Acknowledgements

We thank first of all Mr. Matthew DelGrosso, a collection specialist from the Peabody Essex Museum (PEM hereafter), who helped track down this collection, made arrangements for Xiaoli Ouyang to study it, and hosted her during her two visits to the Museum. In addition, Mr. DelGrosso kindly provided Xiaoli Ouyang with an object report on the collection and was tremendously patient with all her questions and requests. We also thank two conservators at the PEM, Ms. Mimi Leveque and Ms. Kathryn M. Carey, who kindly allowed Xiaoli Ouyang to study the collection in their lab and to use their facilities during her visits. Moreover, Ms. Leveque helped Xiaoli Ouyang distinguish the tablet E53807 from its cast E59476. In addition, we would like to thank Mr. John Grimmes, former Director of the PEM, who facilitated W. R. Brookman’s access to the collection. We are grateful to Piotr Steinkeller at Harvard University, who greatly assisted W. R. Brookman during his tenure as a Mellon Faculty Fellow there and later suggested that Xiaoli Ouyang continue with the work started by W. R. Brookman. Marcel Sigrist at the École biblique et archéologique française de Jérusalem offered many acute insights into the understanding of these tablets and the structure of this article. We greatly appreciate his input. We thank Steven Cole for his help with the tablet E59468 and Rudi Mayr for his advice on the seal impressions of E15551 and E53743. Thanks also go to Beate Pongratz-Leisten in the Institute for the Study of the Ancient World at New York University, who shared with Xiaoli Ouyang her thoughts about the two stele fragments E5608 and E54113. Last but not least, we thank the two anonymous reviewers, whose comments helped to improve this edition enormously. Any mistake or error, though, is our sole responsibility.

For photographs of the tablets, we are deeply indebted to Christine Bertoni of the PEM, who arranged for the photographs to be taken; to Robert K. Englund, who negotiated on our behalf with the PEM about photographing the tablets; and to Lance Allred of CDLI, who traveled to the PEM to digitize the tablets.

Introduction

The Peabody Essex Museum in Salem, Massachusetts, houses a Mesopotamian collection consisting of 103 objects in total: 89 cuneiform tablets (including a cast of one tablet), two clay cones, two stele fragments, seven cylinder seals, and three seal impressions made by seals missing from the collection. There are five additional tablets (E53472, E53972, E54910, E59470, E59476a) that appear in the PEM object report (courtesy of Matthew DelGrosso) but that Xiaoli Ouyang could not locate in the collection. All objects are published here except the cylinder seals and seal impressions.

This collection consists of objects loaned or donated to PEM by the Andover Newton Theological School in Newton Centre, Massachusetts, and the American Antiquarian Society, Worcester, Massachusetts. We found some clues linking this collection to Edgar J. Banks. There are two tablets, E29123 and E29124, each accompanied by a note signed by him and containing his opinion of the date, genre, and provenience of the tablet.

W. R. Brookman began to work on this collection when he was an Andrew W. Mellon Faculty Fellow at Harvard University from 1990 to 1991. He transcribed and translated 75 tablets (74 from the Ur III period...
and one probably from the Old Babylonian period).

§1.4. In 2009, Xiaoli Ouyang made two research visits to this collection to collate the tablets first studied by Brookman and to work on the objects that were not completed in his project (twelve Ur III tablets: E15550, E15551, E15552, E23589, E29122, E29123, E29124, E34352, E59404, E59462, E59463, E59466; six non-Ur III objects: E5608, E15549, E53807, E54113, E59475, E59476). Her visits were supported by a Franklin Research Grant from the American Philosophical Society awarded in March 2009 and a research allowance from the Institute for the Study of the Ancient World of New York University, where she worked as a Visiting Research Scholar during the academic year 2009-2010. Most revisions of this article were made during the year 2010-2011, when Xiaoli Ouyang was a Noble Group Fellow at the W. F. Albright Institute of Archaeological Research in Jerusalem. Her work was greatly facilitated by access to the library of the École biblique et archéologique française de Jérusalem. We thank all these institutes and fellowship sponsors for their generous support.

§2 The Collection
§2.1. Catalogue of PEM tablets

<table>
<thead>
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<th>no.</th>
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<th>provenience</th>
<th>contents</th>
<th>dimensions (cm)</th>
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§2.3. General Remarks

§2.3.1 Ur III documents are dated by regnal years. Listed below are abbreviations for the Ur III kings and the absolute dates of their reigns according to the Middle Chronology: SH = Šulgi (2094-2047 BC; 48 years), AS = Amar-Suen (2046-2038 BC; 9 years), SS = Šu-Sin (2037-2029 BC; 9 years), and IS = Ibbi-Sin (2028-2004 BC; 24 years). The months are represented by Roman letters in the date of a text. We follow M. Cohen (1993) in the reading and translation of month names. The appendix in Sigrist & Gomi (1991: 317-375) provides convenient access to the month names and year names of the Ur III period.

§2.3.2 We generally follow BDTNS and CDLI in our use of siglum for any document cited in our comments. Our transliteration of numerical and metrological graphemes follows C. Proust (2009). Her study also illustrates the numerical relationships between the commonly used metrological units in ancient Mesopotamia. For quick reference, we list below the metrological units attested in the texts and their modern counterparts. The words in parentheses offer the English translations we use here for some metrological units.

- **Capacity:** 1 gur = 5 barig = 30 ban₂ = 300 sila₃ ≈ 300 liters (1 sila₃ = 1 liter)
- **Volume:** 1 sar ≈ 18 cubic meters
- **Weight:** 1 gu₂ = 60 ma-na (mina) = 3,600 gin₂ (shekel) = 648,000 še (grains) ≈ 30 kilograms
- **Area:** 1 bur₃ = 3 eše₃ = 18 iku = 1800 sar ≈ 6.5 ha
- **Length:** 1 ninda(n) = 6 meters

§3. Ur III Documents from Umma

§3.0. Fifteen Umma documents deal with several subjects: labor, barley/flour, copper items, and others. The four labor records consist of one inspection report of field work (gurum₂; no. 3.1), two receipts of work-days (nos. 3.2-3), and a calculation of earthwork construction concerning a dike (no. 3.4). The next subgroup includes two receipts of flour (nos. 3.8-9) and three receipts of barley (nos. 3.5-7); the barley received is described as “rations” in two cases (še-ba; nos. 3.6-7). Following are two receipts of copper items (nos. 3.10-11). The remaining four feature a tablet basket tag (no. 3.12), two possible receipts (nos. 3.13-14), and a list of arrears (no. 3.15) concerning unidentified goods.
§3.1. Inspection of workload

*Museum No.: E23589*
*Date: AS 7/vi/6*
*Provenience: Umma*

§3.1.1

**obv.**

1. 1(eše3) GAN2 geš-ur3-[ra]
2. 1(ges3) guruš al 5(diš) sar-ta
3. lu3-u-lul engar
4. 1(ese3) GAN2 geš-ur3-ra
5. 1(ges3) guruš al 5(diš) sar-ta
6. nimgir-he3-du3 '? engar '
7. 1(ese3) GAN2 geš-ur3-ra
8. 1(ges3) guruš al 5(diš) sar-ta

**rev.**

1. apin-zi engar
2. 1(ese3) GAN2 geš-ur3-ra
3. 1(ges3) guruš al 5(diš) sar-ta
4. šara2-mu-[DU] '? engar '
5. 1(ese3) GAN2 geš-ur3-ra
6. 1(ges3) guruš al 5(diš) sar-ta
7. ba-la '? engar '
8. a-sa3 me-en-ka2
9. gurum2 u3 6(diš)-kam
10. i+i i+i šu-numun

**left edge**

1. mu ḫu-ul3-ru-rih ba-hul

§3.1.2. This text appears to be an inspection report on the area of land to be harrowed and on the plot managers responsible for this task.

Obv. 3: The term engar refers to the leader of a plowing team during the Ur III period. In Umma, such a team consisted of one manager and three assistants and supposedly cultivated one unit of domain land, usually six bur in area. The study of K. Maekawa (1987) lays out the organization of agricultural personnel in Umma.

Rev. 8: The field Menkar might be located near or in the region of Gu‘edena (Ouyang 2010: 331).

Rev. 9: The term gurum2, written as IGI.GAR, refers to the inspection of people. It is easily confused with another expression igi ... kar2, which means “to examine (animals and objects),” and, derivatively, “supplies, provisions.” P. Steinkeller (1982a) demonstrates the distinction between these two terms. More recently, M. Widell (2008) argues that during the Ur III period, igi ... kar2 designates specifically a delivery intended for the celebration of childbirth within the royal family and other elite families in the kingdom.

§3.2. Receipt of workdays

*Museum No.: E53806*
*Date: AS 9*
*Provenience: Umma*

§3.2.1

**obv.**

1. 5(u) 1(diš) 1/2 guruš u4 1-še3
2. e3-šṭītim-gub-ba
3. e3-šu-tum-ka gub-ba
4. ugula ARAD2

**rev.**

1. kišib3 lu3-ḫa-ia3
2. mu en ga-ciši ba-hun

51 1/2 work-days, male workers, stationed at Esittimgubba of a storehouse, foreman: ARAD;

sealed receipt of Lu-Haya.

Year: “The en-priestess in Ga‘esi was installed.”
§3.2.2. This text records that Lu-Ḫaya took some workers led by ARAD to perform unspecified tasks related to a storehouse. It is closely parallel to another Umma text BPOA 1, 1103 (SS 2).

Obv. 1: Literally, “51 1/2 male workers for one day.” Our idiomatic translation follows R. K. Englund (1988: 126 n. 6). In calculating the amount of labor, Ur III documents adopt the following formula: number of workers times period recorded (Englund 1988: 126). Such a formula may, as our text here exemplifies, result in numbers with fractions for the workers counted.

Obv. 2-3: E. Flückiger-Hawker (1999: 313) suggests the meaning of “storehouse” for e₂-šutum. The exact referent of e₂-šitimgubba remains unclear. It seems to be part of a larger building, be it a storehouse as in our text and BPOA 1, 1103 (SS 2), the Emaš as in AAICAB 1/1, Ashm. 1924-665 (AS 6) rev. iii 1, or the temple of Šara as in CST 555 (SS 6/xii).

Rev. 1: This Lu-Ḫaya was a member of the gubernatorial family in Umma. Although he never assumed the title šuš₃, he probably acted as the de facto chief livestock manager in the district of Apisal, a position held by his father Ur-e’e. In addition, Lu-Ḫaya functioned as a senior agricultural official and conducted transactions with merchants (Dahl 2007: 97-103). The title šuš₃ is also attested in no. 4.21 rev. 5’, a text from Drehem.

§3.3. Receipt of workdays

Museum No.: E59415
Date: SS 2
Provenience: Umma

§3.3.1. 

Obv.
1. 1(u) 6(diš) guruš u₄ 3(diš)-še₃
2. HI-a-bar-ra-ka ṩ₂gu₄g₄ ṯ₂(SIG)₃-a u₃ a-e gu₇-a ki-
   gam-ma-ka-še₃ ga₂-g₄
3. [ugula ...]-la

Rev.
1. [kišib]₃ ṩ₁tur₆-a₃šara₂
2. mu ma₂ en-ki ba-ab-du₈

seal
1. ur₄šara₂
2. dub-sar
3. dumu šeš-kal-la

48 workdays, male workers,
in Ḥabaraka, cutting rushes and carrying (them) to Kigamaka (the field) destroyed by water;
[under the foreman] ...;
sealed receipt of Ur-Šara.
Year: “The boat of Enki was caulked.”

Ur-Šara,
scribe,
son of Šeškala.

§3.3.2. This text details the workdays received by the scribe Ur-Šara. They were provided by workers under a foreman whose name is broken. The text finds close parallels in two other Umma texts dated to the same year, Princeton 1, 390, and Syracuse 274, which are discussed in Wilcke 1999: 319.

Obv. 1: For the labor terminology, see comment on obv. 1 of no. 3.2.

Obv. 2: The expression hi-a-bar-ra-ka appears associated with a threshing floor (ki-su₇) in three Umma texts: BPOA 6, 88 (AS 5/iii) rev. 8; Nik 2, 154 (SS 6) obv. 2-3; Nik 2, 231 (SS 6) rev. 2. Therefore, it is likely to be a toponym. A truncated form of writing, hi-a-bar-ra, is also attested, for example, in Princeton 1, 390, where it carries the ablative suffix -ta at the end. The restoration of the plant is based on Princeton 1, 390, and Syracuse 274, mentioned above. Representing the sign gu₄g₄ = KWU127.LAGAB representing a plant, M. Civil (1987: 49-50) lists five attested readings, each of which corresponds to a different plant. During the Ur III period, the plant behind this sign grew in forests, fields, and orchards, and could be used in the production of ropes, sieves, and baskets (Molina & Such-Gutiérrez 2004: 15).

Obv. 3: The expression a-e gu₇-a literally means “(what) water has devoured,” and often describes canals, fields, and dikes damaged by flooding water (Wilcke 1999: 316-320).
§3.4. Earthwork related to an irrigation dike

*Provenience: Umma*

**Museum No.:** E15550  
**Date:** IS 2

### §3.4.1.

#### Obv.

1. *e a-ša₃ la₂-tur-ta*
2. 1(diš) 1/2(diš) ninda gid₂ 1 sar-ta sahar-bi 1(diš) 1/2(diš) sar
3. 6(diš) ninda gid₂ nu-tuku
4. 3(diš) ninda gid₂ 2/3(diš) sar⁻⁷-ta
5. sahar-bi 2(diš) sar-am₃
6. 2(u) ninda gid₂ 1/2(diš) sar⁻¹-ta
7. sahar-bi 1(u) sar
8. 1(u) ninda gid₂ 1(diš) sar-ta
9. sahar-bi 1(u) sar
10. 1(geš₂) 3(u) 7(diš) ninda gid₂ 1/2(diš) sar-ta
11. sahar-bi 4(u) 8(diš) 1/2(diš) sar
12. 3(diš) ninda gid₂ 1(diš) sar⁻¹-ta
13. sahar-bi 3(diš) sar
14. 2(u) ninda gid₂ 1/3(diš) sar-ta
15. sahar-bi 6(diš) 2/3(diš) sar
16. 1(u) 1/3(diš) ninda gid₂ 1/2(diš) sar-ta
17. sahar-bi 7(diš) 1/2(diš) sar⁻¹
18. [6(diš)] 1/3(diš) ninda gid₂ 1(diš) sar⁻¹-ta
19. sahar-bi 6(diš) sar⁻¹

#### Rev.

1. 1(u) 6(diš) 1/2(diš) sar⁻¹-ta
2. sahar-bi 8(diš) sar
3. 1(u) 4(diš) ninda 1/3(diš) sar-ta
4. sahar-bi 4(diš) 2/3(diš) sar
5. ŠU+nigin₂ 1(geš₂) 3(u) 9(diš) 5/6(diš) sar sahar blank space
6. kin⁻³ e ra-a
7. e sa-dur₂-ra <a-ša₃> igi e₂-mah
8. mu en 4inanna unu₃ maš₂-e i₃-pa₃
9. blank space

**A dike from the field Latur:**

(one part) 1 1/2 ninda long at one (volume) sar per (ninda), its earthwork 1 1/2 sar;
(one part) 6 ninda long without (work to be done);
(one part) 3 ninda long at 2/3 sar per (ninda), its earthwork indeed 2 sar;
(one part) 20 ninda long at 1/2 sar per (ninda), its earthwork 10 sar;
(one part) 10 ninda long at 1 sar per (ninda), its earthwork 10 sar;
(one part) 97 ninda long at 1/2 sar per (ninda), its earthwork 48 1/2 sar;
(one part) 3 ninda long at 1 sar per (ninda), its earthwork 3 sar;
(one part) 20 ninda long at 1/3 sar per (ninda), its earthwork 6 2/3 sar;
(one part) 15 ninda long at 1/2 sar per (ninda), its earthwork 7 1/2 sar;
(one part) 6 ninda long at 1 sar per (ninda), its earthwork 6 sar;

**Total:** 99 5/6 sar earthwork;

**Work (related to) “striking” the dike,**

the dike at the end of the field facing Eimah.

**Year:** “The en-priest of Inanna in Uruk was chosen by means of extispicy.”

48.30

### §3.4.2.

This text calculates the volume of earthwork related to the construction or maintenance of a dike. Close parallels to it include CMAA 015-C0017 (SS 4; see Englund 2002: §15) and YOS 4, 209 (SS 7; see Civil 1994: 126-127). For studying the irrigation system in Mesopotamia, *BSA* 4-5 remain the basic reference works.

Obv. 1: The toponym a-ša₃ la₂-tur appears well documented in texts from Umma. It refers to a field located in Da-Umma (Maekawa 1987: 35), the largest region of the Umma province.

Rev. 5: The total is calculated without counting the restored number in rev. 2.

Rev. 7: The addition of a-ša₂ is based on two parallels dated to SS 1, SACT 2, 23 obv. 3 and UTI 3, 1795 rev. 3. The translation of e sa-dur₂-ra follows Civil (1994: 125-129, with previous literature), who argues for this meaning instead of the proposal of A. L. Oppenheim (1948: 40) “some work done on ditches (e) with a certain type of baskets or reed bundles (sa”).

