§1. Introduction
The Wheaton College Archaeology Museum holds nine tablets from the Ur III period. As is the case with many Ur III collections, the provenience of the tablets is not well documented. The available records about the tablets’ arrival at the Wheaton Archaeology Museum indicate that they were received from private collections in the 1950s and 60s. At the same time, there is no documentation regarding the origins of these tablets prior to their receipt by the museum. Some evidence suggests that three or four of these tablets likely originated from Umma, modern Jokha, whereas the remaining tablets came from Puzrish-Dagan, modern Drehem.

§2. The Texts
§2.1. Wheaton 001
Contents: Receipt for livestock
Measurements: 29 × 44 × 19mm
Provenience: Puzrish-Dagan
Date: Šulgi 47 iv

§2.1.1. Transliteration and Translation

Obverse
1. 23 ab₂ 23 cows,
2. 4 gu₄ 4 oxen,
3. 1232 u₈ 1232 ewes,
4. 105 udu-½ 105 rams,
5. 4 sila₂ ga 4 suckling lambs,
6. [x] e₂-udu-½ niga-½ ... grain-fed sheep house;
rest broken

Reverse
1. sa₂ du₁₁ šara₂ šu-palil₂ regular offering for Šara ...
2. gu₂ edin-na³-ta from (the) Gu-edina (field),
3. ki e₂-gal-e-si<ta> from Egalesi
4. ha-là šu ba-ti Hala received;

Left Edge
1. 27 gu₈ 1341 udu (total:) 27 oxen 1341 sheep.

§2.1.2. Commentary
§2.1.2.1. This tablet, which is a receipt for livestock, is broken and a few lines are missing; the numbers, however, appear to be complete. Thus, 23 ab₂ and 4 gu₄ are correctly tallied on the left edge of the tablet, as 27 gu₈; we may confidently reconstruct the tally of sheep to have been 1200+[141 udu]. Note that in numerous Ur III accounts, the sign udu contrasts with u₈ and may therefore contextually be translated as “ram,” otherwise but rarely written udu-nita(2).

§2.2. Wheaton 002
Contents: Receipt for regular offering to Šara
Measurements: 43 × 44 × 17mm
Provenience: Umma
Date: Amar-Suen 6 i-iv

§2.2.1. Transliteration and Translation

Obverse
1. 9 še gur 9 gur barley,
2. sa₂-du₁₁ šara₂ šu-palil₂ regular offering for Šara ...
3. gu₂ edin-na³-ta from (the) Gu-edina (field),
4. ki e₂-gal-e-si<ta> from Egalesi
5. ha-là šu ba-ti Hala received;

Reverse
1. iti še-sag₁₁-ku₃-ta iti from the month: “Harvest” to
2. mu us₂-sa ša-aš-rú ki the month: “First-fruit
3. ha-là šu ba-ti Hala received;

Seal
1. ha-là Hala,
2. dumu lugal-e₃-mah son of Lugalemah,
3. lu₂ lunga šara₂ brewer of Šara.

§2.2.2. Commentary
§2.2.2.1. This tablet is a receipt of barley for a regular offering to Šara, the tutelary deity of Umma. The barley...
was given by Egalesi, who was a well-known functionary at Umma (Dahl 2007: 101, 126).

§2.2.2.2. The sealing on this tablet is that of Īala, who received the barley from Egalesi. Īala’s seal is horizontally impressed on the reverse of the tablet and twice horizontally impressed over the obverse of the tablet. It is possible from these three impressions to read all of the registers of the sealing: Īala, the son of Lugalemaḫ, the brewer of Šara. This particular seal was identified and drawn by Mayr (Mayr 1997: no. 179 = CDLI S002415) and the tablet, and envelope on which the sealing was found, were published as SAT 2, 307. It is noteworthy that both the tablet presented here and that published by Sigrist, which also bears Hala’s sealing, record regular offerings (sa₂-du₁) of barley (še) to Šara from Egalesi. As for the iconography of the seal, Mayr drew a deity in a contest with a lion next to three cuneiform registers. The present tablet preserves a second figure, with legs astride, that may represent another participant in the contest (figure 1).

![Figure 1: Composite drawing of Īala’s sealing, based on Mayr 1997: 179, and Wheaton 2](image)

§2.2.2.3. For šu-igi-še₃-du (read above as šu-palil₂), Molina has noted that it may be connected to šu-igi-du = mahna, an adverb meaning “before, earlier” (Molina 2005: comment on text 277).

