poplar’ occurs almost exclusively on tablets from Ur III Umma. Here the trunks are said to be some 3 meters long.

§2.5. FSU 23: Sealed account of agricultural labor (Amar-Suen year 8 = 2039 BC)
At Umma the management of state-owned land was contracted to teams of twenty or so agricultural laborers headed by an overseer. Running accounts were kept which recorded work owed and work performed year by year (Englund 1991). This tablet records weeding activities in three well known fields in the Umma district.

Cuneiform Digital Library Journal 2009:2
§2.5.1. obv. 1-3: It has often been overlooked that agricultural labor accounts provide key evidence for the increasing sexagesimalization of the number system in the Ur III period. Normally, land measures were recorded in non-sexagesimal metrology: the value given here, for instance, 3375 sar, would conventionally be written as 1(bur3) 2(eše3) 5(iku) 1(ubu) GAN2 25 sar in the Ur III period. But here it is written in sexagesimal multiples of sar (though not yet in sexagesimal place value notation). In lines 2-3 that area is divided by a conventionalized daily work rate (here 15 sar a day) to find the official number of work-days the weeding should have taken (here 3.45 days). The simplest explanation for this non-standard, sexagesimal notation is therefore that the calculation was performed sexagesimally as well. Where the work rate is in iku per day (as in FSU 22 below), the areas are given in standard metrology. See Robson (2008: 79-80) for more details of this argument. The earliest Ur III tablets to use this sexagesimalized notation for areas in the context of a division are, to our knowledge: ITT 3, 5225 (Šulgi 44, Girsu), SAT 2, 441 (Šulgi 45, Umma), BRM 3, 116, and TSU 57 (both Šulgi 46, Umma).

obv. 7: For the reading of u2GIR2 gunû as ad2 'boxthorn' or kiši17 'false carob ?,' see Molina and Such-Gutiérrez (2004: 9-10).

rev. 1 and seal: Both Lu-Šara, son of Iribare, and Inim-Šara, son of Ur-nigar, wrote and sealed records of agricultural labor for the city of Umma in this year. However, Lu-Šara was assigned to the Igi-ema Ìše and Ninurra fields (BIN 5, 261, SACT 2, 128, UTI 3, 1690, UTI 4, 2850), while Inim-Šara is attested several times at the Ninnudu field, one of those mentioned here (e.g., UTI 3, 2094, UTI 4, 2996). Another Inim-Šara, son of Daga, also wrote and sealed agricultural labor tablets in the same year, but his seal is always described as namša3-tam 'office of the provincial administrator' (e.g., Syracuse 75, UTI 4, 2514) (see Dahl 2007: 64-65).

§2.6. FSU 17: Sealed summary of regular offerings over fourteen months (Šu-Suen years 3-4 = 2035-4 BC) The statues of the gods were offered regular meals of grain and meat (which were then redistributed to temple personnel). This tablet summarizes the grain disbursed to Šara, the city-god of Umma, and Šulgi, the deified former king, since the last annual accounting.

obv. 1. 1(barig) 1(ban2) 5(diš) sila3 še
2. sa2-du11 iti 'diri '1-ta'
3. mu 'si-ma 'num,š-ul-ša2 ha-hul še’
4. 2(u) 4(aš) 1(ban2) 4(diš) ½(diš) sila3 še’ gur
5. sa2-du11 iti 1(u) 3(diš)-kam
rev. 1. mu bad 3 mar-tu ba-du3
2. [sa2]-du21 1(š)šara2 3(u) sa2-du11 šul-gi-ra
3. 'ki gu-du-du '1-ta
4. kišib3 1(aš)-a ab-[ba]-gi-ša2
seal 1. ab-ba-gi-[na]
2. dumu inim-šara2
3. x x x

Year: the en(-priestess) of Eridu was installed.

Inim-Šara,
son of Ur-nigar.

1 barig, 1 ban, 5 sila of grain:
regular offerings of the extra month.
Year: Simanum was destroyed.
24 gur, 1 ban, 4 ½ sila of grain:
regular offerings of 13 months.
Year: the wall against the Amorites was built.
Regular offerings for the god Šara and regular offerings for the god Šulgi.
From Gududu.
First seal of Abbagina.

Abbagina,
son of Inim-Šara.

1. kišib3 1(aš)-a ab-[ba]-gi-ša2
2. dumu inim-šara2
3. x x x
§2.6.1. obv. 2-3: The inclusion of grain from the final, intercalary month of the previous year suggests that the previous annual account had been prepared before the intercalation was declared.

obv. 4: The full year’s total implies a monthly disbursement nearly eight times greater than in the previous, intercalary month, suggesting that there was not the full complement of cultic priests and ceremonies in the extra month.

obv. 5: The calculation in this line recognizes that the annual account for Šu-Suen year 3 did not include the extra month, so that it has to be accounted for as part of Šu-Suen 4.

rev. 3: Gududu also delivers grain for regular offerings in this year (SAT 3, 1493 and 1513), Šu-Suen year 7 (MVN 21, 315), and Ibibi-Suen year 3 (e.g., MVN 15, 34, 39). The quantities vary from 2 barig as a month’s supply for the god Enki (MVN 13, 865) to over 45 gur of seed grain and 78 gur of normal grain for a whole year for an unspecified number of deities (SAT 3, 1513). He (or another Gududu) is also the sender of grain in FSU 21, below.

rev. 4: The expression kišib3 1(aš)-a ‘first seal’ also occurs on other tablets from Umma, e.g., SAT 2, 901. Abbagina is frequently attested as a scribe’s name in Ur III Umma (and elsewhere).

