Banks in Banning

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The Assyriologist Kilian Butz was an enigma to many of the colleagues who worked with or visited him during his long period of residency at the Free University of Berlin. I was first forced into a closer relationship with this brilliant but erratic thinker when, at the invitation of Hans Nissen, I joined the archaeological seminar in the fall of 1982; for during those first weeks we shared the institute apartment so well known as a quiet retreat from the rigors of a working visit to East Berlin. When he was healthy and productive, Kilian had much in common with Benno Landsberger. He profited from a photographic memory, was a very quick study, and he used these natural talents to marshal a wide array of detail knowledge in the pursuit of a topic of interest to him, yet he always perceived his subject against a broad historical backdrop.

I mention Butz here by way of describing how I came to better know the honoree of this volume, for Kilian revered Giovanni Pettinato in a special way, and it was in the light of this close friendship that I first received a more studied impression of what made the Italian scholar tick. Each had spent much of his career in the study of administrative history, and both demonstrated a strong affinity for the massive archives of the 3rd Dynasty of Ur. However, these were, in the early and mid-80’s, the “publication fever” days of the Ebla archives which so attracted the attention of Butz,¹ and in which Pettinato played such a key role. Yet while the Ebla tablets must now be considered the major focus of his mature research, still Pettinato has never lost sight of the elephant standing behind his Eblaite ušummum. His great interest in Ur III administration² continues to occupy much of his time, to which the series MVN is a living witness. This series represents the major repository of Ur III text publications known to Sumerology, and with a current record of over 7500 edited Ur III tablets³ places its editor Pettinato among the major contributors to a better understanding of the period.⁴

MVN has in its publications mirrored the status of Ur III tablet collections outside of Iraq and Turkey, in that it reflects large blocs of texts secured by public institutions during the heyday of excavations, and smaller collections from the same period and later found in stable private collections,

² Beyond his Heidelberg dissertation Untersuchungen zur neusumerischen Landwirtschaft I (Naples 1967), Pettinato has published a large number of important works on the topic, for which consult the bibliography in this volume.
³ Including as no. 21 the first of two volumes of the Ermitage Ur III collection authored by N. Koslova.
⁴ Beyond the more than 1500 Ur III tablets published in his series MVN (vols. 1 [1974, with H. Waetzoldt], 4 [1976, with L. Cagni], 6 [1977], 7 [1978, with S. Picchioni and H. Waetzoldt], and 17 [1993]), Pettinato has edited some other smaller collections in various publications, including 20 in AnOr. 45 (1969), and 33 in his recent catalogue edition of L’uomo cominciò a scrivere: Iscrizioni cuneiformi della collezione Michail (Milan 1997) nos. 42-74, with excellent tablet photographs.
and in the less stable antiquities markets. Much effort is presently going into the publication of the large collections, including those of the British Museum, the Yale Babylonian Collection, the Ermitage, and, in Turkey, the collections of the Istanbul Museum, while at the same time smaller, private collections are appearing piecemeal, these deriving both from recent acquisitions and, occasionally long buried, from old holdings. Few American Assyriologists who from time to time receive calls from the owners of these latter, often forgotten small tablet collections have not been confronted with the salesmanship, but also the largesse of Edgar Banks. This Massachusetts native, best known for his excavations of ancient Adab in the first years of the 20th century,\(^5\) was a consummate collector and purveyor of antiquities from Mesopotamia; at the time he was active in the Near East, tablets were being traded at a very low price, and even lower once the flood of Ur III texts began to wash across antiquities markets following illicit excavations Djokha/Umma and Drehem/Puzrish-Dagan.

Giovanni Pettinato will hopefully find something of interest in the small collection, presented here in his honor, of Ur III tablets sold by Banks in 1920 for a few dollars and a nod to an East Coast collector. This group of seven texts, part of a collection including an Old Babylonian account and a Late Babylonian (reign of Cyrus) legal text from Uruk,\(^7\) was brought to my attention in 1997 by their owner, Catherine Oliviero of Banning, a small town just west of Palm Springs; while proud of the collection and the antiquity it represented, Mrs. Oliviero seemed equally impressed by the original letter from Banks which accompanied it. Addressed to David Williams of New York and dated 5 May 1920\(^8\), the letter reads

Dear Sir:-

The Arab workmen whom I formerly employed while excavating in Babylonia for the University of Chicago, have recently sent me a collection of ancient inscribed Babylonian clay tablets or books found in the buried cities. They are letter and business documents of various kinds dated from 400 to 2400 B.C. and are the equal of those treasured in the great museums. Would you care to have a few of them for your library, or to present to some school in which you may be interested?

