

*Memoirs of the Research Department
of the Toyo-Bunko. No. 3*

The Sumerian Tablets

In the Imperial University of Kyoto

By

YOMOKURO NAKAHARA

PREFACE

The Sumerian tablets in the collection of the Kyoto Imperial University consist mostly of the ex-Ball collection of Oxford. When I was staying in Oxford, 1914, I had unexpectedly the pleasure of becoming acquainted with Dr. C. J. Ball, Lecturer on Assyriology in the University, through his work on the "*Sumerian and Chinese*" then published, and spent one delightful afternoon with him at his residence at Bletchington Rectory on the 3rd of November. He was kind enough to make a gift of some in the cuneiform tablets and Egyptian stele, and also agreed to make over certain Nippur tablets, to our Kyoto Imperial University. Unfortunately, however, I myself being not in the least an Assyriologist, those cuneiform documents have been waiting for an uncertain future when some young Japanese students will appear and take interest in them.

I remember also how Professor Sayce encouraged us in his series of lectures on the Sumerian Script and Language given in October, 1910, in the Kyoto Imperial University, telling us how we Japanese are favoured, in some respects, for the study of Sumeriology from the Japanese using a similar kind of script and language. But the books on the subject bought by the fund of his kind donation have also remained, together with those tablets, long without utilization by any students of archaeology or Orientalist, until at last Mr. Y. Nakahara appeared to take a keen interest in this forlorn field of Sumeriology in Japan.

It is my greatest pleasure to announce that now Mr. Nakahara's work of decipherment of our Sumerian tablets is prepared for publication in this form by the kind auspices of the Tōyō-Bunko, as perhaps the first contribution of this kind of study by a Japanese to Sumeriology. I believe also that this is without doubt the first reaping of the seeds which Professor Sayce sowed in Japanese soil years ago and I dedicate with my heartiest thanks this work of my former pupil to our dear old Professor. Only my regret is that Dr. Ball, as well as Professor G. Uchida who brought back one of the tablets, here also deciphered by Mr. Nakahara, from the hand of Dr. Clay, will never see this result of decipherment, being already enlisted among our ever lamented friends who have passed over.

KOSAKU HAMADA,

Kyoto Imperial University,
August, 1928.

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The fifty-five Sumerian tablets, here published, belonged formerly, with one exception, to the collection of the late Dr. C. J. Ball in Oxford and were among those made over by his kindness to the Kyôto Imperial University in 1914. According to the information of Professor Hamada, who then interviewed Dr. Ball, these tablets came from Nippur and this is verified by the contents of many tablets, which parallel those "*Tablets from the Archives of Drehem*" published by Dr. Langdon. So it seems to me that most of these tablets of the ex-Ball collection form a part of the find from Drehem, modern Arabic name of a small mound about three miles south of Nippur (modern Niffer), with those in other collections, such as of the Ashmolean Museum and the Bodleian Library of Oxford, the Louvre, etc.

The date of most of these tablets belongs to the period of the Third Dynasty of Ur, c. 2418—2401 B.C. Fifteen tablets (No. 993, 2—16) have the date of Dungi, c. 2400—2343 B.C., while six (Nos. 993, 17—22) of Bur-Sin, c. 2342—2334 B.C. Twenty-five (Nos. 993, 23—47) of Gimil-Sin, c. 2333—2325 B.C. There are also six non-dated tablets (Nos. 993, 48—53) and one uncertain enveloped specimen (No. 1852, 55), but it seems they all belong palaeographically to the period of the same Dynasty. One tablet (No. 993, 1), however, belongs to the period of Agade, c. 2772—2576 B.C., according to Prof. Langdon and another (No. 993, 54) contains the name of King Sin-gashid of Uruk, c. 2000 B.C., who built the palace and the temple of E-Anna. So of these two last specimens we are not certain whether they came from Drehem or not. The contents of most of the tablets are simple economical matters, while one tablet is legal.

For my knowledge of Sumerian, I am indebted to the works of Barton, Delitzsch, Langdon, Lau, Radau, Sayce, Scheil and Thureau-Dangin, and especially, here, have I consulted the following works:

- Barton, *The Origin and Development of Babylonian Writing*.
Hussey, *Sumerian Tablets in the Harvard Semitic Museum*. Part 2.
Langdon, *Tablets from the Archives of Drehem*.

Langdon, *A Sumerian Grammar and Chrestomathy.*

Lau, *Old Babylonian Temple Records.*

Radau, *Early Babylonian History.*

Thureau-Dangin, *Recherches sur l'Origine de l'Écriture Cunéiforme.*

If there is any difference in reading between my transliterations, especially of the proper names and those of others, it is due to the polyphonic character of the Sumerian language, which is like the Chinese and the Japanese.

Before I begin my report of the decipherment of the Sumerian tablets in the Kyoto Imperial University collection, I have here to make mention of my own immature opinions on the origin and development of the cuneiform writing, for I have applied in some cases my own methods to the decipherment of a few of the tablets, for example, Nos. 23 and 24 in this *Memoir*. Also it will be more convenient to give first a short account of the history of those subjects enumerated by the scholars who have devoted themselves to Assyriology, from Oppert down to Barton.

