

THE AMHERST TABLETS



THE  
AMHERST TABLETS

BEING AN ACCOUNT OF

THE BABYLONIAN INSCRIPTIONS

IN THE COLLECTION OF

THE RIGHT HON. LORD AMHERST OF HACKNEY, F.S.A.

AT

DIDLINGTON HALL, NORFOLK

BY

THEOPHILUS G. PINCHES, LL.D.

PART I.

TEXTS OF THE PERIOD EXTENDING TO AND INCLUDING  
THE REIGN OF BÛR-SIN  
(ABOUT 2500 B.C.)

*WITH NUMEROUS ILLUSTRATIONS*

*AND*

*FIVE COLLOTYPE PLATES*

LONDON

BERNARD QUARITCH, 11, GRAFTON STREET, W.

1908

LONDON:  
PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,  
DUKE STREET, STAMFORD STREET, S.E., AND GREAT WINDMILL STREET, W.

# CONTENTS

	PAGE		PAGE
1. AN ARCHAIC LIST OF FISHERMEN'S OFFERINGS . . . . .	I	29. GRAIN FOR FEEDING OXEN . . . . .	52
2. ARCHAIC LIST OF OFFICIALS, &C. . . . .	10	30. RECEIPT OF PRODUCE . . . . .	54
3. THE BAKED CLAY LABEL OF URU-KA-GINA . . . . .	14	31. GRAIN ACCOUNT . . . . .	55
4. ARCHAIC TEXT. CATTLE FOR THE KING OF GUTIUM . . . . .	15	32. ACCOUNT OF THE PRODUCE OF FIELDS . . . . .	58
5. BIRDS, &C., DELIVERED . . . . .	16	33. A DELIVERY OF GRAIN . . . . .	60
6. ARCHAIC TEXT CONCERNING GRAIN AT KIS . . . . .	17	34, 35. RECEIPTS OF MEAL . . . . .	62, 63
7. A DELIVERY OF SALT, &C. . . . .	18	36. CERTIFICATE OF WORK . . . . .	64
8. A RECEIPT OF SALT, &C. . . . .	19	37. GRAIN AS WAGES . . . . .	65
9. DELIVERIES OF BUTTER . . . . .	20	38. ACCOUNTS OF CATTLE, ASSES, &C. . . . .	66
10. CONSIGNMENTS OF BUTTER . . . . .	21	39. NOTE OF SHEEP RECEIVED . . . . .	70
11. AN ARCHAIC TEXT REFERRING TO WINE . . . . .	22	40. A PAYMENT OF WAGES IN KIND . . . . .	71
12. A DELIVERY OF BUTTER . . . . .	23	41. NOTE OF A CONSIGNMENT OF FLOUR . . . . .	72
13. THE PRODUCE OF A FIELD: TIME OF GUDEA . . . . .	24	42. DELIVERY OF GRAIN FOR Ê-BABI . . . . .	73
14. A TEXT REFERRING TO GRAIN AND MEAL . . . . .	26	43. NAMES OF PEOPLE IN Ê-ĤURĤUR . . . . .	75
15. AN ARCHAIC TEXT CONCERNING THREE MEN SUPPLIED FOR WORK . . . . .	28	44. DELIVERY OF SLAUGHTERED SHEEP, &C. . . . .	76
16. RECEIPT OF GRAIN FOR WAGES . . . . .	29	45. ACCOUNT OF GRAIN RECEIVED . . . . .	78
17. A LIST OF OFFERINGS DISTRIBUTED . . . . .	31	46. NOTE OF DECREASE OF FLOCK . . . . .	79
18. LIST OF AMOUNTS OF GRAIN . . . . .	35	47. GRAIN FOR THE LABOURERS, &C. . . . .	80
19. RECEIPT OF GRAIN . . . . .	36	48. RECEIPT OF GRAIN . . . . .	82
20. ACCOUNT OF LIVESTOCK . . . . .	37	49. ACCOUNT OF GRAIN AND MEAL RECEIVED . . . . .	84
21. RECEIPT OF GRAIN . . . . .	39	50. TEMPLE OR PALACE ACCOUNTS . . . . .	87
22. APPARENTLY A CONSIGNMENT OF PLANTS . . . . .	41	51. NOTE OF DECREASE OF YOUNG CATTLE . . . . .	94
23. RECEIPT OF GRAIN FOR A TEMPLE . . . . .	44	52. ACCOUNTS OF ASSES, CATTLE, &C. . . . .	95
24. GRAIN FOR WORKMEN . . . . .	45	53. DELIVERY OF CATTLE . . . . .	106
25. OFFERING OF A GARMENT . . . . .	47	54. THE PRODUCE OF PLANTATIONS . . . . .	108
26. RECEIPT OF GRAIN . . . . .	48	55. FIELDS AND THEIR PRODUCE . . . . .	111
27. DELIVERIES OF GRAIN . . . . .	49	56. SUPPLIES FOR THE TEMPLE OF ÊA . . . . .	112
28. LIST OF WORKMEN'S NAMES . . . . .	51	57. DELIVERIES OF GRAIN . . . . .	113
		58. GRAIN-ACCOUNT . . . . .	115
		59. GRAIN-TRANSACTIONS . . . . .	117
		60. SHEEP AND KID FROM A VICEROY . . . . .	119

THE AMHERST TABLETS

	PAGE		PAGE
61. CONSIGNMENTS OF DRINK, FOOD, AND OIL	120	93. GRAIN-ACCOUNT . . . . .	165
62. CATTLE-ACCOUNT . . . . .	121	94. RECEIPT OF GRAIN FOR CATTLE . . . . .	167
63. DRINK, MEAL, AND OIL . . . . .	122	95. DELIVERIES OF DRINK . . . . .	168
64. APPARENTLY POLICEMEN, THEIR WORK AND THEIR WAGES . . . . .	123	96. A RECEIPT OF GRAIN . . . . .	169
65. PROVISIONS FOR A CEREMONY . . . . .	126	97. RATIONS OF DRINK, FOOD, AND OIL . . . . .	171
66. ACCOUNT OF SHIP-MATERIAL . . . . .	127	98. CONSIGNMENTS OF DRINK, FOOD, AND OIL . . . . .	172
67. OFFERINGS OF MEAL, &C. . . . .	129	99. DELIVERIES OF DRINK, FOOD, AND OIL . . . . .	173
68. DELIVERIES OF PROVISIONS . . . . .	130	100. DELIVERIES OF CLOTH AND CLOTHING . . . . .	174
69. HERBS, SALT, &C. . . . .	131	101. A DELIVERY OF YOUNG ANIMALS . . . . .	176
70, 71, 72. CONSIGNMENTS OF DRINK, FOOD AND OIL . . . . .	137, 138, 139	102. DELIVERIES OF DRINK AND FOOD . . . . .	177
73. A RECEIPT OF GRAIN . . . . .	140	103. DELIVERIES OF DRINK . . . . .	178
74. CONSIGNMENTS OF DRINK, FOOD, AND OIL	142	104. A DELIVERY OF GRAIN . . . . .	179
75. A RECEIPT FOR OIL . . . . .	143	105. CONSIGNMENTS OF DRINK, FOOD, AND OIL	180
76. A CONSIGNMENT OF DRINK . . . . .	144	106. WAGES OF THE WEAVING-WOMEN . . . . .	181
77. CONSIGNMENTS OF DRINK, FOOD, AND OIL	145	107. A DOLE OR PAYMENT OF GRAIN . . . . .	182
78. MEAL FOR THE CHARIOT-CARETAKER . . . . .	146	108. CONSIGNMENTS OF DRINK, MEAL, AND OIL . . . . .	183
79. GRAIN FOR SHEEP . . . . .	146	109. DELIVERIES OF CLOTH OR CLOTHING . . . . .	184
80. CONSIGNMENTS OF FOOD ( <i>two tablets</i> ) . . . . .	147	110. GRAIN FOR THE CATTLE-KEEPERS . . . . .	185
81. RECEIPT OF FLOUR . . . . .	148	111. CONSIGNMENTS OF DRINK, FOOD, AND OIL	186
82. GRANT TO THE PATESI'S WIFE . . . . .	149	112. GRAIN FOR THE CATTLE-KEEPERS . . . . .	187
83. RECEIPT OF SESAME AND DATES . . . . .	150	113. A CONSIGNMENT OF GRAIN . . . . .	188
84. RATIONS AS WAGES . . . . .	152	114. A RECEIPT OF GRAIN . . . . .	189
85. A DELIVERY OF GRAIN . . . . .	155	115. CONSIGNMENTS OF DRINK . . . . .	190
86. GRAIN RECEIVED FOR THE SERVANTS OF THE TEMPLE OF IŠTAR . . . . .	157	116. A DELIVERY OF GRAIN . . . . .	191
87. A RECEIPT OF FOOD AND MEAL . . . . .	159	117. RECEIPTS OF SESAME . . . . .	192
88. CONSIGNMENTS OF DRINK, FOOD, AND OIL	160	118. A RECEIPT OF GRAIN . . . . .	194
89. DELIVERY OF SHEEP-SKINS . . . . .	161	119. A DELIVERY OF HIDES AND SKINS . . . . .	195
90. MEAL FOR GRANARY-LABOURERS . . . . .	162	120. CONTRIBUTIONS OF DRINK, FOOD, AND OIL . . . . .	197
91. RECEIPT OF GRAIN . . . . .	163	121. A LABEL-TABLET REFERRING TO GRAIN . . . . .	198
92. RECEIPT OF SHEEP . . . . .	164	122. A RECEIPT OF GRAIN . . . . .	199

## PREFACE

OF the importance of the Amherst Collection of tablets, beginning, as they do, almost at the earliest period to which we can go back at the present moment, and extending down to the centuries immediately preceding the Christian Era, there is no need to speak. Roughly, the extent of time which they cover may be set down as rather more than four milleniums, and from its great length is bound to offer a series of most important epochs in the history of those branches of the Hamitic and the Semitic races which used the cuneiform characters for their records. Those who have made it their speciality know it as a study full of romance in its history, from the first guesses to get at the readings of the characters to the noteworthy find of Hittite remains at Boghaz Keui; and full of surprises in the discoveries which its present advanced state enables the student to appreciate so fully. A few remarks upon the position of the different sections of the Amherst Collection in the historical scheme will, therefore, be welcomed by the reader who approaches documents of this class for the first time, as well as by others who are already acquainted with it.

At what date the civilization of Babylonia had its beginnings is unknown. The earliest king of our records, judging from the forms of the characters in the sequence of their development, was En-sag-kuš-ana, "lord of Kengi"—that is, Šumer or southern Babylonia. From the style of his inscriptions, his date is regarded as having been before 4500 B.C., but until we get more precise indications, this estimate of his period must be regarded as more or less tentative. On the limit of 4500 B.C. comes Uru-ka-gina or Uru-enima-gina of Lagaš, inscriptions of whose time are given on pp. 1-14, unless the first, which has no king's name, belongs to the reign of Lugal-anda, who was probably his immediate predecessor. As will be seen from an examination of the copies on pp. 3-5, 10, 11, and 14, and the reproduction on pl. I. of the first tablet translated, the lines of which the characters were formed had already become wedges in consequence of their being impressed by the corner of a square or triangular stick instead of being drawn thereon with a point, showing that we must still go back a considerable period to reach the date of their early hieroglyphic forms. Whether we shall ever get authentic details of the first beginnings of Sumero-Babylonian writing is doubtful, but it is not at all improbable that certain exceedingly archaic tablets found at Susa, in Elam, and inscribed with unusual wedge-written characters, may point out the way.<sup>1</sup> As will be seen from several tablets published in this volume, there was constant intercourse between Babylonia and Susa,<sup>2</sup> which

---

<sup>1</sup> See V. Scheil and J. de Morgan: *Délégation en Perse, Mémoires*, vol. vi., pp. 59 ff.

<sup>2</sup> Pp. 18, 119, 137, 138, 145.

seems to have been the early capital of Elam, in the middle of the third millenium before Christ, and also, probably, earlier still. Another important Elamite city, which must have been a formidable rival to Susa, was Anšan<sup>1</sup> (also written Aššan, and, later, Anzan), the capital of the fatherland of Cyrus the Great.

As the present collection shows, the language of Babylonia at the earliest period was non-Semitic, and is generally called Sumerian, or, better, Sumero-Akkadian. It appears to be closely allied to certain Turko-Tataric and also Mongolian dialects, and was agglutinative, as in the following examples:—

*ša-bat*, “heart-rest”; *ša-ḫula*, “heart-joy”; *su-amši*, “ivory,” lit., “tooth (of) horned (= tusked) bull.”<sup>2</sup>

This agglutination takes various forms, and shows Sumero-Akkadian as a language of some flexibility in this respect. Judging from the bilingual lists which have been found in such numbers at Kouyunjik (the great palace-mound at Nineveh) and elsewhere, the first example given above (*ša-bat*, “heart-rest”) is the Hebrew *shabbath*, which has entered many languages of the world, and appears in English under the form of “Sabbath.” What other Sumero-Akkadian words may have become naturalized in European languages we do not know, and comparisons which might be made would need supporting with proofs.

Sumero-Akkadian was in use for temple-accounts and similar documents 2500 years B.C., and was to all appearance the vernacular of the country, though the Semitic names found here and there<sup>3</sup> testify to the presence of people speaking the tongue which ultimately supplanted it. By 2000 years B.C. the language of Babylonia had probably become entirely Semitic, though Ḥammurabi (Amraphel) sometimes used the older idiom, as did also Aššur-banī-āpli (“the great and noble Asnapper”) and his brother Šamaš-šum-ukīn (Saosduchinos), king of Babylon, as late as 650 B.C. It practically ceased to be a spoken tongue about 2000 B.C., but was used in legal formulae during the time of the Dynasty of Babylon (19th-21st centuries before Christ), and as a priestly language until the end of the Babylonian empire.

But the progress of the Semitic Babylonian language in the central and southern states was slow. The earliest Semitic king of whom we have record was Sargon of Agadé, whose date, according to Nabonidus, went back as far as 3800 B.C. Several Assyriologists, however, have long been of opinion that this date was too high, which seems probable, though all will doubtless admit that more light is needed. It would seem that Nabonidus or his scribes, not having taken into consideration that some of the dynasties overlapped in consequence of the existence in Babylonia of several small states, had calculated the chronology as if they had all followed on in the order in which they are written. This brings down the date of the Dynasty of Babylon, to which Ḥammurabi or Amraphel belonged, by about 150 years—that

<sup>1</sup> Pp. 168, 190. See also p. xv., dates 9, 13, 14, and pp. 45, 47.

<sup>2</sup> That is, “tooth of the elephant.”

<sup>3</sup> *Šarrum-ili*, meaning “The king is my god,” p. 76; *Aḫi-milum*, p. 145; *Aḫuni*, “Our brother,” p. 171; *Nahalum*, p. 180; *Tābum*, “Good,” *Addu-bani*, “Hadad creates,” and *Matini* or *Matili* (cp. *Matilum*, on p. 78), p. 183, and several others. After Dungi, the kings of Ur were Būr-Sin, Gimil-Sin, and Ibi-Sin, all Semitic names, if correctly transcribed.

is, to the end of the third and the beginning of the second millenium B.C., and it is possible that the farther we go back the greater the discrepancy. It may be regarded as doubtful, however, whether it will take a thousand years from the chronology when all the lists are complete; but even with every possible reduction, the tablets printed on pp. 1-14 are certainly very archaic, and exceedingly valuable for the insight they give into the early period to which they belong.

The centre of Semitic influence seems to have been the state of which Agadé was the capital, and its earliest known ruler, Sargon of Agadé, must have been a king renowned throughout Babylonia as long as the national spirit of the country existed. His name is written, in later inscriptions, with the same characters as one of the forms of the name of Sargon of Assyria, 722 B.C., and was read in the same way, namely, *Šarru-ukîn*; but the Babylonian Sargon, in his records, calls himself *Šargani*, an old word meaning "powerful," with the addition *šar âli*, "king of the city," probably Agadé or Akkad (Gen. x. 9), the capital, of which the little state was seemingly exceedingly proud—indeed, it must have been one of the most important cities in all Babylonia. Sargon of Agadé warred far and wide, and though it seems now to be proved that he never crossed the Mediterranean to Cyprus, there is no doubt that he was acknowledged as lord of Amurrū, the land of the Amorites, and set up statues of himself there. His domain lay in the northern district of Babylonia, and the Semites over whom he ruled often came into contact with the non-Semitic populations on the south—in fact, the two races, thus brought into close relationship, must have been constantly acting and reacting on each other. Thus it came about that the Semitic Babylonians borrowed and spread abroad the Sumero-Akkadian style of writing, and on the other hand, Semitic words are found in inscriptions which are otherwise distinctly non-Semitic. These mutual borrowings naturally go back to a period long before the time of Sargon of Agadé, who was probably not by any means the first great conqueror of Semitic Babylonian nationality. That the kings of that little realm had been able to hold their own from remoter times than his against the Sumero-Akkadian states of the south was owing to the fact that the latter often quarrelled among themselves, and were therefore seldom sufficiently united to make common cause against their northern neighbours.

Other Semitic states besides Agadé seem to have existed, but concerning their early history we have no information. Guttu<sup>m</sup> in Media was one,<sup>1</sup> and also Lulubū,<sup>2</sup> which lay in the same direction. Sûhu, which is generally regarded as the home of the Shuhites, and the fatherland of Bildad, in the book of Job, may also be mentioned. With this state is associated Mair,<sup>3</sup> and both are supposed to have lain somewhere in the neighbourhood of the Khabour, where that river runs into the Euphrates. The god of the place, as given in vol. ii. of the *Cuneiform Inscriptions of Western Asia*, pl. 60, line 20, seems to have been Malik, possibly the Moloch of evil omen in which the Ammonites delighted. Judging from the names of the

<sup>1</sup> See pp. 15 and 20.

<sup>2</sup> See pp. xvi. and 71.

<sup>3</sup> See p. 72.

rulers which have come down to us, Semitic Babylonian was the language of the inhabitants, but it is doubtful whether Sûhu and Maïr can properly be regarded as states of Babylonia.

Besides Babel, the city of the Tower, and Erech of the many names, among them being "the city of the heavenly grove" (*tir-anna*) and "the sacred enclosure," where dwelt of old the hero Gilgameš, and Nippur (identified with Calneh), to which the pilgrim journeying had "trouble for a day," but "peace for a year"—the cities which are mentioned in Genesis along with Akkad as the beginning of Nimrod's (properly Merodach's) kingdom—many others, almost, if not quite as ancient, though less renowned in later times, existed, and played their part in the history of the country. Among these were Kiš, now represented by the mounds of Haimer; Lagaš, now Tel-loh, from which most, if not all, of the tablets published in this volume came; Uru, now called Mugheir, the site of the ancient Ur of the Chaldees; Nisin or Isin, also called Karraga, the seat of a renowned goddess; Ararma or Larsa, called "the city of the holy throne" (*uru ašte azaga*), identified with the Ellasar of the 14th chapter of Genesis; Larak, the classical Larancha; Šurippak, the birthplace of the Babylonian Noah; Ibi-Tutu, in the south, apparently so named after an ancient Chaldean king; with many other cities of less note. It will therefore be seen that Babylonia was a country of considerable importance at an exceedingly early date. Among the less noted but still noteworthy cities were Borsippa, sacred to Nebo, and Cuthah, the seat of Nergal, god of war and pestilence, both of them situated near Babylon. It will be remembered that inhabitants of Cuthah were among those carried away and settled in Samaria by Sargon of Assyria, and these may be numbered among the ancestors of the modern Samaritans, the only people who celebrate still the Jewish Passover as the Israelites of old kept it. Closely connected with Cuthah was Marad, which was likewise a city dedicated to Nergal, though, according to Hommel, this city lay in southern Babylonia, and was the birthplace of the hero Gilgameš, who later became king of Erech.

This, too, reminds us that there are other discoveries to be made than those connected with Babylonian chronology, history, and literature, important as they are, namely, the discovery of old cities, each having a history of its own, and the site of many a tragedy and comedy of human life. Where are we to look for *Raknana* and *Rakimu*, the beloved cities of the goddesses Nanâ and Gula? Was *Šešeb*, the Semitic Babylonian name of which seems to have been *Bagdadu*, the origin of the modern Bagdad, scene of the nightly rounds of the Caliph Haroun er-Rasheed? Does the name of *Dûr-Kuri-galzu* commemorate a victory on the part of *Kuri-galzu*, the king after whom it was named? And who taking interest in these things would not like to know about *Bêlum*, the lord god of Ešnunna; *Aa-Hubšan*, the deity of Hubšan; *Armannu*, the divine king of Rapiqa; *Kanišurra*, the god of Êkallâti, the city of palaces; *Hiraitu*, the divine queen of Gimil-Sin, a place named after the successor of the Bûr-Sin, of whose time so many tablets are printed in this volume?

And then there is the question of Êridu, the blessed city, whose temple-tower was called simply *zigguratu*, "the Tower," perhaps because it was the first of its kind built in Babylonia. So celebrated was this city that Nabonidus (550-517 B.C.) is sometimes called "king of

Êridu" instead of "king of Babylon." The site is regarded as being Abu-Shahreïn, on the left bank of the Euphrates, east of Ur of the Chaldees, and excavations there would probably be of great importance, not only on account of its being an exceedingly ancient city, but also because of the religious and historical interest attached thereto. An early inscription describes it as lying on the sea coast,<sup>1</sup> and the substitution of "king of Êridu" for "king of Babylon" probably refers to Nabonidus's unpopularity, suggesting that the scribes regarded him as a kind of alien from that part, though it was a title with which but little fault could be found, for the meaning of the name is "the good city," and it was the place of a wonderful plant typical of the tree of life.

Though the inscriptions in the present volume came, to all appearance, exclusively from Tel-loh, the ancient Lagaš, the great majority are dated in the reigns of the kings of Ur of the Chaldees, namely, Dungi, son of Sur-Engur, and Bûr-Sin, his successor. This would seem to imply that in the time of Sur-Engur Lagaš was not under the dominion of Ur, and that Dungi brought it into subjection. One of the newly-published chronicles of the early kings of Babylonia indicates that Dungi was a conqueror, and therefore not greatly liked, at least at Babylon. He is represented as having favoured Êridu, and sought evil, bringing out the property of the great temple Ê-sagila and of Babylon into the street of the land, so that Bel looked upon him unfavourably, and brought him, seemingly, to an untimely end, though, as will be seen from the chronological list on p. xiii., he reigned no less than 58 years. From p. xiv., and from the dated tablets on pp. 29-111, we see that Dungi was engaged, during his earlier years, either in religious ceremonies or in building shrines and temples. Judging from date 14, he placed a princess on the throne of Marḥasi or Mar'ash. The assembling of the soldiers of Ur (date 16 on the same page) implies preparations for a campaign. It is only later, however, that the warlike expeditions become numerous, the places mentioned being Karḥar, Simuru, Ḥarši, Ḥumurti, Kimaš, Anšan, and Šašru. These are all interspersed with references to religious ceremonies, among them being the investiture of the lord (*i.e.*, "priest") of Êridu, the city mentioned as having been favoured by this king. It is noteworthy that neither here, nor in the additional dates given on p. xvi., is there any reference to Babylon—in all probability the bringing forth of the goods of the temple and the city did not imply any invasion, and would not therefore be used as an event to date by. If this be the case, Babylon already belonged to the domains of Dungi, and had been united with Ur under one rule for some time. In the additional dates we find Simuru, Kimaš, and Ḥumurti mentioned again, with the addition of Lulubū and Urbillu.

Dungi's son and successor, Bûr-Sin, ruled only 9 years, probably because his birth took place when his father was still a young man, in which case he must have been somewhat advanced in years when he came to the throne. The dates attached to the tablets show that his expeditions were in Urbillu, Šašru, and Ḥuḥunuri. The consecration of the

---

<sup>1</sup> In ancient times the Persian Gulf extended much farther inland than now.

throne of Ellila, otherwise "the older Bel," and the investiture of priests of the gods, are the events chosen to date by in the years not referring to expeditions (pp. xvi., xvii., and 113 ff.).

Concerning the tablets given in this volume a few words may be said. The first is an exceedingly fine specimen of an archaic case-tablet, and is probably unique of its series. Its cylinder-seal impressions show an exceedingly fine example of the work of this period (p. 2 and plate I., envelope). Other fine tablets are no. 17 (list of offerings), with 89 lines; no. 38 (accounts of cattle, asses, &c.), 108 lines; no. 50 (temple-accounts referring to merchandize of different kinds), 180 lines (not very well preserved); no. 52 (asses and cattle), 290 lines in 16 columns; no. 64 (men, their work, and their wages), 42 lines with cancelling-lines drawn through them; no. 69 (herbs, salt, &c.), 88 lines of text enumerating various kinds of produce; and some others which, though not of large size, are nevertheless of interest either for the perfection of the writing, or on account of the contents (see p. iii., lower portion).

When looking through this volume, the reader will notice that there are several small pictures, some of them showing designs which are nearly perfect, as on pp. 2, 158, 188, 196, but most of them fragmentary. These are copies of the cylinder-seals with which the tablets which have envelopes, and sometimes those which are not so provided, are impressed. For the reason of the clay envelopes and the seals, see the remarks on pp. x. and xi. It is needless to say that these objects are of considerable interest, not only from an artistic point of view, but also because of the light shed by them on the mythology of the early Babylonians, their dress, the form of certain vessels, &c. Most of these designs represent the owner of the cylinder being led into the presence of his god—see pp. 141, 158, 188, 196, less perfect impressions on pp. 61, 63, 73, 77, 80, 83, 114, 151, 156, 170, 180, 186, 189 (on the tablet), and fragments of impressions only on pp. 36, 40, and 43. Sometimes these have a historical value, as in the case of the inscriptions on pp. 43 and 77 (photographic reproduction of the latter on pl. iv., no. 2), but as a rule the inscriptions consist of two or three lines only, giving the name of the owner, his father's name, and sometimes his title or calling. Other designs than the owner of the seal and his god are rare at this period, and two only occur among the subjects drawn, namely, men struggling with a lion and a bull (?), p. 107 and pl. iv., no. 3; and a man struggling with a lion (?), accompanied by a bull-man struggling with a dragon, sketched on p. 166. This last is one of those impressed directly on the tablet, there being no envelope.

Naturally the impressing of the seals on the tablets required a certain amount of care, and practice must have been needed in order to obtain an even surface. This has been very successfully done in the case of no. 44, pp. 76-78 (see the photographic reproduction on pl. iv., no. 2), but it is not improbable that it was sometimes considered too much trouble to try to impress the whole seal, especially if the surface was large, on these small documents. In such a case, portions only are generally given, the parts which are clearest being the name, &c., of the owner. As the figures seem to have been regarded as not altogether

indispensable,<sup>1</sup> however, the remainder, or parts of it, were impressed over the writing, a practice which made the latter sometimes rather difficult to read, at least for the modern student. As a rule, the impressions come out rather shallow, and have sometimes suffered considerably in the course of the millenniums of their existence. A specimen of a tablet, with traces only of the cylinder-seal impressions, will be seen in the envelope of no. 4 on pl. v. (text in the Appendix, pp. 199-200.)

The present volume gives the earlier portion of the important collection of Babylonian tablets belonging to Lord Amherst of Hackney, of which it is purposed to publish all the more noteworthy documents. The second volume will contain the tablets belonging to the period of the two rulers immediately following those translated here, namely, Gimil-Sin and Ibi-Sin. They give similar historical facts, and throw further light upon the language, religion, and life of the people at the early date to which they belong. Later on those of the time of the dynasty to which Hammurabi belonged will be dealt with, and will be found to be of some historical interest. The identification of Hammurabi with the Amraphel of the fourteenth chapter of Genesis gives his period special interest, and glimpses into several phases of life at this time will be furnished by the tablets belonging thereto. Texts referring to the intermediate period of Babylonian history are rare, but something of the Kassite epoch will be given, with a Tel-el-Amarna fragment, though no additional material of importance is contained therein.

Inscriptions from Assyria rarely come into the market, so that the reigns of many rulers of that country will have to be passed over in silence. All the documents of the great Assyrian kings are preserved in public museums in various parts of the world, and in the numerous publications concerning them we may read the story of the first Tiglath-pileser, the conquests of Aššur-našir-âpli II., the annals of Shalmaneser II., his son, who received tribute from Jehu. Mutilated and disconnected are the portions of the records of Tiglath-pileser III. referring to Biblical history, but their deficiencies are atoned for by the perfection of the records of Sargon of Assyria, who claims to have captured Samaria, and by those of Sennacherib, his son, who twice invaded Judah, but had to retreat on the second occasion on account of plague, and was, in the end, murdered in his palace by his son. Esarhaddon's own account of how he "took Menasseh with chains," and brought him to Babylon, is wanting, but he records the receipt of tribute from him. This Biblical statement is naturally a testimony to Esarhaddon's dominion over Babylon, which the records of both countries—Assyria and Babylonia—confirm. We are helped also to realize it by a tablet in Lord Amherst's collection which belongs to the eponymy of Ubar, mayor (as we may call him) of Babylon, showing that the Assyrians tried to introduce the system of dating by eponymies into that country. The reign of Šamaš-šum-ukīn (Saosduchinos), younger son of Esarhaddon, who received the throne

---

<sup>1</sup> Compare no. 15, lines 14-16, of the late Babylonian letters in *Cuneiform Texts from Babylonian Tablets*, part xxii. : *ša kunukkē ša kēpāni itti [lu]tubbu*, "of the seals of the governors the *itti* [may?] they impress," where *itti* may be the plural of *ittu*, "sign," instead of the more usual plural *itāti*—"let them impress the signs of the governors' seals."

of Babylon after his father's death, is likewise represented, as is also that of Kandalanu, who is by some identified with Aššur-banī-āpli or Assur-bani-pal. Interesting contract-tablets of this and the succeeding period are preserved in the collection, which also contains inscriptions of Nebuchadnezzar the Great. Texts referring to Belshazzar will call to mind the position and relations of that ruler to his father and the kingdom with whose fate he was so closely connected, and also show something of his life and surroundings. Tablets dated in the reigns of the Persian kings<sup>1</sup> who followed the last native Babylonian dynasty will be found in the final part of the work, for the collection includes documents of that period, and also of Alexander and Philip. Several fragments of astrological calculations of the time of the Arsacidaeans will show the beliefs of the people with regard to the foretelling of events, the possibility of which was believed in by the Babylonians and Assyrians, in common with other nations of antiquity, from the earliest times. Those of the British Museum are often of considerable historical value, and it would be of great importance for the history of that period if more of these documents could be found.<sup>2</sup>

Naturally the documents in this collection, varied as those of later date are, do not represent all the branches of Assyro-Babylonian literature, any more than the list of cities in this Preface exhausts the number of those which might be mentioned as places of great importance. They will serve to show, however, how very important this branch of archaeological study is, and how greatly it is to be wished that a more prominent part could be taken by this country in the researches now in progress there. There is still much to be learned about the Assyrian cities referred to in the 14th chapter of Genesis, and as excavations at Nineveh, in Assyria, were begun by this country, it ought to fall to our lot to complete them as far as we are able, as well as to supplement them by researches in other parts. The discovery of the whereabouts of Rehoboth-Ir and Resen would help us to understand much of what is meant by the Biblical and classical references to the district, which, as it contains other palaces than those already excavated, would almost certainly yield a rich historical booty, and might result in the discovery of yet further libraries, with all their wealth and variety of material. What other countries are doing so lavishly and systematically ought also to be possible for us, and would serve in a slight measure to compensate for the meagre encouragement meted out to the study of Assyro-Babylonian in this country, which, in former years, held therein the foremost place.

---

<sup>1</sup> See "Notes upon a Small Collection of Tablets from the Birs Nimroud belonging to Lord Amherst of Hackney," in the *Verhandlungen des XIII. Internationalen Orientalisten-Kongresses in Hamburg* 1902, pp. 267 ff., where the names of two usurpers are referred to.

<sup>2</sup> Compare *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia* (S.P.C.K. 1902) pp. 474 ff. and 550.

# INTRODUCTION.

## I.—GENERAL.

THE present volume contains those documents of the Amherst Collection of Babylonian tablets which, beginning with the early rulers, Lugal-anda and Uru-ka-gina (about 4,500 years B.C.), go down to the time of the second and third rulers of the Dynasty of Ur, Dungi and Bûr-Sin (about 2,500 B.C.). Unfortunately there are many gaps between, but as much remains to be done in the way of exploration in Babylonia, it is just possible that, in the end, some of them may be filled up.

In all probability the first document translated, which has a list of offerings of fish, is one of the most interesting of its kind known. Several tablets of this class exist, though it does not appear that any of them have envelopes, such as originally enclosed the noteworthy example of an early Babylonian list of offerings on pp. 1-9.

Prior to the printing, the author had before him copies of all the tablets referring to offerings of fish which were available, and nothing more came to his notice until almost the whole work had been passed for press, when an important pamphlet from the pen of M. Nicholas de Likhatscheff, of St. Petersburg, was sent him by the author. This work treats of various documents from Tel-loh, the ancient Lagaš, of the same period as nos. 1-3, that is, the period commonly regarded as preceding 4,000 B.C. The photo-lithographic and half-tone reproductions which it contains show clay bullæ of various shapes, some being oblong and pierced with a hole lengthwise, others circular, or roughly so, but having the marks of rush matting (probably the impression of a rush basket) on the back,<sup>1</sup> whilst some are of a very irregular form indeed. The oblong bullæ, which are pierced with a hole, have inscriptions in columns, in the same style of writing as is shown on pp. 3, 4, 5, 10, 11, and 14; others, resembling enormous oblong beads smaller at each end than in the middle, and cut in half lengthwise, show on the back the impression of a thick cord between two others of more ordinary size, crossing the width of the object. These last have stamped upon the rounded obverse three cylinder-seals, the upper and lower having designs similar to that printed on p. 2, whilst the middle one gives a decorative design (beads drilled in lozenge-form) only.

Most interesting of all, however, are the cylinder-seals on the irregularly-shaped fragments on M. de Likhatscheff's plates IV. and V. of the brochure, which resemble more closely that of the tablet reproduced as no. 1 of the present work—indeed, those on plate IV. are probably from the same cylinder-seal. In 1a on that plate we see the name which I have read as En-gal-gala, "the scribe of the women's house," with the same strange figures beneath. It shows also the open-mouthed man holding the stag, the strange bird, and the star. 2a has practically the same portion of the design, whilst 2b shows the woman, the bull with the small animal of the same species on its back, a portion of the inscription, and the right-hand bull-man beneath. To all appearance the woman wears a crown with points—the impression is not quite clear, but it is hardly likely to be a fantastic kind of head-dress. 3a and 3b have a similar design from another cylinder. These fragments are united into a single picture in fig. 55 of the book in question. Fig. 57 shows another seal of En-gal-gala, the design of which is the same, with the exception of the arrangement of certain details. In this last there is a variation in the inscription,

---

<sup>1</sup> A description of one in the Brussels Royal Museum is given on p. 6, with transcribed text and translation.

which is of interest because it shows the reason for the existence of two seals, both belonging to the same person. The seal reproduced on p. 2 of the present work was used by En-gal-gala as scribe of the women's house, whilst the variant design is that of the seal he used as scribe of the goddess Bau. A similar, but much more elaborate design, shows the cylinder-seal of the viceroy Lugal-anda himself, and at the same time gives a further idea of what the seal-engravers of Babylonia at that remote period were capable of. The horizontally-arranged inscription reads as follows:—

Lugal-	pa-	Šir-	}	“Lugal-anda-nu-tugga, viceroy of Lagaš.”
an-da-	te-	pur-		
nu-tug-ga	si	la (ki),		

This, to all appearance, gives Lugal-anda's full name, and shows that the group *nu-tug-ga* (see p. 5) belongs to it, and forms part of it. As *an-da* means “with him” (*Bilingual Creation-Story*, obverse, line 21), the question naturally arises whether this long name may not really be a descriptive title. If so, with whom was this viceroy the uninvested co-regent? If “the king with him uninvested” be not the rendering, what is the true translation of the name? Is it a heavenly or an earthly ruler with whom he seems to be associated?

The riddles of Assyriology are innumerable.<sup>1</sup>

To the list of fish on pp. 6 and 7 many others might be added, but though useful for purposes of reference, it would all too soon become superseded, and may more suitably form an appendix to the present series, when completed. There is one point of interest, however, which is worthy of notice, and that is, that after the first pages were finished, I found a reference to the *Sukur*-fish (see pp. 4 and 7), in which its body is described as being full of stars. This, as Mr. G. A. Boulenger, of the Natural History Museum, South Kensington, informs me, is probably the *Chilomyctirus orbicularis*, which has star-like ossifications on its body. Here we have at least one probable identification. The other more descriptive names are not sufficiently precise to enable anything to be said about them with certainty.

Concerning the characters  and  in nos. 1 and 2 (pp. 4 and 11), it would seem that these are not, as I at first thought, mere indications that the account ends at the point where they occur, but, as Colonel de la Fuyé has discovered, they indicate the date of the inscription, the former standing for the fourth, and the latter for the first, year of the king or viceroy then reigning. The text quoted on p. 6 is therefore dated in the second year of Lugal-anda, viceroy of Lagaš.

In view of the fact that the document described on pp. 1-9 is one of the earliest case-tablets known, its testimony as to the origin of the custom of placing records in an envelope cannot be overlooked. This tablet seems to place it beyond a doubt, that the casing and sealing of a list of offerings (for example) was for the purpose of attesting that they had really been made, and a scribe (as in this case) or one able to write and keep accounts, would be the best person to make the attestation—indeed, in all probability it was he who received the offerings on behalf of the temple. Prof. A. T. Clay, of the University of Pennsylvania, points out that the casing of tablets would also prevent any tampering with the record, which is true, but its preservation was just as important, as all Assyriologists have recognized, and naturally includes correct transmission. As, however, the mere preservation of the record in a case of this kind, without some attesting sign, would be unsatisfactory, the seal, even to an unlegal mind, seems to be a very necessary thing. There was no room for the impression of this large design on the tablet itself, without damaging the writing, which, at that early period, they probably did not wish to do, whatever may have been the usage at a later date. The document having been covered with an envelope, could

---

<sup>1</sup> Since writing the above I have had the advantage of seeing the splendid collection belonging to Colonel Allotte de la Fuyé, which the owner is now preparing for publication. His book, when completed, will be the standard work upon tablets of this period, and will not fail to throw important light upon many points now doubtful.

not be read, so a statement as to its contents was placed in one of the spaces of the envelope not occupied by the seal-impressions (see pl. 1, obverse of the envelope, lower right-hand angle of the seal-impression<sup>1</sup>). An examination of the text of the tablet within shows that the contents are correctly stated.

Other tablets with envelopes exist, and are preserved in considerable numbers, more especially during the period of the dynasty of Ur, to which this volume is devoted from p. 29 onwards. The most noteworthy are nos. 21, 22, 44, 53, 57, 86, 91, 110, 112, 114, 119, and that of the appendix. Some of these documents will be recognized as receipts issued by temple-officials, no. 53, for instance, referring apparently to offerings to the temple of Nin-marki—if my attempted translation be correct. That the casing and sealing should be extended to other tablets and finally to trade, legal, and private documents, is only what would be expected, and what did actually take place. The translation of , ordinarily rendered "tablet," as "seal," in these inscriptions, which is suggested by Prof. Clay, seems probable, and I have therefore adopted it. It is nevertheless noteworthy that this character on no. 57 seems to keep, in the usual set phrase, its common rendering of "tablet," the seal impressed not being that of Gugu, as the inscription (adopting Prof. Clay's rendering) ought to state, but that of Sur-Lama. Instances are known, however, of people using the seals of others, and this was especially the case when a son inherited the seal of his father. Perhaps some tablet exists confirming the indication here given, that Gugu was the son of Sur-Lama. With regard to , the reader may adopt the translation which seems to him to be the most suitable, for, though Prof. Clay's rendering is to all appearance the best, the tablet, until handed to the payer, was the property of the person who sealed it, and might therefore be regarded as his. Exceptionally, no. 82 has the wording of the inner tablet, not that usually found on the envelope. In no. 107 the two formulæ, by a mistake of the scribe, are mingled together.

There are many examples of sealed tablets without envelopes, but precisely resembling the envelopes of the case-tablets in that they have the seal-impressions rolled all over the inscription, which suffers considerably in legibility thereby. An example of this is no. 93, where the part referring to the sealing reads as follows:—

(11) *Mu Uru-kalla* (12) *nu-banda guda-ku* (13) *duba Sur-Bau* (14) *dumu Ê-ab-šagga* (15) *ibra*.

"In the name of Uru-kalla, the cattle-keeper, Sur-Bau, son of Ê-ab-šagga, has impressed the seal." The seal impressed was Sur-Bau's own, not Uru-kalla's.

Other interesting inscriptions are the archaic list of names (no. 2); the baked clay label of the same period, concerning which more will be said in a future volume (no. 3); the agricultural tablet of the time of Gudea (no. 13); the consignment of plants (edible, probably) by the ship "Morning" (no. 22); the grain-account with the unusual chronological indications (no. 31); the tablet referring to Ê-id-a-edina (no. 37); the cattle-accounts (nos. 37 and 52), the one because of the perfection of the inscription, the other because of its long and interesting date; the tablet with the seal of En-šinibzu, one of Dungi's scribes (no. 44); the list of plantations (no. 54); the account of ship-material (no. 66); the tablet dealing with herbs, salt, &c. (no. 69); and the text referring to hides and skins (no. 119), with its poetical rendering of "fleece" as "sheep of the sky." The tablets referring to "the grain of the priest of Tammuz" (nos. 110, 112, and 114) may be added to these as a noteworthy group.

There is a numerous series referring to consignments of provisions, of which the text on p. 120 and others are examples. These inscriptions testify to the intercourse between Babylonia and the surrounding nations, which must have begun at an exceedingly early date, as is shown by the more archaic texts on pp. 15-21, which refer to *Gutî* (identified with Media), pp. 15, 20; to a Susian (*Lu-Šušana*), p. 18; and the capital of a neighbouring state called *Adaba* (p. 21). The places mentioned in the lists of consignments, of food, &c., are *Anšan* in Elam (pp. 168, 190), *Kimaš* (pp. 123, 197), *Nibri*, the modern Niffer, identified with the Calneh of Gen. x. 10 (pp. 144, 168), *Sabum* (p. 130), *Susa* (pp. 119, 137, 138, 145), and *Uruwa*

<sup>1</sup> A copy, transcription, and translation of this, which is practically a short docket, and nothing more, are given on p. 7.

or Ur of the Chaldees (pp. 139, 142). Several other place-names occur in tablets of this class which will be published later.

In the course of the work certain slips of the pen and misprints were inadvertently allowed to pass, though some of them were unavoidable in consequence of some of the sheets having had to be passed for press before the whole was in type. Thus, on pp. 36, 39, 73, 106, and 187, the word "tablet" occurs instead of "seal," concerning which a few remarks were made above. In some way, also, on p. 186, in the notes to no. 111, *Absalum* appears in the notes instead of *Abzalum*. The *z*, however, is not by any means certain, and the proper transcription may be *Abšalum*, with dotted *š*, equivalent to the Hebrew *šade*. It is expected, however, that many improvements will be made in the renderings as the Sumer-Akkadian language becomes better known, and any corrections which may be found needful will be given, with the improved renderings, in the succeeding volumes. By an oversight, no. 64 was etched an inch too short, but the remainder of the inscriptions are probably as near as possible to the size of the original in most cases.

As an example of the difficulty attending really accurate translations, the case of no. 60, p. 119, may be noted. In this short text there is a reference to *Za-uru-gal*, viceroy of Susa, which I have regarded as a name. No. 325 in Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, however, gives this name with the character for "man" before it: *lu Za-uru-gal*, which makes it probable that it is merely a title—"the *za-uru-gal* (of) the viceroy of Susa." This is rather supported by no. 326 in the same work, which gives the same word without *uru*, likewise with the words "viceroy of Susa" following. From *lu Sur-gibiš*, in no. 328 of the same work (which is followed by the words *issag (pa-te-si) a-dam-šah*, "viceroy of Adamšah"), arguments for either rendering could be adduced. As *Sur-gibiš* appears elsewhere as a personal name, it would seem that the prefix "man," made no difference. On the other hand, *Sur-gibiš* might be rendered "charioteer," or something similar. But perhaps the best argument in favour of these words being names is the absence of the postposition *ge*, "of."

An example of the difficulty in deciding the exact nature of the tablets is shown by the texts of which no. 121 is an example. That it was a label is indicated by the holes in the edge, but the diverse renderings of the first word, *ga-dubba*, show how much uncertainty attends their true decipherment. Lau renders the word as "house-list," Prof. G. A. Barton, of Brin Mawr College, Haverford, U.S.A., translates it "office." There is hardly any doubt, however, that it was sometimes a personal title, as Reisner has indicated in his exceedingly useful vocabulary, for in at least two cases it follows the name of a man. In his no. 164<sup>21</sup> (*Tempelurkunden aus Telloh*, 163 on pl. 134) the words *duba ga-dubba é-dNin-g[ir-su?]* occur, in which "tablet of the accountant of the temple of Nin-Girsu" seems a very suitable rendering, though "tablet (containing) the house-list," and "tablet of the office" might also suit the sense and the circumstances.

An effort has been made to give, as far as they are known, the Sumer-Akkadian pronunciation of each word and character according to the syllabaries. In one case, however, that of the group it is probable that another transcription than *še-gur lugala* ought to have been adopted. The first and third characters of this group, *še lugala*, have, in the syllabary published in the *Journal of the Royal Asiatic Society* for October, 1905, the pronunciation of *lillan*. This transcription, however, would have necessitated the displacing of the word *gur* in transcribing, and as the method adopted here may really have been that of the ancient Babylonian scribes when reading, *še gur lugala* is probably not incorrect, and has therefore been allowed to stand. *Lillan* was borrowed by the Semitic Babylonians under the form of *lillanu*, a synonym of which was *yārahū*, from the Semitic root represented in Hebrew by ירה, "to be white." The rendering of "grain" which I have used in this book may therefore be too general, the true meaning being probably "wheat."<sup>1</sup>

<sup>1</sup> Notwithstanding the indications of the important text referred to above, it seems probable that the word *lugala*, "king," refers to the measure ("royal *gur*," instead of "royal grain"), but upon this point Colonel de la Fuÿe's collection will most likely throw light.

The numerical system in use at the period of these tablets was the simpler form of the sexagesimal, in which the single wedge stands for 1 (*gi*), or for 60 (*šuš*), but not, as a rule, for higher numbers, which are rendered by  $\nabla$ , *nēr*,  $60 \times 10 = 600$ , and  $\diamond$ , *šar*,  $3,600$ . In grain-measure, horizontal wedges indicate the number of *gur*, and upright ones the number of *qa*, which was a 300th part of the *gur*. In enumerations of cattle, the circles and half-circles show the numbers in hand, and the wedges those which had been distributed or lost (see pp. 66 ff., 95 ff.).

## II.—CHRONOLOGICAL DATA.

There is no doubt that the tablets which throw the most light on the chronology of the period of the dynasty of Ur (pp. 29 ff.) are those which have been obtained by the American explorers at Niffer, where not only chronological lists of the kings, with the lengths of their reigns, have been found, but also lists of the events which took place in each year, drawn up for the purpose of dating contracts and other documents. Both these series have been published by Prof. Hilprecht,<sup>1</sup> and as they are of importance for the present inscriptions, I reproduce the entries bearing upon them here:—

1. The lengths of the reigns of the kings:



<i>Urum (ki)-ma Sur-dingir Engur-ra lugal-am</i>		<i>mu ū-ussa in-ki</i>
Ur: Sur-Engur being king,		18 years he reigned.
<i>Dun-gi dumu Sur-d Engura-ge</i>		<i>mu ninnū-ussa in-ki</i>
Dungi,	son of Sur-Engur	58 years he reigned.
<i>Būr-d Sin-na dumu Dun-gi-ge</i>		<i>mu ilima in-ki</i>
Būr-Sin,	son of Dungi	9 years he reigned.
<i>Gimil-d Sin dumu Būr-d Sin-na-ge</i>		<i>mu imina in-ki</i>
Gimil-Sin,	son of Būr-Sin,	7 years he reigned.
<i>I-bi-d Sin dumu Gimil-d Sin-na-ge</i>		<i>mu man-ia in-ki</i>
Ibi-Sin,	son of Gimil-Sin,	25 years he reigned.
<i>Ia lugal-e-ne</i>	<i>mu šuš-ninnū-imina</i>	<i>in-ki-eš</i>
5 kings	117 years	they reigned.

The next line reads:—

*Uruma (ki) bala-bi ba-bal nam-lugala-bi I-si-in šu-ba-ti*  
Ur, its dominion passed away, Isin took its rule.

This is followed by the list of the kings of Isin, sixteen in number, who will be dealt with in a later part of this work.

<sup>1</sup> *Old Babylonian Inscriptions*, plates 55 and 58; *Mathematical, Metrological, and Chronological Inscriptions*, pp. 46-47, and plates 30 and XV. (*The Babylonian Expedition of the University of Pennsylvania*, vols. I. and XX., 1896 and 1906).

2. The events of the regnal years of the kings, drawn up for the purposes of dating, as exhibited in the dated tablets of this volume (reigns of Dungi and Bûr-Sin):—

(a)—The reign of Dungi:

## OBVERSE.

1. . . . .	. . . . .
2. <i>Mu gir Nibri (ki) [ba-tuga]</i>	Year he invested the <i>gir</i> of Nippur. (Radau, 7.)
3. <i>Mu lugal-e Uruma (ki) . . . . .</i>	Year the king . . . . . Ur. (Radau, 8.)
4. <i>Mu ma (?) <sup>d</sup>Nin-lil-la ba-gaba</i>	Year he consecrated the ark(?) of Beltis. <sup>1</sup> (Radau, 9.)
5. <i>Mu <sup>d</sup>Nannar-kar-zida ê-a ba-gur</i>	Year Nannar-kar-zida entered the temple. (Radau, 10.)
6. <i>Mu Ê-ḫur-sag lugala ba-du</i>	Year the king built Ê-ḫursag. (Radau 11.)
7. <i>Mu <sup>d</sup>Gu-silim Dûr-rab-îli (ki) ê-a ba-tura</i>	Year the goddess Gu-silim of Dûr-rab-îli entered the temple. (Radau, 12.)
8. <i>Mu <sup>d</sup>Nu-ku-muš-da Ka-ṣal-lu (ki) ê-a ba-tura</i>	Year the god Nukušda of Kaṣalla entered the temple. <sup>2</sup> (Radau, 13.)
9. <i>Mu ê-ḫala-bi lugala ba-du</i>	Year the king built his ê-ḫala. <sup>3</sup> (Radau, 14.)
10. <i>Mu <sup>d</sup>Nannar Nibri (ki) ê-a ba-tura</i>	Year Nannar of Nibri entered the temple. (Radau, 15.)
11. <i>Mu en nir zi an-na en <sup>d</sup>Nannar maš-ê ni-pada</i>	Year the king proclaimed the lord true priest of Anu and the lord of Nannar by the oracle. (Radau, 16.)
12. <i>Mu alam <sup>d</sup>Nin-lil-la ba-du</i>	Year he constructed the image of Beltis. <sup>4</sup> (Radau, 17. <sup>5</sup> )
13. <i>Mu en nir zi an-na en <sup>d</sup>Nannara ba - tug-ga</i>	Year he invested the lord true priest of Anu and lord of Nannar. (Radau, 18.)
14. <i>Mu ni-kiš (?) -mi-da-šu dumu-sal lugala nam-nin Mar-ḫa-ši (ki) -ku ba-ila</i>	Year he raised Nikiš(?) -midašu, the daughter of the king, to the dominion of Marḫaši. <sup>6</sup> (Radau, 19.)
15. <i>Mu Dûru (ki) ki-bi ba-ab-gi</i>	Year he restored the emplacement of Dûru. (Radau, 20.)
16. <i>Mu dumu Urum (ki) -ma lu giš-bu dur-dug ba-ab-šer</i>	Year he assembled the children of Ur, strong and mighty soldiers. <sup>7</sup> (Radau, 21.)
17. <i>Mu <sup>d</sup>Ni-rig issag gala <sup>d</sup>En-lil-la-ge</i>	Year of Nirig, the great viceroy of Enlila. (Radau, 22.)
18. [ <i>Mu <sup>d</sup>En-lil-la <sup>d</sup>Nin-lil-la-ge . . . . . ba-dug-ga . . . . .</i> ]	Year he decreed the . . . . . of Enlila and Beltis <sup>8</sup> . . . . . (Radau, 23 and 24.)

<sup>1</sup> Or *Nin-lilla*, the spouse of *En-lilla* or *Ellilla* (*Ellil*).

<sup>2</sup> Variant from a tablet in the possession of Randolph Berens, Esq.: *Mu <sup>d</sup>Nu-muš-da ê-a ba-tur-ra*, "Year the god Numušda entered the temple."

<sup>3</sup> This may mean "the house of his vision" (revealed to him in a dream). *Ê-ḫala-an-ki* (possibly "the house of the vision of heaven and earth") is mentioned in the *Proceedings of the Society of Biblical Archaeology* for Dec., 1900, p. 367 (l. 7), as the seat of Zēr-panitum, Merodach's spouse.

<sup>4</sup> Or *Nin-lilla*. This date is given by the Berlin tablet transcribed and translated on p. 30: "Year of the image of Nin-lilla."

<sup>5</sup> "The year after the image of Beltis," which probably corresponds with Radau's no. 18, occurs on p. 29: "Year of the image—after."

<sup>6</sup> Identified with Mar'ash in northern Syria (Hommal, *Ancient Hebrew Tradition*, p. 37).

<sup>7</sup> As in the Old Testament, "Children" here means "men."

<sup>8</sup> Or *Nin-lilla*.

## REVERSE.

- |  |   |
|--|---|
| 1. <i>Mu uš-</i> . . . . .   | Year after . . . . . (Radau, 25.)   |
| 2. <i>Mu lugal</i> . . . . . <i>maḥ(?)</i>                             | Year the king the supreme . . . . . (Radau, 26.)                                      |
| 3. <i>Mu Kar-ḥar (ki) ba-ḥula.</i> (Reisner, 27.)                      | Year he devastated Karḥar. <sup>1</sup> (Radau, 27.)                                  |
| 4. <i>Mu [Si]-mu-ru-um (ki) ba - ḥula</i>                              | Year he devastated Simuru. <sup>2</sup> (Radau, 28.)                                  |
| 5. <i>Mu Si-mu-ru-um (ki) a-du mina-kam-ma-ru<br/>ba-ḥula</i>          | Year he devastated Simuru for the 2nd time.<br>(Radau, 29.)                           |
| 6. <i>Mu Ḥa-ar-ši (ki) ba-ḥula</i>                                     | Year he devastated Ḥarši. <sup>3</sup> (Radau, 30.)                                   |
| 7. <i>Mu en Gurudug (ki) -ga ba-tug-ga</i>                             | Year he invested the lord of Êridu. (Radau, 31.)                                      |
| 8. <i>Mu uš-sa en Gurudug (ki) -ga ba-tug-ga</i>                       | Year after he invested the lord of Êridu. (Ra-<br>dau, 32.)                           |
| 9. <i>Mu dumu-sal lugala issag An-ša-<br/>ana (ki) -ge ba-tuga</i>     | Year the daughter of the king took <sup>4</sup> the viceroy<br>of Anšan. (Radau, 33.) |
| 10. <i>Mu Kar-ḥar (ki) a-du mina-kama-ru ba-ḥula</i>                   | Year he ravaged Karḥar for the 2nd time. <sup>5</sup> (Ra-<br>dau, 34a.)              |
| 11. <i>Mu Si-mu-ru-um (ki) a-du eša-kama-ru ba-ḥula</i>                | Year he devastated Simuru for the 3rd time. (Ra-<br>dau, 35.)                         |
| 12. <i>Mu uš-sa Si-mu-ru-um a-du eša-kama-ru ba-<br/>ḥula</i>          | Year after he devastated Simuru for the 3rd time.<br>(Radau, 36.)                     |
| 13. <i>Mu An-ša-an (ki) ba-ḥula</i>                                    | Year he devastated Anšan. <sup>6</sup> (Radau, 37.)                                   |
| 14. <i>Mu uš-sa An-ša-an (ki) ba-ḥula</i>                              | Year after he devastated Anšan. <sup>7</sup> (Radau, 38.)                             |
| 15. <i>Mu ḏNannar-kar-zi-da (ki)<br/>a-du mina-kama-ru é-a ba-tura</i> | Year Nannar of Kar-zida entered the 2nd time<br>into his temple. (Radau, 39.)         |
| 16. <i>Mu bad ma-da (ki) ba-du</i>                                     | Year he built the wall of the land. <sup>8</sup> (Radau, 40.)                         |
| 17. <i>Mu uš-sa bad ma-da (ki) ba-du</i>                               | Year after he built the fortress of the land. <sup>9</sup><br>(Radau, 41.)            |
| 18. <i>Mu é Pî-ša-iši-ḏDa-gan-na<br/>ba-du</i>                         | Year Pî-ša-iši-Daganna built the temple. <sup>10</sup> (Radau,<br>42.)                |
| 19. <i>Mu-uš-sa é Pî-ša-iši-<br/>ḏDa-gan-na ba-du</i>                  | Year after Pî-ša-iši-Daganna built the temple. <sup>11</sup><br>(Radau, 43.)          |

<sup>1</sup> "The year after he devastated Karḥar" occurs on p. 33. It probably corresponds chronologically with Radau's no. 28.

<sup>2</sup> For this date, see pp. 35, 36, and 38.

<sup>3</sup> See p. 39, which has the longer form: "Year he devastated Ḥarši, Ḥumurti, and Kimaš." The inner tablet (see p. 40) has the short form of the above text, but with a character omitted. On p. 41 *Ḥarši* is written *Ārši*, and on p. 43 it is given as *Arši*. But see the *Notes and Corrections*, p. xxvi.

<sup>4</sup> *I.e.*, "took in marriage." Radau translates, "Year the daughter of the king *became* viceroy of Anšan."

<sup>5</sup> See p. 44.

<sup>6</sup> See p. 45.

<sup>7</sup> See p. 47: "Year after Anšan."

<sup>8</sup> See pp. 48, 49, and 51.

<sup>9</sup> P. 57: "Year after the fortress of the land." The text printed on pp. 199-200 probably has this date, but is defectively written.

<sup>10</sup> P. 52: "Year Pî-ša-Iši-Dagan built the temple (of) Dungi."

<sup>11</sup> P. 54: "Year after Pî-ša-iši-da (sic) built the temple"; p. 57 has the date as in the text above, but gives Dagan for Daganna.

20. *Mu-uš-sa* ḫ *Pi-ša-iši-d* *Da-gan-na ba-du* [*mu uš-*]  
*sa[-a-bi]* Year after Pi-ša-iši-Daganna built the temple—year  
 after that.<sup>1</sup> (Radau, 44.)
21. *Mu Ša-aš-ru (ki) ba - ḫula* Year he devastated Šašru.<sup>2</sup> (Radau, 45.)
22. [*Mu en*] <sup>d</sup>*Nannara maš-e ni-páda* Year he proclaimed the lord of Nannar by the  
 oracle.<sup>3</sup> (Radau, 46.)

At this point the date-list published by Hilprecht breaks off, and the dates are given in the order indicated by Radau, in his *Early Babylonian History*:—

- Mu Si-mu-ru-um (ki) Lu-lu-bu-um (ki) a-du ḫ-lal-*  
*gi-kama-ru ba-ḫula* Year he devastated Simuru and Lulubu for the  
 10th time less 1. (Radau, 47a.)
- Mu uš-sa Si-mu-ru-um Lu-lu-bu (ki) a-du ḫ-lal-gi-*  
*kama-ru ba-ḫula* Year after he ravaged Simuru and Lulubu for the  
 10th time less 1.<sup>4</sup> (Radau, 47b.)
- Mu Ur-bil-lum (ki) ba-ḫula* Year he ravaged Urbillu.<sup>5</sup> (Radau, 48.)
- Mu Ki-maš (ki) ḫ Hu-mur-ti (ki) ba-ḫula* Year he ravaged Kimaš and Ḫumurti.<sup>6</sup> (Radau, 49.)
- Mu uš-sa Ki-maš (ki) Hu-mur-ti (ki) ba-ḫula* Year after he ravaged Kimaš and Ḫumurti.<sup>7</sup> (Ra-  
 dau, 50a.)
- Mu uš-sa Ki-maš (ki) Hu-mur-ti (ki) ba-ḫula mu*  
*uš-sa-a-bi* Year after he ravaged Kimaš and Ḫumurti—  
 year after that.<sup>8</sup> (Radau, 50b.)
- Mu Ha-ar-ši (ki) (Hu-mur-ti (ki)) ba-ḫula* Year he ravaged Ḫarši and Ḫumurti. (Radau, 51.)

(b)—Hilprecht's no. 127 in vol. I., part 2, of *The Babylonian Expedition of the University of Pennsylvania*:—

1. *Mu d* <sup>d</sup>*Bûr-Sin lugala-am* Year Bûr-Sin became king.<sup>9</sup> (Radau, 1.)
2. *Mu d* <sup>d</sup>*Bûr-Sin lugal-e Ur-bil-lum (ki) mu-ḫula* Year Bûr-Sin the king ravaged Urbillu.<sup>10</sup> (Radau,  
 3a.)
3. *Mu si<sup>3</sup>gu-sa maḫ* <sup>d</sup>*En-lil-la ba-gim* Year he constructed the sublime throne of Ellilla.<sup>11</sup>  
 (Radau, 4.)

<sup>1</sup> See p. 58.

<sup>2</sup> See pp. 60, 62, 63, where Šašru is in each case written with the mimmatum. The same is the case with the date "Year after Šašrum" (p. 65), which probably corresponds with Radau's no. 46.

<sup>3</sup> See p. 69, where, however, the verbal form is *ip-pa(da)*.

<sup>4</sup> See p. 71. In the same date on p. 72 the name of Lulubu is omitted.

<sup>5</sup> See p. 73, where an interesting variant, Urbilli, is given. The text on p. 94 has simply "Year of Urbillum." Lau reads the name Urbelu. The date "Year after he devastated Urbillum" occurs on p. 128, and may belong to this place, and be identical with Radau's no. 49.

<sup>6</sup> See p. 78. On pp. 75 and 76 Kimaš only is mentioned. P. 79 has simply "Year of Kimaš."

<sup>7</sup> See pp. 80, 82, 85, 91, 94 ("Year after Kimaš" only), and 103. The last-named is long and detailed, and has "year after that" at the end, omitting "after" at the beginning.

<sup>8</sup> See pp. 106, 109, and 111, in all of which, however, Ḫumurti is omitted.

<sup>9</sup> See pp. 113, 115, and 117. The text in every case reads "Year (of) Bûr-Sin, the king," without *-am*. Radau has the date of the "year after," corresponding with no. 2.

<sup>10</sup> See pp. 120, 121, and 125. On p. 128 is the date of the "year after," in which the name of the king is omitted, suggesting that it really belongs to Dungi's reign, no. 48b, if Radau's reckoning be adopted, and corresponds chronologically with his no. 49. The use of the verbal form *ba-ḫula* instead of *mu-ḫula* would seem to support this (cp. Radau's 48 above).

<sup>11</sup> See pp. 130, 135.

- |   |  |
|---|--|
| 4. <i>Mu en mah gal an-na ba-tuga</i>   | Year he invested the supreme great lord of Anu. <sup>1</sup><br>(Radau, 5.)                |
| 5. <i>Mu en unu gal dInnanna ba-tuga</i>  | Year he invested the lord of the great festival-hall<br>of Istar. <sup>2</sup> (Radau, 6.) |
| 6. <i>Mu Ša-aš-ru (ki) ba-lyula</i>   | Year he ravaged Šašru. <sup>3</sup> (Radau, 7.)  |
| 7. <i>Mu Hu-uh-nu-ri (ki) ba-lyula</i>  | Year he ravaged Huḫnuri. <sup>4</sup> (Radau, 8.)  |
| 8. <i>Mu en Guruduga (ki) ba-tuga</i>   | Year he invested the lord of Eridu. <sup>5</sup> (Radau, 9.)                               |
| 9. [ <i>Mu</i> ] <i>en dNannar . . . . .</i>  | Year [he proclaimed] the lord of Nannara-[kar-<br>zida?]. <sup>6</sup> (Radau, 11.)        |
| 10. [ <i>Mu dGimil-dSin lugal-am</i>  | Year Gimil-Sin became king.  |
| 11. <i>Mu en dNannar-kar-zi-da ba-tuga,</i>   | Year he invested the lord of Nannara of Kar-zida.  |
| 12. <i>Mu ma dara abzu ba-ab-gaba</i>   | Year he consecrated the ark <i>ma-dara-abzu</i> .  |
| 13. <i>Mu Si-ma-lum (ki) ba-lyula</i>   | Year he ravaged Simalu.  |
| 14. <i>Mu bad Mar-tu (ki) ba-du</i>   | Year he built the western fortress.  |
| 15. [ <i>Mu</i> ] <i>bad Mar-tu ki ba-du mu uš-sa-bi</i>                                  | Year he built the western fortress—year after that.  |
| 16. <i>Mu na maḫa dEn-lil-la ba-du</i>  | Year he made the sublime inscription of the god<br>Ellilla.                                |
| 17. <i>Mu dGimil-dSin lugal Uru (ki) -ma-ge ma-da</i><br><i>Za-ab-ša-li (ki) mu-lyula</i> | Year Gimil-Sin, king of Ur, ravaged the land of<br>Zabšali.                                |

Though the reign of Gimil-Sin does not occur in the present volume, the above list has been given in full, for the sake of completeness, and to show the sequence of the dates, if we take the text translated below as an authority. This tablet, which indicates that the first year of Gimil-Sin immediately preceded

<sup>1</sup> This date is a very frequent one, and occurs with certain variants. On pp. 137, 138, 139, and 145 the word-order is *en gal mah*, "lord great supreme," instead of *en mah gal*, "lord supreme great," which occurs on pp. 140, 142, and 143. On p. 146 the text has *en-me mah gal*, apparently "lords supreme great." All these texts add also the words *en Nannara*, "lord of Nannara," and, except those on pp. 140, 143, and 146, give the verb as *ba-a-tuga*. No. 78 (p. 146) has *ba-tug-a*, and no. 74 (p. 142) has no verb at all. The "year after" is the date of the two tablets on p. 147. This corresponds chronologically with the next date (no. 5), and is given in a very abbreviated form.

<sup>2</sup> See pp. 148, 149, and 150. In no. 82 the name of Istar is wanting. The "year after" on p. 153 differs considerably as to its wording, and may not be the equivalent of date no. 6. That an investment of two priests of the great temple of Anu and Istar at Erech should take place at the same time, however, is not unlikely. In the above, line 5, I have transcribed the third character as *unu*, regarding it as , the first character of  , *unu*, with additions (*gunū*). (It is worthy of note that in the Assyrian bilingual lists *unu* is written  , in which the second component is  with additions.

<sup>3</sup> See p. 155. Šašru is generally written with the mimmatation.

<sup>4</sup> See pp. 157, 159, 160, 161, 162, 163, 165, and 167. Huḫnuri is often written Huḫunuri. In the text transcribed above, line 7 has no less than three scribal errors.

<sup>5</sup> See pp. 169, 171-174, 176. The verbal form is generally *ba-a-tuga*. I have regarded the dates on pp. 177 and 179 as being variants of this (see pp. 178 and 180). The "year after" (p. 181) is equivalent to date no. 9, Radau's no. 11.

<sup>6</sup> If Radau's restoration of the text, "Year he invested the high-priest of Nannar-kar-zida," be correct (but cf. the translation below, p. xviii.), this date is represented by the dates on pp. 182, 184, 185, 187, 189, 191, 192, 194, 195, 196, and 198. Variants due to scribal errors occur in nos. 107 (p. 182) and the envelope of 119 (p. 196). The tablet of this has the short form: "Year of the lord of Nannar-kar-zida."

the year of the investiture of the lord of Nannar Kar-zida, is inscribed on a case-tablet in the author's possession (acquired in 1904) and reads as follows:—

## OBVERSE OF THE TABLET.

1. Ušu lama udu	34 sheep,
2. âš maš	6 kids,
3. ki I - ta - ê - } a - ta }	from Ita-êa.
4. Lu - dŠi - ma - ku	Lu-Šimaku

## REVERSE.

5. ni - ku	the <i>niku</i> ,
6. sa - dug dDumu- } zi }	due of Tammuz.
7. Iti Izin - dDumu- } zi }	Month Izin-Dumuzi,
8. mu Gimil - dSin } lugala }	year of Gimil-Sin, the king.

## OBVERSE OF THE ENVELOPE.

1. Ušu lama udu âš maš	34 sheep, 6 kids,
2. sa-dug dDumu-zi- ku	due for Tammuz,
3. ki I - ta - ê-a-ta	from Ita-êa.
4. Duba Lu-dŠi-ma-ku aba	Seal of Lu-Šimaku, the <i>aba</i> .

## REVERSE.

5. Iti Izin - dBa - u	Month Izin-Bau,
6. mu en dNannar - kar - zi <sup>1</sup> ba-tuga	year he invested the lord of Nannar-kar-zi. <sup>1</sup>

In this inscription it will be noticed that the tablet has a different date from the envelope, and as the former must have been written before the latter, it is clear that, if the tablet is dated in the accession-year of Gimil-Sin, the envelope, which bears another date, must have been written in the year which followed. The date of the investiture of the "lord of Nannar-kar-zida," therefore, would seem not to have been, as was formerly supposed, one of the dates of the reign of Bûr-Sin, but of that of Gimil-Sin. This gives to Bûr-Sin a reign of 9 years, as stated also in the text published by Hilprecht,<sup>2</sup> and necessitates the rejection of three dates formerly attributed to him, namely, the year after he invested the Lord of Êridu (*mu uš-sa en Guruduga (ki) ba-tuga*), Radau's roth, which must therefore be the *election*-year of the lord of Nannar-kar-zida; the investiture of the lord of Nannar-kar-zida, which, as has been shown, is the 2nd date of Gimil-Sin; and a very doubtful date published by Scheil in the *Recueil des Travaux relatifs à l'Égyptologie et l'Assyriologie*, vol. xix., p. 59, no. 338.

But there is another point which is set at rest by the determination of the true length of Bûr-Sin's reign, as given on the fragment published by Hilprecht, namely, that all the "years after" and "2nd

<sup>1</sup> For *Kar-zida*, just as *Dumu-zi* (Tammuz) is for *Dumu-zida*.

<sup>2</sup> See p. xiii.

years after" (unless given in the official lists), are not to be counted. Thus "the year after Bûr-Sin became king" is the same as the year in which that king ravaged Urbillu; "the year after he devastated Urbillu" must be the same as that in which he constructed the supreme throne of Enlila; and the same is probably the case for all similar datings in the reigns of other Babylonian kings. Naturally the reason for this cannot be stated with absolute certainty, but it may be regarded as exceedingly probable that it took place when the scribe did not know what the event of the year was, and therefore took the last event used by him for dating, modifying the formula in the date of any document upon which he might be engaged, so as to make it "year after," or "two years after," as the case might be. Ambiguity was not likely to arise therefrom, and he was saved trouble. In the case of the official lists, the expression "year after," or "years after," was probably used on account of there being no event of sufficient importance.

In all probability the events chosen to date by were sent out by some central office to the scribes, upon small clay tablets similar to that of the reign of Samsu-iluna in the American College at Beirut, published in the *Quarterly Statement* of the Palestine Exploration Fund for July, 1900, pp. 269 ff.

### III.—THE CALENDAR.

An exceedingly important inscription for the order of the names of the months is that published by F. Thureau-Dangin in his *Recueil de Tablettes Chaldéennes*, no. 180, which belongs to his fourth series, tablets resembling those of the small texts printed on pp. 15-28, and which may, therefore, have come from that portion of the Tel-loh site. This interesting inscription reads as follows:—

OBVERSE.	REVERSE.
1. 3 <i>qa</i> of good oil,	14. . . <i>qa</i> Sur-Utu, the scribe,
2. month Meš-en-du;	15. month Izin-Bau;
3. $\frac{1}{2}$ <i>qa</i> month Še-gur-a;	16. $\frac{1}{2}$ <i>qa</i> month Mu-šu-du;
4. 3 <i>qa</i> month Izin-še-illa;	17. 3 <i>qa</i> month Meš-en-du;
5. 1 <i>qa</i> Šablulu—gone to Erech;	18. $1\frac{1}{2}$ <i>qa</i> month Amar-aasi;
6. 3 <i>qa</i> the 2nd time,	19. 2 <i>qa</i> 15 <i>gin</i> month Še-gur-a;
7. gone to the house of A-ur- . . -ki-sag;	20. $1\frac{1}{2}$ <i>qa</i> month Izin-še-illa;
8. 3 <i>qa</i> month Gan-maš;	21. Utu-ilat.
9. 3 <i>qa</i> month Dim-ku;	22. Total: 1 <i>ta</i> 4 <i>qa</i> less 5 <i>gin</i>
10. 3 <i>qa</i> month Taš; <sup>1</sup>	23. of good oil
11. . . <i>qa</i> month Izin-Bau;	24. taken away (by) Sur-nigin.
12. . . <i>qa</i> month Mu-šu-du;	
13. [Utu-ilat?]. <sup>2</sup>	

As all the months in tablets of this class are mentioned in chronological order, the following is the result of a combination of the indications given:—

Izin-še-illa, lines 4 and 20.  
 Gan-maš, line 8.  
 Dim-ku, line 9.  
 Taš, line 10.  
 Izin-Bau, lines 11 and 15.  
 Mu-šu-du, lines 12 and 16.

<sup>1</sup> *Ur, Sur, Lig*, and other readings are also possible. Or is it *Tiš = Tišritu, Tisri*?

<sup>2</sup> Restored thus from the traces, and from line 21, but the name of another agent may have stood in this line.

Meš-en-du, lines 17 and 2.

Amar-aasi, line 18.

Še-gur-a, line 19.

𒌦 𒌦 𒌦 𒌦, *Še-gur-a*, being naturally a variant of 𒌦 𒌦 𒌦 𒌦, *Še-gur-kudu*, must be the last month of the year, notwithstanding that it is immediately followed, in line 20, by *Iti Izin-še-illa*, "the month of the festival of seed-raising," hence the arrangement here. As will be seen, this tablet gives the names of nine months, the wanting ones being the 3rd, 4th, 5th, and the intercalary month of Adar, called at this period, as later, *Dir-Še-gur-a* (or, more generally, *Dir-Še-gur-kuda*).

According to M. Thureau-Dangin, the names of the months at the time of Sargon of Agadé were similar to those at a later date, so that months three to five would seem to have been *Gud-du-ne-šaršar*, *Izin-Bils*i, and *Šu-umuna*, and the following may therefore be regarded as their most probable order down to the time of the dynasty of Ur:—

1. Izin-še-illa	7. Taš
2. Gan-maš	8. Izin-Bau
3. Gud-du-ne-šaršar	9. Mu-šu-du
4. Izin-Bilsi	10. Meš-en-du
5. Šu-umuna	11. Amar-aasi
6. Dim-kua	12. Še-gur-a

12b. *Dir-še-gur-a*.

At this point the question whether there were two or three *Dungis*, or only one, comes in. The present author is inclined to think that the first hypothesis is unproven, though not altogether impossible. On the birth of the first royal personage named *Dungi*, however, or during his reign, a new month-name was introduced, called *Izin-Dungi*, "the festival of *Dungi*." This probably took place on his deification, which may have been coincident with his birth—it is not likely that the building of a temple to *Dungi* (see pp. 52-59) was to celebrate the occasion, because the institution of his festival antedates it, as does also the divine prefix before his name. Either at this period or earlier, the month *Taš* fell into disuse, and that of the festival of *Tammuz* took its place, though the former is still sometimes found (see p. 30). The festival of *Tammuz* was an exceedingly old one, and that of *Dungi* could not, without danger of causing discontent, take its place; but it may be supposed that the Babylonians of that period were of opinion that a god should take precedence of a goddess, so the festival of *Bau* was shifted from the 8th to the 9th month, *Mu-šu-du*, which immediately followed, became the 10th, and the old month *Meš-en-du* was rejected, leaving the position of the 11th and 12th months, like that of the first six, unchanged.

The following is a list (in late Babylonian characters) of the months as found on the tablets of the period of the dynasty of Ur:—

1.	𒌦 𒌦 𒌦 𒌦	Iti Še-illa
2.	𒌦 𒌦 𒌦 𒌦	Iti Gan-maš
3.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Gud-du-ne-šaršar
4.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Izin- <sup>d</sup> Bilsi
5.	𒌦 𒌦 𒌦 𒌦	Iti Šu-umuna
6.	𒌦 𒌦 𒌦 𒌦	Iti Dim-kua
7.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Izin- <sup>d</sup> Dumu-zi
8.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Izin- <sup>d</sup> Dun-gi
9.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Izin- <sup>d</sup> Ba-u
10.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Mu-šu-du
11.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Amar-a-a-si
12.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti Še-gur-kudu
12b.	𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦	Iti dir-Še-gur-kudu

During the preceding periods certain of the above names, as will have been noticed, have the word



As is mentioned on p. 61, there is an interesting variant in the name of the month *iti Mu-šu-du*, the last syllable being written almost indifferently with two homophonic characters. As *mu* means "year," and *šu-du* either "to open" or "to complete," the name would mean "year-opening" or "year completing," according as it was written  $\llcorner\llcorner\llcorner \rightarrow \rightarrow \rightarrow \llcorner$  or  $\llcorner\llcorner\llcorner \rightarrow \rightarrow \rightarrow \llcorner$ . This would suggest that there had been a time when the Babylonian year began about the middle of December, or at least some time before the end of that month—the winter solstice, practically. This cannot, of course, be proved, but should it turn out to be correct, it would not only be noteworthy as showing an early coincidence with our own time-reckoning, but a very satisfactory explanation of the name of the month and its variant spellings as well.

There is much doubt as to the meaning of *Amar-aasi* (variant *Amar-asi* on p. 144), but the suggestion may be made that a possible meaning is "the steer, father (i.e., possessor, as in Oriental usage) of the horn." Here, as on many other points, more information is required.

The reading of the name of the last month of the year, *iti Še-gur-kudu*, is based on no. 55, rev., in Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, where, after the character which may be read either *tar* or *kud*, both meaning "to cut," traces of  $\llcorner$ , *du*, the phonetic ending, are to be seen. Though it is not quite certain, *iti Še-gur-kudu* is to be preferred to *iti Še-gur-tara*, which, by inadvertence, has been allowed to remain on pp. 40, 41, 43, 76, 129, 130, 155, 168, 191, 193, 194. As the phonetic ending is but rarely written, it is doubtful whether the final *u* was always pronounced. On p. 145 the verb *kud(u)* or *tar(a)* is wanting. It is to be noted that two different pronunciations are sometimes indicated. As to the meaning of this month-name, there is no doubt whatever—it is "the month of grain-reaping," and remained in use from the earliest to the latest times.

The intercalary month *iti dir Še-gur-kudu* means "the additional grain-reaping month."

There is still much to learn concerning the calendar of this early period, and the reasons which caused the changes to which seems from time to time to have been subjected. These changes, also, did not cease until the adoption of the common calendar—well known to us from the Hebrew writers—beginning with Nisan. The Nisan-series seems to have been in common use from the time of the Dynasty of Babylon (that to which Hammurabi belonged) onwards, though other month-names are found during the earlier period, among them being a Semitized form of the Sumerian name of Iyyar, Gu(d)-sisa, which appears as *Gusisi* (probably genitive). In a series used in the omen-tablets and elsewhere, the following names occur: Nisan, . . . ; Iyyar, . . . -*dari*; Sivan, *Šer'i éburi* ("the abundance of harvest"); Tammuz, *Peti bābi* ("the opening of the gate"); Ab, *Maḥ* ("the month of the goddess Maḥ"); Elul, *Abi*; Tisri, *Lalubé*; Marcheswan, *Sibuti*; Chisleu, *Šer'i ériši* ("the abundance of the garden (?)"); Tebet, *Tamḥiri*; Sebat, *Sililiti*; Adar, *Ḥul-dubba-é*. Four other series occur on pl. 43 of the 5th vol. of the *Cuneiform Inscriptions of Western Asia*.

The length of the year seems to be well established, as it consisted of 12 months of 29 and 30 days each, with an intercalary month whenever the year seemed to need it (see pp. 39, 41, 43, 62, 63, 76, 129, 130, 145, 155, 168, 191, 192, 194). In later times, apparently, other months were inserted, and we find a second Nisan, as well as a second Elul. In all probability these additional months had to do with the changes in the calendar which have been referred to, or to different usages in the Babylonian provinces.

The present work was begun some time ago, in the midst of many occupations, and whilst Lord Amherst's collection was being constantly augmented by fresh acquisitions. In addition to this, the author had not the advantage of seeing the whole work in type before the earlier sheets were printed off, so that the chance of want of uniformity between the beginning and the end was much increased. He expresses his regret if inconsistencies should occur in the transcriptions and translations; could the whole have been kept in type, he would have tried to avoid them. It will probably be regarded as some compensation for possible shortcomings that a great deal of new material could, in consequence, be included.

I am indebted to Monsieur François Thureau-Dangin for the kind permission to reproduce his copy of the text printed on p. 25, and here express my best thanks.

## THE MONTHS AND THEIR PROBABLE EQUIVALENTS.

THE <i>Še-illa</i> SERIES <sup>1</sup> (pp. xx.-xxii.).	THE <i>Bar-zag-gara</i> SERIES.	THE <i>Nisannu</i> SERIES. <sup>3</sup>	HEBREW FORMS.	EQUIVALENTS.
1. Še-illa	Bar-zag-gara	Nisannu	Nisan	March-April.
2. Gan-maš	Gu-sisa	Ayaru, Aaru	Iyyar, Yiar	April-May.
3. Gud-du-ne-šaršar	Šega	Siwa(n)nu	Sivan	May-June.
4. Izin-Bilsi	Šu-umuna	Du'uzu	Tammuz	June-July.
5. Šu-umuna	Ne-ne-gara	Abu	Ab	July-August.
6. Dim-kua	Kin-Innanna	Elulu, Ululu	Elul	August-September.
7. Izin-Dumuzi	Du-azaga	Tišritu	Tisri	September-October.
8. Izin-Dungi	Apin-dua	(W)araḥ-samna	Marchesvan	October-November.
9. Izin-Bau	Kankana <sup>2</sup>	Kis(i)liwu	Kislev	November-December.
10. Mu-šu-du	Abba-ê	Tebêtu	Tebet	December-January.
11. Amar-aasi	Aš-a(m)	Šabaṭu	Sebat	January-February.
12. Še-gur-kudu	Še-gur-kudu	Ad(d)aru	Adar	February-March.
12b. Dir-Še-gur-kudu	Dir-Še-gur-kudu	(W)arḫu maḫru ša Adari <sup>4</sup>	ve Adar	March.

<sup>1</sup> For the *Izin-še-illa* series, see pp. xix.-xx.

<sup>2</sup> Also *Kankan-ê*.

<sup>3</sup> For another mixed (Sumerian and Semitic) series, see p. xxii., 4th paragraph from the end.

<sup>4</sup> Also *Arḫu minabi (makru, atar) ša Adari*, "the repeated (additional) month of Adar."