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\(^5\) See his Bismya, or the Lost City of Adab (New York 1912).

\(^6\) Banks, a graduate of Harvard and the University of Breslau, was American Consul in Baghdad from 1897-98. Unable to procure from the Sultan permission to excavate the city of Ur, he did excavate Adab in 1903 for the University of Chicago. Following several more years in Iraq as field director of the Babylonian expedition, he returned to the States with a chair at the University of Toledo. During one of his many subsequent visits to the Near East, Banks on the 20th of August 1912 became the first American to scale Mt. Ararat. He is the subject of a study being prepared by Ewa Wasilewska of the University of Utah (see D. Owen, \textit{ASJ} 19 [1997] 147-148, for some preliminary remarks on her work). I would like to take this opportunity to thank Dr. Wasilewska for her kind responses to my inquiries, and for her great interest in the few examples published here of Banks’ market activities.

\(^7\) The Old Babylonian account, from Larsa, is nearly illegible. The well-preserved tablet from Uruk, from the 2nd year of Cyrus, will be edited by Cornelia Wunsch of the University of Western Australia.

\(^8\) Although on letterhead with address of Alpine, New Jersey, this note was in fact sent about the time Banks had, in Hollywood, begun a second career—he was 53—as a producer/director of movies about Biblical topics in the Middle East (personal communication, E. Wasilewska). He was director of Sacred Films, Inc., and president of Seminole Films Co.
I am seeking to dispose of the tablets not so much for profit as to awaken an interest in the ancient civilizations. The price is very small, from one to five dollars each, a fraction of the prices an antiquity dealer would charge.

May I send to you by parcel post a few of the tablets on approval, with the understanding that any or all may be returned if you do not care for them? Each tablet is accompanied with a description stating its age, its contents, the place where found, and my guarantee that it is genuine.

Sincerely,

(signature Edgar J. Banks)

The Banning collection was offered at auction by Joel L. Malter & Co., Inc., in November of last year. The edition below of the Ur III tablets from that collection includes transliterations and, in following plates, copies of all inscribed surfaces. Only the legends of the seal impressions (on texts nos. 2, 6 and 7) are offered here in copy, enlarged to 150% of original size; digital documentation of the seal designs—all comprising presentation scenes—, and of the tablets themselves, will be found in the web pages of the research project Cuneiform Digital Library Initiative.

No. 1 Receipt of two fattened sheep by the (royal) kitchen of Drehem, ancient Puzrish-Dagan, apparently in preparation of a meal welcoming the arrival of a dignitary from Persian Hurti. Drehem, Amar-Suen 4/10, 37x32x18mm

obv. 2 udu niga é muḥaldim 2 fattened sheep (to) the kitchen,
mu Gu-un-da lú Hu-ur5-tiški on account of Gunda the Huritian

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9 See the auction catalogue Auction 73: Ancient Coins & Antiquities, Sunday, November 22nd, 1998, pp. 25-27, with preliminary remarks and, pls. 24 and 27, photographs of the texts. I am indebted to Catherine Oliviero, who received me in her home in Banning for an initial inspection of the texts, and to Joel and Michael Malter, Encino, for their kind assistance in making these texts available for study and publication.

10 The research project, sponsored jointly by the Max Planck Institute for the History of Science, Berlin, and the University of California at Los Angeles, represents an extension of a long-term cooperative effort to edit the proto-cuneiform texts of the Late Uruk period. Our current address is http://early-cuneiform.humnet.ucla.edu/; follow from there links to Ur III digital images.