A brief and critical sketch of the history of the origin and development of the cuneiform writing is written by G. A. Barton in the Introduction to his *The Origin and Development of Babylonian Writing*. Part I. It says thus: "As early as 1863 Oppert, in his *Expédition en Mesopotamie*, took the ground that the cuneiform writing was of hieroglyphic origin, and in the second volume of that work indicated what he believed the primitive pictures of seventy-three signs to have been. This view, that the cuneiform script originated in picture-writing, was held by all writers on the subject up to 1896. Menant expressed his adherence to it in his *Épigraphie*, p. 52, Sayce, in his *Elementary Grammar of the Assyrian Language*, 1872 p. iii, Houghton in *Transactions of the Society of Biblical Archaeology*, VI, 1879 pp. 354—483 endeavoured to show that many forms previously unexplained could be traced back to pictures; Hommel, *Geschichte Babyloniens und Assyriens* (1885), p. 35 ff., took the same view; Ball in his articles on "The New Accadian" in *Proceedings of the Society of Biblical Archaeology*, XII and XIII (1890, 1891) took the pictographic origin of the Babylonian writing for granted, and Hilprecht in *Babylonian Expedition of the University of Pennsylvania*, 1, Pt. 2, p. 35 ff., expressed his adherence to this theory.

A new departure was made in the year 1896 by Fried. Delitzsch in a paper read on July 13th of that year before the *Königlich sächsischen Gesellschaft*. The view then expressed soon appeared in book form under the title *Die Entstehung des ältesten Schriftsystems oder der Ursprung der Keilschriftzeichen*, Leipzig, 1897. Delitzsch, after reviewing the work of his predecessors, declared that the hieroglyphic origin of but 19 signs had

been clearly proven, and that his predecessors had recognized that 180 signs were formed as compounds of other signs. The results of forty years of study were that the origin of some 200 signs was as yet unexplained. He then observed that there was a class of signs (11 in number) to which the Babylonian scribes gave the name of *gunu*, that these signs were identical with simpler forms except that they consisted of three or four additional wedges prefixed, added, inserted, or in some way attached to the sign. Delitzsch presented a study of the signs so named by the Babylonians, from which it appeared that the force of the *gunu*-element was to heighten or intensify the meaning of the simpler sign. He accordingly inferred that the *gunu*-element was a potentializing motif, *Potenzierungsmotiv*, invented by the early Babylonians to express the heightening of the meaning of a simpler sign. Finding thus an abstract motif, the memory of which was, he believed, preserved by the Babylonian scribes themselves, Delitzsch inferred that other abstract motifs were probably also employed. Further investigation convinced him that traces of many such motifs could be found—as, *e. g.* a motif for the idea of *opening*, another for *Gesamtheit*, another which signified to *press down, sink, or be low*. Conceiving that in early times these motifs were combined for the composition of the 200 unknown signs in the same ways that signs had been combined for the composition of the 180 composite signs, he proceeded to analyse the 200 signs into what he believed to be their constituent motifs. Thus the sign for palm-tree was held to be a compound of three motifs, one meaning *favour*, another *people*, and the third *open or bestow*. Others were held to have originated in equally abstract ways. An explanation of the origin of these signs was thus offered by Delitzsch in cases where no explanation had been known before, and this explanation was based on principles which for the moment seemed to be scientific.

The publication of Delitzsch's work naturally excited the greatest interest. Among his reviewers Jensen and Peiser opposed his theory, while Zimmern and C. F. Lehmann supported it in whole or in part. Among others the work called forth emphatic or enthusiastic acceptance. Hommel at the Oriental Congress at Paris in 1897 presented a paper entitled *Der hieroglyphische Ursprung der Keilschriftzeichen*, which was afterward circulated privately. In this brochure the hieroglyphic forms, supposed or real, of about 180 cuneiform signs were graphically presented to the eye. C. J. Ball published in 1898 *Proceedings of the Society of B. A.*, XX, pp. 9—23 an article on "Babylonian Hieroglyphs", in which he re-affirmed his belief in the pictographic origin of the Babylonian writing, and offered from the point of view of his Accadian-Chinese theory suggestions as to the pictographic origin of 12 signs. Ball had apparently not read Delitzsch's book to which he makes no reference.

On the other hand Kent published in *American Journal of Semitic Languages and Literatures*, 13, 1897, pp. 299—308, an article in which he enthusiastically accepted Delitzsch's *gunu*-theory and argued that the *gunu* wedges originated not as an abstract motif, but as the picture of a hand. Thureau-Dangin in his *Recherches sur l'origine de l'écriture cunéiforme*, Paris, 1898, a *Supplément* to which appeared in 1899, accepted Delitzsch's *gunu*-theory and explained as *gunus* of simpler signs 21 additional signs not designated as *gunus* by the Babylonian scribes.

In 1898 Delitzsch issued a *Nachwort* to his *Ursprung der Keilschriftzeichen*, in which he answered his critics, and while modifying his explanation of the origin of one or two individual signs, re-affirmed his position as a whole.