## WEIGHTS AND MEASURES,

BASED ON THE TABLES GIVEN BY DR. REISNER IN *Tempelurkunden aus Tello*, p. 155.

LENGTH.							
180 še(?)	...	...	...	...	...	...	1 gin
60 gin	...	...	...	...	...	...	1 šar
1800 šar	...	...	...	...	...	...	1 gana

CAPACITY.				WEIGHT.			
180 še(?)	...	...	1 gin	180 še(?)	...	...	1 gin (shekel)
60 gin	...	...	1 qa	60 gin	...	...	1 mana (maneh)
300 qa	...	...	1 gur	60 mana	...	...	1 gun (talent)
3600 gur	...	...	1 guru <sup>1</sup>				

For the earliest period Colonel Allotte de la Fuÿe<sup>2</sup> shows that the *qa* was divided into 124 parts, and 124 *qa* made a *gur*.

<sup>1</sup> Semitic Babylonian *karû*.

<sup>2</sup> *Journal Asiatique* for Nov.-Dec., 1905, pp. 551-557.

## SOME NOTES AND CORRECTIONS.

Page 10, Col. III., line 1. *Kidur-lu* is probably not a name, but a title, and if correctly read here, would mean "seat-man" (? one who carried the seat of a worshipper in a temple). According to the *Cuneiform Inscriptions of Western Asia*, vol. II., pl. 48, line 11ef, however, the true reading and explanation is *ki-ku-lu*, Semitic *rid âlpē*, "cattle raiser." The same word occurs on p. 42, line 4 of the transcription and translation, and in the plural on p. 153, reverse, line 1. The note on p. 154 requires modification in accordance with this.

P. 41, no. 22, translation, line 2. An alternative rendering for "the ship 'Morning'" would be "the morning-boat."

P. 68, col. III., lines 5 and 7. It is doubtful whether *Rugga* is a proper name.

P. 84, no. 49, line 6. Sur-Ê-laġlaġ may also be read Sur-Ê-babbara, as on p. 128, line 14 of the reverse.

Pp. 95-99, cols. I., line 8; IX., l. 13; X., l. 14: *Ugudea* may not be a proper name. Col. XI., line 21: *Un-ila* has been elsewhere read *Uku-ila* (p. 191, no. 116, l. 7, etc.).

Pp. 117-118. The tablet belonging to Mr. John Quinn, Jr., has the following between the last line of the obverse (Col. II., line 14) and the right-hand column of the reverse (Col. III., l. 2): *dumu Sila-mu û lama bar gin ku-babbar še-bi*. The imperfect clauses would therefore read: "6 *gur* on two tablets—the tablet of Mani 1 *gur* 120 *qa*; the tablet of Lu-Nin-šaḥ, son of Sila-mu, 14½ shekels of silver, (which is the value of) his grain, 9 *gur* 200 *qa*. Official: Sur-abba—Sur-Nina, brother of Igi-zu-barra, has received it." Lu-Nin-Girsu son of Sila-mu is also mentioned on p. 150 (no. 83, lines 8 and 9).

P. 142, no. 74, line 8. For "the soldier (?)," read "the courier (?)."

P. 153, reverse, line 1. See the note to p. 10, above.

P. 183, line 4. For *gin-na*, read *gin-ni*.

## THE DATES REFERRING TO THE DEVASTATION OF ẒARŠI.

(Cf. pp. xv., xvi., and 39-43.)

Notwithstanding the remarks given on pp. 40 and 43, Radau is probably right in assigning this date to the end of the reign of Dungi, and not, as I thought more probable, to the 30th year of his reign. This is shown by a case-tablet acquired and opened by the author in March, 1908, in which the inner tablet has the date, "Year after he devastated Kimaš, year after that" (*i.e.*, the second year after the devastation of Kimaš), and the envelope, "Year he devastated Ẓarši (and) Ẓurti."<sup>1</sup> The former would therefore be Radau's date 50b, and the latter his date 51. It is possible, however, that it may correspond with Radau's 50b, as the inner tablet implies.

---

<sup>1</sup> Either a contraction of *Humurti* (*Huwurti*), or a mistake of the scribe, who has left out the first syllable.

# THE AMHERST TABLETS

---

## I.—AN ARCHAIC LIST OF FISHERMEN'S OFFERINGS.

THIS inscription, though not unique of its kind, is of considerable importance in that the tablet from which it was taken, when first found, was enclosed in a clay envelope, and is the only one of the series known to have possessed this kind of protective covering. Nevertheless many of them must originally have had a similar envelope or case, and this would account for the very perfect state of preservation in which they are often found.

### THE ENVELOPE OR CASE.

When purchased, the envelope was broken at the lower edge of the obverse, and the lower part of the inner tablet was visible through the opening. The full width of the case is 91 mm., and its original height must have been about the same. The obverse of the envelope is uninscribed, but has impressions of a cylinder-seal which, beginning at the top, has been skilfully rolled over the surface, and going downwards, passes round the lower edge of the obverse on to the reverse, at the lower edge of which it finishes. On each side of this long band of impressions the same cylinder-seal is repeated, the imprints passing over the edge right and left and across the reverse, the result being two broad bands with figures in relief arranged at right angles, and shaping roughly a cross of the form known as Greek.

### DESCRIPTION OF THE CYLINDER-SEAL.

The central portion of the design shows two lions rearing, and their bodies crossing, the head of one being to the right, and that of the other to the left. The manes of both lions are well indicated, and their heads are turned sideways, so that their faces are seen as from above. The lion whose head is to the right is in the act of seizing a stag by the throat, whilst the other lion attacks a bull in the same manner. Both the animals attacked are rearing with their breasts towards their enemies, but their heads are turned the other way, their horns and tails being held by two human figures, nude, which flank the design. These personages are shown with massive thighs and legs, but disproportionately thin arms, due, in all probability, to the engraver's technical knowledge having failed him in the arrangement of the design. The figure on the right, which is that of a man, faces the spectator, with wide-open mouth, and staring eyes. He is to all appearance bearded. The

figure on the left, which is that of a female, looks towards the bull which she holds. She has a very prominent nose and a pointed chin, but her mouth must have been rather faintly engraved, as no indication of it appears in the impressions. In the blank spaces of the subject, as in the case of many Babylonian cylinder-seal designs of a later date, certain emblems or devices are engraved. Thus a bat-headed bird with outspread wings occupies the space between the stag and the man; an object in outline, which looks like an animal's fetlock and hoof, is engraved between the stag and the lions; a scorpion with very short claws appears between the bodies of the lions; and a seated calf, clinging, as it were, to the back of the bull, is seen between the last-named and the female figure on the left. In the space between the two human figures (behind the man, in the impression) are two man-headed bulls, their bodies crossing like those of the lions, but their faces regard the spectator. They have horns, large ears, prominent eyes, open mouths, and long beards, with long tresses of hair hanging down their backs. As there is a little extra space on



THE SEAL ON THE ENVELOPE, RESTORED FROM THE VARIOUS IMPRESSIONS.

the left of these bull-men, an eight-rayed star, the emblem of divinity, has been inserted there.

The two figures last described have been purposely kept rather squat by the engraver, so as to give space for seven characters arranged in two divisions as follows, but horizontally instead of vertically:—

		En-gal- gala dup-šara ê - sala	En-gal-gala, scribe (of) the women's house.
--	--	---	---

This name is not found in the inscription of the inner tablet, but occurs on other texts of this collection, and on tablets in the Louvre. En-galgala was superintendent of the women's house, and evidently a very important personage, during the time of Lugal-anda and Uru-ka-gina.

Judging from the size of the impressions, the cylinder-seal employed was of more than the usual height, and that fact, with the style of the work, suggests that the original was made of shell, probably a portion of the thick hinge of a bivalve like the *tridacna*, of

which large specimens, engraved with various designs, are preserved in the Department of Egyptian and Assyrian Antiquities of the British Museum. The work on seals made from this hinge is generally rough—rougher, in fact, than that of the present specimen.

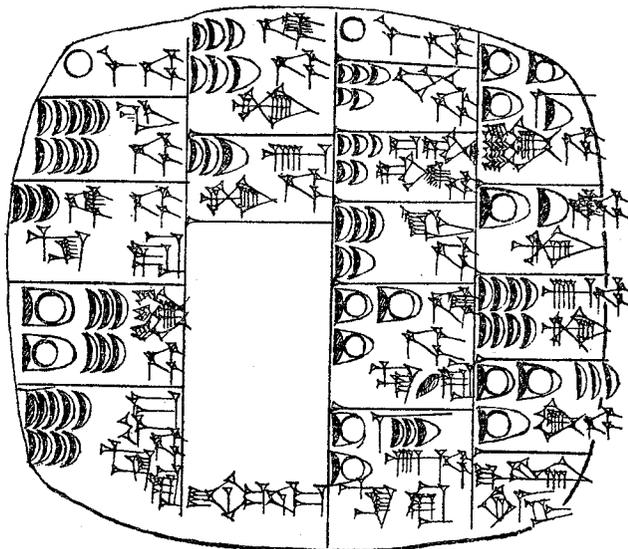
Notwithstanding the technical shortcomings of the design, the progress made in intaglio-engraving at the early period to which this document belongs is most marked. Though the forms of the animals represented are not always in good proportion, the germ of a really artistic style appears. How the outlines and the modulated depths of the design were produced is not known, but the use of the drill is clearly shown in the engraving of the eyes, and it may be surmised that a similar instrument was largely used in other parts of the work. The inscription was, of course, engraved backwards, so as to read the right way in the impression.

#### THE INNER TABLET.

This document, which seems to have been baked with its envelope,<sup>1</sup> is also cushion-shaped, but flatter on the obverse than on the reverse, like most clay tablets from Babylonia and Assyria. The inscription, which is very clearly written, is arranged in four columns on each side. As was to be expected from an object protected by its clay envelope throughout the four or five milleniums of its existence, it is in a perfect state of preservation, and is only slightly roughened where the envelope adhered. Some small fragments of this still remain in certain signs, and a few slight cracks were apparently made when the envelope was taken off, but those seen in the obverse probably appeared when it was baked. The tablet measures almost exactly three inches each way.

The following is the text with which it is inscribed:—

OBVERSE.

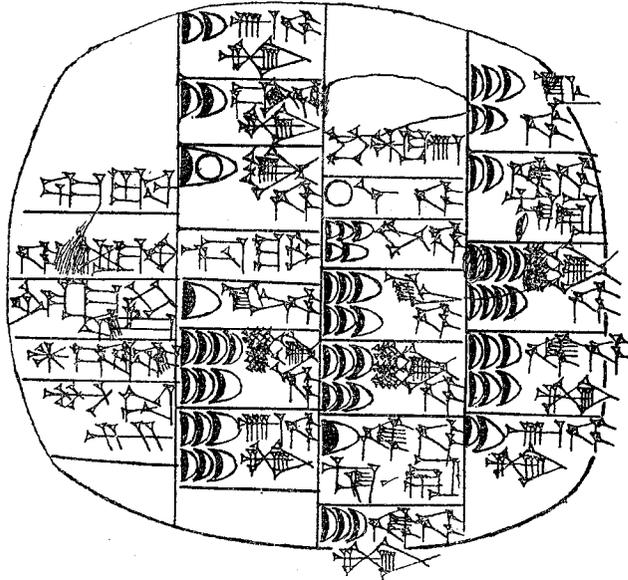


<sup>1</sup> It may have been already baked when the envelope was moulded round it, in which case it was subjected to the process twice.

TRANSCRIPTION AND TRANSLATION.<sup>1</sup>

	Column I.	Ia nima ھا	5 <i>nima</i> fish ;
Ū tara ھا	10 <i>tara</i> fish ;	Ia giš-dubduba ھا	5 <i>giš-dubduba</i> fish ;
Ilima šuš kina ھا	540 <i>kina</i> fish ;	Ia šuš kina ھا	300 <i>kina</i> fish ;
Eš šuš peš ھا tar-ra	180 <i>peš</i> fish, dried ;	Eš ner peš ھا tar-ra	1800 <i>peš</i> fish, dried ;
Mina ner âš šuš suhur ھا	1560 <i>suhur</i> fish ;	Mina ner lal eš ašagara ھا	1200 <i>ašagara</i> fish less 3,
Ilima šuš giš-pi ھا tar-ra	540 <i>gišpi</i> fish, dried ;	tar-ra	dried ;
	Column II.		Column IV.
Âš šuš piš ھا munu	360 <i>peš</i> fish, salt ;	Eš ner lal aš suhur ھا	1800 <i>suhur</i> fish less 1 ;
Eš ašagara ھا munu	180 <i>ašagara</i> fish, salt ;	Ner šuš peš ھا munu	660 <i>peš</i> fish, salt ;
Ne-saga	Ne-saga	Ussa šuš ašagara ھا munu	480 <i>ašagara</i> fish, salt ;
	Column III.	Eš ner eš šuš suhur ھا	1980 <i>suhur</i> fish ;
Ū tara ھا	10 <i>tara</i> fish ;	Lugal-ša-la-tug.	Lugal-šala-tug.

## REVERSE.



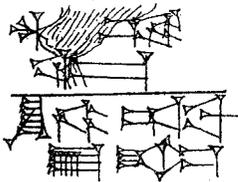
## TRANSCRIPTION AND TRANSLATION.

	Column V.	Âš šuš kin ھا	360 <i>kin</i> fish ;
Ia šuš kin ھا	300 <i>kin</i> fish ;	Aš šuš suhur ھا	360 <i>suhur</i> fish ;
Mina šuš peš ھا tar-ra	120 <i>peš</i> fish, dried ;	Šuš peš ھا tar-ra	60 <i>peš</i> fish, dried ;
Ussa šuš suhur ھا	480 <i>suhur</i> fish ;	Es šuš peš ھا munu	180 <i>peš</i> fish, salt ;
Aš šuš peš ھا munu	360 <i>peš</i> fish, salt ;		Column VII.
Mina šuš ašagara ھا munu	120 <i>ašagara</i> fish, salt ;	Mina šuš ašagara ھا munu	120 <i>ašagara</i> fish, salt ;
	Column VI.	Mina šuš sukuda ھا munu	120 <i>sukuda</i> fish, salt ;
Amar-Ku-nuna	Amar-Kununa	Ner suhur ھا	600 <i>suhur</i> fish ;
Ū tara ھا	10 <i>tara</i> fish ;	Gala-tura	Gala-tura.
Ia nim ھا	5 <i>nim</i> fish ;	Šuš kin ھا	60 <i>kin</i> fish ;
		Imina šuš suhur ھا	420 <i>suhur</i> fish ;
		Âš šuš ašagara ھا munu	360 <i>ašagara</i> fish, salt ;

<sup>1</sup> As far as possible, each "case" or section of column in the original is represented here by a single line of print.

	Column VIII.	iti izin-dim-ku	(in the) month of eating
Sag dib-ba	Sag-dibba.	D.P. Nina-gu	the feast of increase,
Ḫa ila-kam	Fish taken	mu-du	for the goddess Nina brought.

On the side which may be regarded as the reverse of the envelope are traces indicating that there was a short inscription in the upper right-hand corner, now lost by a fracture. In the lower left-hand corner of the same are the following words, which describe the contents of the inner tablet:—



D.P. Nina-gu

For the goddess Nina.

Šu-ḫa ab-ba-e-ne

The sea-fishermen.

Several tablets of this class exist, and are preserved in the Louvre and in the Museum at Brussels. The former are published by F. Thureau-Dangin in his *Recueil de Tablettes Chaldéennes*, nos. 30—37, and it is hoped to issue the latter before long in the Transactions of some Belgian learned society. The following is a list of these texts, with a summary of their contents:—

Thureau-Dangin, no. 30. Small, two columns on each side. Ne-saga, fishermen (see Col. II., above); En-gal-gala, superintendent of the women's house (see p. 2); Bara-nam-tarra, wife of Lugal-anda, *patesi* of Lagaš. This also is a list of the fish offered on the occasion of the feast of increase.

No. 31. Small, two columns on each side. Ne-saga, fisherman of the [women's] house. Fish apparently presented for a festival of Nin-Girsu, the god of Lagaš. The name of En-gal-gala appears, and his title differs somewhat, being apparently superintendent of the storehouse (? = larder).

No. 32. Three columns on each side. Names of Ne-saga and Lugal-šala-tug, sea-fishermen; Lugal-me-galgala, fisherman of the bitter (or salt) water. Apparently fish offered on behalf of Bara-nam-tarra, wife of the *patesi* Lugal-anda. Month Gud-du-ne-šara. Brought by the sea-fishermen for the goddess Nina.

No. 33. Small, two columns on each side. Fish brought for the eating of the festival of increase and the festival of eating grain.<sup>1</sup> The fishermen seem not to be indicated, but at the end there is the name of Lugal-anda without that of his consort, followed by the characters  $\text{𒌦}$   $\text{𒌦}$ , *nu-tug-ga*, apparently meaning "not invested," which would imply that the power of *patesi*, or viceroy, had not yet been formally conferred on him.

No. 34. Small, two columns on each side. Amar-Kununa, fisherman of the enclosed water (*šu-ḫa a-dun-a-gi*), "Month of the festival of the eating of increase, brought for Nin-Girsu." En-gal-gala appears as superintendent.

No. 35. About the same size as the present text, four columns on each side. Ne-saga, Lugal-šala-tug, Gala-tur, Amar-Kununna (mentioned as a fisherman with the net for the

<sup>1</sup> The character for "month" is wanting in both cases.



Delitzsch "thorn," "spur," and "sting" (of a scorpion), its name may be due to the spines with which it was armed.

The *kin* fish (case 2, col. I., case 4, col. III., &c.) is equally difficult to identify. The meaning of the root is "to send," "to seek out," and "to attack." This would point to a fish of a pugnacious character.

The *peš* fish would seem to be so called either on account of its plumpness or its numbers, in which, when we add together the dried and the salted, it is surpassed only by the *suhur*.

The *suhur* (mentioned in col. I., case 4, col. IV., case 1, col. V., case 3, col. VII., case 6) is written with a character which forms part of the group used for the name of the goat-fish, the constellation Capricorn in the signs of the Zodiac, so that there is just the possibility of a chance of identifying it from such ancient pictures of the sign as exist. Of the Semitic Babylonian equivalent only the first character, *bu-*,<sup>1</sup> is preserved.

Judging from the fact that in col. IV., case 1, the character used is , whilst in case 4 it is , there would seem to be a difference in the meaning of these two forms, the first possibly indicating a fish larger than the second. Naturally, the Babylonians had no idea of species, so that neither these two, any more than the    , in Semitic Babylonian *zik[nu]*, "the bearded," and   , *šap[zu]*,<sup>2</sup> "the lipped," evidently indicating a fish of which the lower jaw projected, need have been in any way identical. All that can be said is, that the bodies of these three probably had a general likeness.

The characters   in the lowest case of col. I. are possibly for   , a group which, without the determinative suffix  () stands for *uznu*, "ear," a meaning which also belongs to  alone. If this be the case, a fish with projections on its head suggesting ears is probably intended. To all appearance it was somewhat rare, as it is only mentioned in one other place besides this.

The *ašagara* fish (col. II., case 2) is one of the best-known fishes of the inscriptions, but its identification is as uncertain as the others. In the fifth volume of the *Cuneiform Inscriptions of W. Asia*, pl. 39, l. 30,  appears as having the same Semitic pronunciation as , namely, *numu*, which, when applied to the latter character, means "fish." In the second volume of the same work, pl. 19, l. 65B, the *numu* () with 7 *abra* (wings or fins) is mentioned, but whether it is the same creature as the *ašagara* or not is uncertain.

And this leads to the question of the identity of the character  in the 2nd case of the third column. Is it a form of , *nim*, or may it not be , *šar*, combined with ? Whatever it is, there would seem to be no doubt that, like the determinative suffix  which follows it, it is the picture of a fish—indeed, it is not unlikely that it is a variant of that character, in which case there is just the possibility that it had the pronunciation of *ya*. As the numeral by which it is accompanied is written small, each imprinted cypher is probably a unit (compare also col. VI., case 3), and fish presented five at a time must have been sufficiently large—whether the fish *par excellence* or not future discoveries alone can reveal.

The meaning of the root of *giš-dubduba* (col. III, case 3) seems to be "to destroy," "dash to pieces," "cleave asunder," &c. Whether the first character, , *giš*, "wood," indicates that the fish possessed an instrument of destruction or not cannot at present be determined, though it would seem to be not unlikely. In this case likewise the numeral seems to indicate units, and not sixties, so that a large fish is probably intended.

Concerning the fish designated by the characters  , see the note upon , *suhur*, above.

The *sukuda* (col. VII., case 2) is written with a character which has the meaning of "sharp," "pointed," and this may refer to the shape of the fish, or to some defensive weapon with which it is armed. Whether a difference in the meaning is indicated by the presence of the character  in  or not is doubtful, but it is noteworthy that all sign of this is absent in the later form .

<sup>1</sup> The name of the constellation Capricorn is written with the characters   .  ought really to be the late form of , not of .

<sup>2</sup> Or *šaptu šaplitu*, "the lower lipped."

The character , in Thureau-Dangin's list, is given as equivalent to , *munu*, "salt," the Semitic Babylonian *ṭābtu*. There is but little doubt that this identification is correct, and the salting of fish as a means of preserving them would seem to have been customary at a very early date. This suggested that the *tarra* in col. I., case 5, &c., stood for "fresh," but on consideration it was judged that uncured fish hardly needed a special description, and those designated thus may readily have been dried. Confirmation of such a rendering is furnished by the expression *nutara* in the *Cuneiform Inscriptions of W. Asia*, vol. V., pl. 52, l. 52B, where it is translated by *ul innipi*, "it (the food) has not been baked." The possibility that the word means "baked" in these lists of fish is therefore to be admitted, but the probability is that fish was prepared by cooking only immediately before being eaten.<sup>1</sup>

An examination of the tablets published, with those in the Brussels Museum, seems to show that all the fishermen mentioned drew their catches from salt water, either from the Persian Gulf, or from some inlet enclosed for the purpose of retaining the fish, as is indicated by the short inscription on the envelope. Ne-saga and Lugal-šala-tug are both described as fishermen of this class (*šu-ḫa abbarwe*) in Thureau-Dangin's nos. 32 and 36, and this is confirmed by no. 35, which includes Amar-Kununa and Lugal-kiš, the text varying so as to give the plural form *šu-ḫa abbaene*. In the text of no. 37 Amar-Kununa is called *su-ḫa a-dun-a-we* (no. 34, *a-dun-a-gi*), which apparently means "fisherman of the dammed water," whilst no. 35 apparently describes him as "the fisherman of the net" (*šu-ḫa sa šu-bad-du-we*), in which *sa* is the determinative prefix for "net," *šu-baddu* describing the special kind.

The only fresh-water fisherman referred to is the one mentioned in the description of Thureau-Dangin's no. 37 (see p. 6). His name was apparently Udu, and two kinds of fish are credited to him.

The following, taken from all the tablets relating to offerings of fish known to the present writer, will show the relative importance of the fishermen:—

Ne-saga is mentioned six times. Once he is the only fisherman named, four times he is first on the list, and once second.

Lugal-šala-tug is mentioned three times, and is second in each case.

Amar-Kununa is once the only fisherman, the second on the list once, third once, and fourth once.

Gala-tur occurs three times, being the former of two once, third on the list once, and fourth once.

Sag-dibba is only mentioned in the present text.

Besides the above, the following also occur:—

Lugal-kiš, who is former of two once, and last once.

Lugal-me-galgala is the second of two once.

From the fact that Ne-saga is the only one mentioned, or first on the list no less than four times, being second only once, the question naturally arises whether his name may not really be a title, meaning "he who is first" (*ne* for *nig*, "he who," and *saga*, "head"). If that be the case, Gala-tur is probably also a title, meaning "the junior official," from *gala*, "man," especially one occupying a position, and *tur*, "young." In favour of this may be quoted the month-name Nisan, which undoubtedly comes from the Sumerian *nig*, "that which," and *san* for *sang*, a nasalized form of *sag*, "head," the month being so called because it was the first of the Sumerian-Akkadian year.

Another point is that concerning the goddess Nina, to whom these offerings of fish were made (see col. VIII., last line but one, and the short inscription on the envelope). According to the *Cuneiform Inscriptions of W. Asia*, vol. IV., pl. I, ll. 38 and 39B, she was the daughter of the god Êa or Aa,<sup>2</sup> lord of the sea and of deep wisdom, and was consequently, like her father, a deity of the sea—in fact, this is indicated by the ideograph used for her name, which represents a fish, .

<sup>1</sup> Herodotus refers to the drying, salting, and baking of fish by certain tribes of Babylonians (see p. 9).

<sup>2</sup> A name compounded in the usual Babylonian style, and forming a sentence in itself, occurs in Thureau-Dangin's no. 53. It couples the reigning viceroy and the goddess thus, "Nina is the mother of Lugal-anda" (*Nina-ama-Lugal-anda*), making an interesting expression of devotion and loyalty.

within the usual sign for a kind of reservoir, , the latter being used in the compound group for "sea,"   , *a-abba*, literally, "water-reservoir," in the short inscription on the envelope.

All the tablets referring to the offerings of fish seem to have been brought to light by native diggers, so that the exact site where they were found cannot, at present, be decided. There is hardly any doubt, however, that they were discovered in the ruins of the temple or temples of Nina and Nin-Girsu at or near Lagaš, and this tract, though at present rather far from the sea, must have been much closer to it between 3500 and 4500 years B.C., at which date the Persian Gulf extended much farther inland than now.

Like other primitive Babylonian settlements, the city or borough in which the temple of Nina stood bore the name of that goddess, and was called  , *Nina (ki)*.<sup>1</sup> According to Diodorus Siculus (II., iii. 7), there was a city called Ninus on the Euphrates, founded by the legendary king of that name, but judging from the description which that author gives, it is Nineveh on the Tigris, the well-known capital of Assyria, which is intended. The Nina of the inscriptions found at Tel-loh is probably to be sought, like Lagaš, in one of those ruin-mounds of the Shatt-al-Hai ("the Serpent-stream," so-called from its many curves), and being *between* the Tigris and the Euphrates, could not be described as situated *upon* either of them.

As has been already remarked, the Babylonian Nina was probably so called from the goddess worshipped there, and the same origin may be assigned to the name of the Assyrian Nineveh. Emigrants from Nina seeking a settlement in the north, lighted, in all probability, on a suitable site on the eastern bank of the Tigris, opposite the present Mossul, and having founded a temple to their patron-goddess there, called the city Ninâ or Ninua, after their old home and tutelary deity. Its position ultimately gave it an importance which surpassed by far its Babylonian namesake. How it happened that, in later days, Ištar of Nineveh took the place of the old Babylonian goddess in the Assyrian capital is not known, but a likely suggestion is that it arose from the fact that Ištar became the word for "goddess" in general. The identification of the goddess of Nineveh with her who corresponded with Venus, the spouse of Adonis, probably took place later.

According to Herodotus, book I., section 200, there were three tribes in Babylonia who ate nothing but fish. "When they have caught them and dried them in the sun," he says, "they do thus: they throw them into brine, and then pound them with pestles and strain them through muslin; and they have them for food either kneaded into a soft cake, or baked like bread, according to their liking."

The exclusiveness of the diet of these fish-eaters is a little difficult to believe, for one would imagine that they felt the necessity of eating other things besides fish. That the priests of Nina lived largely upon this food, however, would seem to be certain from the inscriptions here translated and described, for the fish handed to them dried or salted must have been intended to keep for future consumption—such large quantities as are spoken of could hardly have been needed fresh unless for immediate sale, and we have no indication that the temple of Nina dealt in fish (though that is not impossible). Whether the priests of Nina in Assyria kept up the practice of fish-eating as their regular diet is likewise unknown, but if they did, they must have contented themselves with fresh-water fish, which, Mr. Hormuzd Rassam says, are very plentiful in the Tigris at Mossul.

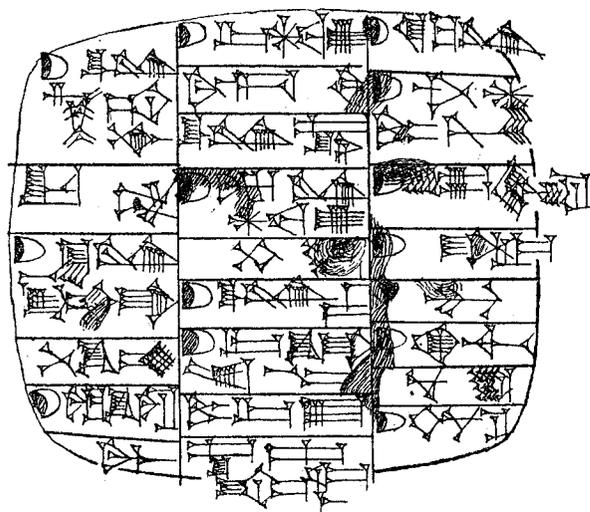
<sup>1</sup> Thureau-Dangin, in his *Recueil de Tablettes Chaldéennes*, publishes a text (no. 48) where the name is written   , *Nina (ki) (-na)*, in which the phonetic complement , *na*, is given, confirming the reading. (The groups are given here in their Ninevite forms.)

## 2.—ARCHAIC LIST OF OFFICIALS, &amp;c.

A SMALL tablet of baked clay, 62 mm. in height and width. It has three columns of archaic inscription on each side, and is of the rounded form which tablets of the earliest periods generally have. The surface is slightly damaged here and there, though not sufficiently to render the inscription seriously defective.

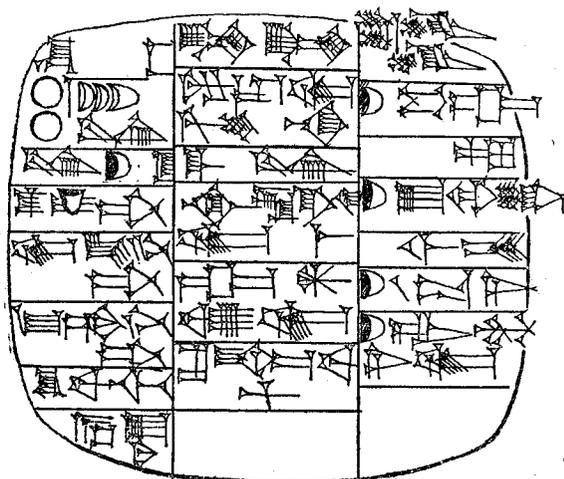
The following is the text, with transcription and translation:—

## OBVERSE.



Transcription.	Translation.	Transcription.	Translation.
	Column I.		
Aš Lugal-nam-gu-sud gub rim	ı Lugal-nam-gu-sud, the alderman ;	Aš Lugal-uru	ı Lugal-uru ;
Aš En-lu-šag-ga qa-šu-du	ı En-lu-šagga, the watchman (?) :	Aš Sur-šu-ga-lam-ma dumu Sur-ê	ı Sur-šu-gamma, son of Sur-ê, the field-worker of the staff ;
As Nin-šu-el sal-diš	ı Nin-šu-el, the priestess ;	epin kal ne-gu-me	
	Column II.		Column III.
Aš Sur-D.P. Ba-u mu-uš-sa	ı Sur-Bau, father-in-law	Aš Ki-dur-lu	ı Kidur-lu ;
Lugal-epin-ni	(of) Lugal-epinni ;	Aš Ura-D.P. Dumu-zi	ı Ura-Dumuzi ;
Aš dam Lu-D.P. Ba-u dim-šara	ı the wife of Lu-Bau, the record keeper.	Aš Tir-azaga-gi-si	ı Tir-azagi-zi-si ;
		Aš Ila mu	ı Ila, the baker ;
		Aš Mur-ti nu-šara	ı Mur-ti, the gardener ;
		Aš Duga-nu-si	ı Duga-nu-si,

REVERSE.



Transcription.	Translation.	Transcription.	Translation.
	Column IV.		
šar-še-kin-še-kin	the cultivator of the grain of the plantation;	Lagaša-D.S.-ka-me	of the Lagašites:
Aš Amar-izina,	1 Amar-izina,	Izin D.P. Ba-u-gu	on the festival of Bau
siba	the shepherd;	e-ne-ba <sup>1</sup>	they were paid (?).
Aš E-ul-li	1 E-ulli,		Column VI.
igi-du	the overseer;	Šu-nigin	Total:
Aš U-du-ni	1 Uduni;	mana lal eš lu	20 men less 3.
Aš Al-mu-ni-dug	1 Almunidug;	Lu aša-ku	For each man
	Column V.	imgaga uša qa-ta	30 qa of grain-food,
Šağ-šaga	Šağšaga	ka-lum mina qa-ta	2 qa of fruit,
dam Uru-ka-gi-na	wife of Uru-ka-gina,	gukkal-tur gi qa-ta	1 qa of meat,
lugala	king	šu-ba-ti	he has received
		nanga ê sala	(from) the field of the women's house.

NOTES.

This inscription is important mainly on account of the names of officials and employes which it contains, several of them being mentioned, with modified or changed indications of their positions, in other inscriptions found on or near the same site.

Column I.

The title of Lugal-nam-gu-sud (2nd division) is composed of two elements, namely, *gub*, one of the meanings of which is "to be over," and *kamaš*, which is probably its pronunciation when it stands for *ubarru*, translated "citizen" by Meissner. "Alderman" is therefore in all probability the English equivalent.

*En-lu-šagga* (3rd division) is given as *En-lu* simply, in Thureau-Dangin's no. 50. As pointed out by Reisner, *Tempelurkunden aus Telloh*, vocabulary, p. 32, under *KA-ŠU-GABA*, the group in division 4 is the same as the *šu-qa-du*, referred to by Delitzsch in his *Hand-*

<sup>1</sup> The character beneath is probably merely a mark indicating the end of the list. The next column (the VIth, which is on the extreme left) is simply the summation.

*wörterbuch*, p. 685A, under the heading of *šakû*, "magnate." Its exact equivalent is somewhat doubtful, but as one of the meanings of  $\text{𒍪}$ , *qa*, is "street, thoroughfare," "city-watchman" may have been its original meaning. That the personage intended had considerable power, and might look for recognition in high places, is implied by the following old Babylonian saying:—

Sumerian.	Semitic Babylonian.	
[Šum]-ma <sup>1</sup> -ab lugalla-gi	Nadānu ša šarri	"The king's giving (is)
[Dug]ga šu-qa-du-gi	Tubbu ša šakî.	the constable's favouring,"

apparently meaning that if the official referred to was favoured by the king, he was gratified thereby, and it may be conjectured that in his turn he was easy with the people under his charge.

#### Column II.

The name *Sur-Bau* (division 1) is far from being rare. In Thureau-Dangin's no. 24 a personage so called is described as "the smith," and as the *azaga-dim*, apparently meaning the "silver-worker," in his no. 61, col. VI. The same name may therefore be intended in each case.

The  $\text{𒍪}$   $\text{𒍪}$ , *dim-sara* (in division 5), was apparently a superior class of scribe, and possibly a variant of one of the names of Nebo in the *Cuneiform Inscriptions of W. Asia*, vol. II., pl. 48, l. 38ab,

where  $\text{𒍪}$   $\text{𒍪}$  is glossed  $\text{𒍪}$   $\text{𒍪}$ , *dim-šara*. It would probably correspond with the Semitic *sanik šatāri*, "collector of the writings," i.e., "record-keeper."

*Lugal-uru* (division 6) bears the title of "supreme (i.e., chief) messenger" in the Brussels tablet no. 3, col. IV.

For the name *Sur-ê*, "servant of the house," in division 8, compare *Sur-ê-Innanna*, "servant of the temple of Ištar," *Sur-ê-zida*, "servant of Ê-zida" (probably the temple-tower at Borsippa, now called the Birs-Nimroud). The title of a man named *Sur-ê* on the third of the Brussels tablets of this series is *gala maš Girsu ki*, "the high priest of Girsu," near to, or a borough of, Lagaš.

#### Column III.

*Kidur-lu* (division 1) probably means "sanctuary-man,"<sup>2</sup> perhaps a title used as a name. Thureau-Dangin's no. 56 calls him "son of Si-du," and the same author's no. 61, col. IV., mentions a Kidur-lu with the title *pa usana*, "man of the night," perhaps="night-watchman."

*Ura-Dumuzi*, "servant of Tammuz" (division 2), is probably a different person from (*S*)*ur-Dumuzi*, the ox-herd, in no. 54 of the tablets published by Thureau-Dangin.

The name *Ila* (division 4) is rather frequent. A person of that name appears in the Brussels tablet no. 3 as a *nutur*, or superintendent, and in an inscription of a somewhat earlier date, Thureau-Dangin's no. 14, an *Ila* was one of the shepherds of the god Gibil.

#### Column IV.

The first section gives the office held by Duga-nu-si, namely, *šar še-kin-še-kin*. *Šar* is the usual word for "plantation" or "orchard," whilst *še-kin* means "grain-working," the whole meaning "he who cultivates the grain of the plantation." As, however,  $\text{𒍪}$  has also the value of *gur*, *še-gur-še-gur* is a possible transcription, in which case "grain-cutting" or "reaping" will be the correct translation. In later days, and therefore, perhaps, during the period to which these inscriptions belong as well, regular reaping-hands were employed. It may be supposed that in the present case Duga-nu-si was the person who had charge of the royal farms, and employed from time to time such workmen as were needed.

<sup>1</sup> The original has  $\text{𒍪}$ , *giš*, and not  $\text{𒍪}$ , *ma*, but the latter gives a more satisfactory reading.

<sup>2</sup> *Ki-dur* means, literally, "place (of) sitting," and may therefore be the dwelling-place of a god.

Column V.

The name of Lagaš (division 4), the capital of the district in which the palace was situated, is here written with the characters  $\rightarrow\Delta\rightarrow$   $\rightarrow\Xi$   $\Xi\forall$   $\Xi$ , *Šir-la-pur-ki*, the last of the four being the determinative suffix. The exact force of the two characters which follow is uncertain, but *ka* seems to be simply a lengthening, whilst *me* possibly indicates the plural. Assyriologists are also ignorant of the reason why such a simple name as Lagaš was written with so many characters, but the script of the Akkado-Sumerians has many similar instances, for which explanations will doubtless be found sooner or later. It is noteworthy, however, that in later days the order of the characters is always  $\rightarrow\Delta\rightarrow$   $\Xi\forall$   $\rightarrow\Xi$   $\Xi$ . The question naturally arises whether the name of Lagaš may not have been written with these characters as being the "raven-city," the group  $\rightarrow\Delta\rightarrow$   $\Xi\forall$   $\rightarrow\Xi$ , in which  $\rightarrow\Xi$   $\Xi$  are replaced by the determinative suffix for "bird," having this meaning.

The "festival of the goddess Bau" (division 5) is probably short for "the month of the festival" of the goddess, which would correspond with Chisleu (see Radau, *Early Babylonian History*, plate facing page 306).

Column VI.

As one of the meanings of the group  $\Xi$   $\forall$   $\rightarrow\forall$ , with the non-Semitic pronunciation of *imgaga*, is *bututu*, generally translated "pistachio" (see pp. 24, 25), it would seem probable that  $\Xi$ , in division 4, is an abbreviation of this word, here used, however, with the usual meaning of "edible grain" in general. In this case it would be parallel with  $\rightarrow\forall$   $\rightarrow\Xi$  in the next line, which seems not only to mean "date," but also "fruit" in general.

Following up the parallel, division 5 of this column ought to stand for "meat" in general, though "mutton" is probably the special meaning of the group  $\rightarrow\Xi$   $\rightarrow\Delta$   $\rightarrow$ , as it is to be transcribed into later Babylonian.

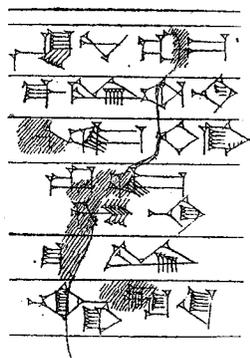
It is noteworthy that in the final section the word for "field" is not  $\forall$   $\rightarrow$ , but  $\forall$   $\rightarrow$ , *nanga*, Semitic *nagû*, generally rendered "region," though "island" has also been suggested. Both terms are probably due to the system of irrigation by means of canals, which would naturally form a vast series of "islands" or "watery centres" ( $\forall$   $\rightarrow$ ).

The allowance per man seems to have been 30 *qa* of grain-food to 2 *qa* of fruit and 1 *qa* of meat.

## 3.—THE BAKED CLAY LABEL OF URU-KA-GINA.

AN object of baked clay, in the shape of a large oblong bead, 43 mm. long by 3 cm. in the thickest part. It has been roughly moulded by hand, and the shape is therefore irregular. A hole runs through it lengthwise, apparently in order to attach it to a cord. An irregular crack about the middle implies that it had been broken, and was probably joined by one of the persons into whose hands it fell before being purchased by Lord Amherst of Hackney. It is inscribed lengthwise with seven lines of writing in six divisions, the double line being the fourth, in which the name of the king occurs separated into two parts. The writing is good.

## THE INSCRIPTION.



En nu-bada  
 Lugal-temen-na  
 [lu] enima-dugga  
 Uru - ka -  
 gi - na  
 lugala  
 Lagaš (ki)

## NOTES.

The following seems to be the most probable translation:—"The lord of the garrison, Lugal-temenna, the intelligence-officer. Uru-ka-gina, king of Lagaš."

This would imply that the object was attached to a parcel sent by the king to the official in question.

To regard the first two characters as one word, and render *En-nu bada* as "Gift (for) the fortress (of)," seems to be less probable.

The mutilated character in line 1 is , equivalent to  with the meaning of *bada*, "fortification." The rendering "garrison" for *nu-bada* is uncertain, but compare *nu-sara*, "gardener," p. 10, col. III., division 7, or *nu-giš-sara*, with the same meaning, pp. 37 and 39, col. III., line 3.

*Lu* has been supplied as the beginning of the third line because  lends itself best to the traces visible. With one exception, the parallel texts have titles beginning with , which is practically a synonym of that character. *Enima-dugga* means, literally, "good word" or "news," and is possibly a synonym of   (the same group, in Assyrian script, without the lengthening *ga*). These characters, with the pronunciation *dimmu* in Sumer-Akkadian, are equivalent to the Semitic *šipru*, "message," *šēmu*, "news," &c., hence the rendering for *lu-enima-dugga* suggested.

The common reading of the king's name, *Uru-ka-gina*, is used here, but seems to be somewhat doubtful. *Uru-enima-gina*, in which the second character has the same transcription as in line 3, would probably be better.

A double line indicates the beginning of the inscription.

4.—ARCHAIC TEXT. CATTLE FOR THE KING OF GUTIUM.

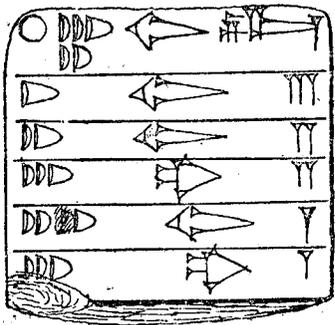
THE upper part of a small tablet of unbaked clay, 44.5 mm. high by 37 mm. wide. Colour brownish grey.

About three-quarters of an inch of the lower part of this tablet is lost, and some person into whose hands it fell prior to being acquired by Lord Amherst has attempted to smooth the broken edge, with the object of leading the purchaser to believe that the document was perfect. The lower edge is therefore much thicker than the upper one, and the completion of the curve of the reverse destroyed. The text is in a fairly good condition, as far as it is preserved.

To all appearance, tablets of this class correspond with those of Thureau-Dangin's third series, which, he says, are of unbaked clay, and present the forms which may be called classic, notwithstanding that their date is sufficiently early. They belong to a collection similar to those discovered by M. de Sarzec in 1895 in the centre of a mound about 200 metres S.S.E. of that called by him the "tell des tablettes." According to information communicated by M. Heuzey, these tablets were heaped up without order on the remains of a pavement of baked brick, at a depth of about 3 m. 70 cm.

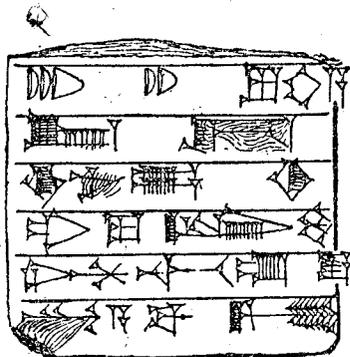
The importance of this section of the collection will be realized from the fact that several documents of the reigns of Šargani (Sargon of Agadé), Naram-Sin his son, and many other interesting but subordinate rulers were found.

OBVERSE.



U-ia lid al	15 full-grown cows.
Aš lid eš	1 cow of 3 (years).
Mina lid mina	2 cows of 2 (years).
Eš gud mina	3 steers of 2 (years).
Lama lid gê	4 cows of 1 (year).
Eš gud gê	3 steers of 1 (year).
.....	.....

REVERSE.



.....	.....
Ia udu-ḫi-a	5 sheep.
Erina-da	Erinada
Ki-nu-nir (ki)	(of) Kinunir.
Gud udu lugala-kam	Oxen (and) sheep of the king
Gu-ti-um-e	(of) Gutí.
Mu a-ba-gi	Year the water returned.

## NOTES.

Lines 1, 3, and 5. Instead of *lid*, the transcription *aba* is possible. The meaning would be the same.

Line 2 of reverse.  *Erina-da*, occurs also in Thureau-Dangin's no. 90, showing that the last character of the line, though mutilated, is correctly read. In his no. 91 it is accompanied by the character , *uru* (Semitic Babylonian *ikkaru* or *irrišu*), "planter" or "farmer," indicating that it is really the name of a man.

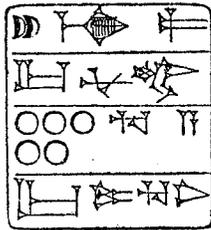
Commodities of some kind are referred to as having come from *Gutium* in Thureau-Dangin's no. 92. According to Delitzsch this district, which was called also Qutú, lay east of the lower Zab.

The date in the last line I have not succeeded in identifying elsewhere. The meaning adopted for  is that most commonly assigned to it (*táru*, "to return"), but whether it means that the waters again flooded the land, or that they returned to their former level, is not at present clear. The latter seems to be the more likely.

## 5.—BIRDS, &amp;c., DELIVERED.

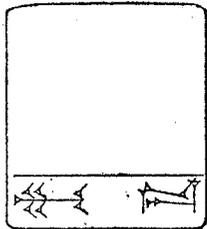
A SMALL tablet of unbaked clay, 3 cm. high by 27 mm. wide, inscribed with 4 short lines of writing on the obverse, and one only on the reverse.

## OBVERSE.



Mina kun pa	2 <i>kun-pa</i> ,
Ur-nu nara	Urnu, the singer;
Ninnū mušen-a	50 birds,
Sur-dumu mušen-du	Sur-dumu the bird-catcher,

## REVERSE.



mu-du	has brought.
-------	--------------

## NOTES.

The meaning of *kun-pa* (or *kun-sig*, or *kun-hud*), the late Babylonian , is unknown. If it be connected with  (Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, nos. 213 and 214) it would seem to be a kind of fish. (Compare , *gi-kun-zida*, Semitic *gan mihri*, a plant.)

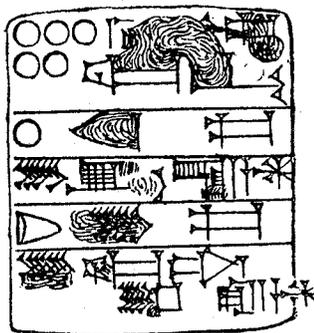
For the persons named Urnu, see p. 19. *Urnu* seems to be a Semitic name for "the green serpent" (*Cuneiform Inscriptions of Western Asia*, II., 24, 11).

The translation of , *mušen-du*, as "bird-catcher," is indicated by the same, pl. 22, ll. 14 and 15, where , *gi-sa-mušen-du*, is explained by *arum* and *mutirru* = *šétum ša* , "net of a bird-catcher." For  with the pronunciation of *pag*, see p. 35.

6.—ARCHAIC TEXT CONCERNING GRAIN AT KIŠ.

AN unbaked clay tablet, about 43 mm. high by 38.2 mm. wide, inscribed with nine lines (three of them double) of archaic writing of the same period as the foregoing. Some of the characters are rather doubtful in consequence of damage to the comparatively soft surface of the clay, but the text is in part restored by comparison with other inscriptions.

OBVERSE.



Ninnû lal mina še gur  
sag-gala

50 less 2 gur of grain,  
best quality;

û zi (?) gur

10 gur of meal

še gal-la-am

(from) grain set aside;

šuš še gur

60 gur of grain—

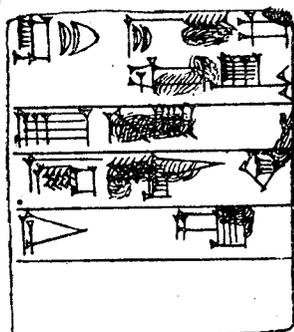
še ka-ta

grain for the order

šar-ra-am

renewed.

REVERSE.



Šu-nigin mina šuš lal mina še gur  
sag-gala

Total: 120 less 2 gur of grain  
best quality.

Ê-zi

Ê-zi,

še nanga Kiš ki

(of) the field of Kiš,

ni-duba

(is) the storehouse.

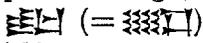
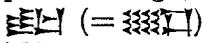
NOTES.

The first line is restored from the first line of the reverse, and the restoration is confirmed by several other archaic texts of a similar nature. The characters transcribed *sag-gala* and translated "best quality" mean "making head." According to the syllabary published in the *Journal of the Royal Asiatic Society*, October, 1905, first side, lines 11 and 12, *še-sag* is a synonym of *lillan*, and both these expressions are given as readings of , *še-lugala*, "royal grain." *Še gur sag-gala* is therefore the same as the *še gur lugala* of p. 29 and several of the inscriptions which follow.

The character restored in the second line is , which, with the pronunciation of *zi*, means "meal." This was probably included in the account for the sake of convenience, because the scribe did not wish to write a separate total for it.

Line 3. *Gallam* is from *gala*, "to be," also = *šakānu*, "to set," "bring about," here, perhaps = "on order."

Line 5. *Ka-ta šarram*. Apparently this phrase is the key of the inscription, but as several renderings are possible, its value is much diminished. Light is thrown upon it by Thureau-Dangin's no. 130

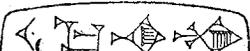
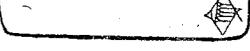
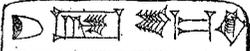
(*Récueil de Tablettes Chaldéennes*, pl. 60), the first paragraph of which reads *Mina šuš(?) à maš-galgala, ušu lama uz, maš igi-ku-am; man ka-ta šar-ra*, "130 full-grown kids, 34 goats (being the earlier kids); 20 kids for the order renewed" (apparently "to fulfil a new order"). *Ka*, "month," pronounced *gu*, also means "to speak," and pronounced *i* or *inim*, expresses the word "command."  (= ) in *Cuneiform Texts from Babylonian Tablets*, xii., pl. 29, l. 33 b, is given as standing for *ūddušu*, "to renew," hence the rendering suggested.

Reverse, line 2. Scheil reads *gi* instead of *zi* in a text of a similar nature.

Line 3. The use of   instead of   (see page 13, note to the final section) is noteworthy. It seems to imply that the field was exclusively for grain.

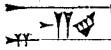
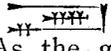
### 7.—A DELIVERY OF SALT, &c.

A TABLET similar in appearance to the last but one, 38.2 mm. high by 32 mm. wide, four lines (two double) on the obverse, and three lines on the reverse.

		OBVERSE.	
1		U ma-na munu	10 mana of salt,
2		šuš GAGI li	60 pieces of <i>li</i> ,
3		šuš GAGI ḫa-al-	60 pieces of
		ḫa-lu	<i>ḫalḫalu</i> ,
4		Lu-Šušana (ki)	Lu-Šušana;
		REVERSE.	
5		šuš GAGI še giš-kin	60 pieces <i>giš-kin</i> grain
6		D.P. gar-ne-ne	their cultivator
7		mu - du	has brought.

#### NOTES.

For the word *munu*, meaning "salt," see p. 8, l. 1, ff.

The character  (thus in late Babylonian) in lines 2, 3, and 5 is not explained in the published lists, so that the transcription GAGI is only provisional, and based upon  = GA + NUN = *ganunu*, in which each component part is represented in the pronunciation. As the group GAGI is used before textiles, "piece" seems to be the meaning, in the sense of a certain measure. *Li* and *ḫalḫalu* are probably the names of herbs. With the determinative prefix for "wood," *li* is equivalent to *burašu*, the Heb. ברוש, translated "cypress"; but in Thureau-Dangin's *Récueil de Tablettes Chaldéennes*, no. 234, it has the determinative prefix for "herb," , and with this and the lengthening *a* (in Assyrian  , *šam li-a*), it stands for *dišu*, a word which also translates the Sumerian *šam ebura*, "harvest-plant," and *šam šara*, "the plentiful" or "luxuriant plant." In Thureau-Dangin's no. 221, rev. col. i. 6, the grain of the *li* (120 *qa*) is mentioned. The word *ḫalḫalu* in l. 3 has a Semitic look.

The nearest word is *halhalla* in the contracts of the time of Nebuchadnezzar and later, the meaning of which is supposed to be "corn in the ear."

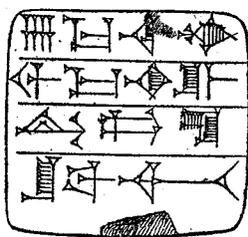
𐎶 𐎶 𐎶 𐎶 𐎶 (the late Babylonian transcription of l. 4) seems to be a variant of the Assyrian 𐎶 𐎶 𐎶 𐎶 𐎶, the ideographic way of writing Šušan, the Semitic form of the name of Susa. 𐎶 𐎶 is the fuller (Assyrian) form of (the Babylonian) 𐎶, and has itself the pronunciation of Šušinak, "the Susian god" or "goddess." Another (?) place-name with 𐎶 as its first element is 𐎶 𐎶 𐎶. The name 𐎶 𐎶 𐎶 𐎶 𐎶 occurs in Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, no. 122, rev.

𐎶 𐎶, *giš-kin*, in Semitic Babylonian *kiškanū*, pointing to an original pronunciation *giš-kana*, is the name of a fruit-bearing tree or bush described as being of three colours, white, black, and grey, or light, dark, and of a neutral tint. This, naturally, suggests the vine, whose clusters of grapes may certainly be so described. Še *giš-kin* would in that case mean "bunch of grapes." It is doubtful, however, whether še, "grain," could be used for the fruit of the vine, though the French *grain de raisin* might be quoted as analogous. A plantation of *giš-kin* (*kiškanū*)-trees is mentioned in Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, no. 137, rev.

𐎶 𐎶 𐎶 𐎶 (l. 6 in late Babylonian), pronounced (*lu*) *gar-ne-ne*,<sup>1</sup> apparently means "their (*nene*) cultivator." According to Delitzsch, *abuttu* (which is the Semitic translation of *gar*) means "a chain," and preceded by the character for "man," possibly means "labouring slave." In the last line the singular *mu-du* is used, notwithstanding the two subjects, *Lu-Šušana* and D.P. *gar* (or *qar*).

### 8.—RECEIPT OF SALT, &c.

ANOTHER tablet of the same series, 29.5 mm. high by 32 mm. wide.



OBVERSE.

Ussa ma-na munu	8 mana of salt,
u bar ma-na šu-me	10½ mana of garlic,
Uru-kal-la	Uru-kalla
šu-ba-ti	has received.



REVERSE.

Iti izin-dim-ku	Month Izin-dim-ku.
-----------------	--------------------

#### NOTES.

For *munu*, "salt," see p. 8, l. 1.

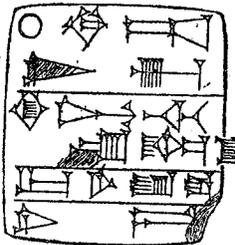
𐎶 𐎶 in l. 2 is taken to be the phonetic spelling of 𐎶 𐎶, *šumu* or *šuma*, with the determinative suffix for "plantation," "garden." This word is probably borrowed from the Semitic Babylonian *šamu*, "garlic," the Heb. שום, Aram. תומא, ܫܘܡܐ, and Arab. ثوم.

The month *Izin-dim-ku* is regarded as equivalent to Elulu (Elul), *i.e.* September—October.

In Thureau-Dangin's, no. 224, rev., l. 5, the group has 𐎶, *me*, at the end, indicating the plural.

## 9.—DELIVERIES OF BUTTER.

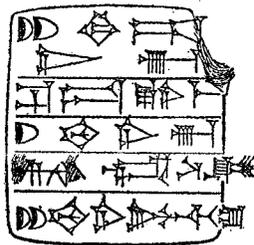
A SMALL tablet 32 mm. high by 28.5 mm. wide, slightly damaged at the (lower) right-hand corner. It has six lines in four sections on the obverse, six lines in five sections on the reverse, and one rather roughly-written line on the left-hand edge. On the whole the writing is very clear.



U di-eš  
zal-nuna  
ki Gu-ti-  
um-ne-ku  
Sur-gara sukkal-e  
ni - du

## OBSERVE.

10 baskets (?)  
(of) butter,  
for the  
Gutiites,  
Sur-gara the messenger  
has brought ;



mina di-eš  
zal-nuna  
si-du-e-ni-me  
aš utul zal-nuna  
Nam-maḥ qa-šu-du  
mina utul zal Gu-ti-um- . . .

## REVERSE.

2 baskets (?)  
(of) butter  
the carriers (?);  
1 jar of butter  
Nammaḥ, the constable;  
2 jars of oil (for (?) the land of) Gutû,



D.P. Nina-uru pa-rim

## LEFT-HAND EDGE.

Nina-uru, the courier.

## NOTES.

As the character  in lines 10 and 12 means a "jar" or "vase," the meaning of "basket" has been adopted for  , *di-eš*. This, of course, could only be the rendering if the season of the year was sufficiently cool to allow butter and similar fats to become set.

For Gutium, see p. 15. The syllable *ne*, which follows this word, apparently indicates the plural, implying that the people of the place is meant.  . . . , *ki* . . . *-ku* is apparently a parallel to the prepositional  . . . , *ki* . . . *-ta*, "from."

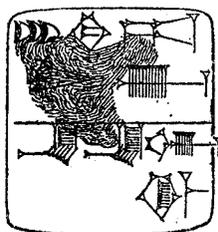
The late forms of  are  and  (or ). The following, from the *Cuneiform Inscriptions of Western Asia*, vol. v., pl. 18, lines 3—5, is the authority for the transcription and translation:—

   	  	D.P. u-tul utul	di[-qa-ru <sup>m</sup> ]	} vase or jar.
   	  	D.P. utul - zal	di[-qa-ru <sup>m</sup> ]	
   	  	D.P. utul mar-tu	di-qa-ru <sup>m</sup>	

The first of these is the word with the determinative prefix and the pronunciation only; the second has the word for "oil" or "fat" following; and in the third *Martu* = *Amurrû*, probably indicating a special (Amorite) form of vase, is added.

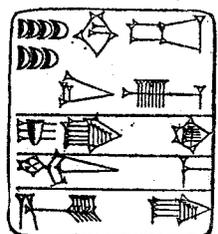
10.—CONSIGNMENTS OF BUTTER.

A SMALL unbaked tablet 3 cm. high by 27 mm. wide, with two sections (four lines) of writing on the obverse and four sections (five lines) on the reverse. Colour grey.



OBVERSE.

Eš di-eš	3 baskets (?) (of)
zal-nuna	butter,
en-en Adaba-	the lords of
(ki)-me	Adaba.



REVERSE.

imina di-es	7 baskets (?) (of)
zal-nuna	butter,
ušu qa ga-ḫur	30 qa of cheese (?),
nara - me	the <i>nara</i> -priests.
zi - ga	Taken away.

NOTES.

As the second section of the obverse ends with 𒄀, *me*, a termination apparently having the force of a plural (see the third section of the reverse), this must refer to 𒄀 𒄀, *en-en*, at the beginning, which, therefore, is probably a plural by reduplication. *Adaba* was a town apparently situated in S. Babylonia (for the reading, see the *Cuneiform Inscriptions of Western Asia*, vol. v., pl. 23, l. 27).

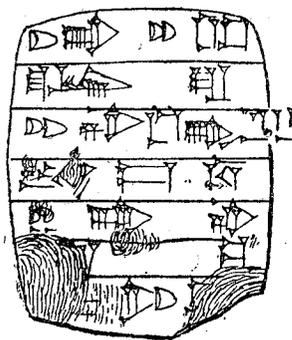
In late Babylonian the third line of the reverse would be written 𒄀 𒄀 𒄀, the second sign of which is the word for "milk," *ga*, in Semitic Babylonian *šizbu*. The last character, *ḫur*, means something like "firm."

The use of 𒄀, *en* (see obv. sect. 2), in certain dates of a few centuries later (see pp. 66, &c.) in the sense of "priest" (such seems to be the accepted rendering), suggests that "the high priests," and not "the lords" of Adaba may be intended. It is on this account that *nara-me* (late Babylonian 𒄀 𒄀) is translated "*nara*-priests" (apparently a lower grade), possibly singers or chanters (see p. 15).

## II.—AN ARCHAIC TEXT REFERRING TO WINE.

**A**N unbaked clay tablet, 45 mm. high by 35 mm. wide, inscribed with seven lines of writing on the obverse, and one line on the reverse. The tablet is somewhat damaged, rendering the latter part of the text imperfect, and in addition to this, erasures and corrections on the part of the scribe render lines 3 and 4 still more obscure. The shape is more rounded than in the case of the three preceding tablets, but it seems, nevertheless, to belong to the same period. The inscription refers to deliveries of wine, and is in the main of the same nature as Thureau-Dangin's nos. 110, 112, 113, 114, and 116.

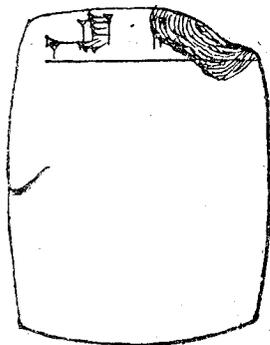
The following is an attempted rendering of the inscription:—



Aš kaš mina gur-gur  
lugala - ra  
Mina duk kaš  
. . . - giš - pu (?)  
Mina kaš duk  
A (??) - giš  
. . kaš aš gur-gur

### OBVERSE.

One (measure) of wine, 2 of strong,  
for the king.  
2 jars of wine  
. . .-gišpu (?).  
2 of wine in jars  
Agis (?)  
. . (measure) of wine, 1 of strong,



En - . . . .

### REVERSE.

En- . . . .

### NOTES.

Line 1.  is the usual character for strong drink, , *gištin*, being that generally translated "wine." The rendering of , *gurgur*, by "strong" is due to the fact that it is translated by *kabbaru*, which, applied to the horns of a young bull, undoubtedly has that meaning. The similar group, , in *Cuneiform Texts from Babylonian Tablets*, part xiv., pl. 48, is translated by *šakarānu*, but whether this indicates the drink or the jar containing it (as is probable from the determinative prefix) is uncertain, though, from the form, the latter seems to be the more probable.

The ordinary word for "strong drink" from this root has the form *šikaru*, according to Delitzsch, "date-wine," the vessel which contained it being called *šakiru*, a word which the non-Semitic portion of the population seems to have borrowed, probably at a rather early date.

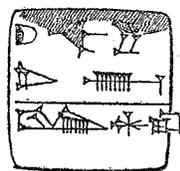
In line 3 the reading is doubtful, as several corrections seem to have been made, the characters   () being finally retained. It may be conjectured that this is equivalent to the   () in line 5, and has been left transposed so as not to make yet another alteration in the text.

The seventh line is apparently to be completed in accordance with the indications given in the first—i.e., the archaic form of  after the lost number at the beginning, and  at the end.

It is doubtful how the name on the reverse is to be completed. , *En-ni* (Thureau-Dangin no. 125, line 14 of obverse, col. I.) is probable, but many other names of two, or, at most, three characters, and beginning with , would do as well.

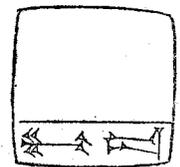
12.—A DELIVERY OF BUTTER.

A SMALL unbaked or imperfectly baked clay tablet, 21.2 mm. high by 21 mm. wide, inscribed with three short lines in two sections on the obverse, and one line on the reverse, at the bottom.



OBVERSE.

Aš ḥa-ru	i jar
zal-nuna	(of) butter
Lu-dingir-ra	Lu-dingirra



REVERSE.

mu-du	has brought.
-------	--------------

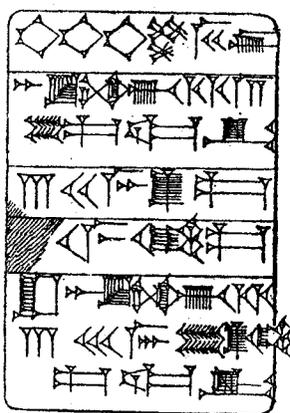
NOTES.

The only doubtful portion of the text is in the first line, imperfect on account of damage to the upper edge of the tablet. The first character—the numeral—is certain, the last fairly so, but the middle one, which is the most damaged, has lost some of its wedges. Nevertheless, there is hardly any other reading possible than that of , *ḥa*, and that being the case, the name of the vessel or measure in which the butter was has been transcribed *ḥaru*.

This is apparently the phonetic rendering of the ideogram , which, as stated by Fried. Delitzsch, has the Semitic rendering *ḥarū*, from the non-Semitic *ḥaru* (or possibly *ḥar*). Another ideograph for this word is , and both groups are also rendered by *namšūtu*, from the root *mazū*, "to press wine." The *ḥaru* was probably therefore the vessel in which the butter was pressed to get rid of the buttermilk, or a jar resembling such a vessel.

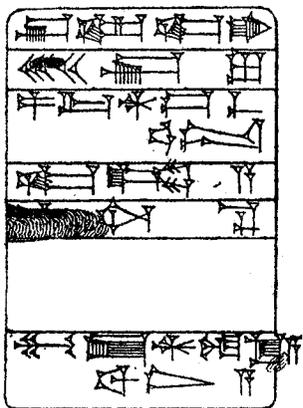
## 13.—THE PRODUCE OF A FIELD: TIME OF GUDEA.

AN unbaked or imperfectly-baked tablet, 71.5 mm. high by 47.6 mm. wide, inscribed with eight lines of writing in five divisions on the obverse, and eight lines in six divisions on the reverse, a blank space being left before the date. The writing is good and well preserved, the only wanting sign being the numeral at the beginning of the fifth line of the obverse, which, however, can be restored with perfect certainty.



## OBVERSE.

Eš šar še bur lal mina gana	210 less 2 <i>gana</i> (of land)—
mina guru mina ner lal mina šuš	2 <i>karû</i> 1200 less 120
še gur sag-gala	<i>gur</i> of wheat;
Eš šuš niš lal mina aš gur	200 less 2 <i>gur</i> of aš;
mina šuš u lal aš gig gur	130 less 1 <i>gur</i> of <i>gig</i> .
Šu-nigin mina guru mina ner	Total: 2 <i>karû</i> 1407
eš šuš ušu lal eš še aš gig	<i>gur</i> of grain, aš, <i>gig</i> .
gur sag - gala	(and) wheat.



## REVERSE.

Gana nag-dug-ga	The consecrated acres (and)
ninnû gana udu	50 <i>gana</i> pasture-land.
pa Sur-D.P. Giš-bar-ê	Official: Sur-Giš-bar-ê,
Gu - de - a	Gudea,
pa - te - si	viceroy.
Mu ê D.P. Nin-si-a	Year he built the temple
ba - du - a	of Nin-sia.

## NOTES.

The exact value of the measures contained in this and other similar inscriptions is unknown, and no attempt has therefore been made to indicate their modern equivalents. In all probability they will be determined later on, when a ruin which can be measured and compared satisfactorily with the inscription referring to it is found. As one of the renderings of *gana* is *églu*, "field," a rough translation of the character , which expresses it, would be "acre," an old English equivalent of "field." The same thing may also be said of the measures of capacity, and it need only therefore be remarked that the amount of grain here quoted is probably that which, it was estimated, the land referred to would produce.

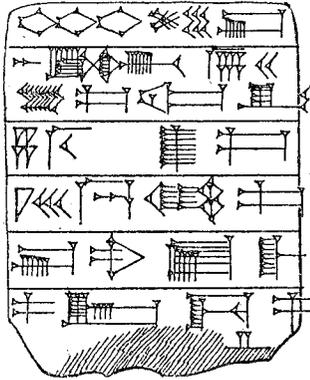
Concerning the meaning of *še sag-gala*, see page 16.

The meanings of *aš* and *gig* in lines 4 and 5 are uncertain, but each seems to indicate a kind of grain. Perhaps  $\text{𒀭}$ , *aš*, is short for  $\text{𒀭} \text{𒄠} \text{𒀭}$ , which has three pronunciations, *parra*, *imgaga*, and *kiraši*. The pronunciation *imgaga* is translated by *kuṭnašu*, *buuttu*, and *dišiptahḫu*, the second of which means "pistachio."<sup>1</sup> With the prefix  $\text{𒀭}$ , this group stood for a drink called *ulušinnu*.  $\text{𒀭}$ , *gig*, generally stands for "evil," "bad," &c., meanings possibly derived from the idea of "heaviness." If this be correct, rice, a heavy grain, may be intended. It is also noteworthy, in this connection, that one of the meanings of  $\text{𒀭}$ , *gig*, is *kamāšu*, "to bow down," in Semitic Babylonian, which might apply to the thin curved stalks upon which the rice-grains grow.

Reisner's suggestion that *nag-dugga* indicates a kind of impost indicates that the group may mean "to pronounce (*dugga*) consecrated," and if so, the first component  $\text{𒀭}$ , *nag*, possibly means "to give to drink," "to water," i.e., to pour out a libation over. Against this is to be objected, that the consecration of 50 *gana* out of 208 is a very large proportion, especially if the whole of the produce be intended. It is more likely, however, that the pasture-land (lit., "the *gana* of the sheep") was in addition to the 208 *gana* referred to in the first line, but even in that case the amount would be high, being somewhat less than a fifth.

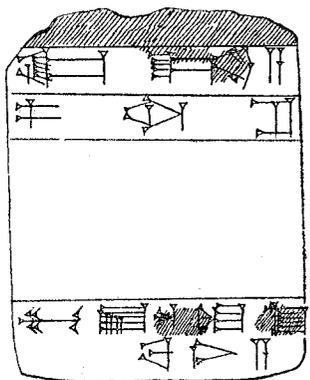
The following inscription, Thureau-Dangin's no. 195, which is of a similar nature, apparently refers to a slightly less fertile piece of land:—

OBVERSE.



Eš šar bur šuš gana	196 <i>gana</i> (of land)—
mina guru lal imina šuš niš	2 <i>karû</i> less 440 <i>gur</i>
še gura sag-gala	of wheat ;
lama šuš lal u aš gura	240 less 10 <i>gur</i> of <i>aš</i> ;
šuš eš lal mina mina qa gig gura	90 less 2 <i>gur</i> 120 <i>qa</i> of <i>gig</i>
gana gud e-gala	the acres of the palace-oxen
pa Erina-da pa	Erina-da the
.....	[overseer (?)]

REVERSE.



.....	.....
Gu - de - a	Gudea
pa - te - si	viceroys.
.....	.....
Mu é D.P. Nin-si-a	Year he built the temple
ba-du-a	of Nin-sia.

In Lord Amherst's tablet the production per *gana* is rather more than 41½ *gur*, whilst in the Louvre tablet it is a trifle over 36 *gur*. The proportion of *aš* is somewhat greater, whilst that of *gig* is considerably less (a little less than an eightieth instead of a fifty-sixth). Thureau-Dangin's no. 201 shows the proportion of these three qualities—*sag-gala*, *aš* or *imgaga*, and *gig*—for three years, as follows:—

<sup>1</sup> As pointed out on p. 13, this may stand for "edible grain" in general, exclusive here of the best and the worst.

Year he dug the canal Nin-Girsu-ušumgala: 891 *gur* 120 *qa* of the first to 42 *gur* 120 *qa* of the second. No *gig*.

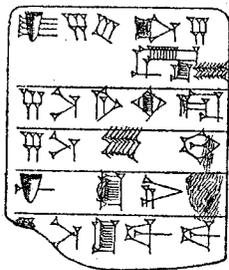
Year he made the *balag-ušumgala* of the land: 1147 *gur* 60 *qa* of the first, 103 *gur* 120 *qa aš*, and 10 *gur gig*.

Year he made the *giš-du-urra*: 824 *gur* of the first, 59 *gur* 120 *qa* of *aš*, and 13 *gur gig*.

#### 14.—A TEXT REFERRING TO GRAIN AND MEAL.

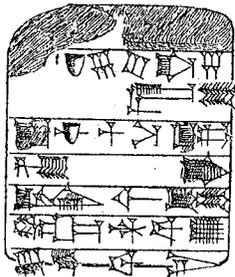
**A**N unbaked or imperfectly-baked tablet, 35 mm. high by 3 cm. wide, inscribed with six lines (in five divisions) on the obverse, and eight lines (in seven divisions) on the reverse. The last line of the obverse and the second line of the reverse are damaged at the beginning, and the first line of the reverse is almost entirely lost. The last line of all is written partly on the edge of the tablet, and has the second character slightly doubtful. The inscription is well written. Colour grey.

##### OBVERSE.



- |                                |  |
|--------------------------------|--|
| 1. Nimin ia šanabi ša ia       | 45 and $\frac{2}{3}$ <i>qa</i> of grain meal |
| 2. gina zi še                  | at 5 shekels;                                |
| 3. ia qa gar-ḫur-ra            | 5 <i>qa</i> of cake (?);                     |
| 4. ia qa še gana               | 5 <i>qa</i> of grain in the ear (?);         |
| 5. u qa zi ni- . .             | 10 <i>qa</i> of coarse (?) meal;             |
| 6. gi qa zi ba-ba <sup>1</sup> | 1 <i>qa</i> of fine (?) meal;                |

##### REVERSE.



- |                                |   |
|--------------------------------|---|
| 7. . . . .                     | . . . . .   |
| 8. . . . . šuš aš šanabi ša ia | . . . 66 and $\frac{2}{3}$ <i>qa</i> of grain       |
| 9. gina še                     | at 5 shekels;                                       |
| 10. Šu-nigin: U bar qa zi kala | Total: 10 $\frac{1}{2}$ <i>qa</i> of superfine meal |
| 11. zi - ga                    | taken away.   |
| 12. Lugal-igi-šaga             | Lugal-igi-šaga.                                     |
| 13. Iti Izin-D.P. Ba-u         | Month Izin-Bau,                                     |
| 14. imina utu-ba-ni            | 7th day.  |

##### NOTES.

The meaning of the word *ša* in lines 1 and 8 is doubtful, and more material is needed before it can be said that the rendering given is certain. The exact kind of meal indicated by , *zi-se*, cannot at present be stated—probably it was ordinary flour.

The group  (as the 3rd, 4th, and 5th characters in l. 2 would be in late Babylonian) seems to be analogous to , *ga-ḫur*, which I have rendered, p. 20, conjecturally, as "cheese."

<sup>1</sup> This group, with the meaning of "reduction," "making small," was pronounced *bi-bi* according to the bilingual list K. 2055.

If that rendering be correct, then *gar-kurra* ought to be a sort of loaf or cake. Several kinds are mentioned in the texts published by Reisner, *Tempel-urkunden aus Telloh*.

The meaning of  (= late Babylonian  and ) in l. 4 is doubtful. The character means "to bring forth, be fruitful" (*ālādu, dahādu*), and also "bound up" (*riksu*). Probably the last points to the right rendering, and indicates the grain still "bound up," as it were, in the ear, and perhaps kept for sowing when that time should come.

It seems doubtful whether there was a character after  in l. 5, and this makes it probable that one of the renderings of this sign should be taken without modification. Probably it should be that indicated by the words *rabū*, "to grow," and *rābu*, "to be broad," namely "large," "coarse," when referring to meal.

Notwithstanding the gloss referred to in the footnote to l. 6, the pronunciation *ba-ba* for   has been retained, *bibi* (better, perhaps, *bebe*) being apparently a mere weakening of that root of uncertain (perhaps somewhat later) date. *Baba* (glossed *bibi*) is rendered by *nušurru* . . ., "reduction . . .," from *našāru*, "to make small" (see Delitzsch, *Assyrisches Handwörterbuch*, s. v.). This implies a meaning the reverse of that contained in , namely, "fine," in the sense of "ground small." Reisner's no. 96, v. 22 has    , *zi sahar baba*, apparently "meal dust fine."

If the amounts of the obverse, namely:  $45\frac{2}{3}$  *qa*, 5 *qa*, 5 *qa*, and 10 *qa*, be added together, the total comes to  $65\frac{2}{3}$  *qa*—only one *qa* less than the amount ( $66\frac{2}{3}$  *qa*) recorded in l. 8. It is therefore not improbable that this line contains the summation, and if this be so, the group to be restored at the beginning of the line is , *šu-nigin*, "total," and the broken character at the beginning of line 6 should be restored as . , "grain," would seem here to include , "meal."

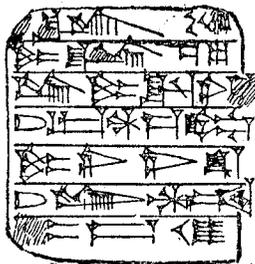
Line 10 contains a total of  $10\frac{1}{2}$  *qa* of  , *zi-kala*, the word for "meal" with an adjective expressed by a character which means everything that is good and noble. This being the case, the translation "fine meal" in the sense of good quality, seems to be that which is needed. If the rendering proposed be correct, it would include the amount of 10 *qa* of fine-ground meal entered in line 6, and whatever quantity of meal was entered in line 7 (the first line of the reverse), which would in that case refer to an amount of half a *qa*. *Zi-kala* is frequently mentioned first in the texts published by Reisner.

Whether Lugal-igi-šaga were the receiver or the purveyor is not stated.

The month Izin-Bau is identified by Radau with Chisleu. In the last line of the inscription the character for day follows the numeral instead of preceding it. The more usual arrangement is    , *ū imina-ba-ni*, "day 7th."

15.—ARCHAIC TEXT CONCERNING THREE MEN SUPPLIED  
FOR WORK.

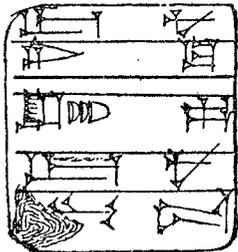
A SMALL tablet of unbaked clay, 35 mm. high by 3 cm. wide, inscribed with twelve lines of writing of the same period as the preceding. Portions of the text are somewhat damaged, but the reading and translation are rendered doubtful thereby in the first line only.



[Aš] Lugal-kura (?)  
dumu Lugal-giš-lu  
Lu-banda ni-ku  
Aš Sur-(D.P.) Giš-bil,  
dumu Ni-ni-iš  
Aš Lu-(D.P.) Nina  
dumu Giš-gi

## OBVERSE.

[I] Lugal-kura (?)  
son of Lugal-gišlu,  
Lu-banda, the superintendent.  
1 Sur-Gišbil,  
son of Niniš.  
1 Lu-Nina,  
son of Gišgi,



Ur-nu  
ni-ku  

---

Su-nigin : eš kala  
Ur-nu  
mu-du

## REVERSE.

Urnu,  
the superintendent.  

---

Total : 3 men  
Urnu  
has brought.

## NOTES.

Line 1. The first character,  $\triangleright$ , has been restored in accordance with the indications of the total, which requires that a third personage be enumerated. The last character of the line is doubtful.

Line 4. In Sur-Gišbil we have the name of the fire-god, generally written Gibil, as a component part. The word occurs in the name Gišbil-gameš, later pronounced Gilgameš, the well-known half-mythical king of Erech (*Uruk supuri*). The name of the father of Sur-Gišbil, Niniš, occurs also in M. Thureau-Dangin's no. 92, though whether it is the same man or not is doubtful. He is there referred to as having brought something from Gutium.

In line 7 *Gišgi* may also be read *Gišmi*, but the *m* of the latter form would then show that the pronunciation was dialectic. The group corresponds with the Semitic *išši šalmi*, "dark tree" or "wood," and *šillu*, "shade," "shadow," "protection." As a name, *šillu* is found in later times compounded with names of deities, such as Šilli-Bel, Šilli-Aššur, &c. It seems likely that Šilâ (or Šillâ) is simply a shortening of Šillâa, "my protection," or "protection of Aa" (Jah). (See Johns, *Assyrian Deeds and Documents*, Index.)

As *Gutium-ta nidu* in Thureau-Dangin, no. 92, means "brought from Gutî," so, in all probability, *Urnu mudu*, in the last two lines of this inscription, probably means "Urnu has brought." If Sur-Gišbil's father Niniš had dealings with Gutium, it is probable that he, too, carried on commerce

with that place, and in this case the three men whose names are given may have been sent from there to Lagaš, where the tablet was probably found.

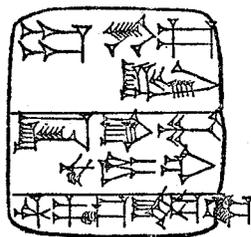
The name of Urnu occurs as that of a scribe in Thureau-Dangin's no. 82, and as that of an agent or merchant in no. 84. In no. 91, which is a long list similar to this, a farmer or planter named Urnu is mentioned. Urnu, the son of U-zi, the superintendent (*niku*), whose name occurs on Thureau-Dangin's no. 133, is probably the person mentioned in this text, as he bears the same title. In the last-named inscription he has to do with cattle.

On page 16 the name Urnu occurs with the title , *nara*, probably "singer."

## 16.—RECEIPT OF GRAIN FOR WAGES.

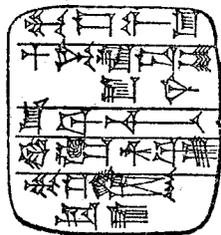
**B**AKED clay tablet, 3 cm. high by 28.5 mm. wide, inscribed with five lines of writing in three sections on the obverse, and seven lines in five sections on the reverse. The surface is slightly damaged, and has traces of incrustation towards the end of the second line of the reverse only. Colour yellow-brown.

## OBVERSE.



- |    |                       |                      |
|----|-----------------------|----------------------|
| 1. | Lama gi šuš še gur    | 4 gur 60 qa of royal |
| 2. | lugala                | grain,               |
| 3. | â Ga - mu             | wage of Gamu,        |
| 4. | nu-banda gud          | the cattle-keeper    |
| 5. | dingir Pa-giš-pil-sag | (of) Pa-pil-sag,     |

## REVERSE.



- |     |                      |                        |
|-----|----------------------|------------------------|
| 6.  | mu Giš - pi - ku     | in the name of Gišpi,  |
| 7.  | Maš-gu-la du-gab     | Maš-gula, the purveyor |
| 8.  | ê-sala               | of the women's house,  |
| 9.  | šu - ba - ti         | has received.          |
| 10. | Iti Izin-dingir Ba-u | Month Chisleu,         |
| 11. | mu gišalam           | year of the image—     |
| 12. | uš - sa              | after.                 |

## NOTES.

Gamu, in the third line, occurs as the name of a person bearing the title of *gal-ni* in Reisner's no. 155, col. viii., l. 17, but this is probably not the same person. The allowance of grain was possibly in connection with the post which he held.

The god to whom he was attached, Pa-pil-sag (line 5), corresponds, among the stars, with Architenens. The name may mean "the staff with the fiery head."