11 The toponym Hurti represents an Elamite city in the region of Ḥarši and Kimaš, if we are to assume that the year names Šulgi 46 and 48 (46: mu dšul-gi nita kala-ga lugal Ūrīški, ma lugal an-ub-da-limmu-ba-ke4 Ki-maški Hu-ur5-tiški ū ma-da-bi u4 1-a ba-hul , "year: (Divine) Šulgi, strongman, king of Ur, king of the four quarters, destroyed Kimaš, Hurti, and their territories in a single day ’": 48: mu Ḥa-ar-šiški Ki-maški Hu-ur5-tiški ū ma-da-bi u4 1-a ba-hul, “year: Ḥarši, Kimaš, Hurti, and their territories were destroyed in a single day.” [RiA 2, 143, 65-67, and P. Damerow and M. Sigrist, http://www.mpiwg-berlin.mpg.de/Yearnames/HTML/T6K2.htm] refer to a politically relevant geographic region. According to D. Edzard and G. Farber, RGTC II (Wiesbaden 1974) 80-81 (to Ḥu’uriti/Huriti) and, with more recent literature, B. Lafont, in Ô. Tunca and D. Deheselle, eds., Tablettes et images aux pays de Sumer et d’Akkad (=Fs. Limer; Liège 1996) 91-93 (to Kimaš), the connection would place the city in the region surrounding Karkuk (Edzard/Farber, Goetze and others), or further east on the Iranian plateau (Lafont, Vallat, Steinkeller and others). Aside from its attestation in these year names, the toponym is not common in Ur III texts, but is consistent with the position of Hurti in or east of the Zagros range. For instance, the Drehem account PDT 1, 356 (AS 1) records a substantial delivery of seven oxen and cows received by Nasa on account of a troop (ērin) from Hurti, and the account MVN 2, 97 (Drehem, § 44)
when he came from Hurri.

Conveyor\textsuperscript{12}: Itrak-ili the messenger.

\textit{Šu-suš-\textit{k}i-in} the general was guarantor.

The 24th day of the month has passed.

Booked out of Șulgi-a’amu’s account\textsuperscript{13}.

2nd “Great Festival” month (10th, intercalary month, Drehem calendar\textsuperscript{14}).

Year: “Enmahgalanna was installed as en(-priestess) of Nanna” (Amar-Suen 4)

No. 2. Small, sealed receipt for ca. 60 liters of the common dabin-type flour used to produce a solution employed by leather tanners. The seal impression contains a common presentation scene. Umma, Șulgi 43\textsuperscript{5}/5, 35x37x13mm

\begin{tabular}{ll}
\textbf{obv.} & 0;1,0 dabin \hspace{2cm} 1 (barig) of dabin-flour, \\
\textbf{rev.} & 2 \hspace{2cm} 2 (sheep)
\end{tabular}

\textsuperscript{12} The administrative term girī has been most recently discussed by H. Neumann, \textit{Handwerk in Mesopotamien} (Berlin 1993)\textsuperscript{2} 49-50\textsuperscript{13}; P. Steinkeller, in M. Powell, ed., \textit{Labor in the Ancient Near East. (=AOS 68; New Haven 1987) 94}\textsuperscript{12}; for possible Old Akkadian parallels, s. R. Englund, \textit{Ur III-Fischerei}, 54\textsuperscript{17}.

\textsuperscript{13} This is a common accounting reference in the Drehem archive concerning the activities of the official Șulgi-a’amu, who was active in the first half of Amar-Suen’s reign: see for example \textit{BCT} 1, 90, Hirose 162 and 167, MVN 15, 80 (all AS 4); \textit{Hirose} 176, \textit{PDT} 2, 1171 (AS 5), which are to be compared to the actual receipts of animals from other persons and offices (șu-ba-ti accounts, for example, \textit{BCT} 1, 7, Hirose 157, 161, \textit{PDT} 2, 1158, etc.), and to the accounts which record receipt by Șulgi-a’amu of animals for purposes of further conveyance (ő-dabš accounts, for example, MVN 15, 345, 347, \textit{PDT} 2, 871, 881, etc.).