G. A. Barton was at first inclined to view Delitzsch's theory with favour. He was led to this in part by the deservedly great weight of Delitzsch's authority, and in part by the fact that this theory gave us a semblance of knowledge where before all was darkness. In the year 1901—2 the Semitic Seminary of Bryn Mawr College was devoted to the study of Old Babylonian inscriptions, and in connection with this study Barton was led to examine Delitzsch's theory anew. This examination convinced the members of the Seminary that Delitzsch's theory possessed three inherent weaknesses which were fatal to its scientific validity:— 1. What the scribes had called *gunus* were signs, which had, at the time the scribes were compiling and classifying signs in syllabaries, certain resemblances to the forms of simpler signs but which in their earlier history afforded no evidence of having been constructed by the addition of the *gunu*-motif. Indeed in their earlier forms these signs, which the scribes had classified as simple signs and *gunus*, were in some cases variant pictures of the same sign, in which the variations had no significance except to indicate the preferences of scribes for certain forms, in some cases they represented pictures of different, though related, objects, while in other cases they represented pictures and objects which were totally unrelated. Delitzsch in his original point of departure had been misled by the mistaken inferences of Babylonian scribes. 2. His theory was too abstract to have been employed by a primitive people. Had the Sumerians consisted of modern University Professors it would be conceivable that they analysed things into abstract systems, but all their writings show that they were a simple, objectively minded people, to whom such reasoning was utterly foreign. 3. In developing his theories of the origins of the different signs Delitzsch had taken into account but a few of the ideographic meanings of each sign. A sound method must take cognizance of all the meanings and propose such an origin for the sign that the development out of it of these meanings would be for an early people psychologically possible.

Meantime in 1905 Prince published his *Materials for a Sumerian Lexicon*, in which he adopted not only Delitzsch's theory of the origin of the writing but accepted in detail nearly all his explanations of individual signs. Langdon in his *Sumerian Grammar and Chrestomathy*, Paris, 1911, adheres to the theory of gunufication, recognizing more than 20 signs which have been formed in this way (pp. 21—23). In spite of the doubts of eminent Assyriologists, therefore, Delitzsch's theory dominates our present text books.

On the other hand Barton set forth under the title "The Origin of Some Cuneiform Signs" in *Old Testament and Semitic Studies in Memory of W. R. Harper*, II, Chicago, 1908, pp. 227—258, the principles on which in his view such an investigation should be conducted, and a somewhat miscellaneous collection of results obtained up to that time. More recently E. S. Ogden, published a dissertation entitled *The Origin of the Gunu-Signs in Babylonian Writing*, (Albany, N. Y., 1911). Ogden has in this work shown conclusively that in the case of the eleven signs which the Babylonian scribes designated as *gunus* some were originally pictures of wholly dissimilar objects, that some were pictures of different, though related, objects, and that in no case do the *gunu*-signs cause such a heightening of the meaning as Delitzsch supposes. She has also shown that in the case of the 21 "secondary" *gunus* noted by Thureau-Dangin 14 are simply variant pictures which in no way affected the signification of the ideogram; 3 represent wholly distinct signs, 4 may be variants, but are more likely differentiated signs, while 1 is indeterminate. The fact that so many of these so-called *gunu*-signs coalesced with the simple sign in the later writing is opposed to the view that the *gunu* form represented a conscious heightening of the meaning. She has further shown by a study of the sign names that the names originated at a comparatively late time, that the scribes chose them not to describe the meaning, but the external form of the sign, calling, e. g. No. 73, in Barton, *The Origin and Development of Babyl. Writ.*, *mu-nu-til-la*, i. e. "mu-incomplete", evidently regarding it as *mu* lacking one wedge. It is clear therefore that these sign names referred to the external form of the sign at the period of scribal classification, and not to the real origin. At the time of classification, therefore, the *gunu* names simply indicated that the signs so designated were similar in form to others, differing from them only by the presence of three, four, or five additional wedges. The names had no significance as applied to the meaning of the sign".

Barton has proposed the following presuppositions and methods which are considered by him to be necessary to a scientific investigation of this subject.

"1. The investigator must proceed upon the hypothesis the Babylonian

writing, like other primitive writings, *e. g.*, the Egyptian, the Chinese, the Hittite and the Cretan, originated in pictographs. Indeed, wherever the beginnings of writing can be traced it took the form of picture writing, so that it seems safe to regard it as a working hypothesis, if not as a law, that all early systems of writing began in a series of pictographic ideographs, that syllabic values were developed from these, and in some cases alphabetic values. Since the Babylonian writing contains two of these elements, the ideographic and syllabic, and possesses the third in a rudimentary form in the case of the vowel sounds, it is safe to assume that it had a normal development from picture writing such as an unreflective people, interested in objective matters, would give it.

2. The second step is to collect from the early inscriptions all the pictographs which can be found. This, in the case of Babylonian inscriptions, does not yield a rich harvest. Owing to the nature of the writing materials employed in the Mesopotamian Valley, it was difficult to make accurate pictures, and conventional forms derived from the pictures supplanted the originals at an early date.

From the original pictographs the signs developed in four ways:—
1. By simplification and conventionalization of the pictographs. 2. Through the formation of new signs by combining pictographs. 3. By the creation of signs through the survival of variant forms of a single pictograph. 4. By the blending of two or more originally distinct pictographs into one sign. To each of these phases of the development a few words should be devoted.

The conventionalization of the signs went on through all the centuries during which the cuneiform script was in use. For a considerable period this tended toward the simplification of signs by the elimination of lines or wedges; in later times the tendency was toward the perpetuation of definite conventional forms in different periods or localities. In the earlier periods of the writing pictographic forms survived longest in inscriptions on stone; distortion and conventionalizing proceeded most rapidly on clay. Broadly speaking seven different periods after the pictographic in the history of Babylonian writing may be distinguished. The first is that from Ur-Nina to Manistusu, including, besides the kings mentioned, the writings of Eannatum, Entemena, Enlitarzi, Lugalanda, Urkagina, and Lugalzaggisi. A second period of writing, closely related to the preceding, yet clearly distinguishable from it, begins with Sargon and ends with Gudea. The domination of the dynasty of Ur marks a third period in the writing. The next period of the writing has been designated, that of the First Dynasty of Babylon, since the documents connected with that dynasty form by far the greater part of the material. In the next period, the Kassite, in which we have for convenience included the signs of the Pashe dynasty,

the writing underwent still further development. The sixth period of writing is the Assyrian, and the latest period is the Neo-Babylonian. Through all these periods, the simplification and conventionalization of the signs went on.