Seal: The sealing otherwise unknown to us. It is in need of collation.

§2.7. FSU 4: Disbursement of garments (Šu-Suen year 5 = 2033 BC)

This rather difficult, damaged tablet records the disbursement of garments to prisoners from named individuals.

Most extant lists of clothing rations record the weight of each length of cloth. This record, however, does not.

obv. 1. 1(diš) tug2 'u2 1 [...] 
2. hi-li2 [dumu ...] 
3. ki ur-[- ...] 
4. 1(diš) tug2 u2 'ge6 [- ...] 
5. a-du-du [dumu ...] 
6. ki ur-sag10[-ra] 
7. 1(diš) tug2 'u2 1 [...] 
8. ašara3-x[- ...] 

rev. 1. dumu ‘igi’1-ni-da-[a] ad-KID 
2. ki ARAD2 ugula-ta 
3. 1(diš) tug3 u3 'ge9 kal x-banda4 dumu ša3-ku3-ge dumu ba-ba4-za-ni nig2-ba 
4. 1(diš) tug3 u3 kal giri3-2 ni ‘i3-dab5 
5. dumu a-hu-ni 
6. <šiš>-tukul-e dab5-ba-a 
7. tug2-ba ša3 en-nu-[ga2] 
8. u3 NI [...] 
9. mu u3-sa [Ši-suen lugal] bad3 mar-[tu mu-du3] 

I u garment [...] 
Hili, [son of ...] 
from Ur-[- ...]. 
I black u garment [...] 
Adudu, [son of ...] 
from Ur-sag. 
I u garment [...] 
Šara-[- ...] 
son of Igi-ni-da’a the basket weaver, 
from ARAD the overseer. 
I fine black u garment for ... banda, son of Šakuge, son of Baba-zani, ration. 
I fine u garment, Girini-idab, 
son of Aḫuni: 
under armed guard. 
Clothing ration in the prison 
and ... [...] 
Year after [(the year): Šu-Suen the king built] the wall [against the] Amorites.

§2.7.1. obv. 1: The exact identity of the u garment is unknown, although relatively commonly attested at Umma (Waetzoldt 1972: 7, n. 61).

obv. 2: The name Hili (or perhaps Duni, reading du10-ni) is found on a few other administrative tablets from Ur III Umma and Girsu, for instance MVN 18, 605, in receipt of grain in Amar-Suen year 9.

rev. 3: This line is not entirely clear; although Šakuge is a well-known name in the administration of Umma, the name Baba-zani is not otherwise attested.

rev. 6: This expression, literally ‘seized by weapons’, is commonly found in relation to prisoners (e.g., MVN 7, 275; Waetzoldt 1972: 79, 88).

rev. 7: The restoration of the word ennuga here is based on Umma parallels such as BIN 5, 307, a record of a royal grain ration, še-ba lugal ša3 en-nu-ga3, in Amar-Suen year 2, and SAT 3, 1502, a grain ration ša3 en-nu-ga2 in Šu-Suen year 4. Civil (1993) gives a brief discussion of Sumerian terms for prison, including ennu/ga.
§2.8. FSU 21: Sealed receipt of fodder for sacrificial sheep (Ibbi-Suen year 3 = 2026 BC)

Animals were sacrificed daily to Šara, the city god of Umma. Although this tablet does not say so explicitly, this was probably also the fate of the sheep recorded here, given the recipient’s known connection to the temple household.

<table>
<thead>
<tr>
<th>obv.</th>
<th>1 (barig) 5 (ban 2) še</th>
<th>1 barig, 5 ban of grain: fodder for fattened sheep</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ša₃-gal udu niga</td>
<td>from Gududu.</td>
<td></td>
</tr>
<tr>
<td>4. kišib ur₄-ma-mi</td>
<td>Under the authority of Gina.</td>
<td></td>
</tr>
<tr>
<td>5. giri₃ gi-na</td>
<td>Month [.....]</td>
<td></td>
</tr>
</tbody>
</table>

§2.8.1. obv. 3–4: UTI 6, 3832 records Gududu giving Ur Mami at least 2 gur 1 barig of grain for fattening animals, measured gur zabar-ta ‘by the bronze gur-vessel’, in month 9 (Lisi) of the same year. Ur-Mami’s seal describes his father as kurušda dšara₂ ‘animal fattener [of] the god Šara’. That is, he husbanded the livestock destined for the god’s table. Whether Ur-Mami inherited his father’s title is not known, but in AnOr 1, 279 (undated) he is documented as receiving some 7 gur 3 barig for regular sa₂-du₁₁ offerings to Šara.

<table>
<thead>
<tr>
<th>obv.</th>
<th>iti [.....] (sealing)</th>
<th>Year: Simurrum was destroyed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. mu si-mu-ru-[unki] ba-hul</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Seal: It is certain from the visible remains on the tablet that this is the same seal as that which appears, e.g., on UTI 6, 3832.