\textsuperscript{14} This month, inserted after the 9th month of the Drehem calendar (ezem-maḫ; this was the 10th month of the same calendar in the years following ȘS 3), is with 24 references well attested in the Drehem texts. Since the common diri insertion following the 11th month of Amar-Suen 3 in Drehem is found in 21 attestations, the intercalary month 9+1 found in only one text of the same year (\textit{PDT} 1, 542) should be considered more apparent than real (despite the fact that no correction was shown by A. Piccioni, \textit{OrAnt}. 14, 164, it seems likely the date transcribed iti diri ezem-maḫ was mistaken for iti diri me-ki-gāl [TRU 36 is not to be included here]). Following the 4th year, the diri-month was well attested only for the ninth year of Amar-Suen’s reign in Drehem (the AS 5 texts \textit{Smith CS} 38, 32, and \textit{CTNMC} 11 require collation), followed in rapid succession with intercalations in Șu-Sin 1, 2 (\textit{PDT} 2, 1259, with 9min; \textit{AltarNot} 9-17, p. 8, no. 17, Or. 47-49, 144, \textit{Trouville} 87, with 12diri), 3 (for instance, \textit{AUCT} 1, 368 and 520, \textit{TIM} 6, 31 [=\textit{Sumer} 24, 74 11], \textit{CT} 32, 12, BM 103436, and \textit{ȘA} 1 with 11diri [16 attestations]), (4?; \textit{AUCT} 3, 409), 5 and 6, as if the Drehem scribes were forced to make successive corrections in locating the proper time for harvest! A reassessment of the Ur III administrative calendars must clearly be undertaken based on a full accounting of the now more than 42,000 published texts.
Messenger text with a list of 11 foremen of the couriers, and comestibles received by each, including fine beer, followed by mention of two further officials each receiving 5 liters of regular beer and 5 liters of ninda.\textsuperscript{18} Umma, Ibbi-Sin 2/5/x+2, 29 x 27 x 14mm.

\textsuperscript{15} Literally, “for letting eat aGAR-flour”. The combination a-GAR is well attested as a qualification of a solution including flour used in the production of leather (for example, in the combination kuš a-GAR nag-a, “leather which ‘drank’ a-GAR”, often in the Isin period BIN 9 texts [6:5, 18:4, 58:3, etc.,] but also in the Drehem text AUCT 1, 950 (… nag-ûm), dated to Amur-Suen 3 v2; more common is the Ur III phrase kuš a-GAR gu7-a, “leather which ‘ate’ a-GAR”, see for instance Umma Ist. 3, 1631, 1724, Or. 47-49, 340 obv. 1, further Umma Ist. 5, 3422 obv. 1 [unpublished, courtesy T. Ozaki] “for the plow”; TCTI 2, 3930 obv. 2 kuššûb-sê, “for the leather boots”). The closest parallel to the present reference is found in ll. 1-2 of the text MVN 3, 259: 4;0:0 še gur lugal / zi a-GAR-gu7-šê, “4 gur (of the) royal (measure) of barley, for flour in aGAR-‘feeding’”. H. Waetzoldt has drawn my attention to the text MVN 16, 1189, l. 1, with kuš gá-ar gu7, and thus support for a reading a-gar.

\textsuperscript{16} The hypothetical reading and possible significance of this month name is based on a possible connection to the activity mušen-dal attested, for instance, in PDT 2, 925 (ŠS 4/11-ŠS 5/1) obv. 1-2: [x] guršu en-gar / [gub]-ba ti-la umeršu burûši dal-la, “x plowmen stationed, and having driven off birds”; MVN 21, 80 (ŠS 3; courtesy N. Koslova) obv. 3-4: 47 1/2 gurûšu u4-1-šê / gu-ur2 mušen dal-la, “47 1/2 workman-days, having driven off the gur2-birds”; TCL 5, 6037 (Umma, ŠS 6), rev. vii 4: unudahu-bu-um zu mušen dal-dê (?) mar-sa-ša, M. Touzalin, \textit{L'administration palatiale a l'époque de la Troisième Dynastie d'Ur: Textes inédites du musée d'Alep}, Dissertation University of Tours, 1982, no. 241 (AS 1), obv. 1-2: 1 guršu u4-3-šê / burûš mušen dal-la aša īg-gaš. “1 worker for 30 days, to drive off the birds from the Porter field”, and see YBC 13001 obv. 1-2: 1 guršu burûšiš mušen dal / aša 4ša-sê, “1 worker to drive off the birds from the field of Šara” (with a following parallel entry for the field lá-maḫ gu-lu-a; unpubl., courtesy M. Sigrist), and from the need to keep birds off the freshly seeded fields of October-November (the month called “seeding” was the 4th of the Girsu, the 6th of the Umma calendar, thus despite an apparent shift in the calendrical correspondence to the agricultural year the relative sequence would hold true). Cf. G. Selz, \textit{AWAS (=FAOS) 15/2}; Stuttgart 1993) p. 84; H. Steible and F. Yildz, in Ö. Tunca and D. Deheselle, eds., \textit{Tablettes et images aux pays de Sumer et d'Abkkad} (=Fs. Limer; Liege 1996) 159 n. 25 (to nam-ri-mušen, “Vogelverscheucher-Amt”).