Left edge: Our transliteration is based on understanding the number as noted in the so-called “system s” (combination of a sexagesimal structure and an additive principle). If the number is noted in sexagesimal place value system, its transliteration would be 48,30 and the meaning either “48 ½” or “48×60 + 30,” presumably referring to the length of the canal in this text. Proust (2009) has studied the different notation systems attested in the metrological lists and tables from Old Babylonian Nippur. Ambiguous numbers similar to this one appear on several other Ur III administrative documents from Umma, such as YNER 8, 5 (AS 5) at the end, and Nik 2, 402 (AS 4) at the end of the obverse. A systematic study is necessary to determine which notation system underlies such numbers.

§3.5. Receipt of barley

Museum No.: E34352
Date: SH 40/ix
Provenience: Umma

§3.5.1.

obv.
1. 1(u) 5(aš) še gur
2. kišib₃ ba-a-a šabra
3. 2(u) še gur
4. kišib₃ šul-gi-a-ti
5. kišib₃ dab₃(LAGAB×GU₄)-ba

rev.
1. ki ARAD₂-ta
2. ḫišib₂ lu₂ gir17-zal₁
3. it d₃šL₃Š₄
4. ḥ mu usz²-sa e₂ PU₃,ŠA₇-da-gan ba-du₃

§3.5.2. This is a summary tablet (Sammeltafel) sealed by Lu-girizal. It collects information from tablets sealed by two other people, Baya and Šulgi-ati. Lu-girizal received these tablets from ARAD.

Obv. 4: This seems the first attestation of the name Šulgi-ati, as our search in BDTNS and CDLI did not find it in any other text. The digital images of the tablet verify our reading.

§3.6. Receipt of barley as “ration”

Museum No.: E29123
Date: SH 46/ix
Provenience: Umma

§3.6.1.

obv.
1. 2(barig) še-ba za₃-mu
2. e₂-kikken-ta

Rev. 1: Judging from the considerable volume of barley he handled, this ARAD was likely to be the chief granary officer in Umma who bore the same name. This officer was a brother of three governors in Umma, Ur-Lisi, Akalla, and Dadaga, and functioned primarily as a supplier of barley, most of which was distributed as “rations” for workers or fodder for domestic animals (Dahl 2007: 115-121). He is also attested in no. 3.11 rev. 3.
§3.6.2. This text records the receipt, by a gardener named Addamu, of 2 barig (120 liters) of barley as New Year’s “rations.”

Inside the small plastic bag holding the tablet is a note written in pencil, which reads: “From Drehem; temple record; date about 2200 BC; guaranteed genuine.” The note is signed by Edgar J. Banks. A similar note accompanies another tablet E29124 (no. 5.7). Based on its parallelism with another Umma text Nisaba 9, 272 (AS 1/xii), the tablet here, however, comes from Umma instead of Drehem. In that text, the same Addamu received ninety liters of barley for the same reason. Text no. 3.7, likewise a document from Umma, also records a rate of ninety liters of barley per person.

Obv. 1: Barley, wool, and oil were the three types of “rations” workers regularly received during the Ur III period. Among them, barley was distributed on a monthly basis and wool annually, but the frequency of the oil “rations” remains unclear (Gelb 1965). A male worker usually received 1 barig (sixty liters) of barley per month. Steinkeller (2004: 96) suggests that for the Ur III period, we should understand še-ba as barley “salary” instead of barley “ration,” because the amount of barley distributed as še-ba far exceeded the dietary requirements of the recipients.

Obv. 5: One might wonder whether or not kilugal-rani represents an abbreviated form of kilugal-ra-ni-ta. As L. Allred (2006: 112) points out, in some cases the expression ki PN may mean “(at the) place of PN, under the authority of PN” rather than “from PN,” which generally corresponds to ki PN-ta.

§3.7. Receipt of barley as “ration”

*Museum No.: E59413*
*Date: AS 2/vii*
*Provenience: Umma*

§3.7.1.

*Obv.*

1. 1(barig) 3(ban₂) še-ba gur lugal
2. ur-nigargar
3. 1(barig) 3(ban₂) ì3eb-bu-e
4. 1(barig) 3(ban₂) ìšara₂-kam
5. 1(barig) 3(ban₂) šu-éš₁₈-dar
6. [1(barig)] 3(barig) lu₂-girī₃₂-zal
7. [1(barig)] 3(barig) e₂-ki
8. [1(barig) 3(barig) ...] x
9. [1(barig) 3(barig)] ša₁-gu₁₂-bi
10. 1(barig) 3(barig) dingir-an-dul₃
11. 1(barig) 3(barig) ur₄-sul-pa-e₃

*Rev.*

1. 1(barig) 3(barig) a-kal-la
2. 1(barig) 3(barig) lu₂-zi-mu
3. 1(barig) 3(barig) a-kal-la
   blank space
4. šu+niñi₂₄, 3(ás) 4(barig) 3(barig) še gur
5. še-ba z₃₄-mu
6. ugula lu₁₃-utu
7. a-sa₁₃ ka-ma-ri₂₄-ta
8. ša₁₃ še ut₃-ra-ka
9. kišib₁₂ e₂-ki
10. “iti” 3(e₃)
11. mu₄-ama₃-suen ur-<bi₂₄>-lum₅₂ mu-hul

*Addamu, the gardener,*
*received at the place of Lugal-rani.*

*Month: “Festival of Šulgi.”*
*Year: “Kimaš was destroyed.”*

1 barig 3 ban₂ of barley, royal (measure), as “ration” for Ur-nigargar.
1 barig 3 ban₂ for Hebu₄₂₃.
1 barig 3 ban₂ for Šarakam.
1 barig 3 ban₂ for Šu-éšdar.
1 barig 3 ban₂ for Lu-girizal.
1 barig 3 ban₂ for Eki.
1 barig 3 ban₂ for ...,
1 barig 3 ban₂ for Šagubi.
1 barig 3 ban₂ for Dingir-andul.
1 barig 3 ban₂ for Ur-Šulpaₑ₃.

1 barig 3 ban₂ for Akala.
1 barig 3 ban₂ for Lu₃₂zi₃.
1 barig 3 ban₂ for Akala.

*Total: 3 gur 4 barig 3 ban₂ of barley*
*barley “rations” at New Year;*
*the foreman: Lu-Utu,*
*from the field Kamari;*
*part of the barley “loan;”*
*sealed receipt of Eki.*
*Month: “min-eš₃.”*
*Year: “Amar-Sin destroyed Urbilum.”*
§3.7.2. This text lists barley advanced to thirteen people as their “ration,” with ninety liters for each (cf. 120 liters in no. 3.6). They were led by the foreman Lu-Utu and probably worked in the field called Kamari.

Obv. 1: For details about the Ur III ration system, see comment on obv. 1 of no. 3.6.

Obv. 3: The name he₂-eb-bu-e is very rare and appears only in one other Umma text, SA 76 (SS 6/xii/25).

Rev. 2: The name lu₂-zì-mu is also rare and appears only in one other Umma text, Syracuse 266 (SH 44/ix) rev. 5.

Rev. 7: The field Kamari was located in the district of Da-Umma (Ouyang 2010: 325).

Rev. 8: According to Steinkeller 2002a: 116-117, še ur₃-ra appears attested in hundreds of administrative documents from the provinces of Umma and Girsu and refers to advances disguised as loans made by local authorities to their dependents. Such advances were usually interest-free.

§3.8. Receipt of flour

*Museum No.: E59402*
*Date: SS 2/i/9*
*Provenience: Umma*

§3.8.1.

obv.

1. 5(ban₂) 5(diš) 1/2(diš) sil₃ dabin
2. u₄ 7(diš)-kam
3. 5(ban₂) 8(diš) sil₃ "dabin ≈
4. u₄ 8(diš)-kam
5. 3(ban₂) 8(diš) u₄ 1(u) la₂ 1(diš)-kam

rev.

1. 2(ban₂) zî₂ sagi
2. ki lu₂-dingir-ra-ta
3. kišî₃ ensi₂-ka
4. iti sig₄-šub₃+ra-ba-gar ≈
5. mu u₂-sa-sa šu₄-suen lugal

seal

1. šu₄-suen
2. lugal kal-ga
3. lugal uri₃-ki₃-ma
4. lugal an-ub-da limmu₂-ka
5. a-a-kal-la
6. ensi₂
7. umma₁
8. ARAD₂-zu

§3.8.2. This text records the modest amount of barley flour received by the governor for three consecutive days, plus twenty liters more from an anonymous cup-bearer. A close parallel is TCNU 481 (SS 2/i/29), which dates to only twenty days later. The latter text lists twenty-five, twenty-nine, and thirty-six liters of flour received by the governor respectively on the 27th, 28th, and 29th day of the same month.

§3.9. Receipt of barley

*Museum No.: E59416*
*Date: SS 2*
*Provenience: Umma*

§3.9.1.

obv.

1. la₂-NI [su-ga] 1(barig) 2(diš) sil₃ "dabin ≈
2. "lugal ≈-ur₂-ri-ni ≈
3. [1(barig) 3(diš) sil₃] ur₃-gigir dumu "e₃-a-ši-lu ≈
4. 3(diš) sil₃ "ur₃-šitara₃"
§3.9.2. This text records the arrears of flour totalling 134 1/2 liters paid off by five individuals.
Obv. 1: Further information on la₂-NI available in the comment on no. 3.11 obv. 2.
Obv. 4: There seems to be two DINGIR signs, one on the top of the other, after the UR sign. The reason is not clear to us.
Rev. 2: The term gu₂-na refers generally to taxes during the Ur III period (Sharlach 2004: 162-163). A special type of it is called gun₂ ma-da, “taxes of the provinces,” which was paid annually by the military personnel stationed in the peripheral area of the Ur III kingdom and consisted of sheep and cattle often at the ratio of ten to one (Steinkeller 1987, esp. 30-41). The phrase sila-a gal₂ indicates that the flour repaid by the people had yet to be actually delivered to the authorities. A discussion about sila appears in the comment on obv. 6 of no. 4.2.

§3.10. Delivery of copper sickles into a warehouse
_Museum No.: E59431_
_Date: SH 47_
_Provenience: Umma_

§3.10.1. obv.
1. 1(u) 2(diš) 1/3(diš) ma-na uruda
2. ki-la₂ uruda₄₈ sumun 1(geš₂) 5(u) 4(diš)-kam
3. ki ku-li-ta
4. 1/2(diš) ma-na uruda
5. ki-la₂ uruda₄₈ sumun 4(diš)-kam
6. ki lu₂-gi-na-ta
7. 3(diš) ma-na uruda
8. ki-la₂ uruda₄₈ sumun 2(u)-kam

rev.
1. [ki ...]-lu₂-ta
2. [...] gin₂ uruda
3. [ki-la₂ uruda₄₈ ]“ sumun 1(u) 4(diš)-kam
4. “ ki” [...-o]dim-ta
5. e₂-kišib₂ ba-še₂
6. ba-an-ku₄
7. blank space
8. mu us₂-sa ki-maš ki ba-hul

§3.10.2. This text lists 152 sickles delivered into a warehouse by four people. Its Umma provenience is based on its parallelism with another Umma text _NYPL_ 202 (SH 44/i), which records that Kuli received seventy copper sickles from a warehouse.
§3.11. Receipt of copper objects

Museum No.: E15552
Date: AS 3/x
Provenience: Umma

§3.11.1.

obv.
1. (geš₂) 1(u) 1(diš) uluruda
2. la₂-NI 1(u) 9(diš) uluruda
3. 2(geš₂) 3(diš) kakuruda
4. ku₃₃₂₃-la₂
5. ur₄-namma
6. kin tug₂-ba
7. kuš se-g₄₃-de₃

rev.
1. a-kal-la ašgab
2. šu ba-ti
3. giri₄ ARAD₂ ka-guru₇
4. iti ezem₂-ṣul-gi
5. mu ku₃₃₂₃ gu-za ṗen₄₃₂₃-la₂ ba-dim₂

71 copper rosettes,
arrears (being) 19 copper rosettes;
123 copper pegs,
(for) the ala-drum
of Ur-Namma,
a job on its textile cover,
(on which) leather is to be applied (plus the copper decoration);

Akala, the leather worker,
received
via ARAD, the chief granary officer.
Month: “Festival of Šulgi.”
Year: “The silver throne of Enlil was made.”

§3.11.2. This text notes the receipt of copper items by Akala, who was a well-known leather worker in Umma (Neumann 1987: 128-134).

Obv. 1: The term ul often appears associated with doors and refers to a decorative motif that resembles both a star and a flower in Mesopotamian tradition (Steinkeller 2002b).

Obv. 2: Briefly speaking, la₂-NI in Ur III documents refers to unfulfilled obligation toward the government. Here it consists of nineteen copper rosettes not delivered yet. Englund (1990: 27 n. 94) discusses the two readings of this term, la₂-NI versus la₂-ua₃, in favor of the former. It would appear from its use in the CDLI transcriptions that he has now opted for the reading la₂-ia₃, evidently based on such parallel nominalized forms as zi-ga, although the justification for this view is to the best of our knowledge not discussed in print. He (ibid., 27-51) further elaborates the meaning of la₂-NI in view of related terms such as diri and nig₂-ka₃ aka. They often appear attested together in the so-called balanced accounts from the Ur III period. W. Sallaberger (1995: 445) suggests that, grammatically, we analyze la₂-NI as a fixed imperative.

Obv. 6: The same line appears in another Umma text MVN 15, 78 (SS 3/iii) obv. 4.

Obv. 7: Widell (2002, esp. 396-397) understands se-ge₄ as a phonetic variant of the regular verb se₃-g, which means “to put, to place.”

Rev. 3: The same ARAD appears in no. 3.5 rev. 1.

§3.12. Tag of a basket for storing tablets

Museum No.: E59435
Date: AS 5
Provenience: Umma

§3.12.1.

obv.
1. pisan-dub-ba
2. dub la₂-<NI> zi-ga ša₃-tam-ne
3. u₃ dub la₂-<NI> dur-x
4. pisan-bi-še₃
5. ḫal-ha

rev.
1. i₃-[gal₂]
2. mu’ en’-[unu₃-gal ₃inanna] unu₃ ki [ba-hun]

A tablet basket:
tables of arrears (and) withdrawals of šatam-administrators,
and tablets of arrears ....
to their basket
are allocated,
are within.
Year: “Enunugal of Inanna in Uruk was installed.”
§3.12.2. This text is a basket tag and has two close parallels, \textit{CST} 528 (IS 1) and \textit{UTT} 6, 3748 (no date), both of which are attributed to Umma. The Umma provenience of this tablet is deduced from the origin of its parallels.

Obv. 2-3: Restoration of -NI based on the context.

§3.13. Poorly preserved letter?
\textit{Museum No.: E15551}
\textit{Date: No date}
\textit{Provenience: Umma}

§3.13.1.

\textit{obv.}

1. \textit{lu₂-bala-a}
2. \textit{nu-ur₂-iskur <<ka>>}
3. \textit{šu i₁₃-ba}

\textit{rev.}

uninscribed

\textit{seal}

1. [a]-kal-\textit{la₁}
2. dub-sar
3. dumu ur-nigarg₃ ur-nigarg₃

(To) \textit{Lu-balaya:}
\textit{Nur-Iškur has been released.}

\textit{Akala,}
\textit{scribe,}
\textit{son of Ur-nigarg₃ the chief livestock administrator.}

§3.13.2. The provenience of this tablet is based on the seal inscription. The text probably represents a letter because of obv. 3, which appears elsewhere only in a letter from Girsu (Michalowski 1993: 99, no. 186).

Obv. 1: This name is attested elsewhere only in \textit{AnOr} 1, 85 (AS 4) obv. vi 14, a tablet from Umma.

Obv. 2: Another possible reading is \textit{nu-ur₂-dingir ni₂-zuh}. “Nur-dingir, the thief.” But as a personal name, Nur-dingir is only attested once on a Girsu tablet \textit{TCTI} 2, 2814 (date broken) obv. 11. Moreover, the phrase for thief is usually written as \textit{lu₂-ni₂-zuh}; the writing of \textit{ni₂-zuh} appears only in a broken text, \textit{ZA} 53, 69 10 (date broken). On the other hand, Nur-Iškur has dozens of attestations in the Umma corpus.

Seal: This Akala was the one who succeeded his brother as governor in Umma in AS 8 and stayed in office until SS 7 (Dahl 2007: 63-67).

§3.14. Receipt? of livestock
\textit{Museum No.: E29122}
\textit{Date: No date}
\textit{Provenience: Umma}

§3.14.1.

\textit{obv.}

1. 3(diš) udu
2. 2(diš) maš₂
3. \textit{lu₂-band₃₂ dub-sar}

\textit{rev.}

uninscribed

3 \textit{sheep},
2 \textit{goats},
\textit{(received \textit{by}) Lu-banda, the scribe.}

§3.14.2. This text may be a receipt of domestic animals.

Provenience: This tablet most probably comes from Umma because the scribe named Lu-banda appears attested only in the text proper of two Umma records: BM 105330 (\textit{§} 43) obv. vi 15’ and \textit{SNAT} 340 (AS 3) rev. 3.

§3.15. List of arrears due
\textit{Museum No.: E59403}
\textit{Date: No date}
\textit{Provenience: Umma}
§3.15.2. This text lists arrears due from five individuals, but does not mention the product concerned. Judged from the counting unit, domestic animals were likely to be meant here.

Provenience: The provenience of this tablet is based on the name ur-gu₂-de₃-na, which, based on our search in BDTNS and CDLI, appears attested with certainty only in Umma.