§3. Undatable Ur III tablets from Umma

§3.1. FSU 13: A list of goods for scribes (date illegible)

Most of the obverse of this tablet is too damaged to read, but the reverse suggests that it is a list of items handed out to personnel, at least some of whom were scribes. The fact that the distributed items were weighed suggests that they were not grain rations but rather metals or wool.

<table>
<thead>
<tr>
<th>obv.</th>
<th>x x x x³ da³ x</th>
<th>…</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. [...] x am₃ x nu x</td>
<td>[...] x³</td>
<td></td>
</tr>
<tr>
<td>3. [...] x³ šeš³-kal³ la³</td>
<td>[...] Šeškala</td>
<td></td>
</tr>
<tr>
<td>4. [...] x x</td>
<td>[...] …</td>
<td></td>
</tr>
<tr>
<td>5. [...] x x</td>
<td>[...] …</td>
<td></td>
</tr>
<tr>
<td>6. [...] x x</td>
<td>[...] …</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>rev.</th>
<th>5 (diš) gin₂ ša₃-ku₃-ge⁷ dumu dšara₂-ga₂</th>
<th>1. 5 shekels for Šakuge, son of Šaraga.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. (diš) gin₂ ur₄-dšara₂ kal₂</td>
<td>2. 2 shekels for Ur-Sara, son of Šeškala.</td>
<td></td>
</tr>
<tr>
<td>3. (diš) gin₂ en x x</td>
<td>3. 1 shekel for En… [son of …].</td>
<td></td>
</tr>
<tr>
<td>(1 line blank)</td>
<td>4. Year: …</td>
<td>MVN 16, 1359).</td>
</tr>
<tr>
<td>4. ‘mu’ x x x</td>
<td>rev. 2: ur₄-dšara₂ dumu šeš-kal-la is also known as a scribe at Umma; for instance he sealed MVN 21, 213, an account of workmen, in Amar-Suen year 5.</td>
<td></td>
</tr>
<tr>
<td>5. x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. x x x x</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

§3.1.1. rev. 1: The restoration of the name Šakuge here is based on some seven Umma parallels from the period Amar-Suen 7 to Šu-Suen 4, four of which are sealed by ša₃-ku₃-ge dumu dšara₂-ga₂ (e.g., UTI 3, 1741 and MVN 16, 1359).
§3.2. FSU 1: Delivery of sheep and goats (date missing)
This tablet summarizes the delivery of various sheep and goats recorded by at least two different scribes (the beginning and end of the document are missing), but most of the livestock noted by Giri-Šara-idab have since died.

<table>
<thead>
<tr>
<th>obv.</th>
<th>l.e.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. [n] 1(u) 7(diš) ṭ uš 1(u) [kir₁₁]</td>
<td>[n+] 17 ewes, 10 [female lambs],</td>
</tr>
<tr>
<td>2. 2(u) 1(diš) udu nita₂ 1(u) sila₃ ṭ ga³</td>
<td>21 rams, 10 suckling male lambs,</td>
</tr>
<tr>
<td>3. 1(u) 3(diš) ud₅</td>
<td>13 nanny goats,</td>
</tr>
<tr>
<td>4. 1(diš) ma₃₂ nita₂</td>
<td>1 billy goat,</td>
</tr>
<tr>
<td>5. 1(diš) m₄₃₅₆₇₈₉₉₂₂₂₂₃ DU</td>
<td>1 female kid …:</td>
</tr>
<tr>
<td>6. mu-DU</td>
<td>delivered;</td>
</tr>
<tr>
<td>7. gub-ba-am₃</td>
<td>they are available.</td>
</tr>
<tr>
<td>8. 1(diš) udu nita₂</td>
<td>1 ram,</td>
</tr>
<tr>
<td>9. ṭ 7(diš) m₄₅₆₇₈₉₉₂₂₂₂₃-DU</td>
<td>7 female kids:</td>
</tr>
<tr>
<td>10. k₉₁₂₃₄₅₆₇₈₉₉₂₂₃-DU</td>
<td>sealed by Šara-amu-DU.</td>
</tr>
<tr>
<td>11. ṭ 8(diš) uš ṭ 6(diš) udu nita₂</td>
<td>8 ewes, 6 rams,</td>
</tr>
</tbody>
</table>

rev. 1. 3(diš) ud₅ | 3 nanny goats: |
| 2. k₉₁₂₃₄₅₆₇₈₉₉₂₂₃-DU giri₃₄-D₉₅₆₇₈₉₉₂₂₃-DU | sealed by Giri-Šara-idab. |
| 3. 2(u) 4(diš) uš 3(diš) kir₁₁ a₃-ur₄ | 24 ewes, 3 female lambs, plucked once, |
| 4. ṭ 7(diš) udu nita₂ 6(diš) sila₄ a₃-ur₄ | 7 rams, 6 male lambs, plucked once, |
| 5. 3(diš) ud₅ | 3 nanny goats: |
| 6. ri-ri-ga k₉₁₂₃₄₅₆₇₈₉₉₂₂₃-DU nam-ša₃-tam giri₃₄-D₉₅₆₇₈₉₉₂₂₃-DU | carcasses, sealed by the administration, Giri-Šara-idab. |

| l.e. | 1. […] tu |

§3.2.1. obv. 5: the meaning of DU in this line is unclear to us.

obv. 10: The name d₇₉₈₉₉₂₂₃-DU is recorded several times at Umma, but mostly as someone who delivers grain (e.g., MVN 10, 180, Ibbi-Suen year 3) and never in the context of cattle. However, one d₇₉₈₉₉₂₂₃-a-mu is attested as a kurušda 'animal fattener' at Umma in UTI 3, 1872 and UTI 6, 3695 (both Šulgi year 35).

rev. 2, 6: Giri-Šara-idab also receives sheep and goats in AUCT 3, 476, Šu-Suen year 5, from Puzriš-Dagan.

