

# The Cuneiform Tablet Collection of Florida State University

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## §1. *Tablet Catalogue*

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

§1.2. The tablets are numbered according to Banks' original inventory. The proveniences of seventeen of the tablets could be identified on internal grounds; all but one matched Bank's given proveniences. Proveniences as given only by Banks, without independent confirmation, are marked with an asterisk in the table below (§6). The collection contains nineteen tablets from the

Ur III period, mostly from Umma; five from the Old Babylonian period, including two inscriptions of Šin-kāšid; and one illegible neo-Babylonian tablet.

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

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

## §2. *Dated Ur III tablets from Umma*

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

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

- obv.*
1. 1(u)<sup>2</sup> sila<sub>3</sub> kaš sag<sub>10</sub> ṛ ensi<sub>2</sub> ṛ
  2. 3(diš) 1/2(diš) sila<sub>3</sub> lu<sub>2</sub>-mah
  3. 2(diš) 2/3(diš) sila<sub>3</sub> 5(diš) gin<sub>2</sub> egi-zi
  4. 1(diš) 1/2(diš) sila<sub>3</sub> lagar<sub>3</sub> gal
  5. 1(diš) 1/2(diš) sila<sub>3</sub> ṛ lukur<sup>2</sup> ṛ gal
  6. 1(diš) ṛ sila<sub>3</sub> ṛ ama-lal<sub>3</sub>-abzu
  7. [...] x e<sub>2</sub> x

*10<sup>2</sup> sila of good beer for the city governor  
3 1/2 sila for the lumah priest  
2 2/3 sila, 5 shekels for the egizi priestess  
1 1/2 sila for the senior lagar priest  
1 1/2 sila for the senior lukur priestess  
1 sila for Ama-lal-abzu  
(rest of obverse untranslatable)*

<sup>1</sup> We detail their purchase and rediscovery in Clark and Robson (2008). We are very grateful to Bob Englund, Steve Garfinkle, Denise Giannino, John Larson, Lucia Patrick, Plato L. Smith II, and Giesele Towels for their help in the research and writing of both articles. We are also indebted to our two anonymous *CDLI* referees,

whose careful and knowledgeable interventions produced numerous improvements to the reading of the tablets presented here. The reader is directed to the pages of the *CDLI* for an online photographic documentation of the inscriptions edited here.

8. x [...] x x [...]
  9. x x [...]
  10. x [...]
  11. 6(diš) [...]
  12. [...]
- rev. 1. [...] x [...]
2. 3(geš<sub>2</sub>)<sup>2</sup> 3(u) 4(diš) x [...]
  3. x 1(u) 5(diš) x [...]
  4. [...] x [...]
  5. [...] x [...]
  5. [mu] <sup>Γ</sup>lu <sup>Γ</sup>lu-bu-um<sup>ki</sup> [a-ra<sub>2</sub>] 1(u) la<sub>2</sub> 1(diš)-kam  
si-mu-ru-um ba-[hul]

...  
3.34 [...]  
... 15 [...]  
...

*Year: Lullubum [for the] 9th time (and) Simurrum were [destroyed].*

§2.1.1. obv. 1: One would expect the correct writing 1(ba<sub>2</sub>) rather than the notationally problematic 1(u) sila<sub>3</sub> for the same quantity here.

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

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

obv. 4: The writing lagar<sub>3</sub> (SAL+HUB<sub>2</sub>) for the lagar priest is to our knowledge otherwise unattested in Ur

III; even lagar<sub>(1)</sub> is unusual, occurring just half a dozen times in tablets from Umma. We know of no instances of the lagar gal ‘chief lagar’.

obv. 6: Ama-lal<sub>3</sub>-abzu (also spelled Ama-lal<sub>3</sub>-ab-zu) is the name of a high ranking cultic official from Umma (e.g., *AnOr* 1, 226 obv. 4; *BPOA* 2 2378 obv. 4).

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

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

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

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

- obv. 1. 3(diš) amar [gu<sub>4</sub> PN]
2. 1(diš) amar gu<sub>4</sub> [PN]
  3. 1(diš) amar anše x [...]
  4. 1(diš) amar <sup>Γ</sup>anše <sup>Γ</sup>lu<sub>2</sub>-<sup>d</sup>utu
  5. še-bi 1(aš) 3(barig) gur
  6. ša<sub>3</sub>-gal amar gu<sub>4</sub> apin
  7. ki-su<sub>7</sub> gu-la a-ša<sub>3</sub> la<sub>2</sub>-maḥ-<sup>Γ</sup>ta <sup>Γ</sup>
- rev. 1. <sup>Γ</sup>ki <sup>Γ</sup>ARAD<sub>2</sub>-ta [...]
2. kišib<sub>3</sub> i<sub>7</sub>-pa-e<sub>3</sub>
  3. iti <sup>d</sup>li<sub>9</sub>-si<sub>4</sub>  
(seal)
  4. mu gu-za ku<sub>3</sub> <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub> ba-dim<sub>2</sub>

*3 [bull] calves [for PN]  
1 bull calf [for PN]  
1 donkey foal ... [...].  
1 donkey foal for Lu-Utu.  
Its grain is 1 gur, 3 barig.  
Fodder for the calves of plow oxen  
from the great threshing floor at Lamah field.  
From ARAD- [...]  
Sealed by Ipaē.  
Month of (the goddess) Lisi,  
  
year: the holy throne of Enlil was built.*

- seal 1. i<sub>7</sub>-pa-e<sub>3</sub>
2. dumu lugal-ušur<sub>3</sub>
  3. nu-banda<sub>3</sub> gu<sub>4</sub> <sup>d</sup>šara<sub>2</sub>

*Ipaē,  
son of Lugal-ušur,  
oxen supervisor of the god Šara.*

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

obv. 6: The phrase ša<sub>3</sub>-gal amar gu<sub>4</sub> apin ‘fodder for the calves of plow oxen’ is not, to our knowledge, found

frequently in Ur III administrative records (*NATN* 451 obv. 10, Nippur, Šu-Suen 1; *TMH NF* 1-2 316 obv. 3, Nippur, Šu-Suen 4; *Zinbun* 18, 100, 4 rev. i 11', Girsu, Ibbi-Suen 2; *Nisaba* 6, 9 obv. iii 18, Umma, undated). obv. 7: This locus is a well-attested Umma toponym.

rev. 1: ARAD2(-mu) was in charge of the Umma granary from at least Šulgi year 33 (Dahl 2007, 115-121).  
 rev. 2 and seal (cf. *MVN* 14, p. 13 no. 35): Ipaē son of Lugal-ušur is very commonly attested as an oxen su-

pervisor in Ur III Umma, from at least Šulgi year 46 (*OrSP* 47-49, 236) to the year Šu-Suen 6 (*CBCY* 3, NBC 349).

§2.3. FSU 19: Sealed note about reed bundles (Amar-Suen year 5 = 2042 BC)

*Reeds were a staple crop of Umma, on the edge of the southern Iraqi marshes. They were used as building materials and to weave a variety of mats, baskets, and other everyday objects.*

<p>obv. 1. [...] sa ᵀ gi ᵀ          2. ᵀ ti ᵀ-um sa          3. ki-su<sub>7</sub> e-še<sub>3</sub>          4. ki šeš-kal-la-ta</p> <p>rev. 1. kišib<sub>3</sub> dingir-ra          2. [iti] še-sag-ku<sub>5</sub>          3. mu en-ᵀ unu<sub>6</sub>-gal ᵀ-an-ᵀ na ᵀ [ba-ḫun]</p>	<p>[n] reed bundles,          ... bundles,          for the threshing floor by the levee,          from Šeškala.          Sealed by Dingira.          Harvest [month,]          year: En-unugal-ana [was installed] (as the en priest of Inanna in Uruk).</p>
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§2.3.1. obv. 2: ti-um as a designation of reed bundles is found exclusively at Umma in the Ur III period, but its meaning is unknown to us.

of sag<sub>11</sub> is found predominantly at Umma and also at Puzriš-Dagan.

rev. 2: The spelling of this month name with sag instead

Seal: the seal legend is illegible to us.