Obv. 1: Further information on la₂-NI available in the comment on no. 3.11 obv. 2.

Obv. 3: The name Ur-galše appears once in the Umma text Nisaba 6, 10 (AS 6/xii) obv. i 25.

§4. Ur III Documents from Drehem
§4.0. The 64 PEM Drehem documents are divided into five categories: receipts, internal transfers, withdrawals, receipts of slaughtered livestock, and others.

§4.0.1. Nine texts (4.1-9) document livestock received by the Drehem authorities from outside sources. They often feature two phrases, mu-kux(DU), “delivery,” or šu ba-ti, “received.”

§4.0.2. Eighteen (4.10-27) internal transfers all carry the catch-phrase i₃-dab₅. According to Sallaberger 1995: 444, the difference between šu . . . ti and dab₅ in the Drehem archive consists not so much in that the former usually takes an inanimate object, while the latter an animate object. Rather, šu ... ti means “to receive” as the final closing of a transaction, but dab₅ “to take over” within an administrative system.

The transfers documented here often took place within the Central Bureau in Drehem (nos. 4.11, 4.20 and 4.23), or were made from (no. 4.26) or to this bureau (nos. 4.15-16, 4.21 and 4.24). The Central Bureau “recorded the receipt of animals from deliveries made by various individuals, on one hand, and simultaneously documented withdrawals from the total amount of livestock thus accumulated, on the other. Withdrawals of animals met the demands of temples, kitchens, and the various branches of the royal household, to name only a few” (Hilgert 1998: 13). See also ibid., 14-15; Hilgert & Reichel 2003: 14-16, 53-57. Well-known officials of this bureau included Abba-saga, Duga, Inta’e’a, and Nasa, all of whom are attested here. More transactions of them are available in Hilgert and Reichel 2003: 157-298.

In addition, transfers were made between the Central Bureau and the Fattening House (nagabtum) in Drehem (nos. 4.13 and 4.22) as well as to the Fattening House from other sources (nos. 4.17-19). The Fattening House was responsible for providing livestock for cultic events, religious celebrations, and foreign envoys (Hilgert & Reichel 2003: 43-47). Its major officials included Ahu-wer and Lu-dingira (two branch managers) as well as Suli-gi-ayamu, a top administrator during the reign of King Amar-Sin. More transactions of Suli-gi-ayamu are available ibid., 144-151.

Less frequently, transfers took place between the Central Bureau and an administrator called Nalu (nos. 4.10, 4.12 and 4.14). Elsewhere he expended livestock to individuals, sometimes for cultic purposes or the benefit of the Kitchen (Hilgert & Reichel 2003: 64-65, 299-313; Hilgert 1998: 15-16).

§4.0.3. Twenty texts (4.28-47) contain the hallmark ba₃i/zi-ga, “withdrawal, expenditure.” All the records concern sheep and cattle except no. 4.36, which mentions two bear cubs withdrawn for E’uzga. The withdrawals served primarily as offerings for deities (nos. 4.28-29, 4.32, 4.34, 4.38, 4.40-41, 4.43-44 and 4.47). Occasionally, foreign emissaries (nos. 4.35 and 4.38) and the Kitchen (e₂-muhaldim; nos. 4.28, 4.33 and 4.45) emerged as beneficiaries of the withdrawals. L. Allred (2006) studies e₂-muhaldim as it appears in different corpora of the Ur III period. He concludes that in Drehem, animals withdrawn for the Kitchen originated largely as tax payments from the military stationed in the east and north of the Ur III kingdom; the Kitchen processed the animals mainly to provide for the officials and laborers who worked in Drehem temporarily (Allred 2006: 79-80).

Withdrawals were often made from the Central Bureau (nos. 4.31, 4.33, 4.36-37, 4.39, 4.42 and 4.44), the
Fattening House (nos. 4.34-35), and the official Nalu (nos. 4.29, 4.32, 4.40 and 4.46). Two withdrawals were linked respectively to the archive of Queen Šulgi-simti (no. 4.30) and the so-called Tummal Bureau (no. 4.38). In the latter En-dingirmu was a major expending official (Hilgert & Reichel 2003: 65).

§4.0.4. Fifteen texts (4.48-62) always describe the livestock concerned as ba-ug7/uš2, “slaughtered.” The recipient was either Ur-nigar (nos. 4.49-57) or Šulgi-irimu (nos. 4.48 and 4.58-62). Other receipts of Ur-nigar are listed in Hilgert 1998: 431-432; Hilgert & Reichel 2003: 535. The transactions of Ur-nigar span from the late years of the reign of King Šulgi to the beginning of that of King Amar-Sin. Šulgi-irimu is a well attested recipient of slaughtered livestock in the Drehem archive (e.g., texts listed in Hilgert and Reichel 2003: 533-535). Some of the livestock received by Ur-nigar and Šulgi-irimu came from the Fattening House (nos. 4.54, 4.56 and 4.58) or the official Nalu (nos. 4.49, 4.51-53, 4.55, 4.59 and 4.61). Both the Fattening House and Nalu were active in making transfers and withdrawals of livestock.

§4.0.5. Of the remaining two texts from Drehem, no. 4.63 documents a withdrawal of two slaughtered oxen for undisclosed purpose; no. 4.64 may be a broken receipt of a bala-delivery.

§4.1. Receipt of livestock
Museum No.: E59457
Date: SH 43/iv/20
Provenience: Drehem

§4.1.1.

obv.
1. 2(diš) [...]
2. 1(diš) ʾamar1 [...] 
3. en-1 dingir1-[mu]
4. 1(diš) šeg9-[bar ...]
5. šu-eš18-[dar]

rev.
1. 1(diš) siša4 
2. lugal-ni-gal2 
blank space 
3. mu-ka4(DU) 
4. iti ki-siki-dnin-a-ʾ zu1 
5. mu en diš-šu-nanna2 maš-e i3-pa3 ʾ 

left edge 
1. u4 2(u)-kam

§4.1.2. This text lists the delivery of animals from three individuals named En-dingirmu, Šu-ešdar, and Lugal-nirgal. En-dingirmu was a well attested expending official in the Tummal Bureau of Drehem (Hilgert & Reichel 2003: 65).

The 20th day (of the month).

§4.2. Receipt of livestock
Museum No.: E53742
Date: SH 43/iv/20
Provenience: Drehem

§4.2.1.

obv.
1. 4(u) 2(diš) ab2 
2. 6(geš2) 1(u) 2(diš) u4 
3. 2(u) 5(diš) udu 
4. 1(geš2) 5(u) 1(diš) ud3 
5. 2(u) 5(diš) maš-da3 
6. siša-ta e3-e3-de3 

42 cows, 
372 ewes, 
25 sheep, 
111 female goats, 
25 gazelles, 
"to get out of the street";
§4.2.2. This text records the receipt of a large number of sheep and goats by Ur-nigar, who collected outstanding dues from various people. It corresponds to rev. v 19-26 in the much longer text Princeton 2, 1 (SH 43/v). Most frequently, Ur-nigar appears attested as a recipient of slaughtered livestock (§4.0.4). Obv. 6: According to Steinkeller (1985a) and Sigrist (1992: 112-113), sila, literally “street,” often appears attested as an accounting term in Drehem texts and refers to domestic animals not on hand at the moment but expected to be delivered in the immediate future. Therefore, the phrase sila-ta e3-e3-de3 may describe the situation in which the outstanding dues have been collected and would be credited against the people owing the dues.

§4.3. Receipt of livestock
Museum No.: E59179
Date: SH 43/vii/23
Provenience: Drehem

§4.3.1.

obv.
1. 1(diš) udu
2. ṭ itid-ta u4 2(u) 1(diš) ba-ra-zal
3. 1(diš) udu
4. ṭ itid-ta u4 2(u) 2(diš) ba-ra3[zal]
5. 2(diš) maš-gal niga
6. 2(diš) udu

rev.
1. iti-ta u4 2(u) 3(diš) ba-ra-zal
2. ki aš-ne2-ų18-ta
3. be-li2-ar-i2-ik
4. šu ba-ti
5. iti a3-ki-ti
6. mu en *nanna maš-e i3-pa3

§4.3.2. This text records six sheep and goats from Ašne’u received by Beli-arik. Elsewhere Ašne’u appears in a small group of texts expending livestock in Tummal (Hilgert 1998: 12-13). There is, however, no clue in our text to link it to Tummal. The recipient Beli-arik appears in the same capacity in a Drehem text OIP 115, 296 (SH 43/v). Rev. 1: According to Sallaberger 1993, vol. 1: 22, the formula iti-ta u4-n ba-ra/ta-zal, “n days having passed from the month,” is characteristic of the archive of Šulgi-simti, queen of King Šulgi, in Drehem, and appears only occasionally outside her archive. Our text here does not seem to be part of this archive, but text no. 4.30, where the same formula is attested, belongs to it.

§4.4. Receipt of livestock
Museum No.: E59444
Date: SH 43/x/23
Provenience: Drehem

Cuneiform Digital Library Journal 2012:1
§4.5.2. This text lists the livestock delivered by Šu-Idim, who appears in the same capacity in no. 4.21 rev. 7'. He is more often attested as a recipient of domestic animals in the Drehem archive (eg., *OIP* 121, 115, and texts listed in Hilgert 1998: 390).

§4.4.2. This text registers the sheep and cattle contributed by four individuals, including the governors of Girsu and Nippur.

§4.5.1. obv.
1. 4(diš) gu₄
2. 3(diš) ab₂
3. 6(diš) ₂(dusu₂)-nita₂
4. 4(diš) ₂(dusu₂)-munus
5. šu-gi₄
6. ki šu-didim-ta

rev.
1. 2(diš) si₄ ens₂ nibru₄ki
2. mu-kux(DU)
3. iti ₄ezem-an-₄ na₃
4. mu en ₄nanna maš₂-e i₃-pa₃

§4.4.1. obv.
1. 3 ₃(diš) udu ₄(niga) 1(diš) si₄₄
2. lamma-mu
3. 2(diš) gu₄ 1(u) 6(diš) udu
4. 3(diš) maš₂-gal ₃(diš) maš₂
5. šu-um-ba-ni nu-banda₃
6. 1(diš) si₄₄ ens₂ gir₂-su[ku]

rev.
1. 2(diš) si₄₄ ens₂ nibru₄ki
2. blank space
3. mu-kux(DU)
4. iti ₄ezem-an-₄ na₃
5. left edge
6. 2(u) 3(diš)-kam

§4.4.1. This text registers the sheep and cattle contributed by four individuals, including the governors of Girsu and Nippur.

§4.5. Receipt of livestock

*Museum No.: E59447*
*Date: SH 44lv*
*Provenience: Drehem*

§4.5.1. obv.
1. 4(diš) gu₄
2. 3(diš) ab₂
3. 6(diš) ₂(dusu₂)-nita₂
4. 4(diš) ₂(dusu₂)-munus
5. šu-gi₄
6. ki šu-didim-ta

rev.
1. mu-kux(DU)
2. iti ₄ezem-an-₄ nin-a-zu ³
3. mu si₄-mu-ru-₃l₁₂ u₃ lu₃-lu₄-bu₄ a-ra₂ 1(u) la₂ 1(diš)-kam ba-hul

§4.5.2. This text lists the livestock delivered by Šu-Idim, who appears in the same capacity in no. 4.21 rev. 7'. He is more often attested as a recipient of domestic animals in the Drehem archive (eg., *OIP* 121, 115, and texts listed in Hilgert 1998: 390).

§4.6. Receipt of wool

*Museum No.: E53739*
*Date: AS 2xii*
*Provenience: Drehem*

§4.6.1. obv.
1. 5(u) 8(aš) gu₂ 2(u) 3(diš) ¹₁₃(diš) ma-na siki sig₁₇
2. ki na-ra-am-i₃-li₃-ta
3. mu-kux(DU)

58 talents (plus) 23 ¹₁₃ minas of yellowish wool

from Naram-ili

(as) delivery
§4.6.2. This text records the delivery of a considerable amount of wool.

Both the deliverer Naram-ilî and the recipient Šulgi-mišar are well attested in Drehem texts. For a summary of the transactions involving Naram-ilî, see Hilgert & Reichel 2003: 66-67.

Obv. 1: Waetzoldt (1972: 6) suggests the meaning “yellowish” for the sign GI when it appears associated with wool and connects wool of this color to the uli-gi sheep. Steinkeller (1995: 55-56) adopts the same meaning for the GI sign in this type of context, but reads it as sig17. Steinkeller (ibid., 54) also reads the name of the sheep differently as eme-gir15(ŠE3), “Sumerian.” Therefore, the sheep designated as eme-gir x refers to a native breed in the land of Sumer.

§4.7. Receipt of livestock

Museum No.: E59427
Date: AS 3/i
Provenience: Drehem

§4.7.1.

obv.
1. 2(diš) gu₄ niga 6(diš) udu niga gu₄-e us₂-sa
2. 1(u) 1(diš) udu 1(diš) sil₄
3. 1(diš) ma₃₂ 2(diš) amar ma₃-da₁₃
4. ens₁₁ umma₃₁ mu₃⁻¹ ku₄(DU)⁻¹ a₂-ki-ti še-sag₁₁⁻ku₅⁻ka
5. 2(diš) ma₃₂-gal 1(diš) sil₄
6. nigar⁻¹⁻ki-du₁₀
7. [n] udu niga 1(diš) sil₄

rev.
1. "ens₁₁ a-[
2. (several lines broken)
3. 1, [iti ma₃-da₁₃⁻]gu₇
4. 2'. [mu]⁻¹⁷-so ur⁻¹⁻bi₂⁻³-lum bi²⁻ba⁻hu⁻¹

§4.7.2. This text lists more than twenty head of sheep and cattle contributed by three individuals—the governor of Umma, an unidentified Nigar-kidu, and the governor of an unknown location—for the celebration of the akiti festival in Ur during the first month.

Obv. 1: The expression gu₄-e us₂-sa, as G. Selz (1993: 82) summarizes, means “whoever/whatever follows an ox,” and appears connected to both people and animals. Here it may denote the highest grade of sheep (i.e., the barley-fed ones), which were considered inferior only to oxen. The same phrase is attested in no. 4.47 obv. 6, 12, 16.

§4.8. Receipt of livestock

Museum No.: E59406
Date: AS 9/x
Provenience: Drehem

§4.8.1.

obv.
1. 1(diš) ma₃₂-gal girig₁₁ ba-[
2. 1(diš) ma₃₂ a⁻³⁻hu-wa⁻qaṛ
3. 1(diš) udu inim-ma-ni-zi girig₁₁ a-da-la₂⁻a
4. 2(diš) udi ku₄ utu ša₃⁻¹ x-x⁻¹

rev.
1. "ensi₂ a-[
2. (several lines broken)
3. 1'. [iti ma₃-da₁₃⁻]gu₇
4. 2'. [mu]⁻¹⁻so ur⁻¹⁻bi₂⁻³-lum bi²⁻ba⁻hu⁻¹
§4.8.2. This text summarizes the sheep and goats contributed by a number of individuals during one period, probably AS 2-9.

Date: Although the abbreviated year name at the end of the text may refer to a number of different regnal years, AS 9 is most likely because two year names which appear elsewhere in the text (obv. 14, 16; rev. 4) certainly designate regnal years of King Amar-Suen.

Obv. 7: Personal name restored on its attestation in other Drehem texts.

Obv. 16: Cohen (1993: 134-135) points out that the month name referred to month ii during and before SS 2, but to month iii afterwards.

Rev. 4: The word gun₃ means “multi-colored, speckled,” equivalent to barmu or šēt’ēru in Akkadian. It of-
ten appears attested as a description of the eyes of certain animals (see also no. 4.27 rev. 1-2), such as oxen, goats, or mice, or of the god Ningirsu (Falkenstein 1938: 4-7; Sjöberg 1975: 315; *RA* 7, 607, s.v. “Maus”). There is also a deity named Igi-gun3-gun3 (Falkenstein 1938: 5). Steinkeller (1995: 69 n. 103) distinguishes the orthography of gun3 from that of si4, which means “brown, red.”

Rev. 5: Further information on la₂-NI available in the comment on obv. 2 of no. 3.11.

Rev. 16: Steinkeller (1995: 52) discusses the meaning of A.LUM = aslum_ as “long-fleeced.” Also attested in no. 4.15 obv. 6; no. 4.27 obv. 14; no. 4.36 obv. 1.

§4.9. Receipt of livestock

*Museum No.*: E59459

*Date:* Day 25

*Provenience:* Drehem

§4.9.1.

*Obv.*

1. 1(diš) si₅a₅
2. ensi₂ gir₂-su su ki
3. 1(diš) ' si₅a₅
4. ' id₅-ni-in₄-suen

*Rev.*

broken

left edge

1. u₄ 2(u) ṣ(diš)-kam

§4.9.2. This text records two lambs contributed by two individuals, including the governor of Girsu. Its Drehem provenience is deduced from close parallels of obv. 3-4 that appear in several Drehem texts, such as *BPOA* 6, 678 (SH 47/v/6) rev. 2 and *MVN* 1, 144 (month i) obv. 9.

§4.10. Transfer of livestock

*Museum No.*: E59474

*Date:* SH 42/AS 6/i/29

*Provenience:* Drehem

§4.10.1.