§3.3. FSU 22: Sealed account of agricultural labor (date missing)
Like FSU 23, above, this tablet records an agricultural labor team's maintenance work on fields in which crops are growing. It calculates the theoretical labor expended on the basis of standardized workrates, distinguishing between regular team members (erin₂) and hired labor (lu₂ ṭun-ga₂). The partially preserved toponym and overseer's names to help identify its provenience as Umma, where almost all such accounts originate.

<table>
<thead>
<tr>
<th>obv.</th>
<th>1. […] x x […]</th>
<th>2. […] x x […]</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. […] x x […]</td>
<td>[…] x x […]</td>
<td>[…] x x […]</td>
</tr>
<tr>
<td>2. [1(bur₂) 2(eše₂) GAN₂ geš a-ra₂] 3(diš) 1(eše₂) GAN₁₂-ta</td>
<td>[1 bur, 2 eše of harrowing], 3 [times], at 1 eše (a day):</td>
<td></td>
</tr>
<tr>
<td>3. [a₂ erin₂-na-nil] 4(u) 5(diš)</td>
<td>[its workers' work is] 45 days.</td>
<td></td>
</tr>
<tr>
<td>4. [2(eše₂) GAN₂ geš a-ra₂] 3(diš) 1(eše₂) GAN₁₂-ta</td>
<td>[2 eše of harrowing], 3 times, at 1 eše (a day):</td>
<td></td>
</tr>
<tr>
<td>5. [a₂] 'erin₂-[na-nil] 5(u) 1(u) 8(diš)</td>
<td>[its workers' work is] 18 days.</td>
<td></td>
</tr>
<tr>
<td>6. [1(eše₂)] GAN₂ [geš a-ra₂] 4(diš) 1(eše₂) GAN₁₂-ta</td>
<td>[1 eše of harrowing], 4 times, at 1 eše (a day):</td>
<td></td>
</tr>
<tr>
<td>7. a₂ 'erin₂-na-nil 1(u) 2(diš)</td>
<td>its workers work is 12 days.</td>
<td></td>
</tr>
<tr>
<td>8. a₂ geš ur₁₂-ra</td>
<td>Work of harrowing.</td>
<td></td>
</tr>
</tbody>
</table>
§3.3.1. Obv 9, 11. On the reading SIG₇ = ziₓ, see Molina and Such-Gutiérrez (2004, 4-5), who show that it is an Umma variant of ziₓ, to cut or uproot.

§3.4. FSU 12: List of sheep and goats (undated)
This fragmentary tablet assigns livestock (as rations?) to senior members of the Umma administration.

obv. 1. f (diš) x 1 ud₃ lu₂-d₄[x] gudu₄ d[i...]
2. (diš) udu da-ri₃-[sa₃]
3. (diš) udu a-kal-la x
4. (diš) f udu₁ ma-an-ba₃ option (SILA₃,GAB)
5. (diš) f maš₂₄ er₃-tingir
6. (3(diš) f udu₁ x x
7. x [...] 1 sheep: Lu [x], the gudu priest of the god [...] 1 sheep: Dariša (') 1 sheep: Akala ...
3 sheep: ...
8. sukakkal-mah the chief minister.

rev. 1. (diš) [...] 1 [...] 1 [...] 14 sheep, 4 goats ...
2. (diš) x [...] 2...
3. (diš) x ₃-šuen 1 ...-Suen
4. (1(u) 4(diš) udu₄ 4(diš) maš₂ x x
5. (1(u) 2(diš) x x x x
6. (1(diš) f udu₁ ka-a₄-x 1 sheep: Ka ...
7. (1(diš) f udu₄ x A AN x [...] 1 sheep: ... [...] the door-keeper.
8. i₃-d₈ Total: 35.

I.e. 1. f SU+LAGAB ³ 3(u) 5(diš)

obv. 1: Only two names beginning with lu₂ are recorded as gudu priests in Ur III Umma; and since Lu-Utu and Lu-Šara are both known to have received sheep (MVN 16 683; NYPL 49), either of them could be meant here.

obv. 2: The name Dariša is restored here on the basis of several attestations at Girsu and Umma.

obv. 4: The name Manba the cupbearer is also attested in Rochester 108 and MVN 15, 78, both from Umma, in Šu-Suen years 2-3.

obv. 5: Er-dingir is a commonly occurring administrator's name in Ur III Umma.
§4. Ur III tablets from Girsu, Puziri-Dagan, and elsewhere

§4.1. FSU 2: Note about grain (undated, but probably Šulgi year 37 = 2058 BC)
This undated, unsigned note records over 100,000 litres of grain entering a store room. The erased numerals on the reverse suggest it was written in the process of drawing up a more formal record of account. Identical quantities of grain are mentioned in BIN 5, 113, a grain account of one Ur-saga from Puziri-Dagan (Šulgi year 37).