The name Gišpi, in line 6, is doubtful—it possibly has something to do with , *giš-ku-pi*, meaning "ear," generally expressed by the final character alone in the Semitic texts, when it is used

ideographically, showing that the first and second characters were not really necessary. Besides *pi*,  could be read *mi* (*wi*), *a* (*wa*), *tal*, and *geltan*. The question, therefore, naturally arises whether this last may not be the Sumero-Akkadian word for "ear," with *l* for *š* in the first syllable—*geltan* being for *geštan*. If this be the case, the value *tal* would be dialectic for *tan*, and *Gištan* or *Gištal*, instead of *Gišpi*, would be the reading of this name. On the other hand, if this suggestion be incorrect, another possible reading is *Gišmi*, of which the , *Gišmi*, on p. 28, may be another spelling.

As the meaning of the name *Maš-gula*, in line 7, "the greater (elder) twin," may be suggested.

The full form of the date, according to the list on the tablet published by Hilprecht, is as follows:—

*Mu alam dingirNin-lilla badu—mu uššābi.*

"Year he made the statue of Beltis—year after that."

The date of the year of the actual making of the statue is published by Reisner (no. 256), which, as it has the name of *Maš-gula*, and is otherwise a parallel, is reproduced here:—

OBVERSE.

1. Mina še gur lugala	2 gur of royal grain
2. Nin-sal-la en-si	Nin-salla, the sign-seeker,
3. šu - ba - ti	has received.
4. Gir: dingirKa-ušu-gina	Official: Ka-ušu-gina,

REVERSE.

5. mu Maš-gu-la du-gaba-ku	in the name of Maš-gula, the purveyor.
6. Iti . . . taš	Month . . . -taš (?),
7. mu gišalam	year of the image
8. dingirNin-lil-la	(of) Beltis.

*Nin-salla* may in reality be a title, with the meaning, "lady of the women," or something similar. Her title of , which we are told to pronounce *ensi*, seems to indicate that she held some sacred office, the group in question being translated, in the lists, by the Semitic *šailu* or *ša'ilu*, apparently from the root *šālu*, "to ask," in this case, perhaps, "to seek a sign." *Šailu* and its feminine *šailtu* may, however, have had a very general meaning—in the present text perhaps something similar to "directress" of the women's house.

*Ka-ušu*, in the name *Ka-ušu-gina*, is merely a provisional reading. The person bearing it seems to have been simply the intermediary between *Nin-salla* and the man in whose name the grain was delivered to her, suggesting that , *gir*, means "carrier." This, however, is only one of many possibilities.

The date of this tablet would correspond with "17 a" of the reign of *Dungi*, the Amherst-tablet being "17 b." In most cases the word "after" comes at the beginning of the date, but it is noteworthy that a similar arrangement to that of the latter is to be found in Reisner's no. 257, the text of which is as follows:—

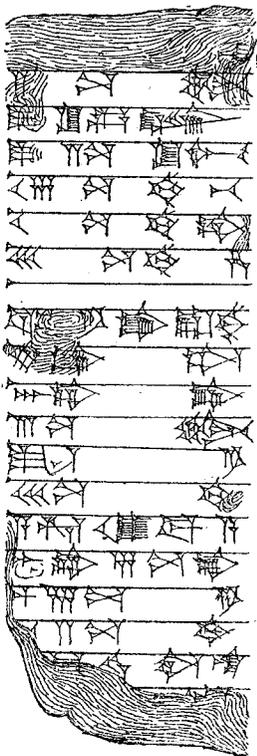
(1) *Aš ušu qa gur lugala* (2) *mu Sur-eš-lil-la [-ku]* (3) *Lu-ba-bi(?)* (4) *šu-ba-ti.* (5) *Iti Gan-maš*  
(6) *mu gišalam dingirNin-* (7) *lil-la uš-sa.*

(1) 1 gur 30 qa of royal (grain) (2) in the name of *Sur-eš-lilla* (3) *Lu-babi(?)* (4) has received.  
(5) Month *Gan-maš.* (6, 7) year of the image of *Beltis*—after.

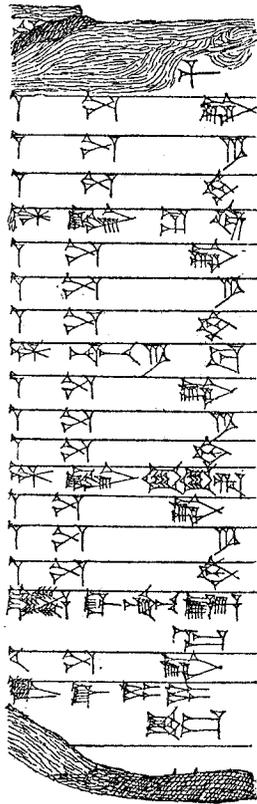
17.—A LIST OF OFFERINGS DISTRIBUTED.

**A** BAKED clay tablet, 117 mm. high by 91 mm. wide, divided into three columns on each side. The upper part of the obverse is damaged, and the lower part of the obverse and the upper part of the reverse are broken away, rendering the inscription rather imperfect. The brittleness of the clay has also caused portions, mostly at the edges, to crumble away, adding still more to the imperfection of the inscription. As far as it is preserved, however, the text is very clear and legible. The middle column of the reverse (the fifth) is unscribed, making it possible that the text ended with column IV. (the right-hand column of the reverse). The colophon is, as is usual in inscriptions of this class, at the end of the sixth (the left-hand) column, the upper part of which is entirely blank.

OBVERSE, COLUMN I.



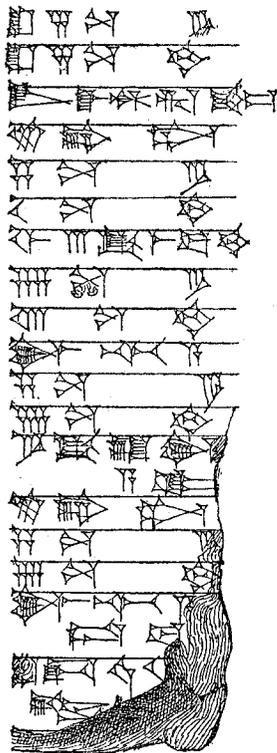
1.	.....	.....
2.	..... na	.....
3.	mina (?) qa . . .	2 qa of . . . ;
4.	ušu qa zi-kal lugal	30 qa of fine meal (for) the king ;
5.	ušu mina qa zi gu	32 qa of coarse meal ;
6.	u-áš qa kam bad	16 qa of kam-bad ;
7.	u qa kam gu	10 qa of kam-gu ;
8.	ušu qa kam kua	30 qa of kam-kua.
<hr/>		
9.	Sag ig-ga-ra-kam	The total of the property.
10.	šaga-bi - ta	From this :
11.	eš gur duk kaš	3 jars of wine ;
12.	eš qa . . .	3 qa of . . . ;
13.	ušu qa gar	30 qa of food ;
14.	ušu qa kam	30 qa of oil ;
15.	A-innana-mi-ba-a	A-innana-mi-bá.
16.	mina duk ia qa duk	2 jars, 5 qa the jar ;
17.	u-imina qa gar	17 qa of food ;
18.	niš (?) mina qa kam	22 (?) qa of oil
19.	. . . -ut-teme-na	. . . -ut-temena
20.	.....	.....



## COLUMN II.

1.	An- . . . . .	An- . . . . .
2.	. . . . . maš	. . . . .
3.	Gi qa kaš	1 qa of wine
4.	gi qa gar	1 qa of food
5.	gi qa kam	1 qa of oil
6.	D.P. Lugal - si - sa	Lugal-sisa.
7.	Gi qa kaš	1 qa of wine
8.	gi qa gar	1 qa of food
9.	gi qa kam	1 qa of oil
10.	D.P. Ti - gar - ba	Ti-gar-ba.
11.	Gi qa kaš	1 qa of wine
12.	gi qa gar	1 qa of food
13.	gi qa kam	1 qa of oil
14.	D.P. Lugal-zur-zur-ri	Lugal-zurzurri.
15.	Gi qa kaš	1 qa of wine
16.	gi qa gar	1 qa of food
17.	gi qa kam	1 qa of oil
18.	Balag-ušumgal-kalam- ma	Balag-ušumgal- kamma.
19.	U qa kaš	10 qa of wine
20.	Kin - gal - tur - ture- ne	the Kingal-turture- ne. <sup>1</sup>
21.	. . . . .	. . . . .

## COLUMN III.

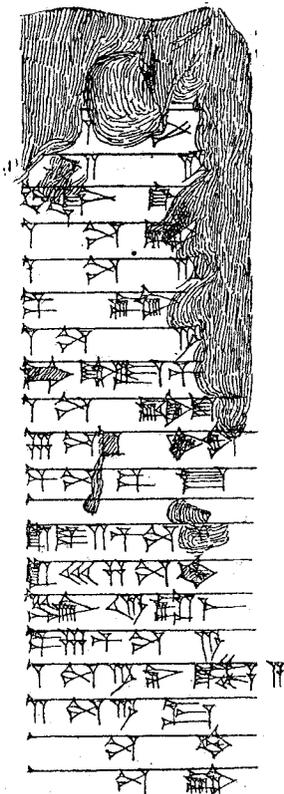


1.	Šu-nigin ia qa gar	Total: 5 qa of food ;
2.	šu-nigin ia qa kam	total: 5 qa of oil ;
3.	Kin-gal-dingir-re-ne	the Kingal of the gods. <sup>2</sup>
4.	Saga-bi - ta	Out of this
5.	lama qa gar	4 qa of food ;
6.	u qa kam	10 qa of oil ;
7.	igi eš-gal šib-ba kam	a third part for the incantation maker.
8.	ussa qa gar	8 qa of food ;
9.	u-eš qa kam	13 qa of oil ;
10.	Uḫume (?) ti - a	the anointer.
11.	Lama qa gar	4 qa of food ;
12.	ussa qa kam	8 qa of oil ;
13.	ig-gal-la uḫume (?) -	the property of the
14.	a - ka	anointers.
15.	Saga-bi - ta	Out of this
16.	lama qa gar	4 qa of food ;
17.	ussa qa kam	8 qa of oil ;
18.	uḫume (?) ti - a	the anointer
19.	gub - ba	remaining
20.	. . . -da udu u-[kam]	. . . day 10[th]
21.	ip - . . .	he has . . .
	. . . . .	. . . . .

<sup>1</sup> This probably means "the junior stewards," or something similar.

<sup>2</sup> Or "the gods' stewards."

## REVERSE, COLUMN IV.



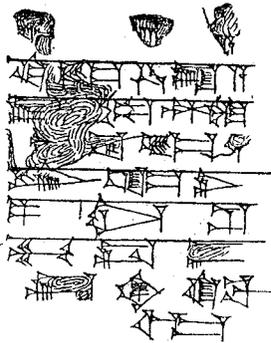
(Lines 1 to 3 broken away.)

4. . . . gi zal (?)	. . . . 1 of oil (?);
5. . . . mina (šuš) gar	. . . . 120 qa of food;
6. Lula - da . . .	Lulada . . . .
7. Gi qa kaš	1 qa of wine;
8. gi qa gar	1 qa of food;
9. pa kaš . . .	the butler (?).
10. Gi qa gar	1 qa of food;
11. kaš ila maš . . .	the wine-bearers (?) . . . .
12. Gi qa rig	1 qa vegetables;
13. aš qa ze ?	6 qa meal of ?
14. bar qa pa kisal	$\frac{1}{2}$ qa the acolyte.
<hr/>	
15. Šu-nigin ušu mina bar qa gar	Total: $32\frac{1}{2}$ qa of food;
16. šu-nigin ušu lama qa kam	total: 34 qa of oil;
17. Lu- kur-ra-me	the commissariat-men.
18. man aš bar qa gar	$26\frac{1}{2}$ qa of food;
19. gi qa gar zal-de-a	1 qa of food the oil-distributer.
20. mina qa gar ma	2 qa of food of ma;
21. (blank) qa kam	(blank) qa of oil;
22. (blank) qa kaš	(blank) qa of wine.

Column V. is broken away at the top, and the rest is uninscribed.

## COLUMN VI.

(The upper part is uninscribed, except for the few characters of the nature of jottings.)



1. Sa-duga ħa-la-a	Dues distributed
2. Ê gibil-D.P. Nin-	for the new temple
3. Gir - su - ka	of Nin-Girsu;
4. Lu - ka - ni	Lu-kani,
5. pa - te - si	viceroy.
6. Mu - uš - sa	Year after
7. Kar-ħar D.S. ba- ħul	Kar-ħar he (the king) ravaged.

## NOTES.

To all appearance the first eight lines of the first column gave a list of the deposits of wine, food, and oil, from which the distributions enumerated in the remainder of the inscription were made. It is unfortunate that the first two lines are wanting, as this defect destroys the perfection of the list, but as the entries of the quantities dealt out, especially those in column II., give the order as "wine," "food," "oil," it is probable that that was the order also in lines 1—8, except that the different kinds of each were enumerated.

What may have been the nature of the produce indicated by the character  is unknown,

as it is as yet unidentified. There is no doubt, however, that it indicates some kind of field-produce, as it occurs on p. III in connection with grain, and also in inscription no. 159, both texts referring to "the field of Ištar." The character is also found in other texts. As it is a compound like the late Babylonian  $\text{𐎶𐎠𐎵}$  and  $\text{𐎶𐎠𐎶}$ , the sign for sprout or something similar ( $\text{𐎶𐎠}$ , *pir'u*) followed by what is apparently a kind of receptacle, in one case containing the character for "intoxicating drink" ( $\text{𐎶} = \text{𐎶𐎶𐎶}$ ) (which is made from the produce of the earth, and, indeed, has been translated in Germany as "beer," or, as we should say, "ale"), and in the other the ideograph for "overflowing plenty" ( $\text{𐎶𐎶}$ , *lalû*), some kind of grain is probably meant. The words for the various cereals—wheat, barley, &c., being numerous, and differing from this rather complicated character, the question is whether it may not stand for pulse of some sort, such as pease, beans, or lentils.

The three words, *kam-bad*, *kam-gu*, and *kam-kua*, from their position, ought to be words for three different kinds of oil, but the renderings are doubtful. In the case of the last, however, it may be suggested that the kind referred to is fish-oil, the final character,  $\text{𐎶}$ , having the meaning of "fish."

The second paragraph seemingly goes into details of the distribution, which is continued to the end of the text.  $\text{𐎶𐎶}$ , *sag*, "head," apparently means "capital amount," and *ig-ga-ra*, in Assyrian  $\text{𐎶𐎶𐎶𐎶}$ , which follows, is probably the  $\text{𐎶𐎶𐎶𐎶}$ , *ig-ga*, of the trilingual list published in the 5th vol. of the *Cuneiform Inscriptions of Western Asia*, pl. II, l. 38, where it is translated by *makkuru*, "goods," "property." The syllable *kam* at the end of the line is probably a termination.

Preceded by the words *šaga-bi-ta*, "from the midst of this," we have an enumeration of the amounts dealt out—wine or ale, pulse (?), other food, and oil, the last indicated by the character *kam*, which is apparently a mere prefix in lines 6—8. The characters in line 15 have been regarded as a name, but they may turn out to be the title of some official. The same applies also to line 19.

After this we have a series of entries detailing the distribution of the produce referred to, which reaches to line 14 of column IV. Drink, food, and oil, followed by the names of the recipients, succeed in regular order as far as line 18 of column II., after which comes wine only for the *kingal-turturene*. At the beginning of column III. there is a reference to totals of food and oil, apparently in the hands of the *kingal dingirene*, probably the "stewards of the gods," or something similar, and distributions of these two items of food and oil to the officials named go on to the end of the column. Oil (?), food, wine, vegetables, and meal, distributed to certain servants of the temple, complete the list, which finishes at line 14 of the fourth column, after which a division-line marks the end of the section. Two more totals of food and oil are then given, and are followed by other items, probably the portions reserved for the officials who are mentioned—the "men of the food" and "the oil-pourer" or "distributor." As the quantities in the last two lines of the column have not been filled in, it is clear that the present inscription is a copy of the return which must have been drawn up, and it may be conjectured that the text of that return had in some way become damaged.

The "new temple" of Nin-Girsu does not seem to occur in Reisner's inscriptions, at least in a form in which it can be recognized, though people named after that building are mentioned. His no. 308 refers once to the "new temple," in contradistinction to another edifice which was called the "old temple," but from the remainder of the inscription it is not clear that this "new temple" was the place where Nin-Girsu was worshipped, Nin-ursag and Nin-giš-zida being the deities mentioned in connection with the fane in question. Nevertheless, it may have been the same place, but if so, the "new temple" was not a new erection on account of the destruction of a former one by an enemy, as the old temple of Nin-ursag and Nin-giš-zida was still standing. The new erections after the ruin of Lagaš by the men of Giš-uḫa<sup>1</sup> in the time of Uru-ka-gina, published recently by M. Thureau-Dangin, had probably become too old in the time of Dungi for them to bear any longer the description "new," so that it would seem to be unlikely that any historical event is responsible for the name *ē gibil*, "new temple."

The date, "Year after he ravaged Kar-ḫar," does not occur in the ancient list of dates published by Hilprecht in *Old Babylonian Inscriptions*, which has only the actual year of the ravaging. There being already fifty-one dates referred to this reign by Radau,<sup>2</sup> it seems unlikely that Dungi should have

<sup>1</sup> Delitzsch: *Késu*.

<sup>2</sup> *Early Babylonian History*, pp. 254—265.

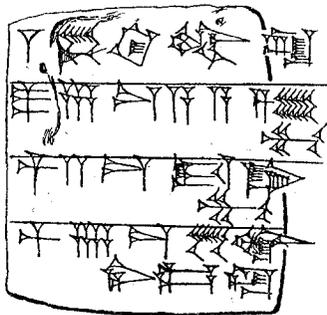
had such a long reign as the inclusion of all the "years after" and "second years after" would require, as this would add to it seven or eight years more. It is therefore probable that the dates based upon those of foregoing years were used in the absence of knowledge or certainty as to the official dating issued. This date, therefore, which in Radau's system would be designated 27a, should coincide chronologically with his no. 28—"The year when the king devastated Simuru<sup>m</sup>" (see the three tablets which follow).

The *patesi* Lu-kani, according to Radau, is the second of the name, contemporary of Dungi, and one of the predecessors of Gudea.

## 18.—LIST OF AMOUNTS OF GRAIN.

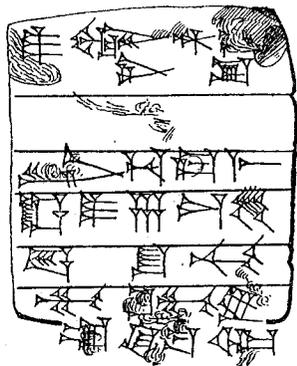
41.

A WELL-BAKED tablet, 41 mm. high by 36.5 mm. wide, somewhat damaged, especially on the reverse, by the salt incrustation which had formed upon it. The following is the text of this document:—



## OBVERSE.

Šuš qa še Ki-lul-la	60 qa of grain, Kilulla.
Ušu aš qa A-a-zi-mu	36 qa Aa-zi-mu.
Ū-mina qa Da-ga-mu	12 qa Daga-mu.
U-ussa qa še gir Ni-kal-la	18 qa of grain the official Ni-kalla.



## REVERSE.

Ušu qa gir dingirNina(?) ni - zu	30 qa the official Nina(?) nizu.
Lu pag-ga - me	The bird-catchers.
Šu-nigin mina šuš ušu aš qa še	Total: 156 qa of grain.
Iti Šu - umuna	Month Tammuz,
Mu Si - mu - ru - um (ki) ba - ħul	year he (the king) ravaged the land of Simuru <sup>m</sup> .

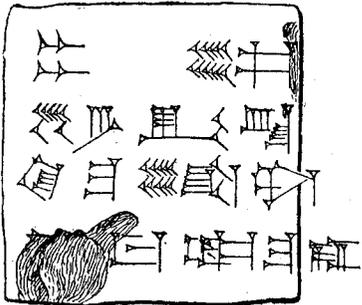
## NOTES.

For *paga* = *ésēru ša iššuri*, "to catch, of a bird," see the *Cuneiform Inscriptions of Western Asia*, vol. v., pl. 29, l. 63e. *Lu paggame*, "man of bird-catching," followed by the plural sign, therefore stands for "bird-catchers." The birds were probably caught for use in the ceremonies of the temples of Lagaš. Whether the grain referred to was used in the work or not is uncertain, but not improbable. It may also have been supplied for the bird-catchers' general sustenance. (For  $\text{𒀭} \text{𒀭}$ , also = "birdcatcher," see p. 16.)

The date is given by Radau as being the 28th of the reign of Dungi.

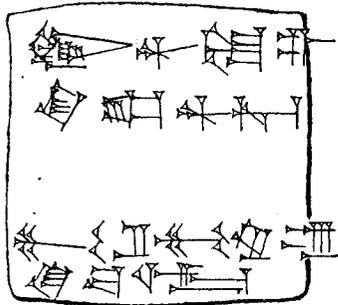
19.—RECEIPT OF GRAIN.  
90.

A BAKED clay tablet, 41 mm. high by 38 mm. wide. The lower left-hand corner of the obverse is slightly damaged, and the whole surface, including the edges, is rolled over with the cylinder-seal of the scribe. The inscription, however, is fairly legible.



## OBVERSE.

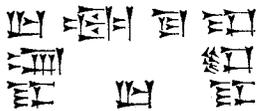
Lama	še gur	4 gur of grain
še ig - gal - la		grain-property
ki Ku - li - ta		from Kuli.
Duba Sur-uga-dur-ra		Tablet of Sur-uga-durra.



## REVERSE.

Gir dingirNin-mar-	Official: Nin-mar-
ki-gu dingirInnanna	ki-gu (of) Istar.
Mu Si-mu-ru-um	Year he (the king) devas-
ki ba - ħul	tated Simurum.

## CYLINDER-SEAL.



Sur-uga-dur-ra	Sur-uga-durra
dup - šara	the scribe,
dumu Sur-tura	son of Sur-tura.

## NOTES.

As shown by the tablets with envelopes, *duba Sur-uga-durra* is equivalent to *Sur-uga-durra šubati*, "Sur-uga-durra has received it," so that the delivery of grain was to this personage, who, as his cylinder-seal shows, was not a dealer in grain by profession, but a scribe, and as an official of the goddess Innanna or Istar was present, it is probable that the delivery was for the benefit of the temple of that goddess—whether by purchase, as a due, or as a free-will offering, is not stated.

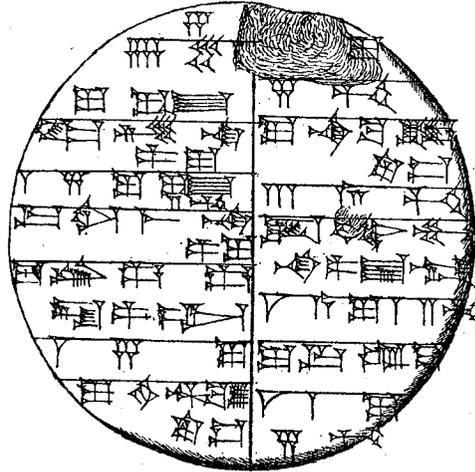
The seal-impression, as far as the design is preserved, shows a goddess seated, and looking to the left. This probably formed part of the common scene in which the owner of the cylinder is being presented to the divinity whom he worshipped. The outline of the back of the owner is to be seen on the other side of the inscription, and part of the divine attendant who introduced him is visible in front of the seated figure. For other examples see pp. 40, 43, 61, 63, 73, 77, 80, 83, 114, 141, 151, 156, 158, 170, 180, 186, 188, 189 and 196.

## 20.—ACCOUNT OF LIVESTOCK.

143.

A CIRCULAR tablet of unbaked clay, 62 mm. in diameter, inscribed with two columns on each side, those on the obverse having eight divisions of writing each, and those on the reverse ten and six respectively. As is usual with tablets having more than one column of text, the first column of the reverse is on the right, and the second on the left.

OBSERVE.



COLUMN I.

Ia šuš [udu]  
 ussa sus ninnû mina (?)  
 udu gukkala  
 Ka - gi - na  
           siba  
 Šuš ia udu gukkala  
           mina šuš maša  
 Sur-te-me - na  
           siba  
 udu Lu - kal-kal-  
           la           šabra  
 Šuš ia udu  
 udu Gar-dingirBa-u  
           šag - giš

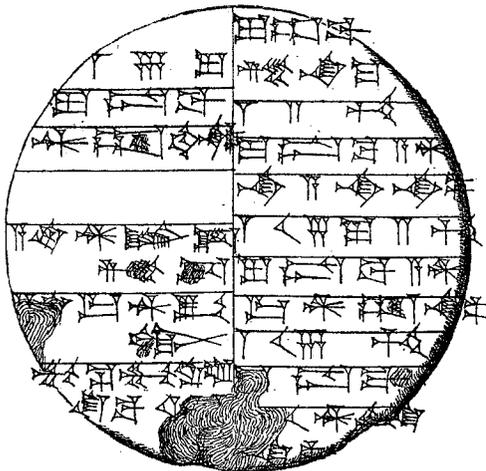
300 sheep,  
 532 (?)  
 lambs,  
 Ka-gina,  
 the shepherd.  
 65 lambs,  
 120 kids,  
 Sur-temena,  
 the shepherd:  
 cattle of Lu-kalkalla,  
           the seer (?).  
 65 sheep,  
 sheep of Gar-Bau  
           the forester (?).

COLUMN II.

. . . . udu  
 ia šuš maša  
 udu Na-ba-šaga  
           šag-giš  
 Eš šuš lal mina maša  
 â Lula - mu  
           na-kid Ê-maḥa  
 Šuš lal gi udu, šuš mina maša  
 udu Sur-mesa-ku  
 Sus gi udu  
 ia šuš maša

. . . . sheep,  
 300 kids,  
 cattle of Nabašaga,  
           the forester (?).  
 180 kids less 2,  
 wage of Lula-mu,  
           the herdsman of Ê-maḥa.  
 60 sheep less 1, 62 kids,  
 cattle for Sur-mesa.  
 61 sheep,  
 300 kids,

## REVERSE.



## COLUMN I.

udu Ab-ba-  
 gi - na - ku  
 Šuš mina maša  
 udu gub - ba - am  
 Na - a - na na-kid  
 Šuš u-ia udu mina šuš maša  
 udu gub - ba - am  
 Sur-dingirNina, na-kid  
 Šuš u-ās maša  
 udu gub-ba  
 . . . -dingirNannara  
 na - kid

cattle for Abba-  
 gina.  
 62 kids,  
 cattle remaining,  
 Nāna, the herdsman.  
 75 sheep, 120 kids,  
 cattle remaining,  
 Sur-Nina, the herdsman.  
 76 kids,  
 cattle remaining,  
 . . . -Nannara,  
 the herdsman.

## COLUMN II.

Šuš āš udu  
 udu gub-ba  
 dingirNina-kama na-kid

66 sheep,  
 cattle remaining,  
 Nina-kama, the herdsman.

A-šag dingirLugal-ā-  
 zi-da

Field of Lugal-ā-  
 zida,  
 field of Sur-Gal-  
 alim.

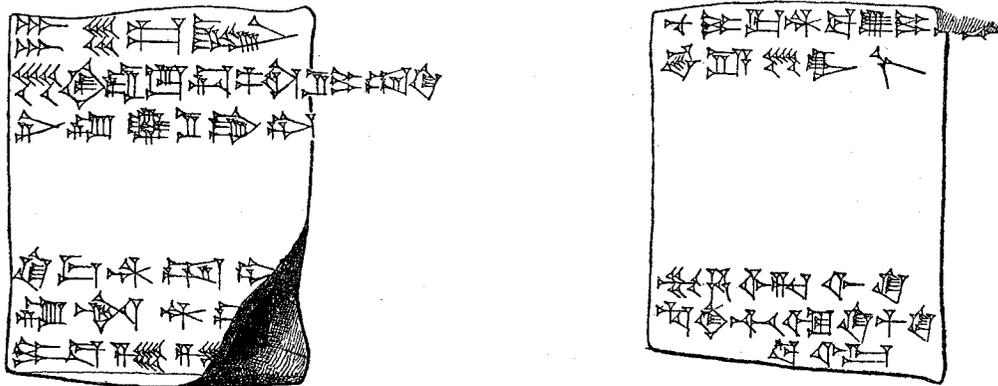
a-šag Sur-dingirGal-  
 alim

Mu Si-mu-ru-um  
 (ki) ba-hul

Year he (the king) ravaged  
 Simurum.

## 21.—RECEIPT OF GRAIN.

**T**ABLET, with envelope, the former 4 cm. high by 34 mm. wide, and the latter 5 cm. by 42 mm. The tablet has six lines of writing on the obverse and four on the reverse, the last three lines being separated by a wide space. The envelope adhered tightly to the tablet between the fifth and sixth lines of the obverse, and a portion of it is still to be seen in the ruled line above the latter. From this, and from the irregularity of the surface of the obverse, it would seem that the envelope was pressed very tightly down at the time it was moulded round the tablet. The envelope has also six lines of writing on the obverse, and five on the reverse, and has cylinder-seal impressions between the third and fourth lines of the obverse and the second and third of the reverse, as well as on the edges. There are some interesting variants, especially in the date.



## OBVERSE (ENVELOPE).

- |  |   |
|--|---|
| 1. Āš še gur lugala                                    | 6 gur of royal grain,   |
| 2. še ħar-ra gin-uš pa-te-si dumu Nina ki <sup>1</sup> | sustenance of the proctor of the <i>patesi</i> , the Ninaite, |
| 3. ni-duba Bara-si-ga-ta                               | from the storehouse of Bara-siga,                             |
| (Impression of Ura-Nina's cylinder.)                   |   |
| 4. ki Sur. <sup>dingir</sup> Nina-ta                   | from Sur-Nina.  |
| 5. Duba Ura. <sup>dingir</sup> Nina                    | Tablet of Ura-Nina,   |
| 6. dumu Ba-zi-gi                                       | son of Bazigi,  |

<sup>1</sup> This forms two lines on the tablet, the division being between *gin-uš* and *patesi*.

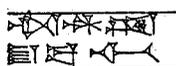
## REVERSE.

7. nu-banda Sur-dingir Ba-u dumu Lu(?)-šaga(?) overseer, Sur-Bau, son of Lu-šaga(?).  
 8. Iti dir Še-gur-tara Month second Adar,

(Seal-impression repeated.)

9. mu Ḫa-ar-ši ki  
 10. Ḫu-mur-ti û Ki-maš ki } Year he ravaged Ḫarši, Ḫumurti, and Kimaš.  
 11. ba-ḫula.

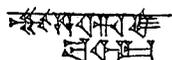
On the inner tablet lines 5 to 7 are represented by two short lines only, giving the usual variant—



6. Ura-dingir Nina Ura-Nina  
 7. šu - ba - ti has received.

instead of "Tablet of Ura-Nina, son of Bazigi. Overseer: Sur-Bau, son of Lu-šaga(?)."

But the most important variant is that of the date, which is given in the following short form:—



9. mu Ḫa-ar ki }  
 10. ba-ḫula } year he devastated Ḫar.

*Har* is naturally a mistake for *Ḫarši*, the first name on the envelope. The longer form of the date which the latter gives is therefore not to be identified with the 51st, but with the 30th of the reign of Dungi, as in the case of the text immediately following.

## NOTES.

*Gin-uš* in line 2 means, literally, "weight-man," whose name is not given, probably because his connection with the *patesi* was regarded as sufficiently identifying him. He (or is it the *patesi*?) is also called "son of the city Nina," corresponding with the expression of the translation, "the Ninaite."

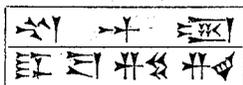
*Bara-siga* in line 3 seems to be a personal name, but other inscriptions imply that it is the name of a sanctuary. It possibly means "the delightful sanctuary" (Semitic *parakku damku*), but the root of *siga* has so many meanings that it is difficult to fix on the one which was really intended.

The traces at the end of line 7 are almost certainly those of , Sur-šaga, which occurs in Reisner's no. 47, III. 14, as the father of Sur-Bau the *gir*; no. 130, obv. 6, 7 (date 42 of Dungi); 153, II. 13; and 164<sup>22</sup>, rev. 12 (accession-year of Bûr-Sin). As these dates are all well within the lifetime of a man, it is probable that the same person is referred to in each, and the restoration suggested is therefore very probable.

With regard to the date, Radau regards Kimaš as being the Maš of later inscriptions, and therefore situated in central Arabia. If this be the case, Ḫarši and Ḫumurti must have been situated in the same district, or on the way thither.



The cylinder, with impressions from which the envelope is covered, was very roughly engraved. To all appearance it had the usual representation of the owner being led by a divine personage into the presence of the deity whom he worshipped. Between the goddess and the divine introducer, above, is the crescent moon, and below, the upper part (spout?) of a vase in the form of an animal's head. On the extreme left was the sign of the scorpion, impressed, where visible, on the right of the inscription. This last, which is in two lines only, reads as follows:—



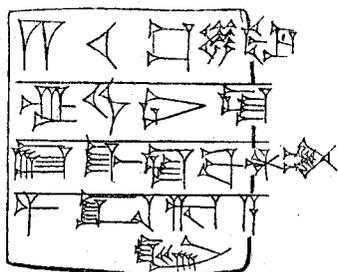
Ura-dingir Nina  
dumu Ba-zi-gi

Ura - Nina,  
son of Bazigi. (See the obverse, lines 5 and 6.)

Both these names are rare, and nothing can at present be said with regard to the scribe's position. The impressions being faint or incomplete, the small character within the sign for the goddess Nina is not visible. Reisner reads the first character of the name as , *uš* or *nitali*, but the correctness of the transcription is shown by the variant form on the tablet. The meaning in any case is the same, namely, "servant of Nina."

22.—APPARENTLY A CONSIGNMENT OF PLANTS.

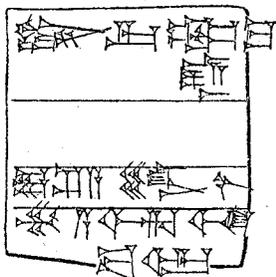
A SMALL baked clay tablet, 36 mm. high by 30.5 mm. wide, inscribed with four lines of writing on the obverse, and the same number on the reverse, an uninscribed space being left between the first and second lines of the latter. When purchased, a portion of the envelope covered and hid the top right-hand corner of the obverse and the bottom right-hand corner of the reverse. This was removed by sawing away the portion (the remains of two lines) giving the beginning of the text. The other side of the fragment of the envelope has the beginnings of three lines, with a portion of the date.



THE TABLET.—OBVERSE.

- |                              |                           |
|------------------------------|---------------------------|
| 1. Mina šuš ū giššum-el      | 120 <i>šum-el</i> trees,  |
| 2. ma ud-zal-la              | the ship "Morning"        |
| 3. ê-gal-la ba-an-tur        | has brought to the palace |
| 4. maš-da-ri-a }<br>lugala } | (as) the king's due.      |

REVERSE.



- |                             |                          |
|-----------------------------|--------------------------|
| 5. Gir Sur-uga-dur-<br>ra } | Official: Sur-uga-durra. |
| 6. Iti dir Še-gur-tar       | Month second Adar,       |
| 7. mu A-ar-ši (ki) }        | year he destroyed Ārši.  |
| 8. ba-ḥula }                |                          |

## NOTES.

The identification of the *šum-el* tree or plant is uncertain. The character 𐎶 is used, followed by that for "plantation," and with the pronunciation of *šum*, to express the Semitic *šumu*, "garlic,"<sup>1</sup> but in this case we have what the Babylonians seem to have regarded as a tree. In Reisner's no. 121, col. IV., lines 9, 10; and col. V., line 8, where 4 *gur* 120 *qa* of the seed and the same quantity of the "head" (𐎶𐎶, *saga*) of this plant are referred to, the former being the total of the amount received, and the latter part of a total 39 *gur* 180 *qa*, we have indications that the plant was largely used. 5 *qa* of *šum-el* is also referred to in no. 127 of the same work, line 5 of the third column. In none of these passages is the group preceded by the determinative prefix 𐎶, "wood." In line 6 of Reisner's no. 127 the character 𐎶 is found followed by 𐎶𐎶 instead of 𐎶𐎶, making the expression *šum gaza*, "cut (or crushed) *šum*." It is not improbable, however, that it is another species of garlic or onion which is intended.

The ship "Morning," is also mentioned in Reisner's no. 114, col. VI., line 11. The Semitic pronunciation of Ud-zalla would be *namaru* or *šeru*, "morning" or "dawn."

𐎶 𐎶𐎶 𐎶𐎶 𐎶, *maš-da-ria*, line 4, occurs only, besides this passage, in Reisner's no. 276, line 2, with the variant 𐎶𐎶 (thus to be restored) for 𐎶, with the same pronunciation. In that case, however, it is not the due of the king, but of the *âkiti*, or new year's festival. This inscription reads as follows:—

1. Ia ka-lum-ma gur	5 <i>gur</i> of dates,
2. maš-da-ri-a	the due of
3.     â-ki-ti	the new year's festival,
4. [ki] Ki-dur-lu-ta	from Kidur-lu
5. ê-gal-la ba-an-tur	he has brought to the palace.
6. duba Sur-dingir . . .	Seal of Sur- . . . ,
7.     dub-šara (?)	the scribe (?)
8. šag Uruw-(ki)-wa	within Ur (of the Chaldees).
9. Iti â-ki-ti,	Month of the festival,
10. mu dumu-sal lugala	year the king's daughter
11. pa-te-si Za-ab-ša-	took the <i>patesi</i>
12. li (ki) ba-dua	of Zabšali.

This text shows the general character of the due designated by the word (or expression) *maš-da-ria*. Its date is one of the doubtful ones, and will be dealt with later on.

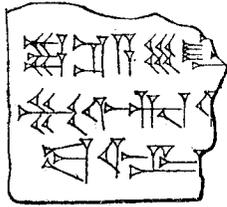
The name of Sur-uga-durra occurs on p. 36 as that of a scribe, the son of Sur-tura, but it is doubtful whether it is the same person. Reisner's no. 33 mentions one bearing it who was a farmer, but in other places there is no reference to parentage or position.

The date of this inscription is not entirely beyond doubt, but the identification of *Ârši* as being the same as *Ĥarši* is exceedingly probable. In this connection it is worthy of note, that from Radau's copy of the undoubtedly defaced text of no. 104 of the E. A. Hoffman collection, in *Early Babylonian History*, p. 364, it is doubtful whether the character there is 𐎶, *la*, or 𐎶, *a*. If the latter, it is naturally the same form as occurs in the inscription here translated.<sup>2</sup>

<sup>1</sup> See p. 19, where the late Babylonian form of the group is given.

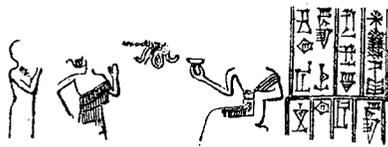
<sup>2</sup> In all probability the full form of Radau's date should be the same as in the preceding text: "Year he devastated *Ârši* (or *Ĥarši*), *Ĥumurti*, [and *Kimaš*]."

In the fragment of the envelope the initial  $\Upsilon$ , *a*, is wanting:—



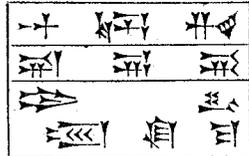
Iti dir Še-gur-[tar]	Month second Adar,
mu Ar - š[i (ki)]	} year he devastated Arši.
ba - ħula	

Date 30 of Dungi, in its fullest form, has two other names, *Īumurti* and *Kimaš*,<sup>1</sup> but whether either of these occurred in the date as given on the envelope is doubtful—there seems to have been room for more than simply *Arši* followed by the determinative suffix.



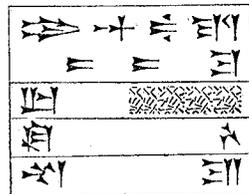
The remains of the impressions of the cylinder-seal show a seated god or goddess, holding a cup in the right hand, and with the left held against the breast. The dress is the ordinary fringed robe in which the right shoulder is left bare. A divine attendant, in the usual goat-skin robe, and with the hair tied up in a knot behind, leads the owner of the seal into the presence of the deity. The inscription is that of a royal scribe, and may be restored (with the exception of the third line of the second column) as follows:—

COLUMN I.



dingir Dun-gi	Dungi,
uš kalag-ga	the powerful man,
lugal Ur-	} king of Ur
uw-(ki)-wa	

COLUMN II.



Lugal [an-ub-da- tab-tab-ba]	king [of the four regions]:
Sur - . . .	Sur - . . . ,
di [ - tar]	the ju[dge(?)],
arad [ - zu]	[his] servant.

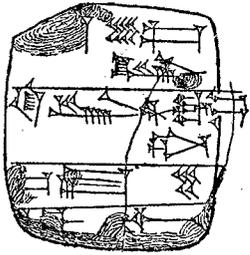
The same inscription appears on the cylinder-seal impressed on no. 61 of the Hoffinan collection, and is published by Radau on p. 251 of his *Early Babylonian History*. He states that the tablet on which it is impressed is dated in the reign of *Bûr-Sin* (the year when he made the throne of the God Bel—i.e. the fourth of his reign—see pp. 130, 132, 135, 136), the successor of Dungi.

<sup>1</sup> See pp. 39 and 40.

## 23.—RECEIPT OF GRAIN FOR A TEMPLE.

Dec. '05, 7.

A BAKED clay tablet, 32.5 mm. high by 28.5 mm. wide, with six lines of writing in four divisions on the obverse, and two lines on the lower part of the reverse—a line being, perhaps, wanting at the top. Reddish-yellow, not very well baked, and damaged, especially the upper part of the reverse.



## OBVERSE.

1.	. . . . gi še gur	. . . gur 60 qa of royal
2.	lugala	grain
3.	ki Lu- <sup>dingir</sup> Nin-šaḫa-	} from Lu-Nin-šaḫ
4.	ta	
5.	Sur - Ê - ninnū	Sur-Ê-ninnū
6.	šu-ba - ti	has received.



## REVERSE.

	. . . . .	. . . . .
7.	Mu Kar-ḫar (ki) a-du	Year he ravaged Karḫar
8.	[mina-kama]-ru ba-ḫul	for the [2nd] time.

## NOTES.

Lu-Ninšaḫ is a fairly common name, and in the absence of parentage, the person bearing it who is named here cannot at present be identified. The same may also be said for Sur-Ê-ninnū, though this name does not occur so often. "The faithful servant of Ê-ninnū" was equivalent to being called the servant of the god of the temple, and therefore did not differ much from such a name as "Man of Ninšaḫ."

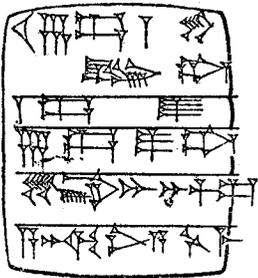
The line represented by the row of points probably contained the name of the month.

The numeral in line 8 is unfortunately effaced, but as the space for it is small, it must have been the narrowest in width after 𐎶, i.e. 𐎶𐎶, and if this restoration be correct, it corresponds with the date of Dungi's reign numbered 34a by Radau.

## 24.—GRAIN FOR WORKMEN.

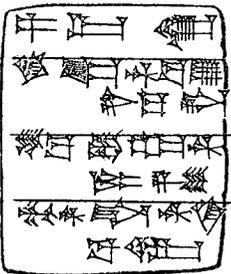
**T**ABLET with envelope, the former 36 mm. high by 3 cm. wide, and the latter 43.5 mm. by 38 mm. The tablet, which is, as usual, ruled, is inscribed with six lines of writing in five divisions on the obverse, and seven lines in four divisions on the reverse. The envelope, the reverse of which is broken, has five lines of writing on the obverse (the final character of the last written below, in the centre), and six lines on the reverse, all of them damaged on the left-hand side by the break. The seal of the scribe is impressed between the third and fourth lines on each side, and on the edges.

## OBVERSE OF THE TABLET.



- |  |  |
|--|--|
| 1. U âš guruš šuš qa še<br>lugala - ta | 16 men, 60 <i>qa</i> of royal<br>grain each; |
| 3. gi guruš nimin qa                   | 1 man, 40 <i>qa</i> ;                        |
| 4. imina guruš ušu qa-ta               | 7 men, 30 <i>qa</i> each:                    |
| 5. še-bi lama û qa gur                 | their grain is 4 <i>gur</i> 10 <i>qa</i> ,   |
| 6. a-bala-du-a-tara-me                 | (they are) the water-channel cutters         |

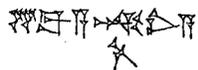
## REVERSE.



- |  |                                      |
|--|--------------------------------------|
| 7. pa Sur - šaḥ                        | Official: Sur-šaḥ.                   |
| 8. ki Enima-dingirBa-u<br>ni - ku - ta | From Enima-Bau,<br>the <i>niku</i> , |
| 10. še-ba iti Izin-dingir<br>Dumu - zi | food for the month Izin-<br>Dumu-zi, |
| 12. mu An-ša-an (ki)<br>ba - ḥula }    | Year he ravaged Anšan.               |

## NOTES.

On the envelope lines 1 and 2 form one line. The last line of the obverse reads as follows:—



- |                              |   |
|------------------------------|---|
| 5. še-ba a-bala-du-a-<br>tar | food of the irrigation-<br>channel cutters. |
|------------------------------|---|

Line 7 has also an interesting variant:—



- |                         |                                       |
|-------------------------|---------------------------------------|
| 6. duba Sur-šaḥ gala-ni | seal of Sur-šaḥ, the <i>gala-ni</i> . |
|-------------------------|---------------------------------------|

Other instances of the name Sur-šaḥ occur, but none that I have been able to identify with the official here named. The cylinder-seal, which shows a seated goddess, into whose presence the owner of the seal is being led, has a portion of the father's name, as follows:—



Sur - šaḥ                      Sur-šaḥ,  
dumu Lugal- . . .              son of Lugal- . . . .

From the traces it is probable that the character at the end of the second line is to be completed as in which case we should have to read "son of Lugal-izina."

The etymology of the long word in line 6, *a-bala-dua-tara-me*, is apparently as follows: *a*, "water," *bala*, "to flow," *dua*, "to make," *tara*, "to cut," *me*, plural ending. The people enumerated, who were apparently not slaves, were therefore those who cut the channel which made the water to flow. The plural *me* is omitted in the text of the envelope.

*Sur-šaḥ*, in line 7, is simply called *pa*, "official," on the tablet, but on the envelope he appears as the scribe, and has another title, namely, *gala-ni*, the meaning of which is as yet unknown. One of the inscriptions published by Reisner has the variant for , with the same reading.

The envelope also gives the second character of line 8 clearly as , *enima*, hence the reading adopted.

The Semitic equivalent of *še-ba* in line 10 and 6 of the envelope is *ēbru* or *ūbru*, rendered as "corn," "food." The supplies in question were possibly dealt out to the men named in order to celebrate properly the festival of Tammuz, in the month of which the document is dated. This month is probably Tisri, the 7th of the Babylonian year (so Radau), corresponding with September-October. "The year he ravaged Anšan" is the 37th of that writer's list for the reign of Dungi.

The following is an analysis of the total given in line 5:—

16 men receiving 60 <i>qa</i> of grain each...	...	...	3 <i>gur</i>	60 <i>qa</i>
1 receiving 40 <i>qa</i>	...	...		40 "
7 receiving 30 <i>qa</i>	...	...		210 "
		Total	...	<u>4 <i>gur</i>    10 <i>qa</i></u>

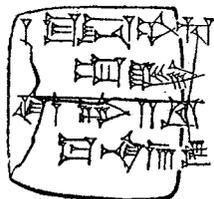
As is usual, the highest paid are mentioned first.

## 25.—OFFERING OF A GARMENT.

Dec. '05, 8.

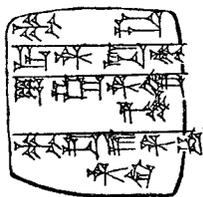
AN inner tablet, 26 mm. high by 23.5 mm. wide, inscribed with four lines of writing in two divisions on the obverse, and six lines in four divisions on the reverse. The text is in good condition, but the obverse is cracked, possibly from shrinkage at the time the object was originally baked.

## OBSERVE.



- |   |   |
|---|---|
| 1. Gi tuga da-gu-<br>um lugala                    | 1 royal <i>daguhu</i> -<br>garment,               |
| 3. ki-lala-bi mina-<br>šanabi<br>ma-na lal eš gin | its weight $2\frac{2}{3}$<br>mana less 3 shekels, |

## REVERSE.



- |  |                       |
|--|-----------------------|
| 5. mu - du }<br>6. Sur - dingirDa-mu } | Sur-damu has brought. |
| 7. Iti izin dingirDun-<br>gi }         | Month Izin-Dungi,     |
| 9. mu uš-sa An - ša-<br>an (ki) }      | year after Anšan.     |

## NOTES.

What the *daguhum*-garment was is not known, but as, in this case, it was of the quality described as "royal" (lit. "of the king"), it was probably worn by people of high rank and position. The first character after the determinative-prefix for an article of clothing is certainly *da*, but in the only passage occurring in Reisner this appears as , which, in Sumerian, has the value of *d*. Reisner therefore reads the word *aguhu* instead of *daguhu*. The character used for *gu* is that for "ox," *gud*.

It is difficult to say what the actual weight here intended is. The mean weight of the heavier Assyrian mana may be set down from the "Ninth Annual Report of the Warden of the Standards" (1875) as being 2 lbs. 3 ozs. 6 dwts. The total weight of the garment (or cloth) would therefore be just under 7 lbs. (6 lbs. 11 ozs. 10 dwts). This implies a light garment, notwithstanding that the calculation is made according to the heavier mana. If calculated according to the lighter mana, the weight would be just half.<sup>1</sup>

It is noteworthy that, in this inscription, the name follows the verb, instead of preceding it (cp. pp. 16, 18, &c.). As there is nothing else in the inscription, however, which would serve as a subject, *mu-du Sur-Damu* must be regarded as having the same force as *Sur-Damu mu-du*.

The full form of the date is *mu uš-sa Anšan (ki) ba-ḫula*, "Year after he ravaged Anšan," the capital of Elam, or Elam itself, as it then existed. This, according to Radau, is the 38th date of the reign of Dungi, the actual ravaging having taken place in the preceding year. The month of the festival of Dungi (that being the meaning of its name) corresponds, according to the same scholar, with Arah-samna, the Heb. Marcheswan, October-November of the present reckoning. It was the 8th month of the Babylonian year.

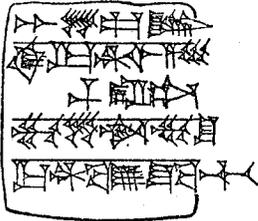
<sup>1</sup>  $2\frac{2}{3}$  of a mana less 3 shekels would be equal to 2 mana and 37 shekels. It is noteworthy that the character for "shekel" (*gin*, line 4) lacks its right-hand upright wedge.

## 26.—RECEIPT OF GRAIN.

Dec. '05, 10.

A SMALL baked clay tablet, apparently the inner document of a case-tablet, 28 mm. high by 25 wide, inscribed with five lines of writing on the obverse and three on the reverse. The document is well preserved, but a flake is broken away from the top left-hand corner of the reverse. There is the usual space between the end of the inscription and the date, and four of the lines are written against the usual ruled lines, thus dividing the text into sections.

## OBVERSE.



- |                             |                           |
|-----------------------------|---------------------------|
| 1. Mina še gur lugala       | 2 gur of royal grain,     |
| 2. ki Sur-dingir Igi-zi-    | } from Sur-Igi-zi-barra,  |
| 3. bar-ra-ta                |                           |
| 4. mu Še-ura-mu-ku          | in the name of Še-ura-mu, |
| 5. Sur-dingir Ba-u šu-ba-ti | Sur-Bau has received.     |

## REVERSE.



- |                   |                           |
|-------------------|---------------------------|
| 6. [Iti] Mu-šu-du | [Month] Mu-šudu,          |
| 7. mu Bad ma-da   | year he built the wall of |
| 8. ba - du        | the land.                 |

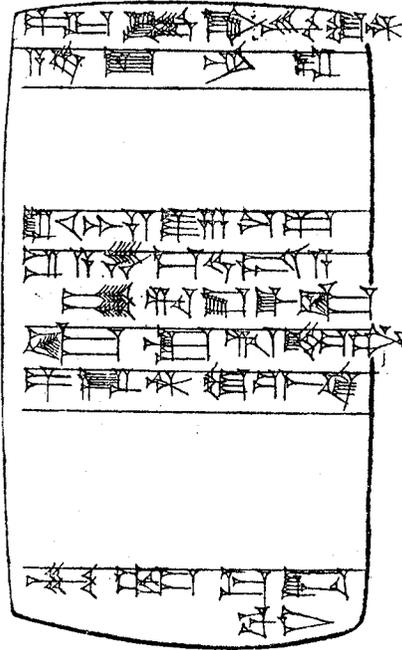
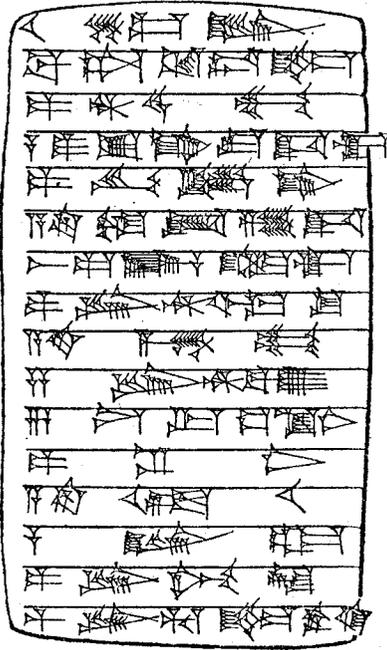
## NOTES.

The only unusual point in this inscription is the names *Sur-Igi-zi-barra* and *Še-ura-mu*. The former contains the name of an exceedingly rare deity, whose identity is, therefore, doubtful. The latter would seem to mean "Seed of my servant," being analogous, to a certain extent, with *Se-gim-sahara-ta*, possibly meaning "the seed (offspring) made from dust," and *Še-igga*, of still more doubtful meaning, in the texts published by Reisner. An alternative translation of the line, namely, "in the name of the seed of Ura-mu," meaning his offspring, though possible, seems to be less likely, but may turn out to be the correct one.

The month Mu-šudu corresponds, according to Radau, with Tebet (December-January). The year of the building of the wall (or fortress) of the land is the same scholar's 40th date of the reign of Dungi.

## 27.—DELIVERIES OF GRAIN.

A BAKED clay tablet, 83.5 mm. high by 48 mm. wide, inscribed on the obverse with sixteen, and on the reverse with nine lines of exceedingly clear and well-formed Babylonian writing. A slight amount of salt incrustation is to be seen on the obverse, but not sufficient to make the readings in any case doubtful.



OBVERSE.

1. Ū še gur lugala
2. ba - ta - en - ne
3. pa dingirUtu-mu
4. Mina šuš ušu qa Rug-ga-gala-da uru
5. pa Uru-šag-ga
6. a-šag Nin-â-zi-da
7. Aš gur Uku-ila uru
8. pa Lu-dingirSi-ma-ku
9. a-šag Gi-taḫa
10. Lama šuš qa Lu-dingirBa-u
11. Aš qa Sur-giš-si-du
12. pa Si-du
13. a-šag Gir-u
14. Mina šuš qa Lugal-izina
15. pa Lu-gu-la
16. û qa Lu-Ḫu-ne-ru (ki)

- 10 gur of royal grain  
has been drawn,  
official: Utu-mu.  
150 qa Rugga-galada, the husbandman,  
official: Uru-šagga,  
field of Nin-â-zida.  
1 gur Uku-ila, the husbandman,  
official: Lu-Šimaku,  
field of Gi-taḫa.  
240 qa Lu-Bau,  
6 qa Sur-giš-si-du,  
official: Si-du,  
field of Gir-u (or Lagab-u).  
120 qa Lugal-izina,  
official: Lu-gula,  
10 qa Lu-Ḫuneru,

## REVERSE.

1. pa Sur-šag-ga šiš nin dingir	official: Sur-šagga, the priestess's brother,
2. a-šag Iši-sur-ra	field of Iši-surra.
<hr/>	
3. Šu-nigin û mina eš šuš nimir aš qa gur	Total: 12 gur 226 qa.
4. si-a še giš-ê-a	Amount of the grain grown—
5. gab-ri ê-gala-ka	copy of the palace.
6. gu ur-ri-ne-ta	Account from the husbandmen ;
7. pa sanga dingirNin-mar-ki	official: the priest of Nin-marki.
<hr/>	
8. Mu Bad ma-da	Year he (the king) built the
9. ba-du	fortification of the land.

## NOTES.

The verbal form in line 2 practically gives the clue to the inscription, though it must be admitted that confirmation of the rendering, "has drawn" for *ba-ta-enne*, is needed. *Ba-ta* apparently means "therefrom," with the verb expressed by the compound group , TUL-DU, if we take the common values of the component parts. As, however, it is often a synonym of , UD-DU, which we are told to pronounce *ê*—an abbreviation apparently of *en* or *em* (*eg* is also possible)—the value of *en* has been chosen, on account of the following *ne*, which is possibly a phonetic complement. The meaning of the root is "to rise, come forth, grow (of plants)," and also, seemingly, "to drive or draw," of a chariot. In any case, it apparently refers to the amounts of grain granted to the husbandmen who cultivated the fields mentioned, and other officials. The general superintendent seems to have been the priest of Nin-marki, to whose temple, perhaps, the fields really belonged, and were let out to the persons named. The relation of the king to the various temples of the land has still to be found out, but it may be supposed that, as head of the religious system, he was entitled to a certain proportion of the produce of the land.

In line 3 of the reverse we have the usual word-order instead of the more natural *û mina gur eš šuš nimir aš qa*, "10-2 gur 3 60-40-6 qa"—i.e. *gur* after *û mina* instead of at the end of the line—but the position of the word at the end was probably intended to indicate the metric system used.

Line 4. The meaning of *si* is "to be full"; *še* is the usual word for "grain," especially wheat, and in *giš-êa* we have apparently the root *ê*, "to grow," with the verbal prefix *giš*, the force of which is doubtful. *Gabri* is the usual word for "copy, duplicate," and the syllable *ka* at the end of the phrase is probably a variant for *gi*, "of."

Line 6. As *uru*, plural here *urrine* (or *urrene*), must refer to the husbandmen whose names are given, and *ta*, the suffix, means "from," *gu*, the root of the word "to speak," probably here signifies "account," hence the rendering adopted.

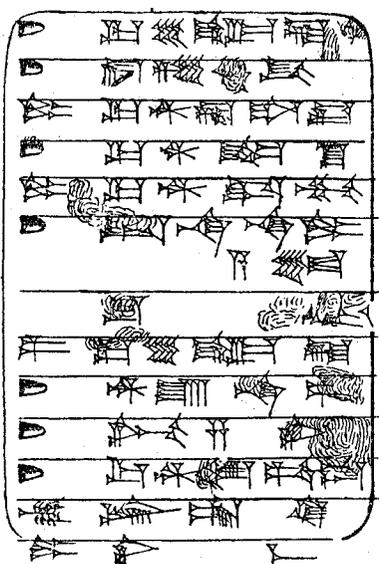
Line 7. As in each case there was an official who superintended, apparently, the deliveries of grain (see lines 3, 5, 8, 12, 15 of the obverse, and 1 of the reverse), so there would seem to have been an official who saw to all the items entered in the account, and in this case it was the priest of the goddess Nin-marki, as has been already pointed out. One of the superintending officials is described as the priestess's brother (reverse, line 1), and it is therefore not improbable that this woman was a votary of the goddess mentioned.

## 28.—LIST OF WORKMEN'S NAMES.

196.

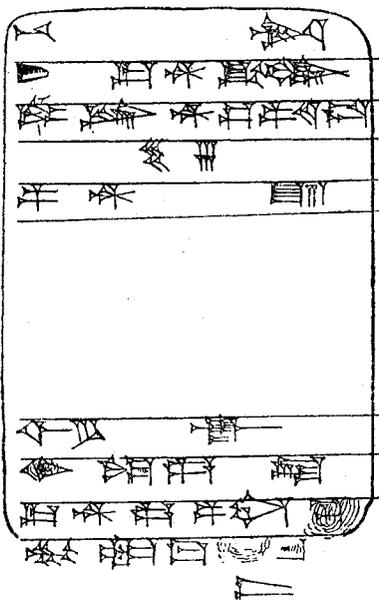
A BAKED clay tablet, 68.5 mm. high by 46 mm. wide, inscribed on the obverse with thirteen, and on the reverse with nine lines of writing, the final line of each side being written on the edge or thickness of the tablet, where, also, each side has a tendency to begin. The obverse is considerably roughened in consequence of the incrustation of salt which formerly covered it, and of which clear traces still remain in the wedges.

## OBVERSE.



- |                              |                              |
|------------------------------|------------------------------|
| 1. Aš Sur-še-il-la           | 1 Sur-še-illa.               |
| 2. Aš Ê-zi-azag-ga           | 1 Ê-zi-azagga.               |
| 3. dumu Sur-dingirLa-ša-kala | son of Sur-Lašakala.         |
| 4. Aš Sur-dingirBil-si       | 1 Sur-Bilsi,                 |
| 5. dumu Sur-dingirDa-mu      | son of Sur-Damu.             |
| 6. Aš Â-na-na dumu<br>A-tu   | 1 Â-nana, son of<br>Atu.     |
| 7. šu (?) du (?)             |                              |
| 8. Pa Sur-še-il-la           | Official: Sur-še-illa.       |
| 9. Aš Dingira-laḥ na-kid     | 1 Dingira-laḥ, the shepherd. |
| 10. Aš Gu-za-ni              | 1 Guzani.                    |
| 11. Aš Sur-dingirDun-sig-ê   | 1 Sur-Dun-sig-ê.             |
| 12. . . . Lu-gišgala-ki      | . . . Lu-gišgala-ki,         |
| 13. dumu-ni-me               | his sons.                    |

## REVERSE.



- |                             |  |
|-----------------------------|--|
| 1. Be uru                   | dead: the slave.   |
| 2. Aš Sur-dingirGal-alim    | 1 Sur-Gal-alim,  |
| 3. dumu Lu-dingirGiš-sig-ê  | son of Lu-Giš-sig-ê.                                       |
| 4. Ninnû aš                 | 56.  |
| 5. Pa Dingira-laḥ           | Official: Dingira-laḥ.                                     |
| 6. ŠI-GAR ša                | Work done.   |
| 7. lid (?) Nin-kal-la       | . . . Nin-kalla.   |
| 8. Sur-dingirLama, pa-te-si | Sur-Lama, the <i>patesi</i> .                              |
| 9. Mu Bad ma-da<br>(ba-) du | Year he (the king) built the<br>fortification of the land. |



## NOTES.

The present text is of a very simple nature, and there is consequently but little to say about the words in lines 1-8. It is noteworthy that, though no plural is attached to the noun *gud*, "ox," in lines 1, 3, and 7, it appears in line 4, where it is expressed by  , which I have transcribed *lia*. The usual transcription, however, is *zun*, for which I have not been able to find sufficient authority in this usage of the group. The variant given in the fifth vol. of the *Cuneiform Inscriptions of Western Asia*, pl. 32, l. 65,  , *liš-ia* (= *li-a*) for  , *li-a*, supports the reading adopted, but does not indicate with certainty that it is a plural. Were it not for the final *a*, the reading *šara* would be the best, that word having the meaning of multitudinousness, or something similar.

Though , *še*, "grain," appears at the beginning of the line 5, and not at the end, and the character , *lugala*, below, the four-column syllabary which mentions "royal grain," and other inscriptions, in which the word for "king" occurs, seem to show that it was the object, and not the measure, which was "royal."

*Gud* has been given as the pronunciation of the word for "ox" in lines 1, 3, and 7, but the *d* was probably not pronounced. The non-Semitic name of the month Iyyar appears as    , *Gu-si-si*, instead of *Gud-si-sa*, in an inscription belonging to the Rev. Dr. Way, and the reading *gue* instead of *gude*, in line 7 of the inscription here dealt with, would probably be more in accordance with the system of writing adopted. It is noteworthy that the verb *kue*, which follows, accords with the noun in being unprovided with a plural sign.

*Akalla* being a not uncommon name, it is at present impossible to identify the person mentioned here.

*Iti Dim-ku*, "the month of the eating of increase," corresponds in Radau with Elul, the 6th month of the Babylonian year, = August-September. The date corresponds with the 42nd of Dungi in Radau's list, and has variants in other texts, the most important being that in which , *é*, "house," precedes *Pi-ša-Iši-Dagan*, and *é Dungi*, "the house of Dungi," is omitted. "Year Pi-ša-Iši-Dagan built the temple," therefore, would seem to mean the year he built "the temple of Dungi." But perhaps it is merely the "house," i.e., the palace, of that king, which is intended. In that case, however, we should expect rather *é-gala*, "the great house," which became the usual word for "palace," though in the form of *hékal*, in Hebrew and Arabic, it has the meaning of "temple," which, in ancient Sumerian, was expressed by the first word of the compound (*é*) alone.

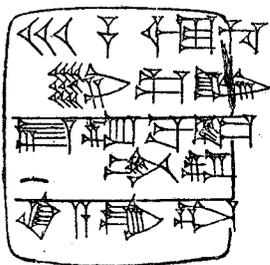
The identity of  in line 11 is doubtful. Radau, after quoting the opinions of the Assyriologists who have written upon it, comes to the conclusion that Scheil is right in regarding it as the Assyrian , Sumerian *ibira*, Semitic *tamkaru*, generally translated "agent." In consequence of a variant quoted by Scheil, however, he reads it as IP. Similar names to that read here *Pi-ša-Iši-Dagan* occur in *Cuneiform Texts from Babylonian Tablets*, part VI., pl. 36, i., l. 27; pl. 46, l. 8; part VIII., pl. 52, i., ll. 5, 21, and 24, &c.<sup>1</sup> This leads one to suspect that Sayce's identification with , Sumerian *su*, Semitic *šaptu*, "lip," is in reality the right one, and if this be so, it is possibly interchangeable with , Sumerian *ka*, Semitic *pû*, "mouth," and used in these passages to make a distinction on account of this last character standing for *amatu*, "word," as well as for "mouth." *Šaptu-ša-Iši-Dagan*, "lip of Iši-Dagan," would in that case be also a possible reading. The "mouth" or "lip" of Iši-Dagan, if this reading be correct, would seem to indicate that the bearer of the name had the reputation of being the mouthpiece on earth of a deity so named, probably an old and renowned Babylonian king.

<sup>1</sup> The names in question are *Pi-ša-nunu* and *Pi-ša-Sin*. A simplified form of  occurs in *Pi-ša-Nin-Karak* and *Pi-ša-Samaš*.

## 30.—RECEIPT OF PRODUCE.

1904, 12.

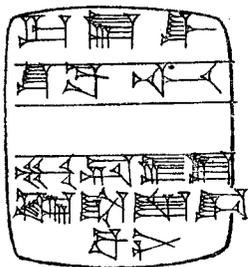
**A**<sup>N</sup> unbaked clay tablet, 34 mm. high by 3 cm. wide, inscribed with five lines in three divisions on the obverse, and the same on the reverse, differently arranged, and a space between the second and third. The envelope, which is damaged, has five lines on the obverse, the first two imperfect, and separated from the others by a space, and three on the reverse, with a wide space between the first and the second. The edges and the spaces have impressions of the cylinder-seal of the scribe.



## OBVERSE OF THE TABLET.

- |                       |   |  |
|-----------------------|---|--|
| 1. Ušu mina šuš u-ḫu- | } | 30 gur 120 qa of royal <i>ulquin</i> , |
| 2. in gur lugala      |   |  |
| 3. ê-dub-ba - ka      | } | entered for <i>Ê-dubba</i> ,           |
| 4. tur - ra           |   |  |
| 5. ki A - ga - ta     |   | from Aga,                              |

## REVERSE.



- |                       |   |  |
|-----------------------|---|--|
| 6. Sur - ê - gala     |   | Sur-égala  |
| 7. šu - ba - ti       |   | has received.  |
| 8. Mu uš-sa ê         | } | Year after<br>Pi-ša-Iši-da built<br>the house (or temple). |
| 9. Pi - ša - Iši - da |   |  |
| 10. ba-du             |   |  |

## NOTES.

The meaning of *ulquin* (or *šalquin*, as Reisner reads it) is unknown. It would seem, however, to have been a vegetable, and is probably part of the date-palm.

Instead of "Sur-égala has received," the envelope has the common variant, "seal of Sur-égala." According to the cylinder-impressions on the envelope Sur-égala was son of Bazi.

It is noteworthy that the defective writing of the date on the tablet is repeated on the envelope, the only difference being that it is written in two lines (the division is after *ša*) instead of three. It is to be completed in accordance with the date of the foregoing inscription, namely, "Year after Pi-ša-Iši-Dagan built the house (or temple)." This seems to have been a fane dedicated to Dungi (see the preceding text). The date corresponds with the 43rd of Radau's list.

The inscription of the cylinder-seal is as follows:—



Sur-ê-gala	Sur-égala,
dub - šara	the scribe,
dumu Ba-zi	son of Bazi.

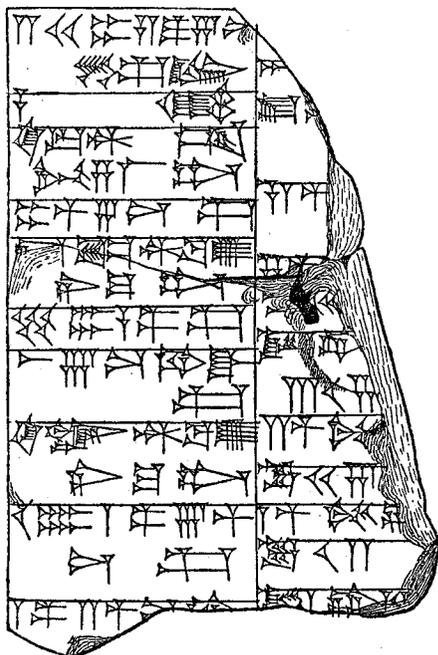
The design shows Sur-égala being led into the presence of the deity whom he worshipped. A divine attendant is on the extreme left (behind the worshipper), and a bird with outspread wings occupies the space above, in front of the deity, the whole being practically the same as the design shown on p. 158, without the vase beneath the bird.

## 31.—GRAIN ACCOUNT.

Burb. 44.

THE upper left-hand corner of the obverse and lower left-hand corner of the reverse of a large tablet, 83 mm. high by 56 wide. Each side has portions of two columns of exceedingly clear text, the obverse giving, on the left, fifteen complete lines of writing, and the reverse sixteen lines nearly complete. Of incomplete lines the obverse has in the right-hand column twelve, and the reverse in the corresponding column three, with a considerable space below.

OBVERSE.



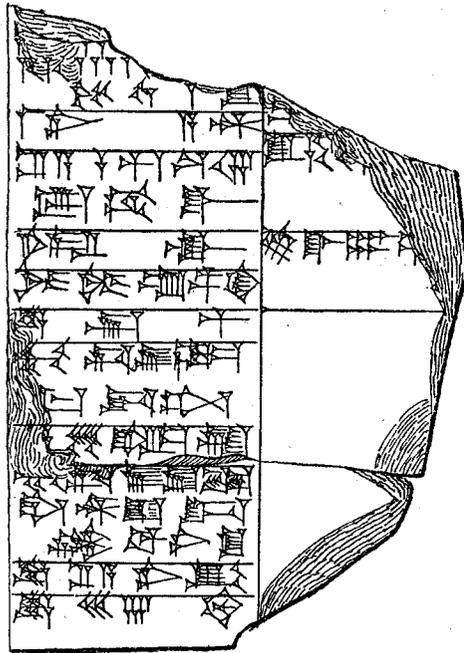
COLUMN I.

1. Mina šuš man lama eš šuš ušu ia qa	144 gur 215 qa of
2.           še gur lugala	royal grain,
3. mina šuš                           gig	120 qa       of gig,
4. ki Sur-dingirNina	from Sur-Nina,
5.   gu-za - la - ta	the throne-bearer.
6. Lama u-ia qa gur	4 gur 15 qa
7. ê Enima - dingirBa-u	from the house of Enima-
8.   ni - ku - ta	Bau, the <i>niku</i> .
9. Ninnū âš mina šuš man qa gur	56 gur 140 qa,
10. aš imina qa gu-gala	} 1 gur 7 qa of gu-gala
gur	
11. ki Gir-dingirBa-u	from Gir-Bau, the
12.   ni - ku - ta	<i>niku</i> .
13. U-ussa gi šuš man imina bar	} 18 gur 87½ qa,
14.   qa                           gur	
15. Šuš man mina bar qa gu-	} 82½ qa of gu-gala
16.                           [gala]	
.....	.....

## COLUMN II.

I. . . . .	. . . . .
2. Mina . . . . .	2 [ <i>gur</i> ] . . . . .
3. ê . . . . .	house (of) . . . . .
4. Ušu šuš û qa . . . . .	190 <i>qa</i> . . . . .
5. Lama šuš û qa . . . . .	250 <i>qa</i> . . . . .
6. dirig (?) ušu . . . . .	overplus (?) : 30 [ <i>gur</i> ] . . . . .
7. â - bi . . . . .	his hire . . . . .
8. ušu šuš û ia <sup>1</sup> . . . . .	195 <sup>1</sup> . . . . .
9. mina bar geme . . . . .	2½ the maid-servant . . . . .
10. iti man ia . . . . .	25 months . . . . .
11. gi bar geme uš[-bara] . . . . .	1½ the weaving-woman : . . . . .
12. iti û-mina . . . . .	12 months . . . . .
13. â - bi . . . . .	their hire . . . . .
. . . . .	. . . . .

## REVERSE.



## THE LAST COLUMN BUT ONE.

I. . . . .	. . . . .
2. Šu-nigin ušu nêr . . . . .	Total: 1800 (?) . . . . .
3. Ša-gala imina gur . . . . .	Food: 7 <i>gur</i> . . . . .

(Space for nine lines.)

<sup>1</sup> Only four wedges are preserved, but they may have been of any number up to 9.

## LAST COLUMN.

1. . . . .	. . . . .
2. Lama (?) nêr ilima (?) šuš. .	2940 [ <i>gur</i> ] . . . . .
3.     geme utu gia-ku	for the maids daily
4. lal-li     -     am	deducted.
5. Dirig mina šuš û gi qa û ia	Balance (?): 131 <i>ga</i> , (and) 15
6.     gin gu - gala	shekels of <i>gu-gala</i>
7. Ig - laga - ša	Business transacted
8. Šu - šu - um pa mur	(by) Šušum, the miller,
9. Iti     Gan     -     maš	from the month Gan-maš,
10. mu uš-sa bad	} year after (the king constructed)
11.     ma - da - ta	
12. iti     Še - il - la	} the fortress of the land to the month Še - illa,
13. mu uš-sa ê Pî-	
14.     ša-dingirIši-da-	} year after Pî-ša-Iši-Dagan built the temple.
15.     gan ba - du - ku	
16. Iti diri ni-gala	There is an additional month
17. iti     ušu-imina-kam	—the 37th month.

## NOTES.

In this inscription we have again the "grain of the king," and that indicated, as in the texts printed on pp. 24—26, by the word *gig* (line 3).

Lines 10 and 15—16 of the obverse have the group , *gu-gal*, which occurs several times in the more perfect text printed on pp. 131, 132. Different kinds, with certain details, seem to be mentioned. (Cp. p. 135.)

A Sur-Nina (line 4), apparently bearing likewise the title of "throne-bearer" (*guzala*), occurs in Reisner's no. 226.

Enima-Bau, with the title of *niku*, occurs in Reisner's nos. 164<sup>19</sup>, 172, 174, and 245. Whether this is the same person or not in every case is doubtful, as there are 27 dates between the earliest (Reisner, 245), Radau's date 24a of Dungi, and the latest (Reisner, 164<sup>19</sup>), the 6th date of Bûr-Sin. Reisner's 172 has an intermediate date, the 37th of Dungi in Radau. See also the texts on pp. 45 and 65 of the present work.

The name Gir-Bau (col. I., l. 11) occurs in Reisner's no. 73, with the same title (*niku*) as here. The Berlin tablet, however, has a faulty date. The name occurs again, with the same title, on a small tablet of the present collection, dated "Year he (the king) built the fortress," either the 41st of Dungi, or the 4th of Gimil-Sin. (The text is given in the Appendix at the end of this volume.)

The name *Šušu*<sup>m</sup> in the reverse, line 7, is apparently the same as *Šušu* in Reisner's no. 153, col. IV. This is one of the rare Semitic names found in these inscriptions, as is implied by the mimmation. It is possibly the same as *šušû*, "marsh," rapidly pronounced, thus shortening the final long syllable.

In all probability, the most important portion of this inscription is the date, which gives an interval comprising three years, and apparently its summation in months. To make the matter clear, the date is repeated here:—

"From the month Gan-maš, year after (he constructed) the fortress of the land (*Bad-mada*), to the month Še-illa, year after Pî-ša-Iši-Dagan built the temple, and an additional month—37 months."

Now the year of the building of *Bad-mada* is the 40th of Dungi's dates in Radau, the year after being the 41st. Gan-maš seems to be the second month of the year.

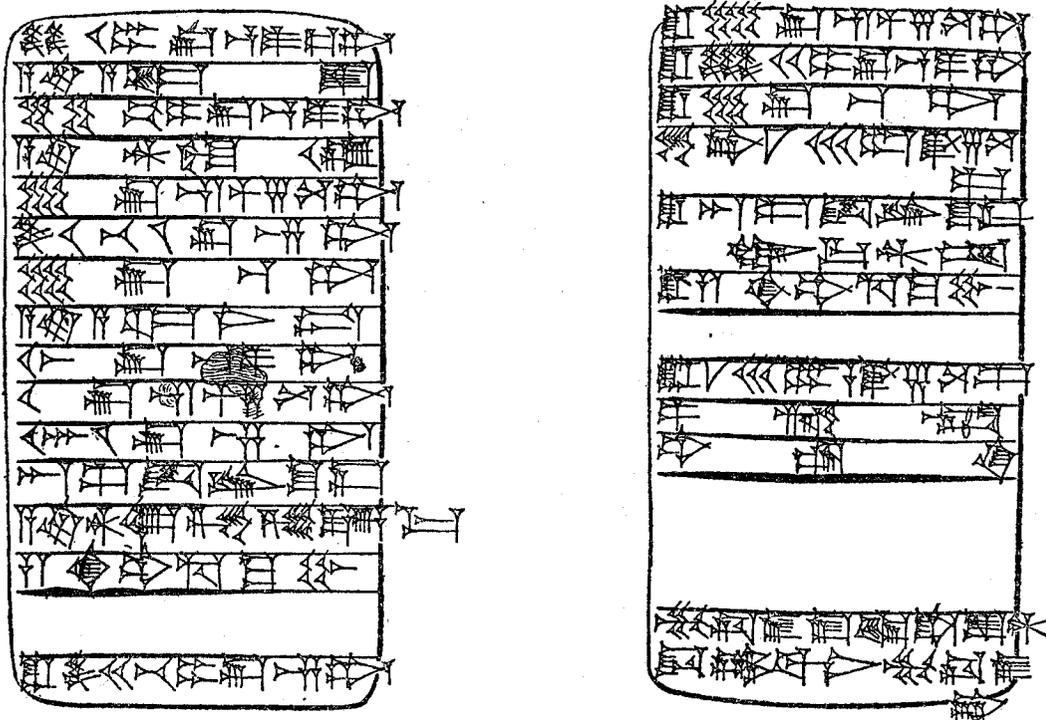
The year of the building of the temple is the 42nd date of Dungi, so that the year after would be his 43rd. Še-illa seems to be the first month of the year.

The total number of months in this period, supposing the years to have been normal, would be 24, but that indicated in the last line of the inscription is 37. Either, therefore, there is a mistake in the date, or the final line refers to some other account bringing up the total of months to the number stated. It is to be noted that the period in months given here agrees with the 25 and 12 months in lines 10—12 in column II., which strengthens the probability that the period was really three years, one of them (the first or second) having an intercalary month.

### 32.—ACCOUNT OF THE PRODUCE OF FIELDS.

R.

A BAKED clay tablet, 93 cm. high by 49 cm. wide, inscribed with fifteen lines of writing on the obverse, and twelve on the reverse. Reddish yellow-ochre, deepening to a greyish tint in the centre of the obverse.



OBVERSE.

1. Bur-man bur-gi  $\frac{5}{18}$  gan aš mina šuš ušu gur ta
2. a-šaga A - ka - iši
3. Bur-ia limu  $\frac{2}{3} + \frac{4}{18}$  gan aš mina šuš ušu gur ta
4. a-šaga dingir Nin - sun
5. Bur-ussa gan aš ušu šuš u-ia qa ta
6. bur-û  $1\frac{1}{3} + \frac{1}{6}$  gan aš lama šuš ta

21 and  $\frac{5}{18}$  gan at 1 gur 150 qa  
the field of A - ka - iši.  
9 gan 1600 šar at 1 gur 150 qa,  
the field of (the goddess) Nin-sun.  
8 gan at 1 gur 195 qa;  
11 gan 650 šar at 1 gur 240 qa;

7. bur-ussa gan aš šuš ta	8 <i>gan</i> at 1 <i>gur</i> 60 <i>qa</i> ,
8. a-šaga A - muḥa - du	the field of A-muḥa-du.
9. 1 $\frac{1}{8}$ gan aš šuš ušu qa ta	1 <i>gan</i> 100 <i>šar</i> at 1 <i>gur</i> 150 <i>qa</i> ;
10. 1 gan aš eš šuš u - ia qa ta	1 <i>gan</i> at 1 <i>gur</i> 195 <i>qa</i> ;
11. $1\frac{3}{8} + \frac{1}{8}$ gan aš lama šuš ta	1 <i>gan</i> 350 <i>šar</i> at 1 <i>gur</i> 240 <i>qa</i> ;
12. mina šuš qa gur â lu ḥun - ga	2 <i>gur</i> 60 <i>qa</i> the wages of the workmen
13. a-šaga <sup>dingir</sup> Dun-gi - zi - kalam - ma	(of the) field of Dungi-zi-kamma.
14. Ušu šuš qa ḥur gud ḥu - ku - bu	180 <i>qa</i> the fodder of the cattle <i>ḥukubu</i> .
<hr/>	
15. Šu-nigin Bur-â $2\frac{1}{8} + \frac{1}{8}$ gan aš lama qa ta	Total: 12 <i>gan</i> 1000 <i>šar</i> at 1 <i>gur</i> 240 <i>qa</i> ;

## REVERSE.

1. šu-nigin bur-ilima gan aš ušu šuš u-ia qa ta	total: 9 <i>gan</i> at 1 <i>gur</i> 195 <i>qa</i> ;
2. šu-nigin bur-ušu $2\frac{1}{8}$ gan aš mina šuš ušu qa ta	total: 32 <i>gan</i> 400 <i>šar</i> at 1 <i>gur</i> 150 <i>qa</i> ;
3. šu-nigin bur-ussa gan aš šuš ta	total: 8 <i>gan</i> at 1 <i>gur</i> 60 <i>qa</i> —
4. še bi šuš ušu ia šuš ninnû ia qa gur	their grain is 95 <i>gur</i> 115 <i>qa</i> .
5. Šu-nigin mina šuš qa gur â lu ḥun - ga	Total: 2 <i>gur</i> 60 <i>qa</i> the wages of the workmen—
6. gir Sur - D.P. Nina	agent: Sur-Nina.
7. šu-nigin ušu šuš ḥur gud ḥu - ku - bu	Total: 180 <i>qa</i> the fodder of the oxen <i>ḥukubu</i> .
<hr/>	
8. šu niginigin šuš ušu imina mina šuš ninnû-ia qa gur	Grand total: 97 <i>gur</i> 175 <i>qa</i> .
9. pa Nam - maḥa	Overseer: Nam-maḥa.
10. gud Uru ki	Oxen of the city Uru.
<hr/>	

11. Mu uš-sa ê Pî-ša-Iši-dingir	} Year after Pî-ša-Iši-
12. Da-gan ba-du mu - uš - sa- bi	

## NOTES.

In this inscription we have an interesting classification indicating the comparative productiveness of certain tracts of cultivated land in Babylonia under the system in use during the third millennium before Christ. As is stated by Herodotus, it was—and probably is—an exceedingly fruitful country, such as might become one of the world's great granaries, of which there will be great need, when the population of the earth has increased, as it will do, to an even greater extent than is the case at the present time.