*Obv.*

1. [n] si₅a₅
2. u₄ 3(u) la₂ 1(diš)-kam
3. ki ab-ba-sa₅-ga-ta
4. na-lu₅

*Rev.*

1. iy₅-dab₅
2. iti ma₃-da₃-gu₇
3. mu ša-a₃-r₅-ru₅ ba-ḥul

§4.10.2. This text records an unknown number of lambs Nalu took from Abba-saga, an administrator of the Central Bureau.

§4.11. Transfer of livestock

*Museum No.*: E59463

*Date:* SH 42/AS 6/iiv/23

*Provenience:* Drehem
§4.11.1.  

This text records the sheep and goats Nasa, a Central Bureau administrator, took from Nalu for celebrating the full moon.

Obv. 2: The phrase šu-gid₂ means “to extend (one’s) hand, to take or accept.” It also appears in no. 4.23 obv. 2 and no. 4.33 obv. 5. According to Sigrist (1992: 40-42), in Drehem texts it often designates animals delivered by shepherds or distributed to the Kitchen.

Obv. 3: Two opinions exist as to the meaning of gaba, which is also attested in no. 4.25 obv. 6. W. Heimpel (1993: 122-123) suggests that we may relate it to gaba-tab, which refers to animals young enough to be held against one’s breast. On the other hand, Steinkeller (1995: 54-55) proposes that gaba describes semi-weaned animals around one-month old. The exact meaning of lugal escapes us here. As a qualifier of suckling lambs or kids, it appears in several other texts, including one from Drehem (YOS 18, 35 = ASJ 11 158-159 [SH 44] rev. 7) and two from Nippur (BBVO 11, 270, 6N-T106 [no date] rev. 3; BBVO 11, 294, 6N-T618 [SS 7/vi/15] rev. 4). Judging from the context, it seems more likely to designate a grade of domestic animals than something reserved for the king.

§4.11.2.  

This text notes two lambs Inta’e’a took from Abba-saga. Both were functionaries of the Central Bureau.

§4.12.  

Transfer of livestock

Museum No.: E59441  
Date: SH 44/v/12  
Provenience: Drehem

§4.12.1.  

Obv.  

33 sheep ...,  
11 ewes (as) šugid,  
... semi-weaned lamb(s) of the royal grade,  
4 bucks,  
for the House of the Full Moon (literally, “day 15’’);  
on day 12 of the month,  
from Nalu,  
Nasa took.  

Rev.  

Month: “Festival of Ninazu.”  
Year: “Simurum and Lulubu were destroyed for the 9th time.”

§4.12.2.  

This text records the sheep and goats Nasa, a Central Bureau administrator, took from Nalu for celebrating the full moon.

Obv. 2: The phrase šu-gid₂ means “to extend (one’s) hand, to take or accept.” It also appears in no. 4.23 obv. 2 and no. 4.33 obv. 5. According to Sigrist (1992: 40-42), in Drehem texts it often designates animals delivered by shepherds or distributed to the Kitchen.

Obv. 3: Two opinions exist as to the meaning of gaba, which is also attested in no. 4.25 obv. 6. W. Heimpel (1993: 122-123) suggests that we may relate it to gaba-tab, which refers to animals young enough to be held against one’s breast. On the other hand, Steinkeller (1995: 54-55) proposes that gaba describes semi-weaned animals around one-month old. The exact meaning of lugal escapes us here. As a qualifier of suckling lambs or kids, it appears in several other texts, including one from Drehem (YOS 18, 35 = ASJ 11 158-159 [SH 44] rev. 7) and two from Nippur (BBVO 11, 270, 6N-T106 [no date] rev. 3; BBVO 11, 294, 6N-T618 [SS 7/vi/15] rev. 4). Judging from the context, it seems more likely to designate a grade of domestic animals than something reserved for the king.

§4.13.  

Transfer of livestock

Museum No.: E59452  
Date: SH 44/v/12  
Provenience: Drehem
§4.13.1.

obv.
1. 7(diš) gu₄ niga sag gu₄
2. 1(u) gu₄ [...]
3. siskur₂ NE⁻¹ NE⁻¹-gar
4. ’u₃ ’es₃-es₃ e₂-u₄-1(u) 5(diš)
5. [iti] ’u₃⁻¹ 1(u) 2(diš) ba-zal

rev.
1. [ki d]’šul⁻¹-gi-a-a-mu-ta
2. na-sa₆ i₇-dab₅
3. iti ezem⁻⁴-nin-a-zu
4. mu si-mu-ru-umᵇⁱ u₃ ’lu⁻¹-lu-buᵏⁱ a-ra₂ 1(u) la₂
1(diš)-kam-aš ba-ḫul

§4.13.2. This text records seventeen oxen Nasa took from Šulgi-ayamu as siskur-offerings and as offerings for the eš₃-eš₃ festival. It represents a transfer from the Fattening House to the Central Bureau.

Obv. 1: The phrase sag gu₄ means literally “head ox” (Hilgert & Reichel 2003: 429), but its exact meaning here escapes us. Our search in BDTNS and CDLI showed that in Drehem texts, it always appears as an attributive of barley-fed oxen.

Obv. 3: The name NE-NE-gar refers to the fifth month in Nippur (Cohen 1993: 100-104). For other attestations of this offering, see Sallaberger 1993, vol. 2: 75.

Obv. 4: The eš₃-eš₃ festival was dedicated to the worship of the deities Enlil and Ninlil and their entourage. The celebration took place three times a month, on the day of the crescent, the 7th day, and the 15th day (Sallaberger 1993, vol. 1: 56-58).

§4.14. Transfer of livestock

Museum No.: E59471
Date: SH 45/AS 2/i/19
Provenience: Drehem


obv.
1. 8(diš) udu niga
2. u₄ 2(u) la₂ 1(diš)-kam⁻¹
3. ki ab-ba-sa₆-ga-ta
4. na-lu₅

rev.
1. i₇-dab₅
2. iti maš-da₅-gu₇
3. mu ur-bi₂-lumᵏⁱ ba-ḫul
left edge
1. 8(diš)

§4.14.2. This text notes eight sheep Nalu took from Abba-saga, a Central Bureau administrator.

Obv. 3: The name NE-NE-gar refers to the fifth month in Nippur (Cohen 1993: 100-104). For other attestations of this offering, see Sallaberger 1993, vol. 2: 75.

Obv. 4: The eš₃-eš₃ festival was dedicated to the worship of the deities Enlil and Ninlil and their entourage. The celebration took place three times a month, on the day of the crescent, the 7th day, and the 15th day (Sallaberger 1993, vol. 1: 56-58).

§4.15. Transfer of livestock

Museum No.: E59425
Date: SH 47/xi/25
Provenience: Drehem

§4.15.1.

obv.
1. 5(u) 6(diš) gu₄ niga
2. 1(diš) gu₄ geš-du₃ niga
3. 3(diš) ab₂ niga
4. 1(u) 5(diš) udu niga saga
5. 4(u) 5(diš) udu niga

56 barley-fed oxen,
1 barley-fed breeding bull,
3 barley-fed cows,
15 barley-fed sheep of good quality,
45 barley-fed sheep,
§4.15.2. This text lists the sheep first delivered by Ziqur-il and later taken by Nasa, a Central Bureau official.

Obv. 6: For the identification of udu a-lum (aslum x), see comment on rev. 16 of no. 4.8. Also attested in no. 4.27 obv. 14; no. 4.36 obv. 1.

Obv. 8: The same Nunida reappears as a contributor of livestock in a text dated two days later, PDT 1, 44 (SH 47/xi/27) obv. 7; he is identified as an ugula, “overseer,” in Fs Astour 369 (AS 8/iv/13) obv. 3. His spouse (dam) was allocated one barley-fed ox in Ontario 1, 17 (SH 41/v), but herself contributed five grass-fed sheep in PDT 2, 1035 (SH 46/iii/3).

§4.16.2. This text lists three new-born equids taken by Nasa, a Central Bureau official. Similar transactions of his are listed in Hilgert 1998: 467-468.

§4.16. Transfer of livestock
Museum No.: E59440
Date: SH 48
Provenience: Drehem

§4.16.1.

obv.
1. [n] dusu₂₂-nita₂₂ amar ga
2. 1(diš) dusu₂₂-munus amar ga
3. u₁-tu-da

rev.
1. gi₃₃ bu₃₃-lu₅₅-¹ lu₅₅-¹
2. mu₄₃(DU)
3. na-² sa₀-¹ i₁-dab₅
   blank space
4. [mu]₁ ḫu-ur₅₃-ᵗⁱᵏⁱ⁻¹ r₃ ḥa-ar-šⁱ₃₁ ba-ḥu₅-³

... suckling male equid,
1 suckling female equid,
new-borns;

via Bululu,
(as delivery,
Nasa took.
Year: “Ḫurti and Ḫarṣi were destroyed.”

§4.16.2. This text lists three new-born equids taken by Nasa, a Central Bureau official. Similar transactions of

§4.17. Transfer of livestock
Museum No.: E59412
Date: AS 2/vii/11
Provenience: Drehem

§4.17.1.

obv.
1. 3(diš) sila₄ ga
2. 1(diš) kir₁₁₁ ga
3. u₁-tu-da
4. u₄₁ 1(u) 1(diš)-kam

rev.
1. ṣul-gi-a-a-mu i-dab₅
2. iti ezem-₅ul-gi

3 suckling lambs,
1 suckling ewe lamb,
new-borns;
on the 11th day (of the month),

Month: “Festival of Šulgi.”
§4.17.2. This text records four lambs taken by Šulgi-ayamu, a leading official of the Fattening House.

§4.18. Transfer of livestock

Museum No.: E59461
Date: AS 3/iv/7
Provenience: Drehem

§4.18.1. obv.
1. 3(diš) sila₄ ga
2. 1(diš) kir₁₁ ga
3. u₃-tu-½ da
4. u₄ 7(diš)-kam
5. ša₃ na-gab₂-tum-ma

Rev.
1. lu₂-dingir-ra
2. i₃-½ dab₅
3. iti ki-siki-₄ nin-[a-zu]
4. mu ‘gu-½ za ṣen-½-lil₂-la₂ ba-½ dim₂

§4.18.2. This text records four lambs taken by Lu-dingira, a branch manager of the Fattening House.

Obv. 5: The term nagabtum designates a sheepfold or cattle pen where activities of animals were restricted in order for them to gain weight (Sigrist 1992: 39-40). It is also attested in no. 4.19 obv. 6, and more references appear listed in Hilgert & Reichel 2003: 43 n. 132.

§4.19. Transfer of livestock

Museum No.: E59410
Date: AS 4/xii/7
Provenience: Drehem

§4.19.1. obv.
1. 1(diš) amar gu₄ ga
2. 1(u) 5(diš) sila₄ ga
3. 7(diš) kir₁₁ ga
4. 8(diš) maš₂ ga
5. u₃-tu-da
6. ša₃ na-gab₂-tum-ma

Rev.
1. u₄ 7(diš)-kam
2. Ñšul-gi-a-a-mu i₃-dab₅
3. iti še-sag₁₁-ku₅
4. mu en-mah-gal-an-na en ṣanna ba-hun

left edge
1. 1(diš) gu₄ 3(u) ’udu

§4.19.2. This text registers thirty-one new-born domestic animals taken by Sulgi-ayamu, a top administrator of the Fattening House.

Obv. 6: For nagabtum, see comment on obv. 5 of no. 4.18.
§4.20. Transfer of livestock

*Museum No.: E59453*

*Date: AS 4/9*

*Provenience: Drehem*

§4.20.1.

obv.

1. 2(u) 2(diš) [...] 22..., 11..., 5 kids,  
   on the 9th day (of the month),  
   from Abba-saga,  
   Inta’e’a  
   took.

2. 1(u) 1(diš) [...]  

3. 5(diš) maš₂  

4. u₄ 1(u) la₁ (diš)-kam  

5. ³ ki ab-ba-sa₆-ga³-ta  

6. in-ta-e₃-a

rev.

1. i₃-[dab₅]  
   blank space  
   Month: “...”;  
   Year: “Enmalgal-ana, the en-priestess of Nanna, was installed.”  
   [(Total): 38.]

1. [3(u) 8(diš)]]  
   left edge

§4.20.2. This text records thirty-eight kids(?) Inta’e’a took from Abba-saga. It was a transfer within the Central Bureau.

§4.21. Transfer of livestock

*Museum No.: E59422*

*Date: AS 5/3*

*Provenience: Drehem*

§4.21.1.

obv.

1. 1(diš) maš₂ la-qi-ip  
   1 kid of Lagip,

2. 1(diš) maš₂ bur-ma-ma  
   1 kid of Burmama,

3. 1(diš) 'sil₄Å ' [...]-bar-re  
   1 lamb of...,  
   1 lamb of Dingir-bani,

4. 1(diš) 'sil₄Å ' dingir-ba-ni  
   1 lamb of Šurimku,

5. 1(diš) 'sil₄Å 'su-ri-im-ku  
   1 lamb of Imer,

6. 1(diš) 'sil₄Å im-me-er  
   1 kid of Ea-malik,

7. 1(diš) maš₂ e₂-a-ma-lik  
   1 kid of Tadari,

8. 1(diš) maš₂ 'tu¹-ty-a-ri  
   1 lamb of Erēšum,

9. 1(diš) 'sil₄Å 'er₁⁻re-šum  
   1 kid of Abi-ili,

10. 1(diš) maš₂ 'a²⁻bi₂-li₂  
    1 kid of Abi-ilii,

11. [n ...]-ni  

rev.

1', 1(diš) 'sil₄Å 'še-le-ba-um  
   1 lamb of Selebum,

2'. 1(diš) 'sil₄Å 'da-da³-ru₃-kul  
   1 lamb of Dan-kul

3'. 1(diš) 'sil₄Å a-bu-za  
   1 lamb of Ahuza,

4'. 1(diš) 'še³-li⁻šul-gi  
   1 of Šell-Šulgi,

5'. 2(diš) 'hu-un-nu-um šuš₃  
   2 of Šušum, the chief livestock manager.

6'. 2(diš) 'lugal¹-me-lam₂ ensi₂ nibruₜ琚  
   2 of Lugal-melam, governor of Nippur,

7'. 1(diš) 'šu⁴⁻šulₜ琚  
   1 of Šu-Idim,

8'. 2(diš) udu 1(diš) 'sil₄Å ur₄⁻ba-ba₆ ugula ug₅-IL₂  
   2 sheep 1 lamb of Ur-Baba, the foreman of menials,

9'. 2(diš) 'sil₄Å wa-ta₁-ru-um sanga  
   2 lambs of Wataram, the temple administrator;  
   on the 3rd day (of the month)  
   (as) delivery, Abba-saga took.

10'. u₄ 3(diš)-kam  
   Month: “An Festival.”  
   Year: “Enunugal of Inanna was installed in Uruk.”

11'. 'mu-kux(DU) 'ab-ba-sa₆-ga i₃⁻dab₅¹  
   2 of Inanna was installed in Uruk.”

12'. iti ezem-an-na  

13'. mu en-unu₅-gal[d] inanna³ unu₆⁻ba-hu₄
§4.21.2. This text lists the sheep and goats taken by Abba-saga, a Central Bureau official. The livestock originally came from about two dozen individuals. Rev. 2: The phrase u₃-kul presumably refers to an occupation. D. Freedman (1977: 14, obv. 7) translates it as “soldier” without any explanation. Dahl (2007: 154) suggests the connection of this title to the military.

§4.22. Transfer of livestock
*Museum No.: E53747*
*Date: AS 7/x/13*
*Provenience: Drehem*

§4.22.1.

obv.
1. 1(geš₂) 1(u) la₂ 1(diš) udu niga
2. 1(diš) maš₂-gal niga
3. 2(geš₂) 4(u) 3(diš) udu
4. 4(geš₂) 3(diš) maš₂-gal
5. u₄ 1(u) 3(diš)-kam
6. ki ab-ba-sa₆-ga-ta

rev.
1. a-hu-we-er
2. i₃-dab₅
   blank space
3. iti ezem-an-na
4. mu hu-uh₂₂-nu-ri₅ ba-hul
   left edge
1. 7(geš₂) 5(u) 6(diš) udu

§4.22.2. This text records a large number of sheep and goats Ahu-wer took from Abba-saga. It was a transfer to the Central Bureau to the Fattening House.

§4.23. Transfer of livestock
*Museum No.: E59451*
*Date: AS 8/ix*
*Provenience: Drehem*

§4.23.1.

obv.
1. [2(u)] udu
2. šu-gid₂
3. u₄ 1(u) 3(diš)-kam
4. ki ab-ba-sa₆-ga-ta

rev.
1. du₁₁-ga
2. i₃-dab₅
   blank space
3. iti ezem-mah
4. mu en eridu₅ ba-hun
   left edge
1. 2(u)

§4.23.2. This text notes twenty sheep Duga took from Abba-saga. Both were officials of the Central Bureau.

Rev. 5: The title šu₃ appears also in the seal inscription of no. 3.2, a text from Umma. Activities of Ur-e’e, the well-attested chief livestock manager there, show that this title may involve responsibilities concerning not only animal husbandry but also agricultural work (Dahl 2007: 85-96).

Rev. 7: See no. 4.5 for comments on Šu-Idim.
§4.24. Transfer of livestock

**Museum No.:** E59423
**Date:** SS 4/i/28
**Provenience:** Drehem

§4.24.1.