| obv. | 1. 5(u) 7(aš) še gur lugal numun | 57 royal gur of seed grain, 5.55 gur, 3 barig: to the sealed warehouse. |
| 2. 5(geš) 5(u) 5(aš) 3(barig) gur |
| 3. e₂⁻kišib₃-ba⁻šē₃ |
| (rest of obverse blank) |
| rev. | 1. 7(diš) 5(diš) |
| 7, 5 (and traces of other numbers) |

§4.1.1. obv. 1: The sign numun seems to have been written over an erasure, as an afterthought; the word order is unusual. BIN 5, 113 obv. 7, rev. 4 read: 5(u) 7(aš) še numun gur … e₂⁻ki-bi šu ba-ti ’E-kibi received 57 gur of seed grain’ (and three further amounts). obv. 2-3: BIN 5, 113 obv. 5-6 read: 5(geš) 5(u) 5(aš)

§4.2. FSU 10: Delivery of dead sheep and goats (Šulgi year 42 = 2053 BC)
This tablet contains a brief record of livestock that were dead on arrival at their destination (or that died shortly thereafter). Living animals from the same herd would have been accounted for on a separate tablet.

| obv. | 1. 2(diš) maš₂ |
| 2. maš₂ <u₂⁻>-šim-ma |
| 3. 2(diš) uš gukkal |
| 4. ba-ug₇ |
| rev. | 1. giri₃ 'nin-gir₂-su-ka⁻i⁻i₃-saq₀⁻¹ |
| 2. zi⁻¹ ga⁻¹ |
| 3. iti še-il₂-la |
| 4. mu ša-aš-ru-um⁻ƙi ba-ḫul |

§4.2.1. obv. 2: maš₂ <u₂⁻>-šim-ma ‘pastured goats’ are attested on other tablets from Girsu, always as offerings to Ningišzida (DAS 50, Ibbi-Suen 3; ITT 3, 5027, Šu-Suen 1; MVN 6, 142; and TCTI 2, 2815, both undated).
rev. 1-4: The name Ningirsu-isa is quite well attested at Girsu. However, a man with this name takes responsibility for dead livestock in only four other tablets, all from late in the reign of Šulgi, which are currently assigned to a variety of proveniences: KM 89012 (Girsu, Šulgi 40); KM 89273 (no provenience, Šulgi 42/Amar-Suen 6); KM 89324 (Girsu, Šulgi 42/Amar-Suen 6); Nebraska 12 (Puzriš-Dagan, Šulgi 43). Given that the month name on this tablet was only ever used at Girsu, it would be reasonable to reassign those tablets to the same city too.
rev. 4: This year name was used by Šulgi (year 42) and by his successor Amar-Suen (year 6). Given the dates of KM 89012 and Nebraska 12 mentioned above, the earlier year is the most likely here.

§4.3. FSU 9: Receipt of sheep and goats (Amar-Suen year 1 = 2046 BC)
This tablet, from the state livestock collection center at Puziri-Dagan, documents the birth of lambs and kids to animals that were under the center’s administration, and hands them to a named individual for rearing.

| obv. | 1. 1(u) 5(diš) sila₄ ga |
| 2. 2(diš) kir₁₁ ga |
| 3. 4(diš) maš₂ ga |
| 4. 1(diš) nunnu₃-u₃-gar₃ ga⁻³ |
| 5. u₃-tu-da |

15 unweaned male lambs, 2 unweaned female lambs, 4 unweaned male kids, 1 unweaned female kid have been born.
§4.3.1. obv. 5: The phrase u₃-tu-da was used almost exclusively at Puzriš-Dagan.

Left edge: This number represents the total number of animals accounted for.

§4.4. FSU 5: List of sheep and goats for sacrifice (Amar-Suen year 3 = 2044 BC)

This tablet allocates differing numbers of animals for sacrifice to (the statues of) several major deities, male and female, in the god Iškur’s temple, as well as to the goddess Allatum.