\textsuperscript{17} The same seal was impressed on numerous texts, for instance \textit{Hirose} 349, 350 (Š 42), 351 (Š 43), and MVN 2, 202 (Š 46); the dates of these texts would favor the choice of Šulgî 43 for the present account.

\textsuperscript{18} A sîla represents approximately 1 liter, one gin/shekel = 1/60 sîla. The goods received by the officials comprise standard rations: beer (as has been argued by M. Stol, \textit{RIA} 7, 322-328 [see p. 325], and, more recently, M.
obv.  [1]  XXX
   1 Lugal-ha-ma-ti  1 Lugal-ḫamati
   1 Lugal-kal-la  1 Lugal-kala
   1 A-hu-šu-ni  1 Aḫušu-ni
   1 Inim-ma-zi  1 Inimanizi
   1 Dingir-maḫ-e-i-zi  1 Dingirmāhe-izu
   1 Ur-4Nin-su  1 Ur-Ninsu
   1 Lú-gu-la  1 Lu-gula
   1 Nam-zi-tar-gra  1 Namzitara
   1 Lú-saq6-ga  1 Lu-saga
   1 Dingir-saq10  1 Dingir-saq19
   lú ugula KAS4-me-ěš  are foremen of the runners20.

rev.  3 šila kaš sig5 2 šila ninda 3 gīn i
  2 gīn naga 5 gīn sum-ta
  5 šila kaš 5 šila ninda Ur-4Nanša?
  5 šila kaš 5 šila ninda Lú-bala-saq10
  ŠU+NIGIN 0;0,3,3 šila kaš sig5
  ŠU+NIGIN 0;0,1 kaš du
  ŠU+NIGIN 5 šila ninda zī sig15
     3 šila fine beer, 2 šila ninda, 3 shekels oil,
     2 shekels naga, 5 shekels onions each.
     5 šila beer, 5 šila ninda: Ur-Nanša
     5 šila beer, 5 šila ninda: Lu-bala-saq21
     Together: 3 (ban) 3 šila fine beer,
     together: 1(ban) regular beer
     Together: 5 šila ninda of sig-flour,

Powell in L. Milano, ed., Drinking in Ancient Societies [Padua 1994] 91-92, possibly a nutritious, slightly alcoholic drink akin to Slavic kvass [indeed, G. Whitaker has mentioned to me in a personal communication the possible common etymology of this word and Sumerian kaš], flour qualified as ninda and usually understood to represent bread, plant oil, the alkali product naga, and onions (to these is often added fish). Note that the calculations of totals in our text exhibit a number of irregularities:

11 x 3 = 0;0,3,3 šila kaš sig5 (where the beer of the last officials was totaled separately as kaš du, “regular beer”),

(11 x 2) + 10 = 0;0,3,2 šila ninda (text: 0;0,2,7 and 5 šila of ninda zī sig15 for one of the two last-mentioned officials),

11 x 3 gīn i = 33 gīn (text: 1/2 šila 9 gīn = 39 and thus presumably including the final two officials),

11 x 2 gīn naga = 22 gīn (text: 1/3 šila 6 gīn = 26, ditto), and

11 x 5 gīn sum = 55 gīn (text: 1 šila 5 gīn = 65, ditto).

The reading of the sign SIG5 was chosen based on the preponderance of writings of a personal name Dingir-saq6-ga in other texts, for instance Or. 47-49, 481 (Umma, date uncertain) obv. i 7, MVN 12, 297 (Girsu, Š 48) rev. i 11, and PDT 2, 911 (Drehem, AS 8) obv. ii 8, whereas Dingir-SIG5 is seldom (in the present text, and in YBC 9748 [unpubl., courtesy M. Sigrist] obv. i 16, qualified as a plowman) and the reading of SIG5 in other contexts is known to be /saq(a)/, for which see below, fn. 21, and my remarks in ASF 14 (1992) 94-9511.