*obv.*

1. 4(diš) udu niga
2. 1(diš) [udu ...]
3. dšul gi-...
4. 1(diš) šila šar-ru...
5. 1(diš) amar maš-da nita
6. ib-ni Sul- gi

*rev.*

1. 4(diš) udu niga saga
2. 2(diš) maš-gal niga saga
3. 7(diš) maš-gal niga 4(diš)-kam
4. 1(u) munusaš-gar niga 4(diš)-kam
5. 2(diš) munusaš-gar3 niga
6. 1(diš) maš-gaba
7. 2(diš) munusaš-gar3 [...]
8. mu-kuš(DU) u3 [...] tesi-šum-usu [geš-bur2 nu-su-su]

1. ba-de-ni-[ ...-] [lil2-gin7]
2. du-u2-du [ ...-dab5]
3. mu duš su-din [...][luš...]'ma-l'ke4 na-ru2-a-ma ...[d-lil2 ra ...] mu-ne-du3

§4.24.2. This text records six sheep and one gazelle taken by Inta’e’a, an administrator of the Central Bureau. These animals had been registered as a delivery for the king (mu-kux(DU) lugal) before Inta’e’a took them. According to Sallaberger (1993, vol. 1: 28), starting from SS 3/vii/16, the more specific term mu-kux(DU) lugal replaced mu-kux(DU) as a designation for animal deliveries to Drehem.

Obv. 4: It is tempting to restore the end as šar-ru-[mi-...]; however, the former spelling appears attested only in one text, SET 32 obv. 1, thus likely to be a misprint as Steinkeller (1995: 53, 67 n. 70) points out.

(Total:) 6 sheep, 1 gazelle.

§4.25. Transfer of livestock

**Museum No.:** E59469
**Date:** SS 6
**Provenience:** Drehem

§4.25.1.

*obv.*

1. 1(diš) maš-gal niga saga
2. 2(diš) maš-gal niga saga uš2
3. 7(diš) maš-gal niga 4(diš)-kam uš2
4. 1(u) munusaš-gar3 niga 4(diš)-kam uš2
5. 2(diš) munusaš-gar3 niga
6. 1(diš) maš-gaba
7. 2(diš) munusaš-gar3 [...]
8. mu-kuš(DU) ū3 [...] teš2-a šum2-de3 [geš-bur2 nu-su-su]

*rev.*

1. ki a- ba-de-ni-[ ...-] [lil2-gin7]
2. du-u2-du [ ...-dab5]
3. mu duš su-din [...][luš...]'ma-l'ke4 na-ru2-a-ma ...[d-lil2 ra ...] mu-ne-du3

1 barley-fed buck of good quality,
2 barley-fed hogs of 2nd grade,
7 barley-fed hogs of 4th grade,
10 barley-fed female kids of 4th grade,
2 barley-fed female kids,
1 semi-weaned kid,
2 female kids ...,
(as) delivery and ... to give ...;

from Aba-Enlilgin,
Duyudu took.
Year: “Šu-Sin, king of Ur, erected the grand-stele for Enlil (and) Ninil.”

(Total:) 25 sheep.
§4.25.2. This text registers twenty-five sheep and goats Duyudu took from Aba-Enlilgin. It is parallel to another Drehem text SAKF 122 (SS 6/iv).

Obv. 6: For the meaning of gaba, see comment on obv. 3 of no. 4.12.

Obv. 8-Rev. 1: Restoration based on the parallel above. The meaning of teš₂-a šum₂-de₃ remains obscure. A. Falkenstein (1956, vol. 2: 19) suggests the translation “sie werden in eins machen” for teš₂-a ge₄-dam, but such a meaning does not seem to fit into the context here. How to understand geš-bur₂ proves more problematic. It is usually attested in literary compositions and refers to a trap (Sjöberg 1973: 39, l. 32, in conjunction with the verb nu₂, “to lie down”; 1974-1975: 175, l. 6’) or a stick (Heimpel 1972: 287, l. 103). A cuneiform tablet housed in the Archaeological Museum of Florence, SAKF 122 (SS 6/iv), is the only Ur III administrative text attesting to the term geš-bur₂. Collation of this tablet is necessary before any further analysis.


obv.

1. 1(diš) udu
2. ki ab-ba-sa₄-ga-ta
3. a-hu-wa₅-qar³ i₃-dab₅

rev.

1. iti ses-da-[gub]_
2. seal
3. illegible

§4.26.2. This text records one sheep taken by Ahuwaqar from Abba-saga, a Central Bureau official.

§4.27.1.

obv.

1. 4(diš) sila₄ gub [...] 
2. 8(diš) kir₁₁ [gub] [...] 
3. 5(diš) maš₂ [gub] [...] 
4. 6(diš) munusaš₂-gar₃ [gub] [...] 
5. [2(u)] 3(diš)]
6. u₃-tu-da
7. 2(diš) kir₁₁ [gub] [...] 
8. 1(diš) [maš₂] [gub] [...] 
9. 1(diš) [maš₂] [gub] [...] 
10. 3(diš) munusaš₂-gar₃ [gub] [...] 
11. 2(diš) munusaš₂-gar₃ [gub] [...] 
12. 1(u) 3(diš)
13. diri u₃-tu-da
14. 1(diš) sila₄ ga a-lum
15. 1 maš₂ ga

rev.

1. 1(diš) maš₂ ga igi₅-gun₃
2. 1(diš) munusaš₂-gar igi-gun₃

4 lambs ..., 8 female lambs ..., 5 kids ..., 6 female kids ..., (subtotal) 23, new-borns; 2 female lambs ..., 1 kid ..., 1 kid ..., 3 female kids ..., 2 female kids, (subtotal) 9, additional new-borns; 1 suckling long-fleeced lamb, 1 suckling kid, 1 suckling kid, speckled, 1 female kid, speckled,
§4.27.2. This text calculates the number of new-borns versus the dead among a group of sheep delivered. No personal name has been preserved. A fragment from a different tablet is put in the same bag as this tablet. The fragment reads: [...] tu-da [...] [...] mu us₂ DS [...].

Provenience: That this tablet comes most likely from Drehem is based on the expression ša₃ libir, which appears attested in Drehem texts only.

Obv. 1: Two opinions exist as to the meaning of gub as a description of domestic animals. Heimpel (1993: 125-127) interprets it as a designation of animals ready for their first shearing around the age of two, whereas Steinkeller (1995: 54-55) argues that it refers to animals which were semi-weaned after they turned about one-month old. The meaning suggested by Steinkeller fits better into the context here because the animals described as gub are classified as new-borns.

Obv. 14: Information on a-lum/aslum₈ is available in the comment to rev. 16 of no. 4.8. Also attested in no. 4.15 obv. 6; no. 4.36 obv. 1.

Rev. 1-2: For the meaning of gun₃, see comment on rev. 4 of no. 4.8.

Rev. 5: The adjective libir seems unlikely to describe the age of animals, because three of the four animals listed in the preceding lines (obv. 14-rev. 3) are specified as sucklings. It probably refers to an accounting stage (de Maaijer 2001: 308 n. 66). Here we may understand it as an abbreviation of ša₃ mu-ku₄ libir, a delivery received earlier than the one recorded in rev. 9. This analysis finds support in another Drehem text Tavolette 281 (AS 5/vi/26), which describes an old animal that died further as ša₃ libir: 1(diš) dara₄-nita₂ libir / ba-uš₂ ša₃ libir (obv. 1-2). The description ša₃ libir would be redundant if it also refers to the age of the animal concerned. In our text, it remains uncertain whether ša₃ libir applies only to the subtotal in rev. 3 or also to the two subtotals in obv. 5 and 12, though we consider the latter possibility more likely in view of the ša₃ mu-ku₄ appearing several lines later in rev. 9, which seems to explain the last, also the fourth sub-total in rev. 7.

Left edge: The number is restored by adding up the four subtotals in obv. 5, 12 and rev. 3, 7.

§4.28. Withdrawal of livestock
Museum No.: E59437
Date: SH 43/vi
Provenience: Drehem

§4.28.1.  
obv.  
1. 1(diš) šil₄ ₄u₄tu  
2. mu-ku₄(DU) ens₃ šuru₃p₃k₄i  
3. zbar-dab₅ m₃k₃k₃  
4. 1(diš) gu₄ e₂-muḥ₇₁im-š₇₂ 

rev.  
1. " u₅ [n]₈ kam ṣ₇  
blank space  

1 lamb for Utu,  
delivery of the governor of Šuru₃p₃k₄i,  
the zabardab as the requisitioner;  
1 ox for the Kitchen;

on the ...⁸th day (of the month)
4.28.2. This text records the withdrawal from an unknown party of two animals: one lamb as offering for the sun-god Utu and one ox for the Kitchen. The lamb was originally a delivery from the governor of Šuruppak.

Obv. 3: Sallaberger (1999: 186-188) points out that zabar-dab₃, literally “bronze-holder,” refers to the highest ritual office in the Ur III kingdom, and only one person held the office at one time.

4.29. Withdrawal of livestock

Museum No.: E59454
Date: SH 46/v/30
Provenience: Drehem

4.29.1.

obv.
1. 3(diš) udu niga
2. dînan-na
3. 1(diš) udu niga dgu-la
4. dîn-an-ŠE₃-gir₂-gal maškim ’
5. ’iti u₄ 3(u) ba-zal

rev.
1. ’zi-ga ’
2. ša₃ ’unu₃ ’
3. ki na’₃-lu₅ ’
4. iti ezem’ë₄nin-a-zu ’
5. ’mu ki-maš-kî₃-ba-hul ’

4.29.2. This text records the withdrawal of four sheep from Nalu as offerings for two goddesses, Inanna and Gula.

4.30. Withdrawal of livestock

Museum No.: E59450
Date: SH 47/xii/8
Provenience: Drehem

4.30.1.

obv.
1. 1(diš) udu niga
2. siskur₂ dingir-ne
3. 1(diš) maš₂-gal
4. kaš-nag-še₃
5. ’giᵳ₃ ’nin-ha-ma-ti

rev.
1. 1(diš) gu₄ niga ba-u₅₃
2. zi-ga ki kalam-he₂-na-gi-ta
3. iti-ta u₄ 8(diš) ba-ra-zal
4. iti še’₄-sag₁⁻¹₃-ku₅ ’
5. mu us₂-₃-sa ki-maš-kî₃ u₃ ḫur-ti₃-ba-hul

4.30.2. This text records the withdrawal from Kalam-ḥenagi of three animals, including a slaughtered ox. Kalam-ḥenagi was one of the two officials (Aḥima being the other one) attested in the capacity of zi-ga ki PN-ta (“withdrawal from PN”) in the archive of Šulgi-simti, queen of King Šulgi, in Drehem (Sallaberger 1993, vol. 1: 21-22). The formula in rev. 3 further confirms the archival context of this document (see comment on no. 4.3 rev. 1).
§4.31. Withdrawal of livestock

_Museum No.: E59421_
_Date: SH 48/x/30_
_Provenience: Drehem_

§4.31.1.

**obv.**
1. 8(u) la₂ 1(diš) gu₄ niga
2. 7(geš₂) ab₂ niga
3. 5(geš₂) 1(diš) gu₄
4. 6(geš₂) 4(u) 7(diš) ab₂
5. 1(geš₂) an₂-kunga₂-nīta₂
6. [n] dusu₂-nīta₂

**rev.**
1. šu šum₂-
2. ma³
3. 'iti ezem-an-na u₄ 3(u) ba-zal
4. 'mu ha-ar-sīki u₄ ki-maški ū ba³-ul

§4.31.2. This text records more than 1,200 head of livestock probably withdrawn from Nasa, a major official operating the Central Bureau in Drehem. Our text is very likely to be one of the multiple documents that form the basis of _RA_ 63, 102, a balanced account of Nasa which summarizes his receipts and expenditures of domestic animals from SH 44/xii to SH 48/x.

§4.32. Withdrawal of livestock

_Museum No.: E59420_
_Date: SH 48/xii/21_
_Provenience: Drehem_

§4.32.1.

**obv.**
1. 1(diš)¹ udu [...]
2. 4[en-lil₂]
3. 1(diš) [...]
4. 4[nin-lil₂]
5. 'isikur₂³ [ša₃ e₂-a]
6. 2(diš) [... du₆-ku₄]
7. 1(diš) [... 4nin-[hur]-sag
8. 1(diš) [... 4[nusku]
9. 1(diš) [... 4nin-[urta]
10. 1(diš) [... 4[innen mana]
11. 1(diš) ' udu niga 4nin-[sun₂³]
12. 1(diš) maš₂-gal niga 4lugal-band₃-da

**rev.**
1. 1(diš) maš₂-gal 4šul-gi
2. 1(diš) maš₂-gal 4nin-din-ug₅-[g]a¹
3. isikur₃ ge₆
4. 4nanše-GR₂[gu₄]-gal 'maški ³
5. iti u₄ 2(u) 1(diš) ba-zal
6. blank space
7. ṣu+nīgin₂ 8(diš) udu niga 6(diš) [maš₂-gal] 'nīga³

Rev. 1': The verb ṣu sum literally means “to hand over, entrust” (Sigrist 1992: 117; Sallaberger 1993, vol. 1: 49). Here the phrase ṣu sum ma₃ represents the abbreviated name of a building, e₂ ṣu-sum ma₃, which appears attested in the parallel _RA_ 63, 102 rev. 12: zi-ga u₃ e₂ šu sum ma₃. The precise function of this building escapes us.

1 sheep ...
for Enlil,
1 ...
for Ninlil,
(as) siskur-offering inside the house;
2 ... for the Holy Mound,
1 ... for Ninḫursag,
1 ... for Nsku,
1 ... for Ninurta,
1 ... for Inanna,
1 barley-fed sheep for Ninsun,
1 barley-fed buck for Lugal-banda,
1 buck for Šulgi,
1 buck for Ninšinu₄₃,
(as) siskur-offering at night;
Nanše-GR₂[gu₄] as the requisitioner,
on day 21 of the month;
total: 8 barley-fed sheep (and) 6 barley-fed bucks;
§4.32.2. This text lists the sheep and goats withdrawn from Nalu as two types of offerings made in Nippur: siskur in the Ekur temple complex for Enlil and Ninlil, and siskur at night for the rest of the deities (Sallaberger 1993, vol. 1: 111-112). Restorations are based on the parallels listed ibid., vol. 2: 64-65.

§4.33. Withdrawal of livestock

Museum No.: E59409
Date: AS 2/ix/14
Provenience: Drehem

§4.33.1.

obv.
1. 2(diš) gu4 1(diš) ab2
2. 1(u) 5(diš) udu 2(u) 1(diš) u8
3. 1(diš) sイラ4
4. 2(diš) ud3
5. šu-gid3 クマーリム・許多
6. u4 1(u) 4(diš)-kam

rev.
1. ki ab-ba-saンガ・ガタ
2. ba-zi
3. iti ezem-mah
4. mu 4amar-δクレンルガル・クルム・クルム mu-4nal

left edge
1. 4(u) 3(diš)

§4.33.2. This text lists forty-two domestic animals withdrawn from the Central Bureau as represented by Abba-saga for the Kitchen in Drehem.

Obv. 5: For šu-gid2, see comment on no. 4.12 obv. 2;

§4.34. Withdrawal of livestock

Museum No.: E59408
Date: AS 4/i/4
Provenience: Drehem

§4.34.1.

obv.
1. 2(diš) udu niga クガ・ウタ
2. 1(diš) udu niga an
3. 1(diš) udu niga 4イナナ
4. 1(diš) udu niga 4ニム・クゥラル・ガル
5. サン, ウカリ・ガ
6. 1(diš) udu niga 4リラル・サルサル
7. 1(diš) udu niga 4ナナ・ナナ・ナナ
8. 1(diš) クガ・ウタ
9. クガ・ウタ

rev.
1. サン, サルサル・ガル
2. サルサル・ガル
3. 4エラル・クル
4. ba-zi
5. iti maタ・クル・ガル
6. mu us2・サガ・フ・ガル・タ 4エン・シル・アム・バ・ディム

2 oxen, 1 cow,
15 sheep, 21 ewes,
1 lamb,
2 female goats,
(as) provisions for the Kitchen;
on the 14th day (of the month),
from Abba-saga’s account
withdrawn.
Month: “Grand Festival.”
Year: “King Amar-Şin destroyed Urbilum.”

(Total:) 43.

Left edge: This total is one more than what the numbers in obv. 1-4 add up to.

Also attested in no. 4.23 obv. 2.

§4.34.2. This text lists the sheep and goats withdrawn from the Central Bureau as represented by Abba-saga for the Kitchen in Drehem.

Obv. 5: For šu-gid2, see comment on no. 4.12 obv. 2;

2 barley-fed sheep for Gula,
1 barley-fed sheep for An,
1 barley-fed sheep for Inanna,
1 barley-fed sheep for Ningursag
in Uruk,
1 barley-fed sheep for Utu in Larsa,
1 barley-fed sheep for Nanna-ana,
1 barley-fed sheep for Inanna,
1 barley-fed sheep for Ningal;
in the large sheepfold,
withdrawals on the 4th day (of the month);
from Abu-šer’s account
withdrawn.
Month: “Gazelle eating.”
Year after: “The throne of the god Enlil was made.”
§4.34.2. This text lists a total of nine sheep withdrawn as offerings for eight deities from Ahu-wer, one of the two branch managers of the Fattening House. In this capacity, he received livestock from the Central Bureau and expended it to deities and foreign emissaries.