§2.3. Wheaton 003

Contents: Receipt for slaughtered livestock
Measurements: 26 × 23 × 15mm
Provenience: Puzrish-Dagan
Date: Šulgi 47a 8

§2.3.1. Transliteration and Translation

**Obverse**

1. 1 eme₉
2. 1 maš₂-gal a-dara₄

**Reverse**

1. ki lu₄-dingir-ra³-ta
2. ur-nigar
3. šu³ ba-ti
4. iti ezm-{d}nin-a-zu
5. mu us₂-sa ki-mašk₅-hu-ur⁻ti₂ ba-hul

3. 1 munusa₂-gar₃ a-dara₄ I young female mountain goat, slaughtered, 6th day;
4. ba-uš₂ u₄ 8-kam

§2.3.2. Commentary

§2.3.2.1. This tablet is a receipt for slaughtered livestock. These livestock are from Lu-dingira, the son of Arad-Ḫula. Lu-dingira was active from the end of Šulgi’s reign and into the reign of Amar-Suen (e.g. ASJ 19, 201 no. 4, dated to AS 6, or Hilgert 1998: 455-457; note also Hilgert 1998: 431-432, dated to Šulgi 46-47). According to a tablet from Puzrish-Dagan dated to the same day as our no. 3, Ur-nigar also received slaughtered livestock from En-dingirmu of the Tummal bureau (Hirose 73).

§2.3.2.2. The maš₂ a dara₄ is likely to be identified with a hybrid of a goat and bezoar (Steinkeller 1995: 54).

§2.3.2.3. The slaughtered livestock recorded on this receipt were accepted by Ur-nigar. In the Puzrish-Dagan texts, Lu-dingir’a deals with slaughtered livestock were restricted to his disbursements to Ur-nigar, or later on Šulgi-irimu (Hilgert & Reichelt 2001: 68 and n. 216). Additional activities of Ur-nigar may be found in Hilgert & Reichelt 2001: 533, and Hilgert 1998: 431-432.

§2.4. Wheaton 004

Contents: Receipt for a garment
Measurements: 27 × 24 × 14mm
Provenience: Umma
Date: Šu-Suen 1 ix

§2.4.1. Transliteration and Translation

**Obverse**

1. 1 tug₂-nig₂-lam₂-saga 1 n.-garment, fine quality,
2. dugkur-ku-du₃ (for? the) k-vessel
3. dšul-gi-a-a-mu of Šulgi-ayamu;

**Reverse**

blank space

1. iti dli₄-si₂₄ month: “Lisi,”
2. mu us₂-sa dšu-suen lugal year after: “Šu-Suen is king.”

§2.4.2. Commentary

§2.4.2.1. The month, and the divine name dli₄-si₂₄ are distinctive to the tablets from Umma.
§2.4.2.2. This tablet is a receipt for a high quality garment, tug₂ nīg₂-lam₂ saga (see CAD L 58 lamḫušu), associated in some way with a vessel described as kur-ku-du₃. This dug kur-ku-du₃ is well-attested in the tablets from Umma and Girsu (described by Steinkeller 1992: 53-54, as a large vessel, frequently storing 100 liters), but its relationship with the counted garment is not obvious in this syntactically difficult text. The text may rather represent a short memo produced in advance of creating a complete account.

§2.4.2.3. Šulgi-ayamu is a well-known official, especially at Puzrish-Dagan during the reigns of Šulgi and Amar-Suen (for instance Hilgert & Reichelt 2001: 38-56). During the reign of Šu-Suen, however, a CDLI search shows that a Šulgi-ayamu is only attested in Umma texts. The present tablet is consistent with this pattern.

§2.5. Wheaton 005
Contents: Receipt for slaughtered livestock
Measurements: 24 × 22 × 12mm
Provenience: Puzrish-Dagan
Date: Šulgi 45 i 3

§2.5.1. Transliteration and Translation

Obverse
1. 1 udu 1 ram,
2. 1 u₈ ewe,
3. ba-uš₂ slaughtered,
4. u₄ 3-kam 3rd day;
Reverse
1. ki na-lu₄ from Nalu;
2. iti maš-da₄-gu₇ month: "Gazelle feast;"
3. mu u₂₄-sa₁-si-mu-ru-
   um₅-Ê-lu-bu₁-a-ra₂ Lullubu for the 9th time
   10 la₂ 1-kam-aš ba-hul
   were destroyed."

§2.5.2. Commentary
§2.5.2.1. This tablet is a receipt for slaughtered livestock from Nalu. For the activities of Nalu at the end of Šulgi’s reign, see Hilgert 1998: 15-16. For Nalu’s conduct during Amar-Suen’s reign, see Hilgert & Reichelt 2001: 64-65 and pp. 299-313.

§2.6. Wheaton 006
Contents: Transfer of Livestock
Measurements: 34 × 29 × 15mm
Provenience: Puzrish-Dagan
Date: Amar-Suen 3 ix 4

§2.6.1. Transliteration and Translation

Obverse
1. 22 gu₄, 4 ½/₅ ma-na siki GI wool
2. 3 gu₂ 28 ½/₃ ma-na siki gukkal sheep,
3. 3 ma-na siki udu ba-uš₂
   "en-lil₁-la₂ ba-dim₂
   year: "Šu-Suen, king of Ur,
   uri₅-Ê-ma-ke₃ ma-da
   za-ab-ša-li₄ mu-hul
   the land of Zabšali
   destroyed."

Reverse
1. ki kas₄-ta from Kas
2. gu-du-du did Gududu
3. šu ba-ti receive;
   blank space
4. mu₄-su₄-suen lugal year: "Šu-Suen, king of Ur,
   uri₅-Ê-ma-ke₃ ma-da
   za-ab-ša-li₄ mu-hul
   the land of Zabšali
   destroyed."