Not maškim. To PA.KAS4 = ugula KAS4 s. Ur III-Fischerei 61206.

The literal meaning of the name is not obvious. The choice of the reading sag10 of SIG5 is dictated by the seals of two or more officials with the same name, the legends of which read Lú-bala-saq-ga, corresponding to Lú-bala-SIG5 in the text (for example, on MVN 16, 825, 1203, etc., Umma Ist. 3, 1806, 2085, Umma Ist. 4, 2382, 2425, etc.) or Lú-bala-saq (Or. 47-49, 437), but also Lú-bala-SIG5 (Umma 59). Note the Girsu writing Lú-bala-saq-ga in such texts as TCTT 2, 3303 obv. 3, 3532 rev. 12, and passim, in Umma in YBC 3235 rev. ix 1, YBC 8957 obv. 8, and passim in the Yale collection (unpubl., courtesy M. Sigrist), in Drehem (?) in AnOr. 7, 306 (= M. Molina, MVN 18, 306, with transliteration in AnOr. Suppl. 11 [1996]) rev. 22. See above, fn. 19.
The question of how the formulation of administrative texts was learned in Babylonia has received much less attention in the field than, for instance, the teaching of lexical and literary texts, although, if we did not trust the bookkeeping archives as strong enough evidence for the need of this material in the schools, the edubba literature is not silent on the matter (see, for instance, Å. Sjöberg, "The Old Babylonian eduba," AS 20, 167-168), nor are the lexical sources (eme-sal Vocabulary III, MSL 4, 31, 48: ēm-kasât = nīg-kasât = ni-ka-su; Nig-ga B, MSL 13, 115, 31-32, var. of A, p. 113 i 1’ and see p. 97, 35-36; further, MSL 1, 76, 23, and MSL 5, 64, 166-170). H. Waetzoldt, OrAnt. 26, 2925, listed several texts which were in his opinion school exercises. While those texts, including HSS 4, 4, would be better categorized as plan-accounts, and such texts as TCL 2, 5499 (most recently discussed in R. Englund, Or. 64, 388-394) as highly polished theoretical exercises, there is a growing body of Ur III texts exhibiting a combination of unpracticed hands and bookkeeping irregularities which mark the presumed accounts as administrative school exercises. Banning no. 4 has been assigned to this group due to its defective numerical/metrological notations (obv. 1), its senseless combination of technical terminology (rev. 1-3, following directly upon the receipt phrase šu ba-ti) mixed with an apparent witness list (rev. 4-8) and defective calendrical notation. Further, the slovenly form of many of the signs suggests that the text was inscribed by a very young, or unusually inattentive student; we are, however, not in a position to judge the correctness of such irregular or unknown object designations as those of obv. 2 (ku-gi4 for kur-gi4?) and 6 (?). For early examples of administrative exercises see J. Bauer, R. Englund and M. Krebernik, Mesopotamien: Späturak-Zeit und Frühdynastische Zeit (=OBO 160/1; Freiburg, Switzerland, 1998) 106-111.

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23 We should expect either AŠ gu 53 ma-na, or, as is not rare, 1.53 ma-na.
igi Zu-zu ugula XXX
1  Tāb-ba-ga-ni³
1  Ur-dšu-maḫ
1  X X -zu
1  X-gla³

iti sig₄-šē³-ba-gar

gmu en dInanna¹ māš-e i-pà

Before: Zuzu, foreman of the...
1 Tabbanī
1 Ur-Šumah
1 ...-zu
1 ...-la

Month: “Set for the bricks”²⁴ (2nd month, Umma calendar)
Year: “en(-priest) of Inanna was chosen by
means of omens” (Ibbi-Sin 2)

No. 5  Common account of animal offerings in Drehem, Amar-Suen 7/10/13, 36x31x14mm

obv. 15 udu

šu-gíd
26 udu

3 māš gal

ba-ūš

rev. 13th day.