§4.35. Withdrawal of livestock

_Museum No.: E59424_
_Date: AS 4/iii/16_
_Provenience: Drehem_

§4.35.1.

_obv._

1. 1(diš) udu niga a-mur-dingir
2. lu₂₂₂₂-kin-gi₄₄₄₄-li-ba-nu-tug-ša-ba-aš ensi₂ mar-ša-₄₄₄₄-ši₄₄₄₄
3. gir₃₃₃₃ lu₂₂₂₂-d₃₃₃₃ mu sukkal
4. l(diš) ma₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃}_{\text{Cuneiform Digital Library Journal 2012:1 page 33 of 58}}
§4.36.2. This text records the withdrawal from Abba-saga, a Central Bureau official, of sheep for two individuals and of bear cubs for the E‘uzga. It is closely parallel to two other Drehem texts, OIP 121, 276 (AS 5/ix/15) and MVN 13, 812 (AS 5/ix/29), which dates to the same month of the same year. One beneficiary, Ur-Ningublaga the singer, are allocated one ox plus twelve sheep and three sheep respectively in these two texts.

Obv. 1: The term a-lum (aslumₓ) appears discussed in the comment on rev. 16 of no. 4.8. Also attested in no. 4.15 obv. 6; no. 4.27 obv. 14.

Obv. 5: The exact function of E‘uzga remains obscure (Johnson 2004: §3.2). Sigrist (1992: 158-162) suggests the relation between uz-ga and uzu-ga, with the latter meaning “culturally impure.” Along this line, E‘uzga may refer to a location where people culturally or temporarily impure would be confined. For reasons unclear to us, important officials such as governors also stayed there temporarily, which helps to explain why both domestic and wild animals were delivered there. The study of Y. Wu (1996) shows that gazelle kids and suckling lambs accounted for the majority of the animals delivered to the E‘uzga in Drehem, most probably for the consumption of the royal family. Exotic animals such as bear cubs, as this text attests, were also delivered sometimes. Wu concludes that the e₂-uz-ga served as a private palace of the Ur III king, where he stayed occasionally.


Rev. 3: According to Hilgert & Reichel 2003: 20-21, starting with the year of AS 5, this new formula gradually replaced the old one mu-DU PN, “delivery of PN”, to denote the origin of animals withdrawn from the Central Bureau in Drehem. Also attested in no. 4.37 rev. 4; no. 4.42 obv. 4.

§4.37. Withdrawal of livestock

*Museum No.: E59430
Date: AS 5/ix/26
Provenience: Drehem

§4.37.1. obv.
1. 1(u) udu niga
2. 1(diš) gukkal niga
3. 1(diš) šila₄ niga
4. 1(diš) ma₂-gal niga 2(diš) munusa₂-gar₃
5. 1(u) 2(diš) šila₄
6. a-bi₂-si₂-im-ti
7. mu-k₂,(DU) u₄-sakar
8. ri-zi-dingir maškim
9. [n] udu niga lugal-ma₂-gur₃-re
10. [...] maškim
11. [...]en-lili₂

rev.
1. [...]d₃ nin-lili₂
2. [...]-ib
3. [...] maškim
4. [ša₃ mu]-ku,(DU)-ra-ta
5. [u₄] 2(u) 6(diš)-kam
6. [k]i ab-ba-sa₂-ga-ta ′ ba⁻zi
   blank space
7. ′ iti′ ezem-mah
8. mu en⁻un₄, ′gal r dinanna⁻ba-hun

§4.37.2. This text lists the sheep and goats contributed by two people, Queen Abi-simti and Lugal-magure, and later withdrawn as offerings from Abba-saga, a principal official of the Central Bureau.

Obv. 6: There has been a debate on whether Abi-simti was the queen of Šulgi or his successor and son Am-
This text is a close parallel of another Drehem text, OIP 121, 470 (AS 6/viii/26), which dates three days earlier. Both texts list the animals withdrawn as offerings for the divine couple Enlil and Ninlil as well as the god Nanna, and as treat for foreign emissaries, who came to attend a festival in Tummal celebrated during the eighth month (Sharlach 2005, 20-22). Both document withdrawals of livestock from the so-called Tummal Bureau, where En-dingirmu functioned as an expending official. For other, similar expenditures made by En-dingirmu, see Sharlach 2005: 25-27.

Rev. 1': Restoration based on OIP 121, 470 rev. 2.
Rev. 7': For the formula ki PN, see no. 3.6 obv. 5.

§4.38. Withdrawal of livestock

Museum No.: E59407
Date: AS 6/viii/29
Provenience: Drehem

§4.38.1.

1. 1(diš) udu niga [...] 1 barley-fed sheep,...
2. 1(diš) maš2-gal î niga? [n]-? kam us2 ? 1 barley-fed buck of... grade,
3. 1(diš) udu niga 1 barley-fed sheep,
4. 4en-lil 2 ninn-lil 2 for Enlil and Ninlil;
5. 1(diš) udu niga qananna 1 barley-fed sheep (for) Nanna;
6. 2(diš) udu niga saga us2 2 barley-fed sheep of 2nd grade,
7. 3(diš) udu niga 3 barley-fed sheep,
as siskur-offering in the place of Sin, the Temple of Crescent;
8. siskur 2 ki *uen e2-uq-sakar 1 barley-fed sheep as siskur-offering for Inanna in the palace,
9. 1(diš) udu niga siskur2 dînnanna ša3 e2-gal Babani as the requisitioner;
10. ba-ba-an-še-en maškim ... sheep,
11. [n] udu ...
12. [...] ... for Marhuni from Hariti,
13. [...] for Abab-atal from Hibilat,
14. [...] ... for Ilī-Dagan from Ebla,
15. [...] Ur-sarrugin, the messenger, as the requisitioner;
16. [...] on day 29 of the month,
17. [...] withdrawals within Tummal,
in the place of En-dingirmu.
18. Month: “Šu’ešša.”
19. Year: “Šairum was destroyed.”
(Total:) 19.

§4.39. Withdrawal of livestock

Museum No.: E59442
Date: AS 8/x/26
Provenience: Drehem

§4.39.1.

1. 2(diš) udu 2 sheep of
2. li-ip-tum agar4-ni gin2 1 Liptum the overseer;
§4.39.2. This text records a number of sheep and goats withdrawn from Duga, a Central Bureau official, for undisclosed purposes.

Obv. 2: The title agar₄-nigin₂ is discussed by G. Marchesi (2001).

§4.40. Withdrawal of livestock

Museum No.: E59426
Date: AS 9/x/9
Provenience: Drehem

§4.40.1.

obv.

1. 2(diş) udu niga 4(diş)-kam? us₂
2. 2(diş) udu niga dinanna
3. 'ki x x x lugal'-ki-x
4. 'n(diş) maš₂ x x [...]
5. [x] UD x 'lugal' x
6. ṣa₃ uri₃-ki-ma
7. 2(diş) udu niga 3(diş) [...]
8. 2(diş) udu niga din-ki
9. 1(diş) udu niga ezem'-maḥ
10. ṣa₃ eridu₄-ga

rev.

1. a-tu ra₂-gaba maškim
2. 2(diş) udu niga dinanna unu₃-i
3. a-ḫu-ni sagi maškim
4. iti u₃ 1(u) la₂ 1(diş) 'ba-zal'
5. ki na-₄-ta 'ba-zi'
6. ṣa₃ uri₃-ki-ma
   blank space
7. iti ezem-an-na
8. mu en eri₄-ni kar-zi-da ba ḫun

seal

1. ḫamar-dsuen
2. lugal kal-ga
3. lugal uri₃-ki-ma
4. lugal an-ub-da limmu₂-ba
5. ur₃-sul-pa-e₃
6. dub-sar
7. [dumu] ur₃-[ha-ia₃]
8. ARAD₂-zu₂

2 barley-fed sheep, of 4th grade,
2 barley-fed sheep for Inanna,
...
...
inside the city of Ur;
2 barley-fed sheep, 3 ...
2 barley-fed sheep for Enki,
1 barley-fed sheep for "Grand Festival"
in Eridu,

Amar-Suen, strong king,
king of Ur,
king of four quarters;
Ur-Sulpaē, scribe,
son of Ur-Ḥaya,
your servant.
§4.40.2. This text lists sheep withdrawn for deities from Nalu.
Seal: Restoration of the seal is based on many parallels found in BDTNS and CDLI.
One parallel, *OIP* 121, 597 (AS 9/x/12), is dated only three days later than our text here.

§4.41. Withdrawal of livestock
*Museum No.: E59434*
*Date: AS 9/x*
*Provenience: Drehem*

§4.41.1.
**Obv.**
1. 3(diš) udu niga
2. sa₂-du₁₁ ṣuen ur₁-ra
3. gir₁₃ du-da-nu-um

**Rev.**
1. ki lugal-it-da-ta
2. iti ezem-an-na
3. mu en 4(nanna) ’kar-zi-da’ ba-hun

**Seal**
1. [damar]-suen
2. nita kal-ga
3. lugal ur₁₃-ma
4. lugal an-ub-da-limmu₂-ba-ka

§4.41.2. This text notes the withdrawal of three sheep from Lugal-itida as an offering for the god Sin of the “roof.”

Obv. 2: A close parallel to this line appears in another Drehem text *NYPL* 349 = *AOS* 32 Bab 17 (SH 48/xi/12) obv. 4 and a Umma text *SANTAG* 6, 38 (SH 41/v) obv. 8. The exact meaning of ur₃-ra here escapes us. A. L. Oppenheim (1948: 166) translates it loosely as “chapel” based on the context of *AOS* 32 Bab 17. Sallaberger (1993: 207-208) further points out that this offering for Sin of the “roof” could not be linked to any festival.

§4.42. Withdrawal of livestock
*Museum No.: E59445*
*Date: SS 1/ii/6*
*Provenience: Drehem*

§4.42.1.
**Obv.**
1. 1(diš) amar maš-da₃ munus
2. tu-li₂-id-4(u)tu-ši
3. be-li₂-₁₁-li₂ maškim
4. ša₃ mu-ku₄(DU)-ra-ta
5. u₄ 6(diš)-kam

**Rev.**
1. ki in-ta-e₃-a-ta ba-zi
2. 4(gir₁₃) 4(nanna) ma-ba dub-sar
3. iti ses-da-gu₇
4. mu 4(su₄)-suen lugal

**Left edge**
1. 1(diš)

§4.42.2. This text records the withdrawal of one gazelle fawn from Inta’e’a, a principal official of the Central Bureau, for the sake of Tulid-Šamši. This Tulid-Šamši was certainly the same person as the one who carries the priestly title ereš-dingir ṣuen in two parallel Drehem texts, *OIP* 121, 039 (AS 2/xi/19) obv. 4 and *OIP* 121, 276 (AS 5/ix/15) rev. 1.

Obv. 4: See comment on no. 4.36 rev. 3; the same formula also appears in no. 4.37 rev. 4.
§4.43. Withdrawal of livestock

Museum No.: E59429
Date: SS 26ix/29
Provenience: Drehem

§4.43.1.

obv.
1. [1(diš)] 'udu 'niga 'saga us₂
2. [1(diš)] udu 3(diš)-'kam 'us₂
3. [1(diš)] udu 'a- ūdu ḫur-sag 'niga 4-[kam] us₂
4. 1(diš) maš₂-gal a- 'dara₄ 'niga 'a-'en-lil₂
5. 1(diš) udu 'niga 'saga us₂
6. 1(diš) udu 3(diš)-'kam 'us₂
7. 1(diš) 'udu 'a ūdu ḫur-'sag 'niga 3(diš)

rev.
1. 1(diš) 'maš₂-gal a- 'dara₄ 'niga 'a-
2. [a]-nin-lil₂
3. 1(diš) 'udu 'niga 3(diš)-'kam 'us₂
4. 1(diš) 'udu 'niga 4(diš)-'kam 'us₂
5. [n munus] 'aš₂-gar₁ x-ga₂
6. [eš₁] 'eš₂ 'e₂ u₁-3(u)-še₃
7. lugal ku₄-ra
8. iti u₂ 3(u) la₁ 1(diš) ba-zal
9. ki ta₂- 'hi₁-is-a-tal-ta ba-zi
10. 'iti 'ezem-maḥ
11. [mu ma₂] dara₃-abzu ba-ab-du₈

§4.43.2. This text lists sheep and goats of different breeds and grades withdrawn from Tahiš-atal as offerings for the divine couple Enlil and Ninlil, and perhaps for the ešeš-festival as well. Tahiš-atal appears attested mostly as an official who expended livestock in Drehem (Hilgert & Reichel 2003: 76-77).

Obv. 1-3: Numbers restored based on obv. 5-7.
Obv. 3 and 7: See Steinkeller 1995: 50 for identification of udu ḫur-sag as mouflon. He (1989) suggests that a udu ḫur-sag describes the hybrid from a mouflon and a wild sheep. This hybrid animal also appears in no. 4.56 obv. 3.

Obv. 4 and Rev. 1: According to Steinkeller 1989, dara₄ designates wild goats, and a-dara₄ the hybrid from a domestic goat and a wild goat. Both terms appear attested in no. 4.56 obv. 1-2; dara₄ additionally in no. 4.49 obv. 2.

Rev. 7: According to Sallaberger 1993, vol. 1: 30, offerings carrying the description lugal ku₄-ra were actually made in the presence of the king.

§4.44. Withdrawal of livestock

Museum No.: E59419
Date: SS 30ix/29
Provenience: Drehem

§4.44.1.

obv.
1. [n] gu₄ u₂ 7(diš) udu u₂
2. ki pu₁-zur₂-i₃-li₂
3. 1(diš) gu₄ u₂ 5(diš) udu u₂
4. ki nimigir-inimagi-na
5. 1(diš) gu₄ u₂ 5(diš) udu u₂
6. ki ga-ba-tal
7. 1(diš) gu₄ u₂ 5(diš) udu u₂
8. ki ur₂-qa-ba₆
9. '5 'udu u₂ ki lu₃-sa₀-ga
10. 'ugula₁ lugal-¹ ku₃-zu
11. 1(diš) gu₄ u₂ 5(diš) udu u₂

... grass-fed ox, 7 grass-fed sheep at the place of Puzur-ili,
1 grass-fed ox, 5 grass-fed sheep at the place of Nimigir-inimagina,
1 grass-fed ox, 5 grass-fed sheep at the place of Gab-atal,
1 grass-fed ox, 5 grass-fed sheep at the place of Ur-Baba,
5 grass-fed sheep at the place of Lu-saga,
foreman: Lugal-kuzu;
1 grass-fed ox, 5 grass-fed sheep,
§4.44.2. This is a list of oxen and sheep withdrawn from Duga, an administrator of the Central Bureau, for the celebration of a festival dedicated to King Šu-Sin, which took place in the Fattening House. It is closely parallel to another Drehem text, CT 32, 12 BM 103436, which is dated exactly one month earlier. According to Sallaberger 1993, vol. 1: 152, the formulae, ki PN and ugula PN, in such a context suggest that meat from the sheep and oxen would be served to the people named and their subordinates. The celebration in our text also included two siskur-offerings for the Granary (rev. 4) and the goddess Nisaba (rev. 6).

Rev. 1: Restoration of name based on our search in BDTNS and CDLI, which showed that only this name ends with -iš-a-tal.

Rev. 3: Restoration of name based on the parallel in CT 32, 12 BM 103436 rev. i 6.

Rev. 13: Cohen (1993: 133-136) reviews the research of the month name diri ezem-me-ki-gal2, which was introduced in the year of SS 3 in order to synchronize the Drehem calendar with the Ur calendar.

§4.45. Withdrawal of livestock

Museum No.: E59438
Date: SS 4/v/26
Provenience: Drehem

§4.45.1.

obv.
1. (diš) gu4 [mu]-[-...]
2. 8(diš) uš [...]
3. mu aga3-tuš2 a-[-tuš2]-[a-ka]
4. e2-gal-la ku4-[ra-ne-še3]
5. 8(diš) usš2 uš2
6. mu aga3-tuš2 e-ne-še3
7. e2-muḫaldim

rev.
1. danna-kam sukkal maškim
2. uš 2(u) 6(diš)-kam
3. ki ur-kuš2-nun-na-ta ba-zi
4. girši3 danna-ma-ba dub-sar
5. iti ki-siki-“nin-a-’ zu7

left edge
1. 1(diš) gu4 1(u) 6(diš) udu

1 ox ..., 8 ewes ..., for the soldiers who entered the palace for the “lustration” ceremony; 8 grass-fed ewes for soldiers; (to) the Kitchen;

Nanna-kam, the messenger, as the requisitioner; on the 26th day (of the month), from Ur-kununa’s account withdrawn, via Ḫulal, the scribe.

Month: “Wool-workers of Ninazu.”
Year: “Simanum was destroyed.”

(Total:) 1 ox, 16 sheep.
§4.45.2. This text documents seventeen oxen and ewes withdrawn from Ur-kununna to the Kitchen for the consumption of soldiers. Ur-kununa appears also in no. 4.62, where he expended twenty-two slaughtered sheep and goats.