The highest rate of fruitfulness is that referred to in line 11 of the obverse, which is stated to be 1 *gur* 240 *qa* to the *gan*—nearly 1 *gur* and  $\frac{5}{8}$ , the lowest being that entered in line 7, which is 1 *gur* and 60 *qa* to the *gan* ( $1\frac{1}{8}$  *gur*). The difference between these two extremes is 180 *qa* (i.e.  $\frac{3}{8}$  of a *gur*), or  $33\frac{3}{8}$  per cent. The relation of the measures of capacity and surface has still to be demonstrated, but data for the determination of these may come to light at any time, and will give scholars the information which they so greatly need.

Lines 15 of the obverse and 1 to 3 of the reverse contain the totals of each class of land, including the intermediate yields of 1 *gur* 195 *qa* and 1 *gur* 60 *qa*. These look as if the yields were only intended as rough indications, easily expressed by fractions of the *gur*, 240 *qa* being four-fifths, 195 thirteenth-twentieths, 150 one-half, and 60 one-fifth, of a *gur*. The entry "1 *gur* 195 *qa*," however, shows that the indications were not too rough.

It is to be noted that the totals given in lines 15 of the obverse and 1 to 4 of the reverse do not include

the wages of the workmen employed in the fields, which, however, are contained in the grand total in line 8 of the reverse. The proportion given as fodder for the oxen, 180 *ga*—three-fifths of a *gur*—is not included in this last, being apparently a negligible quantity.

The names *Aka-iši* (obv., l. 2) and *A-muḫa-du*<sup>1</sup> (l. 8) are rare—they are not in Reisner's list, and the same seems to be the case also for the more ordinary-looking *Dungi-zi-kalamma* (l. 13). *Sur-Nina* (rev., l. 6), on the other hand, is a very common name, about fifty examples of it occurring in Reisner's edition of the texts of this class alone, two of them having the title of *gir*, as in the present case. In the Amherst collection, no. 190 (an undated tablet) mentions a *nu-banda* or "overseer" named *Sur-Nina*, son of *Nammaḫa*, which latter is the name of the official mentioned in line 9 of the rev. of the text here translated.

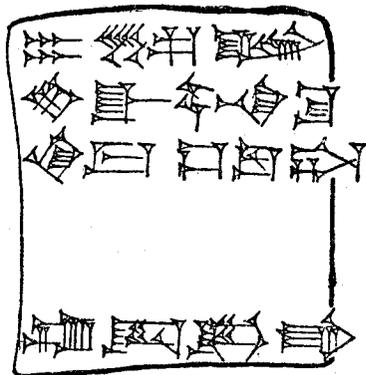
The date corresponds with the 44th of the reign of Dungi, according to Radau.

### 33.—A DELIVERY OF GRAIN.

173.

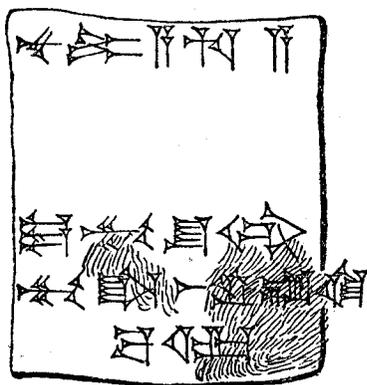
**A** BAKED clay tablet, with the envelope unbroken, 46 mm. high by 43 mm. wide. Colour, reddish-yellow. Surface rolled over with the cylinder-seal of the scribe.

#### OBVERSE.



- |    |                       |                               |
|----|-----------------------|-------------------------------|
| 1. | Āš še gur lugala      | 60 <i>gur</i> of royal grain, |
| 2. | šag-gala erin-na-šu   | sustenance for the people,    |
| 3. | ki Sur-dingirgibiš-ta | from Sur-gibiš.               |
| 4. | Duba Ā-šag-ga         | Seal of Ā-šagga,              |

#### REVERSE.



- |    |                                  |                                      |
|----|----------------------------------|--------------------------------------|
| 5. | nu-tur A-ḫu-a                    | overseer of Aḫua.                    |
| 6. | Iti Mu-šu-du                     | Month Tebet,                         |
| 7. | mu Ša-aš-ru-um (ki)<br>ba - ḫula | year he (the king) ravaged<br>Šašru. |

<sup>1</sup> In *A-muḫa-du* (𒀭 𒄠𒀭𒀭 𒀭𒀭𒀭) the second element, 𒄠𒀭𒀭, is taken to be equivalent to the Assyrian 𒄠𒀭𒀭 (𒀭 written within 𒄠𒀭𒀭), which has the value of *mul(a)*.

## NOTES.

The cylinder-seal has the usual representation of the owner being led, by a divine attendant, before his god, or, more probably, his goddess, who is seated, in the usual conventional attitude, on the right.



As the impressions are not well made, the design shown by the various imprints is not preserved in its entirety, so that the deity's attributes do not appear. The inscription seems to read as follows:—

𒂗 𒂗 𒂗	Bara(?)-šag-kuš(?)	Bara(?)-šag-kuš(?),
𒂗 𒂗	dub - šara	the scribe,
𒂗 𒂗 𒂗 𒂗	dumu Ma-gur-ri	son of Makurri.

In the first doubtful character, *bara*, the traces of three wedges at least on the left are certainly visible, and an arrangement of slanting wedges is to be seen between the two large horizontal strokes, so that the reading adopted would seem to be the most likely. The last character of this name, transcribed *kuš*, is also uncertain—it may be 𒂗, *sag*, or possibly 𒂗, *ka*.

𒂗 𒂗, *sag-gal*, in the second line, is rendered in the bilingual lists by *ukullū*, "food," from *akālu*, "to eat," and is fairly common in these texts. For the form, compare *nudunnū*, "gift," *rugummū*, "claim at law," &c.

The "people" referred to in the text of the inscription are probably temple-servants—at least, this is so in the case of nos. 34, 35, &c. *Sur-gibiš* (line 3) is probably the same person as is mentioned in no. 34 (see the note, next page).

The receiver of the grain, *A-šagga*, is possibly the same person as is mentioned in a text of this collection belonging to the reign of Gimil-Sin. He is there called *Marsawe*, "the Marsaite." The spelling 𒂗 𒂗 𒂗, which occurs on the inner tablet of that inscription, shows that the transcription of 𒂗 by *ā* in this name is correct.

The name *Aḫua* occurs with the title 𒂗 𒂗, *aburru* (according to Meissner "citizen"), on no. N. 26. The difference in the title implies a different personage, but this is by no means certain. The *natur Aḫua* is mentioned in Reisner's no. 94, column III., lines 35 and 45, and column IV., line 9: also on his no. 171, reverse, line 4. The 𒂗 𒂗 𒂗 bearing this name on his no. 211 is probably another person.

The reading *iti Mu-šū-du* for the name of the month is based on the variant 𒂗 𒂗 𒂗.<sup>1</sup> Apparently the name is composed of the two words *mu*, probably meaning, in this case, "year," and the compound root, *šū-du*. From the fact that 𒂗 𒂗 is by far the more frequent way of rendering it, the *šū-du* which is equivalent to the Semitic *šuklulu*, "to complete," would seem to be the more preferable. Naturally a month, the tenth of the year, named "year-completion," seems to be improbable, but may, by chance, be correct. The other, 𒂗 𒂗, means "opening," and may refer to ploughing operations. The year is the 45th of Dungi's list, or the 7th of that of Būr-Sin.

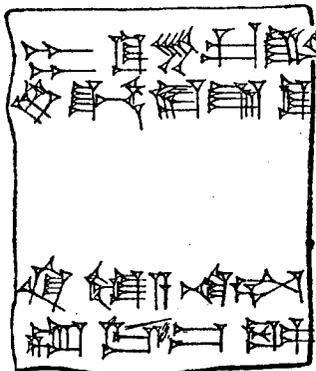
<sup>1</sup> See no. 40, and others.

## 34.—A RECEIPT OF MEAL.

75.

AN envelope with the tablet still inside, height 44.5 mm., width 38 mm. The surface is impressed with cylinder-seals, but was probably too wet at the time they were made to enable a good reproduction of the seal to be obtained; in any case, neither the design nor the inscription is recognizable. The written inscription consists of four lines on the obverse, and two on the reverse, the latter being the date.

## OBVERSE.



- |                            |   |
|----------------------------|---|
| 1. Lama zi še gur lugala   | 4 gur of the king's meal,                     |
| 2. šag-gala erin é laḫa-ku | food of the men of the house of purification, |
| 3. ki Nin-a-na-ta          | from Ninana.                                  |
| 4. duba Sur-D.P. gibiš, pa | Seal of Sur-gibiš, the official.              |

## REVERSE.



- |                       |                                |
|-----------------------|--------------------------------|
| 5. Iti Dir še-gur-kud | The intercalary month of Adar, |
|-----------------------|--------------------------------|

- |                               |                                     |
|-------------------------------|-------------------------------------|
| 6. mu Ša-aš-ru-um (ki) ba-ḫul | year he (the king) destroyed Šašru. |
|-------------------------------|-------------------------------------|

## NOTES.

The group  $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$  is explained by *pašišuti* in the text of the tablet S. 61, from *pašāšu*, "to anoint, cleanse ceremonially," hence the rendering given to  $\text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭} = \text{𒀭} \text{𒀭} \text{𒀭} \text{𒀭}$  in line 2. It may, however, be the name of a temple or a department of one of the great religious institutions of Lagaš.

Ninana is mentioned also on no. 35 as a seller of meal, and on the Berlin tablet VA. Th. 2350 (Reisner's no. 245) as the purchaser of small quantities of meal from Gu-Bau, an official.

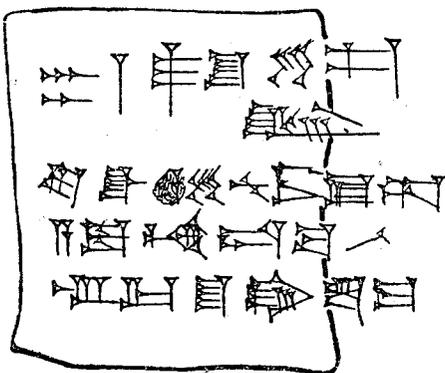
The name of Sur-gibiš occurs frequently in Reisner, but it is clear, from this fact, that it was borne by several people, and as they either have no titles, or are distinguished by indications of office differing from the personage here mentioned, his identity with any there mentioned cannot be established. On no. 33 of the present collection a person named thus makes a delivery of grain, and it is the name of the father of Sur-Nin-giš-zida and of Lugal-izina, in texts of the reigns of Gimil-Sin and Ibe-Sin, of Nam-maḫa on no. 91, of Sur-uš-gidda in a list of recipients of grain in the reign of Gimil-Sin, and a messenger so called is mentioned on no. N. 25.

*Iti Dir še-gur-kud* is "the later month of grain-cutting." The year the king ravaged Šašru is either the 45th date of Dungi's list, or the 7th year of Bûr-Sin.

The tablet within can be heard when the object is shaken.

35.—A RECEIPT OF MEAL.

**A**<sup>N</sup> envelope with its tablet still inside, 47.6 mm. high by 43 mm. wide. It is inscribed with nine lines of fairly clear wedge-writing, somewhat flattened, however, by the seal of the scribe or purchaser, which is rolled over the surface.



OBVERSE.

- |    |                               |                                    |
|----|-------------------------------|------------------------------------|
| 1. | Ia šuš ušu qa zi še gur       | 5 gur 90 qa of meal                |
|    | lugala                        | of the king,                       |
| 2. | šag-gala erin še nu-banda (?) | sustenance of the grain-men of the |
|    | ê-aba                         | superintendent of ê-aba,           |
| 3. | ida Kun-gub-ba                | (by) the river Kun-gubba,          |
| 4. | ma Sur-šu-ga-lam-ma           | (in) the ship of Sur-šu-gamma,     |



REVERSE.

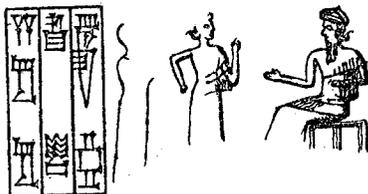
- |    |                  |                      |
|----|------------------|----------------------|
| 5. | ki Nin-a-na-ta   | from Ninana.         |
| 6. | duba Lugal-izina | Seal of Lugal-izina. |

(Seal-impressions.)

- |    |                      |                               |
|----|----------------------|-------------------------------|
| 7. | Iti Dir še-gur-kuda, | Month of the second Adar,     |
| 8. | mu Ša-aš-ru-um ki    | year he (the king) devastated |
| 9. | ba-ḫula              | Šašru.                        |

NOTES.

The cylinder impressions give the common design showing the owner of the seal being led into the presence of the deity (in this case a bearded god) whom he worshipped.



The following is the text of the inscription engraved thereon:—

- |               |              |
|---------------|--------------|
| Lugal - izina | Lugal-izina  |
| Dub - šara    | the scribe   |
| dumu Da - da  | son of Dada. |

Sur-šu-gamma is mentioned on no. 116 as the possessor of grain, and the name occurs several times in the inscriptions published by Reisner, generally without any title or other indication, but once as the son of Nammaḥ, and once with the title of *šabrū*, conjecturally rendered "seer." As he had generally to do with grain, it is probable that the same person was intended in most cases. Here, however, he appears as the owner of a ship for carrying meal, and it seems to have traded to, and perhaps on, the river or canal referred to, which was possibly a place where a shadouf was fixed, *ida Kun-gubba* meaning "the river of the fixed tail" (compare *gi kun zida*, "the reed of the fixed tail," which is explained as *gan miḫri*, "the reed of the (shadouf-)shaft"). Naturally the question as to whether the groups may not really refer to poles of the nature of barriers to prevent boats entering the private canals (excavated for irrigation-purposes) suggests itself on account of the expression *miḫru ša nāri* or *miḫir nāri*, the latter explaining the Sumerian *giš kešda*, "wooden barrier."

For the name Ninana, see the preceding text.

*Lugal-izina*, "king of the festival" (probably because born on some great festival), I have regarded as being more probable than Reisner's *Lugal-sirim*, "king of heaven," though it must be admitted that there is a considerable amount of doubt about the reading, and it may turn out to be neither of these. It was a comparatively common name, and many examples of it occur in Reisner's *Tempelurkunden aus Telloh*. See also nos. 27, 36 (below), 63, &c., of the present work.

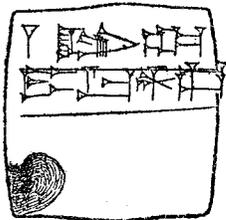
The date is the same—both month and year—as that of the preceding text.

### 36.—CERTIFICATE OF WORK (Undated.)

Dec. '05, 54.

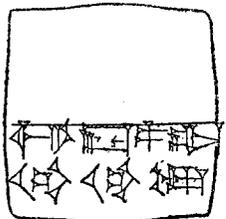
A CUSHION-SHAPED tablet, 29 mm. high by 28 mm. wide, with two lines of writing at the top of the obverse, and two at the bottom of the reverse. Reddish-grey.

#### OBVERSE.



- |         |                |                  |
|---------|----------------|------------------|
| 1. Gi   | Lugal-izina    | 1 Lugal-izina,   |
| 2. dumu | Sur-dingirLama | son of Sur-Lama. |

#### REVERSE.



- |                   |         |                              |
|-------------------|---------|------------------------------|
| 3. ŠI-GAR         | ê šabra | The work of the seer's house |
| 4. ul - ulu - dam |         | he has completed.            |

#### NOTES.

If  $\Upsilon$  at the beginning takes the place of the  $\blacktriangleright$  before names (see no. 28), it would mean that Lugal-izina had worked full time. Perhaps, however, it is better to regard it as indicating that he had been paid the full amount to which he was entitled (? *šus qa*, "60 qa" of grain or other produce). Taking the rendering given above as the correct one, it simply means "1 (man), Lugal-izina," &c.

For ŠI-GAR, see p. 52.

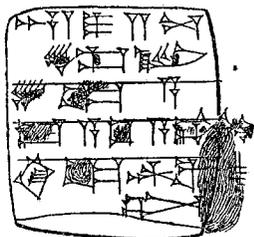
$\langle \text{E} \rangle \text{C} \langle \text{E} \rangle \text{C}$ , *ul-ul* (line 4), is the equivalent of *šuklulu*, "to cause to complete." *-Dam* is a termination of the third person singular, pl. *-damewes*.

## 37.—GRAIN AS WAGES.

Dec. '05, 13.

A SMALL baked tablet, 31 mm. high by 28.3 mm. wide, inscribed with five lines of writing on the obverse, and seven on the reverse and edges above and below. The text is not very clear, and a flake has chipped off at the lower right-hand corner of the obverse, making the last line of that side and the first of the reverse imperfect, those portions of the text having been continued round on to the right-hand edge. A piece of baked clay adhering to the reverse and partly concealing lines 4 and 5 show that this is the inner portion of a case-tablet.

## OBSERVE.



- |                               |                    |
|-------------------------------|--------------------|
| 1. Mina ušu šuš ušu mina qa   | 2 gur 212 qa of    |
| 2.     še gur lugala          | royal grain        |
| 3.     še gu - a              | food               |
| 4. Ê - id - a - edina         | (of) Ê-id-a-edina, |
| 5. ki Enim-dingir Ba - u - ta | from Enim-Bau,     |

## REVERSE.



- |                       |                            |
|-----------------------|----------------------------|
| 6. â lu hun [- ga]    | (as) wages of the workmen, |
| 7. Lu - me - lama     | Lu - melama,               |
| 8. nu - banda - gud   | the cattle-overseer,       |
| 9. šu - ba - ti       | has received.              |
| 10. Iti gud-du-ne-šar | Month Gud-du-ne-šar,       |
| 11. mu uš - sa Ša -   | year after (he devastated) |
| 12. aš-ru-um (ki)     | Šašrum.                    |

## NOTES.

Line 3. As, among its many meanings, with the pronunciation of *gu*, has that of "to eat," *še-gua* is here rendered "grain for eating," or, simply, "food."

Line 4. *Ê-id-a-edina* () as it would be in late Babylonian) means "the temple of the river of the water of Edina," or "of the plain." The "River of Eden," or "of the Plain" (*Id-Edina*) occurs in these inscriptions, and also in those of a late date, in names, showing that it was regarded as a sacred stream. This mention of "the temple of the river of Eden's water" is, therefore, all the more noteworthy.

The first and last characters of *Enim-Bau* (line 5) are damaged, but the reading is probably correct. Reisner regards this name as a variant of *Dug-ga-Bau*, and reads *Duga-Bau*, which is possible.

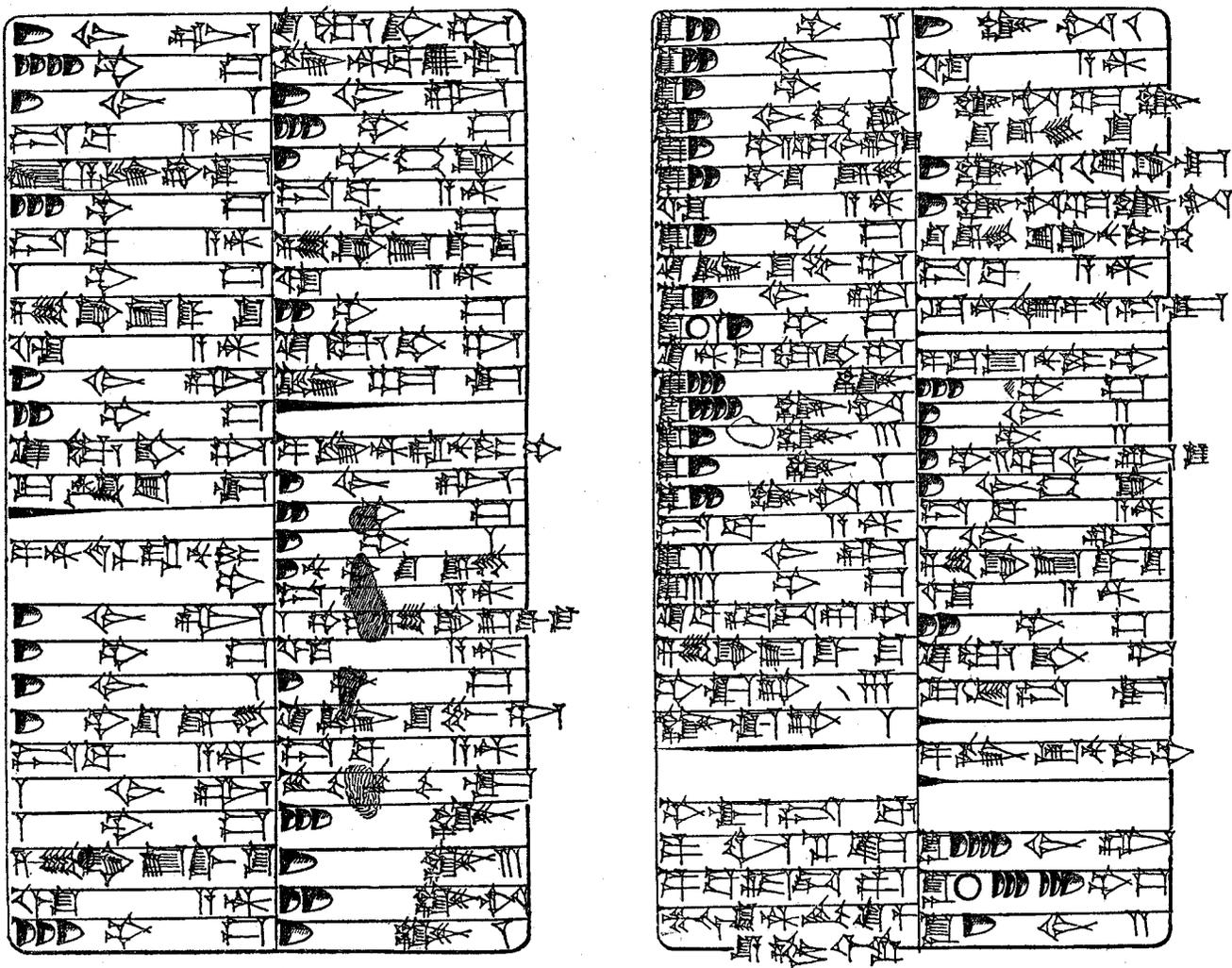
In line 6 (the first of the reverse) the character has apparently been lost at the end through a fragment of the edge having flaked away, but even without this restoration the rendering "workmen" (or "workman") would stand.

The month *Gud-du-ne-šar* (generally written *Gud-du-ne-šaršar*—late Babylonian ) is identified with Sivan. Interesting variants (*iti Gud-ra-ne-šaršar* and *iti Gud-ta-ne-šaršar*) occur on pp. 106 and 138. The date "after Šašrum"—i.e., "after (the king) devastated Šašrum," is not among those given by Radau, in whose list it would be 45b of the reign of Dungi.

## 38.—ACCOUNTS OF CATTLE, ASSES, &amp;c.

R.

A BAKED clay tablet, 13.2 cm. high by 7.7 to 7.4 cm. wide, inscribed with two columns of writing on each side, the obverse having twenty-five and twenty-eight lines, and the reverse twenty-six and twenty-nine. The colour varies from a brownish-yellow to a greyish-pink. The inscription is of the same nature as the sixteen-column fragment printed on pp. 95-105.



COLUMN I.—OBVERSE.

1.	Aš	lid	al
2.	lama	gud	giš
3.	aš	lid	gi
4.	gub - ba	- a-an	
5.	E-a-lu-bi	engara	
6.	Eš	gud	giš
7.	gub - ba	- a-an	
8.	gi	gud	giš

1	cow full-grown,
4	bulls,
1	cow of 1 (year),
	remaining.
	Êa-lu-bi, farmer.
3	bulls
	remaining.
1	bull,

9. zi - ga ê-gala-ku	taken to the palace,
10. ši-ku - a-an	being the first.
11. Aš lid al	1 cow full-grown,
12. mina gud giš	2 bulls,
13. ki dam - gara -ta	from the agent.
14. Sur-dingirEn-zu engara	Sur-Zuen, farmer.
<hr/>	
15. Pa dingirUtu-bar-ra nu-banda	Official: Utu-barra the
	cattle-overseer.
	1 cow full-grown,
16. Aš lid al	1 bull,
17. aš gud giš	1 cow of 1 (year),
18. aš lid gi	1 ox of the plough,
19. aš gud šu-gi	remaining.
20. gub - ba - a-an	1 cow full-grown,
21. Gi lid al	1 bull,
22. gi gud giš	taken to the palace,
23. zi-ga ê-gala - ku	being the first.
24. ši-ku - a-an	3 bulls
25. Eš gud giš	

## COLUMN II.—OBVERSE.

1. ki dam - gara -ta	from the agent.
2. Lu - dingirBa-u engara	Lu - Bau, farmer.
3. Aš lid al	1 cow full-grown,
4. eš gud giš	3 bulls,
5. aš gud amar ga	1 suckling calf,
6. gub - ba - a - an	remaining.
7. gi gud giš	1 bull,
8. zi-ga ê-gala - ku	taken to the palace,
9. ši-ku - a-an	being first.
10. Mina gud giš	2 bulls
11. ki dam - gara - ta	from the agent.
12. Lugal-izina engara	Lugal-izina, farmer.
<hr/>	
13. pa Lu-dingir-ra nu-banda gud	Official: Lugal-dingira, cattle-overseer.
14. Aš lid al	1 cow full-grown,
15. mina gud giš	2 bulls,
16. aš gud gi	1 yearling calf,
17. aš nu gud šu-gi	1 ox of the plough,
18. gub - ba - a - an	remaining.
19. gi gud giš zi-ga ê-gala-ku	1 bull, taken to the palace.
20. ši-ku - a - an	being the first.
21. Aš gud giš	1 bull
22. ki Lugal-šu-gida-ta	from Lugal-šu-gida,
23. gub - ba - a - an	remaining.
24. Uru - uru engara	Uru-uru, farmer.
25. Eš anše	3 asses,
26. aš anše eš	1 ass of 3 (years),
27. mina bib	2 he-asses,
28. aš anše gi	1 ass of 1 (year).

## COLUMN III.—REVERSE.

1. aš bib gi	1 he-ass of 1 (year),
2. ši-ku - a - an	(these) being the first.
3. aš bib sag anše	1 he-ass for an ass
4. šu-gia - ku	for the yoke,
5. aš bib gi Rug-ga engara	1 he-ass of 1 (year), Rugga, the farmer.
6. aš bib sag bib	1 he-ass for a he-ass
7. šu-gi Rug-ga nu-banda gud	for the yoke, Rugga, the cattle-overseer
8. gub - ba - a - an	remaining.
9. Sur. <sup>dingir</sup> Dun-sig-êa, engara	Sur-Dun-sig-êa, farmer.
<hr/>	
10. pa Sur-kisal, nu-banda gud	Official: Sur-kisal, the cattle-overseer.
11. Eš gud giš	3 bulls,
12. aš lid mina	1 cow of 2 (years),
13. aš gud mina	1 ox of 2 (years),
14. aš gud mina sag lid ala-ku	1 ox of 2 (years) for a cow, full-grown,
15. aš lid amar ga	1 suckling heifer,
16. gub - ba - a - an	remaining
17. gi lid al	1 cow full-grown,
18. zi-ga ê - gala-ku	taken to the palace,
19. ši-ku - a - an	being the first.
20. Mina gud giš	2 bulls
21. ki dam - gara - ta	from the agent
22. Sur - gibiš engara	Sur-gibiš, farmer.
<hr/>	
23. pa Lu-uraš nu-banda gud	Official: Lu-uraš, the cattle-overseer.
<hr/>	
24. Šu-nigin lama lid al	Total: 4 cows, full-grown;
25. šu-nigin u-âš gud giš	total: 16 bulls;
26. šu-nigin aš lid mina	total: 1 cow of 2 (years);

## COLUMN IV.—REVERSE.

1. šu-nigin mina gud mina	total: 2 oxen of 2 (years);
2. šu-nigin mina lid gi	total: 2 cows of 1 (year);
3. šu-nigin aš gud gi	total: 1 ox of 1 (year);
4. šu-nigin aš lid amar ga	total: 1 suckling heifer;
5. šu-nigin aš gud mina sag lid ala-ku	total: 1 ox of 2 (years) for a cow full-grown;
6. šu-nigin mina gud šu-gi	total: 2 oxen of the yoke;
7. ši-ku - a - an	(these) being the first.
8. šu-nigin aš gud giš	Total: 1 bull
9. ki Lugal-šu-gida-ta	from Lugal-šu-gida;
10. Šu-nigin aš lid al	total: 1 cow, full-grown;
11. šu-nigin ū-lal-aš gud giš	total: 10 less 1 bulls
12. ki Ilu-ma dam-gara-ta	from Ilu-ma, the agent.
13. Šu-nigin eš anše	Total: 3 asses;
14. šu-nigin lama bib	total: 4 he-asses;
15. šu-nigin aš anše eš	total: 1 ass of 3 (years);
16. šu-nigin aš anše gi	total: 1 ass of 1 (year);
17. šu-nigin mina bib mina	total: 2 he-asses of 2 (years)



Ilu-ma, the agent (col. IV., line 12), is evidently the person intended in every place where the title occurs—I., 13, II., 1 and 11, and III., 21. A tablet written by, or belonging to him, is published by Reisner (*Tempelurkunden aus Telloh*, no. 130, line 15 of the reverse). His name may also be read Dingira-ma.

Badda-uru (line 21 of col. IV.) is mentioned in three of the tablets published by Reisner, and in another his son is referred to. He seems to have held an official position (cp. line 27).

The six cattle-farmers are Ea-lu-bi (col. I., line 5), Sur-Zuen (col. I., line 14), Lu-Bau (col. II., line 2), Lugal-izina (col. II., line 12), Uru-uru (col. II., line 24), and Sur-gibiš (col. III., line 22). The names of the six *nu-banda gud*, "overseers of the cattle," are not totalled. The "ass-farmer" referred to in line 24 of col. IV. is Sur-Dun-sig-êa (col. III., line 9).

The phrase *gud-engara-gubba* in col. IV., line 25, is taken to be the title of the whole, and has therefore been translated "cattle-farmers' account," *gubba* meaning "to set," and therefore "to lay before" (in this case, before the governor or viceroy—*patesi* or *issaga*, the Semitic *iššaku*). This meaning, though not quite certain, would seem to be the most reasonable.

The year of the proclamation of the priest of Nannara is the 46th of the reign of Dungi as given by Radau.

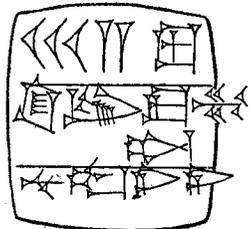
For further notes on the words, see the 16-column text printed on pp. 95 ff., which, not needing cleaning, was translated, and the notes thereto written, before the present text. As its lists of animals are fuller, it has been thought best to retain the notes to the longer inscription as they are, and not transfer them to the present text.

### 39.—NOTE OF SHEEP RECEIVED. (Undated.)

Dec. '05, '53.

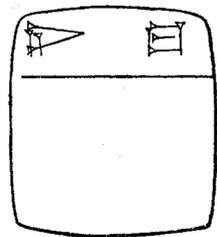
A SMALL baked clay tablet, 30 mm. high by 27 mm. wide, inscribed with three lines of writing on the obverse, and one on the reverse. Colour a warm grey.

#### OBVERSE.



Ušu mina udu	32 sheep
ki Lu-kala-mu- ta	} from Lu-kala-mu.
Nu-ur-ili	

#### REVERSE.



ni - ku	the <i>nîku</i> .
---------	-------------------

#### NOTE.

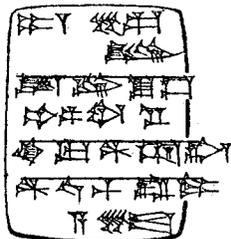
The name Nûr-ili is apparently Semitic, and means "light of god," or something similar. It occurs in some of the undated lists of tablets of the Amherst collection referring to drink, food, and oil (in one case as the name of a messenger), and in Reisner's no. 152, col. I., line 20, dated "year after Kimaš he destroyed—year after that," the same date as nos. 53-55 (pp. 106-111). He quotes also another instance in an undated tablet.

## 40.—A PAYMENT OF WAGES IN KIND.

49.

A SMALL well-baked tablet, colour varying from light to dark grey, 32 mm. high by 25.5 mm. wide. It has eleven lines of writing in all—six on the obverse and five on the reverse. The text reads as follows:—

## OBVERSE.



- |                              |                                |
|------------------------------|--------------------------------|
| 1. Lama šuš še gur<br>lugala | 4 gur 60 qa of royal<br>grain, |
| 2. à lu-udu-giš              | wage of the viceroy's          |
| 3. gud pa-te-si              | cattleman                      |
| 4. ki Sur-dingirNina-ta      | from Sur-Nina,                 |
| 5. dingirUtu-bar-ra dumu     | Utu-barra, son of              |
| 6. A - tu                    | Atu                            |

## REVERSE.



- |                              |                               |
|------------------------------|-------------------------------|
| 7. šu - ba - ti              | has received.                 |
| 8. Iti Izin-dingirDun-<br>gi | } Month Izin-Dungi,           |
| 9. mu uš-sa Si-mu-ru-um      | year after he (the king) rav- |
| 10. Lu-lu-bu (ki) a-du       | aged Simuru and Lulubu for    |
| 11. ū-lal-gi-kam-ru ba-ḫul   | the 10th time less 1.         |

## NOTES.

At first it seemed that *lu-udu-giš-gud* might be a name, but it is probably best to regard it as meaning "man of sheep and ox," or something similar, hence the rendering adopted, which is somewhat favoured by the word *patesi* (or *issag*), "viceroy," which follows.

The month of the festival of Dungi (line 8) corresponds with Marcheswan, the eighth month of the Babylonian year.

The historical event here recorded is the date designated 47a of Dungi in Radau's *Early Babylonian History*. The fact that one determinative suffix (*ki*) has to do duty for two place-names, suggests that the two districts mentioned, Simuru and Lulubu, lay in the same direction—perhaps in the same neighbourhood.

A considerable period, as may be supposed, elapsed between the first and the ninth campaigns to Simuru (see the dates of nos. 18-20)—at the rate of one expedition every year, seven years at least. As a matter of fact, twenty years seem to have intervened, during which various other campaigns were made, and many domestic events happened, those specially mentioned being the investment of officials, &c.

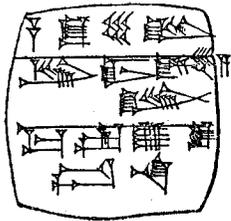
As the tablet is small, and has no seal-impression, it is probably the inner document of a "case-tablet," the envelope of which is now lost.

## 41.—NOTE OF A CONSIGNMENT OF FLOUR.

Dec. '05, 16.

**B**AKED clay cushion-shaped tablet, 28 mm. high by 28.5 mm. wide, inscribed with five lines of writing on each side, arranged in five "cases." The upper part of the reverse is blank.

## OBVERSE.



- |                          |                             |
|--------------------------|-----------------------------|
| 1. Mina šuš zi še lugala | 120 qa of royal flour       |
| 2. lu kin - gi - a       | } (by) the king's messenger |
| 3. lugala                |                             |
| 4. Ma - ur - u - ku      | } has gone to Mauru.        |
| 5. dun - na              |                             |

## REVERSE.



- |                        |                            |
|------------------------|----------------------------|
| 1. Iti dim - kua       | Month Dim-kua,             |
| 2. mu uš-sa Si-mu-ru-  | } year after he devastated |
| 3. um (ki) a - du      |                            |
| 4. û-lal-gi-kam-ru ba- | } Simuru for the 10th      |
| 5. ħula                |                            |

## NOTES.

Mauru is apparently the non-dialectic form of *Mairu*, the "ship-city" (late Assyrian 𒍪𒍪𒍪 𒍪𒍪𒍪), the position of which is doubtful, but which lay, as has been suggested, somewhere in the neighbourhood of the point where the Ḥabûr runs into the Euphrates. The number of cities of which the positions have to be found is considerable.

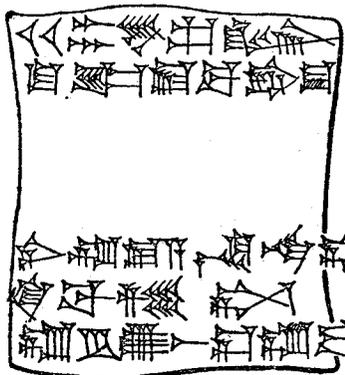
The date is 47b in Radau's *Early Babylonian History*, and is the same as that of the preceding tablet, which, however, gives it in a longer form. The month Dim-kua is given as corresponding with Elul (August-September).

42.—DELIVERY OF GRAIN FOR Ê-BABI.

30.

AN envelope with the tablet still within, 44.5 mm. high by 43 mm. wide. Colour reddish-yellow, modified by the incrustation which appears here and there. Seal-impressions cover the surface, but the text of the inscription which it bears—eight lines in all—is in no wise damaged thereby.

OBVERSE.



- |                             |   |
|-----------------------------|---|
| 1. Man ia še gur lugala     | 25 royal gur of grain,                    |
| 2. zi-gu ê-ba-bi-ku         | sustenance for Ê-babi,                    |
|                             |   |
| 3. ni-duba ê a-en-na-ta     | From the granary of the high-water house, |
| 4. ki Ba-zi-ta              | from Bazi,                                |
| 5. duba Gar-u-rum ga-dub-ba | Tablet of Gar-urum the accountant.        |

REVERSE.



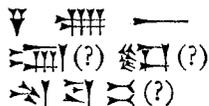
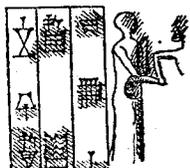
- |                 |              |
|-----------------|--------------|
| 6. Iti Mu-šu-du | Month Tebet, |
|-----------------|--------------|

(Seal-impressions.)

- |                    |                               |
|--------------------|-------------------------------|
| 7. mu Ur-bil-li ki | year he (the king) devastated |
| 8. ba-a-hula       | Urbillu.                      |

NOTES.

The seal-impression shows the owner of the cylinder led before his god or goddess, but in no case is the design impressed in its entirety, nor are any of the impressions really good. The inscription gives but a little more than an indication of the characters, and seems to read as follows:—



Gar-u-rum  
dub-šara  
uru ba-bi (?)

Gar-urum  
the scribe (?),  
servant of the *babi*.

For  (line 2), with the reading *zi-gu*, compare *še-gua* on p. 65.

Nothing is known concerning the temple called *Ē-babi*, except that it was a fane of some importance. It is mentioned in connection with the temple of Ga-tumu-duga on a tablet dated in the first year of Ibe-Sin, and many names are compounded with the descriptive group *babi*—*Sur-babi*, *Lu-babi*, &c.

*Ē-a-enna* in line 3 has been regarded as descriptive: "the house of the high (*enna* = *élû*) water (*a*)," but it is not unlikely that this is the name of a man, *A-enna*, whose house is referred to, and if so, his name does not seem to occur elsewhere.

The name *Bazi* is very common in these inscriptions, and occurs in no. 54 as that of a man who supplied grain; and elsewhere as a son of Sur-Lama; as the father of a certain Sur-Bau; and as the name of a man who dealt in cattle. The "house of Bazi" is mentioned in the list of early Babylonian kings published by the late George Smith in the *Transactions*<sup>1</sup> of the Society of Biblical Archæology, and regarded by him as that from which Berosus copied his canon of kings.

*Gar-urum* is read by Reisner *Gar-u-aš*, which is possible, the variant reading being due to the polyphony of the last character. It was a common name, and is to be met with frequently in the inscriptions published by Reisner, the most important for the present text being his no. 118, column I., lines 12—14, which read as follows:—

	Man mina lama šuš gur	22 gur 140 qa
	ki Gar-u-rum ga-dub-ba	from Gar-urum the accountant
	ba-bi-ta	(of) the <i>babi</i>

This is clearly the same person, as is shown by his designation. It is noteworthy that in the text now under discussion (see the cylinder-inscription), the official title of Gar-urum is "servant of the *babi*."

For the month-name, *Mu-šu-du*, see the notes upon no. 33, p. 61.

From variants in other places it may be supposed that *ba-a-lyula* is for *ba-an-lyula*, "it he destroyed," the *n* having disappeared as the result of nasalization.

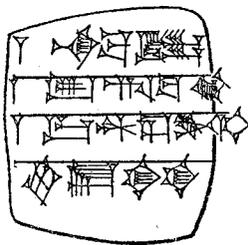
The name of the city in line 7 is generally written *Ur-bil-lum*, as in the short text printed below (p. 94). In the present text the use of  (*ni*) with the value of *li* is noteworthy. The date corresponds with Radau's 48th of Dungi's reign, or 3a of that of Būr-Sin (cf. pp. 120-125).

43.—NAMES OF PEOPLE IN Ê-ĤURĤUR.

Dec. '05, 19.

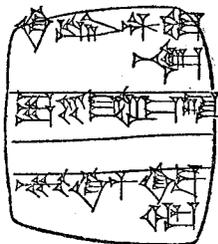
A SMALL tablet, 30 mm. high by 26.6 mm. wide, with four lines of writing on the obverse and three on the reverse. In good preservation. Probably the inner document of a case-tablet.

OBVERSE.



- |    |                           |                           |
|----|---------------------------|---------------------------|
| 1. | Šuš Na-ba-šag             | 60 (qa), Nabašag;         |
| 2. | šuš Ur-ri-ba-ul           | 60 (qa), Urri-ba-ul;      |
| 3. | šuš Sur-dingirGa-tum-duga | 60 (qa), Sur-Ga-tum-duga, |
| 4. | šag Ê-ĥur-ĥur             | within Ê-ĥurĥur,          |

REVERSE.



- |    |                                |                                   |
|----|--------------------------------|-----------------------------------|
| 5. | ki Lu-dingirNin-<br>šaĥ        | } with Sur-Nin-šaĥ.               |
| 6. | Iti Še - il - la               | Month Še-illa.                    |
| 7. | Mu Ki - maš (ki) ba-<br>ĥula } | Year (Dungi) devastated<br>Kimaš. |

NOTES.

The above is apparently a short return drawn up for the purpose of making a larger compilation (similar to the Berlin tablet published in *Tempelurkunden aus Telloh*, no. 139) of the amounts of produce granted to persons connected with Ê-ĥurĥur. Whether Ê-ĥurĥur be "the house of the mill," or not, must for the present remain undecided; but one thing would seem to be certain, namely, that some of the people mentioned in no. 139 of the Berlin publication bear the title of , D.P. *gašu*, "seer." To all appearance, the Urri-ba-ul mentioned in that inscription is the same person as is mentioned in line 2 above, but in the dozen years or thereabouts which had passed (the text in question bears the 11th date of Bûr-Sin, Dungi's successor) he had probably risen, and instead of receiving his allowance from that which was "with Lu-Nin-šaĥ," had himself become a paymaster:—

- Col. II., l. 10. 60 qa Sur-Nin-giš-zida, the workman;  
 11. 60 qa Gar-Bau, the workman,  
 12. son of Sur-Nin-giš-zida,  
 13. in the name of the *gir* Ili-šaga,  
 14. with Urri-ba-ul.

He is also mentioned in no. 144 of the same publication, where, in the last column, a summation of  , "seers," also occurs. Whether it is the same person who is mentioned as belonging to the temple of Tammuz in Reisner's no. 118, however, is doubtful. Another tablet which mentions Urri-ba-ul<sup>1</sup> is no. 117 of the Berlin publication, which has a reference to millers (  ), and also

<sup>1</sup> The     , *Urri-bab-ul*, of Reisner's no. 164<sup>14</sup>, I. 13 and 18, is probably a longer form of this name. Compare *Anni-bab-ul*, pp. 78-79.

to the temple of Dungi, indicating that several institutions were under the same roof. This inscription also has the name of Nabašag and Sur-Ga-tum-duga.

The name of Nabašag occurs several times among the inscriptions of the Amherst collection, but it cannot be ascertained whether any of these indicate the same person or not. It is the name of a scribe in no. 47 (p. 80), a cattle-keeper on no. 20 (p. 37, col. II., line 3), and a *nara*, or "singer," in a later list. Nabašag appears as the father of Kuddamu and Sur-Nina in Reisner's no. 144, col. I., l. 6 (the text referring to "seers" in which Urri-ba-ul's name also occurs).

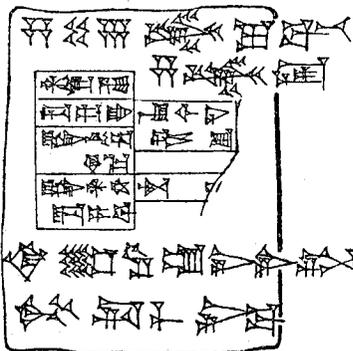
Sur-Ga-tum-duga is a very rare name, but besides Reisner's no. 117 referred to above, it occurs also in no. 153 of the same publication, col. III., line 11. In line 13 Nabašag is called "son of Gannati."

The month Še-illa is regarded as corresponding with Nisan, and the year is the 49th date of Dungi according to Radau, *Early Babylonian History*.

#### 44.—DELIVERY OF SLAUGHTERED SHEEP, &c.

A BEAUTIFULLY-PRESERVED envelope with the tablet still inside, 48 mm. high by 40 mm. wide, impressed with the cylinder-seal of the receiver, giving the inscription and part of the design. The text of this tablet is as follows:—

##### OBVERSE.

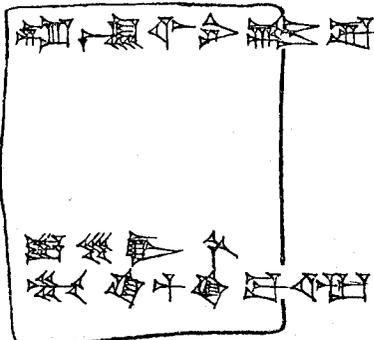


1. Lama šuš nimin aš niga udu ba-bat 286 fat sheep, slaughtered,
2. lama šuš niga sila 240 fatlings.

(Here the seal of the receiver.)

3. ki Šar-ru-um-i-li-ta from Šarrum-ili,
4. gina uš-bar ni-ba the weaving-woman has distributed.

##### REVERSE.



5. duba En-ši-ni-ib-zu Seal of En-ši-nibzu.

(Seal-impresion repeated.)

6. Iti Še-gur-tara Month Adar,
7. mu Ki-maš ki ba-ḫula year he (the king) destroyed Kimaš.

NOTES.

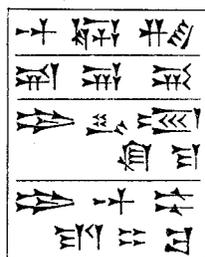
The cylinder-seal, which is very finely engraved, shows the owner, En-šinibzu, being led into the presence of his deity. He is tall and somewhat slim, with a shaven head, a straight nose, and somewhat prominent upper lip. He is clothed in a garment reaching to his feet, and thrown over his left shoulder, leaving the right arm and shoulder bare. His right hand is raised in salutation, and his left is grasped by the divine attendant, in flounced goatskin robe, who leads him.



The deity, who is looking to the left, is probably a female. She is dressed in flounced goatskin robes, and holds her left hand against her breast, her right arm being extended. Her seat, which has no back, seems also to be covered with goatskin, but only the upper part is preserved.

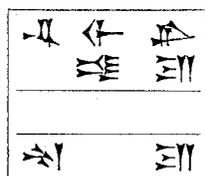
The inscription is as follows:—

COLUMN I.



dingirDun - gi	Dungi,
uš kalag - ga	the mighty man,
lugal Uru -	king of Ur,
(ki) - wa }	
lugal an - ub -	king of the four regions :
da-tabtab-ba }	

COLUMN II.



En - ši - ni -	En-ši-nibzu,
ib - zu }	
ârad - zu	his servant.

The occasion for which the sheep and fatlings here referred to were required is not indicated, but it may be conjectured that they were for the sustenance of the weavers of both sexes employed at the royal looms. The suggestion that <sup>1</sup> was the equivalent of the Assyrian  *niga*, in Semitic Babylonian *marû*, "fat," is due to Professor Scheil, and seems to be very probable. *Ba-bat*, probably meaning "(one has) killed them," for *ban-bat*, is fairly common. In line 2 the transcription of  (*sila*) is the name of the character, and therefore its most probable value.

It is noteworthy that in *Sarrum-îli*, "the king is my god," we have a Semitic name, suggesting that the owners of sheep and cattle were Semites. The cattle were received by En-ši-nibzu, so that it is difficult to know how the weaving-woman (whose name is not given) had anything to do with their

<sup>1</sup> For a variant form of this character, see p. 149.

distribution. It cannot be said, however, that the translation of *ni-ba* by "she has distributed" is altogether certain, notwithstanding that *ni* means "he, she, it," and *ba* "to share." As a noun, with the pronunciation of *i-ba*,   means "ointment," but this clearly does not fit. There is nothing for it, therefore, but to regard it as a verb, and the weaving-woman referred to as being one of the persons employed who had authority to distribute the provisions in question.

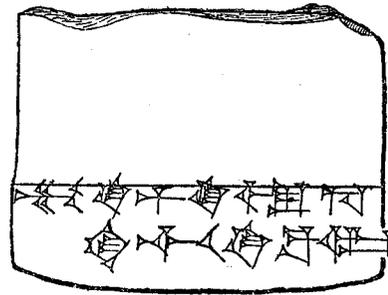
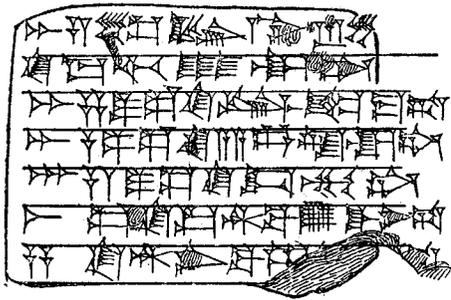
The cylinder-seal, which has the usual titles of Dungi, shows that En-ši-nibzu was one of the royal servants, and probably indicates that he was empowered to act on behalf of the king. Both originals and impressions on tablets of cylinder-seals of this class exist in the various collections, and have a special value on account of their bearing upon ancient Babylonian history. Other impressions from cylinder-seals of persons in the employment of Babylonian kings occur in the present collection.<sup>1</sup>

The date of the ravaging of Kimaš is the 49th of Dungi's reign, according to Radau's list in his *Early Babylonian History*.

#### 45.—ACCOUNT OF GRAIN RECEIVED.

Burb. I., 73.

UPPER half obverse or lower half reverse of a well-preserved tablet, 40.5 mm. high by 50 mm. wide, with seven lines of writing on the obverse, and two (the date only) on the lower part of the reverse. The end of the first line of the obverse is somewhat indistinct, otherwise the document is in good condition as far as it is preserved.



##### OBVERSE.

- |  |  |
|--|--|
| 1. Mina eš šuš še gur lugala lal-li šuššan <sup>2</sup> qa (?) | 2 gur 180 qa of royal grain, less $\frac{2}{3}$ <sup>3</sup> qa (?) of |
| [še . . .  | [grain . . .   |
| 2. ki Ma - ti - lum uru - ta                                   | from Matilum, the farmer;  |
| 3. mina lama šuš ušu qa gur ki Lu-me-lam-ma-ta                 | 2 gur 270 qa from Lu-melamma;  |
| 4. mina mina šuš mana qa gur ki A-a-kal-la uru-ta              | 2 gur 140 qa from Aa-kalla, the farmer;                                |
| 5. eš eš šuš ušu qa gur ki Da - mu - ta                        | 3 gur 210 qa from Damu;  |
| 6. aš gur ki Sur - dingirBa - u gal - ni - ta                  | 1 gur from Sur-Bau, the gal-ni;  |
| 7. lama šuš qa ki An-ni-ba-ab- . . . -ta                       | 240 qa from Anni-bab[ul, the farmer?].                                 |

##### REVERSE.

- |                            |                                |
|----------------------------|--------------------------------|
| 1. Mu Ki - maš (ki) ū Ĥu - | Year the king devastated Kimaš |
| 2. mur - ti (ki) ba - ĥula | and Ĥumurti.                   |

<sup>1</sup> See p. 43 for that of Sur- . . . , another of Dungi's scribes.    <sup>2</sup> Or *parab* (YY).    <sup>3</sup> Or " $\frac{5}{8}$ ."

## NOTES.

The principal interest in this inscription, besides the date, is the rarity of some of the names. *Matilum* does not occur in Reisner. *Lu-melamma* occurs six times only, under the form of *Lu-melam*. *Aa-kalla* has one reference (no. 44, obverse, line 6). *Damu* occurs under the form of *Dāmu* (*Da-a-mu*, no. 194, obverse, line 8). *Sur-Bau*, on the other hand, is one of the most common of names, but it is difficult to recognize among the many persons who bore it the grain-merchant mentioned here; it may, perhaps, be the *Sur-Bau* of this tablet who is mentioned as making a delivery of grain in the last year of *Būr-Sin*, in a text of the present collection dated in the first year of *Gimil-Sin*.

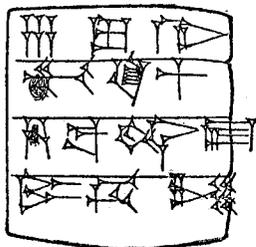
The name *Urri-bab-ul* (see p. 75) suggests that the name in line 7 ought to be completed *Anni-bab-ul*, the two being manifestly parallel, and both having forms without the second pronominal *b*, namely, *Urri-ba-ul* (see p. 75) and *Anni-ba-ul* (p. 99, col. X., line 24), who may, indeed, be the same person.

The date, "Year he devastated *Kimaš* and *Ḫumurti*," is apparently the fuller form of that which mentions *Kimaš* only (see pp. 75-78)—the 49th date of *Dungi* according to *Radau*. The date of the devastation of *Ḫarši* (*Ārši*) and *Ḫumurti*, or, in its fullest form *Ḫarši*, *Ḫumurti*, and *Kimaš*, has been regarded as that which, in its shortest form, mentions *Ḫarši* only—the 30th date of *Dungi* (see pp. 39-43).

## 46.—NOTE OF DECREASE OF FLOCK.

Dec. '05, 17.

A SMALL tablet, 32.5 mm. high by 30 wide, inscribed with four lines of writing. Reverse blank.



## TEXT.

1. Ās udu la-li	6 sheep wanting,
2. mu Ki - maš	year of <i>Kimaš</i> .
3. Ḫa - ba - lul-gi	<i>Ḫaba - lulgi</i> ,
4. dumu Gu - zizi	son of <i>Gu-zizi</i> .

## NOTES.

For *lalli*, see the preceding text. The "year of *Kimaš*" corresponds with "the year when (*Dungi*) devastated *Kimaš*," in the three preceding texts. It is the 49th date of *Dungi* in *Radau's* book, and comes between the two dates given by the similar tablet printed on p. 94.

Both the names of *Ḫaba-lulgi* and his father *Gu-zizi* are exceedingly rare, and difficult to explain. It is noteworthy, however, that though another passage cannot be brought as an illustration, the first element of the first and the second element of the latter are found combined in the name *Ḫaba-zizi* in a tablet of the reign of *Gimil-Sin*, where, however, the final characters are written  $\text{𐎶𐎶𐎶𐎶}$   $\text{𐎶𐎶𐎶𐎶}$ , *zi-zi*, and not  $\text{𐎶𐎶𐎶}$ , one above the other. This naturally makes the reading doubtful, but if, by chance, it be correct, it is to be noted that *Zizi* appears once with the divine prefix, showing that it was the name of a god. *Reisner* reads  $\text{𐎶𐎶𐎶}$  as *gil*, making it equivalent to the Assyrian  $\text{𐎶𐎶𐎶}$ , which *Thureau-Dangin* gives as being different from  $\text{𐎶𐎶𐎶}$ . If, however, *gil* be the correct reading, as is possible, the deity in question is probably one identified with *Merodach* (see *Cuneiform Inscriptions of Western Asia*, II., 31, 1). *Ḫaba-lulgi* evidently occupied the same position as *Lu-gina* in the text on p. 94.



The inscription is as follows:—

𒀭	𒀭	𒀭𒀭	Na - ba - šag	Nabašag,
𒀭𒀭		𒀭𒀭	dub - šara	the scribe,
𒀭𒀭	𒀭𒀭	𒀭𒀭	dumu Sur-nigin-gara	son of Sur-nigin-gara.

The last of these three lines is not perfectly impressed, but all the characters may be regarded as certain, except the final one, *gara*. Nevertheless, there is but little doubt that the name was as indicated, the space at the end and the traces of wedges being such as would be expected for that character. To all appearance, therefore, the produce was received by Nabašag from his father. It is possibly the same person who is mentioned in no. 49 (p. 84), line 3.

*Uru* is the non-Semitic pronunciation of 𒀭, with the meaning of *irrišu*, "planter," which is used, in accordance with the custom in these inscriptions, without any plural-sign.

In line 2 the expression *dumu-gud* seems to mean, literally, "son of the oxen," i.e. "cattle-keeper," just as, in gentilic nouns, "son of Babylon" stands for "Babylonian." 𒀭𒀭, *gur mina-šuš* is written for "No *gur* (and) 2 *šoss* (of *qa*)," as is shown by the next line.

The grain referred to in line 3 is the total of the amounts mentioned in lines 1 and 2.

The character *me* or *we* at the end of line 4 is the plural-ending, so that the whole would seem to have been treated as a compound word, something like such an expression as "the ê-Dungiites." The determinative prefix before the name of king Dungi in his inscriptions shows that he was deified during his lifetime, as in the case of many other rulers.

For *kurra* (line 6), Reisner has the rendering "Unterhalt," read by Peiser *kiskirru* in Semitic Babylonian.

*Nin-hur-saga* is frequently mentioned in inscriptions of this period, and it is known that a temple was dedicated to her at Lagaš and other cities in Babylonia.

From the seal-impressions it would seem that *Sur-nigin-gara* and *Nabašag* were father and son.

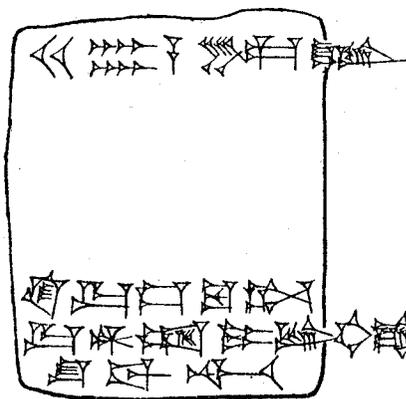
The date corresponds with Radau's no. 50a, in the reign of Dungi. For variants of this, see pp. 94 and 103. The tablets printed on pp. 82-93 have the same short form as the present text.

## 48.—RECEIPT OF GRAIN.

35.

**E**NVELOPE with the tablet still inside, 51 mm. high by 41.5 mm. wide. It has four lines of writing on the obverse and three on the reverse, the blank spaces and edges being covered with impressions of the scribe's cylinder-seal, eight in number. Whilst still soft, the tablet seems to have fallen, flattening the corner at the top of the obverse, and from the appearance of the surface here, this must have happened before the tablet had been inscribed and sealed.

## OBVERSE.



1. Mana ussa mina šuš gur lugala      28 gur 120 qa of grain royal,

(Impressions of the seal of the receiver.)

2. ki Sur-giš gibiša-ta      from Sur-gibiš,  
3. Sur-dingir Nina dumu Lu-dug-ga      Sur-Nina, son of Lu-dugga  
4. šu - ba - ti      has received.

## REVERSE.



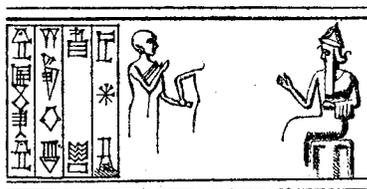
(Cylinder-seal impressions repeated.)

5. Iti Amar-a-a-si      Month Sebat,  
6. mu uš-sa Ki-maš ki      year after he (the king)  
7.      ba - ħul      destroyed Kimaš.

## NOTES.

The cylinder-seal impressions show a seated god to the right, bearded, wearing goatskin robe and horned head-dress. The left hand is held against the breast, and the right arm and hand, which are

bare from the shoulder, are raised. The owner of the cylinder is led before the deity by a divine attendant, whose figure is lost. He has a shaven head, denoting a priestly caste, and wears a robe



reaching to his feet. His right hand is raised in salutation to his god, the left being held by his guide. The inscription reads as follows:—

𒍪	𒌶	𒍪	Sur-dingirNina	Sur-Nina,
𒍪		𒍪	dub - šara	the scribe
𒍪	𒍪	𒍪	dumu Lu-dug-ga	son of Lu-dugga,
𒍪	𒍪	𒍪	sag-guru-saga (?)	chief of the granary (?).

The top and the bottom of the cylinder had a border, in relief, of about a sixteenth of an inch thick, or rather more, which has made incised lines in the clay as it was rolled over it. A cylinder with a similar border, made of the stone itself, and therefore of one piece with the cylinder, exists in the British Museum. Sometimes, however, its place was supplied by a disc of metal, rather larger than the diameter of the cylinder, which had the same effect when the impressions were made. The borders of the design, in the present instance, are perfectly plain, and from this it may be supposed that they were made by discs of the kind here described. As will be seen from the numerous impressions of cylinders on the other tablets now published, discs of metal or moulded ends of cylinders to make borders to the design are rare.

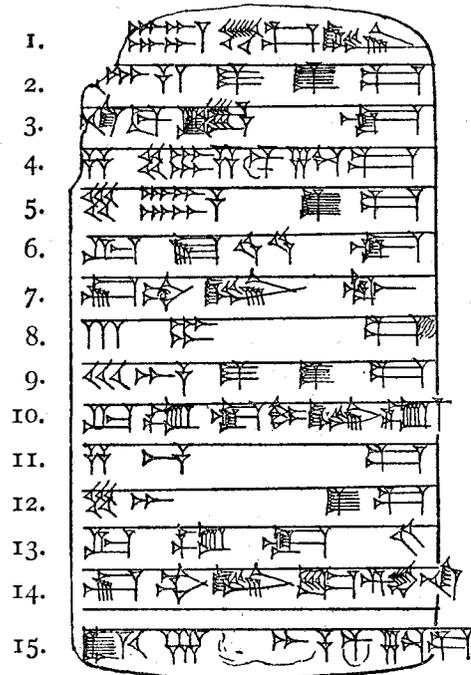
The text of the tablet is of little value, but the peculiarity of the cylinder, and the fact that it gives the title of the scribe who received the grain, lend it an interest which it would not otherwise have. The first and last characters of the fourth line of its inscription are to all appearance the same, and resemble the archaic form of 𒍪, *sag*. One or the other, or both, on the other hand, may be intended for 𒍪, *ka*, *du*, or *gu*, without the slanting wedges (𒍪) between the first two horizontals which generally distinguish it.

The date is that marked 50a of Dungi in Radau's *Early Babylonian History* (see pages 80, 84, 90-91, 94, 103 and 106).

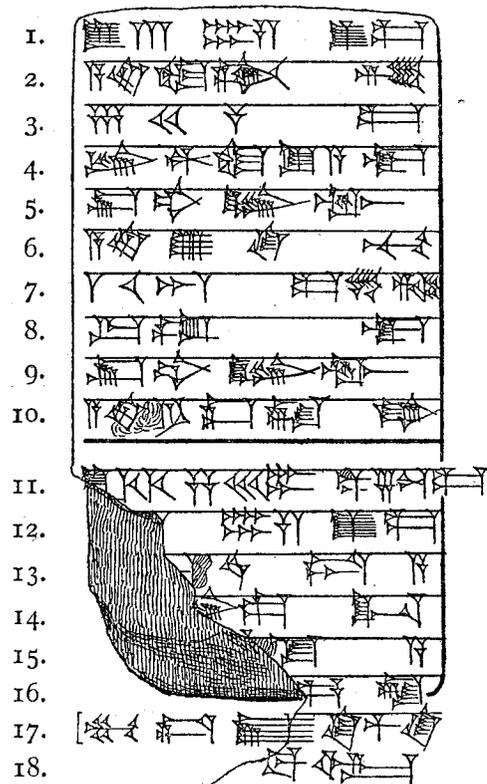
## 49.—ACCOUNT OF GRAIN AND MEAL RECEIVED.

**A**N oblong tablet inscribed in list form, 88.70 mm. high by 46 mm. wide, with fifteen lines of writing on the obverse and eighteen on the reverse and edge. The beginnings of the first two lines of the obverse and six lines of the reverse and edge are rendered imperfect by a fracture which has destroyed the corner of the tablet. The following is the text of this inscription:—

## OBVERSE.



## REVERSE.



## OBVERSE.

1. [Ninnû]-âš-lama gi šuš še gur lugala
2. [nim]in eš eš šuš ušu aš gur
3. Na - ba - šag uru
4. Lama šuš nimin âš lama šuš û ia qa gur
5. ninnû âš-lama mina šuš aš gur
6. Sur-E-lağ-lağ uru
7. gan-gud Lugal - me
8. Eš šuš ia gur
9. ušu mina mina šuš ušu aš gur
10. Sur-mesa, uru dumu Lugal-duba

- 60 gur 60 (qa) of royal grain,
- 43 gur 210 (qa) of aš,
- Nabašag the husbandman.
- 286 gur 255 (qa) (of grain),
- 60 gur 120 (qa) of aš,
- Sur-E-lağlağ the husbandman—
- husbandry of Lugal-me.
- 185 gur (of grain),
- 32 gur 150 (qa) of aš,
- Sur-meša, the husbandman, son of Lugal-duba.



The peculiarity of this inscription is, that the numeral expressing 60 gur, instead of being written with a single wedge in the usual way, is expressed by five tens, <<<<<, followed by ten units, >>>>> (see line 5). The multiples of 60, on the other hand, are written, as in other texts, with the single upright wedge which stands for the *šus* or *soss*. It is on account of this that the numeral at the beginning of line 1 has been restored as <<<<< >>>>> ¶, 60 gur 60 qa, notwithstanding that 120 gur for the greater quantity would have been more in accordance with the total given. The restoration of the number of gur in the second line is in accordance with the traces and the space, which imply that the numeral occupying it had only one ten at the bottom, though it must have had three at the top.

As shown in the summation above, the total is 962 gur 15 qa, which would be written ¶ <<<<< >>>>> >¶ >¶ >¶ >¶ >¶. In the last line of the obverse, however, the total is given as ¶ <<<<< >>>>> >¶ >¶ >¶ >¶ >¶ >¶, 1022 gur and 135 qa—60 gur and 120 qa in excess of the amount indicated on the tablet, pointing to an extra sexagesimal unit in the first case, and two such units in the other—in other words, >>>>> for >>>>> after ¶, and >¶ redundant before >¶.

The produce called *as*, referred to in the obverse, is reckoned separately, as follows:—

	Gur.	Qa.		
Line 2.	43	210	<<<<<	>¶
„ 5.	60	120	<<<<< >>>>>	>¶ >¶
„ 9.	32	150	<<<<<	>¶ >¶
„ 12.	52		<<<<<	
Total ...	188	180		

There is a discrepancy of a single unit between this total and that in line 1 of the reverse, namely, >>>>> >>>>> ¶, 187 gur 180 qa, for >>>>> >>>>> ¶, 188 gur 180 qa, probably through neglecting to carry over one gur from the column of *qas*. This mistake is repeated in line 12 of the reverse.

The reverse has only two items, as follows:—

	Gur,	Qa.		
Line 3.	380	120	>>>>> <<<<<	>¶
„ 7.	72	120	¶ <<<<<	>¶
Total ...	452	240		

This, added to the first total, given in line 15 of the obverse, namely, 1022 gur 135 qa, comes to 1475 gur 75 qa. The grand total in line 11 of the obverse, however, is ¶ <<<<< >>>>> <<<<< >>>>> >¶ >¶ >¶ >¶ >¶, 1475 gur 15 qa—an additional error having crept in, namely, a *soss* (60) of *qas* less than there ought to be. It cannot be said that the scribes of this period were always good book-keepers.

For the possible readings of the character transcribed *as*, see p. 25. The meaning indicated is “pistachio,” which seems unlikely.

Sur-Mesa (obverse, lines 10, 13, and reverse, line 8) is also mentioned on no. 58 (p. 115, line 6), where Legal-uruda (reverse, line 14, above) likewise occurs (obverse, lines 14 and 15) as a farm-owner and cattle-overseer (*nu-banda gud*).

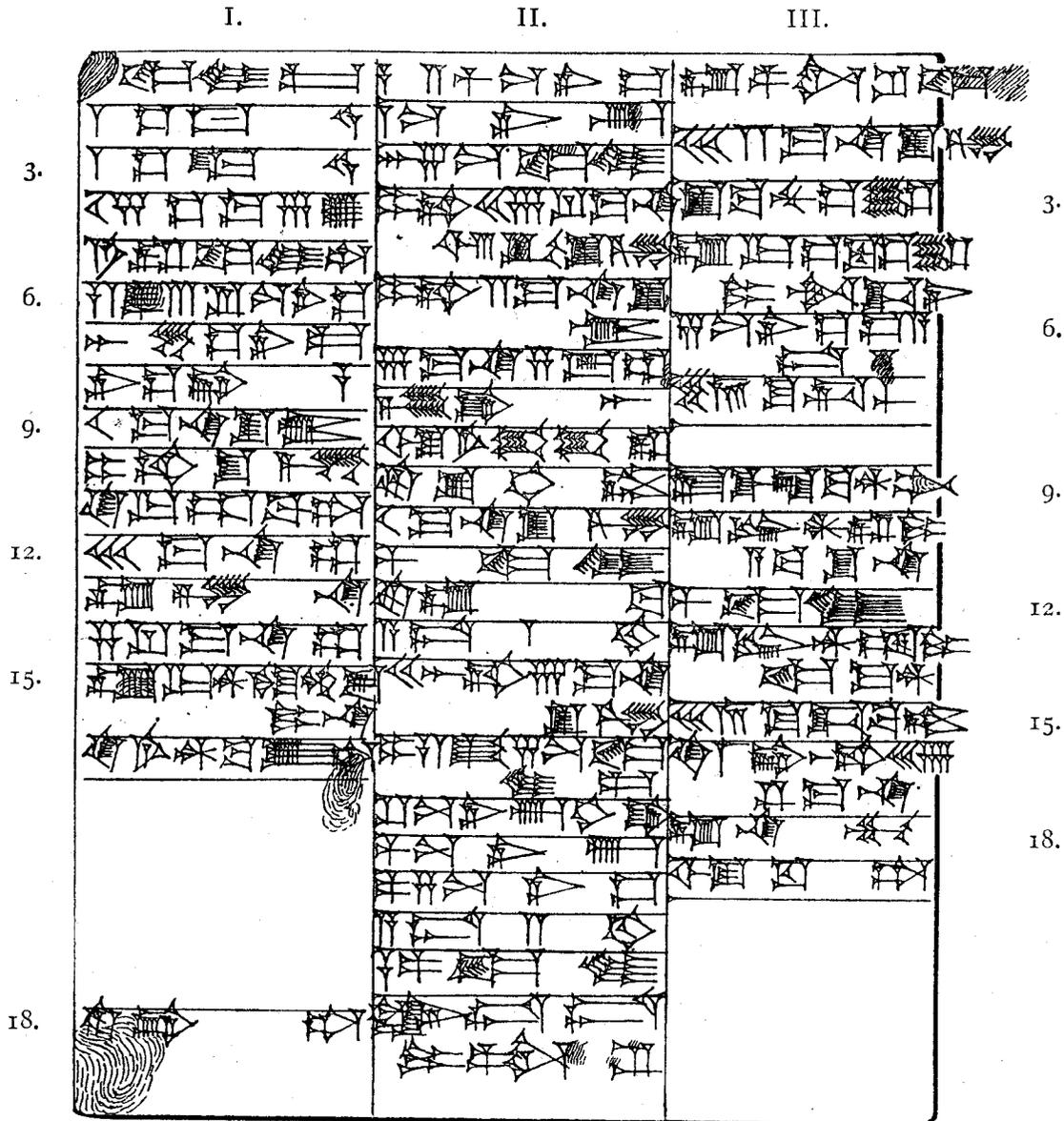
The date is that marked 50a of Dungi in Radau's *Early Babylonian History* (see pp. 80, 82, 90-91, 94, 103).

50.—TEMPLE OR PALACE ACCOUNTS.

R.I.

A LARGE tablet of baked clay, 152 mm. high by 114.70 mm. wide, inscribed with three columns of writing on each side. As is usual with these inscriptions, the columns vary in length, and there are blank spaces here and there, probably on account of the document being too large. In the present case, the middle column of the obverse and the right-hand column of the reverse are the only ones which are fully written.

OBVERSE.



## COLUMN I.

1. . . ka-lum gur	. . . gur of dates;
2. gi giš lel babbar	1 white <i>lel</i> palm;
3. gi giš ma-gunū babbar	1 white <i>ma-gunū</i> palm;
4. ū-ia giš ma āš u	15 <i>ma</i> -palms of 6 cubits.
5. gar-ra ka-luma-ta	Value for the dates:
6. eš šuš ušu eš šuššan qa zal-giš	213 $\frac{2}{3}$ <i>qa</i> of oil;
7. mina še-giš-zal gur	2 <i>gur</i> of sesame,
8. zal-giša-bi mina šuš	its oil 120 <i>qa</i> ;
9. ū ma-na sig-uz	10 <i>mana</i> of goats' hair;
10. lama gun sig-gi	4 talents of wool;
11. ki Sur-ab-ba-ta	from Sur-abba.
12. Ušu ma-na urudu	30 <i>mana</i> of copper,
13. duba Gi - na	the tablet of Gina.
14. Lama šuššan ma-na urudu	4 $\frac{2}{3}$ <i>mana</i> of copper,
15. duba Sur-dingirNin-Gir-su	the tablet of Sur-Nin-Girsu,
16. dumu-na	his son,
17. ki Gar-dingirBa-u-ta	from Gar-Bau.
18. Šaga - bi - ta	From this

## COLUMN II. (OBVERSE.)

1. Mina šuš mina bar qa zal-giš	122 $\frac{1}{2}$ <i>qa</i> of oil.
2. gi qa zal - nuna	1 <i>qa</i> of butter;
3. eš gur ia qa ka-lum	3 <i>gur</i> 5 <i>qa</i> of dates;
4. lama gun niš āš šanabi ma-na	4 talents 26 $\frac{2}{3}$ <i>mana</i>
5. igi-eš-gal sig-gi	$\frac{1}{2}$ (shekel) of wool;
6. lama gun mina ma-na sig-uz	4 talents 2 <i>mana</i> of goats' hair;
7. āš ma-na lama gin urudu	6 <i>mana</i> 4 shekels of copper.
8. zi-ga mina	The 2 deliveries
9. u ig zur-zur-ra	and the offerings(?)
10. šag su dug - gan	within the leather bags:
11. ū ma-na sig - gi	10 <i>mana</i> of wool,
12. ū qa ka-lum	10 <i>qa</i> of dates,
13. šag dub - ba	on the tablet
14. a-du gia - kam	the first time.
15. Niš-mina gun imina ma-na	} 22 talents 7 <i>mana</i> of wool
16. sig-gi	
17. lama eš šuš ninnū ia qa ka-	4 <i>gur</i> 235 <i>qa</i> of
18. lum gur	dates
19. šuššan qa zal-nun-dug-ga	$\frac{1}{3}$ <i>qa</i> of fresh butter
20. bar qa zal-nuna	$\frac{1}{2}$ <i>qa</i> of butter
21. niš-lama qa zal-giš	24 <i>qa</i> of oil,
22. a-du mina - kam	the second time.
23. Mina šuš niš qa ka-lum	140 <i>qa</i> of dates,
24. gir Du - du	official: Dudu,
25. dumu pa-te-si	son of the <i>patesi</i> ,

COLUMN III. (OBVERSE.)

1. duba pa-te-si-gu	tablet of the <i>patesi</i> .
2. Ušu-mina ma-na sig-gi	32 <i>mana</i> of wool,
3. sig-ba nu-giš-šar	for the clothing of the gardener
4. duba Sur-giš-gibiš giš-šar	tablet of Sur-gibiš the garden(er),
5. dumu Uru-da-ni	son of Urudani.
6. Ia qa zal-giš giš a-	5 <i>qa</i> of oil of the se-
7. du mina	cond crop (?).
8. ninnû lal eš ku uš-bar	50 less 3 garments
<hr/>	
9. E-gal-la ba-an tur	Brought into the palace
10. duba Lu-dingir-ra dumu	tablet of Lu-dingirra, son of
11. A-ba-ku-na	Abakuna.
12. U qa ka-lum	10 <i>qa</i> of dates,
13. duba Lu-dingirNina, dumu	tablet of Lu-Nina, son of
14. Ka-ma-an	Kaman.
15. ušu lal mina ku ʔa-ba-tum	30 less 2 fine garments,
16. ki-lal-bi aš gun ušu-ussa	their weight 1 talent 38
17. šuššan ma-na	$\frac{1}{3}$ <i>mana</i> ,
18. duba Na - mu	tablet of Namu
19. u Bu - ta	and Buta.

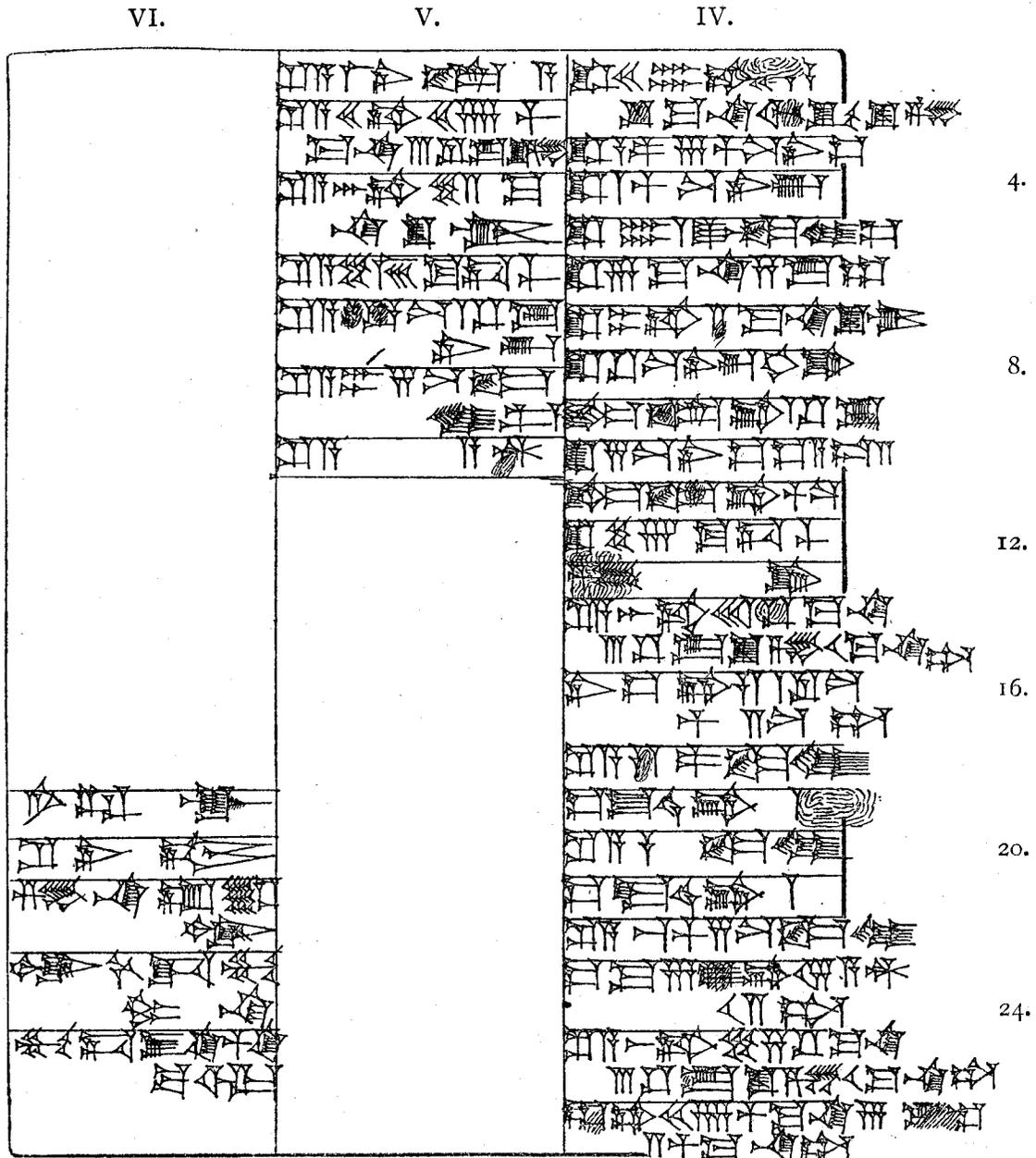
(Blank space of four lines.)

COLUMN IV.

1. Šu-nigin niš ussa gun nin-nû lama (?)	Total: 28 talents 54
2. šanabi ma-na igi eš gal sig-gi	$\frac{2}{3}$ <i>mana</i> (and $\frac{1}{3}$ )rd (shekel) of wool.
3. Šu-nigin mina šuš niš eš bar zal-giš	Total: 146 $\frac{1}{2}$ <i>qa</i> of oil.
4. Šu-nigin gi bar qa zal-nuna	Total: 1 $\frac{1}{2}$ <i>qa</i> of butter.
5. Šu-nigin ussa gi šuš nimin qa ka-lum gur	Total: 8 <i>gur</i> 100 <i>qa</i> of dates.
6. Šu-nigin aš ma-na lama gin urudu	Total: 6 <i>mana</i> 4 shekels of copper.
7. Šu-nigin lama gun mina ma-na sig-uz	Total: 4 talents 2 <i>mana</i> of goats' hair.
8. Šu-nigin šuššan qa zal-nuna dug-ga	Total: $\frac{1}{2}$ <i>qa</i> of fresh butter.
9. ne-ku-bi gi šuššan gin	its consumption 1 $\frac{1}{2}$ shekel.
10. Šu-nigin ia qa zal-giš giš a-du mina	Total: 5 <i>qa</i> of oil of the 2nd crop,
11. ne-ku-bi bar qa	its consumption $\frac{1}{2}$ <i>qa</i>
12. Šu-nigin nimin-imina ku uš-bar	Total: 47 garments.
13. zi - ga	given out.
14. Dirig mina gun ušu gi šuš šan ma-na	Balance: 2 talents 31 and $\frac{1}{3}$ <i>mana</i>
15. eš šuššan gin sig-gi û ma-na-ta	3 $\frac{1}{2}$ shekels of wool at 10 <i>mana</i> .
16. zal-giš-bi ušu šuš gi šanabi qa	its oil 181 $\frac{2}{3}$ <i>qa</i>
17. û mina qa-ta	at 12 <i>qa</i> .
18. Dirig eš šuš niš qa ka-lum	Balance: 200 <i>qa</i> of dates
19. giš lel babbar-bi gi	its white <i>lel</i> palm: 1.
20. Dirig mina šuš ka-lum	Balance: 120 <i>qa</i> of dates,
21. giš ma-gunû-bi gi	its white <i>ma-gunû</i> palm: 1.
22. Dirig aš gi û ia qa ka-lum	Balance: 1 <i>gur</i> 75 <i>qa</i> of dates,
23. giš-ma aš u-bi û-ia-am	its <i>ma</i> -palms of 6 cubits are 15
24. û mina-ta	at 12

- |  |   |
|--|---|
| 25. Dirig aš gun ninnû lama šuššan ma-na | Balance: 1 talent $54\frac{1}{3}$ mana    |
| 26. eš šuššan gin sig-gi u ma-na-ta      | $3\frac{1}{3}$ shekels of wool at 10 mana |
| 27. urudu-bi niš-ussa bar ma-na          | its copper is $28\frac{1}{2}$ mana        |
| ussa gin urudu                           | 8 shekels of copper                       |
| 28. mina bar ma-na-ta                    | at $1\frac{1}{2}$ mana                    |

REVERSE.