§2.6.2. Commentary
§2.6.2.1. This tablet is a transfer of livestock. It is legible except for the personal name indicating the individual who effected the transfer, whose name is effaced. En-dingir-mu was an expending official from the bureau of Tummal at Puzrish-Dagan, and Abba-saga, tentatively read in line 4, was one of his well-known associates (Hilgert & Reichelt 2001: 65).

§2.7. Wheaton 007
Contents: Receipt for wool
Measurements: 48 × 43 × 22mm
Provenience: Umma(?)
Date: Šu-Suen 7

§2.7.1. Transliteration and Translation

Obverse
1. 4 udu niga 1 maš₂-gal 4 sheep, barley-fed; 1 mature
2. 1 sila₄ lamb,
3. u₄ 4-kam 4th day;
4. ki¹ ab⁻¹-ba⁻¹-sa₀⁻¹-ga⁻¹⁻ta from Abba-saga(?)
Reverse
1. en-dingir-mu i₃-dab₅ did En-dingirmu accept;
   blank space
2. iti ezem-mah month: "Great festival;"
3. mu₄-gu-za ša₃ hul₁-la "en-lil₁-la₂ ba-dim₂
   year: "The throne, joy of
   Enlil, was fashioned."

§2.7.2. Commentary
§2.7.2.1. This is a receipt for various types of wool. The first two wool sorts were presumably sheered wool. Siki GI (possibly reading sig 17) may have been a tan or yellow-colored wool (see Waetzoldt 1972: 6; Steinkeller
1995: 57) whereas siki gukkal may have been taken from the fat-tailed sheep, that are common in Ur III texts (see Sallaberger 2014: 104 and n. 46). The last type of wool documented in this receipt is so-called ‘dead wool.’ ‘Dead wool’ was taken from slaughtered sheep and was likely considered to be a less luxurious quality (for additional wool types, see Steinkeller 1995: 57).

§2.7.2.2. Van de Mieroop 1993: 168 suggested that “the nam-en-na may refer to the herd which he [i.e., a shepherd] agrees to supervise for another owner.” At the same time, the designation is not entirely clear and it may be, in a receipt for wool such as this, that nam-en-na, literally ‘lordship,’ is a quality designation (Waetzoldt 1972: 31-32), or as implied by AnOr 7, 264, a designation of a particular breed. The term in any case appears almost exclusively in the context of secondary products from herded animals, including those referring to hides of goats and by-products of large cattle.

§2.7.2.3. Several individuals named Gududu are known, nearly all of them documented at Umma (see Dahl 2007: 82 and n. 298). For this reason, it may be that this tablet originated from Umma.

§2.8. Wheaton 008

Contents: Receipt for wool
Measurements: 48 × 43 × 22mm
Provenience: Umma?
Date: Šu-Suen 7

§2.8.1. Transliteration and Translation

**Obverse**
1. 2 udu
2. 1 siša₂
3. ba-uš₂
4. u₂ 10-kam
5. ki be-li₂-i₂-li₂-ta

**Reverse**
1. dšul-gi-iri-mu
2. šu ba-ti
3. iti u₂-bi₂-gu₇
4. mu u₂-sa si-ma-num₂
5. ba-hul

**Left edge**
1. 3 (total: 3).

§2.8.2. Commentary

§2.8.2.1. This is a receipt for slaughtered livestock, which Bēlī-ilī provided to Šulgi-irimu. Šulgi-irimu is quite well attested in Drehem beginning in Šulgi 42 v through the end of the reign of Šu-Suen; he frequently received slaughtered livestock (for instance Hilgert & Reichelt 2001: 64-65, 67; CDLI registers over 900 such accounts combining Šulgi-irimu and ba-uš₂).

§2.9. Wheaton 009

Contents: Receipt for wool
Measurements: 42 × 39 × 14mm
Provenience: Umma
Date: Amar-Suen 7 viii

§2.9.1. Transliteration and Translation

**Obverse**
1. 150 guruš u₁-še³
2. še iri-sag-rig₇-ki-ta
3. zi-ga
4. u₂-a-la-a

**Reverse**
1. kišib₃ ur-mes
2. iti šu-eš-ša
3. mu ūu-ū₂-nu-riki

**Seal**
1. ū₇-mes
2. dub-sar
3. dumu ur-d₃-suen

§2.9.2. Commentary

§2.9.2.1. This is a receipt for 150 days worth of work removing grain from Irisagrig under the supervision of a certain Alaya.

§2.9.2.2. The tablet was horizontally sealed with Ur-mes’s seal, leaving a well-defined impression on its reverse. An impression, seemingly of the same seal with the same orientation, is also faintly visible on the lower portion of the obverse. The sealing can be correlated with that drawn by Mayr (Mayr 1997: no. 802 = CDLI S000476, with currently four impressed tablet witnesses, including this one; the envelope of CTMMA 1, 23, demonstrates that our Ur-mes was a šabra in the Drehem administration, thus an official of some note).
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