Obv. 3-4: Restoration based on a parallel found in more than two dozen Drehem texts (e.g., Sallaberger 1993 vol. 1: 67 n. 302). Most recently, B. Lafont (2009: §7.5) has suggested that the soldiers fed through the Kitchen in Drehem may have functioned as royal guards who escorted the king to various locations, often to attend cultic events. Citing L. Allred, Lafont estimates the number of these guards at several hundred. The term aga₃-us₂ a-tu₅-a probably refers to a particular group of soldiers accompanying the king for the “lustration” ceremony.

§4.46. Withdrawal of livestock

Museum No.: E59428
Date: SS 4/ix/1
Provenience: Drehem

§4.46.1.

obv.
1. 3(diš) udu niga
2. sa₅-du₁₁ geme₂-en-lī₂-lā₂ dumu-ᵮ munus²⁻³ en-na
3. [u₁₄] 1(diš)-[kam]
4. ki na-lu₃⁻¹ ta⁻¹

rev.
1. ba-zi
2. ša₃ nibru₅⁻³
3. giri₃ lu₄⁻³-in₃-nu₃-sūb₃ dub₅-sar
4. iti ezem⁻²-su⁻³-suen
5. mu₆-su⁻³-suen lugal-e bad₃ mar-tu mu-ri-iq-ti⁻³-id⁻³-im mu-du₃

(left edge)
1. 3(diš)

§4.46.2. This text records the withdrawal from Nalu of three sheep as a sadu-offering for a woman named Gema-Enlila.

Obv. 2: Scratches are visible that may well be part of the MUNUS sign. We may understand en-na as either a personal name (cf. the Umma text Nisaba 3/1, 204 [month ii/26] obv. 12) or the term referring to a type of priest/priestess with an genitive suffix. Recently, Weier-šäuser (2008: 164-165) has concluded that there were two royal women named Gema-Enlila. One was the queen of King Ibbi-Sin, who is first attested in SS 9 and whose ancestry remains unknown; the other one was a sister of King Ibbi-Sin and served as a lukur-priestess of the god Ninurta. We have yet to study whether the Gema-Enlila attested here was one of the two or a different woman with the same name.

§4.47. Withdrawal of livestock

Museum No.: E59404
Date: SS 6/iiv/28
Provenience: Drehem

§4.47.1.

obv.
1. 1(diš)⁻¹ udu niga⁻¹ bara₂-an-na
2. 2(diš) udu niga 3(diš)-kam us₂⁻¹ 3(diš)⁻¹ udu niga⁻¹ 4(diš)-kam us₂⁻¹
3. ³-nanna
4. 1(diš) ma₃-gal⁻¹ niga⁻¹ 4(diš)-kam us₂⁻¹ dub-la₂⁻mah⁻¹
5. x-x-a-bala
6. 2(diš) udu niga 2(diš) ma₃-gal niga gu₁₄-e us₂⁻¹-sa
7. ezem-an-na
8. 2(diš) udu niga 4(diš)-kam us₂⁻¹ du₃-ur₁⁻¹
9. 2(diš) udu niga ³(diš)-kam us₂⁻¹ 2(diš) udu niga [n-kam] us₂⁻¹

(Total:) 3.

1 barley-fed sheep, offering for Gema-Enlila, daughter of the en-priest(ess), on the 1st day (of the month), from Nalu’s account

withdrawn, inside the city of Nippur, via Lu-Ninṣubur, the scribe.
Month: “Festival of Šu-Sin.”
Year: “King Šu-Sin built the western wall ‘Muriq-tidnim’.”

1 barley-fed sheep for the dais of An,
2 barley-fed sheep of 3rd grade, 3 barley-fed sheep of 4th grade
for Nanna,
1 barley-fed buck of 4th grade for the Great Gate Tower...
2 barley-fed sheep, 2 barley-fed bucks "following oxen" (in the month) "An Festival";
2 barley-fed sheep of 4th grade for the “Mound of the Roof,”
2 barley-fed sheep of 3rd grade, 2 barley-fed sheep of ...th grade...
§4.47.2. This text lists forty sheep and goats withdrawn from Aba-Enlilgin as offerings for a number of deities in the capital city of Ur. It is closely parallel to two other Drehem texts, BPOA 6, 111 (IS 2/x/11) and Syracuse 359 (day 29). Aba-Enlilgin actively expended livestock as offering for deities, especially those in Ur and Nippur. Our search of his name in BDTNS and CDLI showed that his activities span over about three decades from the late reign of King Šulgi to the beginning years of King Ibbi-Sin.

Obv. 4, 11: Dublamah was part of the Ekišnugal temple complex dedicated to the god Nanna at Ur and might have comprised both the portico and the adjacent terrace (Steinkeller 1985b: 39 n. 1, with references).

Obv. 6, 12, 16: For meaning of gu₄-e us₂-sa, see comment on no. 4.7 obv. 1.

Obv. 8: The exact meaning of du₆-ur₃, perhaps “Mound of the Roof,” eludes us. In Drehem texts it tends to appear with deities as a beneficiary of livestock offerings and may refer to some ritualistic location. Outside the Drehem corpus, it has a possible attestation only in a Girsu text MVN 2, 216 (month ii/7) obv. 2: lugal-nam₂-ma du₆-ur₃ šar₂-ab-du.

Rev. 7: Restoration of the personal name is based on many parallels found through a search in BDTNS and CDLI, such as the two texts listed above.

Rev. 9: Parallels to this line appear in four other Drehem texts: PDT 1, 617 (SS 8/i/29) rev. 2; Kyoto 64, 113 75 (SS 9/x/10) rev. 3; MVN 8, 204 (SS 9/x/13) rev. 3. J.-P. Grégoire (1970: 147) points out that the term šar₂-du often appears attested in Ur III texts and refers to an administrative position subordinate to a šabra, but the exact function of this position remains difficult to define. Steinkeller (1981: 87) analyzes the term as "šar₂-a i₃-b-du, “the one who walks midst the yield,” and proposes that the original function of this office was “to prepare the estimates of the expenses connected with the cultivation of fields and to account for the harvest.”

§4.48. Receipt of slaughtered livestock

*Museum No.: E59465*
*Date: SS 4/i/21*
*Provenience: Drehem*

§4.48.1.

*obv.*

1. 1(u) udu  
2. 1(diš) sil₄₈  

10 sheep,
1 lamb,
§4.48.2. This text records the carcasses of eleven sheep Śulgi-irimu received from Ur-Nanna.

§4.49. Receipt of slaughtered livestock

*Museum No.: E59464*

*Date: SH 44/iii/4*

*Provenience: Drehem*

§4.49.1.

obv.

1. 1(diš) [...]  
2. 1(diš) maš₂ ṭ ṭ ṭ ṭ dara₄ ṭ ṭ ṭ ṭ  
3. 1(diš) siša₄ ga  
4. ba-uš₂ u₄ 4(diš)-kam

rev.  
1. ki na-lu₅-ta  
2. ur-nigargar  
3. šu ba-ti  
4. iti ses-da-gu₂  
5. mu us₂-sa si-ma-num₂ₖi ba-ḥul

§4.49.2. This text notes the carcasses of three sheep and goats Ur-nigar received from Nalu.

Obv. 2: Further information on dara₄ available in the comment on no. 4.43 obv. 4 and rev. 1; also attested in no. 4.56 obv. 1-2.

§4.50. Receipt of slaughtered livestock

*Museum No.: E59446*

*Date: SH 44/iv/20*

*Provenience: Drehem*

§4.50.1.

obv.

1. 1(diš) amar gu₄ ga  
2. 1(diš) udu niga ṭ saga us₂ ṭ ṭ ṭ ṭ  
3. 1(diš) udu [...]  
4. 1(diš) [...]  
5. 1(diš) [...]  
6. 1(diš) siša₄ [...]  

rev.  
1. ba-uš₂ u₄ 1(u) [n-kam]  
2. ' ki a-ḥu-ni-ta  
3. ur-nigargar ṭ ṭ ṭ ṭ  
4. šu ba-ti  
5. iti ki-siki-_minute min-[kam]  
6. mu si-mu-ru-[umki] ṭ lu₂ ṭ lu₂ ṭ lu₂ [kam]  

§4.50.2. This text records the carcasses of animals received by Ur-nigar from Ahuni. In addition to slaughtered livestock, Ahuni more regularly transferred oxen slaughtered, on the 10+nth day (of the month); from Ahuni, Ur-nigar received. 

Month: “Wool-workers of Ninazu— the 2nd.

Year: “Simurum (and) Lulubu were destroyed for the 9th time.”

§4.49.1. obv. 1. 1(diš) [...]
2. 1(diš) maš₂ ṭ ṭ ṭ ṭ dara₄ ṭ ṭ ṭ ṭ  
3. 1(diš) siša₄ ga  
4. ba-uš₂ u₄ 4(diš)-kam

rev.  
1. ki na-lu₅-ta  
2. ur-nigargar  
3. šu ba-ti  
4. iti ses-da-gu₂  
5. mu us₂-sa si-ma-num₂ₖi ba-ḥul

§4.49.2. This text notes the carcasses of three sheep and goats Ur-nigar received from Nalu.

Obv. 2: Further information on dara₄ available in the comment on no. 4.43 obv. 4 and rev. 1; also attested in no. 4.56 obv. 1-2.
§4.51. Receipt of slaughtered livestock

*Museum No.: E59460*
*Date: SH 44/iv/20*
*Provenience: Drehem*

§4.51.1.

**obv.**
1. 1(diš) udu
2. ba-ūš₂
3. u₄ 2(u)-kam
4. ki na-lu₄-ta
   
   1 sheep slaughtered, on the 20th day (of the month);
   from Nalu,

**rev.**
1. ur-nigargar
2. ū šu ba-ti
3. iti ki-siki₄₅nin-a-zu min-kam
4. mu si-mu-ru-um₃₄ lu₅₄-bu₅₄ a⁻ra₂⁻⁻⁻⁻ 1(u) la₂ 1(diš)-
   kam-aš ba-[ḥul]

§4.51.2. This text notes one slaughtered sheep received by Ur-nigar from Nalu, an administrator of the Central Bureau.

§4.52. Receipt of slaughtered livestock

*Museum No.: E59458*
*Date: SH 46/ii/11*
*Provenience: Drehem*

§4.52.1.

**obv.**
1. 3(diš) udu
2. 1(diš) ud₅
3. 1(diš) sil₄
4. 2(diš) kir₅
5. 1(diš) sil₄ ga
   
   3 sheep, 1 female goat, 1 lamb, 1 female lamb, 1 suckling lamb,

**rev.**
1. ba-ūš₂
2. u₄ 1(u) 1(diš)-kam
3. ki na-lu₄-ta
4. ur-nigargar
5. ū šu ba-ti
6. iti ses-da-gu₇
7. mu *[ki-maški] ba-[ḥul]*

§4.52.2. This text records the carcasses of seven sheep and goats received by Ur-nigar from Nalu.

§4.53. Receipt of slaughtered livestock

*Museum No.: E59467*
*Date: SH 46/iv/12*
*Provenience: Drehem*

§4.53.1.

**obv.**
1. 1(diš) sil₄
2. 1(diš) kir₅
3. 1(diš) [...][ ga
4. ba-ūš₂ u₄ 1(u) 2(diš)-kam
   
   1 lamb, 1 female lamb, 1 suckling ..., slaughtered, on the 12th day (of the month);

**rev.**
1. *[ki na-lu₅]-ta
2. [ur-nigigar]💡[gar]
3. [šu] ba⁻⁻⁻⁻ ti

§4.53.2. This text notes one slaughtered sheep and goats received by Ur-nigar from Nalu.
§4.53.2. This text records the carcasses of three domestic animals received by Ur-nigar from Nalu.

§4.54. Receipt of slaughtered livestock

*Museum No.: E59439*
*Date: SH 46/v/29*
*Provenience: Drehem*

§4.54.1.

obv.
1. 1(diš) amar gu₄ ga
2. 1(diš) u₈ ge₆ ša-ru-um-mi-um
3. 1(diš) ma₃₂-gal šimašgi₂₃ ki
4. 1(diš) sila₄ šimašgi₂ ki
5. 1(diš) kir₁₃ šimašgi₂₃ ki
6. 1(diš) sila₄

rev.
1. 1(diš) kir₁₁
2. ba-uš₂ u₄ 7(diš)-kam
3. ki lu₂-dingir-’ ra’₁-ta
4. ur-nigarg₄₆
5. šu ba-ti’¹
6. šu ba-ti’¹ ezem-₃-nin-a’₁-zu
7. mu ’ši ma₃₂₃₉ u₃ hu-ur₃₉-ti’₁ ki’¹ ba-hul

§4.54.2. This text records the carcasses of seven sheep and goats received by Ur-nigar from Lu-dingira, a branch manager of the Fattening House. Both of them appear in the same capacities in no. 4.56 and dozens of other parallels (e.g., Hilgert 1998: 431; Hilgert & Reichel 2003: 535), all of which date to the end of the reign of King Šulgi and early years of King Amar-Sin. Since he expended sheep, goats, and gazelles, this Lu-dingira in our text and no. 4.56 was likely a son of Inim-Šara instead of Lu-dingira a son of Ir-ula, who often dealt with donkeys, wild boars, stags, and bears (Maeda 1989: 90-91; Sigrist 1992: 324-326). We can identify the Lu-dingira here as one of the two branch managers of the Fattening House in Drehem, and he probably stayed in office until the year of AS 3 (Hilgert & Reichel 2003: 43-49).

Obv. 2: The term ša-ru-um-mi-um is a gentilic and derives from the name of an unlocated place (Steinkeller 1995, 53).

Obv. 3-5: For identification of LU.SU.(A)ki as Šimaški, see comments on no. 4.36 rev. 1.

§4.55. Receipt of slaughtered livestock

*Museum No.: E59462*
*Date: SH 47/i/7*
*Provenience: Drehem*

§4.55.1.

obv.
1. 3(diš) ’udu’³
2. 1(diš) ma₃₂-gal’¹
3. 1(diš) u₄₃
4. ba-u₃₂ u₄ 7(diš)-kam
5. ki na-lu₃-ta

rev.
1. ur-nigarg₄₆
2. šu ba-ti
3. iti ma₃₂-da₃₂-gu₇
4. mu u₄₃-sa ki ma₃₂₉ u₃ hu-ur₃₉-ti’₁ ba-hul

3 sheep,
1 buck,
1 female goat,
slaughtered, on the 7th day (of the month); from Nalu,

Ur-nigar received.

Month: “Gazelle eating.”
Year after: “Kimaš and Ḥurti were destroyed.”

(Maeda 1989: 90-91; Sigrist 1992: 324-326). We can identify the Lu-dingira here as one of the two branch managers of the Fattening House in Drehem, and he probably stayed in office until the year of AS 3 (Hilgert & Reichel 2003: 43-49).

Obv. 2: The term ša-ru-um-mi-um is a gentilic and derives from the name of an unlocated place (Steinkeller 1995, 53).

Obv. 3-5: For identification of LU.SU.(A)ki as Šimaški, see comments on no. 4.36 rev. 1.
§4.56.2. This text records the carcasses of ten domestic animals received by Ur-nigar from Lu-dingira, whom we identify as a branch manager of the Fattening House. Both are discussed in comments on no. 4.54.

Obv. 1-2: For meaning of dara₄ and a-dara₄, see comment on no. 4.43 obv. 4 and rev. 1; dara₄ is also attested in no. 4.49 obv. 2.

Obv. 3: For identification of a udu ḫur-sag, see comment on no. 4.43 obv. 3 and 7.

§4.57.2. This text records the carcass of a slaughtered equid received by Ur-nigar from Šu-Idim.

§4.58.2. This text records the carcasses of five sheep and goats Ur-nigar received from Nalu.

§4.58. Receipt of slaughtered livestock

Museum No.: E59455
Date: AS 4/xii/12
Provenience: Drehem

§4.58.1.

obv.
1. 1(diš) maš₂ babbar ša₃ wa-da-al-tum
2. 4(diš) udu
3. 2(diš) u₃₁

1 white kid inside wadaltum,
4 sheep,
2 ewes,
§4.58.2. This text records the receipt of the carcasses of fourteen sheep and goats from Šulgi-ayamu by Šulgi-irimu. The former was a senior manager of the Fattening House in Drehem, while the latter a well attested recipient of slaughtered livestock. Obv. 1: Sigrist (1992: 71) has proposed that wa-da-al-tum may refer to the place where animals gave birth.

§4.59. Receipt of slaughtered livestock
Museum No.: E59473
Date: AS 8/iv/9
Provenience: Drehem
§4.59.1.

obv.
1. 1(diš) udu
2. ba-uš2 u4 1(u) 2(diš)-kam
3. u4 1(u) la3 1(diš)-kam 1
4. ki na-lu5-ta

rev.
1. dišul-gi-iri-mu
2. šu ba-ti
3. iti ki-siki-4-nin-a-zu
4. mu eridu5 ba-hun

1 sheep, slaughtered, on the 9th day (of the month), from Nalu,

Šulgi-irimu received.
Month: “Wool-workers of Ninazu.”
Year: “The en-priestess of Eridu was installed.”

§4.59.2. This text records the carcass of one sheep received by Šulgi-irimu from Nalu.

§4.60. Receipt of slaughtered livestock
Museum No.: E59466
Date: SS 2/x/8
Provenience: Drehem
§4.60.1.

obv.
1. 1(diš) sila4 ga
2. ba-uš2
3. u4 8(diš)-[kam]
4. ki kur-bi1 la1 ak-ta

rev.
1. dišul-gi-iri-mu
2. šu ba-ti
3. iti ezem-an-na
4. ma2 en-ki ba-dim2

1 suckling lamb, slaughtered, on the 8th day (of the month); from Kurbilak,

Šulgi-irimu received.
Month: “An Festival.”
Year: “The boat of Enki was made.”