COLUMN V.

- |                               |                                      |
|-------------------------------|--------------------------------------|
| 1. Dirig lal-li ku-a          | Balance deducted—eaten.              |
| 2. Dirig niš gun niš ussa bar | Balance: 20 talents $28\frac{1}{2}$  |
| 3. ma-na eš šanabi gin sig-gi | mana $3\frac{2}{3}$ shekels of wool. |

4. Dirig eš gun ninnû mina ma-	Balance: 3 talents 52
5.     na sig-uz	mana of goats' hair.
6. Dirig ninnû lal eš ku uš-bar	Balance: 50 less 3 garments.
7. Dirig gi kingusila qa gi šuššan gin	Balance: 1 $\frac{2}{3}$ qa 1 $\frac{2}{3}$ shekel
8.     zal-nuna	of butter.
9. Dirig ia ia qa ka-	Balance: 5 gur 5 qa
10.     lum gur	of dates.
11. Dirig - am	(These) are the balances.

(Space for about seventeen lines.)

COLUMN VI. (REVERSE.)

(Space for about eighteen lines.)

1. Ig - lag - ša	Account
2. si - ni - ip	made up
3. Gi - na dub - šara	Gina, account-
4.     gir	ant,
5. gir Kud-da-mu	official, Kuddamu,
6.     dumu-na	his son.
7. Mu uš-sa Ki-maš ki	Year after he (the king)
E.     ba-ḫula	destroyed Kimaš.

NOTES.

The present tablet is a specimen of the numerous documents referring to temple-accounts which resulted from the great find made by M. de Sarzec in 1894, and is one of the most interesting of its kind. The text is sufficiently long to enable the system upon which it is written to be made out, and the descriptive entries here and there, which indicate the nature of the various sections, are of special value.

The first column gives an account of certain receipts of produce, which have the appearance of being copies of small tablets similar to many in the present collection, minus unimportant details and the dates. From this portion of the text it would seem that the produce referred to, which consisted of dates, oil, sesame, goats' hair, wool, and copper, were received by Gina and Sur-Nin-Girsu from Sur-abba and Gar-Bau respectively. It is noteworthy that 120 qa of oil is referred to as being produced from 2 gur of sesame, but whether this was the amount extracted from it, or received in exchange, is not stated.

At the end of the first column, after a space, are the words *šaga-bi-ta*, meaning "from the midst of it," i.e., what follows are amounts of produce which have been given out for purposes which are not stated. These amounts consist of oil, butter, dates, wool, goats' hair, and copper, with certain small amounts of wool and dates which seem to have been delivered in a leather receptacle of some kind. Whether these items were also entered on the tablets referred to with "first time" and "second time" added, is uncertain, but there is hardly any doubt that this portion of the account came to an end with the transactions in which the names of Dudu, the *patesi*, and Sur-gibiš occur (col. III., first five lines). After this, other entries are made—5 qa of a second amount of oil received by Lu-dingirra, and sent into the palace; 10 qa of dates received by Lu-Nina; and 28 garments or pieces of fine woven stuff, received by Namu and Buta. This portion closes the accounts of receipts and deliveries.

The expression *ziga mina*, "taking(s) away 2," in Col. II., line 8, has been regarded as meaning "2 deliveries," i.e., those referred to in lines 14 and 22. The transcription of *zur* for  in *ig-zurzurra* (line 9) is doubtful, and based on the fact that  (the same character without  inside) is pronounced

*zur* when it means something offered (prayer, etc.) to the divinity. The insertion of the character for "wheat" within the sign made it serve to express an offering in kind instead of merely words.

The group *su dug-gan* in col. II., line 10, is shown to mean "bag" by the fact that it appears, Semiticised, under the form of *dukkannu* (*dukkann kaspi, ħuraši*, "bag of silver, gold"), translating the group  $\text{𒌷} \text{𒌷} \text{𒌷}$ , which is to be read *su duggan*, not *su-bir*. This word occurs in Reisner, no. 1464: *Ĝa-dubba im-gaba-su ū su dug-gan Gagarā nin dingira-ra ni-gala*, "(To) the accountant. It is the label and leather bag of Gagarā, the priestess."<sup>1</sup> It is doubtful whether the syllable *su* was pronounced.

The reverse begins with the totals, some of which, however, are a little difficult to test, either on account of the details not being stated with sufficient clearness, or because of uncertainty in the reading of the document. This is the case with the first entry in col. IV., which deals with the wool. The next, which is the total of oil,  $146\frac{1}{2}$  *qa*, is the summation of  $122\frac{1}{2}$  *qa* and 24 *qa* given in lines 1 and 21 of col. II. The other items, upon the same system of comparison, are as follows:—

Col. IV., line 1. The total of the wool, 28 talents  $15(?)\frac{2}{3}$  *mana*, and  $\frac{1}{3}$  of a shekel, is more than the items in cols. II. and III. by 1 talent, as the following sum will show:—

	Talents.	Manas.	Shekels.
Col. II., l. 4.	4	26	$40\frac{1}{3}$
„ „ l. 11.		10	
„ „ l. 15.	22	7	
„ III., l. 2.		32	
Total ...	27	15	$40\frac{1}{3}$

This excess of 1 talent over the total of the entries would be increased if the number of *manas* exceeded that given—indeed, instead of 15, it may really have been 55.

Col. IV., line 4. Here the  $1\frac{1}{2}$  *qa* of butter are made up of 1 *qa* and  $\frac{1}{2}$  *qa* in col. II., lines 2 and 20.

Col. IV., line 5. The 8 *gur* 100 *qa* of dates are made up as follows:—

	Gur.	Qa.
Col. II., l. 13.	3	5
„ „ l. 12.		10
„ „ l. 17.	4	235
„ „ l. 23.		140
„ III., l. 12.		10
Total ...	8	100

Col. IV., line 6. The total for the copper, 6 *mana* 4 shekels, is the amount of the entry in col. II., l. 7.

Col. IV., l. 7. The total of goats' hair, 4 talents 2 *mana*, is the same as the entry in col. II., l. 6. By deducting the entry in col. I., l. 9 (10 *mana*) we obtain the amount given as a balance remaining in col. V., l. 4: 3 talents 52 *mana*.

Col. IV., l. 8. The total of the fresh butter,  $\frac{1}{3}$  of a *qa*, is the same as the entry in col. II., l. 19. The material which is referred to in the next line in connection with this is not described. *Ne-ku* probably means something like "consumption" (root *ku*, "to eat"), and in that case it may be supposed that the fresh butter made use of, if sold, would have brought in  $1\frac{1}{3}$  shekels of *silver*.

Col. IV., l. 10. For the entry of the second delivery of oil, see col. III., l. 6. The amounts agree. The  $\frac{1}{2}$  *qa* mentioned in l. 11 must refer to the waste.

Col. IV., l. 12. The 47 garments or pieces of woven stuff are mentioned in col. III., l. 7, where, however, the numeral is expressed by  $\text{𒌷} \text{𒌷} \text{𒌷}$ , "50 less 3."

With line 14 of the fourth column a new series of accounts are given, introduced by the character *dirig* (Semitic value *dir*). This character, which is written  $\text{𒌷} \text{𒌷}$ , is the same as that generally written

<sup>1</sup> For a text of this class in the Amherst Collection, see p. 198.

𒍪𒍪 in later Babylonian inscriptions, and in all probability an illustration of its use is to be found in the "Gifts to a Babylonian Bît-îli or Bethel," published by the present writer in the *Babylonian and Oriental Record* in April, 1888. As the text is not without interest for inscriptions of this class, I give a corrected rendering of it here:—

"765 measures of grain  
for Bît-îli, which Šakin-šumi for loans  
has received from the hands of Nergal-iddina.

---

The grain which Šakin-šumi holds for Bît-îli:—  
150 measures which is the hire from the hands of Nergal-iddina  
the governor;  
84 measures from the hands of Ikišâ, the farmer;  
67 do. from the hands of Zariqu-ereš;  
90 do. from the hands of Nabû-bêl-îlê,  
son of Mukallim;  
225 measures from the hands of Bêl-šum-iškun,  
son of Gamba;  
80 do. from the hands of Ae-êreš, the farmer;  
90 do. from the hands of Ae-êreš  
and Nergal-eṭir, farmers, the second time.  
Total: 786 measures  
Šakin-šumi has given to the Bît-îli—  
21 measures overplus (𒍪𒍪 𒍪𒍪, *âtarti*) he has given."

To all appearance all the entries in cols. IV. and V. with the prefix 𒍪𒍪 are of the nature of extras, and the above inscription of late date suggests that they may be amounts beyond what was expected or estimated. The income of the Bethel illustrating the inscription now being dealt with, seems to have been partly made up of the interest on loans, and, in fact, there is every indication that the religious institutions of Babylonia engaged in trade. In all probability, therefore, many of the entries in the present text, such as the oil produced by the wool—i.e., acquired in exchange for it—in col. IV., lines 14-17, etc., are due to this fact.

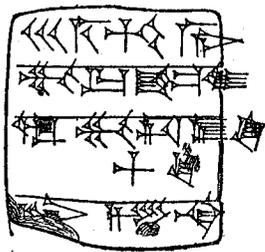
The date is that designated 50a of Dungi in Radau's *Early Babylonian History* (see pp. 80, 82, 84, 94 and 103).

## 51.—NOTE OF DECREASE OF YOUNG CATTLE.

Dec. '05, 18.

A SMALL tablet, inscribed on the obverse only with five lines of somewhat indistinct writing. Height 32 mm<sup>1</sup>, width 28.5 mm. The bottom left-hand corner is chipped.

## TEXT.



1. Ušu-lal-gi maš lal-li	30 less 1 kids wanting
2. mu Ur-bil-lum	the year of Urbillum
3. ū mu uš-sa Ki -	} and the year after Kimaš.
4. maš D.S.	
5. Lu - gi-na	Lu-gina.

## NOTES.

✠, *maš*, seems to indicate a young animal of the small cattle class—lamb, kid, or, possibly, the young of such deer as the Babylonians at that period may have kept.

The dates correspond with “the year (Dungi) devastated Urbillum” and “the year after he devastated Kimaš (and Ĥumurti)” —see pp. 73-74 (Dungi 48), and 80-103 (Dungi 50a). According to the list of dates this would amount to three years, an interval of one year “the year he devastated Kimaš” coming between. The absence of the postpositions meaning “from” and “to,” however, suggest that these two years alone are referred to.

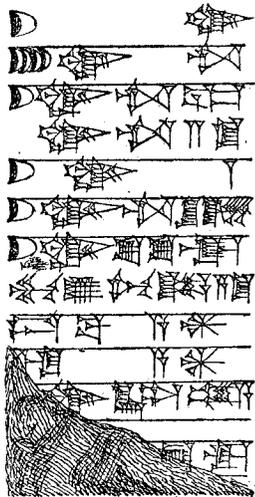
A *Lu-gina* is mentioned in connection with large cattle in Reisner's no. 48, and in connection with asses in his no. 57 (cp. also 164<sup>15</sup> III. 15). The name also occurs in no. 83 (p. 158), and in texts of the time of Gimil-Sin belonging to the present collection. As the first sign of line 5 is incomplete, another possible transcription is *Lugal-gina* (“the established king”), but this I have naturally been unable to find,<sup>1</sup> so that the reading of the text is apparently the only one permissible, notwithstanding the mutilation of the character. He was probably the cattle-keeper who drew up the note.

<sup>1</sup> Such a name would in all probability have been regarded as a claim to royal lineage, and therefore treasonable.

52.—ACCOUNTS OF ASSES, CATTLE, ETC.

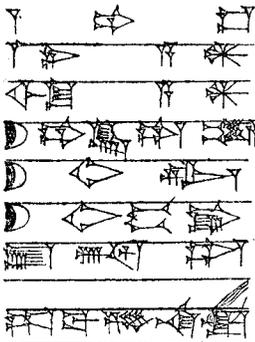
THE upper part of a large tablet, 252 mm. long by about 178 mm. high. The clay is fine and excellently baked, the surface being of a greyish-yellow ochre colour, and the interior, where broken, reddish. Each side is covered with a well-written inscription in 16 columns—8 on each, containing respectively 12, 14, 13, 12, 12, 10, 8, 3, 33, 36, 28, 26, 20, 20, 11, and 16 lines of writing—274 lines in all. When perfect the original number of lines was probably about 550. As far as the 11th column the text refers to the various asses and cattle kept by the herdsmen in the service of the state. The 12th, 13th, 14th, and 15th columns give the totals of asses and cattle, and the 16th column has the date, which is one of the most important, to all appearance, in the annals of the reign of king Dungi.

COLUMN I.



1. Aš	anše	1	ass
2. lama	bib	4	he-asses
3. aš	bib	saga	1 he-ass for a
4.	bib	mina-ku	he-ass of 2 (years)
5. aš	anše	gi	1 ass of 1 (year)
6. aš	bib	šu-gi	1 he-ass for harness
7. aš	anše	su-su engar	1 gelding the profit of the farmer
	nu		
8. mu	U-gu- de - a-ku		in the name of Ugudea
9. gub	- ba - a-an		remaining
10. ši-ku	- a-an		among the former (ones);
11.	anše azaga-ta sa-a		[1] ass bought for silver
12.	. . . . . -la engar		. . . . . -la, farmer.
	. . . . .		. . . . .

COLUMN II.

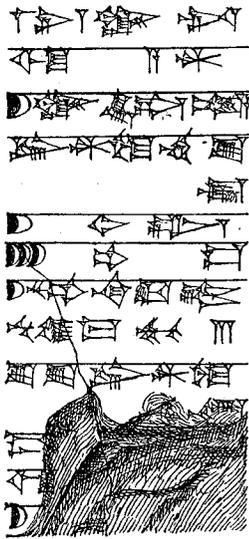


1. gi	gud	giš	1 bull
2. lal-li	-	a-an	wanting
3. ši-ku	-	a-an	among the former (ones);
4. aš	gud	azaga-ta sa-a	1 ox bought for silver;
5. aš	lid	al	1 cow full-grown;
6. aš	lid	amar ga	1 suckling heifer
7. Ê	- tura - ta		from Ê-tura. <sup>1</sup>
8. Ab	- ba - gi - na	engar	Abba-gina, farmer.

<sup>1</sup> This means "the House of the resting-place," apparently the building where the stabling for the animals was.

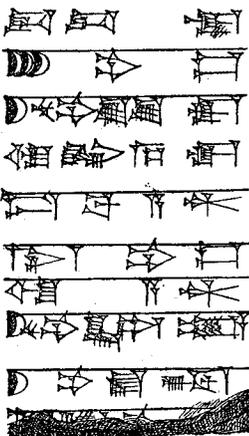


COLUMN V.



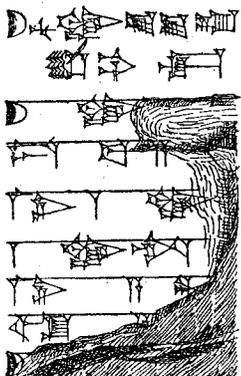
- |     |                       |                            |
|-----|-----------------------|----------------------------|
| 1.  | lal-li gi bib         | wanting 1 he-ass           |
| 2.  | ši-ku - a-an          | among the former (ones).   |
| 3.  | Aš anše azaga-ta sa-a | 1 ass bought for silver    |
| 4.  | Lu-dingirNin-gir- su  | Lu-Nin-Girsu               |
| 5.  | engar                 | the farmer.                |
| 6.  | Aš lid al             | 1 cow full-grown           |
| 7.  | eš gud giš            | 3 bulls                    |
| 8.  | aš nu gud na-da-tum   | 1 ox for the work (?),     |
| 9.  | nu-šum-ma mu eš       | not given, year 3,         |
| 10. | su-su Lu - dingirNin- | } profit (?) of Lu-Ninsah, |
| 11. | šaḥ                   |                            |
| 12. | gub [- ba - a - an]   | re[maining]                |
| 13. | ši-k[u - a - an]      | am[ong] the former (ones)  |
| 14. | Aš . . . . .          | 1 . . . . .                |
|     | . . . . .             | . . . . .                  |

COLUMN VI.



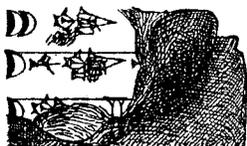
- |     |                          |                               |
|-----|--------------------------|-------------------------------|
| 1.  | Da - da engar            | Dada, the farmer.             |
| 2.  | Eš gud giš               | 3 bulls                       |
| 3.  | aš nu gud su-su engar    | 1 ox profit (?) of the farmer |
| 4.  | û Lugala-nanga (?) engar | and Lugala-nanga, farmer,     |
| 5.  | gub - ba - a - an        | remaining;                    |
| 6.  | lal-li gi gud giš        | wanting 1 bull                |
| 7.  | ši-ku - a - an           | among the former (ones).      |
| 8.  | aš nu gud azaga-ta sa-a  | 1 ox bought for silver;       |
| 9.  | aš gud Ê - tura          | 1 bull Ê-tura                 |
| 10. | . . . . .                | . . . . .                     |
|     | . . . . .                | . . . . .                     |

COLUMN VII.



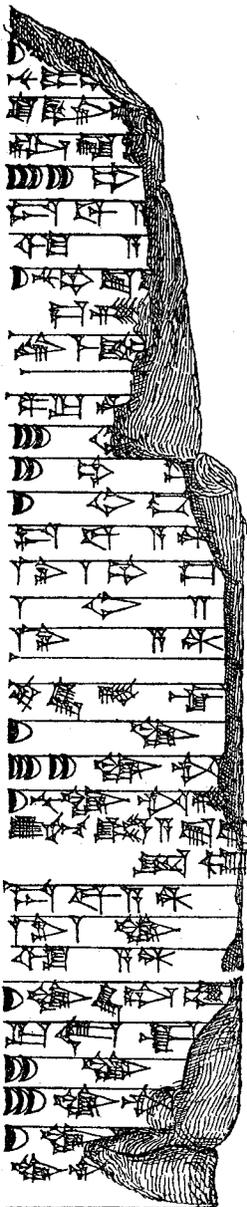
- |    |                       |  |
|----|-----------------------|--|
| 1. | nu aš anše su-su dub- | 1 gelding ass profit (?) of the scribe |
| 2. | šar gud engar         | of the oxen, farmer.                   |
| 3. | aš bi[b?]             | 1 [he-]ass                             |
| 4. | gub - ba - a - an     | remaining;                             |
| 5. | lal-li gi anše        | wanting: 1 ass;                        |
| 6. | gi bib . . . . .      | 1 he-ass . . . . .                     |
| 7. | lal-li - a - an       | wanting                                |
| 8. | ši-ku - a - an        | among the former (ones);               |
| 9. | aš . . . . .          | 1 . . . . .                            |
|    | . . . . .             | . . . . .                              |

## COLUMN VIII.



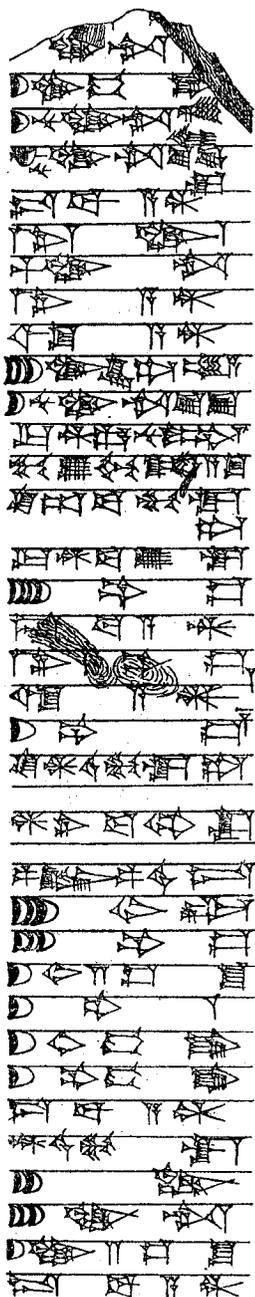
1. mina	bi[b?]	2 [he-]asses
2. aš nu bi[b]	. . . . .	1 gelding foa[l? . . . . .]
3. aš anše mina	. . . . .	1 ass (?) of 2 (? years) . . . . .
	. . . . .	. . . . .

## COLUMN IX.



	. . . . .	. . . . .
1. aš	. . . . .	1 . . . . .
2. nu-tur gud	. . . . .	superintendent of the oxen . . . . .
3. ki Lugal-	. . . . .	from Lugal- . . . . .
4. Al-la-ni (?)	. . . . .	Alla-ni (?) . . . . .
5. Ia gud	. . . . .	5 bulls . . . . .
6. gub - ba - a[- an]		remain[ing]
7. ši-ku - a[- an]		among the former (ones)
8. aš nu-gud su-su	. . . . .	1 ox profit (?) of [Sur-Nin]-
9. giš-zi-	. . . . .	giš-zi[da, farmer?].
10. Lu-me-lam	. . . . .	Lu-melam[ma, farmer?].
<hr/>		
11. Pa Sur-dingir	. . . . .	Official: Sur- . . . . .
12. Eš lid	. . . . .	3 cows . . . . . ;
13. mina gud giš		2 bulls
14. aš lid amar ga		1 suckling heifer
15. dub - ba - a - an		remaining
16. lal-li gi gud giš		wanting: 1 bull;
17. gi lid mina		1 cow of 2 (years)
18. lal-li - a - an		wanting
<hr/>		
19. Šag-azaga-gi engar		Šag-azaga-gi, farmer.
20. Aš anše		1 ass;
21. ia bib		5 he-asses;
22. aš nu bib zi . . . . .		1 gelding
23. U-gu-de-a su - su		(with) Ugudea (profit(?) and
24. á gul		hire withheld)
25. gub - ba - a - an		remaining;
26. lal-li gi anše		wanting 1 ass
27. ši-ku - a - an		among the former (ones);
28. aš anše azaga-ta sa-a		1 ass bought for silver
29. Sur-šaḫa engar		Sur-šaḫa, farmer.
30. Mina anše . . . . .		2 asses . . . . .
31. eš bib . . . . .		3 he-asses . . . . .
32. aš anše gi (?) . . . . .		1 ass of 1 (year)(?) (for a)
33. bib . . . . .		he-ass . . . . .

COLUMN X.



1.	. . . . .	. . . . .
2.	bib . . . . .	he-ass . . . . .
3.	aš anše amar ga	1 suckling foal;
4.	aš nu bib zi - lum	1 gelding;
5.	bar nu bib su - su engar	½ a gelding, profit(?) of the farmer,
6.	dub - ba - a - an	remaining;
7.	lal-li gi anše gi	wanting 1 ass of 1 (year)
8.	bar bib	½ a he-ass
9.	lal-li - a - an	wanting
10.	ši-ku - a - an	among the former (ones);
11.	eš anše azaga-ta sa-a	2 asses bought for silver;
12.	aš nu bib su-su	1 gelding, profit
13.	Sur-dingirLama nu-tur-ta <sup>1</sup>	for Sur-Lama, the superintendent, <sup>2</sup>
14.	mu U-gu-de-a - ku	in the name of Ugudea,
15.	ki Ab-ba - mu engara	} from Abba-mu the farmer,
16.	ta	
17.	Sur-dingirBa-u engar	Sur-Bau, farmer.
18.	Lama gud giš	4 bulls
19.	gub - ba - a - an	remaining;
20.	lal-li gi gud giš	wanting 1 bull
21.	ši-ku - a - an	among the former (ones);
22.	aš gud giš	1 bull
23.	ki dingirUtu-mu engara-ta	from Utu-mu the farmer.
<hr/>		
24.	An-ni-ba-ul engar	Anni-ba-ul, farmer.
<hr/>		
25.	Pa Lugala- sig - ê	Official: Lugala-sig-ê.
26.	Eš lid al	3 cows full grown;
27.	eš gud giš	3 bulls;
28.	aš lid mina giša-ku	1 cow of 2 (years) for a bull;
29.	aš gud gi	1 ox of 1 (year);
30.	aš lid amar ga	1 suckling heifer;
31.	aš gud amar ga	1 suckling calf;
32.	gub - ba - a - an	remaining—
33.	dingirUtu-mu engar	Utu-mu, farmer
34.	Mina anše	2 asses
35.	eš bib	3 he-asses
36.	aš anše mina giša-ku	1 ass of 2 (years) for a bull
37.	gub - ba - a - an	remaining

<sup>1</sup> This wedge has apparently been added by a slip of the stilus. The character intended is probably , *gud*.

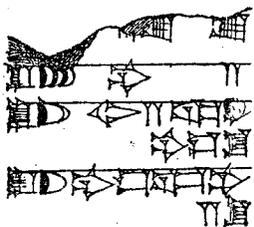
<sup>2</sup> Or, probably better, "(of) Sur-Lama, the superintendent of the oxen." (See the preceding note.)

## COLUMN XI.

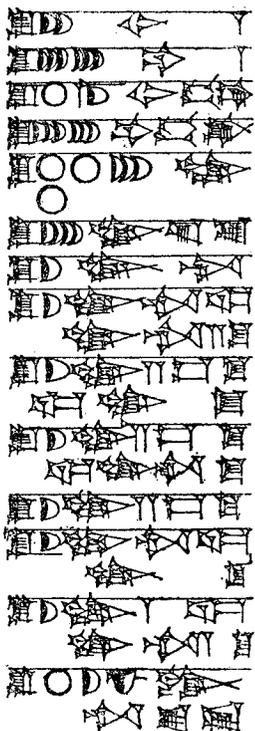


1.	.....	.....
2.	..... -an	
3.	... su - su nu-tur	... profit(?) of the superintendent
4.	gud	of cattle.
5.	Lugala - gana - ni	Lugala-gana-ni,
6.	engar	farmer.
7.	As anše	1 ass;
8.	lama bib	4 he-asses;
9.	aš bib gu-	1 he-ass claimed
10.	gal-la	(by someone),
11.	gub - ba - a - an	remaining;
12.	lal-li mina bib	wanting: 2 he-asses
13.	ši-ku - a - an	among the earlier (ones).
14.	aš <sub>nu</sub> anše azaga-ta sa-a	1 gelding bought for silver
15.	aš nu bib su-su	1 gelding profit(?) of
16.	Sur-dingirNin-giš-zi-da	Sur-Nin-giš-zida,
17.	nu-tur gud mu U-gu-	cattle superintendent, in the name of
18.	de-a-ku	Ugudea,
19.	ki Lu-dingirNin-Gir-su	from Lu-Nin-Girsu,
20.	engara-ta	the farmer.
21.	Un - ila engara	Un - ila, farmer.
22.	Lama gud giš	4 bulls
23.	aš nu gud su-su engar	1 ox, profit(?) of the farmer,
24.	û Lu-dingirNina engar	and Lu-Nina, farmer,
25.	gub - ba - a - an	remaining
26.	ši-ku - a - an	among the earlier (ones).
27.	aš gud E - tura	1 ox (in) E - tura
28.	Lu - ka - ni engara	Lu - kani, farmer
29.	Pa Lu-ka-ni nu-tur	Official: Lu-kani, superintendent
30.	_____ gud	_____ of the cattle
31.	Gud Lu - Nina - ki	cattle of Lu-Nina-ki
32.	_____ šabra	_____ the steward

## COLUMN XII.

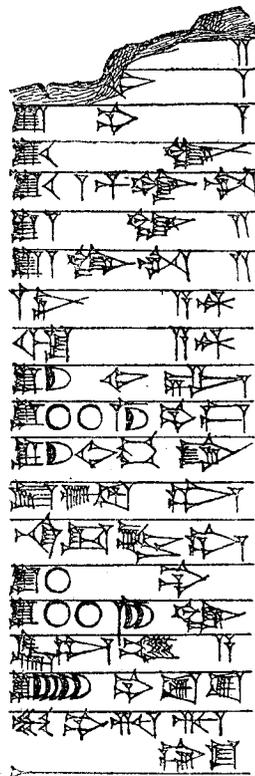


1.	..... su - su	..... profit.
2.	Šu-nigin eš gud mina	Total: 3 oxen of 2 (years);
3.	šu-nigin aš lid mina sag	total: 1 cow of 2 (years)
4.	gud giša-ku	for a bull;
5.	šu-nigin aš gud giš sag gud	total: 1 bull for an ox
6.	mina-ku	of 2 (years)



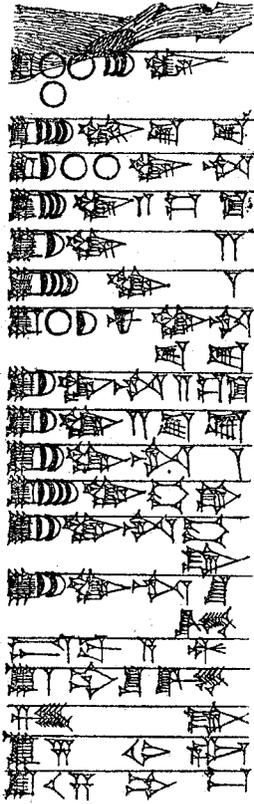
- |     |                               |  |
|-----|-------------------------------|--|
| 7.  | šu-nigin mina lid gi          | total: 2 cows of 1 (year);                 |
| 8.  | šu-nigin âš gud gi            | total: 6 oxen of 1 (year);                 |
| 9.  | šu-nigin û lal aš lid amar ga | total: 10 less 1 suckling heifers;         |
| 10. | šu-nigin âš gud amar ga       | total: 6 suckling calves;                  |
| 11. | šu-nigin ušu eš anše          | total: 33 asses;                           |
| 12. | šu-nigin lama anše su-su      | total: 4 asses, profit;                    |
| 13. | šu-nigin aš bib               | total: 1 he-ass;                           |
| 14. | šu-nigin aš bib sag           | total: 1 he-ass for                        |
| 15. | bib mina-ku                   | a he-ass of 2 (years);                     |
| 16. | šu-nigin aš anše mina giša-ku | total: 1 ass of 2 (years) for a bull (and) |
| 17. | sag anše - ku                 | for an ass;                                |
| 18. | šu-nigin aš anše mina giša-ku | total: 1 ass of 2 (years) for a bull (and) |
| 19. | sag biba - ku                 | for a he-ass;                              |
| 20. | šu-nigin aš anše mina giša-ku | total: 1 ass of 2 (years) for a bull;      |
| 21. | šu-nigin aš bib sag           | total: 1 he-ass for                        |
| 22. | anše - ku                     | an ass;                                    |
| 23. | šu-nigin aš anše gi sag       | total: 1 ass of 1 (year)                   |
| 24. | bib gia-ku                    | for a he-ass of 1 (year);                  |
| 25. | šu-nigin û aš bar b-          | total: 11½ he-                             |
| 26. | ib su-su                      | asses profit.                              |

COLUMN XIII.



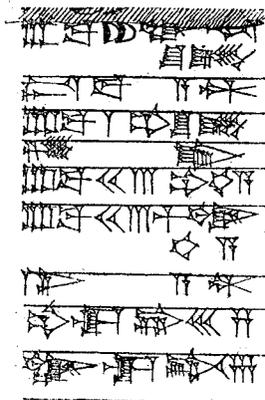
- |     |                             |                               |
|-----|-----------------------------|-------------------------------|
| 1.  | mina                        | of 2 (years);                 |
| 2.  | lid gi                      | cow of 1 (year);              |
| 3.  | šu-nigin gi gud gi          | total: 1 ox of 1 (year);      |
| 4.  | šu-nigin û anše             | total: 10 asses;              |
| 5.  | šu-nigin û gi bar bib       | total: 11½ he-asses;          |
| 6.  | šu-nigin gi anše mina       | total: 1 ass of 2 (years);    |
| 7.  | šu-nigin gi bib mina        | total: 1 he-ass of 2 (years); |
| 8.  | lal-li - a - an             | wanting                       |
| 9.  | ši-ku - a - an              | among the earlier (ones);     |
| 10. | šu-nigin aš lid al          | total: 1 cow full grown;      |
| 11. | šu-nigin niš lal aš gud giš | total: 20 less 1 bulls;       |
| 12. | šu-nigin aš lid amar ga     | total: 1 suckling heifer;     |
| 13. | E - tura - ta               | from E-tura.                  |
| 14. | na - da - tum - ta          | for work.                     |
| 15. | Šu-nigin û gud              | Total: 10 oxen;               |
| 16. | šu-nigin niš lal mina anše  | total: 20 less 2 asses        |
| 17. | azaga - ta sa - a           | bought for silver;            |
| 18. | šu-nigin ia gud su-su       | total: 5 oxen profit          |
| 19. | mu gud ri - ri -            | in the name of the oxen       |
| 20. | ga - ku                     | carried off.                  |

## COLUMN XIV.



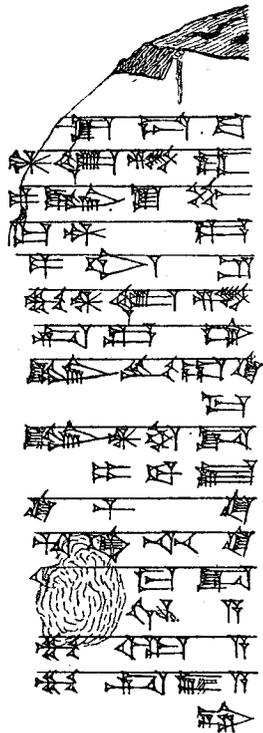
1.	..... gud	..... ox;
2.	šu-nigin ušu-eš anše	total: 33 asses;
3.	šu-nigin lama anše su-su	total: 4 asses profit;
4.	šu-nigin šus niš bib	total: 80 he-asses
5.	šu-nigin eš anše mina giša-ku	total: 3 asses of 2 (years) for a bull;
6.	šu-nigin aš anše mina	total: 1 ass of 2 (years);
7.	šu-nigin lama anše gi	total: 4 asses of 1 (year);
8.	šu-nigin û aš bar bib	total: 11½ he-asses
9.	su - su	profit;
10.	šu-nigin aš bib mina giša-ku	total: 1 he-ass of 2 (years) for a bull;
11.	šu-nigin aš anše mina su-su	total: 1 ass of 2 (years), profit;
12.	šu-nigin mina bib gi	total: 2 he-asses of 1 (year);
13.	šu-nigin lama anše amar ga	total: 4 suckling asses;
14.	šu-nigin mina bib amar	} total: 2 suckling foals;
15.	ga	
16.	šu-nigin mina bib šu-	} total: 2 he-asses of the plough
17.	gi	
18.	gub - ba - a - an	remaining;
19.	šu-nigin gi gud šu-gi	total: 1 ox of the plough
20.	zi - ga	taken away;
21.	šu-nigin ia lid al	total: 5 cows full grown;
22.	šu-nigin û-lama gud giš	total: 14 bulls.

## COLUMN XV.



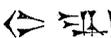
1.	niginnigin ba mina bib	grand total given 2 he-asses
2.	šu - gi	of the plough
3.	gub - ba - a - an	remaining;
4.	niginnigin ba gi gud šu-gi	grand total given 1 ox of the plough
5.	zi - ga	taken away;
6.	niginnigin ba niš-eš gud-ĥi-a	grand total given 23 oxen;
7.	niginnigin ba niš-eš bar anše-	} grand total 23½ asses
8.	ĥi-a	
9.	lal-li - a - an	deducted.
10.	gud engara-bi ũšu-lama	Their cattle-farmers: 34
11.	anše engara-bi ũ-áš	Their ass-farmers: 16.

COLUMN XVI.



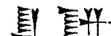
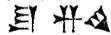
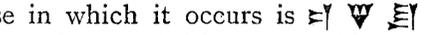
1.	[Dug] engar gub - ba	Cattle remaining with the farmers
2.	dingir Dun - gi - ra	for Dungi;
3.	pa Lugal - dib - bu	official; Lugal-dibbu;
4.	Sur - dingir Lama	Sur - Lama,
5.	pa - te - si	viceroy.
6.	Mu dingir Dun - gi	Year Dungi,
7.	uš kalag - ga	the powerful man,
8.	lugal Uru (ki)-	king of Ur,
9.	wa }	
10.	lugal an - ub - da }	king of the four regions,
11.	tabtab-ba - ge }	
12.	Ki - maš (ki)	Kimaš,
13.	Ĥu - mur - ti (ki)	Ĥumurti,
14.	û ma - da	and the lands
15.	û - gi - a	in 1 day
16.	mu - ĥul - a	destroyed—
17.	mu uš - sa - a- }	year after that.
18.	bi }	

NOTES.

In translating this inscription comparison has been made with several others like it, notably numbers 26, 43, and 93 published by Reisner, and the inscriptions occupying plates 21-24 and 27-32 of part V. of *Cuneiform Inscriptions from Babylonian Tablets*. A comparison of all these, together with several smaller texts, to which nos. 4 and 38<sup>1</sup> of the present collection belong, suggests that the animals referred to are mentioned in the order of their importance from the Babylonian stock-raiser's point of view. Taking the section beginning col. II., l. 11, it will be seen that the , *lid al*, regarded as meaning "full-grown cows" (that is, capable of bearing young), come first. The bulls of the same importance follow, and after that are the animals of each sex of one year old, which, in their turn, are followed by those still sucklings. As there is no doubt that the word *lid* means "cow," this leads to the supposition that the word transcribed *anše*, "ass," notwithstanding that it is unprovided with the feminine suffix, , ought, in reality, to be translated "she-ass." The special word for "she-ass," , was *eme*, and this may, indeed, be the pronunciation of  alone when used for the female, but it has been thought best to give the character  its usual pronunciation, according to the syllabaries. This group (col. I., l. 2 ff.) is followed by that standing for "he-ass," , the same character followed by the masculine suffix. According to the official publication of a small fragment found by Mr. Rassam (*Cuneiform Texts*, pt. XII., pl. 31, no. 38, 177), this group was pronounced *dur* and *šagub*, equivalent to the Semitic *māru* and *sakka[bu?]* respectively. The present writer copied this text soon after its arrival in this country in 1880, and revised it again in 1905. On both occasions it seemed to him that the value indicated by the Babylonian scribe was , *bi*, not *du-ur* () and as this is at present the more probable of the two, it has been inserted in the text. *Šagub*, the synonymous alternative word, is also possible.  must stand for the mature animal; when followed by  and , the group is regarded as referring to those of 2 years and 1 year old respectively.

<sup>1</sup> Cp. also nos. 39, 46, 53, 62 and 91.

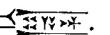
When preceded by , *sag*, "head," we have apparently an expression analogous to our "head of cattle"—it occurs in connection with oxen in col. XII., lines 3-6. The presence of the postposition *ku* or *šu* at the end, meaning "to" or "for," is regarded by M. Thureau-Dangin as meaning "in exchange for." It is also to be found in col. XII., lines 3-6, in connection with cattle—a cow of 2 years for a bull, and a bull for a bull of 2 years. This may therefore be regarded as the most probable rendering.

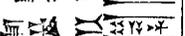
The group , *šu-gi*, in line 6 of the first column, which occurs frequently, is possibly connected with the , *šu-gi*, of the *Cuneiform Inscriptions of Western Asia*, pl. 16, l. 36 b c. The phrase in which it occurs is , *giš gar šu-gi-me-na-nam*, rendered by the Semitic *narkabta šam(id?)*, "yoked(?) to the chariot." This would imply animals used for draught, and, in the case of oxen, for the plough.

As the character transcribed *su* means "to increase," it is probable that the group , *susu*, refers to the amount due as a reward to the farmer or herdsman (as *engar* is generally rendered, though that is not the real meaning of the character). If this be the case, ll. 7 and 8 would read: "1 ass, the increase due to the farmer (or husbandman), in the name of Ugudea." See also col. IV., l. 10, where it is the superintendent of the cattle who seems to be so rewarded; col. VI., ll. 3-4, where an ox is stated to be the *susu* of the *engar* and Lugal-nanga, the *engar*; col. VII., where a gelding (?) ass is the *susu* of the scribe of the oxen of the *engar*. Also col. X., ll. 12-14: "1 gelding (?) ass, the increase due to Sur-Lama, the superintendent of cattle, in the name of Ugudea, from Abba-mu the *engar*." Col. XI., ll. 15-20, has a similar statement—compare also ll. 23-24. From the frequent occurrence of the name of Ugudea, it would seem as if the increases due to the herdsman and others were paid by him or, as the text has it, in his name—i.e., by his sanction, and this is confirmed by col. IX., ll. 22-24, where his name occurs in connection, apparently, with the withholding of the *susu* and hire.

Though it cannot be said that the rendering proposed here is certain, the other inscriptions seem to contain nothing against it—indeed, the descriptive colophon attached to Reisner's no. 93, col. VIII., implies that something similar is the meaning. It reads *Gud anše su-su Ê-dingir Nin-Gir-su*, "Oxen (and) asses, the increase of the temple of Nin-Girsu," suggesting that the animals to which this group refers were to be presented by the workmen or officials named to the temple of a divinity. In the British Museum tablet 12,913 (*Cuneiform Texts V.*, pl. 21-22), col. III., l. 10, a suckling ass's foal, and in col. V., l. 27, a suckling calf (?), are each described as the *susu* of a priest.

The meaning of *nu* before *anše*, *bib*, and *gud*, I have regarded as indicating that the animal referred to was a gelding or ox, as the case may be. This, however, is not by any means certain, and must be regarded as merely provisional. The occurrence of this prefix, which is often written below the line, is frequent.

The characters , here transcribed *sa-a* or *sâ*, are, in later times, written generally . The usual meaning of the group is *šamu*, "price," from *šamu*, "to buy." The British Museum fragment 80-11-12, 506, has the following explanations and glosses attached to this character:—

		sa-a	šamu ša kalama,	to buy, of anything
		sa-am	mina	do.
		šuba-ta sâ (sam)	ši - ma - a - nu,	buyer (?)

, *al*, added to , *lit*, seems to indicate the adult animal, and , *giš*, following , *gud*, ox, seems to indicate the same thing for the male, the character in question having, according to the lists, the renderings *zikaru*, "male," and *rabû*, "great," "full-grown" (Thureau-Dangin, *Revue d'Assyriologie*, vol. ii., p. 128, top). , *amar*, is generally regarded as indicating the young of any species of animal, and followed by the character , *ga*, "milk," it stands for "young of milk," i.e., "suckling."

In many cases the name of the animal is followed by the characters , in which it has been assumed that the numeral , *mina*, "two," stands for its age, whilst the last character is certainly the postposition , *ku* or *šu*, "to" or "for." The doubtful sign is that character, , *giš*, which is used along with the character , *gud*, "ox," apparently to express the male of cattle of that kind. It is therefore possible that this is the meaning here, the character for "ox" being regarded as a kind of

determinative, which could be omitted in phrases such as this, it being assumed that the reader would know what was meant. Nevertheless, it is not by any means certain that this is the true signification, notwithstanding its probability, and time alone will show what rendering will have to be substituted for that given in the translation. It need only be noted that, if correct, the postposition *-ku* is short for "in exchange for."

It will be noticed that two series of numerals are used in these inscriptions, namely, circles and half-circles for the animals actually on the estate, and upright and "corner-wedges" for those lost, dead or otherwise disposed of. This enabled the profit and loss account to be recognized easily, and it is apparently from these differing entries that the totals are made up. Notwithstanding that years in the ages of the animals are represented by wedge-signs, there is just the possibility that the numeral 𐎠, *mina*, "two," in the phrase 𐎠 𐎠 𐎠, *mina giša-ku*, refers to two animals on the debit side of the account, and if that be the case, those words would mean "for two bulls wanting."

It is impossible to check the entries with the totals, rather more than half the text only being preserved. The lost portion bore not only considerable portions of the account itself, but also parts of the totals. Col. XII., ll. 14-15, probably corresponds with col. I., ll. 3-4; XII., l. 3, is probably = X., l. 28; XIII., l. 3, is probably = X., l. 29. Col. XII., l. 10, gives a total to which col. IV., l. 7, and col. X., l. 31 seem to contribute, whilst col. XII., ll. 14-15 is in agreement with col. I., ll. 3-4; and col. XII., l. 20 with X., l. 36. Many parallels also occur in the case of the cattle, and judging from the repetition of the words, there would seem to have been two sets of totals, one of them containing the animals for the place called E-tura (col. XIII., l. 13). The totals are indicated by the character 𐎠, and the grand totals (col. XIV.) by 𐎠. Col. XV. apparently has the totals of profit and loss indicated by the character 𐎠, followed by 𐎠, *ba*, "to give, deal out, distribute." It is noteworthy that it is in this column only that there are indications of a plural, the group 𐎠 𐎠, *hi-a*, generally read *zun*, being used.

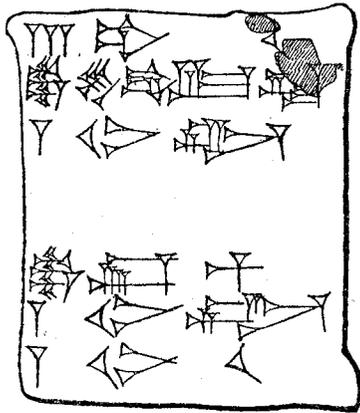
The colophon is one of the longest and most interesting which tablets of this class give, the date being that numbered 50a by Radau. The five preceding tablets have this date in its short form: "Year after he (the king) destroyed Kimaš." The year of the destruction of Kimaš is represented by nos. 43-46, and the date of two years after by nos. 53-55. Radau, in his note to the date which he marks 50b, quotes in full the British Museum tablet 18,346, which has the date of the year after the capture of Kimaš and Ḫumurti in full, as in the inscription here translated. Kimaš, in the inscription of Gudea, is described as a mountainous region whence copper was obtained, and it is not improbable that Ḫumurti lay in the same direction. Sayce, *Records of the Past*, new series, vol. i., p. 56, note, suggests that Kimaš means "the land of Mas," i.e., "Arabia petræa; compare the Mash of Gen. x. 23." Whether Ḫumurti is to be compared with the *ḫamurti* of the British Museum tablet from Kouyunjik K. 797, or not, is doubtful, as this word has no determinative prefix showing that it is the name of a country. The text where it occurs refers to jars of wine.

## 53.—DELIVERY OF CATTLE.

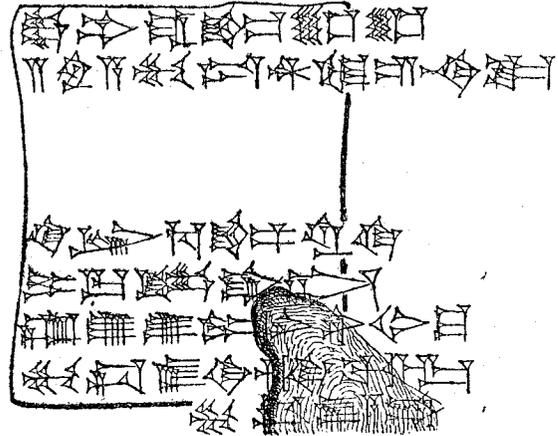
154.

A BAKED clay envelope with the tablet still inside, 54 mm. high by 46 mm. wide. The inscription consists of six lines of writing on the obverse and the same number on the reverse, with the first character and traces of the second of a short line on the edge below. The scribe's cylinder-seal has been impressed on the sides, and also in the spaces between the third and fourth lines of the obverse, and the second and third of the reverse.

OBSERVE.



REVERSE.



1. Eš gud gi  
 2. iti Še - il - la  
 3. gi lid al  
 4. iti Gan - maš  
 5. gi lid al  
 6. gi lid gi

OBSERVE.

- 3 oxen of 1 (year),  
 month Še-illa;  
 1 full-grown cow,  
 month Gan-maš;  
 1 full-grown cow,  
 1 cow of 1 year,

REVERSE.

7. iti Gud-ra-ne-šar-šar  
 8. a-ru-a mu-du dingirNin-mar-ki-ka  
 9. ki Lu-ḫu-ne-ru-ki  
 10. dumu Sur-šag-ga-ta  
 11. Duba Šam-šama dumu [I-li]-utul  
 12. Mu uš-sa Ki-maš [(ki) ba-]ḫula  
 13. mu-uš[-sa-a-b]i

- month Gud-ra-ne-šaršar—  
 offerings brought to Nin-Marki,  
 from Lu-Ḫuneru,  
 son of Sur-šagga.  
 Tablet of Šamšama son of Ili-utul.  
 Year after he (the king) devastated  
 Kimaš—year after that.

## NOTES.

The cylinder-seal is impressed, as usual, in such a way as to give the inscription with which it is engraved rather than the design. Sufficient of the latter, however, occurs to show that it had a representa-



tion of two men, apparently naked, but wearing thick-brimmed hats, struggling with wild animals—a common design on cylinder-seals, though comparatively rare on tablets of this class. In the present case the figure on the right holds a lion head downwards by one hind leg and by the tail, whilst that on the left seemingly holds an animal in the same position by one hind leg and one foreleg. The engraving is rough, but the bodily forms are fair. Apparently the engraver had left too much space between the men and the animals, the result being that he had to make the men's arms (which look like mere sticks) of inordinate length in order to show them in the act of struggling with the animals. Properly, the positions of the two groups should be reversed, and the inscription appear on the right or left, instead of in the centre.

The inscription reads as follows:—

𒍪	𒍪	Šam - šama	Šamšama,
𒂗 𒂗 𒂗 𒂗	𒂗 𒂗 𒂗 𒂗	dumu I-li-utul	son of Ili-utul

The text on the tablet is apparently one of those by means of which the large accounts of cattle, like the inscriptions on pages 66-70, and pages 95-105, were drawn up. In the present case the deliveries are those which took place during the first three months of the year, corresponding, if the calendar began at the same period as in later days, with Nisan, Iyyar, and Sivan—March-April to May-June. This would therefore seem to be a primitive "Quarterly Statement."

The word *arua* (line 8) occurs frequently in texts of this class. Reisner says concerning it that it is "a kind of office or employment (possibly the name of a profession)." In this case, however, its being followed by *mu-du* and the name of a deity suggests that it refers to the animals in the list. In all the cases which he quotes, moreover, "offering," or something similar, seems to fit.

The deity referred to here, *Nin-mar-ki*, is possibly female, and as the name may mean "Lady of Amoria," is possibly the consort of the god Martu, in Semitic Babylonian Amurrū, "the Amorite." The postposition has been read *ka*, and regarded as another form of *-ku*, "to," which interchanges with *šu*, with the same force.

A *Lu-Huneru* (line 9) occurs also on page 49, line 16.

*Šamšama* (line 11 and cylinder-seal) is written with the characters 𒍪 𒍪, and is the same name (though not the same person) as is read Ukuš by Hilprecht. In non-Semitic names and words, however, it is doubtful whether two different values may be assigned to the same character when reduplicated. *Uu* and *Kuškuš* are also possible readings. The name occurs as that of a herdsman in the reign of Gimil-Sin (no. 144). The completion as "son of Ili-utul" (𒂗 𒂗 𒂗 𒂗) is taken from the cylinder-seal. How it is to be translated is doubtful—perhaps it means "my god (is) the herdsman" (Tammuz).

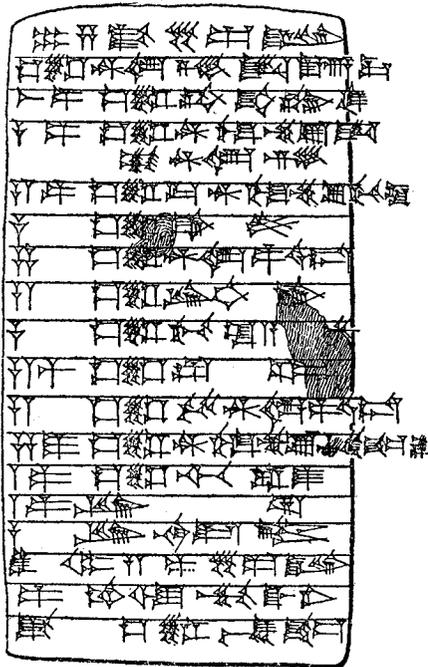
The date "Year after (the king) devastated Kimaš, year after that," corresponds with the date "50b" of Dungi's reign in Radau's list.

## 54.—THE PRODUCE OF PLANTATIONS.

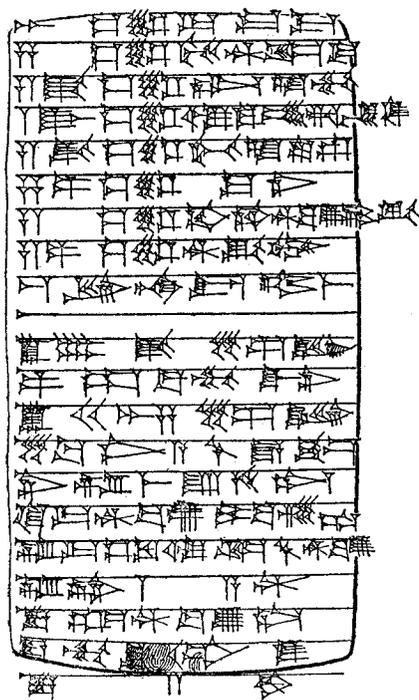
R.

A WELL-PRESERVED tablet, 88 mm. high by 46 mm. wide, inscribed with nineteen lines of writing on the obverse, twenty on the reverse, and one on the left-hand edge. Colour a very light greyish-yellow. The ends of lines 9-11 of the obverse, and the middle of the 19th line of the reverse, are damaged. The text of the reverse begins on the upper, and ends on the lower edge.

OBVERSE.



REVERSE.



OBVERSE.

1. Āš lama šuš ninnû qa še gur lugala
2. giš-šar dingirDun-gi-â-kalam-ma
3. aš man qa giš-šar geštin Kar-šum (ki)
4. mina šuš man qa giš-šar dingirNin-Gir-su â-
5.       taḥ dingirDun - gi
6. eš šuš man qa giš-šar Sur.dingirNin-Gir-su-gu-la
7. mina šuš giš-šar ga - raš
8. lama šuš giš-šar dingirDun-sig-êa
9. eš šuš giš-šar Lu - dug - ga
10. mina šuš giš-šar Gu-la-a- . . . -nu

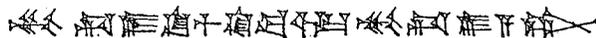
- 6 gur 290 qa of royal grain  
the plantation "Dungi the defence of the land";  
1 gur 20 qa the vine-plantation of Karšum;  
140 qa the plantation "Nin-Girsu  
Dungi's help";  
200 qa the plantation of Sur-Nin-Girsu-gula;  
120 qa the plantation of garlic(?);  
240 qa the plantation of the god Dun-sig-êa;  
180 qa the plantation of Lu-dugga;  
120 qa the plantation of Gula-a . . . nu;

11. eš šuš ū qa giš-šar Uru - saga	190 qa the plantation of Uru-saga;
12. eš šuš giš-šar Gēme-dingirDun-sig-êa	180 qa the plantation of Gēme-Dun-sig-êa;
13. lama šuš ušu qa giš-šar dingirNin-Gir-su pa (?)	270 qa the plantation of Nin-Girsu pa-ḥar-
14. šuš man qa giš-šar ti - ra - aš [ḥar-ne-e(?)	80 qa the plantation of the <i>tiraš</i> ; [nē(?);
15. šuš man qa lu su(?)	80 qa the . . . -man;
16. mina šuš lu na-da-tum	120 qa the man for the work.
17. Šu-nigin ū-lama eš šuš ū qa še gur lugala	Total: 14 gur 190 qa of royal grain.
18. pa Gu-ū - mu gal - ni	Official: Guū-mu, the superintendent.
19. Ninnū qa giš-šar En - ne	50 qa the plantation of Enne;

## REVERSE.

1. mina gur giš-šar Sur-ma-ma	2 gur the plantation of Sur-mama;
2. lama šuš qa giš-šar Gēme-dingirGu-silim	240 qa the plantation of Gēme-Gu-silim;
3. eš šuš ninnū qa giš-šar Al - la - mu	230 qa the plantation of Alla-mu;
4. šuš nimir qa giš-šar u-ku Gab-ri-en (ki)	100 qa the plantation of cedars(?) of Gabren;
5. eš šuš ninnū qa giš-šar Gu-la-šag-uru	230 qa the plantation of Gula-šag-uru;
6. lama šuš man qa giš-šar Ma - ni	260 qa the plantation of Mani;
7. eš šuš giš-šar geštin(?) gu(?) dingirBa-u- [ḥen-gala	180 qa the plantation of the vine of the bank [of Bau-ḥengala;
8. eš šuš man qa giš-šar dingirGal-alim	200 qa the plantation of the god Gal-alim;
9. aš gur šuš qa lu na-da-tum-me	1 gur 60 qa the men for the work.
<hr/>	
10. Šu-nigin ūssa ninnū qa še gur lugala	Total: 8 gur 50 qa of royal grain.
11. pa Ab - ba - mu gal - ni	Official: Abba-mu, the superintendent.
12. Šu-nigin-nigin man-mina lama šuš še gur lugala	Grand Total: 22 gur 240 qa of royal grain,
13. še-ba du - a- qud - e - ne	the allowances of the irrigation-labourers,
14. ni-duba me - laḥ - ḥa - ta	from the storehouse of Melahḥa,
15. ki Sur-dingirBa-u dumu Ba-zi - ta	from Sur-Bau son of Bazi.
16. duba Sur-gibiš ū Su-kud-dingirBa-u	Tablet of Sur-gibiš and Sukud-Bau—
17. duba - bi gi - a - an	one tablet (only)—
18. iti Izin - dingirBa - u - ta	from the month Izin-Bau
19. iti Mu - šu - du - ku	to the month Mu-šu-du—
20. iti mina - kam	the second month.

## LEFT-HAND EDGE.



Mu uš-sa Ki-maš (ki) ba-ḥula mu uš-sa-a-bi. Year after (Dungi) devastated Kimaš—year after that.

## NOTES.

Though one of the simplest of the tablets of this interesting series, it is a text of considerable interest. The reference to the *tiraš* in line 14 of the obverse implies that the domains enumerated were sacred ones, in which the king (Dungi) was interested, probably on account of his own divine station and priestly office. It is for this reason that the first plantation on the list bears the name "Dungi the defence of the land," whilst the third is called "Nin-Girsu the help of Dungi," and the name of the king is provided, in both cases, with the divine prefix. It will be noticed that some of the plantations belonged to the deities of the district—that is, to their temples, that referred to in line 8 of the obverse being the property of

the god Dun-sig-êa (later identified with Merodach as the planet Jupiter); that in line 13 seemingly to Nin-Girsu, the god of Lagaš; that in line 8 of the reverse to the god Gal-alim (one of the names of the older Bel). The plantations referred to in lines 6, 9, 10, 11 and 12 of the obverse, and lines 1, 2, 3, 4 and 5 of the reverse, belonged to private persons. Lines 15 and 16 of the obverse and 10 of the reverse seem to refer to contributions from persons (workmen or officials) who did not possess plantations.

Other points to be noted are:—

Line 3, obverse. "The plantation of the vine of Kar-šum" seems to introduce a new city-name, and apparently a place celebrated for its vines, which, it may be inferred from the ideograph, was of a species which produced grapes. This suggests comparison with the *karšu* in Peiser's *Babylonische Verträge*, cvii. 7, rendered "bread," but another translation seems to be required in this passage.

Line 7. The word *garaš* in this line is apparently the Assyrian , *ga-raš*, with the determinative suffix for "plantation." It is Semiticised in the lists as *karašu*, and has been compared, in the *Zeitschrift für Assyriologie*, vol. vi., p. 292, with the Arabic كرات. This comparison seems probable, and if correct, *garaš* is one of the words for "garlic."

Line 15. The character  is unusual—it is possibly one of the early forms of , *su*, = Semitic *maškanu*, apparently meaning "place (of grain)." Perhaps "granary-keeper." On the reverse (line 9) men of this class are probably included in the *lu nadatum*.

Line 16. Reisner reads *na-da-ib* instead of *na-da-tum*, which is possible. I have regarded it as a Semitic expression indicating a class of men employed in agricultural work. It is a not uncommon word.

Line 16. The scribe has written , 14 (*gur*) 190 (*qa*) instead of , 14 (*gur*) 130 (*qa*), the sum of the amounts in the preceding lines.

Line 4, reverse.  is the usual word corresponding with the Semitic-Babylonian *āšulu*, rendered "cedar" by the Rev. C. J. Ball, *Proceedings of the Society of Biblical Archaeology*, 1887, pp. 125, 127. He compares the Aramaic גישר אשור. If this rendering be correct, *giš-sar uku Gabren* cannot mean "the plantation of Gabren-cedars," but must be the name given to it, and should be rendered, "the plantation (called) 'the Cedars of Gabren,'" as it is doubtful whether cedars ever grew in Babylonia. Perhaps, however, *uku* ought to be identified with some other tree. The place called Gabren is only named here.

Line 7. The characters after *giš-sar* seem to be not quite correctly written. The first is probably a variant of *gestin* (compare the obverse, line 3), whilst that which follows is probably a variant of , *gu*, as in line 18 of the obverse. Even then, however, the rendering of the line is not by any means clear—perhaps we have to regard the whole as a name, and render the words after the numerals as "the plantation of the vine of the bank (of the river or canal) 'Bau (is) the fertility of the land.'"

Line 9. The question arises whether the class of people indicated in line 15 of the obverse may not be included in *lu nadatum*.

Line 12. The error in line 16 of the obverse is reproduced here, 14 *gur* 190 *qa* having been added to the total in line 10 of the reverse instead of 14 *gur* 130 *qa*.

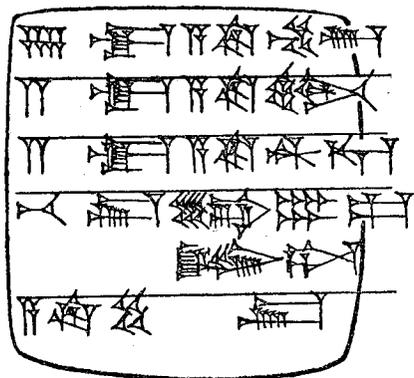
Lines 16 and 17. To all appearance there were two scribes, who arranged to write but one tablet between them. It is probably for this reason that the account is divided into two sections.

The date corresponds with that numbered 50 b in Radau's *Early Babylonian History*. It would seem to have been the last year of Dungi's long reign, or the last but one.

55.—FIELDS AND THEIR PRODUCE.

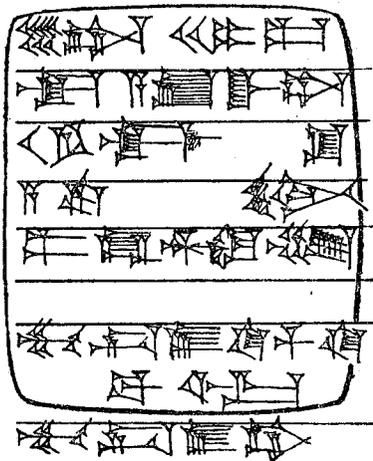
A BAKED clay tablet 50.2 mm. high by 40.2 mm. wide, inscribed on the obverse with five, and on the reverse with eight lines of writing, all very clear and well preserved. No impressions of cylinder-seals.

OBVERSE.



- |    |                                   |   |
|----|-----------------------------------|---|
| 1. | Ussa ura a-šaga Gir-nun           | 8 labourers of the field of Girnun;             |
| 2. | Mina ura a-šaga ?                 | 2 labourers of the field of . . . .;            |
| 3. | mina ura a-šaga dInnanna          | 2 labourers of the field of Ištar.              |
| 4. | $\frac{1}{3}$ gan še-bi imina gur | From $\frac{1}{3}$ of a <i>gan</i> the grain is |
| 5. | lugala-ta                         | 7 <i>gur</i> (of) royal—                        |
| 6. | a-šaga lama gan                   | a field of 4 <i>gan</i> ,                       |

REVERSE.



- |     |                                   |  |
|-----|-----------------------------------|--|
| 7.  | še-bi šuš niš lama gur            | its grain is 84 <i>gur</i> .                 |
| 8.  | ur-a ê-gala-ta                    | From the field-labourers of the palace,      |
| 9.  | suk ura - ku                      | for the food of the field-labourers,         |
| 10. | a-šaga ?                          | (of) the field of . . . .                    |
| 11. | pa sangu dNin-gir-su              | Official: the priest of Nin-Girsu.           |
| 12. | Mu uš-sa Ki-maš (ki)<br>ba - ħula | Year after he (the king)<br>destroyed Kimaš— |
| 13. | mu uš-sa-bi                       | year after that.                             |

NOTES.

Line 1. "The field of *Girnun*." As *gir* means "thorn," "sword," or "dagger," and *nun* "great," *Girnun* may have a meaning, in which the phrase might be rendered "the field of the spear." It is sometimes found followed by *ki*, in which case it was regarded as a place-name, and also as the name of a man. A fragment of a list glosses the group as *giri-zil*.

Line 2. The reading and meaning of the last character of the line are unknown. It occurs again, likewise in connection with the "field of Ištar," on no. 159<sup>1</sup> of the Amherst Collection.

Line 4 and following. As 7 *gur* of grain was the estimated produce of  $\frac{1}{3}$  of a *gan* of land, each complete *gan* would give three times that amount, i.e. 21 *gur*, or, for 4 *gan*, 84 *gur* (line 7). It will thus be seen that the proportion is correct. Why this produce was sent to the field-labourers of the unknown tract by those of the palace is not stated, but as the official mentioned was a priest of Nin-Girsu, it was possibly as a contribution to the expenses of the temple, or to that part of it connected with the shrine of Ištar.

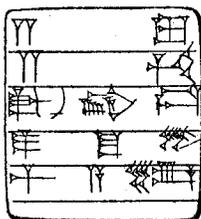
The date is that numbered 50b of Dungi, in Radau's *Early Babylonian History*.

<sup>1</sup> This will appear in vol. II.

56.—SUPPLIES FOR THE TEMPLE OF ÊA.  
185.

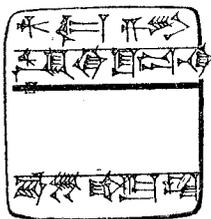
A BAKED clay tablet 29 mm. high by 26.5 mm. wide, with five lines of writing on the obverse and three on the reverse. This probably had an envelope, but if so, it is totally lost. The text is as follows:—

## OBVERSE.



- |                     |     |    |                           |
|---------------------|-----|----|---------------------------|
| 1. Mina             | udu | 2  | sheep,                    |
| 2. mina             | maš | 2  | kids,                     |
| 3. nimin qa kaš gin |     | 40 | qa of standard (?) drink, |
| 4. ušu qa zid še    |     | 30 | qa of meal,               |
| 5. û qa êša         |     | 10 | qa of vegetables (?),     |

## REVERSE.



- |                          |                         |
|--------------------------|-------------------------|
| 6. dingirDun-gi          | Dungi                   |
| 7. dingirEn-ki-ku gin-na | has sent to the god Êa. |
| 8. Iti Še-il-la          | Month Nisan.            |

## NOTES

The exact nature of the drink designated *kaš-gin* is doubtful—second quality wine or beer has been suggested, though it is difficult to see how the addition of 𒀭𒀪, “to go, walk, bring, stand, be firm,” &c., could express that meaning. Perhaps “imported” is the true meaning, though further information is needed before a decided opinion can be expressed.

The 𒀭𒀪, *še*, “grain,” in l. 4, is probably merely a determinative suffix, and may not have been pronounced.

The pronunciation of 𒀭𒀪𒀭𒀪, *a-tir*, is given as *êša* in the *Cuneiform Inscriptions of Western Asia*, vol. V., pl. 22, l. 24b. Of the explanation only the characters 𒀭𒀪 𒀭𒀪, *ša-as* (*s, s*), are preserved, so that there is but little material for gaining the sense. The suggested meaning of “vegetables” is based on the bilingual lists. Separately, the characters stand for “water,” and “forest or grove”—probably some plant growing by the water-side is intended. Cp. p. 148.

As “Dungi—gone to the god Ea” does not give good sense, and as 𒀭𒀪, with the pronunciation of *gin*, means “to send,” in Semitic *šapāru*, that meaning has been adopted here. If the rendering be correct, this little text is a record of a gift made to the temple by that king, notwithstanding the absence of his title—indeed, it is possibly on account of its recording a gift of the king that it bears no date, though there are other undated inscriptions which have no such aid to fixing their epoch.

## 57.—DELIVERIES OF GRAIN.

23.

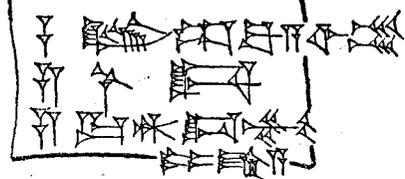
A WELL-BAKED clay tablet, still encased in its envelope, height 53.3 mm., width 44.5 mm. Colour reddish-yellow ochre. Text deeply but somewhat irregularly written. Some incrustation on the left-hand and lower edges. Seal-impressions in the blank spaces on each side, and on the edges.

## OBVERSE.



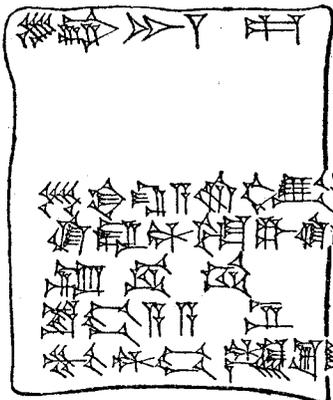
- |    |                  |                                   |
|----|------------------|-----------------------------------|
| 1. | Eš šuš še lugala | 180 ( <i>qa</i> ) of royal grain, |
| 2. | Gu - gu er-du    | Gugu, the mourner.                |

[Space with seal-impression.]



- |    |                            |  |
|----|----------------------------|--|
| 3. | Mina šuš Lugal-ab-ba êr-du | 120 ( <i>qa</i> ) Lugal-abba, the mourner. |
| 4. | Eš šuš Qud - da            | 180 ( <i>qa</i> ) Qudda.                   |
| 5. | Eš šuš Sur-dingirDa-mu     | 180 ( <i>qa</i> ) Sur-Damu,                |
| 6. | dumu Ga-a                  | son of Gâ.                                 |

## REVERSE.



- |    |                       |   |
|----|-----------------------|---|
| 7. | Še-bi mina gi šuš gur | Their grain is 2 <i>gur</i> 60 ( <i>qa</i> ). |
|----|-----------------------|---|

[Space with seal-impressions.]

- |     |                               |  |
|-----|-------------------------------|--|
| 8.  | še ħur-ra a-šag šar-gala-ta   | Grain, the profit of the field of produce, |
| 9.  | ki sanga dingirNin-Mar-ki-ta  | from the priest of Nin-Marki.              |
| 10. | duba Gu - gu                  | Tablet of Gugu.                            |
| 11. | Iti Amar-a-a-si               | Month Amar-aasi (Sebat),                   |
| 12. | mu dingirBûr-dingirSin lugala | year of Bûr-Sin the king.                  |

## NOTES.

It would seem that this inscription refers to certain grain received by Gugu, the mourner, from the priest of Nin-Marki at Lagaš, and from the fact that there are four items with a total, it may be supposed that three of the amounts in question were delivered to the persons whose names are attached thereto, namely, Lugal-abba, Qudda, and Sur-Damu, son of Gâ. There is no statement as to the reason of this distribution, but it was probably of the nature of salary or payment for services rendered. Each person

receives 180 *qa* except Lugal-abba, who is credited with 120 *qa*. The sum of the whole is 660 *qa*, equivalent to 2 *gur* 60 *qa*, as stated in line 7.

Concerning Gugu, the mourner, nothing is at present known, the name being exceedingly rare, but Lugal-abba may be the man of the temple of Nin-Girsu bearing that name, who is mentioned on p. 163. It is the name of a weaver and of a dealer in inscriptions belonging to the reign of Gimil-Sin. Qudda or Kudda is a not unfrequent name, but there is nothing to connect the personage here mentioned with any of his namesakes. Sur-Damu often occurs, but this is the only passage where a person of that name appears as "son of Gâ."

This inscription is described in l. 10 as the tablet of Gugu, apparently the mourner mentioned in l. 2. As writer of the tablet, however, Sur-Lama takes his place, as is seen by the cylinder-seal impressed in the blank spaces and on the edges:—



𒍪      𒌶 𒍪  
 𒍪      𒌶 𒍪  
 𒍪 𒍪 𒍪 𒍪 𒍪 𒍪

Sur - dingirLama  
 er - du  
 dumu Ê-giš-giš-bi-šara(?)

Sur-Lama,  
 the mourner,  
 son of Ê-giš-giš-bi-šara(?)

Sur-Lama is a rather frequent name, the most important person bearing it being the *patesi* mentioned in nos. 28 and 52 (pp. 51 and 103). Others are the sesame-seller on p. 193; a son of Uru-uru in N. 23; a herdsman; a *šabrū* and agent for a grain-seller; and the father of Bazi, on tablets of the reign of Gimil-Sin. To this list many other references might be added.

The "mourner" (ll. 2, 3, and cylinder-impression, l. 2) was apparently so called as "the releaser of tears" (𒍪, *a* = *mê*, "water," 𒌶, *igi* = *énu*, "eye," both together, 𒍪 𒌶, *ér* = *dintu*, "tear," and 𒍪 𒍪, *du* or *gab* = *paṭāru*, "to release"). The professional mourner of the East is therefore an exceedingly ancient institution.

The group 𒍪 𒍪, *hurra*, in line 8, is used in later Semitic inscriptions for "interest," "profit," and possibly refers here to the payment of wages in kind. See also p. 166.

𒍪 𒍪 *šar-gala*, in the same line, possibly means "increase (*šar*) being" (*gala*). This word occurs also in no. 72 (p. 141), where the grain referred to is *for*, not derived *from*, a field of this description, and apparently indicates that it was seed-grain.

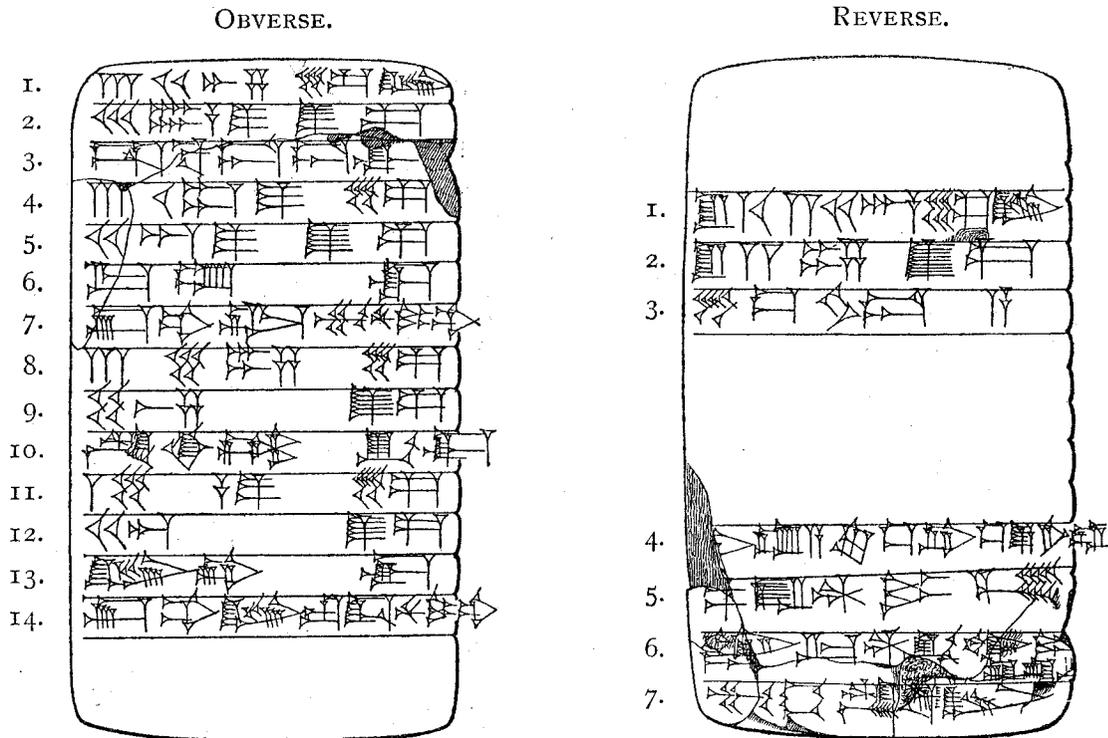
The date corresponds with the accession-year of Bûr-Sin, the successor of Dungi.

The seal of the scribe Sur-Lama is of the usual type, and shows the owner being led into the presence of the god whom he worshipped. The work is rough, especially in the case of the figure of Sur-Lama. The bird represented (apparently as the emblem of the deity) seems to be a swan—a rare object on cylinder-seals. The name of Sur-Lama's father is exceedingly uncertain, the characters after 𒍪 𒍪, *é*, especially the last of the line, being far from clear. Instead of *bi*, the value *gaš* may be used. With regard to the final sign, only part of it is preserved.

## 58.—GRAIN-ACCOUNT.

R.

A BAKED clay tablet, 9 cm. high by 52 mm. wide, inscribed on the obverse with fourteen lines of writing, and on the reverse with seven lines, well and boldly impressed. The document was originally covered with incrustation, and the top part of the obverse and lower part of the reverse had been broken off, shattered into small fragments. Only the largest of these were cleared of the incrustation, portions of which are therefore to be seen at the beginning of lines 5 and 6, and about the middle of lines 6 and 7 of the reverse.



## OBVERSE.

1.	Eš šuš man man lama še gur lugala
2.	ušu ussa mina šuš eš qa aš gur
3.	Ab - ba - du - du uru
4.	Eš šuš ū-lama šuš ušu qa še gur
5.	man-mina šuš ušu qa aš gur
6.	Sur - mesa uru
7.	gan gud Al - mu nu-banda gud
8.	Eš šuš ninnū-ia lama šuš qa še gur
9.	nimin-aš lama šuš qa aš gur
10.	dingirEn-ki - ħen - gala uru
11.	Šuš-ninnū mina šuš qa še gur
12.	man-mina šuš qa aš gur
13.	Lugala - bi uru
14.	gan gud Lugal-uru-da nu-banda gud

202 gur 240 qa of royal grain
38 gur 150 qa of aš
Abba-dudu farmer.
194 gur 90 qa of grain
22 gur 90 qa of aš
Sur-mesa farmer—
the cattle-farm of Almu the cattle-overseer.
235 gur 240 qa of grain
41 gur 240 qa of aš
Enki-ħengala farmer
110 gur 150 qa of grain
22 gur 60 qa of aš
Lugala-bi farmer—
the cattle-farm of Lugal-uruda, the cattle-

[overseer

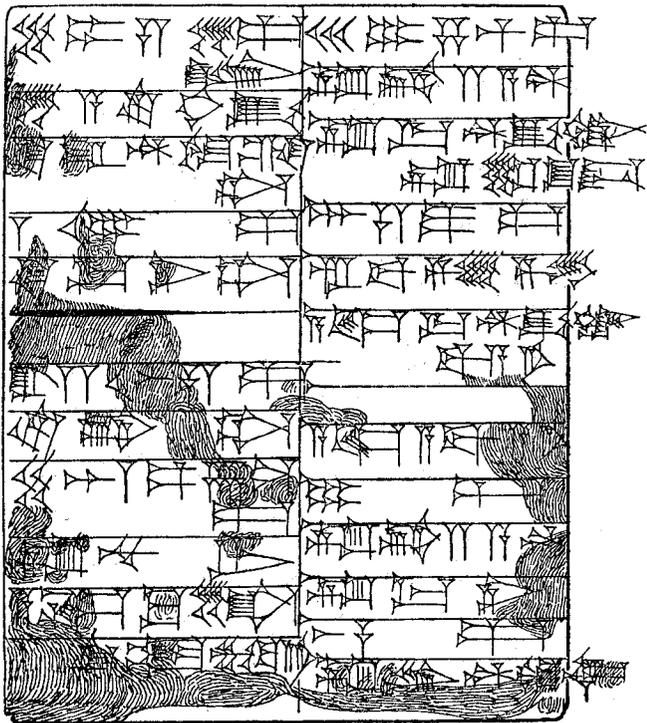


59.—GRAIN-TRANSACTIONS.

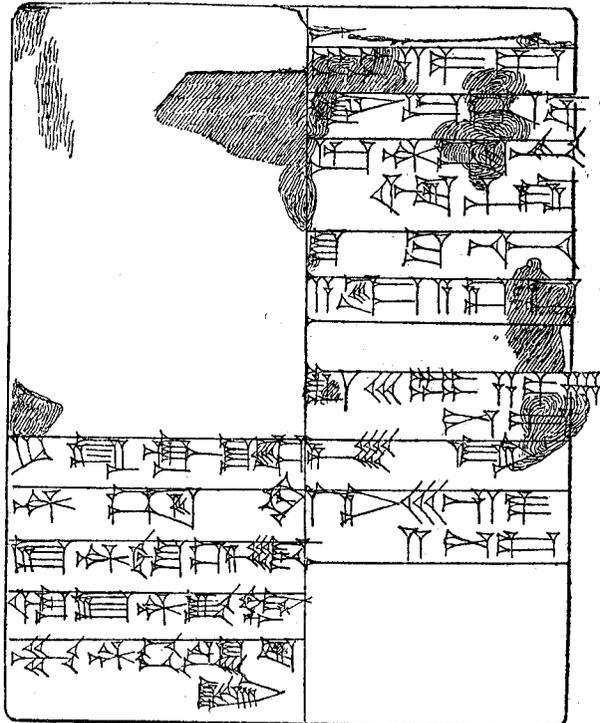
199.

A BAKED clay tablet, 97 mm. high by 77 mm. wide, inscribed with twenty-five lines of writing in two columns on the obverse, and sixteen lines in two columns on the reverse. A small portion at the bottom of the right-hand column of the reverse is uninscribed, as well as more than half (the upper part) of the left-hand column. The text is not in a very good condition, and treatment by an expert had to be resorted to to preserve it from further decay. A line seems to be wanting at the beginning of column III.

OBVERSE.



REVERSE.



OBVERSE, COLUMN I.