§2.4. FSU 18: Sealed receipt of wood from bala labor (Amar-Suen year 7 = 2040 BC)

*This tablet documents the delivery of large tree-trunks cut as part of the annual bala-labor service for the city of Umma.*

<p>obv. 1. 4(u) gu<sub>2</sub> ᵀ<sup>cs</sup>ma-nu          2. 2(diš) ᵀ<sup>cs</sup>asal<sub>x</sub>(A.TU.NIR) 6(diš) kuš<sub>3</sub>-ta          3. ki a-du-ta!          4. [kišib<sub>3</sub>] ᵀ ensi<sub>2</sub> ᵀ-ka</p> <p>rev. 1. ša<sub>3</sub> bala-a          (blank space)          2. [mu] ḫu-uh<sub>2</sub>-nu-ri<sup>ki</sup> ba-ḫul</p> <p>seal i 1. [ᵀamar-suen]          2. nita kal-ga          3. lugal uri<sub>5</sub><sup>ki</sup>-ma          4. lugal an-ub-da limmu-ba</p> <p>seal ii 1. [ur-ᵀli<sub>9</sub>-si<sub>4</sub>]          2. ᵀ ensi<sub>2</sub> ᵀ          3. ᵀ umma ᵀ<sup>[ki]</sup>          4. [ARAD<sub>2</sub>-zu]</p>	<p>40 bundles of willow wood,          2 poplar trunks, 6 cubits each:          From Adu?          [Sealed by] the city governor.          Within the bala labor.          Year: Ḫuḫnuri was destroyed.          [Amar-Suen,]          mighty male,          king of Ur,          king of the four quarters:          [Ur-Li<sub>9</sub>]          city governor          of Umma          [your servant.]</p>
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§2.4.1. obv. 2: The spelling A.TU.NIR for asal<sub>x</sub> ‘poplar’ occurs almost exclusively on tablets from Ur III Umma. Here the trunks are said to be some 3 meters long.

obv. 3: Adu also delivers goods within the bala in *BPOA* 2, 2510 (Umma, Šu-Suen 2) and KM 82899 (Umma, Šu-Suen 5).

§2.5. FSU 23: Sealed account of agricultural labor (Amar-Suen year 8 = 2039 BC)

*At Umma the management of state-owned land was contracted to teams of twenty or so agricultural laborers headed by an overseer. Running accounts were kept which recorded work owed and work performed year by year (Englund 1991). This tablet records weeding activities in three well known fields in the Umma district.*

<p>obv. 1. 5(geš<sub>2</sub>u) 6(geš<sub>2</sub>) 1(u) 5(diš) sar ᵀ<sup>cs</sup>diḫ<sub>3</sub> ku<sub>5</sub> 1(u)          5(diš) sar-ta          2. a<sub>2</sub>-bi u<sub>4</sub> 3(geš<sub>2</sub>) 4(u) 5(diš)-kam</p>	<p>56.15 sar: cutting thorn weed at 15 sar (a day).          Its work is 3.45 days,</p>
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3. a-ša<sub>3</sub> nin<sub>10</sub>-nu-du<sub>3</sub>  
 4. 3(geš' u) 7(geš<sub>2</sub>) 3(u) sar u<sub>2</sub> ku<sub>5</sub> 1(u) 5(diš) sar-ta  
 5. [ a<sub>2</sub> ]-bi u<sub>4</sub> 2(geš<sub>2</sub>) 3(u)-kam  
 6. [a]-ša<sub>3</sub> du<sub>6</sub>-ku<sub>3</sub>-ge [ u<sub>3</sub> ] a-ša<sub>3</sub> pu<sub>2</sub>-si<sub>4</sub>-mu  
 7. [n] 5(geš<sub>2</sub>) sar <sup>u2</sup>GIR<sub>2</sub>gunû 1(u) 2(diš) sar-ta  
 8. [a<sub>2</sub>]-bi u<sub>4</sub> 4(u) n-[ kam ]  
 9. [...] [ sar ] u<sub>2</sub> [...] (traces)
- rev. (start of reverse blank)
1. [kišib<sub>3</sub> inim]-<sup>d</sup>šara<sub>2</sub>  
 (several lines blank)
2. mu en eridu<sup>ki</sup> ba-<sub>h</sub>un
- seal 1. inim-<sup>d</sup>šara<sub>2</sub>  
 2. dumu ur-nigar<sup>gar</sup>

*in the Ninnudu Field.*  
 37.30 sar: cutting grass at 15 sar (a day).  
 Its work is 2.30 days,  
*in the Field of the Holy Mound and Pusimu Field.*  
 [n+] 5.00 sar: (cutting down) thorn bushes at 12 sar (a day).  
 Its [work] is 40+n days.  
 [...] sar [...] -grass

[Sealed by Inim]-Šara.

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

Inim-Šara,  
 son of Ur-nigar.

§2.5.1. obv. 1-3: It has often been overlooked that agricultural labor accounts provide key evidence for the increasing sexagesimalization of the number system in the Ur III period. Normally, land measures were recorded in non-sexagesimal metrology: the value given here, for instance, 3375 sar, would conventionally be written as 1(bur<sub>3</sub>) 2(eše<sub>3</sub>) 5(iku) 1(ubu) GAN<sub>2</sub> 25 sar in the Ur III period. But here it is written in sexagesimal multiples of sar (though not yet in sexagesimal place value notation). In lines 2-3 that area is divided by a conventionalized daily work rate (here 15 sar a day) to find the official number of work-days the weeding should have taken (here 3.45 days). The simplest explanation for this non-standard, sexagesimal notation is therefore that the calculation was performed sexagesimally as well. Where the work rate is in iku per day (as in FSU 22 below), the areas are given in standard metrology. See Robson (2008: 79-80) for more details of this argument. The earliest Ur III tablets to use this sexagesimalized nota-

tion for areas in the context of a division are, to our knowledge: *ITT* 3, 5225 (Šulgi 44, Girsu), *SAT* 2, 441 (Šulgi 45, Umma), *BRM* 3, 116, and *TSU* 57 (both Šulgi 46, Umma).

obv. 7: For the reading of <sup>u2</sup>GIR<sub>2</sub>gunû as ad<sub>2</sub> 'boxthorn' or kiš<sub>17</sub> 'false carob', see Molina and Such-Gutiérrez (2004: 9-10).