From the earliest times the Sumerians combined different pictographs in order to express complex ideas. Thus a bowl under the mouth denoted *eat*, a membrum virile and mountain peaks suggesting *foreigner, slave*, a vulva and mountain peaks, a *bond-woman* or *slave girl*.

Signs were also formed by doubling, tripling, quadrupling, or by forming higher multiples of simple signs. This process began in very early times, but it was continued down to the latest period. The use of higher multiples of simple signs is confined to the construction of numerals.

As time passed and the pictures were conventionalized it sometimes happened that the pictures of objects originally distinct were blended and fused into a single sign."





Barton asserts that "a scientific method compels one to collect the forms of the signs from the inscriptions, tracing each back to its earliest occurrence, in order to obtain the nearest possible approach to a pictographic form. It demands that one then collects all the simple ideographic meanings and analyse and classify them. It compels one to assume a pictograph from which the known forms could, in accord with scribal habits and palaeographic analogies, plausibly develop—a pictograph which would directly suggest a known objective meaning such as a primitive people would have occasion to employ, and from the natural extension of which by psychological laws the other known ideographic meanings could be derived. Proof from the form and from the meanings should combine and point to a probable pictograph. A guess based on such evidence is still but a guess. It may have to be modified as soon as another pictographic inscription comes to light, but it is nevertheless a more scientific guess and is more likely to be right than a guess guided by less complete evidence.

In applying this method allowances have to be made for several facts, which often complicate the evidence. 1. A number of the meanings, such as the pronominal and post-positional significations, have attached themselves to different signs through syllabic spelling in Sumerian. No. 62 as *MU* in *The Origin and Development of Babylonian Writing*, and on account of the identity of this with *MU* the suffix form of the pronoun "I", the sign was used to express the pronoun of the first person. *Such meanings were not developed from the form of the sign.* 2. The meanings of the different ideographs have been confused from two causes (1), through similarity of syllabic sound and (2), by an approximation of forms in certain periods of the writing. As an example of confusion of meanings through similarity of sound the reader should compare Nos. 127 and 175



(in Barton, *op. cit.*). The former was a picture of the crescent moon, the latter, of two heads of grain. Both had the syllabic values *si* and *sig*, and so many identical meanings appear among the ideographic values of the two that it is certain that great intermixture must have taken place. It is not now, perhaps, possible rightly to assign to each its original ideographic values, but it is clear that a number of the values of No. 127 came from No. 175. As an instance of intermixture from temporary approximation of form, Nos. 337 and 347 (in Barton, *op. cit.*) may be cited. The former originated as a picture of the sun, the latter, perhaps, as a pair of knees; it, at all events, was a picture which suggested *servant*. In the lapse of time the forms of the two approximated and were sometimes confused by scribes, so that we find among the meanings of No. 347 *fire*, *be bright*, and *shine*, meanings that clearly originated with No. 337. 3. In collecting the ideographic meanings of the different signs scientific completeness demands that not only all the meanings attested by the syllabaries and collected by Brünnow and Meissner, but that the ideographic meanings attested by the early literature should also be collected. In the present condition of our science that, however, seems impracticable, since the interpretation of so many of the early inscriptions is still in a tentative stage. To employ meanings which are as yet but guesses would be to introduce needless uncertainty into the problem. It is the habit in some quarters to assume that the meanings attested by the syllabaries are late, because the documents which attest them are late. While it is true that its presence in a syllabary does not guarantee the antiquity of a meaning, its absence from known inscriptions of an early time does not prove it a late development. The early documents at present known are but a small fraction of the ancient writing, and the antiquity of almost any ideographic meaning may be attested by the next discovery." Barton, therefore, limited to his arguments "to the meanings collected by Brünnow and Meissner, appealing to the usage of the early inscriptions only in doubtful cases, where something of importance could be determined by such testimony. 4. One should always bear in mind the possibility that a sign may have arisen from the combination or multiplication of other signs in the way indicated above.



In *The Origin and Development of Babylonian Writing* the endeavour has been to apply the method described. While the method confessedly leaves room for considerable difference of individual judgment in estimating the presence or absence of mixture and the psychological processes by which meanings were developed, it is an advance toward the employment of scientific standards in this field of investigation. In employing a method for the first time one cannot hope, that, in so large and complicated a

problem, he has always employed it with unerring judgment or with that scientific thoroughness which he has made his ideal. But, if the method is really sound, the errors of the pioneer will soon be corrected."