- |    |          |       |        |             |        |      |
|----|----------|-------|--------|-------------|--------|------|
| 1. | Ninnú    | lama  | eš     | šuš         | še     | gur  |
|    |          |       |        |             | lugala |      |
| 2. | še       | ašaga |        | šar-gala    |        |      |
| 3. | ki       | sanga | dingir | Nin-mar-ki- |        |      |
|    |          |       |        | ta          |        |      |
| 4. | šuš      | û     | -      | imina       |        | gur  |
| 5. | ki       | Ma    | -      | ni          |        | - ta |
| 6. | Šu-nigin | mina  | šuš    | û-aš        |        | }    |
|    |          | eš    | šuš    | gur         |        |      |

54 gur 180 qa of royal grain—  
grain of the field of produce—  
from the priest of Nin-Marki;

77 gur  
from Mani.

---

Total: 131 gur 180 qa

7. Šaga-bi - ta	Of this
8. mimin mina gi šuš man ussa qa } gur }	42 gur 88 qa
9. duba nu - tuga	without a tablet
10. a-du Ku - li	transaction Kuli
11. [dumu] Ki - aga - mu ba-a-gar	[son of] Kiagamu has made.

## COLUMN II.

1. Ušu âš lama šuš û qa gur	36 gur 250 qa
2. duba-bi mina - am	on two tablets—
3. duba Sur-dingirGal-alim	tablet(s) of Sur-Gal-alim,
4. dub-šara zid-da	the scribe of the meal;
5. eš eš šuš ušu qa gur	3 gur 210 qa
6. ma Ba - zi - gi	by the ship of Bazigi,
7. a-du Sur-dingirGal-alim	transactions Sur-Gal-alim
8. ba - a - gar	has made.
<hr/>	
9. A-du-a ba - a - gar	(These are) the transactions made.
10. Âš gur	6 gur
11. duba - bi mina - am	(on) two tablets—
12. duba Ma - ni	a tablet of Mani;
13. aš mina šuš gur	1 gur 120 qa
14. duba Lu - dingirNin-šah	a tablet of Lu-Nin-šah

## REVERSE, COLUMN III. (the right-hand column).

1. . . . .	. . . . .
2. ilima eš šuš man qa gur	9 gur 200 qa
3. gir Sur - ab - ba	official: Sur-abba—
4. Sur - dingirNina sis	Sur-Nina, brother of
5. Igi-zu - bar-ra	Igi-zu - barra
6. šu - ba - ti	has received it.
7. A-du-a ga - ga	The transaction has been made.
<hr/>	
8. Šu-nigin šuš-ušu ilima lama } šuš man ussa	Total: 99 gur 268 ka
9. qa gur }	taken away.
10. zi - ga	less 31 gur 212 qa.
11. lal-li ušu-aš eš šuš ušu }	
12. mina qa gur }	

## REVERSE, COLUMN IV. (the left-hand column).

1. Ig-lag ša zida-ka	Commerce in meal
2. dingirNina - kam	by the goddess Nina,
3. ê dingirNin-giš-zi-da	the temple of Nin-giš-zida,
4. û ê dingirGal-alim	and the temple of Gal-alim.
5. Mu dingirBûr-dingirSin } lugala }	Year of Bûr-Sin, the king.

## NOTES.

For *šar-gala* (col. I., line 2), see page 113, line 8, and page 141, line 2.

The *Mani* in line 5 is apparently the same person as is mentioned in col. II., line 12.

*Kuli dumu Kiagamu* (lines 10-11). This restoration is based upon a tablet (practically a duplicate) in the possession of John Quinn, Esq., Jr.

The meaning of *adu . . . ba-a-gar* (col. I., lines 10-11, col. II., lines 7-8), *a-du-a ba-a-gar* (line 9), *a-du-a ga-ga* (col. III., line 7), is determined by the context, and seems to be the correct rendering, though a greater variety of examples is needed before it can be regarded as absolutely certain.

Lines 1-5 of the first column contain the statement of the amounts received; line 8 to col. III., line 7, the amounts given out, and lines 8-12 of the same column the total and balance. The sum is as follows:—

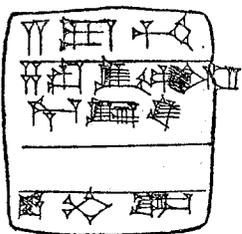
Total received:	131 gur 180 qa (col. I., line 6).
Given out:	42 gur 88 qa
	36 „ 250 „
	3 „ 210 „
	6 „ „
	1 „ 120 „
	9 „ 200 „
	<hr/>
Total (col. III., lines 8-9):	99 „ 268 „
Balance (col. III., lines 11-12):	31 gur 212 qa

The date corresponds with the first year of Bûr-Sin's reign.

## 60.—SHEEP AND KIDS FROM A VICEROY. (No year.)

Dec. '05, 63.

A SMALL baked clay tablet, 31 mm. high by 28.5 mm. wide, inscribed with four lines of writing on the obverse. The reverse is blank. Colour brownish-grey.



Mina udu gi maš	2 sheep, 1 kid,
Za-uru-gal pa-te-si	Za-uru-gal, viceroy
Šušana (ki)	of Susa.
<hr/>	<hr/>
Iti Dim-ku	Month Dim-ku.

## NOTES.

𒌶 𒌶 𒌶 (the first three characters of the second line in late Babylonian) I have regarded as the name of the viceroy in consequence of the title following. It does not seem likely that 𒌶 is the numeral for "4" followed by a noun indicating another kind of animal. Instead of *Za-uru-gal*, *Za-eri-gal* is also possible.

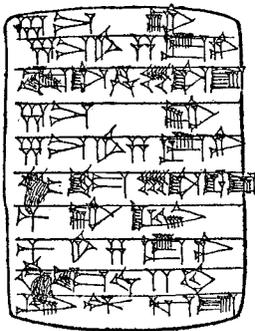
The month Dim-ku is given in Radau as equivalent to *Ululu* (Elul), the sixth month of the Babylonian year.

## 61.—CONSIGNMENTS OF DRINK, FOOD, AND OIL.

R.

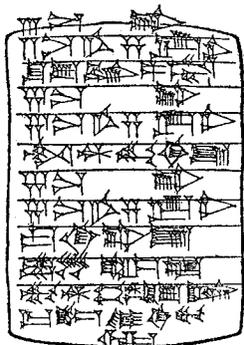
A BAKED clay tablet, 45.8 mm. high by 33.5 mm. wide, inscribed with ten lines of writing on the obverse and twelve on the reverse and edges. The text is perfect, the only character damaged being the first in line 6 of the obverse.

## OBVERSE.



- |                              |     |                                  |
|------------------------------|-----|----------------------------------|
| 1. Ia (?) qa                 | kaš | 5 (?) qa of drink,               |
| 2. ia qa gar lama gin zal    |     | 5 qa of food, 4 shekels of oil,  |
| 3. Pi-ša-ḥa-li sukkala       |     | Pi-ša-ḥali, the messenger.       |
| 4. Ia qa                     | kaš | 5 qa of drink,                   |
| 5. ia qa gar lama gin zal    |     | 5 qa of food, 4 shekels of oil,  |
| 6. Gir (?) -bil-li-e sukkala |     | Gir (?) -billê, the messenger.   |
| 7. Ū qa kaš lugala           |     | 10 qa of royal drink,            |
| 8. û qa gar lama gin zal     |     | 10 qa of food, 4 shekels of oil, |
| 9. sa-duga û mina-kam        |     | offerings of the second day,     |
| 10. Lu-dingirInnanna sukkala |     | Lu-Innanna the messenger.        |

## REVERSE.



- |  |     |                                 |
|--|-----|---------------------------------|
| 1. Eš qa   | kaš | 3 qa of drink,                  |
| 2. mina qa gar lama gin zal                        |     | 2 qa of food, 4 shekels of oil, |
| 3. Šu-zu lu pa-rim                                 |     | Šu-su, the <i>parim</i> .       |
| 4. Ia qa   | kaš | 5 qa of drink,                  |
| 5. ia qa gar lama gin zal                          |     | 5 qa of food, 4 shekels of oil, |
| 6. Ura-dingirNannara sukkala                       |     | Ura-Nannara, the messenger.     |
| 7. Ia qa   | kaš | 5 qa of drink,                  |
| 8. ia qa gar lama gin zal                          |     | 5 qa of food, 4 shekels of oil, |
| 9. Uru-ki-kaš sukkala                              |     | Uru-ki-kaš, the messenger.      |
| 10. Iti še - il - la                               |     | Month Še - illa,                |
| 11. mu dingirBûr-dingirSin lugala                  |     | year Bûr-Sin, the king,         |
| 12. Ur-bil - lu <sup>m</sup> (ki) mu - }<br>hula } |     | ravaged Urbillu.                |

## NOTES.

In line 3, instead of *Pi-ša-ḥali*, *Šaptu-ša-ḥali* may be read (see p. 53).

The first character of line 5 is doubtful—it has been read as , with the pronunciation of *gir*, but may be , *mur*.

*Sa-dug* in line 9 is the original of the well-known Babylonian *sattukku*, “periodical offering.”

In the third line of the reverse the name of the person charged with the supplies has been regarded as consisting merely of the characters *Šu-zu*. In this case the next word would seem to have two determinative prefixes, namely,  . But as   has, in the second volume of the *Cuneiform Inscriptions of Western Asia*, pl. 27, line 7cd, the pronunciation of *pa-rim*, this implies that  is not a mere prefix, but part of the ideograph, and that   is not altogether a variant of this group.

The month is the first of the Babylonian year, and possibly corresponds with Nisan. The year is that designated 3a of the reign of Bûr-Sin in Radau's *Early Babylonian History*.

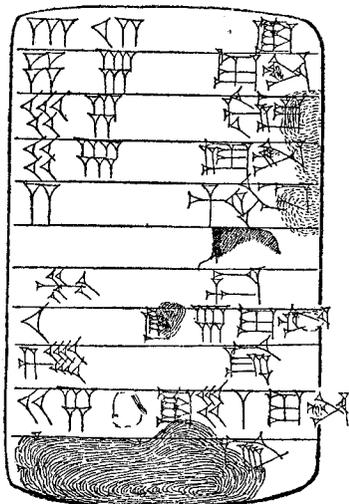
For other texts of this class, see nos. 63, 68, 70-72, 74, 77, 82, 88, 95, 97, 99, 105, 108, 111, 115 and 120.

## 62.—CATTLE-ACCOUNT.

194.

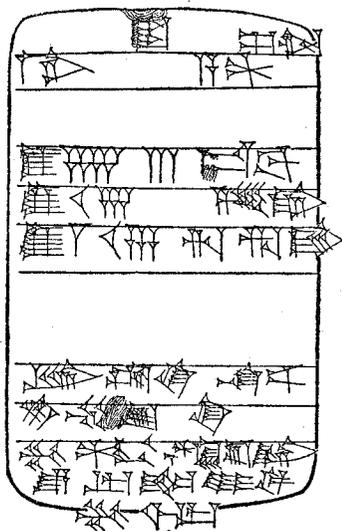
A BAKED clay tablet, 69.5 mm. high by 43 mm. wide, inscribed on the obverse with ten lines of writing, and on the reverse and edge below with ten. It is damaged on the obverse, the last line of which has the remains of two characters only.

## OBSERVE.



1.	Eš šuš ū-mina	gāau	192 sheep;
2.	Lama šuš imina	udu-nitaḥ	247 wethers;
3.	ninnū šuš ia	sal-sila	55 ewe-lambs;
4.	nimin imina	sila-nitaḥ	47 male lambs;
5.	mina	maš ab(?)	2 kids,
6.	mu	- guba	remaining.
7.	U gāau; imina	udu-nitaḥ	10 sheep; 7 wethers,
8.	zi	- ga	taken away.
9.	Man ia gāau; ninnū	gi udu-nitaḥ	25 sheep; 51 wethers
10.	ri	- ri - ga	lost.

## REVERSE.



1.	gāau; udu-nitaḥ	(No) sheep; (no) wethers
2.	lal-li - am	wanting.
3.	Šu-nigin ilima šuš eš gub-ba	Total: 543 remaining;
4.	šu-nigin ū imina zi-ga	total: 17 taken away;
5.	šu-nigin šuš ū-āš ri-ri-ga	total: 76 lost.
6.	Lu-uru-ki na - kad	Lu-uru-ki, shepherd
7.	šag Gir-su (ki)	within Girsu.
8.	Mu dingirBûr-dingirSin lugal-	Year Bûr-Sin, the king
9.	e Ur - bil - lu <sup>m</sup> (ki) }	ravaged Urbillu.
10.	mu-ḫula }	

## NOTES.

The total of 543 in line 3 of the reverse shows that the two upright wedges at the beginning of line 5 of the obverse are to be read as units. After  $\text{𒀭}$ , *maš*, are traces of a character which seems to be  $\text{𒀭}$ , *ab* or *eš*, but which is possibly not intended to be read.

The pronunciation *gāu* for 𒂗 in obverse, lines 1, 7, 9, and reverse, line 1, has been chosen simply because it is the only one for which, in the lists, a meaning does not occur. This reading is therefore doubtful, though from this circumstance it seems to be the most probable.

𒂗 𒂗 in lines 2, 7, 9 of the obverse, and line 1 of the reverse, and 𒂗 𒂗 in line 4 of the obverse, have been transcribed as *udu-nitaly* and *sila-nitaly* respectively because these are the pronunciations indicated for their component parts. They may turn out to have been read together with entirely different pronunciations, like 𒂗 𒂗, which was not read *anšu nitaly*, but apparently *bib* (see p. 103).

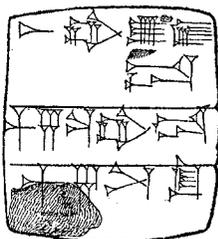
Judging from the first line of the reverse, "naught" in enumerations was expressed by simply leaving a blank space.

The destruction of Urbillu corresponds with the date 3a of Būr-Sin in Radau's *Early Babylonian History*. No month is mentioned.

### 63.—DRINK, MEAL, AND OIL. (No year.)

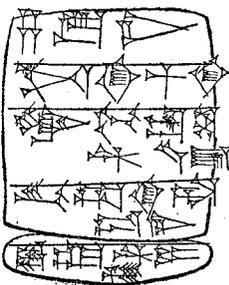
Dec. '05, 64.

A BAKED clay tablet, probably originally cased, 31 mm. high by 28.5 mm. wide. The obverse has three and the reverse and edges seven lines of writing. Colour yellowish-grey.



#### OBVERSE

1.	Aš	dida	1 ( <i>gur</i> of) <i>dida</i> -drink,
		gin	standard;
2.	û-ia	qa kaš gin	15 <i>qa</i> of standard drink;
3.	û-ia	qa zi	15 <i>qa</i> of meal;



#### REVERSE AND EDGE.

4.	lama gin	zal	4 <i>gin</i> of oil.
5.	nim	Ki-maš (ki)	Contribution of Kimaš.
6.	Gir	Gu-uru-te-	Official: Gu-uru-te-
7.		dingirUtu sukkalu	Utu, the messenger.
8.	Uruwa (ki)-ta	}	gone from Ur.
9.	gin-ni		
10.	Iti Izin dingirDumu-	}	Month of the festival of Tammuz.
	zi		

#### NOTES.

For *dida* (line 1), see the note upon no. 68 (p. 130). The descriptive word *gin* in this line and the next is rendered "standard" on account of the character meaning "firm," "fixed," but this translation cannot be regarded as certain.

The name of the city in line 8, Ur (of the Chaldees), is here written, as elsewhere, with the characters *Uru-eš (ki)* instead of *Uru-eš-gunū (ki)*.

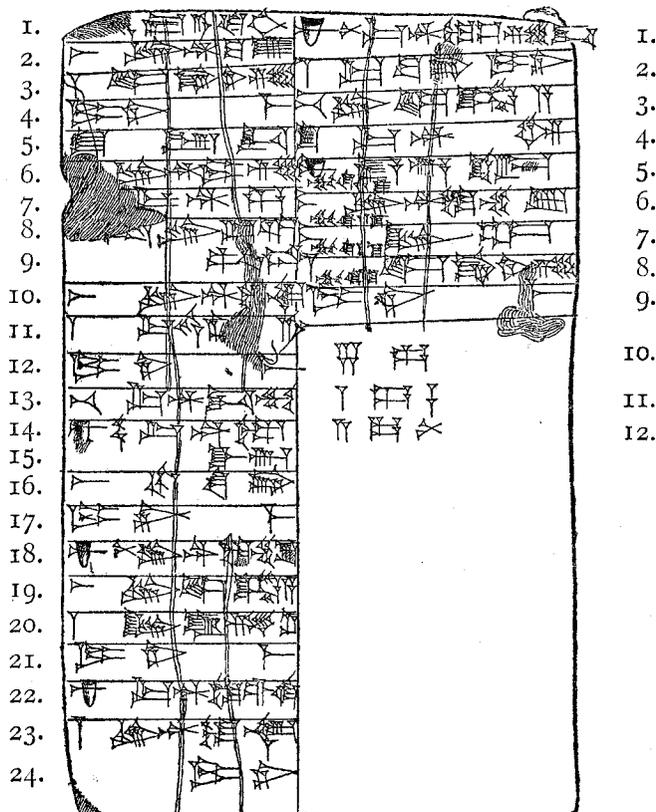
The date, "month Izin-Dumu-zi," suggests that the contributions referred to may have been for the festival in question. According to Radau, the month corresponds with Tisri.

64.—APPARENTLY POLICEMEN, THEIR WORK, AND THEIR WAGES.

R.

A HARD baked clay tablet, 133 mm. high by 84 mm. wide, inscribed with a column and a half of writing (twenty-four lines + nine lines) on the obverse, and about a quarter of a column (six lines) on the reverse. In the second column of the obverse, lines 5-8 have each, near the beginning, and low down, four characters written smaller than the rest. After the dividing-line which indicates the end of this column, are three short lines of two and three characters, giving rough summations. The remainder of the column (about half) is blank, as is also the whole of the right-hand column of the reverse, and nearly three-fourths of the left-hand column of the same. All the lines of the obverse are cancelled (except the three short ones after the last ruled line of column II.) by two roughly drawn and irregular lines which pass from the top to the bottom, and from the top to the last ruled line in the case of the second column. Like the rough summations at the end of column II. the six lines on the reverse are not cancelled.

OBVERSE.



## COLUMN I.

1.	[Bar] Nigin-gar-sa-duga	[ $\frac{1}{2}$ ] Nigin-gar-saduga,
2.	aš Lu-dingirBa - u	1 gur Lu-Bau,
3.	gi Dug - ga - ni - zi	60 qa Dugga-nizi,
4.	dumu - ni - me	his sons,
5.	šu Erina - da	(by the) hand of Erinada.
6.	[Bar] Lu-dingirDumu - zi	[ $\frac{1}{2}$ ] Lu-Dumu-zi
7.	[mina] Sur-dingirLama	[120] qa Sur-Lama
8.	. . -du Lu - ur - sag - }	with Lu-ursag-sig-êa
9.	sig - êa }	
10.	aš Lu-dingirNin-šaḥ	1 gur Lu-Nin-šaḥ
11.	gi Sur-nigin-gara	60 qa Sur-nigin-gara,
12.	dumu - ni - me	his sons.
13.	Bad Sur-dingirDa - mu	Dead: Sur-Damu.
14.	bar erin Sur-dingirDam-	$\frac{1}{2}$ the men of Sur-Dam-
15.	gal-nuna	gal-nuna,
16.	aš Šaga - ki - bi	1 gur Šaga-ki-bi,
17.	dumu - ni - me	his sons.
18.	Bar kur Lu-dingirNin-Gir-su	$\frac{1}{2}$ Lu-Nin-Girsu
19.	aš Lu - gu - de-a	1 gur Lu-Gudea,
20.	gi Lugal-zag-gi-si	60 qa Lugal-zag-gi-si,
21.	dumu - ni - me	his sons.
22.	Bar Sur-dingirNin-mar-ki	$\frac{1}{2}$ Sur-Nin-marki,
23.	gi Lu-dingirNin-šaḥ	60 qa Lu-Nin-šaḥ,
24.	dumu - ni	his son.

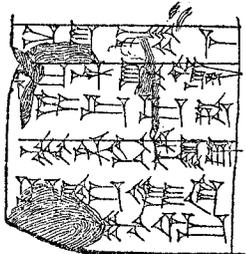
## COLUMN II.

1.	Bar kur Sur-dingirNin-giš-zi-da	$\frac{1}{2}$ Sur-Nin-giš-zida,
2.	gi Sur - ba-bi dumu-ni	60 qa Sur-babi, his son.
3.	Bad Lu - gu - de - a	Dead: Lu-Gudea.
4.	Šu Sur-dingirMer	(By the) hand of Sur-Mer:
5.	Bar Uku - ila	$\frac{1}{2}$ Uku-ila
	mu ki-mina-ku	(in the name of the same),
6.	aš Lu-dingirNin-Gir-su	1 gur Lu-Nin-Girsu
	mu ki-mina-ku	(in the name of the same),
7.	aš Lugal - izina	1 gur Lugal-izina
	mu ki-mina-ku	(in the name of the same),
8.	gi Dug - ga - ni - zi	60 qa Dugga-nizi
	mu ki-mina-ku	(in the name of the same),
9.	dumu - ni - me	his sons.
10.	Ia guruš	5 men.
11.	gi guruš mina	1 man (with) 120 qa.
12.	mina guruš kur	2 men (marked) kur.

Blank space of about ten lines.

## REVERSE.

The first (left-hand) column is blank, and the second column is only inscribed at the end, as follows:—



1. Qa - šu - gaba-me	The constables,
2. erin Sur-dingirGal-alim	men of Sur-Gal-alim
3. dumu Sur-sur-ta	son of Sursur.
4. Mu dingirBûr-dingirSin	Year Bûr-Sin
5. Ur - bil - lum (ki) }	ravaged Urbillu.
6. mu - ħula }	

## NOTES.

Reisner explains the archaic character for  $\frac{1}{2}$  (𐎶), as written in col. I., lines 13, 16, 20, col. II., 1 and 5, as meaning that the person whose name follows had worked half-time. If this be the case, it may be supposed that the sons, who are mentioned immediately afterwards, being less experienced, received a fixed wage according to their seniority. In all probability the wages they received were paid in kind, the standard used being grain, the first (col. I., lines 2, 10, 16, 19, col. II., 6 find 7) receiving generally 1 gur, and the others a fifth part (col. I., lines 3, 11, 20, 23, col. II., 2 and 8) expressed by 𐎶 for the gur, and 𐎶 for 60 qa, as in the other texts referring to grain.

In all, there are five names preceded by 𐎶, two of them being accompanied also by 𐎶. From the short summations in the blank space of col. II., however, there should be seven altogether—five besides the two accompanied by 𐎶. There is therefore but little doubt that the first character ought to be restored at the beginning of lines 1 and 6 of the first column. There is also every probability that the second line of the summation, “1 man, 120 qa,” indicates that 𐎶 ought to be restored at the beginning of line 7. Lines 8 and 9 seem to give the reason of this double quantity, the first visible character, 𐎶, being probably part of a word indicating that a portion of the 120 qa was received on behalf of Lu-ursag-sig-êa, whose name occurs there.

From the use of the plural in col. I., line 17, it would seem that “the men of Sur-Dam-gal-nuna” were the sons of the dead Sur-Damu (line 13), unless the plural refers to Šur-Dam-gal-nuna and Saga-ki-bi only. It is to be noted, however, that the last of these names may be merely a phrase, meaning “in his place,” in which case “the men of Sur-Dam-gal-nuna” would seem certainly to have been his sons, among whom the “1 gur” may have been divided—probably a fifth part each (60 qa), implying five men in all.

The character 𐎶 in col. I., line 18, and col. II., 1, probably corresponds with *šanumma*, “another,” “again,” implying that Lu-Nin-Girsu and Sur-Nin-giš-zida were not the persons bearing that name which the reader might suppose they were, or else that they had again received the amounts due to their sons for a second period of duty.

It is uncertain whether the Lu-Gudea mentioned as dead in col. II., line 3, is the same as the person bearing that name in col. I., line 19.

Notwithstanding that the character at the beginning of col. II., line 4, looks like 𐎶, *ku*, there is but little doubt that it is in reality 𐎶, *šu*, as in col. I., line 5. As *šu* means “hand,” the translation “by the hand of” seems to be justified, especially as the four lines which follow have, in smaller characters, “in the name of the same.”

This last phrase (col. II., lines 5-8) is not preserved in its entirety, the third character being mutilated by the left-hand cancelling-line, which passes through it in every case. The traces of the third character which remain, however, show that the two upright wedges of which it is composed slanted a little, so

that the whole appears thus: . The varying space has prevented the sign from slanting in all cases at the same angle.

The *Dugga-nizi* in col. II., line 8, is probably not the same person as is mentioned in col. I., line 3. For *qa-šu-gaba* (last col., line 1) see pages 11-12.

Sur-Gal-alim, son of Sur-sur, is mentioned in the Berlin tablet no. VA. Th. 2211 (Reisner, no. 13, col. I., line 6), as one having to do with certain fields planted, apparently, with , *giš-gi = ábu*, according to the editor, "reeds," "rushes." This text is dated in the second year after Pî-ša-Iši-Dagan built the house of Dungi, the 44th date of that king in Radau's *Early Babylonian History* (pp. 58-60 above).

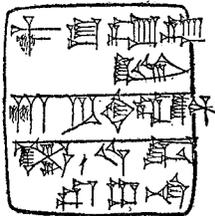
As the present text is dated in the year designated 3a of Bûr-Sin by Radau, it may be as many as eight years later.

### 65.—PROVISIONS FOR A CEREMONY. (No year.)

Dec. '05, 79.

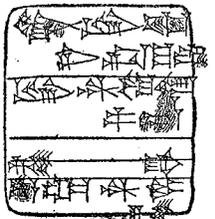
A SMALL imperfectly-baked tablet, 28 mm. high by 25 mm. wide, inscribed with four lines of writing on the obverse, and six on the reverse. General colour pale yellow, greyish and reddish on the obverse. Perhaps originally in an inscribed envelope.

#### OBVERSE.



- |                                |  |
|--------------------------------|--|
| 1. Ū qa zid-dub-duba<br>lugala | 10 ( <i>qa</i> ) of royal<br>meal-cake,  |
| 2. eš šuš gar ħur-ra aš-an     | 180 ( <i>qa</i> ) of pistachio-cake (?), |
| 3. balag ū - da                | provision for the day                    |
| 4. uru-nigin-na                | (of) the city-circuit.                   |

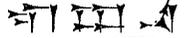
#### REVERSE.



- |                                |                                  |
|--------------------------------|----------------------------------|
| 5. gir Lu - ka -               | Official: Lu-kani,               |
| 6. ni gala - maħa              | the supreme priest;              |
| 7. Lu-dingirNin-šaħ            | Lu - Nin-šaħ,                    |
| 8. pa - rim                    | purveyor(?).                     |
| 9. Zi - ga                     | Taken away.                      |
| 10. Iti Izin-dingirDumu-<br>zi | Month of the festival of Tammuz. |

#### NOTES.

*Dubduba* (line 1) transcribes the reduplicated character for "tablet," which also means "to pour out," either the simple action, or the making of an offering. A cake, however, is made with flour and other materials "poured out," and the quickest way of preparing clay is by grinding it when dry and mixing it with water, so that a tablet and a small rectangular loaf or cake might easily be expressed by the same character. For *gar-ħurra* (*ig-ħurra* is also possible), see p. 26.

The first character of the third line is, in Assyrian, , which has the meaning of "lamentation," "longing," or the like. In any case, *balag* would here seem to mean "thing required." The text suggests a procession round the city, and the offering of cakes in a temple.  (line 4) is apparently the , *uru-nigina*, of the second vol. of the *Cuneiform Inscriptions of Western Asia*, pl. 21, l. 17c, rendered *siħħirat āli*, "circuit of a city."

*Gala* (line 6), dialectic *mulu*, was a class of priests or magi.

It is probable that the offerings, with the ceremony implied, were in connection with the festival of Tammuz (line 10). The month is identified by Radau with Tisri.



8.	mina nēr mina šuš ušu ussa giš <sup>u</sup> -ku ušu	1358 <i>āšuhū</i> of the west (?).
9.	Šar lama nēr lama šuš ninnū ussa	(Total:) 6298.
10.	Sur-dingirAl-la nu-giš-šar	Sur-Alla, the gardener.
11.	Man-mina giš <sup>u</sup> -dim ma šuš gur	22 <i>šudim</i> for a ship of 60 <i>gur</i> ;
12.	šuš giš <sup>u</sup> -dim ma ušu gur	60 <i>šudim</i> for a ship of 30 <i>gur</i> ;
13.	šuš ninnū gi giš <sup>u</sup> -dim ma man gur	111 <i>šudim</i> for a ship of 20 <i>gur</i> ;
14.	lama nēr mina giš <sup>gi</sup> -muš	} 2402 oars for a ship of 60 <i>gur</i> ;
15.	ma šuš gur	

## REVERSE.

## TRANSCRIPTION.

1. nēr gi šuš giš<sup>mi</sup>-iri-za ma ušu gur
  2. eš nēr imina šuš ū-lama giš<sup>u</sup>-ku ušu
  3. Šar-eš nēr mina šuš man-imina
  4. Lu-dingirNin-ḥur-sag nu-giš-šar
- 
5. Šu-nigin šuš man -gi giš<sup>u</sup>-dim ma šuš gur
  6. šu-nigin eš šuš ninnū ilima giš<sup>u</sup>-dim ma ušu gur
  7. šu-nigin nēr gi šuš ās giš<sup>u</sup>-dim ma man gur
  8. šu-nigin šar gi nēr āš šuš ušu ussa giš<sup>gi</sup>-muš
  9. šu-nigin lama nēr eš šuš ušu gi giš<sup>mi</sup>-ira-za
  10. šu-nigin ia nēr ilima šuš ninnū mina giš<sup>u</sup>-ku ušu
- 
11. Šu-nigin-nigin eš šar nēr āš šuš man imina giš<sup>u</sup>-ku  
ḥi-a
  12. giš<sup>u</sup> - ku sanga - da
  13. giš-šar Gu - de - a
  14. Gir Sur - Ê - bar - bara
  15. Mu uš-sa Ur-bil-lum (ki) }  
ba - ḥula }

## TRANSLATION.

- 660 *miriza* for a ship of 30 *gur*;  
2234 *āšuhū*-trees of the west (?).  
(Total:) 5547.  
Lu-Nin-ḥursag, the gardener.
- 
- Total: 81 *šudim* for ship of 60 *gur*;  
total: 239 *šudim* for ship of 30 *gur*;  
total: 666 *šudim* for ship of 20 *gur*;  
total: 4598 oars;  
total: 2611 *miriza*;  
total: 3592 *āšuhū*-trees of the west (?).
- 
- Grand total: 11787 *āšuhū*-trees—  
*āšuhū* - trees with the priest;  
plantation of Gudea.  
Official: Sur-Ê-babbara.  
Year after he devastated Urbillum.

## NOTES.

The materials referred to in this inscription are of three classes, indicated by the words *šudim*, *gimūš*, and *miriza*. They are all described as being *āku*, or, in Semitic Babylonian, *āšuhū*, the name of a tree much used in Babylonia (see the grand total in line 11 of the reverse).

The second class of ship's material, *gimūš*, is Semiticised *gimūššu* in the list K. 4378, col. IV., line 59, which, however, also gives another reading, namely, *parisu*, thought by most Assyriologists to mean "oar," though Haupt translates it "mast." The word *parisu*, however, is that used to designate the 120 things by means of which the hero Gilgameš, when on his way to find the patriarch Ut-napištim, crossed the waters of death, which he was not to touch with his hands. As he used up the whole 120—broken, perhaps, or lost in the waves—the translation "oar" seems to be the more probable.

If, therefore, the meaning of "oar" for *gimūš* be correct, it is not improbable that *šudim* should be translated "mast," and *miriza*, "planking," or something of the kind. Much more, however, is needed concerning ancient Babylonian shipbuilding before trustworthy renderings of these words can be found.

As all the things enumerated were made of the *āšuhū*-tree, they would seem to have been classified according to the size needed for the various parts and classes of the ships mentioned. The *āšuhū* is mentioned with the cedar and cypress as used for buildings—for doors and roofs, and some were designated *āšuhū paqlūti*, "mighty *āšuhū* trees." Besides *āšuhū*, 𒀭 𒌶 𒌶 is rendered by the words *lammu* and *amatu*, probably synonyms.

In his description of the shipyard south of Hit, on the Euphrates, Peters (*Niffer*, p. 161) refers only to "crooked tamarisk and mulberry branches" as being the material used for the clumsy boats made there. These craft are covered with mats and wattled twigs, "the whole thickly besmeared with bitumen, like Noah's ark." The "ships" referred to by the Babylonian inscriptions, however, were probably of considerably better construction than the primitive vessels depicted in the photograph which accompanies Peters' interesting narrative.

The character  at the end of lines 8 of the obverse and 10 of the reverse has been regarded as the same as , late Assyrian , which has the meaning of *érib šamši*, "the setting of the sun," i.e., the west. As the trees of that part of the world were much sought by the Babylonians, and were probably more suitable for shipbuilding than those produced in the country, the statement that they came from "the rising of the sun" is simply what would be expected. Nevertheless, the translation of the character is by no means certain.

*Sur-Alla*, the gardener (obv. line 10). A man so named, son of Lu-Bau, is mentioned on a tablet of the reign of Gimil-Sin.

A husbandman named *Sur-Ê-lalylaha* (-barbara) is mentioned in the inscription printed on p. 84, obv., line 6 (date 50a of Dungi).

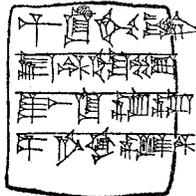
The date corresponds with that of Bûr-Sin's reign numbered 3b in Radau's *Early Babylonian History*.

### 67.—OFFERINGS OF MEAL, &c. (No year.)

Dec. '05, 45.

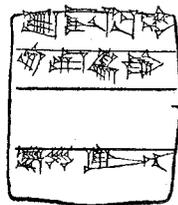
A SMALL baked clay tablet 26 mm. high by 22.5 mm. wide, inscribed with four lines of writing on the obverse and three on the reverse. Probably originally contained in an inscribed envelope. Colour reddish-yellow.

#### OBVERSE.



- |                         |   |
|-------------------------|---|
| 1. Ū zid-gu lugala      | 10 ( <i>qa</i> ) of royal <i>gu</i> -meal |
| 2. é dingirNin-gir-su   | (for) the temple (of) Nin-Girsu;          |
| 3. nimin zid-dub-duba   | 40 ( <i>qa</i> ) of meal-cake;            |
| 4. man gar ħur-ra-aš-an | 20 ( <i>qa</i> ) of pistachio-cake (?)—   |

#### REVERSE.



- |                    |                       |
|--------------------|-----------------------|
| 5. su da - ba - am | the packet (is)       |
| 6. šag uru-azag-ga | within the holy city. |
| 7. Iti še-gur-tara | Month Adar.           |

#### NOTES.

*Gu*-meal (line 1) was made from the *gu*-plant of the Semitic Babylonians. It is rendered by the Rev. C. J. Ball (*Proceedings of the Society of Biblical Archaeology*, XVI., 196 f.) as "comfrey." He compares the Syriac , *Symphytum officinale*, "a plant called *Qōyē* at Mosul, where they pound it and eat it with salt."

For *zid-dubduba* (line 3), see p. 126, and for *gar-ħurra-aš-an*, pp. 26 and 126.

*Su dabam* in line 5 is doubtful. The first character stands for skin, hide, or leather, and *dabam* is possibly the Assyro-Babylonian *dabû*, "swine." Probably, therefore, some receptacle of pigskin is intended. That *dabam* is to be read *ṭābam*, and connected with the Babylonian *ṭābu*, "good"—"a good leather parcel," or something similar, seems unlikely.

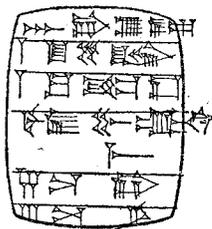
*Uru-azagga*, "the pure" or "shining city," was probably that part of Lagaš where the temple was situated.

## 68.—DELIVERIES OF PROVISIONS.

Dec. '05, 28.

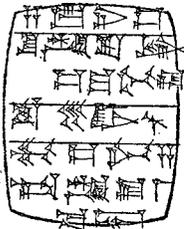
A CUSHION-SHAPED baked clay tablet, 29.5 mm. high by 24 mm. wide, inscribed with six lines of writing on the obverse and seven on the reverse. Writing roughish in style.

## OBVERSE.



- |                                 |                            |
|---------------------------------|----------------------------|
| 1. Eš dida gur                  | 3 gur of dida-drink,       |
| 2. šuš zida še lugala           | 60 qa meal of royal grain, |
| 3. šuš ku-lag-ga                | 60 qa of ku-lagga,         |
| 4. sal-Sa - bu - um (ki)-<br>me | } the women of Sabu.       |
| 5. Ia qa kaš                    | 5 qa of drink,             |
| 6. eš qa gar                    | 3 qa of food,              |

## REVERSE.



- |                        |   |
|------------------------|---|
| 1. lama gin zal-giš    | 4 gin of oil,                                 |
| 2. Šu-dingirEn-zu      | Su-Enzu, the                                  |
| 3. giš-ku-gu-la        | soldier.                                      |
| 4. Iti še-gur-tar      | Month Adar,                                   |
| 5. mu gišgu - za       | } year he built the supreme<br>throne of Bel. |
| 6. mah dingirEn-lil-la |   |
| 7. ba-gim              |   |

## NOTES.

As it seems probable that the  of the group transcribed as *dida* (line 1) has here its common meaning of "edible plant," it is to be conjectured that the drink in question was made of some kind of herb.

The value *lam* of  presupposes the non-dialectic value of *lag*, hence the reading *ku-lagga* in line 3.

The non-Semitic nature of these inscriptions is shown by the form *Sabum* (line 4) as a feminine, instead of *Sabātu* or something similar. It is uncertain whether this place-name, which is very common in inscriptions of this class, should be regarded as having the Semitic mimmation or not. In any case, the Sumero-Akkadians may have said *sal-Sabumme* rather than *sal-Sabume*, as the plural. The cause of the additional wedges between *um* and *ki* is uncertain—the middle horizontal may be due to the scribe having begun to write  before adding the determinative suffix.

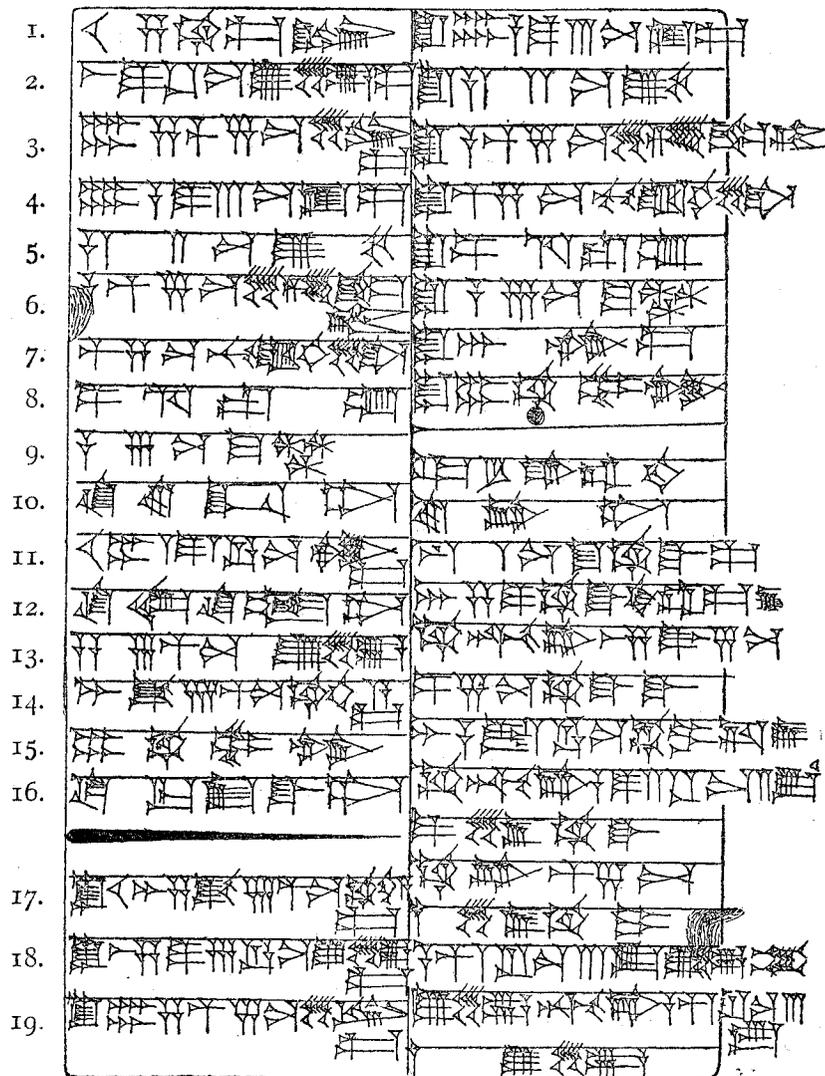
*Su-Enzu* in line 2 of the reverse may have been read in its Semitic form, *Gimil-Sin*.

The date corresponds with the fourth of Bûr-Sin in Radau's list, and the month with the last of the Babylonian year.

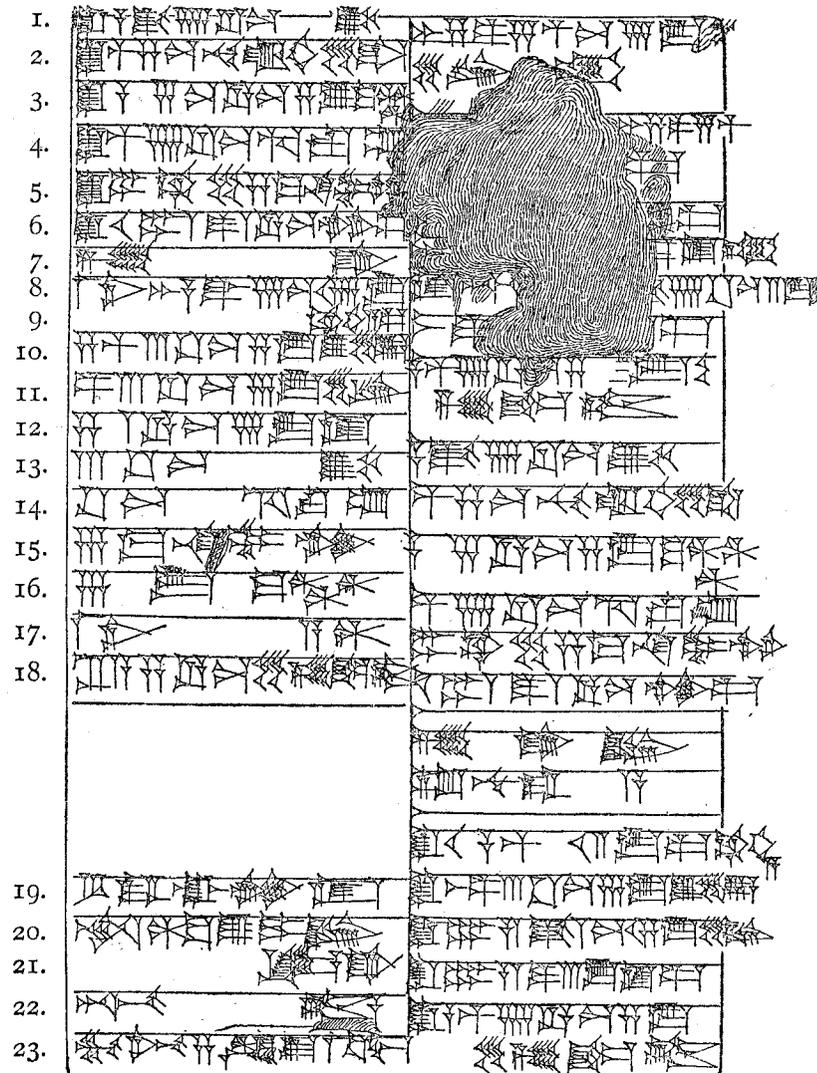
69.—HERBS, SALT, &c.  
R.

**A** BAKED clay tablet, 14 cm. high by 88 mm. wide, inscribed with two columns of writing on each side, the first with nineteen, the second with twenty-two, the third with twenty-four, and the fourth with twenty-three lines of text. Lines 2-9 of column III. (the right-hand column of the reverse) are imperfect in consequence of that portion having been broken away, the break affecting slightly lines 3-6 of the fourth column (that on the left), which has also a blank space of about four lines between the last line of the text and the colophon and date. The inscription is well preserved, and the writing excellent.

OBVERSE.



## REVERSE.



## OBSERVE—COLUMN I.

- |  |                                       |
|--|---------------------------------------|
| 1. Ū lama šuš gu gur lugala                | 10 gur 240 of royal pulse;            |
| 2. aš ušu šuššan qa šam-ter gur            | 1 gur 30 $\frac{2}{3}$ qa of šam-ter; |
| 3. imina lama šuš ū ia qa še-lu<br>gur }   | 7 gur 255 qa of še-lu-grain;          |
| 4. ussa mina šuš ušu eš qa pisan-dešša gur | 8 gur 153 qa of pisan-dessa;          |
| 5. eš šuš mina qa šam-kura                 | 182 qa of šam-kura;                   |
| 6. mina šuš ū ia qa še zi-ne-<br>ip }      | 135 qa of zinep-grain.                |
| 7. ū lama qa numun zag-dug-li              | 14 qa of zag-dug-li-seed;             |
| 8. man qa hu - uru - um                    | 20 qa of hūrum;                       |
| 9. mina šuš aš qa ku-mul                   | 126 qa of ku-mul,                     |
| 10. ki Šaga - da - ta                      | from Šagada.                          |

11. Ū ia šuš ušu gi qingusili qa munu } gur	15 gur 91 $\frac{5}{8}$ qa of salt,
12. ki Dun - ki - aga - ta	from Dun-kiaga.
13. Lama šuš âš bar qa šam - ter	246 $\frac{1}{2}$ qa of šam-ter;
14. mina ninnû imina bar qa gu-ĥi-a } gur	2 gur 57 $\frac{1}{2}$ qa of pulse;
15. âš gu mur - munu	6 talents of mur-munu,
16. ki Sur - ê - gala - ta	from Sur-êgala.
<hr/>	
17. <sup>(a)</sup> Šu - nigin Ū mina lama šuš } <sup>(a)</sup> ninnû imina bar qa gu - ĥi - a } <sup>(b)</sup> gur	Total: 12 gur 297 $\frac{1}{2}$ qa of pulse;
18. <sup>(a)</sup> šu - nigin aš lama šuš ušu } <sup>(a)</sup> âš qingusili qa šam - ter } <sup>(b)</sup> gur	total: 1 gur 276 $\frac{5}{8}$ qa of šam-ter;
19. <sup>(a)</sup> šu-nigin imina lama šuš ū ia qa še-lu } <sup>(b)</sup> gur	total: 7 gur 255 qa of še-lu-grain;

## COLUMN II.

1. šu-nigin ussa mina šuš ušu eš qa pisan-dešša gur	total: 8 gur 153 qa of pisan-dešša;
2. šu-nigin eš šuš mina qa šam-kura	total: 182 qa of šam-kura;
3. šu-nigin mina šuš ū ia qa še zi-ne-ip	total: 125 qa of zinep-grain;
4. šu-nigin ū lama qa numun zag-dug-li	total: 14 qa of zag-dug-li-seed;
5. šu-nigin mina qa ĥu-uru-um	total: 20 qa of ĥurum;
6. šu-nigin mina šuš aš qa ku-mul	total: 126 qa of ku-mul;
7. šu-nigin eš munu gur	total: 3 gur of salt;
8. šu-nigin âš gu mur - munu	total: 6 talents of mur-munu.
<hr/>	
9. Sag nig-ga-ra - kam	Capital amount of the property.
10. šaga - bi - ta	Out of this
11. aš šuš gi qa zid gu-gala gur	1 gur 61 qa of gu-gala-flour;
12. eš lama šuš ušu gu-gala ĥur-ra gur	3 gur 270 qa of prepared gu-gala;
13. gu-bala-bi aš lama šuš nimin ia qa	its profit is 1 gur 285 qa;
14. man ia qa gu-gala gala	25 qa of large gu-gala;
15. mina mina šuš nimin gi qingusili qa gu-tur uš-sa	2 gur 161 $\frac{5}{8}$ qa of next small pulse;
16. gu-bala-bi mina šuš ušu mina šuššan qa mina gin	its profit is 152 $\frac{1}{2}$ qa 2 gin
17. ušu qa še-sa gu-gala	30 qa of še-sa-corn, large grain (or še- sa of the gu-gala);
18. gu - bi ū ia qa	its grain is 15 qa.
19. šuš še-sa gu-tura	60 qa of še-sa-corn, small grain;
20. mina šuš ū gi šanabi qa eš gin šam-ter gaza	131 $\frac{2}{3}$ qa 3 gin of pounded šam-ter;
21. šam-ter bala-bi mina šuš ū gi šanabi qa eš gin	the profit of the šam-ter is 131 $\frac{2}{3}$ qa 3 gin
22. šuš šam-ter	60 qa of šam-ter

## REVERSE—COLUMN III.

1. mina lama šuš man ia bar qa imina gin	2 gur 265½ qa 7 gin of
2. še-lu gaza	pounded še-lu-grain
3. še[-lu bala-bi] mina lama šuš man ia bar	the profit of the še-lu-grain is 2 gur 265½
4. qa . . . . . gur	qa . . . . .
5. mina [ninnû <sup>1</sup> . . . . . ku-m]ul gur	2 gur [50 qa (?) <sup>2</sup> . . . of ku-m]ul
6. mina . . . . . [gi]n (?) pisan- dešša gaza	2 gur . . . . . shekels of pounded pisan-dešša
7. pisan-dešša bala-b[i . . . . . nin]nû ilima šuššan qa mina gin	the profit of the pisan-dešša is 59½ qa 2 gin
8. Aš ušu . . . . . gur	1 gur 30 qa . . . . .
9. mina šuš û ilima qingusili qa lama gin še	139⅝ qa 4 gin of zinep-grain
10. zi - ne - ip	
11. mina šuš ninnû ussa šanabi qa šam-kura	178⅔ qa of šam-kura
12. û lama qa numun zag-dug-li	14 qa of zag-dug-li-seed
13. mina šuš ia qingusili qa lama gin ku-mul	125⅝ qa 4 gin of ku-mul;
14. û ilima šanabi qa hu-uru-um	19⅔ qa of hûrum;
15. ia gu ninnû lama ma-na mur-munu	5 talents 54 mana of mur-munu
16. û ia šuš ušu gi qingusili qa munu gur	15 gur 91⅝ qa of salt
17. zi - ga lugala	Removed for the king—
18. duba nu - ra - a	tablet not drawn up.
19. Šu-nigin û mina šuš û qa û-mina gin gur gu-ĥi-a	Total: 10 gur 130 qa 12 gin the pulse;
20. šu-nigin aš man eš šuššan qa âš gin šam-ter	total: 1 gur 23½ qa 6 shekels of šam-ter;
21. šu-nigin imina eš šuš ninnû gi qa û lama gin še-lu	total: 7 gur 231 qa 14 gin the še-lu-grain;
22. šu-nigin imina eš šuš ušu qa eš gin pisan-dešša gur	total: 7 gur 210 qa 3 gin the pisan-dessa;
23. šu-nigin mina šuš û ilima qingusili qa lama gin	total: 139⅝ qa 4 gin
24. še zi - ne - ip	the zinep-grain.

## COLUMN IV.

1. šu-nigin mina šuš ninnû ilima šanabi qa šam-kura	total: 179⅔ qa of šam-kura;
2. šu-nigin û lama qa numun zag-dug-li	
3. šu-nigin mina šuš ia qa qingusili qa lama gin ku-mul	total: 14 qa of zag-dug-li-seed; total: 125⅝ qa 4 gin of ku-mul;
4. šu-nigin û ilima šanabi qa hu-uru-um	total: 19⅔ qa hûrum;
5. šu-nigin ia gu ninnû lama ma-na mur-munu	total: 5 talents 54 mana of mur-munu;
6. šu-nigin û ia gi šuš ušu gi qingusili qa munu gur	total: 15 gur 91⅝ qa of salt,
7. zi - ga	taken away.

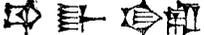
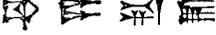
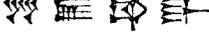
<sup>1</sup> Or [nimin.    <sup>2</sup> Or [40 qa. Some odd units and probably a fraction may have been added.

8.	Lal-li mina mina šuš nimin imina qa û-ussa gin	}	Less 2 gur 167 qa 18 gin
9.	gu-ḫi-a gur		of pulse;
10.	lama šuš û eš šuššan qa lama gin šam-ter		253 $\frac{2}{3}$ qa 4 gin of šam-ter;
11.	man eš šanabi qa âš gin še-lu		23 $\frac{2}{3}$ qa 6 gin še-lu-grain;
12.	lama šuš gi qingusili qa imina gin pisan- dešša		241 $\frac{5}{8}$ qa 7 gin of pisan-dešša
13.	eš šuššan qa šam-kura		3 $\frac{1}{8}$ qa of šam-kura;
14.	šuššan qa ḫu-uru-um		$\frac{1}{8}$ qa of ḫûrum
15.	âš ma-na mur - munu		6 mana of mur-munu;
16.	âš gin ku - mul		6 gin of ku-mul,
17.	lal-li - am		wanting.
18.	Dir lama šuš qingusili qa še zi-ne-ip		Overplus: 240 $\frac{5}{8}$ qa zinep-grain.

19.	Ig-lag-ša munu pisan-dešša	The salt and herb trade of Ura-Bau son of Lugal- šagga— later transactions. Year he built the throne of Bel.
20.	Ura-dingirBa-u dumu Lugal	
21.	šag-ga	
22.	bala egir	
23.	Mu gu-za dingirEn-lil-la ba-dim	

## NOTES.

The importance of this inscription lies in the information which it offers as to the kind of produce indicated by the character , *gu*. This is contained mainly in col. II., lines 11-19, in which we have the following varieties:—

	<i>sid gu gala,</i>	flour of large <i>gu</i> .
	<i>gu gal hur-ra</i>	large <i>gu</i> , prepared.
	<i>gu gal gala,</i>	very large <i>gu</i> .
	<i>gu tura us-sa,</i>	small <i>gu</i> , second (? crop). <sup>1</sup>
	<i>še-sa gu-gala,</i>	"seed-case" <sup>2</sup> of large <i>gu</i> .

In col. I., line 17, there is a total of    *gu-ḫi-a*, amounting to 12 gur 297 $\frac{1}{2}$  qa, which is made up of the 10 gur 240 qa of *gu* given in line 1, and 2 gur 57 $\frac{1}{2}$  qa of *gu-ḫi-a* in line 14. The total of the amounts given in col. II., lines 11-19, is 10 gur 150 $\frac{1}{8}$  qa, with an addition of 2 gin (line 16). Though very near, this does not agree with the total of *gu-ḫi-a* given in col. III., line 19, which is 10 gur 130 qa, with an addition of 12 gin. This last amount, however, deducted from the total of 12 gur 297 $\frac{1}{2}$  qa given in col. I., line 17, leaves 2 gur 167 $\frac{1}{2}$  qa, which agrees with the amount given as remaining over in col. IV., line 8, except that the  $\frac{1}{8}$  qa and the 12 gin of col. III., line 19, have changed to an addition of 18 gin.

The surplus of 20 qa unaccounted for was probably the balance carried forward to the next account.

The next item is that of the  *sam-ter*, the total of which, in col. I., line 18, is made up of the items in lines 2 and 13. Three items are also mentioned in col. II., lines 20-22, which added

<sup>1</sup> As *us-sa* generally refers to time, it has been regarded as indicating the crop rather than the quality.

<sup>2</sup> This rendering is based on the meaning *bîtu*, "house," assigned to  in *Cuneiform Inscriptions of Western Asia*, vol. V., pl. 21, line 12c.

together make 1 gur 23½ qa, with 6 gin more—the total given in col. III., line 20. Deducting this from the total given in col. I., line 18, the result is 253½ qa—a trifle more than the amount given as deducted in col. IV., line 10, namely, 253½ qa. Here, also, there is a surplus reckoned in gin.

The receipt of  , *še-lu*, in col. I., line 3, is the same as the total in line 19: 7 gur 255 qa. The next references to this product are in col. III., lines 1-4, where two entries of 2 gur 265½ qa, with 7 gin extra, are given. Notwithstanding the mutilation of the text here, the amounts stated in gurs are in both cases, to all appearance, complete. The total given in line 21 of this column, however, is 7 gur 231 qa, with an addition of 14 shekels—just 2 gur too many, apparently a mistake on the part of the scribe, who, however, may have written 1 gur too little in col. III., lines 1 and 3, which would make 7 gur 231 qa, with 14 gin besides. This, subtracted from 7 gur 255 qa (I., 3), would leave 24 qa and 14 gin. The amount of undelivered *še-lu*, however, in line 11 of the fourth column is 23 qa and two-thirds, with 6 gin over.

The substance , provisionally read *pisan-dešša*, is given as 8 gur 153 qa, the total amount received (col. I., line 4, and II., line 1). The group expressing it occurs again in col. III., lines 6 and 7, where the amounts quoted are defective in consequence of the break, but the total in line 22 of this column, 7 gur 210 qa and 3 gin, suggests that we ought to complete lines 6 and 7 in accordance with this—say 3 gur 150½ qa and 1 gin in the former, and 4 gur 59½ qa and 2 gin in the latter, in accordance with the traces remaining. The total 7 gur 210 qa and 3 gin, added to the undelivered portion in col. IV., line 12: 241½ qa 7 gin, makes a total of 8 gur 151½ qa 10 gin—1 qa and a sixth less than the amounts in col. I., line 4, and col. II., line 1. Perhaps the additional 10 gin are equivalent to the 1½ qa.

The  , *šam-kura*: total received 182 qa (col. I., line 5, col. II., line 2). Total delivered: 178½ qa in col. III., line 11, 179½ qa in col. IV., line 1. Undelivered in col. IV., 13: 3½ qa, showing that the error is in col. IV., line 1.

*Zinep*-grain,      . Total received: 135 qa (col. I., line 6, II., line 3). Total given out: 139½ qa and 4 gin (III., lines 9 and 23). Excess of deliveries over receipts: 4½ qa (IV., line 18—the 4 gin are not taken into account).

*Zag-dug-li*-seed,     . Receipts: 14 qa (col. I., line 7, II., 4). The same amount was delivered (col. III., line 12, IV., line 2). No excess either way.

*Hārūm*,   . Received: 20 qa (col. I., line 8, II., line 5). Delivered: 19½ qa (col. III., line 14, IV., 4). Balance in hand: 13 qa (col. IV., line 14).

*Ku-mul*,   . Received: 126 qa (col. I., line 9, II., line 6). Delivered: 125½ qa and 4 gin (col. III., line 13, and an unknown quantity in line 5, which, being out of its place, seems not to have been reckoned). The balance of 6 gin undelivered in col. IV., line 16, would seem to imply that ½ of a qa was reckoned as 2 gin.

Salt,  , *munu*. The amount received, 15 gur 91½ qa, col. I., line 11, is the amount delivered in col. III., line 16, and IV., line 6, leaving no overplus. There is no indication as to the origin and destination of the 3 gur of salt placed as a total in col. II., line 7.

*Mur-munu*,  . Probably salt in the form of bricks, in which case the other, designated *munu* simply, may have been in fragments or even in powder. This must have been the commonest kind, as it is quoted in talents, the number in col. I., line 15, being 6, which is also the total in II., line 8. The total delivered was 5 talents 54 mana (col. III., line 15, and IV., line 5). The overplus unsold is 6 mana, entered in col. IV., line 15, making up the first total, 6 talents.

The first line of the colophon (IV., line 19) seems to indicate that  stands for edible vegetables in general. *Bala-egir* in line 22 is an interesting parallel to col. II., lines 13, 16, 18, 21, and col. III., lines 3 and 7, which seem to refer to general transactions, whilst the remainder, from col. II., line 11 to col. III., line 16, probably refer to deliveries to the king (III., 17). The expression, "later transactions," probably indicates the period of the year, and may in that case mean from Tisri to the 1st or 2nd Adar.

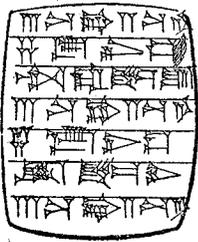
"The year he built the throne of Bel," corresponds with the 4th date of Bûr-Sin in Radau's *Early Babylonian History*.

70.—CONSIGNMENTS OF DRINK, FOOD, AND OIL.

Dec. '05, 30.

A BAKED clay tablet, 31.5 mm. high by 26.5 mm. wide, inscribed with seven lines of writing on the obverse and six on the reverse.

OBVERSE.



- |                                  |                              |
|----------------------------------|------------------------------|
| 1. Eš qa kaš mina qa gar         | 3 qa of drink, 2 qa of food, |
| 2. lama gin zal-giš              | 4 gin of oil,                |
| 3. Ur-ra-ne sukkala              | Urrane the messenger;        |
| 4. eš qa kaš mina qa gar         | 3 qa of drink, 2 qa of food, |
| 5. lama <sup>1</sup> gin zal-giš | 4 gin of oil,                |
| 6. Â - ne - ni                   | Âneni;                       |
| 7. eš qa kaš mina qa gar         | 3 qa of drink, 2 qa of food, |

REVERSE.



- |  |  |
|--|--|
| 8. lama gin zal-giš                          | 4 gin of oil,  |
| 9. Da - gi sukkala                           | Dagi the messenger.                                    |
| 10. Šušana (ki) - ku gin-na                  | Gone to Susa.  |
| 11. Iti Gud-ta-ne-šar-<br>šara }             | Month Gud-ta-ne-šaršar,                                |
| 12. mu en gal maḥ an-na                      | year he invested the                                   |
| 13. en dingir <sup>1</sup> Nannara ba-a-tuga | supreme great lord of Anu (and<br>the lord of Nannara. |

NOTES.

As in other texts of this class (see pp. 120, 140, 161, &c.), the quantities are the same in each case, and it may be conjectured that the consignments were either of the nature of tribute, or offerings to a temple at Susa. For others despatched to the same place, see pp. 138, 145. The names of the persons by whom the amounts were sent are unusual. *Dugi* (line 9) occurs in Reisner's *Tempelurkunden aus Tello* (no. 161, IV., l. 7) as the name of the father of *Sur-eš-tilla*.

In the month-name, which Radau makes to be equivalent to Sivan, the second character is elsewhere not *ta*, but *du*, whilst another variant is *ra*. See p. 65.

The year corresponds with the 5th date of Bûr-Sin according to Radau.

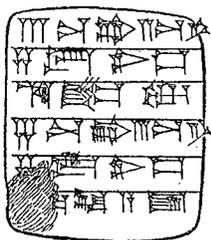
<sup>1</sup> Almost written like *W*, *ia*, "5."

## 71.—CONSIGNMENTS OF DRINK, FOOD, AND OIL.

Dec. '05, 31.

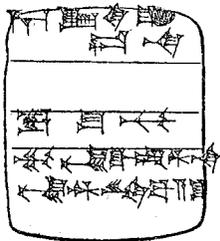
**A** BAKED clay tablet, 31 mm. high by 26 mm. wide, inscribed with six lines of writing on the obverse, and five on the reverse. Damaged at the bottom left-hand corner of the obverse.

## OBVERSE.



- |                                 |                                    |
|---------------------------------|------------------------------------|
| 1. Eš qa kaš mina qa gar        | 3 qa of drink, 2 qa of food,       |
| 2. lama gin zal-giš             | 4 gin of oil,                      |
| 3. Ĥu - ne - dam                | Ĥunedam:                           |
| 4. ia qa kaš eš qa gar          | 5 qa of drink, 3 qa of food,       |
| 5. lama gin zal-giš             | 4 gin of oil,                      |
| 6. . .la-a <sup>1</sup> sukkala | . .lâ, <sup>1</sup> the messenger. |

## REVERSE.



- |                                |   |
|--------------------------------|---|
| 7. Šušana (ki) -ku             | } Gone to Susa.                                 |
| 8. gin-na                      |   |
| 9. Iti šu-umuna                | Month Tammuz,                                   |
| 10. mu en gal maḥ an-na        | year he invested the supreme                    |
| 11. en dingirNannara ba-a-tuga | great lord of Anu (and) the<br>lord of Nannara. |

## NOTES.

In the third line the character at the beginning may be read *mušen* instead of *ĥu*, in which case the name would be *Mušenedam*.

The month *Šu-umuna* is identified with Tammuz, but Radau regards it as being equivalent to Ab at this period.

The date corresponds with the 5th of Bûr-Sin in Radau.

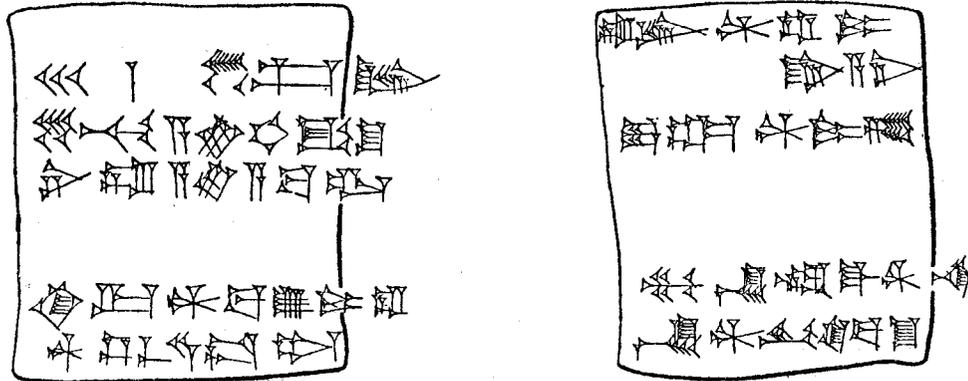
<sup>1</sup> Possibly to be completed , *Bil-la-a*, Billâ, in which case the name would be the *Bil-la-a-a* (*Billâa*) of Reisner's no. 199, rev., line 6, who is also a messenger. The text is of the same nature.



## 73.—A RECEIPT OF GRAIN.

31.

**T**ABLET and envelope, still intact, 5 cm. high by 43 mm. wide, the obverse inscribed with five lines of writing, and the reverse with four whole and one half line. Impressions of the cylinder-seal cover all four edges, and are also inserted in the spaces between the third and fourth lines of the obverse, of the reverse, and where any slight unwritten surface presented itself. A thin incrustation hides most of the surface.



## OBVERSE.

- |                             |  |
|-----------------------------|--|
| 1. Ušu gi še gur lugala     | 30 gur 60 qa of royal grain,             |
| 2. še-kul a-šag šar-gala-ku | for the seed of the field of produce,    |
| 3. ni-duba a-šaga a-ba-al   | from the granary of the irrigation-field |

(A space with seal-impressions here.)

- |                                 |                                    |
|---------------------------------|------------------------------------|
| 4. ki Sur-dingirBa-u dumu sanga | from Sur-Bau, son of the priest of |
| 5. dingirGiš-bar-ê-ta           | Giš-bar-ê.                         |

## REVERSE.

- |                           |                                  |
|---------------------------|----------------------------------|
| 6. dub Lu-dingir-ra dumu  | Seal of Lu-dingira, son of       |
| 7. Ga-a-ni                | Gâni.                            |
| 8. Iti Izin-dingirDumu-zi | Month of the festival of Tammuz, |

(Cylinder-impressions.)

- |                              |  |
|------------------------------|--|
| 9. mu en maḫ gal an-na       | year he invested the supreme great lord of Anu |
| 10. en dingirNannara ba-tuga | (and) the lord (priest) of Nannara.            |

## NOTES.

The cylinder-seal impressed on the surface of the tablet is that of Lu-dingira, and the design shows a seated goddess holding out her right hand towards the owner of the seal, whom a divine attendant leads into her presence (for similar designs see nos. 13, 19, &c.). The inscription reads:—



Lu - dingir - ra	Lu-dingira,
dub - šara	the scribe,
dumu Ga-a-ni	son of Gâni.

The postposition *ku* at the end of line 2 suggests that the grain which was the subject of this document was for re-sowing—seed-grain, *še-kul*, as at the beginning of the line. The characters are here transcribed *šar-gala*, as being “open” or “prepared for increase.” *Dug-gala*, “being made good,” however, is also a probable rendering.

, *a-ba-al*, in l. 3, has been regarded as the more phonetic writing of , *a-bal*, Semitic *dilûtu*, “water-drawing,” and, with the prefix for “man,” *naq mē*, “water-pourer.” A text of the time of Gimil-Sin gives a similar line: *še-kul a-šaga a-ba-al-la-ku*, “grain for the irrigation-field,” which apparently shows the full form with postposition.

The name of *Sur-Bau*, the receiver of the grain, is a very frequent one, but I have as yet come across no instance of his being mentioned elsewhere with certainty. A priest so-called is mentioned in Reisner's no. 26 (col. XIV., l. 21). *Lu-dingira* is less frequent, but still often met with. The name of *Lu-dingira's* father, *Gâni*, is important, as it may possibly turn out to be Semitic. Compare the plant-name, , *šam ga-a-nu* (nominative) in *Cuneiform Texts from Babylonian Tablets*, pt. XIV., pl. 36, K. 4, 187, l. 5, where it occurs with “the fox-vine,” as if it were similar to, or another name for that plant.<sup>1</sup>

According to Radau, the month of the festival of Tammuz (*Iti izin Dumu-zi*) corresponds with Tisri, the seventh month of the Babylonian year. The date in the last two lines is regarded by him as being the same as the shorter one, *mu en mah gal anna ba-tuga*, “the year he invested the supreme great lord (= high-priest) of Anu,” the fifth of Bûr-Sin's reign.

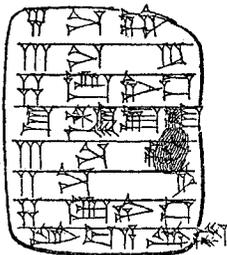
<sup>1</sup> Reisner's no. 139 (col. IV., l. 20) mentions a person named *Sur-Bau* as one of “the people of *Lu-dingira*,” perhaps the *Sur-Bau* and the “*Lu-dingira* son of *Gâni*” of this inscription.

## 74.—CONSIGNMENTS OF DRINK, FOOD, AND OIL.

Dec. '05, 34.

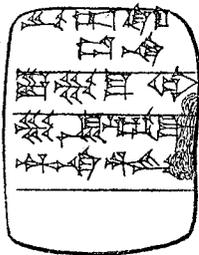
A TABLET of baked clay, 33 mm. high by 25.5 mm. wide, with eight lines of writing on the obverse and five on the reverse. The end of line 5 and the right-hand edge are slightly damaged.

## OBSERVE.



- |                       |                          |
|-----------------------|--------------------------|
| 1. Ia qa kaš          | 5 qa of drink,           |
| 2. eš qa gar          | 3 qa of food,            |
| 3. lama gin zal-giš   | 4 gin of oil,            |
| 4. Šu-dingirEn-lil-la | Su-Enlilla ;             |
| 5. eš qa kaš          | 3 qa of drink,           |
| 6. mina qa gar        | 2 qa of food,            |
| 7. lama gin zal-giš   | 4 gin of oil,            |
| 8. Lu-ba-a lu rim     | Lu-bâ, the soldier (?) ; |

## REVERSE.



- |                         |                           |
|-------------------------|---------------------------|
| 9. Uruwa (ki) -šu       | } gone to Ur.             |
| 10. gin-na              |                           |
| 11. Iti mu-šu-du        | Month Mušudu,             |
| 12. mu en maḥ gal       | year of the great supreme |
| 13. an-na dingirNannara | lord of Anu and Nannara.  |

## NOTES.

The terminal character of the name *Su-Enlilla* in line 4, , *la*, instead of , *la(l)*, is noteworthy, as proving the correctness of the common transcription of the latter, without the second *l*, in cases such as this. This name occurs, without the phonetic complement, in Reisner's no. 200 (obv., l. 6), which is a text of a similar nature.

For *Lu-bâ* (line 8) see Reisner's no. 144, col. II., line 1. It is found also in other places without the final *a*.

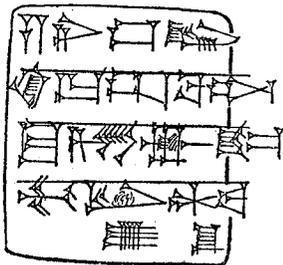
Noteworthy also is the form of the date, with , *gal*, after , *maḥ*, instead of before it, the omission of the character , *en*, before *Nannara*, and the verb , *ba-a-tuga*, after it. In all probability it is to be completed as indicated in the foregoing texts: "Year he invested the great supreme lord of Anu (and) lord of Nannara." The month corresponds with Tebet.

75.—A RECEIPT FOR OIL.

81.

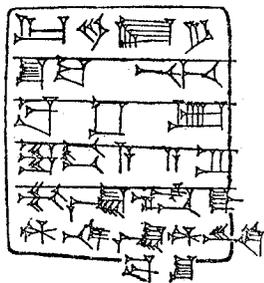
A TABLET with its envelope. The former is 33.5 mm. high by 30.5 mm. wide, and the latter 41.5 mm. by 37.5 mm. Both are well baked. The tablet is nearly perfect, having, besides a lateral crack, the surface (especially of the obverse) merely roughened in a few places. The envelope, on the other hand, has suffered considerably on account of salt-crystals causing the surface to crumble away. This has damaged the two lower lines of the obverse, and rendered the reverse practically unreadable, except with the help of the inner tablet. The cylinder impressions with which the surface is covered have also suffered considerably.

OBVERSE.



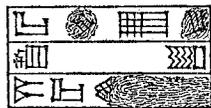
Eš šuš (qa) zal-giš lugala	160 qa of royal oil
ki Sur-ab-ba-ta	from Sur-abba
ku gi me ne	
mu Lu-dingirBa-	in the name of Lu-
u - ku	Bau <sup>1</sup>

REVERSE.



Sur-nigin-gara	Sur-nigin-gara
šu - ba - ti	has received.
ba - rim - dara	
Iti Amar-a-a-si	Month Amar-aasi,
mu en maḥ gal	year he invested the supreme
an-na en dingirNannara	great lord of Anu (and) the lord
ba - tug	(priest) of Nannara.

Judging from the traces, the cylinder-impressions show the usual design—the owner<sup>2</sup> led before the presence of his god or goddess. The inscription, as far as it is preserved, reads as follows:—



Sur-nigin-gara	Sur-nigin-gara,
dub - šara	the scribe,
dumu Sur- . . . .	son of Sur- . . . .

Traces of all the characters of the seal-inscription are visible except the last. The last but one is only preserved in part, and is therefore uncertain.

<sup>1</sup> The envelope has  , *nu-tur* or *nu-banda*, "the superintendent," after Lu-Bau.

<sup>2</sup> His shaven head and the upper part of his body is visible on the right of the lines containing his name.

## NOTES.

The pronunciation of   is doubtful, but *sal-giš* is that generally favoured. The literal meaning is "oil of wood," i.e., vegetable oil, generally that produced from sesame.

*Sur-abba* is probably the same person as is mentioned on no. 83 as having supplied sesame and dates.

The termination *ne* in l. 3 suggests that we have here a plural noun, and the two preceding syllables, *gi me*, which are explained in the lists as being equivalent to the Semitic *qan tahazi*, "reed of battle," make it at least probable that some class of soldiers—bowmen or spearmen—are intended. *Ku* might in that case stand for *sida*, "meal," the whole meaning "for the soldier's meal." Reisner, however, has a quotation from the text numbered 271 of his work, namely,   (the first and third characters of this line), which, he suggests, mean "to grind." As *gi* means "reed," this would imply that *ku-gi-me-ne* means "ground reeds." The line will not be translated with certainty until we have more material.

*Lu-Bau* is a rather common name, and occurs in the text numbered 37, and several others. In at least four passages quoted by Reisner persons bearing this name have the title of *nutur*, or *nu-banda* as he reads it.

The parentage of *Sur-nigin-gara*, the scribe who received the sesame in the name of *Lu-Bau*, is doubtful, the character after *Sur* in the third line of the seal impression being mutilated, and the remainder of the line illegible. For other instances of the name *Sur-nigin-gara*, see nos. 47, 81, 82 (not the same person), &c.

For    I can at present suggest no translation.

The envelope agrees with the inner tablet as far as l. 5, inserting only the characters   before , as indicated in the footnote. After this the envelope has traces only of the inscription. As in the case of other tablets with envelopes, *šu-ba-ti* in l. 7 was probably omitted, and , *duba*, placed before *Sur-nigin-gara* (see pp. 39-40, &c.). If the fragment adhering to the envelope above the character  really belong to it, there would seem to have been a variant ( or some similar character). The traces of  on the envelope, at the end of the line, seem to be clearly recognizable.

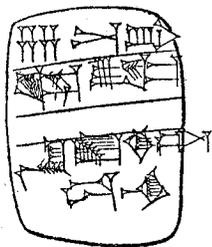
The date is the same as that of the preceding text. For the month, see the next tablet.

## 76.—A CONSIGNMENT OF DRINK. (No year.)

Dec. '05, 77.

**A** BAKED and well-preserved clay tablet, 31.7 mm. high by 24 mm. wide, inscribed with four lines of writing on the obverse, and one on the reverse. Colour greyish-yellow.

## OBVERSE.



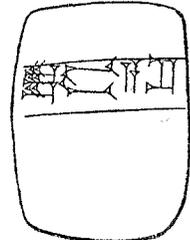
Ussa qa kaš  
Su - u - ka

8 qa of drink,  
Sú - ka.

Nibri (ki) -ta  
gin- na }

Gone from Niffer.

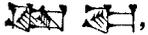
## REVERSE.



Iti Amar-a-si

Month Amar-asi.

NOTES.

The name *Su-u-ka* does not occur elsewhere, but no. 216 of Reisner's *Tempelurkunden* has , *Su-ka* (obverse, l. 8), which may be the same name without the , *u*. Compare also *Su-ka-ra* and *Su-ka-nam* in nos. 194 (l. 10) and 44 (reverse, l. 1) of the envelope in the same work. No. 95 (p. 168 below) has the interesting variant name *Su-ka-eš-dar*.

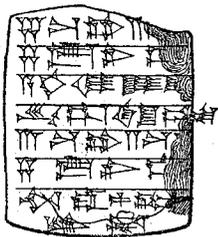
The name of the month is that generally written *iti Amar-a-a-si*, which Radau identifies with Sebat (December-January). The simplification of the double vowel may indicate contraction.

77.—CONSIGNMENTS OF DRINK, FOOD, AND OIL.

Dec. '05, 32.

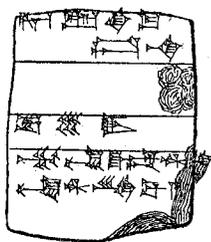
A BAKED clay tablet 30.2 mm. high by 24.5 mm. wide, inscribed with eight lines of writing on the obverse, and five on the reverse. Upper right-hand corner chipped away, and the ends of most of the lines damaged; colour nearly black.

OBVERSE.



- |   |  |
|---|--|
| <p>1. Ia qa kaš eš (?) [qa gar]<br/>                 2. lama gin zal-giš<br/>                 3. A-ḥi-mi-lum sukkala<br/>                 4. Uruwa(ki)-ku gin-na<br/>                 5. eš qa kaš mina qa gar<br/>                 6. lama gin zal-giš<br/>                 7. Ur-ra-pa-ur (?)<br/>                 8.       <sup>lu</sup> rim</p> | <p>5 <i>qa</i> of drink, 3 <i>qa</i> of food,<br/>                 4 <i>gin</i> of oil,<br/>                 Aḥi-milum<sup>m</sup> the messenger;<br/>                 gone to Ur;<br/>                 3 <i>qa</i> of drink, 2 <i>qa</i> of food,<br/>                 4 <i>gin</i> of oil,<br/>                 Urra-pa-ur (?)<br/>                 the courier (?):</p> |
|---|--|

REVERSE.



- |   |  |
|---|--|
| <p>9. Šušana (ki) - ku }<br/>                 10.       gin-na }</p> <p>11. Iti še - gura<br/>                 12. mu en gal maḥ an-na<br/>                 13. en dingir-Nannara ba-a-[tuga]</p> | <p>gone to Susa.</p> <p>Month Adar,<br/>                 year he invested the supreme great<br/>                 lord of Anu (and) the lord of<br/>                 Nannara.</p> |
|---|--|

NOTES.

*Aḥi-milum* (line 3) is probably Semitic.

The name *Urra* occurs twice in Reisner's *Tempelurkunden*, which makes it possible that the third and fourth characters of *Urra-pa-ur* form in reality a title. In that case, however, the person mentioned in line 7 would have two, which is unusual.

The month (line 11) is defectively written—it should be *Še-gur-tara* (see pp. 76, 130, 146, &c.).

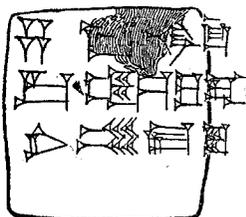
The year corresponds with the 5th date of Bûr-Sin.

## 78.—MEAL FOR THE CHARIOT-CARETAKER.

Dec. '05, 29.

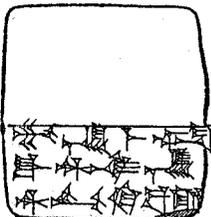
A SMALL baked clay tablet, apparently the inner-document of a case-tablet, inscribed with three lines of writing on each side, that on the reverse being the date. Size 28 mm. high by 26.6 mm. wide. Colour reddish-yellow ochre.

## OBVERSE.



- |                    |                                     |
|--------------------|-------------------------------------|
| 1. Lama ma-na zida | 4 <i>mana</i> of meal,              |
| 2. Sur-uga-dur-ra  | Sur-uga-durra,                      |
| 3. ni-gaba ê gigir | the caretaker of the chariot-house. |

## REVERSE.



- |                           |  |
|---------------------------|--|
| 4. Mu en me maḥ           | Year he invested the                   |
| 5. gal an-na en           | great supreme lords of                 |
| 6. dingirNannara ba-tug-a | Anu (and) the lord of the god Nannara. |

## NOTES.

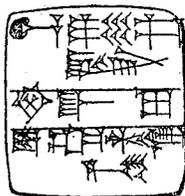
The principal interest of this little document lies in the date, in which 𒄠, *me*, apparently the plural-sign, follows 𒂗, *en*, "lord," forming an additional argument in favour of translating the date actively, and making the subject of the verb to be the king, as in the other dates. The verb is given as *ba-tug-a* instead of *ba-a-tug(a)*—whether a mistake of the scribe or not is doubtful.

## 79.—GRAIN FOR SHEEP. (No year.)

Dec. '05, 68.

A SMALL baked clay tablet, 25.2 mm. high by 23.5 mm. wide, inscribed with three "cases" of writing on the obverse. Colour reddish-yellow. Reverse blank.