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

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

- obv. 1. 1(barig) 1(ban<sub>2</sub>) 5(diš) sila<sub>3</sub> še  
 2. sa<sub>2</sub>-du<sub>11</sub> iti [ diri ]-ta<sup>2</sup>  
 3. mu [ si-ma ]-num<sup>ki</sup> ba-[ hul ]  
 4. 2(u) 4(aš) 1(ban<sub>2</sub>) 4(diš) 1/2(diš) sila<sub>3</sub> [ še ] gur  
 5. sa<sub>2</sub>-du<sub>11</sub> iti 1(u) 3(diš)-kam
- rev. 1. mu bad<sub>3</sub> mar-tu ba-du<sub>3</sub>  
 2. [sa<sub>2</sub>]-[ du<sub>11</sub> ] [d]šara<sub>2</sub> u<sub>3</sub> [ sa<sub>2</sub>-du<sub>11</sub> ] <sup>d</sup>šul-gi-ra  
 3. [ ki gu-du-du ]-ta  
 4. kišib<sub>3</sub> 1(aš)-a ab-[ba]-gi-[ na ]
- seal 1. ab-ba-gi-[na]  
 2. dumu inim-<sup>d</sup>[DN]  
 3. x x x

1 barig, 1 ban, 5 sila of grain:  
 regular offerings of the extra month.  
 Year: Simanum was destroyed.  
 24 gur, 1 ban, 4 1/2 sila of grain:  
 regular offerings of 13 months.  
 Year: the wall against the Amorites was built.  
 Regular offerings for the god Šara and regular offerings for the  
 god Šulgi.  
 From Gududu.  
 First seal of Abbagina.

Abbagina,  
 son of Inim-[...],  
 ...

§2.6.1. obv. 2-3: The inclusion of grain from the final, intercalary month of the previous year suggests that the previous annual account had been prepared before the intercalation was declared.

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

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

rev. 3: Gududu also delivers grain for regular offerings

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

rev. 4: The expression kišib<sub>3</sub> 1(aš)-a 'first seal' also occurs on other tablets from Umma, e.g., *SAT* 2, 901. Abbagina is frequently attested as a scribe's name in Ur III Umma (and elsewhere).

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

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

*This rather difficult, damaged tablet records the disbursement of garments to prisoners from named individuals. Most extant lists of clothing rations record the weight of each length of cloth. This record, however, does not.*

obv. 1.	1(diš) tug <sub>2</sub> <sup>1</sup> u <sub>2</sub> <sup>1</sup> [...]	<i>1 u garment [...]</i>
2.	hi-li <sub>2</sub> [dumu ...]	<i>Hili, [son of ...]</i>
3.	ki ur-[...]	<i>from Ur-[...].</i>
4.	1(diš) tug <sub>2</sub> u <sub>2</sub> <sup>1</sup> ge <sub>6</sub> <sup>1</sup> [...]	<i>1 black u garment [...]</i>
5.	a-du-du [dumu ...]	<i>Adudu, [son of ...]</i>
6.	ki ur-sag <sub>10</sub> -[ta]	<i>from Ursag.</i>
7.	1(diš) tug <sub>2</sub> <sup>1</sup> u <sub>2</sub> <sup>1</sup> [...]	<i>1 u garment [...]</i>
8.	<sup>d</sup> šara <sub>2</sub> -x-[...]	<i>Šara-[...]</i>
rev. 1.	dumu <sup>1</sup> igi <sup>2</sup> - <sup>1</sup> ni-da-[a] ad-KID	<i>son of Igi-nida'a the basket weaver,</i>
2.	ki ARAD <sub>2</sub> ugula-ta	<i>from ARAD the overseer.</i>
3.	1(diš) tug <sub>2</sub> u <sub>2</sub> ge <sub>6</sub> kal x-banda <sub>3</sub> <sup>da</sup> dumu ša <sub>3</sub> -ku <sub>3</sub> - ge dumu ba-ba <sub>6</sub> -za-ni nig <sub>2</sub> -ba	<i>1 fine black u garment for ...banda, son of Šakuge, son of Baba-zani, ration.</i>
4.	1(diš) tug <sub>2</sub> u <sub>2</sub> kal giri <sub>3</sub> - <sup>1</sup> ni <sup>1</sup> -i <sub>3</sub> -dab <sub>5</sub>	<i>1 fine u garment, Girini-idab,</i>
5.	dumu a-hu-ni	<i>son of Ahuni:</i>
6.	< <sup>gcs</sup> >tukul-e dab <sub>5</sub> -ba-a	<i>under armed guard.</i>
7.	tug <sub>2</sub> -ba ša <sub>3</sub> en-nu-[ga <sub>2</sub> ]	<i>Clothing ration in the prison</i>
8.	u <sub>3</sub> NI [...]	<i>and ... [...]</i>
9.	mu us <sub>2</sub> -sa [ <sup>d</sup> š <sup>u</sup> - <sup>d</sup> suen lugal] bad <sub>3</sub> mar-[tu mu- du <sub>3</sub> ]	<i>Year after [(the year): Šu-Suen the king built] the wall [against the] Amorites.</i>

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

obv. 2: The name Hili (or perhaps Duni, reading du<sub>10</sub>-ni) is found on a few other administrative tablets from Ur III Umma and Girsu, for instance *MVN* 18, 605, in receipt of grain in Amar-Suen year 9.

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

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

rev. 7: The restoration of the word ennuga here is based on Umma parallels such as *BIN* 5, 307, a record of a royal grain ration, še-ba lugal ša<sub>3</sub> en-nu-ga<sub>2</sub>, in Amar-Suen year 2, and *SAT* 3, 1502, a grain ration ša<sub>3</sub> en-nu-ga<sub>2</sub> in Šu-Suen year 4. Civil (1993) gives a brief discussion of Sumerian terms for prison, including ennun/ga.

§2.8. FSU 21: Sealed receipt of fodder for sacrificial sheep (Ibbi-Suen year 3 = 2026 BC)

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

<p><i>obv.</i> 1. 1(barig) 5(ban<sub>2</sub>) še          2. ša<sub>3</sub>-gal udu niga          3. ki gu-du-du-ta          4. kišib ur-<sup>d</sup>ma-mi          5. giri<sub>3</sub> gi-na  <i>obv.</i> 1. iti [...]          (sealing)          2. mu si-mu-ru-[um<sup>ki</sup>] ba-ḫul    <i>seal</i> 1. ur-<sup>d</sup>ma-mi          2. dumu inim-<sup>d</sup>šara<sub>2</sub>          3. kurušda <sup>d</sup>šara<sub>2</sub>-[ka]</p>	<p>1 barig, 5 ban of grain:          fodder for fattened sheep          from Gududu.          Sealed by Ur Mami.          Under the authority of Gina.          Month [...]            Year: Simurrum was destroyed.            Ur-Mami,          son of Inim-Šara,          the animal fattener [of] the god Šara.</p>
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§2.8.1. *obv.* 3-4: *UTI* 6, 3832 records Gududu giving Ur-Mami at least 2 gur 1 barig of grain for fattening animals, measured gur zabar-ta ‘by the bronze gur-vessel’, in month 9 (<sup>d</sup>Lisi) of the same year. Ur-Mami’s seal describes his father as kurušda <sup>d</sup>šara<sub>2</sub> ‘animal fattener of the god Šara’. That is, he husbanded the livestock destined for the god’s table. Whether Ur-Mami inherited his father’s title is not known, but in *AnOr* 1, 279 (undated) he is documented as receiving some 7 gur 3

barig for regular sa<sub>2</sub>-du<sub>11</sub> offerings to Šara. *obv.* 5: Gina is not, to our knowledge, a well-known authorizing official at Umma, although he is attested on an undated transfer of grain from that city’s governor to the city governor of Marad (*SAT* 3, 2114 *obv.* 4). Seal: It is certain from the visible remains on the tablet that this is the same seal as that which appears, e.g., on *UTI* 6, 3832.