§4.60.2. This text records the carcass of one lamb received by Šulgi-irimu from Kurbilak.
§4.61. Receipt of slaughtered livestock

*Museum No.: E59456*

*Date: SS 4/xi/17*

*Provenience: Drehem*

**§4.61.1.**

*obv.*

1. 1(diš) *iša4* 1
2. 1(diš) maš2-gal
3. 1(diš) ud5
4. ba-uš4 u4 1(u) 7(diš)-kam
5. ki na-šu-3-ta

*rev.*

1. 4šul-gi-iri-mu 1 lamb, 1 buck, 1 female goat,
2. šu ba-ti slaughtered, on the 17th day (of the month);
3. iti ezem-an-na from Nalu,
4. mu 4šu-suen lugal-u ke4 uri3ki ma4 maš3 mar-[tu
mu-ni]-iq-ti-[id-ni-im mu-duš]

left edge

1. 3(diš)

**§4.61.2.** This text records the receipt of the carcasses of three sheep and goats from Nalu by Šulgi-irimu.

§4.62. Receipt of slaughtered livestock

*Museum No.: E59432*

*Date: SS 9/xi/5*

*Provenience: Drehem*

**§4.62.1.**

*obv.*

1. 5(diš) udu u2 5 grass-fed sheep,
2. 7(diš) maš2-gal u2 7 grass-fed bucks,
3. 8(diš) iša4 8 lambs,
4. 2(diš) maš3 2 kids,
5. ba-uš4 u4 5(diš)-kam slaughtered, on the 5th day (of the month);
6. ki ur-ku3-nun-na-ta from Ur-kununa,
7. 4šul-gi-iri-mu Šulgi-irimu received.

*rev.*

1. šu ba-ti Month: “An Festival.”
2. giri3-danna-ma-ba Year: “Šu-Sin, king of Ur, built the western wall ‘Muriq-tidnim.’”
3. u3 lu3-sa-lim received, via Nanna-maba
4. [iti] 4ezem -an-na and Lu-šalim.
5. mu 4šu-suen lugal uri3ki ma-ke4 e2 4šara2 umma-ki ka mu-duš

left edge

1. 2(u) 2(diš) udu (Total:) 22 sheep.

**§4.62.2.** This text records twenty-two slaughtered sheep and goats Šulgi-irimu received from Ur-kununa, who expended seventeen oxen and ewes in no. 4.45.

§4.63. Withdrawal of slaughtered livestock

*Museum No.: E59472*

*Date: SH 42/AS 6/v*

*Provenience: Drehem*
§4.63.1.

obv.
1. 1(diš) gu₄ ba-š₂
2. giri₃ ʼna-ru₂-a-e₃
3. iti šu-numun
4. 1(diš) ba-š₂

rev.
1. giri₃ ʼnin-gir₂-su-ka-i₃-sa₆
2. zi-ga
3. iti munu₄-gu₇
4. mu ša-aš-ru-um/ki ba-ḫul

§4.63.2. This text notes the withdrawal of two slaughtered oxen via two people, Naru’a’e and Ningirsuka-isa.

§4.64. Receipt of bala-deliveries

*Museum No.: E59414*
*Date: IS 2/xii/13*
*Provenience: Drehem*

§4.64.1.

obv.
broken

rev.
1. giri₃ šu-eš₁₈-dar sagi
2. bala u₄ 1(u) 3(diš)-kam
3. iti ezem-me-ki-gal₂
4. mu en ʼinanna unu₄-ka maš₂-[e] i₃-pa₃

seal
1. di-bi₂-dsu-en
2. lugal kal-ga
3. šu-eš₁₈-dar
4. sagi
5. dumu [...]-du

§4.64.2. This may be a receipt of a bala-delivery, but details of the delivery have been lost.

Rev. 1: Our search in BDTNS and CDLI did not find the cupbearer Šu-ešdar attested elsewhere.

§5.1. Receipt of flour as wage

*Museum No.: E53740*
*Date: SH 42/AS 6/xii*
*Provenience: Unknown*

§5.1.1.

obv.
1. 1(aš) 3(barig) dabin gur lugal
2. a₂ 1(diš) gurš 5 si₄-ta
3. guruš-bi 1(geš₂) 3(u) 6(diš) u₄ 1-še₃
4. a₂ lu₂ hun-ga₂
5. ki ur-sac₂-ga-ta

rev.
1. šu-eš₁₈-dar šu ba-ti
   blank space
2. iti ezem-me-ki-gal₂
3. mu ša-aš-ru₂-bi ba-ḫul

§5.1.2. This text records barley received from Ur-saga by Šu-ešdar as the wage for hired workers.

Obv. 2: According to Maekawa 1989: 48, the daily wage of a hired worker in Ur III Umma ranged from...
five to eight quarts of barley, with six quarts being the standard. Such a wage more than doubled the “ration” received by workers when they worked for the govern-
ment as part of their bala-obligation (cf. comment on no. 3.6 obv. 1).

§5.2. Withdrawal of work-days

*Museum No.: E59433*

*Date: SH 46*

*Provenience: Unknown*

§5.2.1.

Obv. 1: The formula x guruš/geme₂ u₄ y-še₃ is discussed in the comment on obv. 1 of no. 3.2. The term a₂ refers to the expected performance or workload of a worker (Englund 1988: 177 n. 48 with previous literature). A fulltime worker is meant when no fractional number precedes a₂.

Obv. 2: In addition to barley “rations” (see nos. 3.6-7), 180 work-days, female workers, to weave garments (to be distributed as) their “rations”, “released”; from Šu-Iškur’s account withdrawn.

Year: “Kimaš was destroyed.”

§5.2.2. This tablet is a duplicate of of an unpublished text recently sold in New Orleans (P423737). It records the expenditure of 180 work-days by female workers to weave garments, which would be distributed as “ration” perhaps to the workers themselves.

Obv 1: The formula x guruš/geme₂ u₄ y-še₃ is discussed in the comment on obv. 1 of no. 3.2. The term a₂ refers to the expected performance or workload of a worker (Englund 1988: 177 n. 48 with previous literature). A fulltime worker is meant when no fractional number precedes a₂.

Obv. 2: In addition to barley “rations” (see nos. 3.6-7), workers also received tug₂-ba, garment “rations,” from the Ur III state (Waetzoldt 1972: 84-88). The denomi-
native suffix -bi after tug₂-ba possibly refers to the female workers themselves.

Obv. 3: The precise meaning of šu-ba-ra here escapes us. This expression appears associated not only with people (e.g., BBVO 11, 271, 6N-T190+ [date broken] obv. iii 6; UTT 3, 2256 [AS 5/iii]; SAT 2, 64 [SH 33/ vii] obv. 4), but also with domestic animals (PD T 1, 576 [SS 3/xi/21] obv. 2; SAKF 74 [SH 46] obv. 2; SET 63 [AS 10/x/10] obv. ii 18), reeds (NRVN 1, 252 [no date]), and barley (BPOA 2, 1827 [no date]).

§5.3. Withdrawal of lard

*Museum No.: E59448*

*Date: SH 48*

*Provenience: Unknown*

§5.3.1.

Obv.

1. 1(ban₂) i₃-ša
2. u₄ amar-du₃-ta ba-ra-du₄-a
3. ī-geme₂ [e] ba-ab-ī šeš₄
4. ī-ki šu₂-gi-na-ta

Rev.

1. ba-[zi]
blank space
2. mu ki-maṣṭi ba-₇ hu₇

§5.3.2. This text notes the withdrawal of lard.

Obv. 2: The meaning of amar-du₃ remains elusive. A similar form, amar du₃-a, appears in all major Ur III corpora and seems to designate some type of calf, as it is associated with cows (eg., the Drehem text BE 3/1, 79 [IS 8/xii] obv. 1; the Umma text BPOA 1, 972 [AS 2] obv. 1) or barley intended as fodder (eg., two Girsu texts SAT 1, 32 [SH 34/vii] obv. 1-2; SAT 1, 4 [SH 40/ vii] obv. 1-2). The ‘release’ from amar-du₃ is suggestive of an activity in their care such as feeding.
§5.4. Distribution of barley as šuku

*Museum No.: E59443*

*Date: SS 2/iv*

*Provenience: Unknown*

§5.4.1. obv.

1. 9(aš) še -gur
2. še šuku -a -na-ti
3. 2(aš) [še gur]
4. dī nun - [……]

§5.4.2.

This text lists the amount of barley allocated to two individuals as their šuku.

§5.5.2.

This text records the receipt of one shekel of silver by Lu-dingira from Šu-Nisaba. A third person, Duganizi, rolled his seal instead of Lu-dingira, who did not have a seal. Steinkeller (1977: 43) discusses the circumstances in which a tablet was sealed by another person other than the one expected.

§5.6. List of furniture pieces

*Museum No.: E59405*

*Date: No date*

*Provenience: Girsu*

§5.6.1. obv.

1'. '[…]' ZU
2'. 2(diš) [...]-gu₄ nu-kuš₂

or temple households; see Steinkeller 1999 for a study of the Ur III šuku institution.

§5.5. Receipt of silver

*Museum No.: E53743*

*Date: SS 9/xi*

*Provenience: Unknown*

§5.5.1. obv.

1. 1 gin₂ ku₃-babbar
2. ki šu₄-nisaba-ta
3. lu₃-dingir-ra
4. šu ba-ti

rev.

1. mu lu₃-dingir-ra-ke₄
2. kišib₃ nu-tuku-u-še₃
3. kišib₃ du₁₁-ta-zi ib₂-ra
4. iti ezem-an-na
5. mu e₂ šara₂ ba-du₃

Duganizi, son of Ur-Šakkan.³

§5.5.2. This text records the receipt of one shekel of silver by Lu-dingira from Šu-Nisaba. A third person, Duganizi, rolled his seal instead of Lu-dingira, who did not have a seal. Steinkeller (1977: 43) discusses the circumstances in which a tablet was sealed by another person other than the one expected.

§5.6. List of furniture pieces

*Museum No.: E59405*

*Date: No date*

*Provenience: Girsu*

§5.6.1. obv.

1'. [...]' ZU
2'. 2(diš) [...]-lagab [gšilar?] al²-la-num₂

... 2 blocks of ... of hazel wood,
§5.7.2. This text records the delivery of a huge volume of barley and a significant amount of silver. A note similar to the one accompanying the tablet E29123 (no. 3.6) was found in the bag holding this tablet, but it does not bear the signature of Edgar J. Banks. The name Adda-kalla was fairly common during the Ur III period and appears attested in texts from all the major sites, including Girsu, Umma, Drehem, Nippur, and Ur. This makes it difficult to deduce the provenience of this tablet based on prosopography.

Rev. 1: See comment on no. 3.6 obv. 5.

§6.1. Royal inscription (clay cone)

Museum No.: E15549
Date: Iššu-Larsa
Provenience: Uruk

§6.1.1.

cone

1. 4suen-kaš-si-id
2. nita₂ kal-ga
3. lugal unuk₁-ga

(Eichler 1984: 101-102), or a bow (Groneberg 1987). As for al-la-num₂, T. Sturm (2008) argues that allānu refers to hazelnuts based largely on evidence from the Old Assyrian archive from Kanesh, while most scholars identify it as oak or acorn (ibid., 297-298).

Obv. 3′: A possible parallel to this line appears in UET 3, 752 (no date) rev. i 27: 1(diš) unud-si-gu₄ nu-ku₄₂ ig. Civil (2003: 51) translates si-gu₄ as “battering ram.”

Obv. 4′: The name of the container also appears written as ba-ti₃-em (PSD B, 21-22 s.v.). A parallel to this line appears in the Girsu text MCS 1, 37, BM 106055 (SH 45/i) obv. i 14, where the sign before BA is also broken.
Sin-kašid,
strong man,
king of Uruk,
4. lugal am-na-nu-um
5. u₂-a
6. e₂-an-na
his palace
of kingship
built.
§6.1.2. The same inscription appears on many clay cones, and the object studied here is only one example. For other examples and previous literature, see Frayne 1990: 444-447. Most recently, D. Ragavan (2010: §5.1) has published a close parallel to this inscription, which inserts the sentence u₄ e₂-an-na mu-du₃-a, “when he built the Eanna temple,” after obv. 6 of our text.
Obv. 4: Additional attestations of this title can be found in Groneberg 1980: 14. The term am-na-nu-um may refer to a place located in southern Mesopotamia but bordering Elam (RLA 1, 98 s.v.).

§6.2. Royal inscription (clay cone)
Museum No.: E59475

Date: Isin-Larsa
Provenience: Isin
§6.2.1. cone
col. i
1. [d]li-pi₂-it-eš₁₈-’dar’
2. sipa sun₃-na
3. ’ nibru ’ki
4. engar zi
5. uri₃-k₃-ma
6. mu₃₃ nu-tum₃-mu
7. eridu’ki-ga
8. en me-te
9. unu₃₂-ga
10. i₃-si-in’ki-na
11. lugal ki’ en-gi’ ki-uri
12. blank space

Lipit-Ištar,
humble shepherd
of Nippur,
faithful farmer
of Ur,
unceasing (provider) for
Eridu,
en-priest fit for
Uruk,
king of Isin,
king of Sumer and Akkad,
blank space
§6.2.2. This inscription commemorates the construction of e₂-nig₂₂-si-sa₂, “House of Justice,” by King Lipit-Ištar, perhaps in relation to his promulgation of a law-code (Frayne 1990: 52-54). The same inscription appears on almost a hundred other clay cones. Although most of them do not seem to have an established provenience, seven were excavated from Isin. Therefore, our clay cone probably also comes from Isin. For other examples and previous literature, see ibid. Our translation follows largely that of Frayne.

§6.3. Loan (damaged envelope with tablet inside)
Museum No.: E59468
§6.3.2. This text records a loan made in silver but to be repaid in barley.

Obv. 2: The term for the interest, maš₂ gi-na, is linked to the dynasty of Hammurabi and attested in loan documents concerning both barley and silver. All the examples of this phrase from the southern part of Babylonia are dated after Hammurabi conquered this region in ca. 1763 BC. This phenomenon might be linked to a mšarum act he issued to facilitate the integration of the south (Skaist 1994: 120-122). As for the verbal form

\[ \text{maš} \text{ maš₂ bi} \text{ša₂} \text{ a-pi-lu-ši} \text{[...]} \]

In the month “Bricks,” barley and its interest he (the debtor) shall weigh out.

§6.5.2. The museum number actually written on the fragment is 306. The association of the number E54113 with this fragment is based on the description of the artifact bearing the same number in the object report, which seems to fit with the fragment.

§6.3.1. obv.

1. (diš) 5\(1/6\) gin₂ ku₃-r babbar⁻² [sag²]
2. maš₂ gi-na¹ ba-ab-dah⁻e
3. k₃ suen-u₂-se₂⁻¹ li¹
4. [...] di₃ ma-x-x-im³
5. šu ba-an-ti
6. iti sig₄-a še¹ u₃ maš₂-bi⁻¹
7. i₃-a₂-g₂-e

rev.

1. igi ta-ri-bu‘-um²
2. [igi d] sus₂-i-din-nam
3. [igi] x x x
4. [igi] x-nu¹-u₂
5. [kišib lu₂]-inim-ma-bi-meš
6. [...] [iti] ri₃-ag₂-e

§6.4. Royal inscription (stele fragment)

Museum No.: E54113

Date: Neo-Assyrian?

Provenience: Unknown

§6.4.1. obv.

1'. [...] ša₂ kur-su x [...] 
2'. [...] a-meš lu-u₂[...]
3'. [...] man-ti-a a[...]

4'. [...] ma⁶ u₂-si[...]

5'. [...] maš² nu-meš [...] 

§6.4.2. This text is too broken to be translated.

§6.5. Royal inscription (stele fragment)

Museum No.: E5608

Date: Neo-Assyrian?

Provenience: Nimrud

§6.5.1. obv.

1'. [...] di₃ ful₂-ma-nu-sag man kur aš-sur nun a[...]

2'. [...]-meš ša₂ a-pê-lu-ši⁻²[...]
3'. [...]-ša₂ kur e₂-a-di-ni ša₂ kur hat⁻¹ ti⁻³[...]
4'. [...] u₂-ša₂-pil₂ 1(diš) me 2(u) tik-pi[...]

§6.5.2. The museum number actually written on the
A note written on two pieces of paper stuck to this fragment says “[e]xtract from the annals of Sardanapalus the Great. N. W. Palace. Nimrud. Nineveh. Presented by L. W. Bacon.”

This text appears to be part of an excerpt attested in several inscriptions of Ašurnaširpal: RIMA 0.101.2: 52-56 (Grayson 1991: 227), 0.101.23: 14-17 (ibid., 276), and 0.101.28 v 1-7 (ibid., 285). A more elaborate version of this excerpt appears in the inscription RIMA 0.101.26: 46-57 (ibid., 281), which also mentions the construction of a canal and offerings of fruits and wine to the god Aššur.

The excerpt reads: irī kal-ḫu mah-ra-a ša₂ ¹ ₄šu₃₅-ma₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃₅₃₅₃₅₃₅₅₃₅₃Vert.
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