## OBVERSE.



- |                        |  |                          |
|------------------------|--|--------------------------|
| Aš mina šuš ušu še gur | } 1 <i>gur</i> 150 <i>qa</i> of royal grain, |                          |
| lugala                 |  |                          |
| šag - gala             | udu  | sustenance of the sheep. |
| Iti Izin - dingir Dun- | } Month Izin-Dungi.                          |                          |
| gi                     |  |                          |

## NOTE.

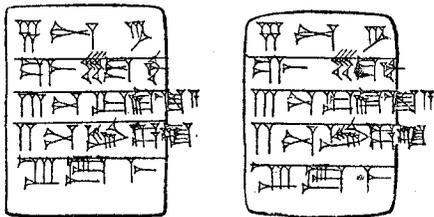
This short text is merely of the nature of a note, and has no name, either of sender or receiver. "The month of the festival of Dungi" corresponds in Radau with Marcheswan (October-November). For *šag-gala*, see p. 162.

80.—CONSIGNMENTS OF FOOD.

Dec. '05, 35 and 36.

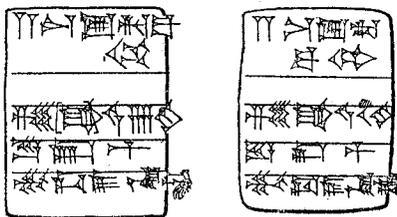
TWO baked clay tablets, the first 28 mm. high by 3.4 mm. wide, with five lines of writing on the obverse and four on the reverse, and the second 28 mm. high by 22.5 mm. wide, with five lines of writing on each side. The text of both is the same, except the day of the month, and the arrangement of the sixth line.

OBVERSE.



- |                      |                     |
|----------------------|---------------------|
| 1. Ia qa gar         | 5 qa of food        |
| 2. Mar-tu sal        | the Amorite woman ; |
| 3. eš qa Sur-ê-si-a  | 3 qa Sur-ê-sia ;    |
| 4. mina qa Lu-kal-la | 2 qa Lu-kalla       |
| 5. ma - gina - me    | the freighters ;    |

REVERSE.



- |                                  |                              |
|----------------------------------|------------------------------|
| 6. mina qa Ur-ri-ba-             | } 2 qa Urri-ba-ul.           |
| 6a. ul <sup>1</sup>              |                              |
| 7. Zi-ga ú ussa-kam <sup>2</sup> | Taken away day 8th,          |
| 8. iti gan - maš                 | month Gan-maš,               |
| 9. mu uš-sa en maḥ               | year after the supreme lord. |

NOTES.

Reisner's no. 235 mentions the same persons as in lines 1-5, above, but the date is the 16th of the month Izin-Dungi (Marcheswan), no year being given. In the same work, nos. 234 and 236 mention the Amorite woman and Urri-ba-ul (line 6 above), the latter text being dated on the 7th, and the former on the 23rd, of the month Izin-Bilsī,<sup>3</sup> no date being given in these cases either.

The word *ma-gina-me* in line 6 is composed of the characters for "ship," "to weigh," and the plural-ending, the last referring to Sur-ê-sia and Lu-kalla. The loading of a ship was apparently likened to the placing of goods in a scale. Reisner translates *ma-gin* by "Schiffer," i.e., "sailor" or "skipper."

As will be seen, the second tablet is dated only two days later than the first, the month being that corresponding with Iyyar, according to Radau. The year ought apparently to be completed in accordance with that of the date on pp. 140, 142, 143: "Year after he invested the great supreme lord of Anu (and) the lord of Nannara."

<sup>1</sup> The tablet dated the 10th (the right-hand text) divides the lines thus: 6. *mina qa Ur-ri-*  
6a. *ba-ul.*

<sup>2</sup> The right-hand tablet has *Zi-ga ú úa-kam*, "taken away day 10th."

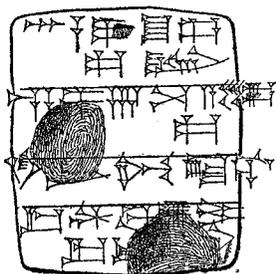
<sup>3</sup> Probably Sivan.

## 81.—RECEIPT OF FLOUR.

Dec. '05, 38.

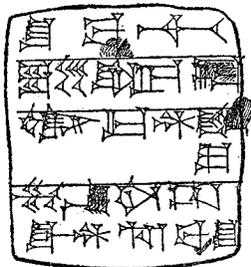
A BAKED clay tablet, 37.5 mm. high by 32.5 mm. wide, inscribed with six lines of writing on the obverse, and five on the reverse. The text is somewhat damaged, rendering lines 3, 4, 6, and 9 imperfect, but the characters can be easily restored.

## OBVERSE.



- |    |                               |                              |
|----|-------------------------------|------------------------------|
| 1. | Eš mina šuš nimin qa zid-kala | 3 gur 160 qa of fine         |
| 2. | gur lugala                    | meal, royal,                 |
| 3. | aš lama šuš man imina qa eša  | } 1 gur 267 qa of vegetables |
|    | gur                           |                              |
| 4. | ki Lu - gu - la - ta          | from Lu-gula                 |
| 5. | Sur-dingirBa-u dumu           | Sur-Bau, son of              |
| 6. | Sur - šag (?) - ga (?)        | Sur-šagga (?),               |

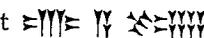
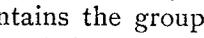
## REVERSE.

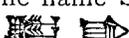


- |     |                           |                                      |
|-----|---------------------------|--------------------------------------|
| 7.  | šu - ba - ti              | has received.                        |
| 8.  | Iti Še - il - la          | Month Še-illa.                       |
| 9.  | Gir Sur-dingirBil -       | } Official: Sur-Bilsi.               |
|     | si                        |                                      |
| 10. | Mu en unu                 | Year he invested the lord of Istar's |
|     | gala dingirInnana ba-tuga | great festival-hall.                 |

## NOTES.

Reisner renders *zid-kala* (line 1) by "grobes Mehl," but as , *kala*, expresses the idea of excellence as well as of strength, it seems probable that "fine meal" is intended.

For *eša* (line 3) see p. 112. In addition to what is stated there, it may be noted that   (Cuneiform Texts from Babylonian Tablets, XIV., pl. 28, K. 4345, line 19) contains the group , which would therefore seem to be a plant called *arušu* and *amušu* in Semitic Babylonian, one kind of which was bitter (*arušu marru*).

The restoration of the name in line 4 as *Lu-gula* rests on the probability that the first character is . The name *Sur-sagga* in line 6 has been so read on account of the traces, which suggest the completion .

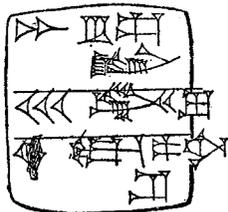
The year corresponds with Bur-Sin's 6th date as given by Radau, and here appears in its full form. Instead of *ba-tuga*, Hilprecht's no. 126 (*Old Babylonian Inscriptions*, part II.) has *in-tuga*, with the same or a similar distinction of meaning.

## 82.—GRANT TO THE PATESI'S WIFE.

Dec. '05, 37.

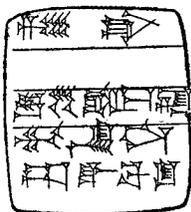
A SMALL baked clay tablet (probably originally provided with an envelope), 28 mm. high by 25 mm. wide, with three "cases" of inscription on the obverse, and four lines on the reverse.

## OBVERSE.



- |                   |   |   |
|-------------------|---|---|
| 1. Mina gar gur   | } | 3 gur of royal food,                    |
| lugala            |   |   |
| 2. ušu niga udu   |   | 30 fatling sheep,                       |
| 3. kur dam pa-te- | } | sustenance of the <i>patesi's</i> wife, |
| si                |   |   |

## REVERSE.



- |                 |                             |
|-----------------|-----------------------------|
| 4. zi - ga      | taken away.                 |
| 5. Iti še-il-la | Month Še-illa,              |
| 6. mu en unu    | year he invested the lord   |
| 7. gala ba-tuga | of the great festival hall. |

## NOTES.

For , *niga*, "fatling," see p. 77.

According to Hilprecht, *Old Babylonian Inscriptions*, and Thureau-Dangin, *Recueil de Tablettes Chaldéennes*, the *patesi* ruling in Lagaš at this period was . In all probability it is his wife who is referred to in line 3.

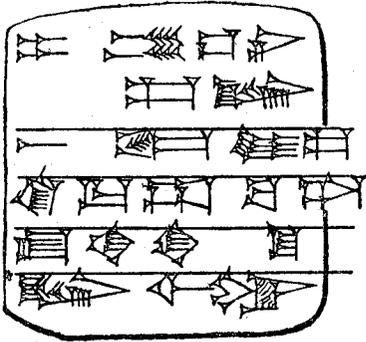
Še-illa is given by Radau as the first month of the year, corresponding with Nisan (March-April). The full form of the date is "Year he invested the lord of the great festival-hall of Ištar" (*unu gala Innanna*), as in the preceding and following inscriptions.

## 83.—RECEIPT OF SESAME AND DATES.

186.

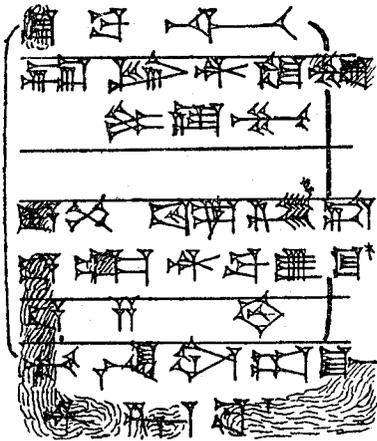
A BAKED clay tablet,  $4\frac{1}{2}$  cm. high by  $3\frac{1}{2}$  cm. wide, inscribed with six lines of writing on the obverse and eight on the reverse and edge below. The envelope measures 5 cm. by  $4\frac{1}{4}$ , and bears, besides the inscription, which is arranged somewhat differently, the usual impressions from the scribe's cylinder. Both tablet and envelope are much damaged by the salt which the clay contains, and their dark red colour is due to the substances used for impregnation for the purpose of preventing further damage to the text.

## OBVERSE.



- |                             |   |                             |
|-----------------------------|---|-----------------------------|
| 1. Lama mina še giš-zal     | } | 4 gur 2 qa of sesame royal, |
| 2. gur lugal                |   |                             |
| 3. aš ka - luma gur         |   | 1 gur of dates,             |
| 4. ki Sur-ab - ba - ta      |   | from Sur-abba,              |
| 5. è ara-ku                 |   | for è-ara,                  |
| 6. <sup>1</sup> Lugal-alima |   | Lugal-alima                 |

## REVERSE.



- |   |                                   |
|---|-----------------------------------|
| 7. šu - ba - ti                         | has received.                     |
| 8. Duba Lu-D.P. Nin-gir-su              | Seal of Lu-Nin-Girsu,             |
| 9. dumu Sila-mu                         | son of Sila-mu.                   |
| 10. Iti Dim - kur-zi <sup>2</sup> -ta   | From the month Dim-kur-zi         |
| 11. iti Izin-dingirBa-u-ku <sup>3</sup> | to the month Izin-Bau,            |
| 12. iti lama - kam                      | the 4th month,                    |
| 13. mu en unu gala                      | year he invested the lord of      |
| 14. D.P. Innana ba-a-tuga               | the great festival-hall of Ištar. |

<sup>1</sup> The envelope prefixes , perhaps part of , *mu*.

<sup>2</sup> This character (*zi*) is omitted on the envelope, that which follows being traces of *ta*.

<sup>3</sup> On the tablet are traces only of this character, which is clearer on the envelope.

NOTES.

The two parallel wedges in the first line are written so close to the character  $\lllll$ , *še*, which follows, that it seems to form one character with it. This would make the character  $\lllll$ , *gab*, but the meaning, in that case, would be difficult to decide.

As  $\lllll$ , with the pronunciation *ara*, stands for the Semitic *tēnu*, meaning "to grind," *é-ara* in l. 6 may stand for "grinding-house." The group is a frequent one with the determinative prefix for a male or female, in which case it would stand for "miller" or "bread-maker." With the determinative prefixes  $\lllll$  and  $\lllll$  it occurs in texts of the time of Gimil-Sin, both of them being inscriptions referring to grain.

The traces of  $\lllll$ , *mu*, on the envelope suggest that the whole line there read *mu Lugal-igi-lula-ku*, "in the name of Lugal-igi-lula."

For *sila* as the pronunciation of  $\lllll$  in the name *Sila-mu* (l. 9) see the *Journal of the Royal Asiatic Society*, 1905, p. 144, l. 8 of the cuneiform text.

The month *Dim-kur-zi* is generally written without the final element, as in the text of the envelope. It was the sixth month of the Sumerian year at this period, answering to Elul. Whether the syllable *zi* be a phonetic complement or an additional element is uncertain, but in either case it would seem to make the otherwise probable rendering, as usually written,—namely, "the month of the eating of increase"—uncertain. Naturally, if the *zi* be a phonetic complement, *kur* cannot be the value of the preceding character. *Iti Izin-Bau*, "the month of the festival of Bau," was the ninth month, corresponding with the Semitic Chisleu. As this would make an interval of three months only, the whole of *Dim-kur-zi* is probably included. The numeral  $\lllll$  is not altogether certain, but the traces, especially on the tablet, can hardly stand for anything else.

*Sur-abba* is mentioned in nos. 50, 59, 99, 107, etc.

The year corresponds with the sixth date of *Bār-Sin* as given by Radau, and is completed from tablets similarly dated. The meaning "abode" for  $\lllll$ , *unu*, is that adopted by that scholar, and is apparently based upon the restoration of the Semitic translation as *makanu* by Brünnow. The British Museum tablet 80-7-19, 105, however, has *makalu*, which, as the other rendering of the group, *ph*, "mouth," suggests, should mean "place of eating," from *ākālu*, "to eat." *Unu*, applied to a place, therefore probably means "banqueting-hall."

It is noteworthy that, in this inscription, the scribe is not the person who received the grain, as in other transactions of this class, but Lugal-igi-lula, another person. The addition of *mu* to the beginning of the sixth line in the text inscribed on the envelope, shows that he was the agent for the *é-ara* mentioned in l. 5. The scribe's seal-impressions are very mutilated, and it is impossible to make out much of the



design, but from what remains it would seem to have been the usual one—the owner of the cylinder being introduced by a divine attendant into the presence of the god whom he worshipped. A bird with outspread wings occupies the field in front of the divinity. The inscription is in the usual form:—

$\lllll$	$\lllll$	$\lllll$	$\lllll$	$\lllll$	Lu-D.P. Nin-Gir-su	Lu-Nin-Girsu,
$\lllll$	$\lllll$	$\lllll$	$\lllll$	$\lllll$	dub - šara	the scribe,
$\lllll$	$\lllll$	$\lllll$	$\lllll$	$\lllll$	dumu Sila - mu	son of Sila-mu.

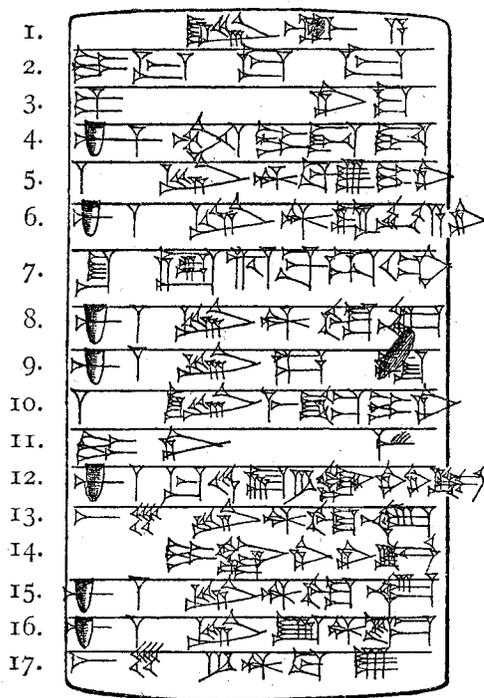
In the blank space between *dub* and *šar* is a representation of an almost globular vase upon a tall foot. This is probably emblematic of the offerings made by the owner of the cylinder—in other examples of the glyptic art of the period it is generally placed before the god (see pp. 114, 119).

## 84.—RATIONS AS WAGES.

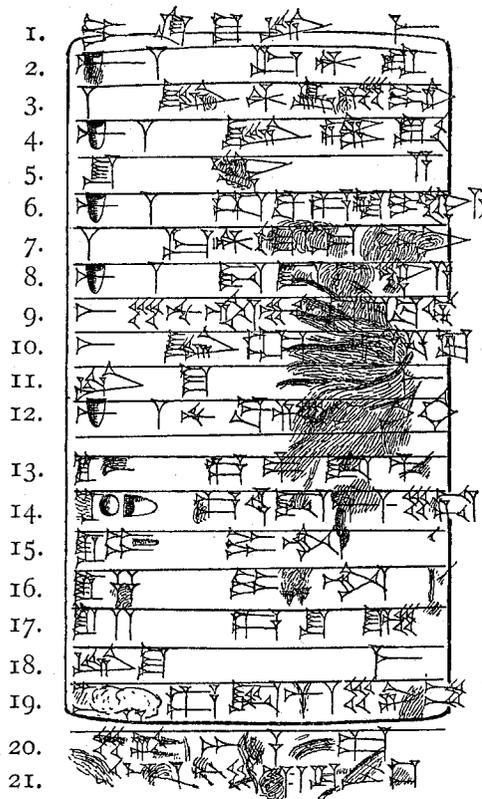
1905.

A SEEMINGLY imperfectly-baked tablet, 9.2 cm. high by 5 cm. wide, inscribed with seventeen lines of writing on the obverse, twenty-one lines on the reverse and edges above and below (1 and 2 respectively), and four lines, divided into two columns, on the left-hand edge. The last character of the ninth line is somewhat damaged by a fracture, and lines 7-12, 14, 16, 19, and 21 of the reverse and lower edge are also damaged, seemingly in part by earthworms or burrowing insects, the traces of whose movements, converging towards a space near the right-hand edge of the reverse, can be detected.

OBVERSE.



REVERSE.



OBVERSE.

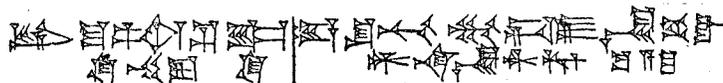
1. Lugal - me - a  
 2. dumu Sur - ma - ma  
 3. mina qa ni - ku  
 4. bar gi šuš ura dumu Da-da  
 5. gi šuš Lu-dingirBa-u dumu-ni

Lugal - mea,  
 son of Sur - Mama,  
 20 qa the niku; [of Dada,  
 half (rations), 60 qa, the servant of the son  
 60 qa Lu-Bau, his son;

- |   |  |
|---|--|
| 6. bar gi šuš Lu-dingir-ra sis-a-ni       | half (rations), 60 <i>qa</i> , Lu-dingira, his brother,  |
| 7. šu Ur-ri-ba-ab-ul                      | by the hand of Urri-bab-ul;                              |
| 8. bar gi šuš Lu-dingirNin-šaḥ            | half (rations), 60 <i>qa</i> , Lu-Ninšaḥ;                |
| 9. bar gi šuš Lu - kal - la               | half (rations), 60 <i>qa</i> , Lu-kalla,                 |
| 10. gi šuš Lugal-me-lama dumu-ni          | 60 <i>qa</i> , Lugal-melama, his son;                    |
| 11. dumu - ni - me                        | his sons; [of Ili-šag;                                   |
| 12. bar gi šuš Sur-nigin-gara gir Ili-šag | half (rations), 60 <i>qa</i> , Sur-nigin-gara, the agent |
| 13. aš še Lu-dingirNin-šaḥ                | 1 <i>gur</i> of grain, Lu-Ninšaḥ,                        |
| 14. dumu gir Ili-šag                      | son of the agent of Ili-šag;                             |
| 15. bar gi šuš Lu-dingirNin-šaḥ           | half (rations), 60 <i>qa</i> , Lu-Ninšaḥ;                |
| 16. bar gi šuš Lu-sukkal-dingirDuga       | half (rations), 60 <i>qa</i> , Lu-sukkal-Duga;           |
| 17. aš še Gar-dingirBa - u                | 1 <i>gur</i> of grain, Gar-Bau,                          |

REVERSE.

- |  |   |
|--|---|
| 1. dumu ki-dura - lu - me                    | son of the seat-men;                                      |
| 2. bar gi šuš Sur-dingir-ra                  | half (rations), 60 <i>qa</i> , Sur-dingira,               |
| 3. gi šuš Lugal-dingirAzag-gi dumu-ni        | 60 <i>qa</i> , Lugal-Azag-gi, his son;                    |
| 4. bar gi šuš Lugal-ḥengala                  | half (rations), 60 <i>qa</i> , Lugal-ḥengala,             |
| 5. šu Lul - a                                | by the hand of Lula;                                      |
| 6. bar gi šuš Ab-ba-kal-la dumu Lul-a        | half (rations), 60 <i>qa</i> , Abba-kalla, son of Lula,   |
| 7. gi šuš Sur-dingirNin-izina dumu-ni        | 60 <i>qa</i> , Sur-Nin-izina, his son;                    |
| 8. bar gi šuš Da-da dumu (?) Lul-a           | half (rations), 60 <i>qa</i> , Dada, son of Lula; [ba-ul; |
| 9. aš še nu Ura-mu dumu (?) Ur-ri-ba-ul      | 1 ( <i>gur</i> ) of grain, not (for) Ura-mu, son of Urri- |
| 10. aš Lugal-izina [dumu] Nam (?) ḥa-zu      | 1 ( <i>gur</i> ), Lugal-izina, [son?] of Namḥazu (?),     |
| 11. lu ḥunga - me                            | the workmen; [Lu-duga.                                    |
| 12. bar gi šuš nu Ba-zi dumu (?) Lu (?)-duga | half (rations), 60 <i>qa</i> , not (for) Bazi, son of     |
- 
- |   |  |
|---|--|
| 13. Šu-nigin aš kala mina qa â-bara             | Total: 1 man (with) 20 <i>qa</i> (as) wages;       |
| 14. šu-nigin ū-aš kala erin â-bara gi šuš še-ta | total: 11 men, people (with) wages 60 <i>qa</i> of |
| 15. šu-nigin lama dumu ura                      | total; 4 sons of slaves; <sup>1</sup> [grain:      |
| 16. šu-nigin lama šuš dumu ura                  | total: 124 <i>qa</i> the sons of slaves;           |
| 17. šu-nigin mina šus kal šu - gi               | total: 120 <i>qa</i> the receivers (for)           |
| 18. Lu ḥunga - me                               | the workmen;                                       |
| 19. šu-nigin . . . kal â-bara gi šuš še ni-gaba | total: 1 (?) man, wages 60 <i>qa</i> of grain, the |
| 20. še-bi mina mina qa gur                      | Their grain is 2 <i>gur</i> 120 <i>qa</i> [porter. |
| 21. . . . .                                     | . . . . .  |



LEFT-HAND EDGE.

- |                                     |  |
|-------------------------------------|--|
| 1. Lu ḥunga pa-te-si-ka             | The workmen of the <i>patesi</i>         |
| 2. šag Gir-su (ki)                  | within Girsu.                            |
| 3. iti šu-umuna mu uš-sa en gu-gala | Month Tammuz, year after the lord primus |
| 4. an-na en dingirInnanna ba-a-tuga | of Anu (and) lord of Ištar he invested.  |

<sup>1</sup> Or: "4 (*gur*), the sons of the slaves."

## NOTES.

The mutilation of the reverse, especially in the list of totals, makes the identification of the items mentioned therein not altogether easy. There is but little doubt, however, that line 13 corresponds with line 3 of the obverse, and as this is the first on the list, it is very probable that the others come, as far as the scribe found it possible, in the order in which the entries are written.

The 11 mentioned in line 14 therefore probably refers to eleven of the twelve names in the lines beginning with . The 4 "sons of servants" in line 15 may be those receiving apparently 1 gur of grain in obv., lines 13 and 17, and rev., lines 9 and 10. The 4 with a total of 240 qa in line 16 are the people referred to in obv., lines 5 and 10, and rev., lines 3 and 7.<sup>1</sup> In line 17 two men are referred to who are distinguished by the characters    , *šu-gi*, and as the only class numbering two are those mentioned in line 7 of the obv. and 5 of the rev. preceded by , *šu*, these must be the two persons intended. In this case the characters *šu-gi* would not have the same meaning here as in the texts referring to animals, but probably stand for the expression "hand-receiver," or something similar, meaning a person who receives something for another. In this connection it is to be noted that , *gi*, stands for *ékēmu*, "to take," *maḥāru*, "to receive," and other expressions which might be held to favour the meaning of the group indicated by this inscription.

In all probability only one person is referred to in line 19 of the reverse—possibly Bazi in line 12. The total of 2 gur 120 qa in line 20 is made up by the lines beginning with  only.

No trustworthy reading of rev., line 21, can at present be suggested.

The *Urri-ba-ul* in line 9 of the reverse is the *Urri-bab-ul* of the obverse, line 7. This name occurs in its shorter form in nos. 43 and 82, pp. 75 and 149.

*Dumu-ni* in line 10 of the obverse refers to Lugal-melama only, *dumu-ni-me* in line 11 apparently to Lu-Ninšah and Lu-kalla, who seem to be sons of Urri-bab-ul. Lugal-melama was apparently, therefore, the grandson of the last-named.

In the first line of the reverse *kidura-lu-me* is probably not a name, but a title, and "son of the seat-men" simply means that Gar-Bau was one of those officials. A *kidura-lu* is mentioned in Reisner's *Tempelurkunden*, no. 164<sup>11</sup>, V., line 13.

The damaged character in *Sur-Nin-izina* (line 7 of the reverse) looks like , in which case the divine name contained therein would be the    of the second vol. of the *Cuneiform Inscriptions of Western Asia*, pl. 54, line 19 *ef*, where it is explained as Anatum (Anu's spouse) and Ištar. It is therefore probably not the same deity as in pl. 39, line 31b,   , *Nin-šara*, with which compare vol. V. of the same, pl. 31, line 29cd, and pl. 46, line 18ab.

Notwithstanding that  , *gu-gala*, best rendered, probably, by "primus," replaces the *en unu gala* of the preceding dates, there is probably but little doubt that the year indicated belongs to this chronological position. In other respects the wording of the date is the same as that of the tablets where it is unaccompanied by the word "after." It may be regarded as an additional proof of the popularity of the great temple of Anu and Ištar at Erech.

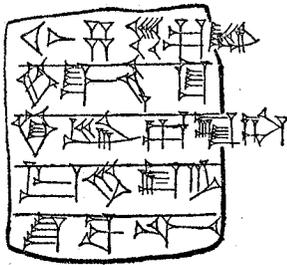
<sup>1</sup> As, in the total, rev. line 16, there is a space between "son" and "servant" or "slave," and traces, possibly of the numeral , are to be seen between, the line may read, "124 qa, the sons of the 4 slaves."

## 85.—A DELIVERY OF GRAIN.

137.

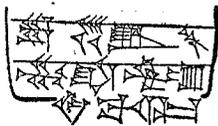
A BAKED clay tablet with envelope, the former measuring 36 mm. high by 30.6 mm. wide, and the latter 49 mm. by 42.6 mm. The tablet has five lines of writing on the obverse, and three lines on the reverse and edge below. The envelope has four and three lines respectively, similarly arranged, except that there is no writing on the edge. The first two lines of the envelope are in part nearly illegible on account of the cylinder-seal, with which the document is impressed on both sides and on the edges.

## OBVERSE.



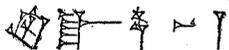
- |                                |                               |
|--------------------------------|-------------------------------|
| 1. U-aš lama šuš še gur lugala | 11 gur 240 qa of royal grain, |
| 2. šag-gala erina - ku         | food for the men,             |
| 3. ki Lu - kal - la - ta       | from Lu - kalla,              |
| 4. Sur - nigin - gara          | Sur - nigin - gara            |
| 5. šu - ba - ti                | has received.                 |

## REVERSE.



- |                       |                           |
|-----------------------|---------------------------|
| 6. Iti še-gur - tara  | Month Adar,               |
| 7. mu Ša - aš-ru - um | } year he ravaged Šašrum. |
| 8. (ki) ba - ħula     |                           |

On the envelope the second line reads as follows:—



šag-gala erin-na

food of the men.

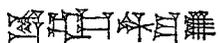
There is the usual variant for lines 4 and 5:—



duba Sur-nigin-gara

Seal of Sur-nigin-gara.

Instead of Adar, the month given in the corresponding line of the reverse is:—



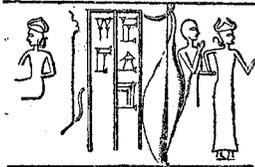
Iti Izin-dingirBa-u

month of the festival of Bau.

This corresponds, according to Radau, with Chisleu. The ending *um* of *Ša-aš-ru-um* in line 7 is omitted.

## NOTES.

The cylinder-seal is in every case very indistinctly impressed, and the subject and inscription are, therefore, very difficult to make out. To all appearance it is the common design showing the owner



being introduced by a divine attendant to a seated deity. The inscription is apparently in two lines, and reads as follows:—

𒌦 𒀭 𒀭 𒀭 𒀭  
𒀭 𒀭 𒀭 𒀭 𒀭

Sur-nigin-[gara]  
dumu Sur- . . .

Sur-nigin-[gara],  
son of Sur- . . .

On the right-hand of the inscription there is an irregular leaf-shaped embossment, pointing to a corresponding depression in the surface of the original. This implies that a thickish flake had, at some time or other, been chipped out, probably by accident. Through this portion runs, from top to bottom, and forming a kind of "fault," a crack suggesting that the seal was, moreover, in two pieces, and held together by some means which cannot at present be ascertained. Whether the lines on the left of the inscription formed part of the design or not is uncertain.

>𒀭 at the end of the second line of the envelope are apparently portions of 𒀭, *na*, of which traces of the corner-wedge (<) can also be detected in the original. This implies a slightly different wording (as in the translation), though the meaning is practically the same. It is noteworthy that there is no indication as to the nature of the institution to which the men belonged, or the work upon which they were employed. No. 33 (p. 60) is in a similar case, but nos. 34 and 35 (pp. 62, 63) give details. See also pp. 157, 185 ff.

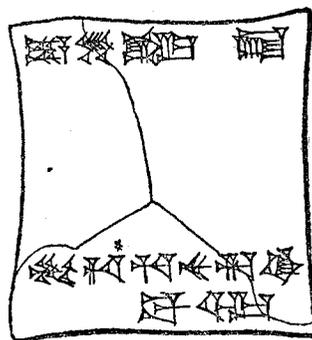
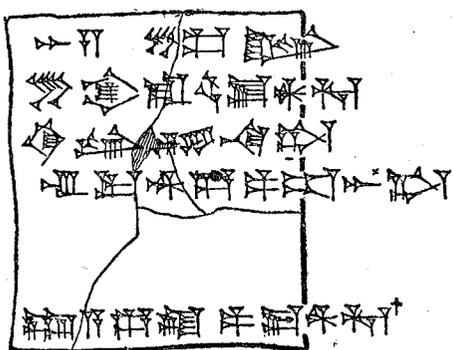
This tablet has been placed here to represent the date regarded by Radau as the 7th of the reign of Bûr-Sin. It may, however, belong to the 45th date of Dungi's reign, of which three tablets have already been given (pp. 60-64). One or more of those may, on the other hand, belong to this interval.

As the envelope, dated in the 9th month, cannot have been written three months earlier than the tablet which was within it (which is dated in the 12th), it must have been written nine months later. Notwithstanding this, both are inscribed with the same year.

## 86.—GRAIN RECEIVED FOR THE SERVANTS OF THE TEMPLE OF IŠTAR.

**T**ABLET and envelope of baked clay, the former 36 mm. high by 31 wide, and the latter 45 mm. by 41. The envelope is inscribed with five lines of writing on the obverse and three on the reverse, all the faces (sides and edges) being impressed with the cylinder-seal of the scribe. The first three lines are nearly obliterated by these impressions.

### TEXT OF THE ENVELOPE.



#### OBVERSE.

Mina ušu-šuš qa še gur lugala  
še-ḥurra erina ê D.P. Innana  
ki Lu-gi-na - ta  
ma Sur-D.P. Lama pa-ap-ḥala<sup>1</sup>-ta  
Duba A-kal-la pa ê Innana.<sup>2</sup>

2 gur 180 qa of royal grain,  
the bread of the people of the temple of Ištar,  
from Lu-gina,  
by the boat of Sur-Lama, the ferryman.  
Seal of A-kalla, the man<sup>3</sup> of the temple of Ištar.<sup>4</sup>

#### REVERSE.

Iti še-il-la

Month Še-illa,

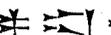
(Cylinder-seal impressions.)

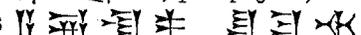
mu Ḥu-ḥu<sup>5</sup>-nu-ri (ki) }  
ba-ḥula. }

year he ravaged Ḥuḥunuri.

#### NOTES.

The reading of the first three lines, which are almost obliterated by the seal-impressions, is confirmed by the text of the inner tablet.

<sup>1</sup> The characters , *pa-ap-ḥala*, are omitted on the tablet.

<sup>2</sup> The tablet has  *A-kal-la pa šu-ba-ti*.

<sup>4</sup> The tablet has "A-kalla, the official, has received it."

<sup>5</sup> The tablet has here, incorrectly,  instead of .

<sup>3</sup> Or "official."

For *še-hurra* in line 2, see p. 114. More precisely "due in grain."

Though the name of Sur-Lama is common, occurring nearly twenty times in the present collection, it is doubtful whether, among them, the ship-owner here mentioned is referred to. It may be the same person as delivers 105 *qa* of sesame in the text on p. 192.

The word  $\text{𒌦} \text{𒌦} \text{𒌦}$  in line 4 is interesting, as it is apparently a variant of the not uncommon group  $\text{𒌦} \text{𒌦}$ , *pap-hala*, which is translated by the Semitic *ittetuku*, "crossing," *ittalluku*, "going backwards and forwards," &c. If the rendering "ferryman" be the correct one here, this would seem to show that the pronunciation of  $\text{𒌦}$ , with the meaning of "man," is the common value of the character, *pa*. The Semitic meaning *niširtu*, "watching," "guarding," which *pap-hala* also has, probably comes from the idea of walking to and fro, like a watchman on guard. *Pušqu*, *puridu*, and *zittu* possibly express another development contained in *pap-hala*, or else the meanings given above come from the word as written in this tablet (*pa-ap-hala*), whilst the other words express an idea belonging to the double group *pap-hala*. It is omitted on the tablet.

The vessel may not merely have crossed the Euphrates—in all probability it went from point to point on the river and the canals connected therewith, carrying such produce as was needed.



The cylinder-impression shows the design commonly adopted by the scribes and others who carried seals, namely, the owner being led into the presence of his god. In the present design the seated figure would seem to be intended for the goddess Istar. As in several other examples, a vase with a tall foot stands in front of the goddess, who sits with her right hand extended. Before the goddess, and above the vase, is a bird with outspread wings. The work of the whole is rather rough. The name and description of the owner are as follows:—

$\text{𒌦}$	$\text{𒌦}$	$\text{𒌦}$	A - kal - la	A - kalla
$\text{𒌦}$	$\text{𒌦}$	$\text{𒌦}$	dub - šar - da	the scribe,
$\text{𒌦}$	$\text{𒌦}$	$\text{𒌦}$	dumu Sur-D.P. Nin-giš	son of Sur-Ningiš(?).

The name of this scribe occurs in the last line of the obverse of the envelope, where he bears the title *pa é Innanna*, "man of the temple of Istar," apparently meaning that he was one of the officials employed there. In the cylinder-inscription he bears the title of "scribe"—*dub-šar*, with the addition of the character *da*, which makes the true rendering of this compound group rather uncertain. The sign in question, which is at the end of the second line of the cylinder-impression, is only to be found on the upper edge of the envelope—that between the beginning and the end of the text—and the line below is quite illegible. The left-hand impression on the reverse gives, after *nin*, the character  $\text{𒌦}$ , *giš*, rather low down, and the question therefore arises whether, for want of room, the engraver inserted *zi* above *giš*, and *da* above *zi* (that is, at the end of the second line of the inscription on the seal) to complete the name of Sur-Nin-giš-zida, the father of the scribe? This would satisfactorily explain the presence of *da* after *dub-šar*, and also complete the name in accordance with what is found elsewhere—in a text of the first year of Gimil-Sin, rev., l. 15, for example, where, for want of room, the character *da* is written below. In the case of the present cylinder-seal this could not be done, on account of the seated goddess being engraved too close to the inscription. The inscription on the cylinder would then read as follows:—

(1) $\text{𒌦}$	(2) $\text{𒌦}$	(3) $\text{𒌦}$
<i>A-kal-la, dub-šara, dumu Sur-D.P. Nin-giš-zi-da,</i>		<i>Akalla, the scribe, son of Sur-Nin-giš-zida.</i>

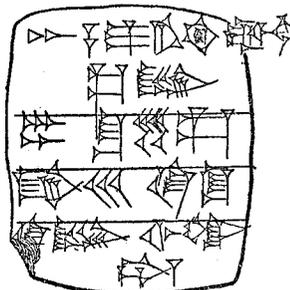
It is probably this same Akalla who is mentioned as having delivered grain in the inscription no. 90 (p. 162), which is likewise dated in the year *Ḫuḫunuri* was ravaged (the 8th date of *Bûr-Sin*).

87.—A RECEIPT OF FOOD AND MEAL.

Dec. '05, '39.

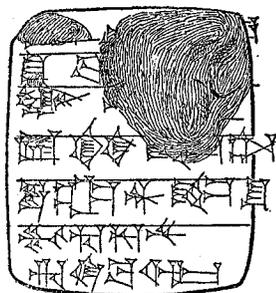
A BAKED clay tablet, 38 mm. high by 33 mm. wide, inscribed with five lines of writing on the obverse and seven on the reverse. The obverse is perfect but for a slight fracture of the left-hand corner, but the first four lines of the reverse are imperfect in consequence of portions which have flaked off.

OBVERSE.



- |  |                          |
|--|--------------------------|
| 1. Mina mina šuš ušu qa gar ħur-ra šeg | 2 gur 150 qa of prepared |
| 2. gur lugala                          | fine royal food:         |
| 3. ia zid še gur                       | 5 gur of meal,           |
| 4. Ga - eš (ki) - ku                   | for the city Gaeš        |
| 5. ki Lugal- alima-<br>ta              | } from Lugal-alima,      |

REVERSE.



- |   |                             |
|---|-----------------------------|
| 6. . . . .                                  | . . . . .                   |
| 7. šu - ba [- ti]                           | has received.               |
| 8. Gir . . . . .                            | Official: . . . . .         |
| 9. é - ara - ne - ta                        | from the millers' house.    |
| 10. Iti Izin-dingirBil-si                   | Month Izin-Bilsi,           |
| 11. mu Ħu-Ħu-nu-<br>12. ri (ki) ba - ħula } | } year he ravaged ĦuĦunuri. |

NOTES.

What the special kind of food intended is is uncertain. For *ħurra* (line 1) see p. 26. *Šeg* may also be rendered "in good condition, pure." This ideograph is written partly within the *ra* of *ħurra*. *Gaeš* (line 4) occurs in the date "Year he invested the lord of Nannara of Gaeš." It would thus seem to have been, like Ur of the Chaldees and Ħarran, a centre of Moongod-worship.

The character after *Lugal* in line 5 I have regarded as a variant of , *alim*, Thureau-Dangin's no. 228.

The name of the receiver, which was given in line 6, is broken away. It is not improbable that the first character was , whilst the second may have been the prefix for "god," or that character compounded with *en*. This would point to the name having been Lu-En-lila or Lu-Enzu, perhaps followed by a title. No suggestion can be made with regard to the name in line 8.

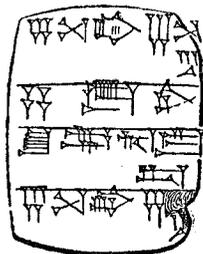
The month Izin-Bilsi is that given as an equivalent to Tammuz in Radau. The year is the 8th date of Būr-Sin in the same work.

## 88.—CONSIGNMENTS OF DRINK, FOOD, AND OIL.

123.

A SMALL tablet of baked clay, 33 mm. high by  $24\frac{1}{2}$  wide, inscribed with four lines of writing on the obverse and five on the reverse. The text is as follows:—

## OBVERSE.



Ia qa kaš, ia qa	5 qa of drink, 5 qa of
gar	food,
lama gin zal	4 gin of oil,
Šu-nir-ri gin-	Šu-nirri, the weigh-
uš	er.
Ia qa kaš, ia qa	5 qa of drink, 5 qa of
gar	food,

## REVERSE.



lama gin zal	4 gin of oil,
Lu - gu - la	Lu - gula.
Iti Izin-D.P. Dumu-	Month of the festival of
zi	Tammuz,
mu Ĥu-ĥu-nu-	Year he ravaged
ri ba - ĥ-	Ĥuĥunuri.
ula	

## NOTES.

This short text is similar to nos. 70, 71, &c., with others of considerable length. They refer to amounts of provisions served out to the persons named, but for what purpose is not stated, though from some of the texts of this class it is clear that journeys were in contemplation. In the present case there is just a possibility that the occasion was that of the festival of Tammuz, the month of which (= Tisri) was that in which the deliveries were made.

*Gin-uš*, as explained by Reisner, means "to set the weight" (*gin*, "weight," *uš*, "to set") hence the meaning adopted here. The name Šu-nirri does not occur in the publications accessible to me.

For the name Lu-gula, see no. 27 (p. 49), obv., l. 15.

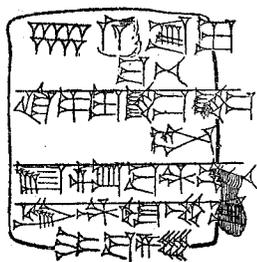
The division of the character  in the last line is noteworthy, and due, probably, to the awkwardness of writing on the edge of the tablet. For another example of a similar division, see no. 109, p. 184.

The month is equivalent to Tisri (September-October), according to Radau. The year is the same as the two preceding and the following texts.

89.—DELIVERY OF SHEEP-SKINS.  
R.

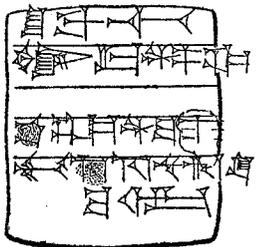
A BAKED clay tablet, 33.5 mm. high by 29.5 mm. wide, with six lines of writing on the obverse and five on the reverse. Very hard—colour, light yellow-ochre.

## OBVERSE.



- |    |                         |                                |
|----|-------------------------|--------------------------------|
| 1. | Ilima šuš lal-gi su udu | 539 skins of slaughtered       |
| 2. | ba-bat                  | sheep,                         |
| 3. | ki siba-ne-ne-<br>ta }  | from the shepherds,            |
| 4. | ê-duba ba-an-tura       | have entered the tablet-house, |
| 5. | Lu-dingirNin-Gir-su     | Lu-Nin-Girsu                   |
| 6. | dumu Ba-zi              | son of Bazi,                   |

## REVERSE.



- |     |                                  |                               |
|-----|----------------------------------|-------------------------------|
| 7.  | šu - ba - ti                     | has received them.            |
| 8.  | Gir Sur-dingirPa-saga            | Official: Sur-Pasaga.         |
| 9.  | Iti Izin-dingirBa-u <sup>1</sup> | Month of the Festival of Bau, |
| 10. | mu 𒄩u-ḫu-nu-ri (ki)              | } year he ravaged 𒄩uḫunuri.   |
| 11. | ba - ḫula                        |                               |

## NOTES.

The other tablets referring to skins, see pp. 195-197.

The double plural, *sibanene* (or *sibenene*), instead of *sibene*, in line 3, is noteworthy.

*Ê-duba* (line 4) is also mentioned on pp. 54, 73.

*Sur-Pasaga* (line 8) is mentioned in connection with cattle on an undated tablet of the present collection.

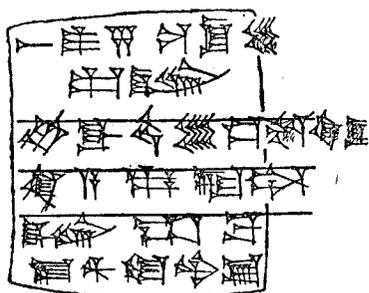
"The month of the festival of Bau" corresponds in Radau's list with Chisleu, the 9th month of the Babylonian year. The date is the 8th of Bûr-Sin's reign.

<sup>1</sup> The character 𒄩, *u*, is partly erased, probably by accident, though the erasure looks as if it were intentional.

## 90.—MEAL FOR GRANARY-LABOURERS.

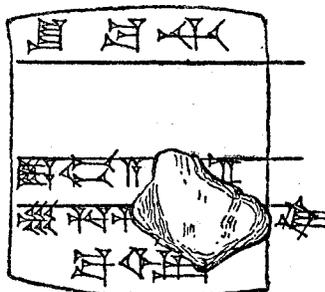
**I**NNER Tablet (envelope lost), 37 mm. high by  $31\frac{1}{2}$  wide. It has six lines on the obverse, and four on the reverse, a space intervening between the text proper and the date, a portion of which is hidden by a fragment of the envelope which adheres.

## OBVERSE.



Aš ušu ia qa ze še gur lugala	} 1 gur 35 qa of meal of royal grain,
šag-gala erin še Giš-uḫ (ki)-ku	sustenance for the grain-men of Jocha,
ki A-kal-la-ta	from Akalla,
Lugal-ab-ba	Lugal-abba,
ê dingirNin-Gir-su	(of) the temple of Nin-Girsu

## REVERSE.



šu - ba - ti	has received.
Iti Amar-a-[a]-si,	Month Amar-aasi,
mu Ḫu-ḫu-[nu-ri] (ki)	year he (the king) ravaged
ba-ḫula	Ḫuḫunuri.

## NOTES.

For  , *šag-gala*, lit. "heart-enlarging" = "sustenance," see also nos. 33, 34, 35, 79, &c. In all probability the "grain-men" were labourers employed to deal with the grain belonging to the temple of Nin-Girsu, which was the most important sanctuary in the district. The name Akalla occurs on nos. 29 (p. 52), 83 (p. 158), &c., but it is doubtful whether the same person is intended. Aa-kalla on p. 28 is probably a fuller form. Lugal-abba is found as the name of a mourner on no. 57 (p. 113), and others bearing it later are a weaver and a dealer. All these seem to have been different persons from the Lugal-abba of this inscription.

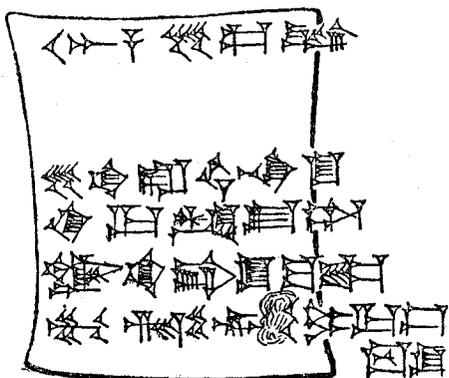
According to Radau, the month Amar-aasi corresponds with Sebat (January-February). The year is the 8th date of Bûr-Sin in the chronological tablet published by Hilprecht, *Old Babylonian Inscriptions*, pl. 127, obv., l. 7. For the completion of the date, see the preceding and following texts.

91.—RECEIPT OF GRAIN.

131.

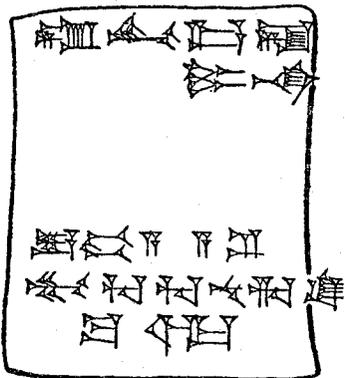
A BAKED clay tablet and envelope, still intact, 49½ mm. high by 42 wide. The obverse has five lines of writing, most of which extend on to the right-hand edge. The reverse has five shorter lines of writing. Obverse, reverse, and edges are, as usual, covered with impressions of the scribe's cylinder-seal, but in no case are the impressions very distinct. The reverse of the outer envelope shows two or three cracks.

OBVERSE.



U mina mina šuš še gur lugala	12 gur 120 qa of royal grain,
še ħur-ra erin-na-ku	grain-payment to the people,
ki Sur-dingirEn-lila-ta	from Sur-Enlila.
gir ħura-bi-ku-ba-gu	Official: Ĥura-bi-kubagu,
mu Nam-maĥa dumu Sur-gi- biš-ku	in the name of Nammaĥa, son of Sur-gibiš.

REVERSE.



Duba Uru-kal-la	Seal of Uru-kalla,
dumu-na	his son.
Iti Amar-a-a-si	Month Amar-aasi (Sebat),
mu Ĥu-ĥu-nu-ri (ki)	year he devastated
ba - ĥula	Ĥuĥunuru.

NOTES.

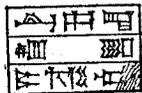
In the fourth line of the obverse the characters after  have been treated as a name. It is not impossible, however, that they merely designate the kind of merchandise usually carried by the person—"the carrier of their prepared food, Kubaka,"<sup>1</sup> or something similar.

<sup>1</sup> Or *Kubagu*.

“His son,” in the second line of the reverse, apparently refers to Nammaḥ. This would make the genealogy:—

Sur-gibiš—Nammaḥ—Uru-kalla.

The reference of *dumu-na*, “his son,” to Nammaḥ, is also confirmed by the remains of the inscription of Uru-kalla in the impressions of his cylinder-seal, which are very badly impressed, and not always well preserved. The traces which remain are as follows:—



and may be thus restored:—

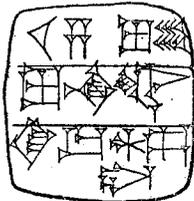
𒌦	𒌦	𒌦	Uru - kal - la	Uru - kalla,
𒌦	𒌦	𒌦	dub - šara	the scribe,
𒌦	𒌦	𒌦	dumu Nam - maḥa	son of Nammaḥa.

The subject is the usual one representing the owner of the seal being led into the presence of the god whom he worshipped. It is too imperfect to reproduce. For similar designs, see pp. 36, 61, 63, &c. The date, both month and year, is the same as that of the preceding text.

### 92.—RECEIPT OF SHEEP. (No year.)

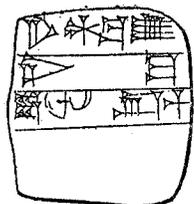
Dec. '05, 66.

A SMALL baked clay tablet, 26 mm. high by 24.7 mm. wide, inscribed with three lines of writing on the obverse and the same number on the reverse, with a space at the end. Colour grey-yellow.



#### OBVERSE.

Ū-lama udu še	14 sheep of grain,
udu Na-lula	sheep of Na-lula,
ki Sur-dingirLama- ta	} from Sur-Lama



#### REVERSE.

Gar-dingirBa-u	Gar-Bau,
ni - ku	the <i>niku</i> .
Iti gan-maš	Month Gan-maš.

#### NOTES.

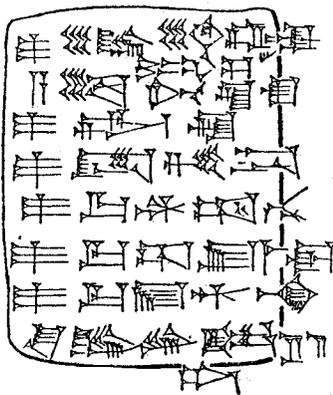
This inscription apparently records the receipt, by Gar-Bau, the *niku*, of 14 sheep, which had been fed upon grain, and which belonged to Na-lula, from Sur-Lama, the agent in the transaction. There may be some doubt as to whether Na-lula is a name or not, but this is probably the best way of regarding the word.

The month Gan-maš is identified by Radau with Iyyar (April-May).

## 93.—GRAIN-ACCOUNT.

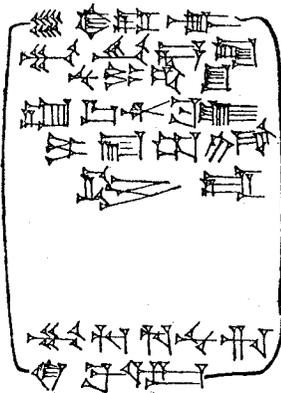
A WELL-BAKED tablet,  $47\frac{1}{2}$  mm. high by  $39\frac{1}{2}$  mm. wide, inscribed with nine lines of writing on the obverse, and eight on the reverse and edges. Both sides, but not the edges, are covered with the impressions of the cylinder-seal of the scribe.

## OBVERSE.



- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1. Ušu qa še lugal še ħur-ra ša | 30 qa of grain royal, grain-payment |
| 2. dumu gud gur                 | (to) the cattle-men:                |
| 3. A-tu - gu-la engar           | Atu-gula, the farm-hand;            |
| 4. ušu qa Al - la               | 30 qa Alla;                         |
| 5. ušu qa Â - zi - da           | 30 qa Â - zida;                     |
| 6. ušu qa Sur-dingirNina        | 30 qa Sur-Nina;                     |
| 7. ušu qa Sur-eš-lil-la engar   | 30 qa Sur-eš-lilla, the farm-hand;  |
| 8. ušu qa Sur-ê-an-na           | 30 qa Sur-Ê-anna;                   |
| 9. ki Lugal-lu-šaga-ta          | from Lugal-lu-šaga.                 |

## REVERSE AND EDGES.



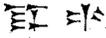
- |                        |                           |
|------------------------|---------------------------|
| 10. še ħur-ra ša       | Grain-payments made.      |
| 11. mu Uru-kal-la      | In the name of Uru-kalla, |
| 12. nu-banda guda-ku   | the cattle-keeper,        |
| 13. duba Sur-D.P. Ba-u | the seal Sur-Bau,         |
| 14. dumu Ê-ab-šag-ga   | son of Ê-ab-šagga,        |
| 15. ib - ra            | has impressed.            |

Here is impressed the name of Sur-Bau and a portion of the design on his cylinder-seal.

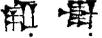
- |                    |                 |
|--------------------|-----------------|
| 16. Mu Ĥu-ĥu-nu-ri | Year he ravaged |
| 17. (ki) ba - ĥula | Ĥuĥunuri.       |

## NOTES.

It is noteworthy that here, as in other cases where the word *gur* is wanting, the sign for "king" immediately follows that for "wheat," implying that the character qualifies *še*, "grain," rather than *gur*, the measure. This character also implies that the grain, being of the finest quality, was for the use of the people whose names are given, and not for the sustenance of the cattle which may have been in their care.

*Še hurra-ša* in lines 1 and 10 I conjecture to signify "grain-payment making," principally on account of nos. 57 and 83 (pp. 113 and 157). The group , *dumu-gud*, "child of cattle," apparently corresponds with the expression "herdsmen." For the use of *dumu*, "child," "boy," compare the American-English compound "cow-boy." *Gar* at the end of the second line is probably due to the text being a palimpsest, and the same may be said also of  at the end of line 1.

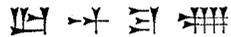
As the character  stands for a measure of 30 *gas*, I have in every case transcribed *ušu qa*, notwithstanding that the character , *qa*, is not written. It is to be noted, however, that the true reading of this and similar compounds standing for measures may turn out to be entirely different when the syllabaries referring thereto become known.

The characters  at the end of the first line are written over other characters, possibly belonging to a former inscription on the tablet. The same thing also seems to be the case in line 9, where traces of characters are visible after . As the name here is evidently that occurring under the form of *Lugal-lu-šagšaga* in the inscription which follows, one would expect to find  repeated. The traces, however, do not lend themselves to identification with that character, and the end of the preceding ideograph is written over them. Notwithstanding the neglect of the reduplication here indicated, it seems improbable that a different person should be intended.

The sense of lines 13-16 seems to be: "Sur-Bau, son of Ê-ab-šagga, has sealed the tablet in the name of Uru-kalla, the cattle-keeper."



The cylinder-seal was engraved with a representation of a bearded man, nude, on the right, struggling with an animal, which he held by the head and the tail. On the left was a representation of a figure with long ringlets, front face, the upper part that of a man joined on to the hinder parts of a bull. He is overcoming a winged dragon, with a strange upturned tail. In other designs of this kind the man on the right is overcoming a lion, whilst the bull-man on the left is struggling with a bull. The inscription reads as follows:—


Sur-D.P. Ba-u  
dumu Ê-ab-šaga

Sur - Bau,  
son of Ê-ab-šaga.

It will be noticed that in the name of the father the phonetic ending *ga*, fully written in line 14, is wanting in the cylinder-impression.

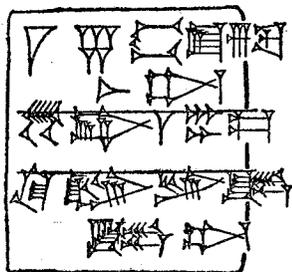
The date is the 8th of the reign of Bûr-Sin in Radau's *Early Babylonian History*.

## 94.—RECEIPT OF GRAIN FOR CATTLE.

76.

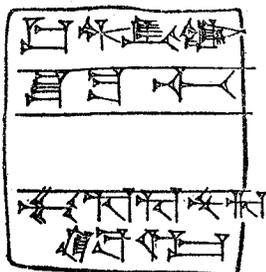
A TABLET and its envelope, the former 32 mm. high by 3 cm. wide, and the latter 46 by 42 mm. The tablet has five lines of writing on the obverse, and four on the reverse, and the envelope three lines (without reckoning the short ends of lines) on each side. A portion of the obverse of the envelope is broken away, damaging the ends of all the lines of text on that side, and rendering the cylinder-impressions, with which the envelope is covered, imperfect in that place.

## OBVERSE.



- |    |                     |                              |
|----|---------------------|------------------------------|
| 1. | Šuš ia amar ê-tura  | 65 steers of ê-tura          |
| 2. | aš ta               | at 1 ( <i>gur</i> ),         |
| 3. | še bi    šuš ia gur | their grain, 65 <i>gur</i> , |
| 4. | ki Lugal-lu-šag-    | } from Lugal-lu-šagšaga      |
| 5. | šaga - ta           |                              |

## REVERSE.



- |    |                    |                               |
|----|--------------------|-------------------------------|
| 6. | Sur-dingirGal-alim | Sur-Gal-alim                  |
| 7. | šu - ba - ti       | has received.                 |
| 8. | Mu Ħu-Ħu-nu-ri     | Year he (the king) devastated |
| 9. | (ki) ba - Ħula.    | ĦuĦunuri.                     |

## NOTES.

As the envelope has, for line 2, [—   ], *aš še gur-ta*, "at one *gur* of grain (each)," the meaning of the first two lines is quite clear, even without the total given in the third line.

Instead of "Sur-Gal-alim has received," the envelope has the usual variant, *duba Sur-D.P. Gal-alim*, "tablet of Sur-Gal-alim," followed by the character , *išši*, probably meaning "mourner," from the meaning of *bakū*, "to weep," which *išši* has. In the seal-impression Sur-Gal-alim calls himself "the scribe."



The design on the cylinder-seal is the usual one of the owner being led into the presence of his god, a bird with outspread wings being in the blank space above. The inscription on the cylinder-seal impressions reads as follows:—

				Sur-D.P. Gal-alim	Sur-Gal-alim,
				dub - šara	the scribe,
				dumu Sur- . . .	son of Sur- . . .,
				nu - banda - . . .	the foreman.

None of the impressions of the cylinder are sufficiently well made to allow the ends of the lines to be completed, and for the same reason the design accompanying the inscription could not very well be drawn.

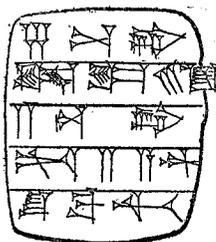
The cattle referred to in this inscription belonged to the *ê-tura* or "house of rest" so often mentioned in the sixteen-column inscription published on pp. 95-105. The date of the present tablet, which is the 8th of Bûr-Sin, is about nine years later than that of the afore-mentioned text.

### 95.—DELIVERIES OF DRINK. (No year.)

Dec, '05, 48.

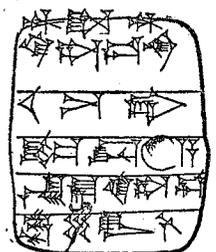
A WELL-BAKED clay tablet, 30.5 mm. high by 16 mm. wide, with five lines of writing on the obverse, and six in the reverse and edge above. Colour light yellow ochre, deepening to grey here and there.

#### OBVERSE.



- |                 |                        |
|-----------------|------------------------|
| 1. Ia qa kaš    | 5 qa of drink,         |
| 2. Su-ka-eš-dar | Su-ka-ešdar :          |
| 3. mina qa kaš  | 2 qa of drink,         |
| 4. nim mina-am  | (as) second collection |
| 5. šu-ba-ti     | he has received—       |

#### REVERSE.



- |                        |                       |
|------------------------|-----------------------|
| 6. An-ša-an            | } it came from Anšan. |
| 7. (ki)-ta gin-na      |                       |
| 8. Ū qa kaš            | 10 qa of drink,       |
| 9. Ne-da-a             | Nedâ—                 |
| 10. Nibri (ki)-ta gina | it came from Nippur.  |
| 11. Iti še-gur-ta      | Month Adar.           |

#### NOTES.

For names containing the element *Su-ka* (line 2), see p. 145.

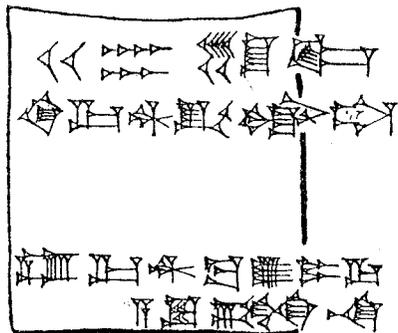
The character *nim* in line 4 seems, according to the British Museum fragment 80-11-12, 576, to have the meaning of *harpati*, "collections," "harvestings," or something similar (see the *Journal of the Royal Asiatic Society*, 1907, p. 213), hence the translation adopted here. Apparently the amounts of 5 *qa* and 2 *qa* had both been received by Su-ka-ešdar. Compare also the tablet published on p. 186, where the numeral  $\{\{\}$ , "40," occurs in connection with *nim*, and "25 *qa*" is mentioned afterwards, followed by  $\{\{\{\}$ , probably meaning "25 times," which suggests payments at the rate of 1 *qa* each time.

If the name transcribed *Nedâ* (in Assyrian characters  $\{\{\{\}$   $\{\{\{\}$ ) have anything to do with  $\{\{\{\}$   $\{\{\{\}$   $\{\{\{\}$ , rendered by *šaltu*, "battle," in the British Museum tablet S. 31, the transcription should be *Dudâ*.

## 96.—A RECEIPT OF GRAIN.

A CASE-TABLET, still intact, measuring 45 mm. high by 40.5 mm. wide, the obverse inscribed with four and the reverse with two lines of writing, and the whole surface covered with the cylinder-impressions of the scribe.

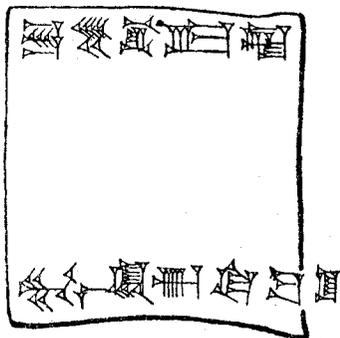
## OBVERSE.



Man imina še zid gu                    27 (*gur*) of grain food  
ki Sur-dingirGal-alim-ta                from Sur-Gal-alim.

Duba Sur-D.P. Ba-u dumu Sur-    Seal of Sur-Bau, son of  
Id-Edin-na                                Sur-Id-Edina.

## REVERSE.



Iti Še - il - la                                Month Še-illa (Nisan),

mu en Guruduga (ki) ba-tuga        year he invested the lord of Èridu.

## NOTES.

It is noteworthy that, in this inscription, the character expressing the measure is wanting. That it is the *gur* which is intended, and not the *ga*, is shown by the position of the wedges expressing the units, which are horizontal and not upright. The rendering "grain-food" has been adopted on account of the first character after the numeral (𒄠, *še*, "grain"). Perhaps, however, "meal" is the true translation, in which case *še* would be merely a determinative prefix, inserted to show that 𒄠 here is not the character for "cloth." In all probability 𒄠 𒄡 is the compound 𒄠𒄡 of the later inscriptions, with the meaning of "meal," which is supported by the rendering by which it is accompanied, *tēnu ša kemē*, "to grind, of meal." The Sumerian pronunciation of 𒄠𒄡 is given as *mū*.

The name Sur-Gal-alim is a common one, and as more than one bearing it is connected with grain,

the person meant in the present inscription is difficult to identify. An undated tablet mentions two, one the son of Lu-Nin-Girsu, the other the son of Galdā.

Still more common is the name Sur-Bau, but among the twenty-six references to persons bearing it in this collection, only the present scribe is son of Sur-Id-Edina. This last, which means "faithful servant of the river of Eden," is interesting not only as showing that there was, in Babylonia, a river or canal of that name, but also as indicating that the waterway in question was deified—it was possibly regarded as one of the children of Ea or Enki, the god of the sea and rivers. "The temple of the river of Edina" is referred to in the text on p. 65.<sup>1</sup>



The cylinder of the scribe shows the usual design—i.e., the owner being led by a divine attendant into the presence of the deity whom he worships, in this case a goddess. A bird with wings displayed and legs outstretched, looking to the left, is engraved in the space above. The divine attendant in the usual attitude of adoration, behind the figure of the scribe, is shown smaller on account of the crowding of the figures. The following is the text of the inscription:—

𒍪	𒍪	𒍪	𒍪	Sur-D.P. Ba-u	Sur-Bau,
𒍪			𒍪	dub - šara	the scribe,
𒍪	𒍪	𒍪	𒍪	dumu Sur-Id-Edin-ne (?) <sup>2</sup>	son of Sur-Id-Edine.

The year inscribed at the end corresponds with the ninth date of the reign of Bûr-Sin, king of Ur of the Chaldees.

<sup>1</sup> To all appearance there was also a city named Edina, situated "on the bank of the river of the city Edina, in the province of the Coast-land" (*kišad nâr ăl Edina, piḫat Tâmti*), implying that the district called Edina extended considerably to the south. It is probably in this tract that Sippar of Eden (*Sippar-edina*) was situated. Tâmti is written with the usual ideographic group, 𒍪 𒍪 𒍪 𒍪.

<sup>2</sup> The four wedges on the left, and the amount of space, imply 𒍪, *ne*, instead of the 𒍪, *na*, of the text, line 4. *Edine* instead of *Edina* would be due to vowel-harmony.

## 97.—RATIONS OF DRINK, FOOD, AND OIL.

Dec. '05, 40.

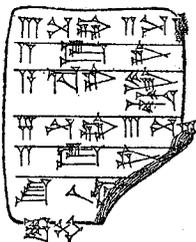
A BAKED clay tablet, 30.5 mm. high by 25 mm. wide, inscribed with six lines of writing on the obverse, seven on the reverse and edge below, and one line on the left-hand edge. One of the right-hand corners is broken away, making the first two lines of the obverse and the last line of the reverse and of the edge below imperfect.

## OBVERSE.



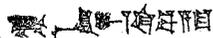
- |                           |                              |
|---------------------------|------------------------------|
| 1. Ia qa kaš . . .        | 5 qa of drink, . . . ,       |
| 2. mina gin zal           | 2 gin of oil,                |
| 3. Šu - ma - ma - sukkala | Šu-Mama, the messenger ;     |
| 4. eš qa kaš mina qa gar  | 3 qa of drink, 2 qa of food, |
| 5. mina gin zal           | 2 gin of oil,                |
| 6. Na - di lu }<br>rim }  | Nadi, the courier ;          |

## REVERSE.



- |                              |                              |
|------------------------------|------------------------------|
| 7. eš qa kaš mina qa gar     | 3 qa of drink, 2 qa of food, |
| 8. mina gin zal              | 2 gin of oil,                |
| 9. A - ħu - ni lu }<br>rim } | Aħuni, the courier ;         |
| 10. ia qa kaš eš qa gar      | 5 qa of drink, 3 qa of food, |
| 11. mina gin zal             | 2 gin of oil,                |
| 12. Šu - innanna (?) . . .   | Šu-innanna (?) . . . .       |
| 13. Iti dim - [ku]           | Month Dim-[ku],              |

## LEFT-HAND EDGE.



- |                               |   |
|-------------------------------|---|
| mu en Guruduga (ki) ba-a-tuga | { year he invested the lord (priest)<br>of Eridu. |
|-------------------------------|---|

## NOTES.

The first line is possibly to be restored as line 10; in the second the third character should be restored as , *zal*.

The name *Šu-Mama* (line 3) occurs on a similar tablet of this collection as that of a courier (). *Nadi* (line 6) is frequent in the inscriptions published by Reisner. The name *Aħuni* (line 9), which seems to be Semitic, occurs as that of a cattle-owner on a circular tablet of this collection. The name in line 12 has been completed as , *Šu-innanna* or (in Semitic) *Gimil-Ištar*, found in an undated inscription of the same class in this collection. I am unable at present to restore his title.

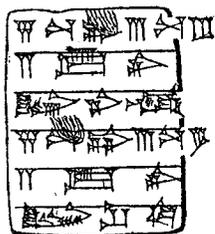
The month corresponds in Radau's *Early Babylonian History* with Elul, and the date is the same scholar's 9th of Bûr-Sin's reign.

## 98.—CONSIGNMENTS OF DRINK, FOOD, AND OIL.

iii.

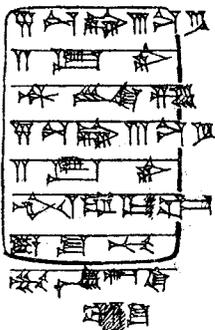
A SMALL tablet 3 cm. high by 24 mm. wide, inscribed with six lines of writing on the obverse, and eight and a half lines on the reverse and edges below it. The writing is somewhat damaged in parts.

## OBVERSE.



- |                          |                              |
|--------------------------|------------------------------|
| 1. Ia qa kaš, eš qa gar  | 5 qa of drink, 3 qa of food, |
| 2. mina gin zal          | 2 gin of oil,                |
| 3. Lugal-ni-maḫa         | Lugal-ni-maḫa                |
| 4. ia qa kaš, eš qa gar, | 5 qa of drink, 3 qa of food, |
| 5. mina gin zal          | 2 gin of oil,                |
| 6. Lugal - si - sa       | Lugal-sisa;                  |

## REVERSE.



- |  |   |
|--|---|
| 7. ia qa kaš, eš qa gar                | 5 qa of drink, 3 qa of food,                      |
| 8. mina gin zal                        | 2 gin of oil,                                     |
| 9. dingirNannar-zi                     | Nannar-zi;  |
| 10. ia qa kaš, eš qa gar               | 5 qa of drink, 3 qa of food,                      |
| 11. mina gin zal                       | 2 gin of oil,                                     |
| 12. Ur-ra-ur-sag.                      | Urra-ursag.                                       |
| 13. Iti Šu-umuna,                      | Month Šu-umuna (Tammuz),                          |
| 14. mu en Guruduga (ki)<br>ba - a-tuga | year he (the king) invested<br>the lord of Èridu. |

## NOTES.

The final character of line 3 is rather strangely written, but the reading as the equivalent of the late Babylonian  $\rightarrow\triangleleft$ , *maḫ*, is confirmed by Reisner's no. 164<sup>12</sup>, col. II., l. 22, where the name occurs again with the title "Shepherd of the god Enki" (= Ea).

*Lugal-sisa* in line 6 means "the king makes to prosper."

*Nannar-zi* in line 9 means "Nannar (the moongod) is life."

*Urra-ursag* in line 12 possibly means "Nergal is a hero." There seems to be some confusion between  $\rightarrow\triangleleft$  and  $\rightarrow\triangleleft$  in these inscriptions, and this has caused Reisner to read *Nital-~~ra~~* instead of *Ur-ra*. When, however, there is but little difference between two characters, confusion is easy.<sup>1</sup>

The date is the same, both month and year, as that of the tablet immediately following.

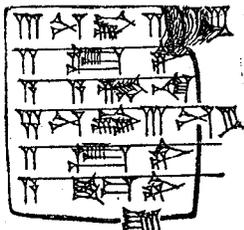
<sup>1</sup> An alternative rendering of *Urra-ursag* would be "servant of the hero," meaning some deity whom the bearer of the name worshipped.

## 99.—DELIVERIES OF DRINK, FOOD, AND OIL.

184.

A SMALL tablet, 28.5 mm. high by 23.5 mm. wide, inscribed with six lines of writing on each side. The upper right-hand corner is slightly damaged.

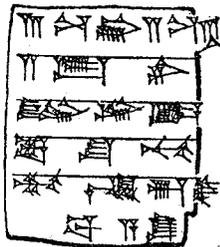
## OBVERSE.



Eš qa kaš, mina [qa] gar  
 mina gin zal  
 A - a - gi - na  
 Ia qa kaš, eš qa gar  
 mina gin zal  
 A - bil - li  
 sukkalla

3 qa of drink, 2 [qa] of food,  
 2 gin of oil,  
 Aa - gina.  
 5 qa of drink, 3 qa of food,  
 2 gin of oil,  
 Abilli,  
 the messenger.

## REVERSE.



Eš qa kaš, mina qa gar  
 mina gin zal  
 Lugal - lu - šaga  
 Iti Šu - umuna  
 mu en Guruduga (ki)  
 ba - a - tuga

3 qa of drink, 2 qa of food,  
 2 gin of oil,  
 Lugal-lu-šaga.  
 Month Tammuz,  
 year he invested the lord  
 of Êridu.

## NOTES.

This is an exceedingly simple inscription, similar to many others in the collection and elsewhere, the deliveries of drink, food, and oil being apparently for people employed in the temples, and in some cases for those going on a journey.

The names given in this text seem to be exceedingly rare. *Aa-gina* and *Abilli* are wanting in Reisner, who, however, has in his list *A-bil-ni-gi*, of which, reading *ni* for *li*, the latter may be an abbreviation. Lugal-lu-šaga he gives as occurring once—it is a shortened form of Lugal-lu-šagšaga (see p. 167).

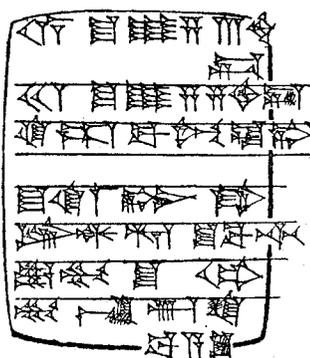
The month *Šu-umuna* corresponds with Tammuz, for which it is the ideograph even at a very late date—in fact, as long as the cuneiform script lasted. It corresponds with June and July. The year is the ninth date of king Bûr-Sin, and is elsewhere written with slight variants—*ba-tug-ga* and *ba-tuga*. In the present case the *a* after *ba*, as we learn from other verbal forms, may be for *-an-*, making *ba-an-tuga*, “him he invested,” the former referring to the “lord,” which is generally understood to mean the high priest of Êridu, and the other to the king, who seems to have performed the ceremony.

For similar inscriptions, see nos. 61, &c.

## 100.—DELIVERIES OF CLOTH AND CLOTHING.

28.

**A**N unbaked or imperfectly-baked clay tablet, 45.5 mm. high by 34 wide, with seven lines of writing on the obverse (two of them double), and eight on the reverse. Notwithstanding the softness of the clay, the state of preservation of this document is excellent.



## OBVERSE.

1. Gi tug lum-za lugala
2. gi tug lum-za giš lugala
3. eš tug ig-lama eša-kam giš
4. u lal gi tug lum-za lama-kam giš
5. gi tug lum-za gina
6. mina šuššana ma-na gu-  
sir
7. ki Lu-dingirEzinu-  
ta

- 1 *lumza*-garment the king;  
 1 *lumza*-garment the king's servant;  
 3 state-garments the 3rd servant;  
 10 less 1 *lumza*-garments the 4th servant;  
 1 *lumza*-garment making;  
 2½ mana the price,  
 from Lu-Ezinu.

## REVERSE.

8. U lal gi tug lum-za eša-kam  
giš
  9. man-gi tug lum-za lama-kam giš
  10. ki Ab-ba-gu-la-ta
- 
11. Tug ki-lal tag-ga
  12. Lu-D.P. Innanna šu-ba-ti
  13. Iti Mu-šu-du
  14. mu en Guruduga (ki)  
ba-a-tuga.

- 10 less 1 *lumza*-garments the 3rd  
servant;  
 21 *lumza*-garments the 4th servant,  
 from Abba-gula.

---

The cloth has been weighed,  
 Lu-Innanna has received it.  
 Month Mušudu,  
 year he (the king) invested the lord (high  
 priest) of Éridu.

## NOTES.

The nature of the garment indicated by  , *lumza*, is uncertain, the word not having been found as yet in the lists. The syllable *lum* is used of the luxuriance of plants, and the excellence and fulness of the garments enumerated may be intended here. The second syllable, *za*, means "to hold," but perhaps both components indicate something which is not to be ascertained by means of the bilingual lists.

Besides *giš*, the pronunciation of  in line 2, *nitali* may be used. They both have the same meaning, namely, *zikru*, "male," here used in the sense of "servant" (so also Reisner).

In line 3  , *ig-lama*, "that which is glorious," or something similar, is rendered in Semitic Babylonian by *lamkuššū*, in the first syllable of which we may perhaps see the second component, *lama*, of the non-Semitic original text. If this be the case, *kuššū* is possibly the word used in connection with the precious metals, and generally translated "massive," though this is doubtful, "splendid" being the more probable rendering. Perhaps an embroidered robe—"magnificently embroidered"—is intended.

A satisfactory rendering for , *gina*, in line 5, is suggested in the text of Reisner's *Tempelurkunden aus Telloh*, no. 126, where it occurs in company with , *til*, meaning "completed." Now the general meaning of , *gina*, would seem to be "proceeding," hence its use to express "going," "sending," "bringing," "making," &c., which last has been adopted as the meaning here.

The position of the word  , *gu-sir*, in line 6, suggests that the group has some such meaning as "weight." It is to be noted that the character *sir* has not its usual form, but is provided with the *gunū*-wedges.

The expression *ki-lal tagga* in line 11 is rendered, in the *Cuneiform Inscriptions of Western Asia*, vol. II., pl. 8, l. 11 (with completions), as *šakiltu*, apparently for *šaqiltu*, from the common Semitic root *šaqālu*, "to weigh." *Ki-lal* apparently means "place of weighing," i.e., "balance," and *tagga*, "to strike, touch." "To strike" or "touch" the balance, with the Sumerians, seems to have meant "to weigh." As wool and similar things were sold by weight, the fabrics made from them were dealt with in the same way.

In the present inscription the robes enumerated were received from two persons, *Lu-Ezinu* (= *Awel-Ašnan*, "the man of the corn-deity") and *Abba-gula* (= Semitic *Sébu-rabū*, "the great patriarch") by *Lu-Innanna*. The first, *Lu-Ezinu*, was a dealer in clothes, and is mentioned in an inscription belonging to Mr. Beeston as the receiver of certain garments in the reign of Gimil-Sin, the second name (that of *Abba-gula*), I have not come across elsewhere, but the third occurs as that of the receiver of the same kind of garments in no. 109 (p. 184). In a text of the reign of Gimil-Sin he gives grain for weaving done.

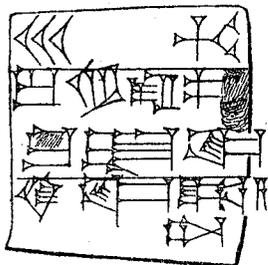
The date, "Year he (the king) invested the lord (i.e., priest) of Êridu," corresponds with the 9th year of Bûr-Sin.

## 101.—A DELIVERY OF YOUNG ANIMALS.

119.

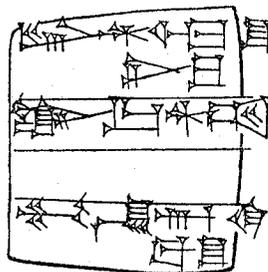
A SMALL tablet of imperfectly-baked clay, 35 mm. high by 32 wide, inscribed with four lines of writing on the obverse, and five on the reverse. As the document is in very good condition, it is probable it originally formed the inner portion of a case-tablet.

## OBVERSE.



Ušu	maš	30	kids,
udu	kur-ra	pa	sheep for food,
udu	gukkala-gu		and suckling lambs,
ki	Gu - de - a -	}	from Gudea,
	ta		

## REVERSE.



Lu-dingir	Ši-ma-ku	Lu-Šimaku
	ni - ku	the <i>niku</i> (has received).
Gir: Sur-D.P.	Nina.	Official: Lu-Nina.
Mu en	Guruduga (ki)	Year he invested the
	ba - tuga	lord of Eridu.

## NOTES.

The character , *maš*, has been translated by "kid," because that is its most usual meaning. It is not improbable, however, that lambs are intended, in which case the two lines which follow would be simply descriptive—"30 young animals (namely), sheep for food, and suckling lambs."

The translation of , *kur-ra*, by "food" is the usual one. The meaning of the character , *pa*, which follows, is doubtful—indeed, it is probable that there is another upright wedge, in which case it would be , *gur*, adding possibly some such idea as "in good condition."

The character  in the third line probably has the force of a postposition, and is elsewhere rendered by *ina* and *ana*, "in," and "to" or "for." "With" has been taken to be the meaning here.

Namesakes of the famous viceroy Gudea seem to have been far from uncommon. Among the number a planter so called occurs in no. 66.

The *Lu-Šimaku* of line 5 is probably the person bearing the same name in a text of the reign of Gimil-Sin, in which he supplies some of these animals, and has the title of *u-du-lu*, "sheep master," or something similar. The reading of the divine name compounded with his is doubtful—perhaps *Šimašu* is better. This name is possibly connected with that of the place called *Šimaš* (ki) or *Šimašgi* (ki), and may, therefore, be another form of the name *Lu-Šimašgi* in no. 102 and elsewhere.

The official *Sur-Nina* (l. 7) can hardly be identified, this name being a very common one, and borne by several people.

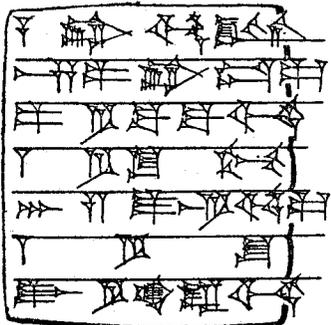
The date corresponds with the 9th of Būr-Sin.

## 102.—DELIVERIES OF DRINK AND FOOD.

128.

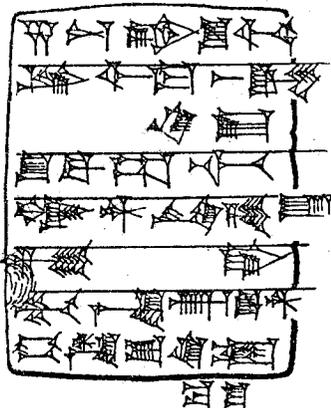
AN imperfectly-baked clay tablet, 43.5 mm. high by 34.5 wide, inscribed with seven lines of writing on the obverse, and nine on the reverse. This document seems not to have been inclosed in an envelope.