<table>
<thead>
<tr>
<th>Obv.</th>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>5(diš) udu an</td>
<td>5 sheep for the god An</td>
</tr>
<tr>
<td>2.</td>
<td>5(diš) udu ındškur</td>
<td>5 sheep for the god Iškur</td>
</tr>
<tr>
<td>3.</td>
<td>2(diš) maš₂ ı-en-ki</td>
<td>2 billy goats for the god Enki</td>
</tr>
<tr>
<td>4.</td>
<td>3(diš) udu ı-en-₁₁₂</td>
<td>3 sheep for the god Enlil</td>
</tr>
<tr>
<td>5.</td>
<td>[n udu] ı-nin-l₁₂</td>
<td>[n sheep for the goddess Ninlil</td>
</tr>
<tr>
<td>6.</td>
<td>[n udu] ı-nin-hur-sag</td>
<td>[n ovilds] for the goddess Ninlil’s offerings</td>
</tr>
<tr>
<td>7.</td>
<td>ı-siskur₃ ki⁻¹ ı-diškur</td>
<td>offerings at the place of the god Iškur.</td>
</tr>
<tr>
<td>8.</td>
<td>2(diš) si₄₃-al-la-tum</td>
<td>2 lambs for Allatum,</td>
</tr>
<tr>
<td>9.</td>
<td>a-ra₂ 2(diš)-kam</td>
<td>for the second time.</td>
</tr>
<tr>
<td>10.</td>
<td>ın²-nanse-ki-ag₂ lagi maškim</td>
<td>En-Nanse-kiag, the cup-bearer, officer</td>
</tr>
<tr>
<td>11.</td>
<td>ı-s₃₂ PU₃ ŠA-iṭ-₃-da-gan⁻¹</td>
<td>from the temple of Puzriš-Dagan.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rev.</th>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1(diš) si₄₃-[en-₃₉₂]</td>
<td>1 lamb for [Enlil]</td>
</tr>
<tr>
<td>2.</td>
<td>1(diš) si₄₃-[hur⁻¹] sag-ga⁻¹-[lam]⁻¹ ma⁻¹</td>
<td>1 lamb for Hurs-bal-gama’</td>
</tr>
<tr>
<td>3.</td>
<td>1(diš) si₄₃-[gu-za] en-₁₁₂-[la₂]</td>
<td>1 lamb for Enlil’s throne</td>
</tr>
<tr>
<td>4.</td>
<td>1(diš) si₄₃ […]-li₉²</td>
<td>1 lamb for […]</td>
</tr>
<tr>
<td>5.</td>
<td>x […] x x</td>
<td>… […] …</td>
</tr>
<tr>
<td>6.</td>
<td>x […] ša₅ maškim⁻¹</td>
<td>… […] officer.</td>
</tr>
<tr>
<td>7.</td>
<td>x […] x</td>
<td>… […] …</td>
</tr>
<tr>
<td>8.</td>
<td>u₄ 1(u) […]-¹ kam⁻¹</td>
<td>Day 10+ […]</td>
</tr>
</tbody>
</table>

(1 line blank)

9. ŠU+LAGAB 2(u) ı udu⁵ […] maš₂
10. x PA x […] x x
11. gir₃ x […] a x x
12. ki in-ta [e₃-a-ta]
13. ba-zi
14. [gir₃ …]
15. ı mu¹ gu-za [maḥ₄-en-₁₁₂-la₂] ba-dim₂

<table>
<thead>
<tr>
<th>Le.</th>
<th>2(u) 4(diš)³</th>
<th>24th day. Šulgi-ayamu received (them).</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Harvest Month</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Year: Amar Suen became king.</td>
</tr>
</tbody>
</table>

§4.4.1. obv. 1-7: SACT 1, 172 obv. 1-12 records a substantially larger number of sacrificial animals for exactly the same set of deities on the occasion of a royal visit to Iškur’s temple in the first regnal year of Šu-Suen.

obv. 10: En-Nanse-kiag the cup-bearer is also attested as the maškim officer for sheep-offerings to deities in ten other accounts from Puzriš-Dagan, ranging in date from the last years of Šulgi to the end of Amar-Suen’s reign (Šulgi 41: TCL 5, 6053, Šulgi 46: PDT 1, 136, Šulgi 47: TCL 2, 5501, Ontario 1, 40, Šulgi 48: MVN 15, 146. Amar-Suen 1: Akkadica 13, 28, OIP 121, 434, Trouvaille 3, Amar-Suen 3: OIP 121, 41, Amar-Suen 8: SAT 2, 1081). However, all are to deities in different temples.

obv. 11-rev. 3: The restoration of these lines is based on SACT 1, 172 obv. 18-21.

Left edge: This number seems to be less than the total number of animals recorded on the tablet, but is perhaps equal to the first total given in reverse 9.
§4.5. FSU 8: Record of withdrawals from a sealed warehouse (probably Šulgi 42 = 2053 BC)

Two substantial quantities of dairy products are apparently transferred from a sealed warehouse to the temples of Enlil and Ninlil in this rather damaged document. However, it can be restored on the basis of the parallel tablet MVN 15, 340, which was written in Puzriš-Dagan in Šulgi year 44.

**Obv.**
1. 2(aš) i₁-nun gur
2. 2(aš) [ga-är i₂-gur]
3. e₂ [en-lil₂]
4. 4nin-² li₂-l₃-[la₂-še₃]
5. ba-an-ku₂ (LIL)
6. kišib₁ ur₁-en-lil₂-la₂

**Rev.**
1. e₂ kišib₁-ba-ta
2. ba-zi
(blank space)
3. iti šu-eš₅-ša
4. mu ša-aš-ru⁴ ba-hul

Sealed by Ur-Enlila.

From the storeroom removed.

Šu-eša Month.

Year: Šašrum was destroyed.

§4.5.1. rev. 4: the year name could equally be Šulgi 42 or Amar-Suen 6, but given the parallel text from Šulgi 44 the former is to be preferred.

§4.6. FSU 7: Receipt of sheep and goats (Šu-Suen year 1 = 2037 BC)

An administrator receives small numbers of sheep and goats destined for various senior officials.