§3. Undatable Ur III tablets from Umma

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

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

<p><i>obv.</i> 1. x x x <sup>Γ</sup>da<sup>Γ</sup> x          2. [...] x am<sub>3</sub> x nu x          3. [...] <sup>Γ</sup>šeš<sup>Γ</sup>-kal-<sup>Γ</sup>la<sup>Γ</sup>          4. [...] x x x          5. [...] x x          6. [...] x x    <i>rev.</i> 1. 5(diš) <sup>Γ</sup>gin<sub>2</sub> ša<sub>3</sub>-ku<sub>3</sub>-ge<sup>Γ</sup> dumu <sup>d</sup>šara<sub>2</sub>-ga<sub>2</sub>          2. 2(diš) gin<sub>2</sub> ur-<sup>d</sup>šara<sub>2</sub><sup>Γ</sup> dumu šeš-<sup>Γ</sup>kal-la<sup>Γ</sup>          3. 1(diš) gin<sub>2</sub> en x x          (1 line blank)          4. <sup>Γ</sup>mu<sup>Γ</sup> x x x          5. x          6. x x x x</p>	<p>...          [...] ...          [...] Šeškala          [...] ...          [...] ...          [...] ...            1. 5 shekels for Šakuge, son of Šaraga.          2. 2 shekels for Ur-Šara, son of Šeškala.          3. 1 shekel for En... [son of...].            4. Year: ...</p>
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§3.1.1. *rev.* 1: The restoration of the name Šakuge here is based on some seven Umma parallels from the period Amar-Suen 7 to Šu-Suen 4, four of which are sealed by ša<sub>3</sub>-ku<sub>3</sub>-ge dumu <sup>d</sup>šara<sub>2</sub>-ga<sub>2</sub> (e.g., *UTI* 3, 1741 and

*MVN* 16, 1359). *rev.* 2: ur-<sup>d</sup>šara<sub>2</sub> dumu šeš-kal-la is also known as a scribe at Umma; for instance he sealed *MVN* 21, 213, an account of workmen, in Amar-Suen year 5.

### §3.2. FSU 1: Delivery of sheep and goats (date missing)

*This tablet summarizes the delivery of various sheep and goats recorded by at least two different scribes (the beginning and end of the document are missing), but most of the livestock noted by Giri-Šara-idab have since died.*

<p><i>obv.</i> 1. [n] 1(u) 7(diš) ᵀu<sub>8</sub> ᵀ1(u) [kir<sub>11</sub>]          2. 2(u) 1(diš) udu nita<sub>2</sub> 1(u) sila<sub>4</sub> ᵀga ᵀ          3. 1(u) 3(diš) ud<sub>5</sub>          4. 1(diš) maš<sub>2</sub> nita<sub>2</sub>          5. 1(diš) munus<sub>2</sub>aš<sub>2</sub>-gar<sub>3</sub> DU          6. mu-DU          7. gub-ba-am<sub>3</sub>          8. 1(diš) udu nita<sub>2</sub>          9. ᵀ7(diš) ᵀmunus<sub>2</sub>aš<sub>2</sub>-gar<sub>3</sub>          10. kišib<sub>3</sub> ᵀšara-a-mu-DU          11. ᵀ8(diš) u<sub>8</sub> ᵀ6(diš) udu nita<sub>2</sub></p> <p><i>rev.</i> 1. 3(diš) ud<sub>5</sub>          2. kišib<sub>3</sub> giri<sub>3</sub>-ᵀšara<sub>2</sub>-i<sub>3</sub>-dab<sub>5</sub>          3. 2(u) 4(diš) u<sub>8</sub> 3(diš) kir<sub>11</sub> aš-ur<sub>4</sub>          4. ᵀ7(diš) ᵀudu nita<sub>2</sub> 6(diš) sila<sub>4</sub> aš-ur<sub>4</sub>          5. 3(diš) ud<sub>5</sub>          6. ri-ri-ga kišib<sub>3</sub> nam-ša<sub>3</sub>-tam giri<sub>3</sub>-ᵀšara<sub>2</sub>-i<sub>3</sub>-dab<sub>5</sub>          (1 line blank)          7. ᵀŠU+LAGAB ᵀ1(geš<sub>2</sub>) 3(u) 5(diš) u<sub>8</sub> 1(u) 3(diš)          ᵀkir<sub>11</sub> ᵀ          8. [ŠU+LAGAB] ᵀ2(u) ᵀ8(diš) udu nita<sub>2</sub> 1(u) sila<sub>4</sub>          9. [ŠU+LAGAB 1(u)] ᵀ6(diš) ᵀud<sub>5</sub> 8(diš) munus<sub>2</sub>aš<sub>2</sub>-          ᵀgar<sub>3</sub> ᵀ          10. [ŠU+LAGAB 1(diš)] maš<sub>2</sub> nita<sub>2</sub>          (rest of reverse missing)</p> <p><i>l.e.</i> 1. [...] tu</p>	<p>[n+] 17 ewes, 10 [female lambs],          21 rams, 10 suckling male lambs,          13 nanny goats,          1 billy goat,          1 female kid ...:          delivered;          they are available.          1 ram,          7 female kids:          sealed by Šara-amu-DU.          8 ewes, 6 rams,          3 nanny goats:          sealed by Giri-Šara-idab.          24 ewes, 3 female lambs, plucked once,          7 rams, 6 male lambs, plucked once,          3 nanny goats:          carcasses, sealed by the administration, Giri-Šara-idab.</p> <p>Total 1.35 ewes, 13 female lambs.</p> <p>[Total] 28 rams, 10 male lambs.          [Total] 16 nanny goats, 8 female kids.</p> <p>[Total 1] billy goat.          [...]          [...] born.</p>
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§3.2.1. *obv.* 5: the meaning of DU in this line is unclear to us.

*obv.* 10: The name ᵀšara<sub>2</sub>-a-mu-DU is recorded several times at Umma, but mostly as someone who delivers grain (e.g., *MVN* 10, 180, Ibbi-Suen year 3) and never

in the context of cattle. However, one ᵀšara<sub>2</sub>-a-mu is attested as a kurušda ‘animal fattener’ at Umma in *UTI* 3, 1872 and *UTI* 6, 3695 (both Šulgi year 35).

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

### §3.3. FSU 22: Sealed account of agricultural labor (date missing)

*Like FSU 23, above, this tablet records an agricultural labor team’s maintenance work on fields in which crops are growing. It calculates the theoretical labor expended on the basis of standardized workrates, distinguishing between regular team members (erin<sub>2</sub>) and hired labor (lu<sub>2</sub> hun-ga<sub>2</sub>). The partially preserved toponym and overseer’s names to help identify its provenience as Umma, where almost all such accounts originate.*