## OBVERSE.



- |                                   |                              |
|-----------------------------------|------------------------------|
| 1. Mina šuš kaš šeg lugala        | 120 qa of royal fresh drink; |
| 2. aš lama šuš man qa kaš gin gur | 1 gur 260 qa of kept drink;  |
| 3. man qa gar ba-ba šeg           | 20 qa of fresh baba food;    |
| 4. šuš gar zid gu                 | 60 qa of gu-meal food;       |
| 5. eš eš šuš lama qa gar šeg gur  | 3 gur 220 qa of fresh food;  |
| 6. šuš gar šu                     | 60 qa of šu food;            |
| 7. lama qa gar ħar-ra šeg         | 40 qa of fresh baked food;   |

## REVERSE.



- |                                |  |
|--------------------------------|--|
| 1. ia qa šimgar šeg,           | 5 qa of fresh vegetables,              |
| 2. Lu-Ši-ma-aš-gi              | } Lu-Šimašgi-gi                        |
| 3. (ki)-gi                     |  |
| 4. šu - ba - ab - ti           | has received.                          |
| 5. Gir dingirNannar-zi sukkala | The official Nannar-zi, the messenger, |
| 6. zi - ga                     | has removed (it).                      |
| 7. Mu en-nun-e D.P.            | Year Bûr-Sin the be-                   |
| 8. Bûr-D.P. Sin ki-aga         | loved invested the                     |
| 9. ba-tuga                     | guardian.                              |

## NOTES.

The translation of  as "fresh" is suggested by the fact that this meaning seems to fit almost everywhere, and by the occurrence in line 2 of a reference to drink qualified by the word *gin*, "standing" or "in progress." As , *kaš*, is generally regarded as fermented drink, *kaš gina* may possibly correspond to the modern expression "maturing." If, however, *kaš* stand for drink in general, *kaš šeg*, "fresh drink" may mean "unfermented," in which case *kaš gin* would mean "fermented."

The meaning of *baba*-food line 3, *gu*-meal food line 4, and *šu*-food line 6, is unknown, and it will doubtless be long before a satisfactory conclusion concerning these expressions will be reached. The "food" in general (line 5), and "baked food" (line 7) are also difficult to determine.

For Lu-Šimašgi-gi in the second and third lines of the reverse see p. 176, where it is noted that the name also occurs without the final *gi*. In the text referred to a portion of the produce mentioned is described as having "gone to Šimašgi," and the full form, as in the text here translated, Lu-Šimašgi-gi, "man of Šimašgi," would therefore seem to be the correct one, the omission of the final *gi*, "of," being due to the fact that the place-name itself ends in *gi*. From its connection, therefore, it is by no means improbable that "man of Šimašgi" is not really a name, but a descriptive appellation.

In several inscriptions the verbal form *šu-babti*, "he has received it" (with the pronoun *ab*, "he," referring to the antecedent subject), occurs for the more usual *šu-bati*, as here.

The name of *Nannar-zi* occurs also in no. 98, which is a text of a similar nature, but his titles—the prefix *gir* and the added *sukkala*, "messenger"—are there wanting.

The date of this inscription, "Year the guardian Bûr-Sin the beloved invested," I take to be the longer form of the date of nos. 96-101 (pp. 169-176). If this be so, the date in question is probably to be understood "Year Bûr-Sin the beloved invested the guardian," the official referred to being apparently the "lord of Êridu" mentioned in the shorter form. Another variant, in which the word "beloved" is transferred from the king to the "guardian," will be found in the date of the inscription on p. 179.

Though not an absolute proof, the mention of Nannar-zi in this text and in no. 98 may be regarded as rather favouring the identification of the date of this inscription with the short forms in the tablets quoted above, the rarity of the name making it almost certain that the same person is meant, notwithstanding the absence of his titles in the latter.

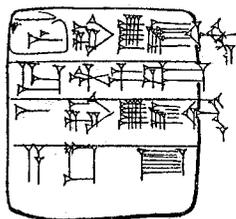
The possibility that *gir* or *anšu*, , when placed before a name, indicates that the person referred to was the agent by whose means the merchandise or commodities were brought or taken away, is probably favoured by the word *ziga*, following the name of Nannar-zi, the messenger.

### 103.—DELIVERIES OF DRINK. (No date.)

Dec. '05, 59.

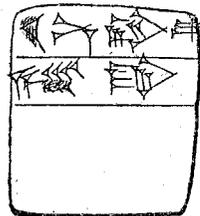
**A** SMALL baked clay tablet, 28 mm. high by 25.2 mm. wide, with four lines of writing on the obverse and two on the reverse. Colour light grey.

#### OBVERSE.



Aš dida šeg	1 ( <i>gur</i> ) of fresh <i>dida</i> -drink,
Sur-dingirPa-saga	Sur-Pa-saga;
aš dida šeg	1 ( <i>gur</i> ) of fresh <i>dida</i> -drink,
A - kil - lel	Akillel.

#### REVERSE.



Ū qa ulušin	10 <i>qa</i> of <i>ulušin</i> -drink
gi - ga	taken away.

#### NOTES.

For    = *dida*, see p. 130. The character at the end of lines 1 and 3 is  , *šeg*, which may really mean "in good condition," but see the note on the preceding page.

𒍪 𒍪 (rev., l. 1) is apparently for 𒍪 𒍪 𒍪 𒍪, which we are told to pronounce *ulušin*, some special kind of drink, rendered "brandy" (*Schnapps*) by Weissbach.

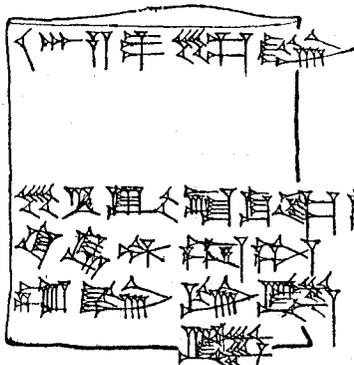
In line 4 the second character is apparently intended for 𒍪. The reading of the name is doubtful, this sign especially having an excessive number of values.

104.—A DELIVERY OF GRAIN.

153.

A BAKED clay case-tablet, still intact, 46 mm. high by 42 wide, inscribed with four lines of writing on the obverse, and four on the reverse and edge. The surface is covered with the impressions of the cylinder-seal of the scribe, with the usual design showing his introduction into the presence of his deity. In this case the full height of the cylinder is shown.

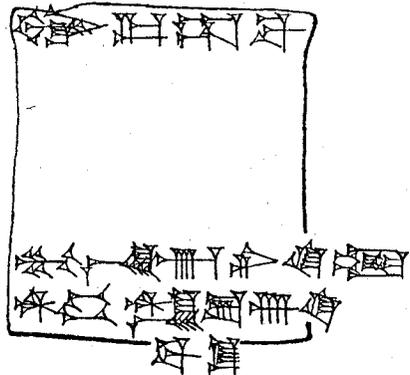
OBVERSE.



Ū-eš eš šuš ušu qa še gur lugala 13 gur 210 qa of grain royal

še gar gal-la zida-gu-šu grain-food for grinding,  
 ki Azag-dingirNina-ta from Azag-Nina,  
 Duba Lugal-lu-šag- Tablet of Lugal-lu-  
 šaga šagšaga.

REVERSE.

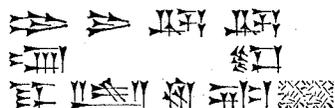


Gir: Sur - ab - ba Official: Sur-abba.

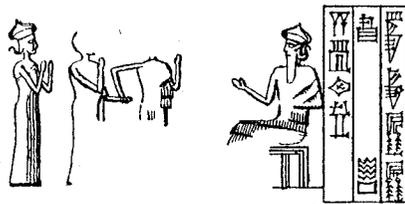
Mu en-nun-ni ki-aga Year Bûr-Sin (in) Êridu  
 D.P. Bûr-D.P. Sin Guruduga (ki) invested the beloved  
 ba - tuga guardian.

NOTES.

The cylinder-impressions show the scribe being led into the presence of his god. The inscription accompanying this scene reads:—



Lugal-lu-šag-šaga	Lugal-lu-šagšaga,
dub - šara	the scribe
dumu Nagir-šag-kuš-[anna]	son of Nagir-šag-kuš-[anna].



Reisner renders by *tênu*, the meaning of which, as has been stated, is probably "to grind." *Gar-gala* is "food" or "sustenance," so that the whole would seem to be as translated.

*Azag-Nina* is rare, but occurs as the name of an official in an undated text referring to deliveries of drink, food, and oil.

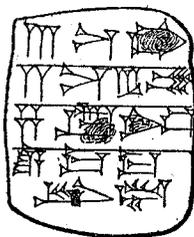
*Lugal-lu-šag-šaga*, the receiver of the grain (l. 4), occurs also in an undated text, in which he is apparently mentioned in connection with a plantation. See also pp. 166-168, where both this and the short form *Lugal-lu-šaga* are quoted. For *Sur-abba* (l. 1, rev.), see nos. 50, 59, 83 and 117.

The date of this inscription offers the same uncertainties as that of no. 102 (pp. 107-108), and the question naturally arises, whether some mistake may not have crept in. *Ki-aga*, "beloved," preceding the name of Bûr-Sin instead of following it (see the text referred to), and the mention of the city Êridu after the name of that king, seem to make a strange and confused mingling of the date which precedes with that of the texts on pp. 169-176. If Hommel be right, the adjective in Sumerian originally preceded the noun, as in Turkish, and the word "beloved" might, therefore, refer to the king, and not to the guardian of the temple. Or perhaps we ought to regard *ba-tuga* as passive, with Radau, and translate "Year Bûr-Sin of Êridu was invested as beloved guardian"; but this does not seem to be satisfactory, as Bûr-Sin was not "of Êridu," though he might have been invested "beloved guardian of Êridu." Perhaps the inner tablet might solve the problem.

### 105.—CONSIGNMENTS OF DRINK, FOOD, AND OIL. (No date.)

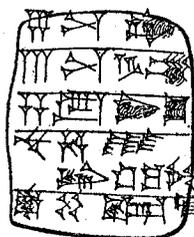
Dec. '05, 50.

A SMALL baked clay tablet, 30 mm. high by 25 mm. wide, with five lines of writing on the obverse and six on the reverse. Colour reddish-grey.



#### OBVERSE.

Eš qa kaš	3 qa of drink,
mina qa gar-du	2 qa of cooked food,
lama gin zal giš	4 gin of sesame-oil,
E - ma - ma	E - mama
lurim	the courier.



#### REVERSE.

ia qa kaš	5 qa of drink,
eš qa gar-du	3 qa of cooked food,
lama gin zal-udu	4 gin of mutton-fat,
Na - ħa - lum	Naħalum
lugiš-ku-gu-la	the soldier (?)
Iti Dim - ku	Month Dim-ku.

## NOTES.

This text differs slightly from others of a similar nature, such as nos. 61, 88, 97-99, 108, &c., in that it has  $\Sigma$  ( = the Semitic Babylonian *špā*, "to cook") after  $\Upsilon$  (see also no. 111), and defines the oil or fat supplied as "sesame" and "fat of sheep." This last implies what is generally called "dripping," though "tallow" for candles might also be intended.

The personal names are exceedingly rare, and the second, *Nuhalum*, has a Semitic appearance. Its meaning is doubtful, but the expression *nahālu ša šeim*, apparently meaning "to sift, of wheat," may give the key. *LuGiš-ku-gu-la*, in the ordinary acceptance of the group, means "man of the great weapon," but near definition is required. It occurs also on pp. 130, 183, 189.

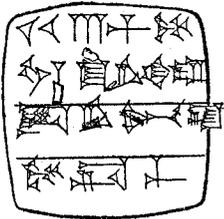
*Iti Dim-ku*, "the month of the increast-feast," corresponds in Radau with Elul (August-September).

## 106.—WAGES OF THE WEAVING-WOMEN.

Dec. '05, 41.

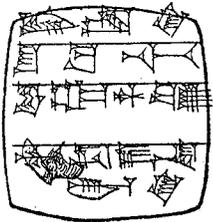
A SMALL baked clay tablet, with traces of the envelope with which it was formerly covered still adhering, 28.2 mm. wide, inscribed with four lines of writing on the obverse, and five lines on the reverse.

## OBVERSE.



- |                        |                                    |
|------------------------|------------------------------------|
| 1. Man eš bar geme     | 23½ female slaves,                 |
| 2. û gi zid gar ḥar-ra | 80 qa of prepared meal-food a day, |
| 3. â Gar - gu-la       | hire of Gar-gula,                  |
| 4. geme uš - bar       | the weaving-woman,                 |

## REVERSE.



- |                        |                        |
|------------------------|------------------------|
| 5. Lu - Uru (ki)       | Lu - Uru               |
| 6. šu - ba - ti        | has received.          |
| 7. Iti Izin-dingirBa-u | month Izin-Bau,        |
| 8. mu uš-sa en         | year after the lord of |
| Guruduga gi            | Eridu.                 |

## NOTES.

The first wedge may be intended for an upright one, making the number  $\Upsilon < \Upsilon \Upsilon \Upsilon \Upsilon$ , in which case the reading is *Suš-û eš bar*, "73½." The expression, "a half," is probably used to indicate a half-ration of food, due to one of the women employed, or the whole was an account of one woman for 23½ days.

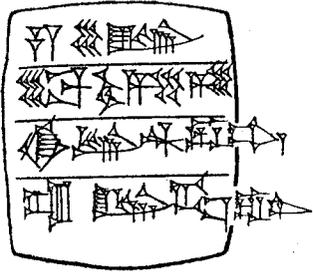
According to Radau, the "month of the festival of Bau" corresponds with Chisleu. To complete the date, the syllables *ba-(a)-tuga* are required at the end, as in the case of the preceding texts, making the full form "the year after he invested the lord (priest) of Êridu"—the 10th date of the reign of Bûr-Sin.

## 107.—A DOLE OR PAYMENT OF GRAIN.

116.

**T**ABLET in perfect condition, apparently the kernel of a case-tablet, 36 mm. high by 32 wide, inscribed with four lines of writing on the obverse and the same number on the reverse, which, however, has a wide space between the first and second lines, after which the writing is somewhat crowded.

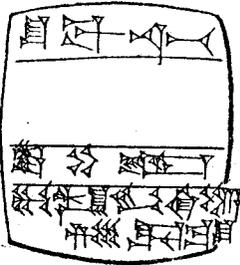
## OBVERSE.



Eš šuš še lugala  
še-ba erin gi-zi  
ki Lu-dingir-ra-ta  
duba<sup>1</sup> Lugal-ur-ra-ni

180 *ga* of the king's grain,  
grain allowance of the pages,  
from Lu-dingira,  
seal<sup>1</sup> of<sup>1</sup> Lugal-urrani

## REVERSE.



šu - ba - ti  
  
Iti Dim - ku  
mu dingirEn-nannara-kar-  
zi-da ba-tuga

has received.  
  
Month Dim-ku  
year he (the king) invested the lord of  
Nannara the faithful protector.

## NOTES.

For *ipru* or *upru*, which is the Semitic translation of the characters  , *še-ba*, Prof. Delitzsch gives "sustenance" in general. As, however, the root , *ba*, contains the idea of distribution, "allowance" would seem to be the best rendering in this case.

The *erin gi-zi*, here translated "page," is regarded as being the same as the *lu gizi* of other texts. It is the *kizû* of the Semitic inscriptions, the word having been borrowed by the Babylonians. The rendering given by Delitzsch is *Knappe*, *Schildknappe*, and seems to have designated a person in attendance upon a soldier. *Gi-si* is rendered in the inscriptions as *gan makkán*, "the reed of Makkan," a district generally regarded as a part of the Sinaitic peninsula, which would naturally point to "spearman" rather than "shield-bearer" as the meaning of *erin gi-zi*.

The name Lu-dingira occurs in nos. 73, 107, and many other texts. As Lugal-urrani is men-

<sup>1</sup> Inserted by the scribe in consequence of the variant on the tablet within. Omit in reading.

tioned in an undated inscription with Lu-dingira son of Lu-Ninšah, it is probable that the same persons are meant in each case.

In l. 4 of the obverse the scribe has placed *duba* at the beginning, probably by mistake, in consequence of the formula of the envelope being "*duba . . .*," without *šu-ba-ti*. The phrase should be *Lugal-urrani šu-ba-ti*, without *duba*.

The month *Dim-ku* corresponds with Elul, according to Radau.

There is a curious variant from the other tablets in the date (see nos. 109-119, pp. 185-197), the scribe having written the determinative prefix *dingir* before and along with the word *en*, "lord," instead of before *Nannara*. He was probably influenced to do this in consequence of the group , *D.P.* *En-zu*, which stands for *Sin*, the name by which the moon-god *Nannara* was known among the Semites.

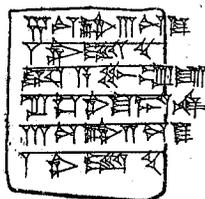
The year corresponds with the 11th date of Bûr-Sin in Radau's *Early Babylonian History*.

108.—CONSIGNMENTS OF DRINK, MEAL, AND OIL. (No year.)

Dec. '05, 52.

A SMALL baked clay tablet, 25.6 mm. high by 21.2 mm. wide, inscribed with six lines of writing on the obverse, and nine lines on the reverse and edges above and below. Colour light yellow.

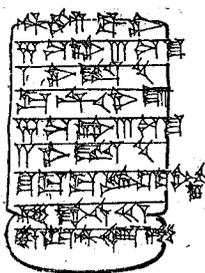
OBVERSE.



1. Ia qa kaš eš qa zi
2. gi zal â-gam
3. Ŧa-a-bu-um sukkala
4. ma giš-zala-ku gin-na
5. eš qa kaš mina qa zi
6. gi zal â-gam

5 *qa* of drink, 3 *qa* of meal,  
1 (measure) of pressed oil,  
Ŧabu<sup>m</sup> the messenger—  
gone to the sesame oil-ship;  
3 *qa* of drink, 2 *qa* of meal,  
1 (measure) of pressed oil,

REVERSE.



7. dingirAddu-ba-ni
8. ia qa kaš eš qa zi
9. gi zal â-gam
10. Ma-ti-ni sukkala
11. ia qa kas eš qa zi
12. mina zal â-gam
13. Šu-ma-na lugiš-ku-gu-la
- EDGE.—14. zi-ga û man-gi
15. iti Izin dingirDun-gi

Addu-bani;  
5 *qa* of drink, 3 *qa* of meal,  
1 (measure) of pressed oil,  
Matini, the messenger;  
5 *qa* of drink, 3 *qa* of meal,  
2 (measures) of pressed oil,  
Šu-mama, the soldier (?).  
Taken away, day 21,  
month Izin-Dungi.

NOTES.

The above is a type of many of the longer inscriptions of this class, and differs from those on pp. 120, 138-140, 143-161, 172-174, in substituting "meal" for "food," omitting *gin*, the name of the measure used for the oil, and adding *â-gam*, apparently meaning "pressed" ( $\text{𒀭} = \textit{kanāšu}$ , "to bow down," *šuknušu*, "to cause to bow down," *šapāku*, "to pour out"), i.e., oil extracted from fruits and seeds.

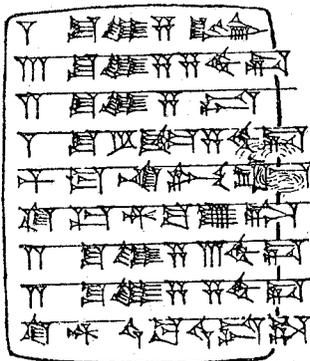
The names *Ŧabum*, "good," *Addu-bani*, "Hadad is a creator," and *Matini*, "gift?," are all, seemingly, Semitic. *Šu-mama*, "hand," or "benefit of (the goddess) Mama," is Sumero-Akkadian. "The month of the festival of Dungi" corresponds in Radau with Marcheswan (October-November). In this text the day is also added.

## 109.—DELIVERIES OF CLOTH OR CLOTHING.

34.

A TABLET of unbaked or imperfectly-baked clay, 44 mm. high by 32 wide, with nine lines of writing on the obverse, and eleven on the reverse, including the line on the upper and lower edges. In consequence of the softness of the clay many of the characters are damaged or unclear, but with the exception of one character the text may be read without much difficulty.

## OBVERSE.



- |                                 |   |
|---------------------------------|---|
| 1. Gi tug lum-za lugala         | 1 <i>lumza</i> -garment the king;         |
| 2. eš tug lum-za lama-kam giš   | 3 <i>lumza</i> -garments the 4th servant; |
| 3. mina tug lumza gina          | 2 <i>lumza</i> -garments making;          |
| 4. gi tug ig-lama lama-kam giš  | 1 state-garment the 4th servant;          |
| 5. bar ma-na gu-sir             | 12 <i>mana</i> the price,                 |
| 6. ki Sur-dingirBa-u-ta         | from Sur-Bau.                             |
| 7. Mina tug lum-za eša-kam giš  | 2 <i>lumza</i> -garments the 3rd servant; |
| 8. Mina tug lum-za lama-kam giš | 2 <i>lumza</i> -garments the 4th servant; |
| 9. ki D.P. Utu-ba-ê-ta          | from Utu-baê.                             |

## REVERSE.



- |                                  |   |
|----------------------------------|---|
| 10. Ussa tug lum-za lama-kam giš | 8 <i>lumza</i> -garments the 4th servant,     |
| 11. ki Lu-D.P. Utu-ta            | from Lu-utu.                                  |
| 12. Ia tug lum-za lama-kam giš   | 5 <i>lumza</i> -garments the 4th servant,     |
| 13. ki Ad-da-ta                  | from Adda.                                    |
| 14. . . tug lum-za eša-kam giš   | . . . <i>lumza</i> -garments the 3rd servant, |
| 15. ki E-zi-mu-ta                | from E-zi-mu.                                 |
| <hr/>                            |   |
| 16. Tug ki-lal tag-ga            | The cloth has been weighed,                   |
| 17. Lu-D.P. Innana šu-ba-ti      | Lu-Innana has received it.                    |
| 18. Iti Izin-D.P. Ba-u           | Month Izin-Bau,                               |
| 19. mu en D.P. Nannara-ka        | year he (the king) invested the lord          |
| 20. r-zi-da ba-a-tuga            | of Nannara the faithful protector.            |

## NOTES.

The text of this inscription is of the same nature as that of no. 96, which see. The person receiving, Lu-Innana, is the same in both texts; the date of the present document is two years later.

"The month of the festival of Bau" (*iti isin-Bau*) corresponds with Chisleu (November-December).

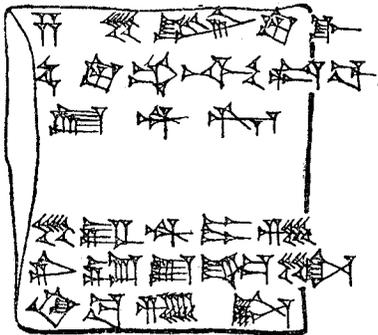
As in no. 88 (p. 160), a character is divided in the date, in consequence of want of room. The scribe would have done better had he crowded one line a little more, and written  instead of . See the preceding and following texts.

## 110.—GRAIN FOR THE CATTLE-KEEPERS.

73.

A BAKED clay case-tablet, still intact, 44 mm. high by 41 wide, inscribed with six lines of writing on each side, and impressed with the cylinder-seal of the scribe on both sides and all four edges.

## OBVERSE.



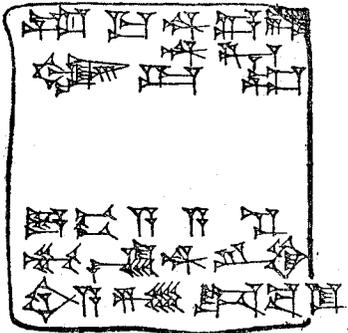
Lama še lugala šag-gala  
erin šag gud bal gub - ba  
ê dingirInnanna

240 *ga* of grain, sustenance of the  
men watching among the cattle  
of the temple of Istar—

še sanga D.P. Dumu-zi  
ni-duba ê bil - li  
ki Ba - zi - ta

grain of the priest of Tammuz,  
(in the) storehouse of the new temple,  
from Bazi.

## REVERSE.



Duba Sur-D.P. Lama sanga  
D.P. Innanna  
Gir: Sur-mesa

Seal of Sur-Lama, priest  
of Istar.  
Official: Sur-mesa.

Iti amar - a - a - si  
mu en D.P. Nannar-  
kar-zi-da ba - tuga

Month Amar-aasi,  
year he invested the lord  
of Nannar-kar-zida.

## NOTES.

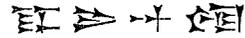
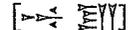
For 𒀭𒀪, *šag-gal*, in line 1, see p. 61.

𒀭𒀪, *šag-gud*, probably means "among the oxen," from *šag*, "heart," "middle," and *gud*, "an ox." 𒀭𒀪𒀭, *bal-gubba*, I take, provisionally, to mean "to inspect."

"The priest of Tammuz" (l. 4) is mentioned also in nos. 112 and 114, which also refer to *ê billi*, probably meaning "the new temple." Bazi, who delivers the grain, and Sur-mesa, the official, likewise occur in those inscriptions. Sur-Lama, the scribe, who was, moreover, priest of Istar, is probably the same as is stated to be the son of Lu-Ningirsu by the large inscription R. 1,<sup>1</sup> which also suggests, in the other names which it contains, possible kinship between the persons mentioned in this small text.

<sup>1</sup> This will be published later.

The father's name in the cylinder-inscription is apparently to be completed in accordance with this:—

	Sur-D.P. Lama	Sur - Lama,
	dub - šara	the scribe,
	dumu Lu-D.P. Nin	son of Lu-Nin-
	[Gir-su]	[Girsu].



The cylinder, which is rather roughly engraved, shows the scribe being led before the goddess he worshipped, who apparently holds a cup in her right hand. A bird with outspread wings occupies the space above, between the seated deity and the divine introducer.

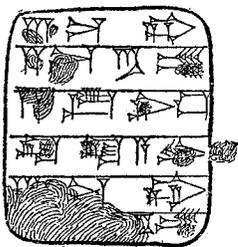
The month is the 11th of the early Babylonian year, corresponding with Sebat (January-February). The year is the 11th date of Bûr-Sin's reign (Radau, *Early Babylonian History*, p. 269).

### III.—CONSIGNMENTS OF DRINK, FOOD, AND OIL. (No year.)

Dec. '05, 70.

A SMALL baked clay tablet, 31.4 mm. high by 27 mm. wide, inscribed with six lines of writing on the obverse and four on the reverse. The text, especially the obverse, is somewhat defaced, and lines 4-6 are imperfect. Colour grey.

#### OBVERSE.



Eš qa kaš	3 qa of drink,
mina qa gar-du	2 qa of cooked food,
mina gin zal-giš	2 gin of oil,
La-la-a lu . . . ;	Lalâ, the . . . ;
eš qa kaš	3 qa of drink,
[mina? qa gar]-du	[2 (?) qa of] cooked [food],

#### REVERSE.



ia (?) gin zal-giš	5 (?) gin of oil,
Ab - za - lum	Abzalum,
lugiš-ku-gu-la	the soldier (?).

Iti Dim - ku

Month Dim-ku.

#### NOTES.

The text is in many respects parallel with no. 105 (p. 180). Like *Nuhalum*, *Absalum* has also a Semitic appearance.

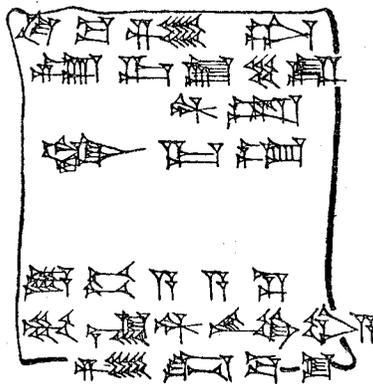
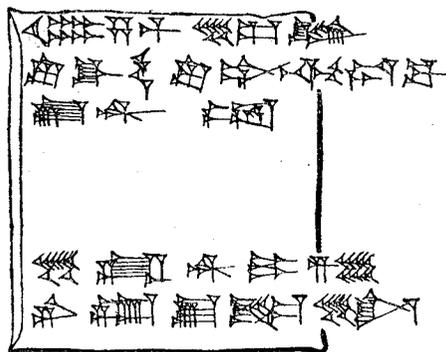
The title of Lalâ in line 4 is possibly to be completed , *lu rim*, which I have rendered "courier" in texts of this class, though somewhat doubtfully.

It is noteworthy that the month is the same as in the text referred to.

## 112.—GRAIN FOR THE CATTLE-KEEPERS.

79.

**A** WELL-BAKED and excellently-preserved case-tablet, still intact, 46 mm. high by 43 wide, inscribed with five lines of writing on the obverse and seven on the reverse. Impressions of a very fine cylinder-seal cover both sides and the edges.



## OBVERSE.

Ū-ussa lama šuš ū (qa) še gur lugala  
šag-gala erin šag gud bal gub-ba  
ê dingirNina

še sanga D.P. Dumu-zi  
ni-duba ê bil-li

ki Ba - zi - ta  
Duba Sur-Ê-ninnū sanga  
D.P. Nina  
Gir: Sur - mesa

Iti Amar - a - a - si  
mu en D.P. Nannar-kar-  
zi-da ba - tuga

18 gur 250 qa of royal grain,  
sustenance of the men watching among the cattle  
(of) the house of Nina—

grain of the priest of Tammuz  
in the storehouse of the new temple,

## REVERSE.

from Bazi.  
Tablet of Sur-Ê-ninnū, priest  
of Nina.  
Official: Sur-mesa.

Month Amar - aasi,  
year he invested the lord of  
Nannar-kar-zida.

## NOTES.

For the words of the second line, no. 110 above (p. 185).  
As in that inscription, the grain belonged to the priest of Tammuz, or was in his charge, the storehouse where it was kept was that of the new temple, it was received from Bazi, and the official who

saw to the transaction is in this text also Sur-mesa. The only differences, in fact, are the name of the temple and that of the scribe who received the grain, *Sur-Ē-ninnū* instead of *Sur-Lama*. He was not a priest of Ištar, but of Nina, and the temple was that of Nina.

It would therefore seem that the temple of Nina and of Ištar were one and the same building, and that, although there were the same temple-servants, each goddess had her own priests.

As the month and the year are the same as in the preceding tablet, it may be supposed that the occasion of the receipt of the grain was the same in each case—indeed, the month of Amar-aasi appears in a similar connection in several texts.



The design of the cylinder-seal is that of most of the examples found on tablets of this class, namely, the owner led by a divine attendant into the presence of the god whom he worshipped. The work, however, in this case, shows a noteworthy difference from the majority of these productions, the treatment being, to all appearance, bolder and smoother. It is noteworthy that the scribe's cloak is open in front, at the lower part, permitting the movement of his left leg as he advances to be seen. The inscription gives the title of the father as well as of the scribe himself:—

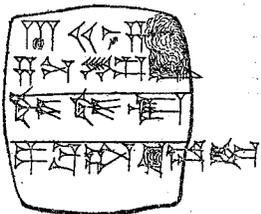
𒂗 𒂗 𒂗	Sur-Ē-ninnū	Sur-Ē-ninnū,
𒂗 𒂗 𒂗	dub - šara	the scribe,
𒂗 𒂗 𒂗	dumu Al-la-mu	son of Allamu,
𒂗 𒂗 𒂗	š a b r ū .	the seer.

The characters of the inscription are likewise very well engraved.

### 113.—A CONSIGNMENT OF GRAIN. (No date.)

Dec. '05, 46.

**A** SMALL baked clay tablet, 27.6 mm. high by 24.5 mm. wide, inscribed with four lines of writing on the obverse, reverse blank. Colour reddish-grey.



Eš šuš man aš lama šuš	}	201 gur 244 qa of royal grain
lama qa še gur lugala		
Šu - šu engara		Šušu the farmer
pa ba-ta - en(?) - ne		has drawn from the official

#### NOTES.

There are no traces of a fifth wedge, making the numeral "5" in the first character of the second line, so the reading "244 qa" would seem to be certain.

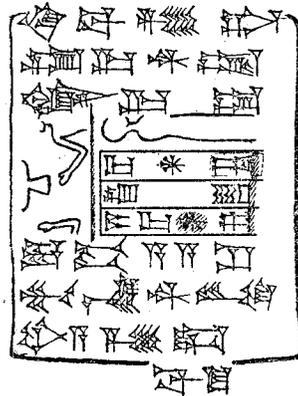
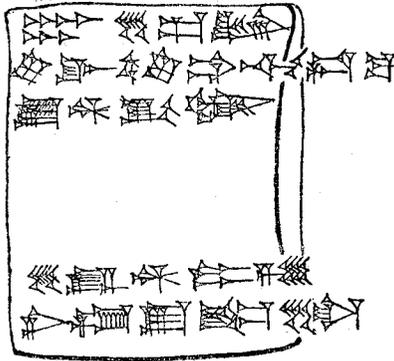
For *Šušu*, see pp. 56-57, where it occurs with the mimmatum (*Šušum*). This is apparently a different person.

*Bataenne* appears also in no. 27, p. 49. Compare the note on p. 50.

114.—RECEIPT OF GRAIN.

162.

**A** BAKED clay case-tablet, still intact, 48 mm. high by 43 wide, inscribed with five lines of writing on the obverse and seven on the reverse and edge. Both sides and all four edges are impressed with the cylinder-seal of the scribe.



OBVERSE.

Imina še gur lugala  
šag-gala erin sag gud bal gub-ba  
ê dingirGal - alim

7 gur of royal grain,  
sustenance of the men watching among the cattle  
of the temple of Gal-alim—

še šanga D.P. Dumu-zi  
ni-duba e bil-li

grain of the priest of Tammuz  
(in) the storehouse of the new temple,

ki Ba - zi - ta  
Duba Sur-D.P. Nina  
Gir: Sur - mesa

REVERSE.

from Bazi.  
Seal of Sur - Nina.  
Official: Sur - mesa.

Iti Amar-a-a-si  
mu en D.P. Nannar-  
kar - zi - da  
ba - tuga }

Month Amar - aasi,  
year he invested the lord of Nannar-kar-zida.

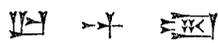
NOTES.

For the words of the second line, see nos. 110 and 112 (pp. 185 and 187).  
Again we have a tablet referring to grain which was in the charge of, or belonged to, the priest of Tammuz, and was kept in the storehouse of the new temple. As in the other cases also, the grain was

received from Bazi, and the official was Sur-mesa. The temple is that of Gal-alim, and the scribe receiving the grain is Sur-Nina, who was probably a priest of Gal-alim. The deity referred to is stated to have been a son of Nin-Girsu, the great divinity of Lagaš, where most of these tablets were found.

The month and year are the same as those of nos. 110 and 112.

The cylinder-seal impressions are not by any means distinct, but the design is sufficiently clear to show the usual scene—a divine attendant leading the owner into the presence of the deity whom he worshipped (here, apparently, a goddess). The inscription is as follows:—

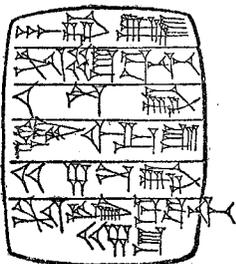
	Sur	-	D.P. Nina	Sur	-	Nina,
	dub	-	šara	the		scribe,
	dumu Sur-D.P. Lama			son of Sur-Lama.		

The name is a common one, but none of the persons bearing it in this collection have the parentage here indicated.

### 115.—CONSIGNMENTS OF DRINK. (No year.)

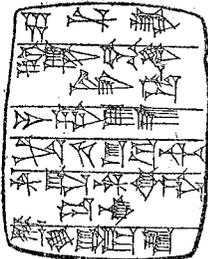
**B**AKED clay tablet, 34 mm. high by 27 mm. wide, with seven lines of writing on the obverse and eight on the reverse, in both cases extending to the edges above and below. Colour reddish-grey.

#### OBVERSE.



- |                       |                                      |
|-----------------------|--------------------------------------|
| 1. Eš (gur) dida      | 3 (gur) of <i>dida</i> -drink,       |
| 2. nim nimin šu-ba-ti | (in) 40 collections he has received; |
| 3. ū qa kaš           | 10 <i>qa</i> of drink,               |
| 4. gir Hula sukkala   | official: Hula, the messenger;       |
| 5. man-ia qa kaš      | 25 <i>qa</i> of drink,               |
| 6. nim lu šu-ba-ti    | collections the man has received,    |
| 7. man-ia šu          | 25 times.                            |

#### REVERSE.



- |                       |                                      |
|-----------------------|--------------------------------------|
| 8. ia qa kaš          | 5 <i>qa</i> of drink,                |
| 9. gir Gu-lul         | official: Gulul,                     |
| 10. lurim             | the courier;                         |
| 11. mina gur dida     | 2 (gur) of <i>dida</i> -drink,       |
| 12. nim man šu-ba-ti  | (in) 20 collections he has received. |
| 13. An-ša-ana (ki)-ta | Come from Anšan,                     |
| 14. gin-na            |                                      |
| 15. iti Še - il - la  | month Še-illa.                       |

#### NOTES.

This text is of a similar nature to no. 95 on p. 168, which see. The average of the first series of collections would be  $22\frac{1}{2}$  *qa* each time, of the third 1 *qa* each time, and of the fifth 30 *qa* each time. Another possible rendering of line 6 would be: "he has received the collections (of) the man," or "the men."

The names are rare, and *Hula* is especially noteworthy on account of the root meaning "evil." Perhaps, however,  is used for its homophone , *hula*, "joyful," or something similar. Compare also *Tud-hul(a)*, the Babylonian form of the name Tidal (Gen. xiv. 1), which, however, is not written with , but with , *hul*, according to the syllabary.

The month Še-illa corresponds with Nisan (March-April) in Radau.

## 116.—A DELIVERY OF GRAIN.

171.

A BAKED clay tablet, 41 mm. high by 35 wide, inscribed with eight lines of writing on the obverse and six on the reverse. Probably the inner portion of a case-tablet.

## OBVERSE.



- |    |                             |   |
|----|-----------------------------|---|
| 1. | Ilima šuš ušu še gur lugala | 9 gur 90 qa of royal grain,                       |
| 2. | še Sur-šu-ga-lam-ma         | grain of Sur-šugalamma,                           |
| 3. | ni-duba tir-gaba gid-da     | from the storehouse of the <i>tirgaba gidda</i> , |
| 4. | šag-gala erin šag gud       | sustenance of the people with the oxen,           |
| 5. | ki Ba - zi - ta             | from Bazi,  |
| 6. | Sur-dingirBa-u dumu         | Sur-Bau son of                                    |
| 7. | Uku - ila                   | Uku-ila—  |
| 8. | mu Sur-D.P. Ba-u-ku         | in the name of Sur-Bau.                           |

## REVERSE.



- |     |                         |                           |
|-----|-------------------------|---------------------------|
| 9.  | Duba Lu-D.P. gibiš      | Seal of Lu-gibiš,         |
| 10. | šanga D.P. Nin-mar-ki   | priest of Nin-mar-ki.     |
| 11. | Gir: Lu-D.P. Nin-mar-ki | Official: Lu-Nin-mar-ki.  |
| 12. | Iti Še - gur - tara     | Month Še-gur-tara,        |
| 13. | mu en D.P. Nannar-      | year he invested the lord |
| 14. | kar - zi - da ba - tuga | of Nannar-kar-zida.       |

## NOTES.

For Sur-šugalamma (line 2), compare no. 35 (p. 63). The grain, as we learn from the third line, was in the storehouse of the *tirgaba gidda*. In the inscriptions published by Reisner, this expression is preceded by the determinative prefix for "wood," making   , with the probable reading of *giš-tir-daba*, "the luxuriant forest," with the adjective *gidda*, "long"—probably some cultivated piece of ground containing small trees, which were thought much of in the woodless plains of Babylonia.

The "people with the oxen" are referred to in nos. 110, 112 and 114, with the addition *bal-gubba*. In those three texts, also, the grain was received from Bazi (l. 5).

The repetition of the name of *Sur-Bau* in lines 6 and 8 is strange, and leads to the probability that the scribe was going to write "Sur-Bau son of Uku-ila has received it," but recollecting that this was not the case, without erasing what he had written, he added "in the name of Sur-Bau" (l. 8).

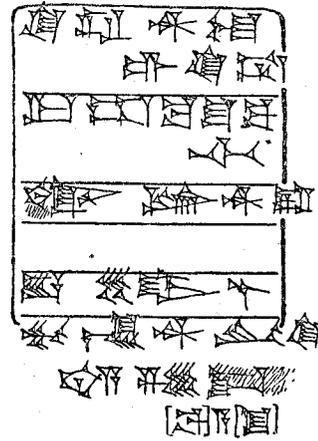
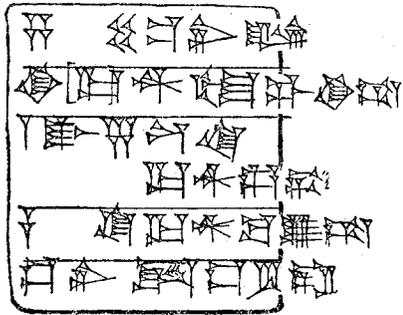
It is noteworthy that the receiver of the grain "in the name of Sur-Bau," is Lu-gibiš, priest of Nin-mar-ki. Now Lu-gibiš means "the man of the chariot," which recalls the fact that a priest of Nin-mar-ki is mentioned in connection with a waggon in no. 117 (see next page), and that there was no very sharp distinction between a chariot and a waggon.

The month is equivalent to Adar, the 12th of the Babylonian year, corresponding roughly with February-March. The year is the same as in nos. 107, 109, 110, 112, 114 and 117-119.

## 117.—RECEIPTS OF SESAME.

147.

A BAKED clay tablet, with its envelope, the former 41 mm. high by 35 wide, inscribed with six lines of writing on the obverse and eight on the reverse and edge; the latter measuring 51 mm. by 46. Both tablet and envelope have suffered considerably since copied, and even the skilful treatment of Mr. Ready has not been successful in arresting the action of the salt with which the clay is impregnated. The envelope has the text arranged in five lines on the obverse and six on the reverse, and impressions of the cylinder-seal of the scribe on both sides and on the edges. The inner tablet has been taken as the standard text.



## OBVERSE.

Lama šuš (qa) še-giš-zal lugala  
ki Sur-dingirNin-mar-ki-ta  
šuš nimir-ia qa ki  
Sur-D.P. Lama-ta  
mina šuš (qa) ki Sur-D.P. Ba-u-ta  
giš-zal â giš-gar-ra

240 qa of royal sesame  
from Sur-Nin-mar-ki;  
105 qa from  
Sur-Lama;  
120 qa from Sur-Bau.  
The sesame (which is) the hire of the waggon,

## REVERSE.

ki šanga D.P. Nin-  
mar-ki-ta  
Sur-ab-ba šu-ba-ti<sup>1</sup>  
Gir: Lu-dingir-ra<sup>2</sup>

from the priest of Nin-  
mar-ki,  
Sur-abba has received.  
Official: Lu-dingira.

<sup>1</sup> The envelope reads , *duba Sur-ab-ba*.

<sup>2</sup> The envelope adds , *gu-za-la(i)*.

Iti Še-gur-tara  
 mu en D.P. Nannar-  
 kar-zi-da  
 [ba]-a-[tuga]

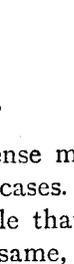
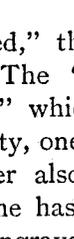
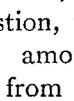
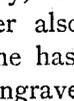
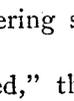
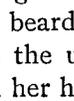
Month Še-gur-tara,  
 year he invested the lord  
 of Nannar-kar-zida.

NOTES.

The difficult line is the sixth, of which the real sense may only be attainable when we know the usage connected with the making of offerings in certain cases. As   , *giš-gara*, without the phonetic complement , *ra*, stands for "a waggon," it is possible that the group has the same meaning when that character is present. The three consignments of sesame, therefore, would seem to have been bought or produced by the letting out of the vehicle in question, which probably belonged to the priest of Nin-mar-ki, from whom Sur-abba received the three amounts. Another meaning of *giš-garra* is "fetter," "chain," or something similar, and although, from *á giš-garra*, the meaning of "obligation," "promised gift," might be easily reasoned out, the rendering suggested has been adopted as apparently more suitable.

Instead of *Sur-abba šubati*, "Sur-abba has received," the envelope has the common variant    , *duba Sur-ab-ba*, "seal of Sur-abba." The "carrier," *Lu-dingirra*, has the title of   , *gu-za-la*, formerly translated "throne-bearer," which is the best rendering in the present case, the person in question having been, in all probability, one of those appointed to carry the seats of the gods when they were borne in procession. Reisner also suggests a return to this rendering, the word occurring several times in the inscriptions which he has edited.

The seal-impressions are those of an excellently engraved cylinder with a representation of the owner being led into the presence of his god—the usual bearded figure in a flounced robe, in which the lines suggesting goats' hair are well marked. He wears the usual horned hat. Behind the remains of the shaven figure of the scribe is the divine attendant with her hands raised in adoration. The inscription is as follows:—

		Sur - ab -[ba]	Sur - abba,
		dub - [šara]	the scribe,
		dumu Ba - zi	son of Bazi.

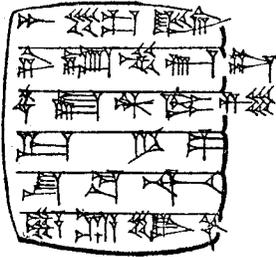
He is mentioned in Reisner's no. 129, II., 4, and probably elsewhere.

## 118.—A RECEIPT OF GRAIN.

169.

A SMALL baked clay tablet, 33 mm. high by 30 wide, inscribed with six lines of writing on the obverse and three on the reverse. Probably the inner portion of a case-tablet.

## OBSERVE.



- |                            |  |
|----------------------------|--|
| 1. Mina še gur lugala      | 2 gur of royal grain                     |
| 2. ni-duba gir - nuna - ta | from the storehouse of Girnun            |
| 3. erin ê dingirDumu-zi    | (for) the people of the house of Tammuz, |
| 4. Sur - gara pa           | Sur-gara, the official,                  |
| 5. šu - ba - ti            | has received.                            |
| 6. İti Dir Še-gur-tara     | Month Dir Še-gur-tara,                   |

## REVERSE.



- |                       |   |
|-----------------------|---|
| 7. mu en D.P. Nannar- | } year he invested the lord of Nanna-kar- |
| 8. kar - zi - da      |   |
| 9. ba - tuga          |   |

## NOTES.

The only difficulty about this inscription is the meaning of the word , *gir-nuna*, in the second line. Taken individually, the words mean "the great thorn," or "sword," or "dagger." According to Reisner, *Girnun* is also found followed by *ki*, showing that it was regarded as the name of a place. See also p. III.

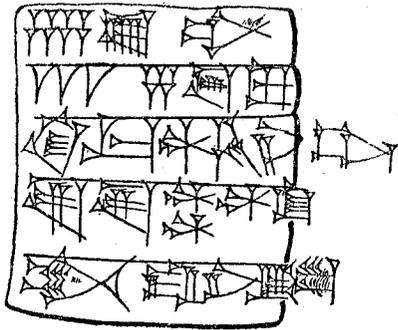
By "the house of Tammuz" (line 3), the temple of that deity is apparently meant. Ištar, the spouse of Tammuz, Nina, a goddess identified with Ištar, and Gal-alim, who is the same as "the older Bêl," seem, according to nos. 110, 112, and 114, to have shared the same building, and as "the priest of Tammuz" is referred to in all these three texts, it is possible that he had a shrine there also.

The month corresponds with the intercalary Adar, the thirteenth of the Babylonian year in later times, when extra days to the amount of a month were added to bring the calendar to its normal state with regard to the seasons and the equinoxes. The year is the same as in nos. 107, 109, 110, 112, 114, 116, 117 and 119—the 11th date of Bûr-Sin's reign.

## 119.—A DELIVERY OF HIDES AND SKINS.

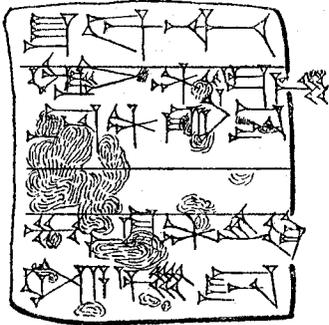
**A** BAKED clay tablet and its envelope, the former 43 mm. high by 38 wide, with five lines of writing on each side, and the latter 53.5 high by 5 cm. wide, with five lines of writing on the obverse and four on the reverse. The envelope is also covered with impressions of a cylinder-seal on both sides and on the edges.

## OBVERSE OF THE TABLET.



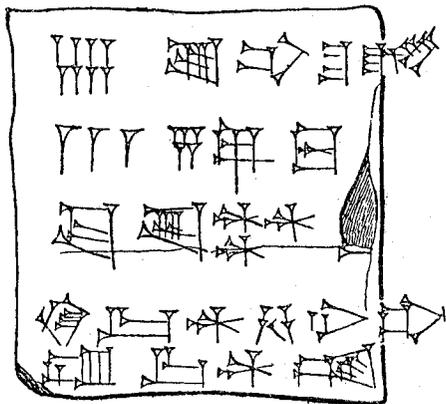
- |                          |                  |
|--------------------------|------------------|
| 1. Ussa su guda          | 8 ox - hides,    |
| 2. eš šuš ia su udu      | 185 sheep-skins, |
| 3. ki Sur-dingirḪa-ni-ta | from Sur-Ḫani—   |
| 4. su - su mula-ku       | skins for shoes— |
| 5. tur-ra-ni-šaga        | Turra-nišaga     |

## REVERSE.



- |                       |                     |
|-----------------------|---------------------|
| 6. šu - ba - ti       | has received.       |
| 7. Gir : D.P. Dun-gi- | Official: Dungi-    |
| 8. da - an - ga Ḫ da  | dangada.            |
| 9. Mu en D.P. Nannar- | Year of the lord of |
| 10. kar - zi - da     | Nannar-kar-zida.    |

## OBVERSE OF THE ENVELOPE.



- |                         |                             |
|-------------------------|-----------------------------|
| 1. Ussa su guda šu-gi   | 8 hides of full-grown oxen, |
| 2. eš šuš ia udu zikum  | 185 fleeces—                |
| 3. su - su mula - ku    | skins for shoes—            |
| 4. ki Sur-D.P. Ḫa-ni-ta | from Sur-Ḫani.              |
| 5. Duba Sur-D.P. Nina   | Seal of Sur-Nina            |

## REVERSE.



- |                        |                         |
|------------------------|-------------------------|
| 6. Gir: D.P. Dun-gi-   | Official: Dungi-        |
| 7. da-an-ga-da sukkala | dangada, the messenger. |

(Space with cylinder-impressions.)

- |                            |                           |
|----------------------------|---------------------------|
| 8. Mu en D.P. Nannar-      | Year he invested the lord |
| 9. kar - [zi -] da ba-tuga | of Nannar-kar-zida.       |

## NOTES.

Though the outer inscription is intended for a reproduction of the inner one, they really differ considerably from each other. First of all, and most interesting, is the writing of  , *udu zikum*, "sheep of the sky," for *su udu*, "skin of sheep," in the second line. The "sheep of the sky" were the clouds, to which a fleece would naturally be likened, and it is probably to this idea that the myth of the flocks of *Dumu-zi* or Tammuz (Adonis) is due, recalling the cattle-herds of Helios in later Greek mythology.

 , *šu-gi*, is generally translated "old," but the coupling of this expression with hides (l. 1) suggests the meaning "full-grown." In all probability we have to compare  , *šu-gi*, with the Semitic rendering of *šalāmu*, "to be perfect."

The meaning of l. 4 in the tablet (3 in the envelope), "skins (or leather) for shoes," is based upon *Cuneiform Texts*, part XII., pl. 4, ll. 5 and 4 from below, where , *mul*, is rendered by *šépu*, "foot," and *šénu*, "shoe." The more usual word,  , *e-sir*, which is also translated by *šénu*, seems really to mean "sandal"—as, in fact, it is generally translated. The probable etymology of *e-sir* is "leather" (*e*) "bound on" (*sir*).

*Sur-Hani* occurs elsewhere in inscriptions referring to skins. *Sur-Nina* is a very common name, but it is doubtful whether this personage is recognizable elsewhere. It is noteworthy that his name is replaced, in the inscription of the inner tablet, by the words *turra-nišaga*, which has been regarded as a name, but which is in all probability a description of his office. This expression occurs also in Reisner's *Tempelurkunden aus Tello*, no. 161, IV., lines 2 and 3 from below:              , *Bar é turra-ni-šag, dumu Sur-tar*, "½ (to) the house of the *turra-ni-šag*, son of *Sur-tara*." As is often the case, the word *šu-bati* is omitted in the inscription on the envelope, and *duba* inserted before the name which is the subject of the sentence.

There is but little doubt that *Dungi-dangada* in lines 7 and 8 is a name, especially as, in the envelope inscription, it is followed by   , *sukkala*, "the messenger." It occurs also in the text on the next page.



The cylinder-seal shows *Sur-Nina*, whose name is given as that of the scribe on the envelope, led into the presence of a seated divinity. The subject resembles those reproduced on pp. 43, 73, 114, 151,

158, 170, 186, 188, 189, and also others where the bird does not appear. As far as can be judged, the work is good, suggesting the same style of engraving as no. 104. The inscription runs as follows:—

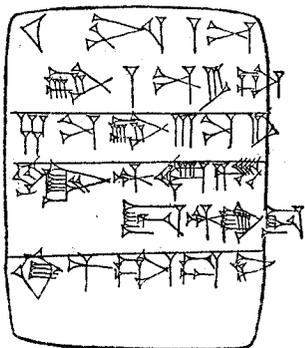
𒍪	𒍪	𒍪	Sur - D.P. Nina	Sur-Nina,
𒍪	𒍪	𒍪	dub - šara	the scribe,
𒍪	𒍪	𒍪	dumu Sur-D.P. Gal-alim	son of Sur-Gal-alim.

### 120.—CONTRIBUTIONS OF DRINK, FOOD, AND OIL. (No year.)

Ap. '06, 4.

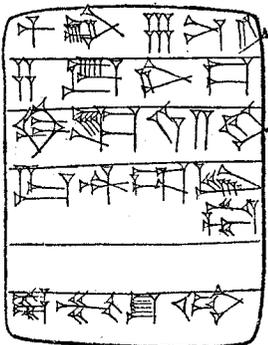
**A** BAKED clay tablet, 45.5 mm. high by 35 mm. wide, inscribed with six lines of writing on the obverse and five on the reverse. Condition perfect, but a little incrustation in the characters. Colour greyish-yellow.

#### OBVERSE.



- |                        |                              |
|------------------------|------------------------------|
| 1. Ū nim gi qa         | 10 collections, 1 qa of      |
| 2. kaš gi qa gara-ta   | drink, 1 qa of food each,    |
| 3. ia qa kaš eš qa gar | 5 qa of drink, 3 qa of food, |
| 4. gir dingirDun-gi- } | official: Dungi-dangada,     |
| 5. da-an-ga-da }       |                              |
| 6. Ki-maša-ta gin-ni   | gone to Kimaš;               |

#### REVERSE.



- |                       |                                   |
|-----------------------|-----------------------------------|
| 7. ū qa kaš âš qa gar | 10 qa of drink, 6 qa of food,     |
| 8. lama gin zal-giš   | 4 gin of oil,                     |
| 9. sa-duga ū mina-kam | the contributions of the 2nd day, |
| 10. Sur-dingirEš lu } | Sur-Eš, courier.                  |
| rim }                 |                                   |
| 11. Iti Mu - šu - du  | Month Mušudu.                     |

#### NOTES.

For other texts of this class, see nos. 95 and 115 (pp. 168 and 190), and compare also no. 61 and the tablets enumerated at the end of the notes on p. 120.

It is not impossible that Dungi-dangada in lines 4-5 is the same person as in the preceding inscription, where he also bears the title of *gir*, with the addition, in the text of the envelope, of *sukkala*, "messenger."

In the place-name *Kimaš* (line 6), the determinative suffix is wanting.

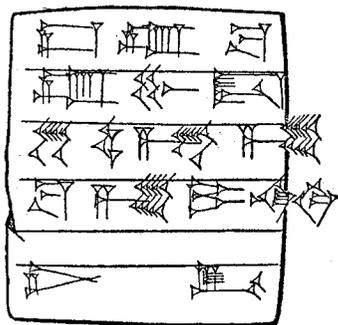
"The contributions of the 2nd day" (line 9) may also be rendered "the contributions of 2 days."

*Sur-Eš* may also be read *Sur-Ab*. The god 𒍪 𒍪 corresponds, according to Weissbach (*Babylonische Miscellen*, III., 8, and the note thereto), with Bêl.

From this text it would seem that the *gir* was the person who received the contributions which had been delivered to the 𒍪 𒍪.

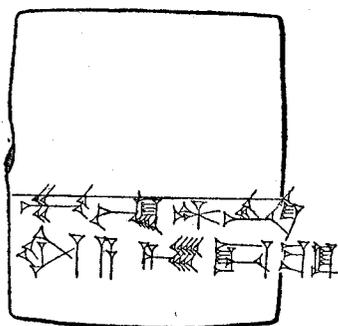
## 121.—A LABEL-TABLET REFERRING TO GRAIN.

A CAREFULLY-SHAPED baked clay tablet, 42 mm. high by 37 mm. wide, inscribed with five lines of writing on the obverse and two (the date) on the reverse. Colour yellowish-grey.



## OBVERSE.

Ga - dub - ba	The compiler
duba gid - da	of the lists.
še erin gi-zi	Grain for the page,
Ba-zi dumu Na-di	Bazi son of Nadi.
<hr/>	
ni - gala	It is (for him).



## REVERSE.

Mu en dingirNannar-	Year he invested the
kar - zi - da ba-tuga	lord of Nannar-kar-zida.

## NOTES.

These texts form a small but very interesting class, and that they were of the nature of labels is shown by the holes in the left-hand edge, which most of them have, with the marks of the string which was inserted. A few are unbaked, and this makes it probable that after being detached from the parcel or document to which they belonged, they were fired to make the record more durable.

The literal meaning of *duba gidda* is "long tablet." For *erin gizi*, see no. 107 (p. 182).

The name of Bazi, son of Nadi, occurs in Reisner's no. 15 as that of an official who distributed grain to the workmen in the field of the plain of Lagaš. It is dated in the same year as the present inscription. He is also mentioned in his nos. 95, VII., line 8, and 146, VIII., 18. The name is a very common one.

The date is the same as that of the nine preceding inscriptions of which the year is given.

## APPENDIX.

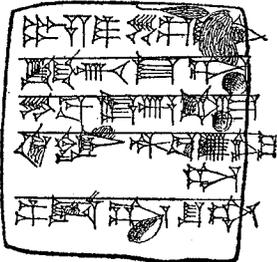
## A RECEIPT OF GRAIN.

136.

(Date defective, but the text ought probably to be inserted after nos. 26-28.)

A BAKED clay tablet, with its envelope, the former 34.2 mm. high by 32.1 mm. wide, and the latter 50.5 mm. by 46 mm. The tablet has five lines of text on each side, written with the tops of the characters ranged against ruled lines, a space being left between the text proper and the date. The surface is damaged here and there on account of small fragments having chipped off. The envelope has four lines of writing on each side, with a wide space between the second and third lines of the obverse, and the first and second of the reverse. A portion of the first line and all except the final character of the second are wanting on account of a large piece which had become detached and lost before the purchase of the collection. The surface has the seal-impression of the receiver, but very little of the design can be made out.

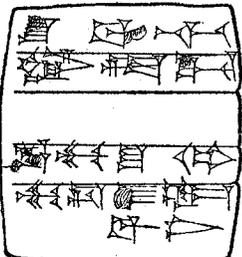
## OBVERSE OF THE TABLET.



1. Ia eš šuš ušu še gur lugala
2. guru kisala - ta
3. še - ba Uku - ila
4. ki Gir-dingirBa-u ni-ku-  
ta
5. pa Â - ta - šu - ta

5 gur 210 qa of royal grain,  
from the oil-store,  
sustenance of Uku-ila,  
from Gir-Bau, the  
*niku*,  
the official Â-ta-šu-ta

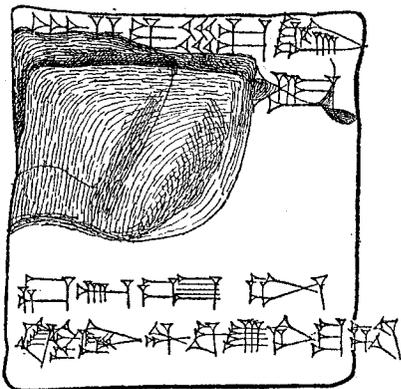
## REVERSE.



6. šu - ba - ti
7. Gir Ad - da
8. Iti Mu - šu - du
9. mu uš - sa bada  
ba - du

has received.  
Official: Adda.

Month Mušudu,  
year after he built  
the fortress.



## OBVERSE OF THE ENVELOPE.

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1. Ia eš šuš ušu še gur lugala, | 5 gur 210 qa of royal grain,    |
| 2. še - ba Uku - ila,           | sustenance of Uku-ila,          |
| 3. ga-nuna giš-kisala-ta        | from the oil-store              |
| 4. ki Gir-dingirBa - u ni-ku-ta | from Gir-Bau, the <i>niku</i> . |



## REVERSE.

- |                        |                                   |
|------------------------|-----------------------------------|
| 5. Daba Â - ta šu - ta | Seal of A-ta-šu-ta.               |
| 6. Gir Ad - da         | Official: Adda.                   |
| 7. Iti Mu - šu - du    | Month Mušudu,                     |
| 8. mu uš-sa bada ba-du | year after he built the fortress. |

## NOTES.

This text has the important variant of  (envelope, line 3) for  (tablet, line 2), showing that *ga-nuna* (Sem. *gamunu*) and *guru* (Sem. *karû*) are synonyms. As the word *ga-nuna* means, literally, "great house," "storehouse" would seem to be the meaning here, as is indicated, also, by *guru*, generally rendered, "barrel," "ton," and "granary." The character which follows is identified with the later , *kisal*, "altar," but when a variant of , it means "oil." In the text of the envelope the prefix for "wood," , is attached to it. If the rendering "oil" be correct, olive-oil rather than sesame-oil would probably be intended.<sup>1</sup>

For the name *Uku-ila*, see pp. 49, 124 and 192, where he appears as the father of Sur-Bau.

*Gir-Bau*, the *niku*, occurs in no. 31 (p. 55), and in Reisner's no. 73, and *Â-ta-šu-ta* in his no. 94, col. VIII., line 10. The name Adda is found also in no. 109 (p. 185), line 13.

The date is possibly to be completed *mu uš-sa bad mada ba-du*, "year after he built the fortress of the land" (see pp. 48-51), the 41st of Dungi's reign in Radau.

The seal-impressions show traces of a seated deity, and probably showed *Â-ta-šu-ta* being led into the presence of his god. There are mere traces of the inscription.

<sup>1</sup> All the forms of characters in this paragraph are late Assyrian.

FACSIMILES  
OF  
SELECTED TABLETS



THE AMHERST TABLETS

OBVERSE

TABLET

REVERSE



ARCHAIC LIST OF OFFERINGS OF FISH  
(No. 1., pp. 1-9)

ENVELOPE OF THE ABOVE

OBVERSE

REVERSE

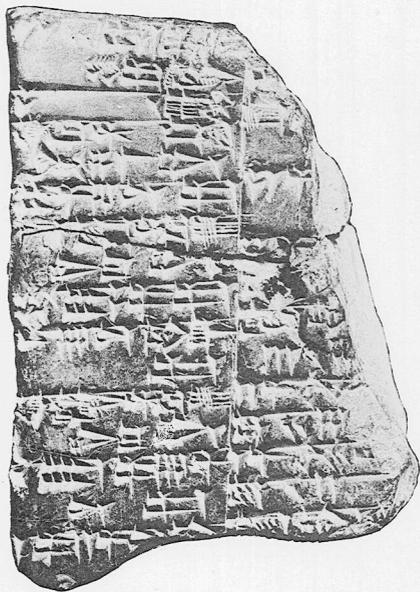


IMPRESSIONS OF THE CYLINDER-SEAL OF EN-GAL-GALA  
(For the complete design see p. 2)

I

OBVERSE

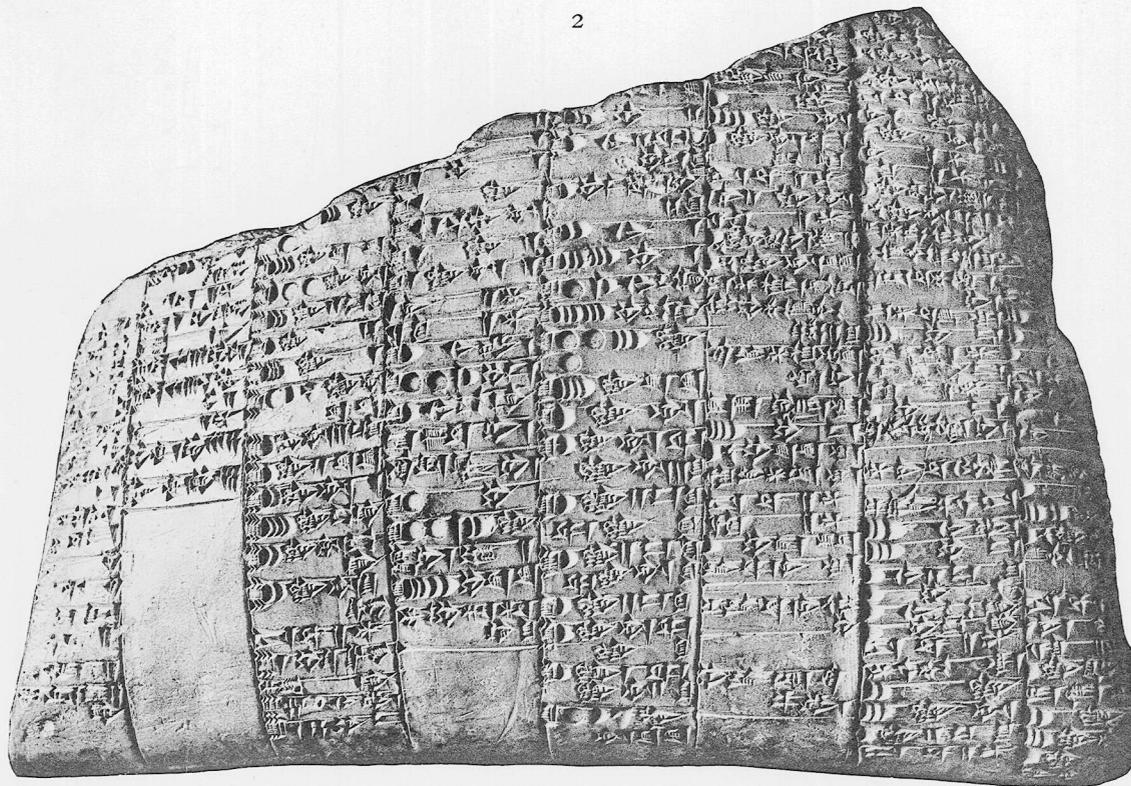
REVERSE



GRAIN-ACCOUNT

The date indicates a chronological interval between "The year after he built the fortress of the land" and "the year after Pi-ša-Iši-Dagan built the temple" of 37 months (No. 31, pp. 55-57)

2



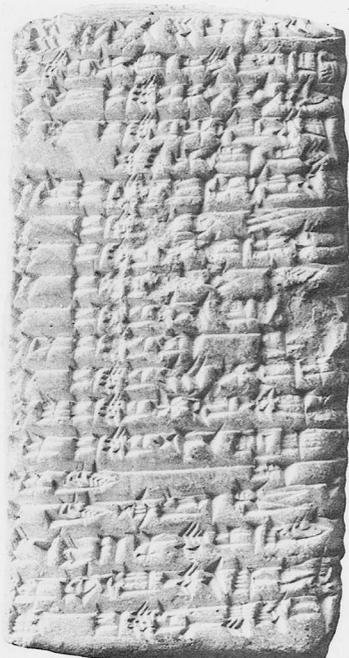
TABLET REFERRING TO ASSES AND CATTLE, REVERSE

(No. 52, pp. 95-105)

(For the long historical date in the column on the extreme left (Radau's 50a in the reign of Dungi), see p. 103.)

I

OBVERSE.



REVERSE.



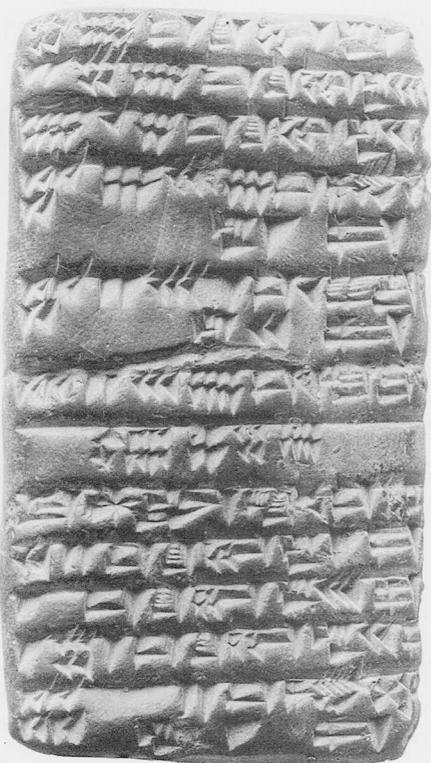
LEFT HAND EDGE.



TABLET REFERRING TO THE PRODUCE OF PLANTATIONS, DATED THE SECOND YEAR AFTER THE DESTRUCTION OF KIMAS, AT THE END OF THE REIGN OF DUNGI. (No. 54., pp. 108—110.)

2

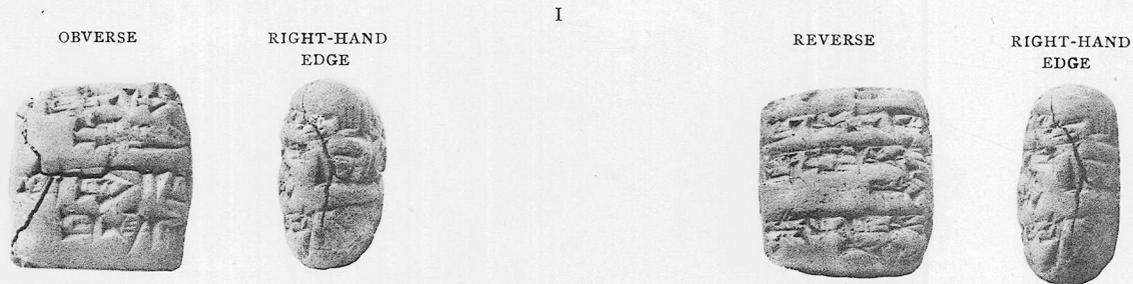
OBVERSE.



REVERSE.

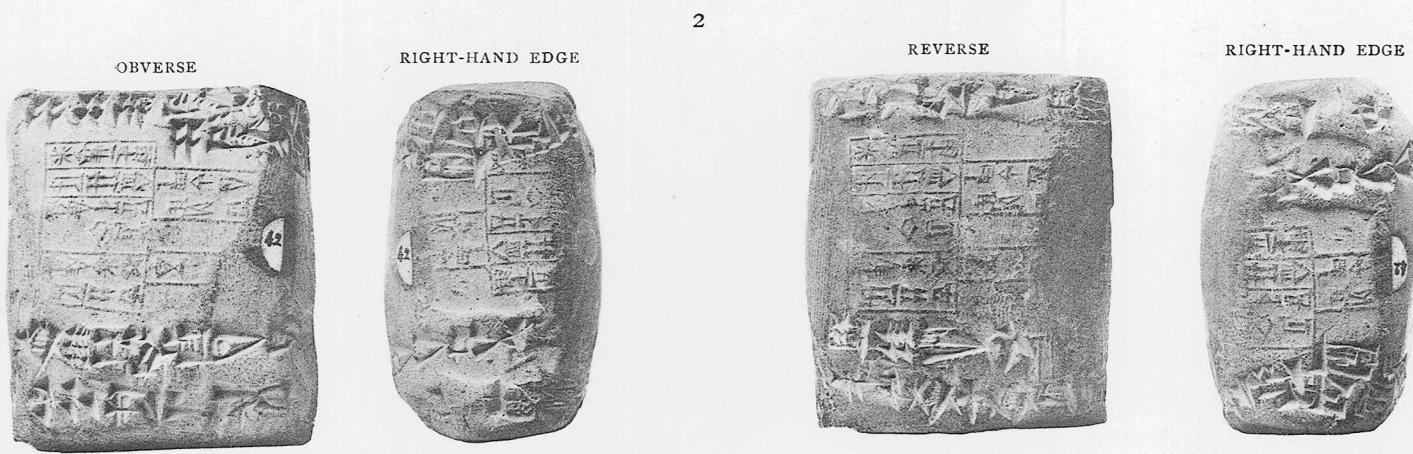


AN ACCOUNT OF SHIP MATERIAL, DATED THE YEAR AFTER THE RAVAGING OF URBILLU IN THE REIGN OF BÜR-SIN. (No. 66., pp. 127—129.)



SMALL TABLET REFERRING TO A GARMENT

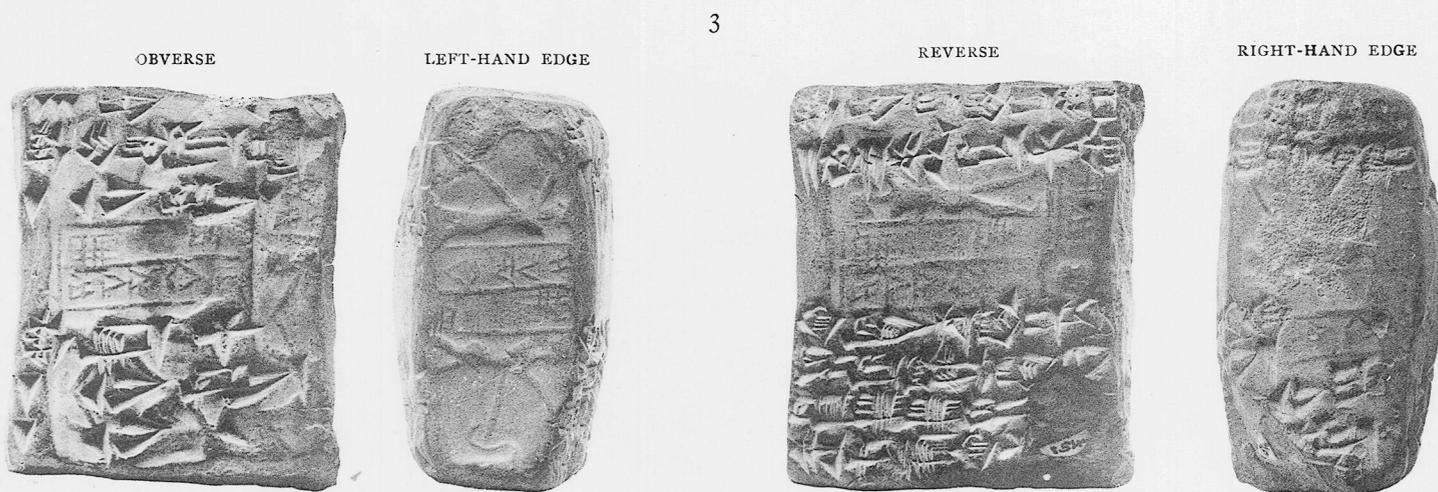
Dated the year after Anšan was ravaged—the 38th date of the reign of Dungi (No. 25, p. 47)



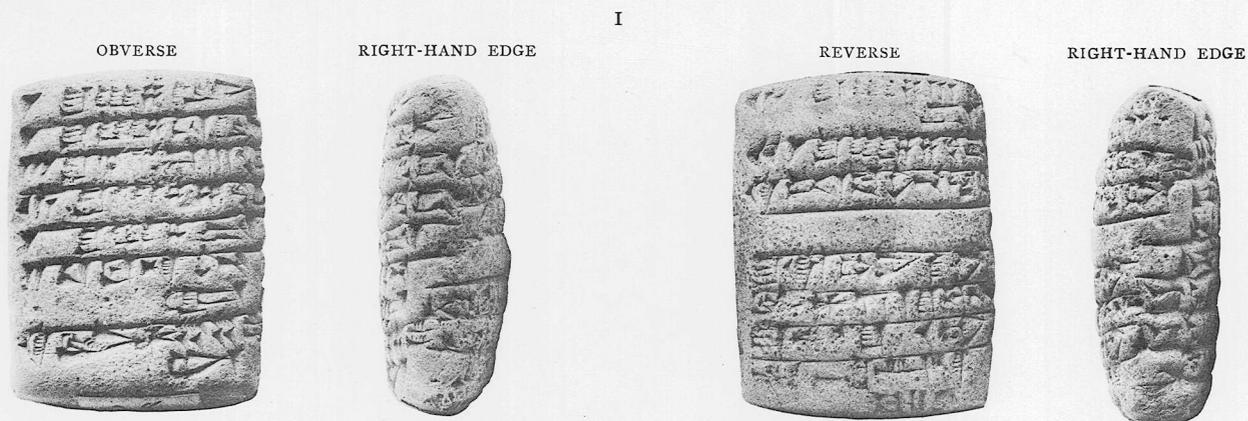
EDGE BELOW THE REVERSE



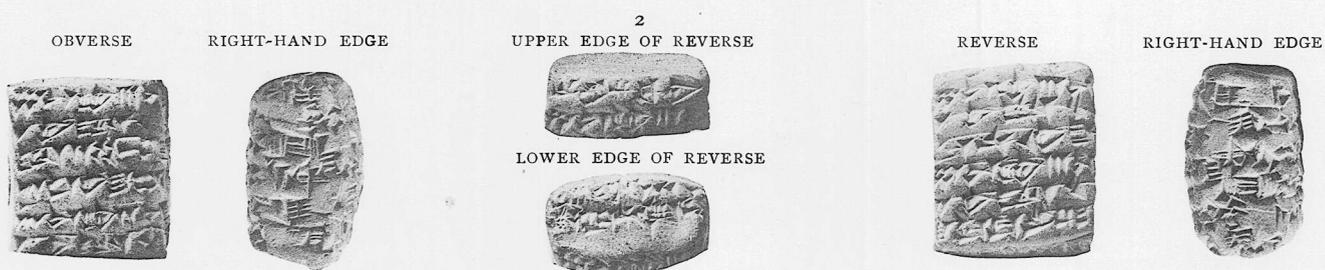
TABLET WITH ENVELOPE (UNOPENED) REFERRING TO A DELIVERY OF MUTTON  
Dated the year Kimaš was ravaged (the 49th of Dungi's reign) (No. 44, pp. 76-78)



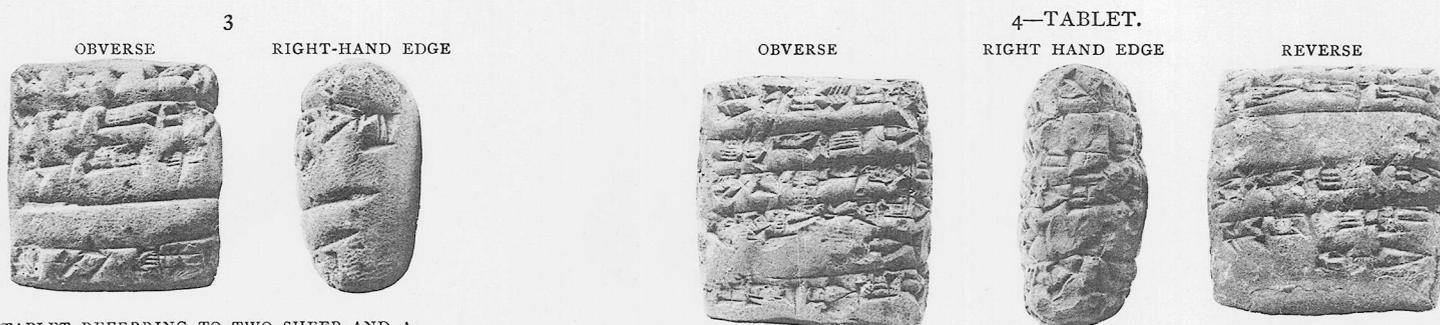
TABLET WITH ENVELOPE (UNOPENED) REFERRING TO DELIVERIES OF CATTLE  
Dated the 2nd year after the ravaging of Kimaš—date 50 b. of Dungi in Radau's list  
(No. 53, pp. 106-107)



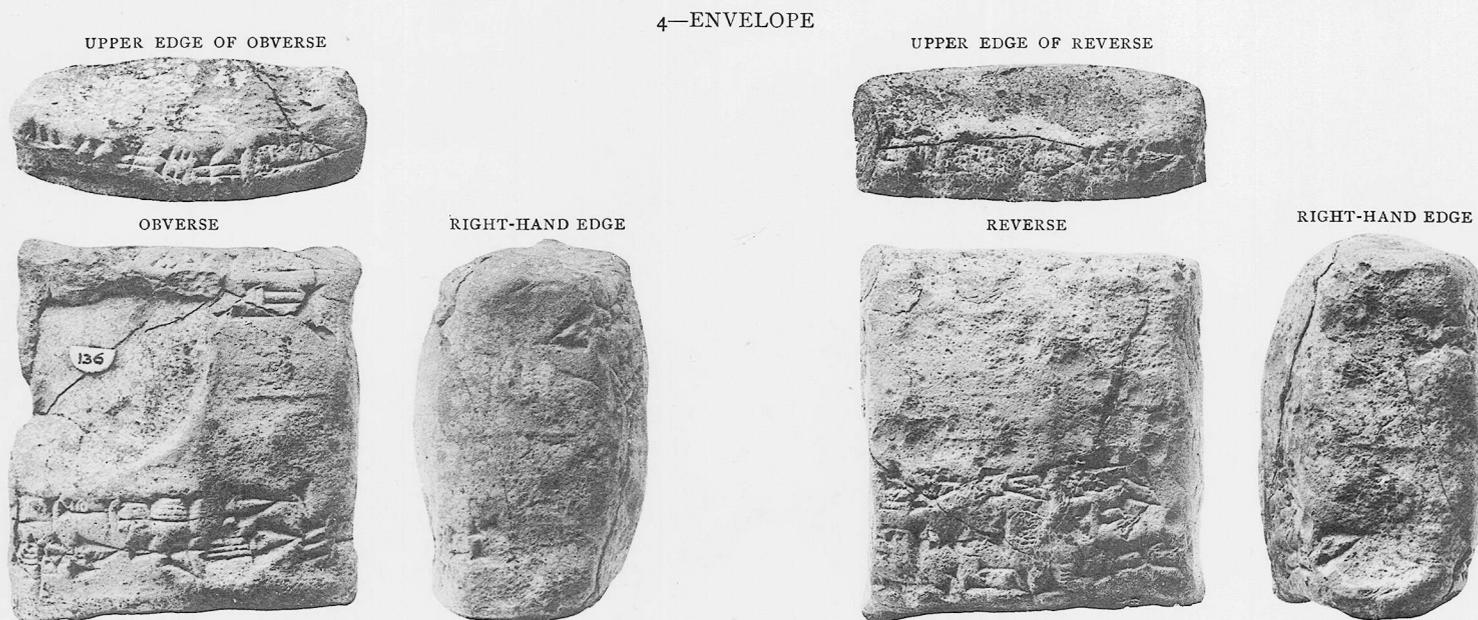
LIST OF DELIVERIES OF CLOTH AND CLOTHING  
Dated in the year of the investment of the lord (high priest) of Eridu. (No. 100, pp. 174-175)



CONSIGNMENTS OF DRINK, MEAL, AND OIL No year (No. 108, p. 183)



TABLET REFERRING TO TWO SHEEP AND A  
KID FOR ZA-URU-GALA, *pa-le-si* OF SUSA  
No year (No. 60, p. 119)



TABLET AND ENVELOPE RECORDING A RECEIPT OF GRAIN, WITH VARIANTS  
Dated "Year after he built the fortress" (Appendix, pp. 199-200)