As Barton has recognized, *there are many signs of which meanings were not developed from the forms of the signs.* For instance such meanings of the signs as  *MU*, the suffix form of the pronoun "I",  *MAŠ*, of *amar-maš-dū*, in No. 23 of the tablets of the Kyoto Imperial University in this *Memoir*, which must there mean "kid", and *EZEN*, in No. 24 of the same, which may there mean "festival", were not developed from the forms of the signs. *MAŠ*, in No. 23, is considered the borrowed character of  *MAŠ*, simply because the phonetic values of the two signs are similar;  *EZEN*, in No. 24, if the phonetic value of that sign is so, is the borrowed character of *ezen* "festival", simply because both of the signs have the same phonetic value. That the signs of *mu*, the suffix form of the pronoun "I", of *mu*, (*nadānu*), "give", and of *mu*, (*sattu*), "year", are the same, is simply because these words have the same sound. Barton does not clearly explain why the sign *MU* has the meanings "give" and "years". He writes that "'give' and 'years' were suggested reasons which are not clear. Either one of two or three different psychological processes of association may have brought it about" (cf. Barton, *op. cit.* Part 2, p. 31). In my opinion, that the same sign *MU* is used as the characters of "year" and "give" is due to the use of borrowed characters. The use of borrowed characters occurs in Sumerian as often in Chinese and also in Japanese, which have a similarity of structure and grammar to Sumerian. The Chinese scholar *Hsü-Shên* 許慎 (ca. 120 A.D.) called this *chia-chieh* 假借 or "borrowed characters".

Hsü Shên was the first scholar who investigated the origin and constructions of the Chinese ideographs. He tried to classify them into the six classes or the *liu-shu* 六書, and his theory has been much developed in later times by Chinese scholars as well as Japanese. I believe that it is very suitable to adapt this *liu-shu* theory some degree to the study of the origin and development of the cuneiform writing, especially the causes of the increase of the Sumerian and the Assyrian vocabularies.

The first class of these is called *chih-shih* 指事 or indicatives, and this shows the first tendency towards the expression of abstract ideas; e. g.  *aš*, "one",  *maš*, "half."

The second class is called *hsiang-hsing* 象形 or hieroglyphs, pictographic characters. The characters of this class are intended to represent visible objects in simple forms, through simplification and conventionalization of the pictographs; e. g.  *udu*, "sun",  *gi(n)*, "reed".

The third is called *hui-i* 會意 or composites, suggestive compounds

based on a natural association of two or more characters, by forming new signs by combining the same or different signs or characters; e. g. 𠄎 *nag*, “to drink”, = 𠄎 *ka*, “mouth” + 𠄎 *a*, “water”, 𠄎 *ku*, “to eat” = 𠄎 *ka*, “mouth” + 𠄎 *gar*, “food”; 𠄎 *am*, “mountain ox” = 𠄎 *gud*, “ox” + 𠄎 *kur*, “mountain”.

The fourth is called *hsing-shêng* 形聲 or phonetics, phonetic compounds; one part of the character or the whole character is ideographic and the other merely represents the sound; e. g. 𠄎 *mās*, (*hûlu*), “cattle”, 𠄎 *mās* represents the sound and 𠄎 *áb*, “cow” represents the meaning; 𠄎 *ne*, “oven”, 𠄎 *ki*, “place” + 𠄎 *ne*, “fire”; the right half is the sound, the compound or the whole character is the meaning.

The fifth is called *chuan-chu* 轉注 or defectives, characters turned to their attributes or derivatives; the same character is used in one or more other words simply because the meanings of these words are similar or relative; e. g. 𠄎 *ug*, “day”, 𠄎 *lag*, “white”, 𠄎 *bîr*, “to shine”, 𠄎 *dag*, “bright”, are the *chuan-chu* or defectives of 𠄎 *utu*, “sun”; 𠄎 *mu*, (*kakku*), “weapon”, *mu*, (*nushu*), “destructive”, *mu*, (*naqaru*), “destroy”, are the *chuan-chu* or defectives of *mu* of which an original meaning is “an arrow made of wood”.