<p><i>obv.</i> 1. [...] x x [...]          2. [1(bur<sub>3</sub>) 2(eše<sub>3</sub>) GAN<sub>2</sub> geš a-ra<sub>2</sub>] 3(diš) 1(eše<sub>3</sub>)          GAN<sub>2</sub>-ta          3. [a<sub>2</sub> erin<sub>2</sub>-na-bi] u<sub>4</sub> 4(u) 5(diš)          4. [2(eše<sub>3</sub>) GAN<sub>2</sub> geš a]-ᵀra<sub>2</sub> ᵀ3(diš) 1(eše<sub>3</sub>)          GAN<sub>2</sub>-ta          5. [a<sub>2</sub>] ᵀerin<sub>2</sub> ᵀ-[na-bi] ᵀu<sub>4</sub> ᵀ1(u) 8(diš)          6. [1(eše<sub>3</sub>)] GAN<sub>2</sub> [ge ᵀa]-ᵀra<sub>2</sub> ᵀ4(diš) 1(eše<sub>3</sub>)          GAN<sub>2</sub>-ta          7. ᵀa<sub>2</sub> ᵀerin<sub>2</sub>-ᵀna-bi ᵀu<sub>4</sub> 1(u) 2(diš)          8. a<sub>2</sub> geš ur<sub>3</sub>-ra</p>	<p>...          [1 bur, 2 eše of harrowing], 3 [times], at 1 eše (a day):          [its workers’ work is] 45 days.          [2 eše of harrowing], 3 times, at 1 eše (a day):          [its] workers’ [work is] 18 days.          [1 eše of harrowing], 4 times, at 1 eše (a day):          its workers work is 12 days.          Work of harrowing.</p>
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9.	4(geš <sub>2</sub> ) sar gi zi <sub>x</sub> (SIG <sub>7</sub> )-a 2(u) sar-ta	4.00 sar of picking reeds, at 20 sar (a day):
10.	a <sub>2</sub> -bi u <sub>4</sub> 1(u) 2(diš)	its work is 12 days.
11.	4(u) 5(diš) sar gi zi <sub>x</sub> (SIG <sub>7</sub> )-a 1(u) 5(diš) sar-ta	45 sar of picking reeds, at 15 sar (a day):
12.	a <sub>2</sub> -bi ʾu <sub>4</sub> ʾ 3(diš)	its work is 3 days.
13.	a <sub>2</sub> lu <sub>2</sub> ʾun-ga <sub>2</sub>	Work of hired men.
14.	8(geš <sub>2</sub> ) 4(u) sar gi ku <sub>5</sub> -ra <sub>2</sub> 2(u) sar-ta	8.40 sar of cutting reeds, at 20 sar (a day):
15.	a <sub>2</sub> -bi u <sub>4</sub> 2(u) 6(diš)	its work is 26 days.
16.	3(geš <sub>2</sub> ) 1(u) 2(diš) sar al 4(diš) sar-ta	3.12 sar of hoeing, at 4 sar (a day):
rev. 1.	a <sub>2</sub> -ʾbi ʾu <sub>4</sub> 4(u) 8(diš)	its work is 48 sar a day.
2.	[1(geš <sub>2</sub> ) 6(diš)] ʾsar ʾ al 3(diš) sar-ta	[1.06] sar of hoeing at 3 sar (a day):
3.	[a <sub>2</sub> -bi] ʾu <sub>4</sub> ʾ 2(u) 2(diš)	[its work is] 22 days.
4.	[2(geš <sub>2</sub> ) 3(u) sar ...] x 5(diš) sar-ta	[2.30 sar of...] at 5 sar (a day):
5.	ʾa <sub>2</sub> ʾ-[bi] ʾu <sub>4</sub> ʾ 3(u)	[its] work is 30 days.
6.	ʾgiri <sub>3</sub> ʾ [...] -la <sup>2</sup> nu-banda <sub>3</sub> gu <sub>4</sub> (blank space)	Under the authority of [...] -la, the oxen supervisor.
7.	[a-ša <sub>3</sub> -ge] kin ak	Doing [field] labor
8.	[a-ša <sub>3</sub> la <sub>2</sub> ]-tur	[in the La]-tur [field].
9.	[ugula ur <sup>2</sup> ]-ʾges <sup>2</sup> gigir nu ʾ-[banda <sub>3</sub> ] gu <sub>4</sub>	[Overseer Ur]-gigir, the oxen supervisor.
10.	[kišib <sub>3</sub> ] lugal-[e <sub>2</sub> -mah-e]	[Sealed by] Lugal-[emah-e].
11.	[iti] ʾRI ʾ	[Month] RI,
12.	[mu ...] <sup>ki</sup> ba-[x]	[Year: ...] was [...].
seal 1.	[lugal]-ʾe <sub>2</sub> -mah ʾ-e	[Lugal]-emah-e,
2.	[dub]-sar	scribe,
3.	[dumu] ʾlugal ʾ-ku <sub>3</sub> -ʾga ʾ-[ni]	[son of] Lugal-kugani.

§3.3.1. Obv 9, 11. On the reading SIG<sub>7</sub> = zi<sub>x</sub>, see Molina and Such-Gutiérrez (2004, 4-5), who show that

it is an Umma variant of zi<sub>2</sub>, to cut or uproot.

### §3.4. FSU 12: List of sheep and goats (undated)

*This fragmentary tablet assigns livestock (as rations<sup>2</sup>) to senior members of the Umma administration.*

obv. 1.	ʾ1(diš) <sup>2</sup> ʾ udu lu <sub>2</sub> - <sup>d</sup> [x] gudu <sub>4</sub> <sup>d</sup> [...]	1 sheep: Lu [x], the gudu priest of the god [...]
2.	1(diš) udu da-ri <sub>2</sub> -[ša <sup>2</sup> ]	1 sheep: Dariša (?)
3.	1(diš) udu a-kal-la x	1 sheep: Akala ...
4.	1(diš) ʾ udu ʾ ma-an-ba <sup>2</sup> sagi <sub>x</sub> (SILA <sub>3</sub> .GAB)	1 sheep: Manba the cup bearer
5.	1(diš) ʾ maš <sub>2</sub> ʾ er <sub>2</sub> -dingir	1 goat: Er-dingir
6.	3(diš) ʾ udu ʾ x x	3 sheep: ...
7.	x [...]	...
8.	sukkal-mah	the chief minister.
rev. 1.	1(diš) [...]	1 [...]
2.	1(diš) x [...]	1 [...]
3.	1(diš) x x- <sup>d</sup> suen	1 ...-Suen
4.	1(u) 4(diš) udu 4(diš) maš <sub>2</sub> x x	14 sheep, 4 goats ...
5.	1(u) 2(diš) x x x x	2 ...
6.	1(diš) ʾ udu ʾ ka-a- <sup>d</sup> x	1 sheep: Ka ...
7.	1(diš) ʾ udu <sup>2</sup> ʾ x A AN x [...]	1 sheep: ... [...]
8.	i <sub>3</sub> -du <sub>8</sub>	the door-keeper.
l.e. 1.	ʾŠU+LAGAB ʾ 3(u) 5(diš)	Total: 35.

obv. 1: Only two names beginning with lu<sub>2</sub> are recorded as gudu priests in Ur III Umma; and since Lu-Utu and Lu-Šara are both known to have received sheep (MVN 16 683; NYPL 49), either of them could be meant here.

obv. 2: The name Dariša is restored here on the basis of

several attestations at Girsu and Umma.

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

obv. 5: Er-dingir is a commonly occurring administrator's name in Ur III Umma.



#### §4. *Ur III tablets from Girsu, Puzriš-Dagan, and elsewhere*

##### §4.1. FSU 2: Note about grain (undated, but probably Šulgi year 37 = 2058 BC)

*This undated, unsigned note records over 100,000 litres of grain entering a store room. The erased numerals on the reverse suggest it was written in the process of drawing up a more formal record of account. Identical quantities of grain are mentioned in BIN 5, 113, a grain account of one Ur-saga from Puzriš-Dagan (Šulgi year 37).*

<i>obv.</i>	1. 5(u) 7(aš) še gur lugal numun	57 royal gur of seed grain,
	2. 5(geš <sub>2</sub> ) 5(u) 5(aš) 3(barig) gur	5.55 gur, 3 barig:
	3. e <sub>2</sub> 𒀭 kišib <sub>3</sub> -ba <sup>𒀭</sup> -še <sub>3</sub>	to the sealed warehouse.
	(rest of obverse blank)	
<i>rev.</i>	1. 7(diš) 5(diš)	7, 5 (and traces of other numbers)

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

3(barig) // še gur e<sub>2</sub> kišib<sub>3</sub>-ba-še<sub>3</sub> ba-an-ku<sub>4</sub>, '5.55 gur, 3 barig of grain were entered into the sealed warehouse.'  
*rev.* 1: These numbers are presumably the remains of calculations made in the process of drawing up this record.