**Obv.**
1. 4(diš) gukkal 1(diš) udu as-lum
2. 3(diš) ma₂-gal
3. ir-di₀₄-mar-tu
4. 1(diš) sil₃ lugal-a₂-zi-da šabra
5. 1(diš) sil₃ ri₂-ib-hu-ti
6. 1(diš) sil₃ en₄-inanna

**Rev.**
1. u₄ 1(u) 2(diš)-[kam]
2. mu-⁴ DU⁴
3. in-ta-² e₀₁-[a]
4. i₃-dab₂
5. gir₂₄ nanna-ma-ba dub-sar
6. iti a₂-ki-ti
7. mu šu₄-suen lugal

**I.e.**
1. 1(u) 1(diš)

4 fat tailed sheep, 1 alum-sheep,

3 large billy goats:

Irdu Martu.

1 lamb: Lugal-azida the administrator.

1 lamb: Ribhuti.

1 lamb: the en priest(ess) of Inana.

On day 12 delivered.

Intaea received (them).

Under the authority of Nanna-maba, scribe.

Month of the New Year Festival

Year: Šu-Suen became king.


§4.6.1. obv. 3: The name Irdu-Martu is not otherwise attested to our knowledge, but its reading here is very clear. The seniority of the other individuals named here suggests that this person was also relatively high ranking.

obv. 4: Lugal-azida the šabra administrator is well attested at Ur III Puzriš-Dagan.

obv. 5: A sukkal official by the name of Ribhuti is documented in 5 other tablets from Puzriš-Dagan, written in the two years immediately preceding this one (Amar-Suen 8: BIN 3, 173, OIP 121, 553, OIP 121, 555; Amar-Suen 9: OIP 121, 572; undated: JAOS 108, 119).

§4.6. FSU 16: Damaged sealed letter order (undated)

This small sealed letter order is too damaged to identify its original message or provenience. The seal suggests that it was written during the reign of Šulgi.
§5. Old Babylonian tablets

§5.1. FSU 6: Record of grain (Rim-Sin year 35 = 1788 BC)
A small, rather damaged tablet recording the disbursement of grain for various purposes.

| obv. | (To) Dada  
|------|-----------
| 2.  | u₃-na-du₁₁ 
| 3.  | 5(diš) ⁵ša⁻¹⁻¹ [...]
| 4.  | di₃ nanna-ki-ag₂⁻¹

§5.2. FSU 11: Administrative note (Rim-Sin year 33 = 1790 BC)
Another badly damaged administrative record, apparently noting the distribution of grain to a single individual.

| obv. | (traces)
|------|-----------
| 2.  | x [...] x
| 3.  | ša [...]⁻x⁻mu
| 4.  | a-ja x ir [š] suen ¹⁻mu⁻¹ ba⁻¹-li⁻₂⁻it il⁻li⁻ku  
| 5.  | 2(ban₂) še-ga 6(diš) šila₃ še ū⁻li⁻tum ARAD₂ tu⁻um
| 6.  | 4(diš) šila₃ šuku a ARAD₂ lu⁻ur⁻da [...]

§5.3. FSU 14: Damaged administrative document (undated)
Almost nothing except the date survives of this small administrative record, but the morphology of the tablet and the style of handwriting suggest that it was probably an early 18th century administrative record like FSU 6 and FSU 11.

| obv. | (traces, badly abraded)
|------|-----------
| 2.  | iš³ ti bi’ za x is⁻šu⁻u₂  
| (single ruling) 
| 2.  | iti gu₄⁻si⁻ša₂  
| 3.  | u₄ 2(u) 5(diš)⁻¹ kam⁻¹ ba⁻zal⁻la
§5.4. FSU 24: Royal inscription of Sin-kāṣīd on a votive cone

This clay cone bears a well-known votive inscription for Sin-kāṣīd, king of Uruk, commemorating the (re)building of the goddess Inanna’s temple Eanna at Uruk. The text, a variant of FSU 25, is published as RIME 4.4.1.3.

Cylindrical surface
1. dsuen-ka3-ši-id
2. nita2 kal’-ga
3. lugal unu’-ga
4. lugal am-na-nu-um
5. u2-a’ e2-an-na
6. e2-an-na
7. nam-lugal-la-’ ka3-[ni-še3]
8. mu-’ du3

§5.5. FSU 25: Royal inscription of Sin-kāṣīd on a votive tablet

This tablet bears a well-known votive inscription for Sin-kāṣīd, king of Uruk, commemorating the (re)building of the goddess Inanna’s temple Eanna at Uruk. The text, a variant of FSU 24, is published as RIME 4.4.1.4.

obv. 1. dsuen-ka3-ši-id
2. nita2 kal’-ga
3. lugal unu’-ga
4. lugal am-na-nu-um
5. u2-a’ e2-an-na
6. e2-an-na

rev. 1. mu-’ du3
2. e2-gal
3. nam-lugal-la-’ ka3-[ni-še3]