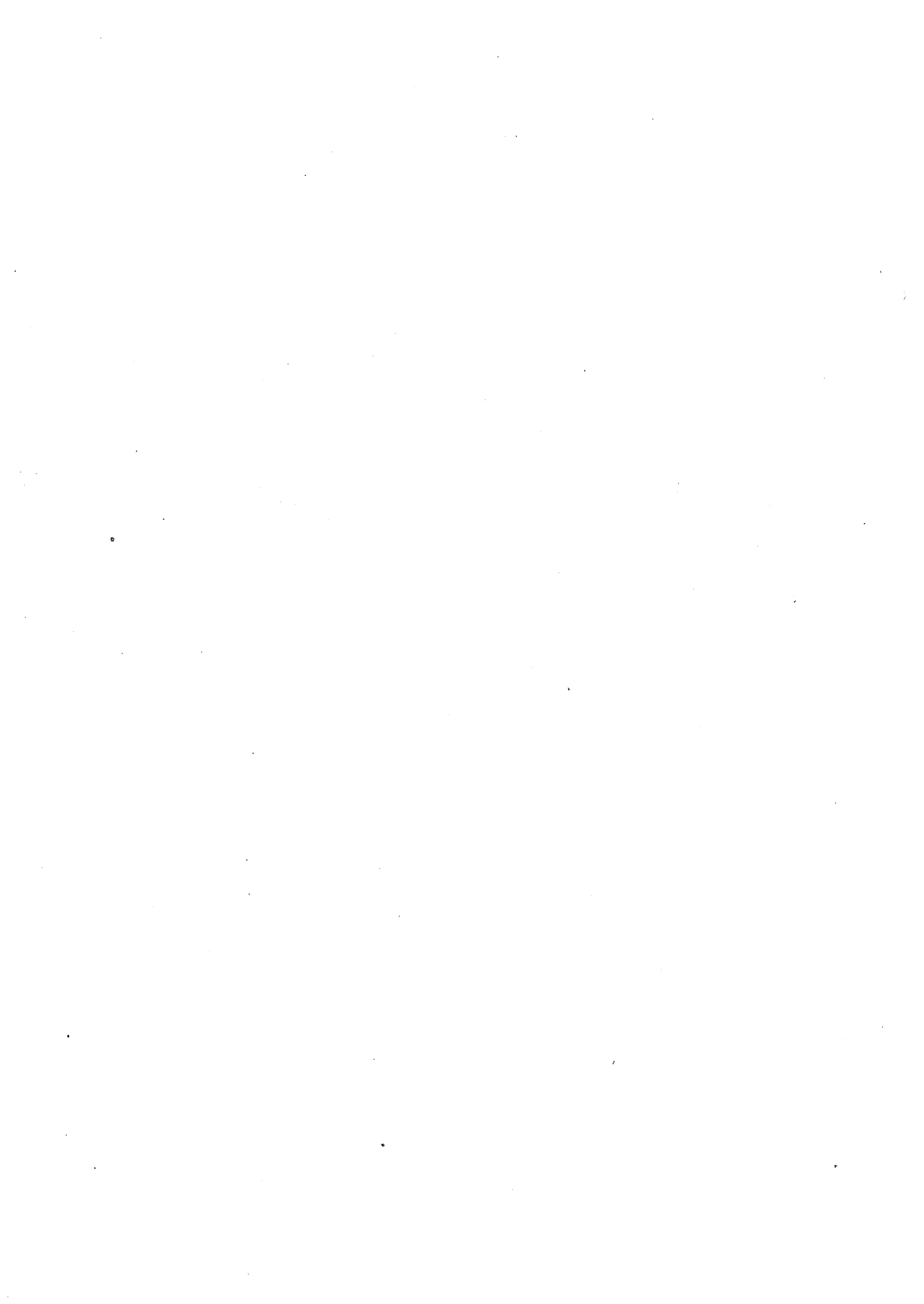
The sixth is called *chia-chich* 假借 or substitutes, borrowed characters, that is, characters adapted for the identity or similarity of the sound; e. g. 𠄎 *mās*, in No. 23 of this *Memoir*, is the borrowed character of 𠄎 *mās*, “kid”.

The first four classes of the *liu-shu* 六書 are classified into *tsao-tzu-fa* 造字法 or the method of character-forming, i. e. the construction method of characters, and the last two into *shih-yung-fa* 使用法 or the method of character-adapting, i. e. the application method of characters. It seems to me that the vocabularies of the Sumerian and Assyrian languages were increased by the application method of characters as much as by the construction method of characters.

Delitzsch's theory of the origin of the cuneiform writing belongs to the construction method of characters. Barton's method of the study of the subject seems to be treated from two sides, i. e. the construction and application methods of characters. But Barton seems to regard the latter method less important than the former; (cf. Barton, *The Origin and Development of Babylonian writing*. Part I. Introduction, p. xix f). In my opinion, the importance of the application method of characters is no less than that of the construction method of characters. What the application and the construction method of characters are to the origin and development of the cuneiform writing is what both methods are to

that of the Chinese writing.

I desire to take this occasion to express my deepest gratitude to Professors Dr. K. Hamada and Dr. A. H. Sayce, whose continuous kindness and encouragement only has enabled me to enter into the difficult field of Sumeriology. I also am greatly indebted to Dr. Sayce as well as to Dr. Langdon for help kindly given me by correspondence, and especially am much beholden to Dr. Langdon for his revision of my decipherment of tablets, Nos. 993- 1, 3, 12, 13, 14, 48 and 54. Lastly, my warm thanks are due to the Tôyô-Bunko for their gracious consent to publish my work as a volume of their *Memoirs*.



No. 1. (993)

Consignment from the two cities of *Ninniesh* and *An^{ki}*.

TRANSLITERATION.

Obv. 56 duk 2 ka
Ur —^{angir}En —lil
41 duk 4 ka igi —6 —gal
Du —du
šu —nigin 97 duk
6 ka igi —6 —gal
Rev. ni —è —a
Eš —*ninni^{ki}*
u *An^{ki}*

TRANSLATION.

Obv. 56 duk 2 ka,
from *Urenlil*.
41 duk 4 1/6 ka,
from *Dudu*.
Total: 97 duk 6 1/6 ka.
Rev. Consignment
from *Ninniesh*
and *An^{ki}*.

According to Prof. Langdon this tablet belongs to the period of *Agade* (2772—2576 B.C.). *Eš-ninni^{ki}* is the same place as *Ninni-eš* in Thureau-Dangin, SAK. 266 and occurs not later than *Naram-Sin* (2692—2637 B.C.). *An^{ki}* is new. *Duk* is 30 *ka* in this period.

No. 2. (998)

Receipt for grain of best quality (*še-lugal*) from *Lugalnigsie* in the month of *Eituashsha*. The recipient is *Urbilku*. The 29th year of *Dungi*.

TRANSLITERATION.

Obv. 7 gur 120 (*ka*) še
—*lugal*

ki — *Lugal* — *nig* — *si*
 — *e* — *ta*
Gir — ^{*sin*}[^{*gir*}*Ga*] *l*
 mu — *ara*
 Rev. *Ur* — ^{*sin*}*Bil*
 — *ku*
šu — *ba* — *ti*
itu é — *itu* — *ašša*
mu a — *ra* 2 *kam*
Gan — *har*^{*ki*} *ba* — *hul*

TRANSLATION.