##### §4.2. FSU 10: Delivery of dead sheep and goats (Šulgi year 42 = 2053 BC)

*This tablet contains a brief record of livestock that were dead on arrival at their destination (or that died shortly thereafter). Living animals from the same herd would have been accounted for on a separate tablet.*

<i>obv.</i>	1. 2(diš) maš <sub>2</sub>	12 goats,
	2. maš <sub>2</sub> <u <sub>2</sub> >-šim-ma	pastured goats.
	3. 2(diš) u <sub>8</sub> gukkal	2 fat-tailed ewes
	4. ba-ug <sub>7</sub>	died.
<i>rev.</i>	1. giri <sub>3</sub> 𒀭 nin-gir <sub>2</sub> -su-ka-𒀭 i <sub>3</sub> -sa <sub>6</sub> 𒀭	Under the authority of Ningirsuka-isa
	2. zi-𒀭 ga 𒀭	they were removed.
	3. iti še-il <sub>2</sub> -la	Month of Carrying Grain
	4. mu ša-aš-ru-um <sup>ki</sup> ba-hul	Year: Šašrum was destroyed.

§4.2.1. *obv.* 2: maš<sub>2</sub> <u<sub>2</sub>>-šim-ma 'pastured goats' are attested on other tablets from Girsu, always as offerings to Ningišzida (*DAS* 50, Ibbi-Suen 3; *ITT* 3, 5027], Šu-Suen 1; *MVN* 6, 142; and *TCTI* 2, 2815, both undated).

*rev.* 1-4: The name Ningirsu-isa is quite well attested at Girsu. However, a man with this name takes responsibility for dead livestock in only four other tablets, all from late in the reign of Šulgi, which are currently assigned to a variety of proveniences: KM 89012 (Girsu<sup>2</sup>,

Šulgi 40); KM 89273 (no provenience, Šulgi 42/Amar-Suen 6); KM 89324 (Girsu, Šulgi 42/Amar-Suen 6); *Nebraska* 12 (Puzriš-Dagan, Šulgi 43). Given that the month name on this tablet was only ever used at Girsu, it would be reasonable to reassign those tablets to the same city too.

*rev.* 4: This year name was used by Šulgi (year 42) and by his successor Amar-Suen (year 6). Given the dates of KM 89012 and *Nebraska* 12 mentioned above, the earlier year is the most likely here.

##### §4.3. FSU 9: Receipt of sheep and goats (Amar-Suen year 1 = 2046 BC)

*This tablet, from the state livestock collection center at Puzriš-Dagan, documents the birth of lambs and kids to animals that were under the center's administration, and hands them to a named individual for rearing.*

<i>obv.</i>	1. 1(u) 5(diš) sila <sub>4</sub> ga	15 unweaned male lambs,
	2. 2(diš) kir <sub>11</sub> ga	2 unweaned female lambs,
	3. 4(diš) maš <sub>2</sub> ga	4 unweaned male kids,
	4. 1(diš) 𒀭 munus-aš <sub>2</sub> -gar <sub>3</sub> ga <sup>2</sup>	1 unweaned <sup>2</sup> female kid
	5. u <sub>3</sub> -tu-da	have been born.

- rev. 1. u<sub>4</sub> 2(u) 4(diš)-kam  
 2. d<sup>x</sup>šul-gi-a-a-mu  
 3. i<sub>3</sub>-dab<sub>5</sub>  
 4. iti še-KIN-ku<sub>5</sub>  
 5. mu d<sup>a</sup>amar-d<sup>s</sup>uen lugal  
 l.e. 1. 2(u) 2(diš)

24<sup>th</sup> day.  
 Šulgi-ayamu  
 received (them).  
 Harvest Month  
 Year: Amar Suen became king.  
 22

§4.3.1. obv. 5: The phrase u<sub>3</sub>-tu-da was used almost exclusively at Puzriš-Dagan.

rev. 2: The name Šulgi-ayamu is very well attested at Puzriš-Dagan, receiving and sending livestock, and very

rarely elsewhere.

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

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

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

- obv. 1. 5(diš) udu an  
 2. 5(diš) udu d<sup>i</sup>škur  
 3. 2(diš) maš<sub>2</sub> d<sup>e</sup>n-ki  
 4. 3(diš) udu d<sup>e</sup>n-lil<sub>2</sub>  
 5. [n] udu d<sup>n</sup>in-lil<sub>2</sub>  
 6. [n udu] d<sup>n</sup>in-ḥur-sag  
 7. ṽ siskur<sub>2</sub> ki ṽ d<sup>i</sup>škur  
 8. 2(diš) sila<sub>4</sub> d<sup>a</sup>al-la-tum  
 9. a-ra<sub>2</sub> 2(diš)-kam  
 10. en-d<sup>n</sup>anše-ki-ag<sub>2</sub> sagi maškim  
 11. ṽ ša<sub>3</sub> e<sub>2</sub> PU<sub>3</sub>.ŠA-iš-d<sup>a</sup>da-gan ṽ  
 rev. 1. 1(diš) sila<sub>4</sub> d<sup>e</sup>[en-lil<sub>2</sub>]  
 2. 1(diš) sila<sub>4</sub> [ḥur]-ṽ sag-ga<sup>ṽ</sup>-[lam]-ṽ ma<sup>ṽ</sup>  
 3. 1(diš) sila<sub>4</sub> d<sup>g</sup>u-za d<sup>e</sup>n-lil<sub>2</sub>-[la<sub>2</sub>]  
 4. 1(diš) sila<sub>4</sub> [...]-lil<sub>2</sub><sup>ṽ</sup>  
 5. x [...] x x  
 6. x [...] ṽ maškim ṽ  
 7. x [...] x  
 8. u<sub>4</sub> 1(u) [...] ṽ kam<sup>ṽ</sup>  
 (1 line blank)  
 9. ŠU+LAGAB 2(u) ṽ udu<sup>ṽ</sup> [...] maš<sub>2</sub>  
 10. x PA x [...] x x  
 11. giri<sub>3</sub> x [...] a x x  
 12. ki in-ta-[e<sub>3</sub>-a-ta]  
 13. ba-zi  
 14. [giri<sub>3</sub> ...]  
 15. ṽ mu ṽ d<sup>g</sup>u-za [maḥ d<sup>e</sup>n-lil<sub>2</sub>-la<sub>2</sub>] ba-dim<sub>2</sub>  
 l.e. 1. 2(u) 4(diš)<sup>ṽ</sup>

5 sheep for the god An  
 5 sheep for the god Iškur  
 2 billy goats for the god Enki  
 3 sheep for the god Enlil  
 [n] sheep for the goddess Ninlil  
 [n ovids] for the goddess Ninḥursag:  
 offerings at the place of the god Iškur.  
 2 lambs for Allatum,  
 for the second time.  
 En-Nanše-kiag, the cup-bearer, officer  
 from in the temple of Puzriš-Dagan.  
 1 lamb for [Enlil]  
 1 lamb for Ḥursag-galama<sup>ṽ</sup>  
 1 lamb for Enlil's throne  
 1 lamb for [...]  
 ... [...] ...  
 ... [...] officer.  
 ... [...] ...  
 Day 10+[...]