ú₄ 1-kam

ki In-ta-ê-a-ta

ba-zi

iti ezem-an-na

mu Ḥu-ūḫ-nu-riki ba-ḫul

15 sheep
of the šu-gíd (type, for divination),
26 sheep,
3 adult billygoats,
slaughtered,
for the kitchen.
Booked out of
Inta’ea(‘s account).
Month: “Festival of An” (10th month,
Drehem calendar)
Year: “Ḫuḫnuri was destroyed” (Amar-Suen
7)

edge 44 udu

44 ‘sheep’

No. 6  Sealed record of the death of a workman.²⁵ The seal impression contains a common
presentation scene. Umma, Amar-Suen 8/1, 41x37x15mm

obv. úš Ba-ni-ni

iti ŠE.KIN-ku₅-ta

ugula Ur-Ē-nun-na

Dead: Banini,
from month “Harvest” (1st month, Umma
calendar).
Foreman: Ur-Enuna.

²⁴ The reading of the month name is not clear, possibly sig₄-šu-ba-gar or the common iti sig₄-(gīš)ú/i-šub-ba-garra. Compare iti sig₄-šē in NR/V 1, 41:8 (?), 199:6 (both Nippur).
²⁵ The tablet is currently in the possession of Dr. Edwin Tompkins, Jr., of Palos Verdes, California. This is the sort of account discussed in my time-keeping article, JESHO 31, 172-173⁴⁶. Lugal-kuzu vouchers for the fact that a workman assigned the foreman Ur-Enuna had died and thus that the workman’s expected labor performance was to be deducted from the foreman’s debit account.
kipib Lugal-kū-zu

rev. mu en Eridu ki ba-ḥun

Seal: Lugal-kuzu

Year: “en(-priestess) of (Enki in) Eridu was installed” (Amar-Suen 8)

Seal Lugal-kū-zu

dub-šar

dumu Ur-nigar, šuš

Lugal-kuzu,
scribe,
son of Ur-nigar, chief cattle manager

No. 7 Common account of animal offerings in Drehem, sealed. The seal impression contains a common presentation scene. Šu-Sin 3/9/19, 62x45x17mm

obv. [ ] gudu niga sig₃ ús¹
[ ] udu] gniga 3-kam ús¹

[fattened sheep, second quality²⁹,
(f) X-a-x¹

g¹ udu niga 3-kam ús¹

fattened sheep, 3rd quality,
g¹ udu niga 4-kam ús¹

1 fattened sheep, 3rd quality,
g¹ māš-gal niga 4-kam ús¹

1 fattened sheep, 4th quality,
[g¹ En-lil¹

(for) Enlil.

g¹ ud₅ niga šu x x¹

1 fattened nanny goat, ...

g¹ ¹ [ ] gniga sig₅¹

1 fattened [ ], fine,
g¹ ¹ [ ] gniga 3-kam ús¹

1 fattened [ ], 3rd quality,
g¹ udu niga 4-kam ús¹

1 fattened sheep, 4th quality,
[g¹ En-ki¹

(for) Enki

rev. [ ] gudu niga 4-kam ús¹

[fattened sheep, 4th quality,
[g¹ Nin-sün¹

(for) Ninsun.

g¹ udu niga 4-kam ús¹

1 fattened sheep, 4th quality,
[g¹ Inanna¹

(for) Inanna.

gx x x iti¹

... the 19th day having passed,
[ú₄] 20 lá-1 [ba]-gzal¹

booked out of ...’s account).

²⁶ Lugal-kuzu and the foreman of an Uma agricultural troop, Ur-Enuna (s. Touzalin, Aleppo 189, 193, 223, etc.), are also attested together in the account Umma Ist. 3, 1694 (see further 1712, 1817, and cf. SACT 2, 200, in which Lugal-kuzu is the conveyer of baskets received by Ur-Enuna).

²⁷ To this designation see most recently Englund, Or. 64, 402-403, with notes.


²⁹ To the sig₃ ús animals see H. Waetzoldt, Textilindustrie, 47-48.
ba-gzi
iti gezem-mah

gnu dŠu-Šu'en lugal¹-e gSi-ma-nūm³ki
mu-ghul¹

Month: “Great Festival” (9th month, Drehem calendar)
Year: “Šu-Sin the king destroyed Simanum”
(Šu-Sin 3)

seal dŠu-Šu'en
lugal-kal-la
lugal Uri₃ki.-ma
lugal an-ub-da-límmu-ba
Ur-dŠul-pa-è
dub-šar
dumu Ur-dHa-ia
ir₁₁-zu

Šu-Sin,
mighty king,
king of Ur,
king of the four corners—
Ur-Šulpa‘e
the scribe,
son of Ur-Haya,
is your servant.