Obv. 7 gur 120 (*ha*) of best grain,
 from *Lugalnigsie*,
 Girgal has brought.
 Rev. *Urbilku*
 has received.
 The month of *Eituashsha*.
 The year in which *Ganhar* was destroyed
 for the second time.

No. 3. (993)

Receipt for fine wool (*sig-gi*) from *Lunizu*. The recipient is *Lugalnigsie*. The 30th year of *Dungi*.

TRANSLITERATION.

Obv. 3 gu 45
 ma — *na* *sig* — *gi*
 ki — *Lu* — *ni* — *zu* — *ta*
 Lugal — *nig* — *si* — *e*
 [*šu*] — *ba* — *ti*
 Rev. [*itu*] *ezen* ^{*sin*}*Dun*
 — *gi*
 mu a — *ra* 3 *kam* *Si*
 — *mu* — *ru* — *um*^{*ki*} *ba* — *hul*

TRANSLATION.

Obv. 3 talents 45

manas of fine wool,
from *Lunizu*,
Lugalnigsie
has received.

Rev. The month of the festival of *Dungi*.
The year in which *Simurum* was destroyed
for the third time.

No. 4. (993)

The *satukku* offering (*sa-dug*) for *Ninni* in the city of *Uruk* and for
Ningugid. Bati is the recipient. The 33rd year of *Dungi*.

TRANSLITERATION.

Obv. 28 gur — 360 (ka) + 10 (ka) še —lugal
10 gur zid
a —šag ^{atingir} Nin —ša —sag —gu
—ta
30 gur Du —azag —gi —ta
5 ki —Ad —da —ta
16 gur še 10 gur zid
ki —Lu —ka —ni —ta
4 gur 120 (ka) zid
dub —bi —2 —am
Rev. ki —Ara [d] —ta
Ba —a —a —[t] i
šu —ba —ti
sa —dug ^{atingir} Ninni Unu^{ti}
5 u ^{atingir} Nin —gu —gid
—ma
mu uš —sa An —sa —an^{ti}
ba —hul
itu gar —u ba —mal —ra —ta

TRANSLATION.

Obv. 26 gur 250 (ka) of best grain,
10 gur of flour,
from the field of *Ninshasaggu*.
30 gur from *Duazaggi*.
5 From *Adda*,

16 *gur* of grain, 10 *gur* of flour.
 From *Lukani*,
 4 *gur* 120 *ka* of flour.
 His second tablet.
 Rev. From *Arad*,
Bāti
 has received.
 The *satukku*-offering for *Ninni* of *Uruk*
 5 and for *Ningugid*.
 The year after which *Anshan* was
 destroyed.
 The month of the making of hard bricks.

On the obverse of this tablet there is the record of contributions and contributors. The field of *Ninshasaggu*, *Duazaggi*, *Adda* and *Lukani* are the contributors. The contributions consist of grain and flour. *Arad* (rev. 1. 1) is perhaps the agent of the contribution. *Dub-bi-2-ám* (obv. 1. 9) is "*Bāti's* second tablet". By this phrase we know there are two tablets made by *Bāti*, and this tablet is the second of them. These contributions were made as the *satukku*-offering for *Ninni* (*Ishtar*) of *Uruk* (*Erech* in O. T.) and for *Ningugid*. *Sa-dug* (rev. 1. 4)=Assyrian, *satukku*, is a regular offering as monthly, etc.

No. 5. (993)

Expenditure (*zig-ga-ám*) of grain from the granary of the royal field (*gúr a-šay lugal-ka*). The 34th year of *Dungi*.

TRANSLITERATION.

Obv. 20 *gur* še še —*har* —*ra* —*gur*
 2 (*gur*) 60 (*ka*) še *zid* —še —*sa*
 2 (*gur*) še —*numun zid*
 12 (*gur*) 180 (*ka*) še —*ba zag* —*mu*
 5 *ki* —*Ur* —*rim* —*bad*
 10—1 (*gur*) še —*har* —*ra* —*gur*
 8 (*gur*) še —*numun zid*
 2 (*gur*) še *zid* —še —*sa*
 15 (*gur*) 60 (*ka*) še —*ba zag* —*mu*
 10 *ki* —*Nig* —*si* —*e pa* —*al*
 Rev. 3 (*gur*) še —*har* —*ra* —*gur*
Dub —*u* —*giš* —*é* —*nig* —*ki* —*di*

3 (*gur*) 60 (*ka*) *Ka* —*šu* —*ninā* —*a*
šu —*nigin* 60+10+6 *gur* 240 (*ka*) *še*
 5 *gir* *a* —*šag* *luga* —*ka*
 —*ta*
zig —*ga* —*ám*
gir *A* —*da* —*ga*
mu ^{*an*}*gir* *Nannar* *Kar*
 —*zi* —*da* *a* —*ra* 2 *kam*

TRANSLATION.