Total: 20 sheep<sup>ṽ</sup>, [...] goats  
 ... [...] ...  
 Under the authority of [...] ...  
 From Inta[ea]  
 removed.  
 [Under the authority of...]  
 Year: the [majestic] divine throne [of Enlil] was constructed.  
 24<sup>ṽ</sup>

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

obv. 10: En-Nanše-kiag the cup-bearer is also attested as the maškim officer for sheep-offerings to deities in ten other accounts from Puzriš-Dagan, ranging in date from the last years of Šulgi to the end Amar-Suen's reign (Šulgi 41: *TCL* 5, 6053, Šulgi 46: *PDT* 1, 136, Šulgi 47: *TCL* 2, 5501, Ontario 1, 40, Šulgi 48: *MVN* 15,

146. Amar-Suen 1: *Akkadica* 13, 28, *OIP* 121, 434, *Trouvaille* 3, Amar-Suen 3: *OIP* 121, 41, Amar-Suen 8: *SAT* 2, 1081). However, all are to deities in different temples.

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

Left edge: This number seems to be less than the total number of animals recorded on the tablet, but is perhaps equal to the first total given in reverse 9.

§4.5. FSU 8: Record of withdrawals from a sealed warehouse (probably Šulgi 42 = 2053 BC)

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

<p><i>obv.</i> 1. 2(aš) ᵀ i<sub>3</sub>-nun gur<sup>ᵀ</sup>          2. 2(aš) [ga<sup>2</sup>-ar<sub>3</sub><sup>2</sup> gur]          3. e<sub>2</sub> ᵀ [en-lil<sub>2</sub>]          4. ᵀ nin-ᵀ lil<sub>2</sub> ᵀ-[la<sub>2</sub>-še<sub>3</sub>]          5. ba-an-ku<sub>x</sub>(LIL)          6. kišib<sub>3</sub> ur-ᵀ en-lil<sub>2</sub>-la<sub>2</sub></p> <p><i>rev.</i> 1. e<sub>2</sub> kišib<sub>2</sub>-ba-ta          2. ba-zi          (blank space)          3. iti šu-eš<sub>5</sub>-ša          4. mu ša-aš-ru<sup>ki</sup> ba-ḫul</p>	<p>2 gur of ghee          2 [gur of cream (?)]          the temple of [Enlil (and)]          Ninlil          entered.          Sealed by Ur-Enlila.          From the storeroom          removed.            Šu-eša Month.          Year: Šašrum was destroyed.</p>
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§4.5.1. *rev.* 4: the year name could equally be Šulgi 42 or Amar-Suen 6, but given the parallel text from Šulgi 44 the former is to be preferred.

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

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

<p><i>obv.</i> 1. 4(diš) gukkal 1(diš) udu a-[lum]          2. 3(diš) maš<sub>2</sub> gal          3. ir-du<sub>10</sub>-ᵀ mar-tu          4. 1(diš) sila<sub>4</sub> lugal-a<sub>2</sub>-zi-da šabra          5. 1(diš) sila<sub>4</sub> ri-ib-ḫu-ti          6. 1(diš) sila<sub>4</sub> en-ᵀ inanna</p> <p><i>rev.</i> 1. u<sub>4</sub> 1(u) 2(diš)-[kam]          2. mu-ᵀ DU<sup>ᵀ</sup>          3. in-ta-ᵀ e<sub>3</sub> ᵀ-[a]          4. i<sub>3</sub>-dab<sub>5</sub>          5. giri<sub>3</sub> ᵀ nanna-ma-ba dub-sar          6. iti a<sub>2</sub>-ki-ti          7. mu ᵀ šu-ᵀ suen lugal</p> <p><i>l.e.</i> 1. 1(u) 1(diš)</p>	<p>4 fat tailed sheep, 1 alum-sheep,          3 large billy goats:          Irdu Martu.          1 lamb: Lugal-azida the administrator.          1 lamb: Ribḫuti.          1 lamb: the en priest(ess) of Inana.          On day 12          delivered.          Intaea          received (them).          Under the authority of Nanna-maba, scribe.          Month of the New Year Festival          Year: Šu-Suen became king.          11</p>
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§4.6.1. *obv.* 3: The name Irdu-Martu is not otherwise attested to our knowledge, but its reading here is very clear. The seniority of the other individuals named here suggests that this person was also relatively high ranking.

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

*obv.* 5: A sukka official by the name of Ribḫuti is documented in 5 other tablets from Puzriš-Dagan, written in the two years immediately preceding this one (Amar-Suen 8: *BIN* 3, 173, *OIP* 121, 553, *OIP* 121, 555;

Amar-Suen 9: *OIP* 121, 572; undated: *JAOS* 108, 119 2).

*obv.* 6: This individual (or office) is always given by title at Puzriš-Dagan, not by the name of the holder (e.g., *AUCT* 2, 241).

*rev.* 3, 5: Both Intaea, the receiving officer, and Nanna-maba the scribe are very well documented in these roles at Puzriš-Dagan (e.g., *AnOr* 7, 38, where they work together in Šu-Suen year 4).

Left: This notation equals the total number of animals accounted for (cf. FSU 9 above).

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

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

<i>obv.</i>	1. da-da	(To) Dada
	2. u <sub>3</sub> -na-du <sub>11</sub>	Speak:
	3. 5(diš) ṛ sa <sup>2</sup> ṛ [...]	5 ... [...]
	4. d <sup>ṛ</sup> nanna-ki-ag <sub>2</sub> ṛ	Nanna-kiag
<i>obv.</i>	(apparently blank)	
<i>seal i</i>	1. d <sup>š</sup> ul-gi	Šulgi,
	2. nita kal-ga	mighty male,
	3. lugal ṛ uri <sub>5</sub> <sup>ki</sup> ṛ-ma	king of Ur,
	4. lugal an-[ub-da limmu-ba]	king of the four quarters,
<i>seal ii</i>	(illegible)	

## §5. Old Babylonian tablets

### §5.1. FSU 6: Record of grain (Rîm-Sîn year 35 = 1788 BC)

*A small, rather damaged tablet recording the disbursement of grain for various purposes.*

<i>obv.</i>	1. [...]	(traces)
	2. x [...] x	
	3. ša [...] -x-mu	
	4. a-ḫu x ir [d] <sup>ṛ</sup> suen ṛ-mu-ṛ ba ṛ-li <sub>2</sub> -iṭ il-li-ku	... (and) Sîn-muballit went.
	5. 2(ban <sub>2</sub> ) še-ga 6(diš) sila <sub>3</sub> še šī-lu-tum ARAD <sub>2</sub> tu-um	2 ban of ... grain, 6 sila of ... grain for the slave of ...
	6. 4(diš) sila <sub>3</sub> šuku a ARAD <sub>2</sub> lu-ur-da [...]	4 sila of rations for the slave of ... [...]
<i>rev.</i>	1. 1(barig) 2(ban <sub>2</sub> ) 6(diš) 1/2(diš) sila <sub>3</sub> [...] (1 line blank)	1 barig, 2 ban, 6 1/2 sila [...]
	2. 2(barig) 2(ban <sub>2</sub> ) 8(diš) 1/2(diš) sila <sub>3</sub> (some lines blank)	2 barig, 2 ban, 8 1/2 sila
	3. [iti x]-ka u <sub>4</sub> 1(u) 8(diš)-kam	[Month of ...], 18 <sup>th</sup> day.
	4. [mu <sup>geš</sup> tukul] 6(diš) us <sub>2</sub> -sa	[Year: weapons], the 6 <sup>th</sup> time after.