§6. Catalogue of the FSU inscriptions

<table>
<thead>
<tr>
<th>Tablet</th>
<th>Date</th>
<th>Contents</th>
<th>Provenience</th>
<th>Dimensions (mm)</th>
</tr>
</thead>
<tbody>
<tr>
<td>FSU 1</td>
<td>Ur III, date missing</td>
<td>Delivery of sheep and goats</td>
<td>Umma</td>
<td>67 x 58 x 24</td>
</tr>
<tr>
<td>FSU 2</td>
<td>Ur III, undated</td>
<td>Note about grain for interest</td>
<td>Puzriš-Dagan</td>
<td>62 x 47 x 24</td>
</tr>
<tr>
<td>FSU 3</td>
<td>Ur III, Šulgi 44</td>
<td>List of beer rations for high officials and priests</td>
<td>Puzriš-Dagan</td>
<td>67 x 48 x 24</td>
</tr>
<tr>
<td>FSU 4</td>
<td>Ur III, Šu-Suen 5</td>
<td>Disbursement of garments</td>
<td>Umma*</td>
<td>54 x 44 x 19</td>
</tr>
<tr>
<td>FSU 5</td>
<td>Ur III, Amar-Suen 3</td>
<td>List of sheep and goats for sacrifice</td>
<td>Puzriš-Dagan</td>
<td>59 x 39 x 20</td>
</tr>
<tr>
<td>FSU 6</td>
<td>OB, Rīm-Sin 35/ [x]/18</td>
<td>Note about grain</td>
<td>Larsa*</td>
<td>47 x 38 x 22</td>
</tr>
<tr>
<td>FSU 7</td>
<td>Ur III, Šu-Suen 1/ vi/12</td>
<td>Receipt of sheep and goats</td>
<td>Puzriš-Dagan</td>
<td>38 x 34 x 19</td>
</tr>
<tr>
<td>FSU 8</td>
<td>Ur III, Šulgi 42/viii</td>
<td>Record of withdrawals from warehouse</td>
<td>Puzriš-Dagan</td>
<td>37 x 33 x 16</td>
</tr>
<tr>
<td>FSU 9</td>
<td>Ur III, Amar-Suen 1/xi/24</td>
<td>Receipt of sheep and goats</td>
<td>Puzriš-Dagan</td>
<td>28 x 27 x 16</td>
</tr>
<tr>
<td>FSU 10</td>
<td>Ur III, Šulgi 42/xii</td>
<td>Delivery of dead sheep and goats</td>
<td>Girsu</td>
<td>32 x 27 x 16</td>
</tr>
<tr>
<td>FSU 11</td>
<td>OB, Rīm-Sin 33/v/29</td>
<td>Administrative note</td>
<td>Larsa*</td>
<td>30 x 35 x 16</td>
</tr>
<tr>
<td>FSU 12</td>
<td>Ur III, undated</td>
<td>List of sheep and goats</td>
<td>Umma</td>
<td>47 x 39 x 20</td>
</tr>
<tr>
<td>FSU 13</td>
<td>Ur III, date illegible</td>
<td>List of rations for scribes</td>
<td>Umma</td>
<td>44 x 39 x 23</td>
</tr>
<tr>
<td>FSU 14</td>
<td>OB, -/iv/25</td>
<td>(damaged)</td>
<td>Larsa*</td>
<td>42 x 49 x 21</td>
</tr>
<tr>
<td>FSU 15</td>
<td>Neo-Babylonian</td>
<td>(too illegible to edit)</td>
<td>Babylon*</td>
<td>35 x 42 x 20</td>
</tr>
<tr>
<td>FSU 16</td>
<td>Ur III, undated</td>
<td>Sealed letter order</td>
<td>Umma*</td>
<td>48 x 45 x 20</td>
</tr>
<tr>
<td>FSU 17</td>
<td>Ur III, undated</td>
<td>Sealed annual summary of regular offerings made in Šu-Suen 3–4</td>
<td>Umma*</td>
<td>49 x 48 x 19</td>
</tr>
<tr>
<td>FSU 18</td>
<td>Ur III, Amar-Suen 7</td>
<td>Sealed receipt of wood from bala labor</td>
<td>Umma*</td>
<td>46 x 44 x 17</td>
</tr>
<tr>
<td>FSU 19</td>
<td>Ur III, Amar-Suen 5/i</td>
<td>Sealed note about reed bundles</td>
<td>Umma</td>
<td>41 x 41 x 17</td>
</tr>
<tr>
<td>FSU 20</td>
<td>Ur III, Amar-Suen 3/ix</td>
<td>Sealed list of cattle and fodder</td>
<td>Umma</td>
<td>46 x 41 x 15</td>
</tr>
<tr>
<td>FSU 21</td>
<td>Ur III, Ilbibi-Suen 3</td>
<td>Sealed receipt of fodder</td>
<td>Umma</td>
<td>40 x 47 x 20</td>
</tr>
<tr>
<td>FSU 22</td>
<td>Ur III, -/ν</td>
<td>Sealed account of agricultural labor</td>
<td>Umma</td>
<td>80 x 55 x 24</td>
</tr>
<tr>
<td>FSU 23</td>
<td>Ur III, Amar-Suen 8</td>
<td>Sealed account of agricultural labor</td>
<td>Umma</td>
<td>75 x 50 x 25</td>
</tr>
<tr>
<td>FSU 24</td>
<td>OB, reign of Sin-kāṣīd</td>
<td>Royal inscription, RIME 4.4.1.3</td>
<td>Uruk</td>
<td>70 x 33 (diam)</td>
</tr>
<tr>
<td>FSU 25</td>
<td>OB, reign of Sin-kāṣīd</td>
<td>Royal inscription, RIME 4.4.1.4</td>
<td>Uruk</td>
<td>80 x 65 x 23</td>
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