### §5.2. FSU 11: Administrative note (Rîm-Sîn year 33 = 1790 BC)

*Another badly damaged administrative record, apparently noting the distribution of grain to a single individual.*

<i>obv.</i>	1. 8(diš) sila <sub>3</sub> d <sup>ṛ</sup> lu <sub>2</sub> -il- [...] (rest of obverse fake)	8 sila, Lu-il...
<i>rev.</i>	(start of reverse fake)	
	1. 8(diš) sila <sub>3</sub> ninda gur al na x (ruling)	8 sila of bread ...
	2. iti NE-NE-gar u <sub>4</sub> 2(u) 9(diš)	Month of the festival of Abu, day 29.
	3. mu ki-4(diš) <sup>geš</sup> tukul i <sub>3</sub> -si-in <sup>ki</sup> ba-dab <sub>5</sub> -ba	Year: the fourth time after Isin was destroyed with weapons.

### §5.3. FSU 14: Damaged administrative document (undated)

*Almost nothing except the date survives of this small administrative record, but the morphology of the tablet and the style of hand-writing suggest that it was probably an early 18<sup>th</sup> century administrative record like FSU 6 and FSU 11.*

<i>obv.</i>	(traces, badly abraded)	
<i>rev.</i>	1. iš <sup>2</sup> ti bi <sup>2</sup> za x iš-šū-u <sub>2</sub> (single ruling)	...
	2. iti gu <sub>4</sub> -si-sa <sub>2</sub>	Month of Plowing,
	3. u <sub>4</sub> 2(u) 5(diš)-ṛ kam ṛ ba-zal-la	the 25 <sup>th</sup> day has passed.

§5.4. FSU 24: Royal inscription of Šîn-kāšid on a votive cone

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

*Cylindrical surface*

1. <sup>d</sup> suen <sup>1</sup> -[ka <sub>3</sub> -ši]- <sup>1</sup> id <sup>1</sup>	<i>Šîn-kāšid,</i>
2. <sup>1</sup> nita <sub>2</sub> kal <sup>1</sup> -ga	<i>mighty male,</i>
3. lugal unu <sup>ki</sup> -ga	<i>king of Uruk,</i>
4. lugal am-na-nu-um	<i>king of the Amnānum tribe,</i>
5. <sup>1</sup> u <sub>2</sub> <sup>1</sup> -[a]	<i>provisioner of</i>
6. <sup>1</sup> e <sub>2</sub> <sup>1</sup> -an-[na]	<i>the Eanna temple,</i>
7. <sup>1</sup> e <sub>2</sub> <sup>1</sup> -[gal]	<i>(this) palace</i>
8. nam-lugal-la- <sup>1</sup> ka <sup>1</sup> -[ni-še <sub>3</sub> ]	<i>for his kingship</i>
9. mu- <sup>1</sup> du <sub>3</sub> <sup>1</sup>	<i>he built.</i>
	<i>Šîn-kāšid,</i>

§5.5. FSU 25: Royal inscription of Šîn-kāšid on a votive tablet

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

<i>obv.</i> 1. <sup>d</sup> suen-ka <sub>3</sub> -ši-id	<i>mighty male,</i>
2. nita <sub>2</sub> kal-ga	<i>king of Uruk,</i>
3. lugal unu <sup>ki</sup> -ga	<i>king of the Amnānum tribe,</i>
4. lugal am-na-nu-um	<i>provisioner for the Eanna temple:</i>
5. u <sub>2</sub> -a <sup>1</sup> e <sub>2</sub> -an-na <sup>1</sup>	<i>when the Eanna temple</i>
6. u <sub>4</sub> e <sub>2</sub> -an-na	<i>he had built,</i>
<i>rev.</i> 1. mu-du <sub>3</sub> - <sup>1</sup> a <sup>1</sup>	<i>(this) palace</i>
2. <sup>1</sup> e <sub>2</sub> -gal <sup>1</sup>	<i>for his kingship</i>
3. <sup>1</sup> nam-lugal <sup>1</sup> -la- <sup>1</sup> ka <sup>1</sup> -[ni-še <sub>3</sub> ]	<i>he built</i>
4. <sup>1</sup> mu-du <sub>3</sub> <sup>1</sup>	

§6. Catalogue of the FSU inscriptions

<i>Tablet</i>	<i>Date</i>	<i>Contents</i>	<i>Provenience</i>	<i>Dimensions (mm)</i>
FSU 1	Ur III, date missing	Delivery of sheep and goats	Umma	67* × 58 × 24
FSU 2	Ur III, undated	Note about grain for interest	Puzriš-Dagan?	62 × 47 × 24
FSU 3	Ur III, Šulgi 44	List of beer rations for high officials and priests	Umma	67* × 48 × 24
FSU 4	Ur III, Šu-Suen 5	Disbursement of garments	Umma*	54 × 44 × 19
FSU 5	Ur III, Amar-Suen 3	List of sheep and goats for sacrifice	Puzriš-Dagan	59 × 39 × 20
FSU 6	OB, Rīm-Šîn 35/ [x]/18	Note about grain	Larsa*	47 × 38 × 22
FSU 7	Ur III, Šu-Suen 1/ vi/12	Receipt of sheep and goats	Puzriš-Dagan	38 × 34 × 19
FSU 8	Ur III, Šulgi 42/viii	Record of withdrawals from warehouse	Puzriš-Dagan	37 × 33 × 16
FSU 9	Ur III, Amar-Suen 1/xii/24	Receipt of sheep and goats	Puzriš-Dagan	28 × 27 × 16
FSU 10	Ur III, Šulgi 42/xii	Delivery of dead sheep and goats	Girsu	32 × 27 × 16
FSU 11	OB, Rīm-Šîn 33/v/29	Administrative note	Larsa*	30 × 35 × 16
FSU 12	Ur III, undated	List of sheep and goats	Umma	47* × 39 × 20
FSU 13	Ur III, date illegible	List of rations for scribes	Umma	44 × 39 × 23

FSU 14	OB, -/iv/25	(damaged)	Larsa*	42 × 49 × 21
FSU 15	Neo-Babylonian	(too illegible to edit)	Babylon*	35 × 42 × 20
FSU 16	Ur III, undated	Sealed letter order	Umma*	48 × 45 × 20
FSU 17	Ur III, undated	Sealed annual summary of regular offerings made in Šu-Suen 3–4	Umma*	49 × 48 × 19
FSU 18	Ur III, Amar-Suen 7	Sealed receipt of wood from bala labor	Umma*	46 × 44 × 17
FSU 19	Ur III, Amar-Suen 5/i	Sealed note about reed bundles	Umma	41 × 41 × 17
FSU 20	Ur III, Amar-Suen 3/ix	Sealed list of cattle and fodder	Umma	46 × 41 × 15
FSU 21	Ur III, Ibbi-Suen 3	Sealed receipt of fodder	Umma	40 × 47 × 20
FSU 22	Ur III, -/v	Sealed account of agricultural labor	Umma	80 × 55 × 24
FSU 23	Ur III, Amar-Suen 8	Sealed account of agricultural labor	Umma	75 × 50 × 25
FSU 24	OB, reign of Šîn-kāšid	Royal inscription, <i>RIME</i> 4.4.1.3	Uruk	70 × 33 (diam)
FSU 25	OB, reign of Šîn-kāšid	Royal inscription, <i>RIME</i> 4.4.1.4	Uruk	80 × 65 × 23

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