- Obv. 20 *gur* of grain for *gur*-interest of grain,
 2 *gur* 60 *ka* of grain for *shesa*-flour,
 2 *gur* of seed-grain for flour,
 12 *gur* 180 *ka* of grain for rations for the beginning of the
 year,
 5 to *Urrimbad*.....
 9 *gur* (of grain) for *gur*-interest of grain,
 8 *gur* of seed-grain for flour,
 2 *gur* of grain for *shesa*-flour,
 15 *gur* 60 *ka* of grain for rations for the beginning of the
 year,
 10 to *Nigsie*, the seer.
 Rev. 3 *gur* (of grain) for *gur*-interest of grain,
 to *Dubugishenigkidi*.
 3 *gur* 60 *ka* (of grain) to *Kashuninā*.
 Total: 76 *gur* 240 *ka* of grain,
 5 from the granary of the royal field,
 expended.
 The overseer was *Adaga*.
 The year in which *Nannar* of *Karzida* for the second time.

On the reverse, l. 4, total: 76 *gur* 240 *ka* is perhaps a miscalculation of the recorder's. The real total may be thus reached:

20 <i>gur</i>		obv. l. 1
2 „	60 <i>ka</i>	„ „ 2
2 „		„ „ 3
12 „	180 <i>ka</i>	„ „ 4
9 „		„ „ 6
8 „		„ „ 7
2 „		„ „ 8

15	,,	60	ka	,,	,,	8
3	,,			rev.	I.	1
3	,,	60	ka	,,	,,	3
76	gur	360	ka			= 77 gur 60 ka

1 gur is 300 ka in the period of the Third Dynasty of Ur.

No. 6. (993)

Receipt for best grain food for a *zigkum*-ass from *Arad*. The recipient is *Luninsah*. The month of *Éituašša*. The 34th year of *Dungi*.

TRANSLITERATION.

Obv. 1 gur še —lugal
 šag —gal anšu —zig —ku —um
 a —šag Lal —mah —ma —ta
 ki —Arad —tu
 5 Lu —^{ān}gir Nin —sah
 šu —ba —ti
 Rev. itu é —itu —ašša
 mu Si —mu —ru —um^{ki}
 Lu —lu —bu^{ki} a —ra
 10—1 kam —aš ba —hul

TRANSLATION.

Obv. 1 gur of best grain,
 food for *zigkum*-ass,
 from the field of *Lalmahma*,
 from *Arad*,
Luninsah
 has received.
 Rev. The month of *Eituašsha*.
 The year in which *Simurum*,
Lulubu were destroyed
 for the ninth time.

No. 7. (993)

Receipt for grain of best quality from *Anki* and *Arad* as food for an

ox. The recipient is *Atu*. The 43rd year of *Dungi*.

TRANSLITERATION.

Obv. 2 gur še —lugal
 šag —gal gud —še
 ki —An —ki —ta
 ki —Arad —ta
 5 A —tu šu —ba —ti
 itu ^{atigtr} Dumu —zi
 Rev. mu Ur —bil —ni
 —lum^{tes} ba —hul

TRANSLATION.

Obv. 2 gur of best grain,
 food for fat ox,
 from *Anki*,
 from *Arad*,
 5 *Atu* has received.
 The month of *Dumu*zi.
 Rev. The year in which *Urbilnulum*
 was destroyed.
Urbilnulum is a variant of *Urbillum* or *Urbilum*.

No. 8. (993)

Expenditure (*zig-ga*) of sheep (*udu*), lamb (*sil*), small she-goat (*uz-tur*), carrier pigeon (*kaš-hu*) and fat small *bil*-pig (*dun-bil-tur gis-gi*) from the cattle market in *Nippur*. These animals and birds were slaughtered for the palace (*ba-ug é-gal-la*) and brought in there (*ba-an-tu*) The 43rd year of *Dungi*.

TRANSLITERATION.

Obv. udu 1 sil
 [5] uz —tur
 kaš —hu
 1 dun —bil —tur
 —giš —gi
 5 ba —ug é —gal —la
 ba —an —tu

Rev. *itu -ta -ud -30 -ba*
-ra -ni
zig -ga
[itu] [eze]n An -[na]
mu Ur -bil -[lu]m^{ta}
ba -hul

TRANSLATION.

Obv. sheep, 1 lamb,
5 small she-goats,
..... carrier pigeons,
1 fat small *bil*-pig,
5 were slaughtered for the palace and
were brought in.
Rev. A month of 30 days.
Expended.
The month of the festival of *Anna*.
The year in which *Urbillum*
was destroyed.

Note the phrase on the reverse, 1. 1: *itu-ta-ud-30-ba-ra-ni*.

No. 9. (993)

Record of 3 strong ropes for cargo-boats (3 *sa-gi m̄a-nig-da-lal-ne*) from the *patesi*. The 44th year of *Dungi*.

TRANSLITERATION.

Obv. *3 sa -gi*
m̄a -nig -da -lal -ne
ki -pa -te -si -ta
kišib Ur -zu
Rev. *itu a^{ingir}Dumu -zi*
mu Ki -maš^{te} ba
-hul

TRANSLATION.

Obv. 3 strong ropes
for cargo-boats,

from the *patesi*.

Seal of *Urzu*.

Rev. The month of *Dumuzi*.

The year in which *Kimash* was destroyed.

No. 10. (993)

Expenditure (*zig-ga*) of fat sheep (*udu-še*) and fat he-goats (*máš-gal-še*) from *Nalib*. These animals were brought to many gods and to other places. The 44th year of *Dungi*.

TRANSLITERATION.

- Obv. 3 *udu -še* 1 *máš -gal -še*
dingir *En -lil*
 3 *udu -še* 1 *máš -gal -še*
dingir *Nin -lil*
- 5 *sigišše -sigišše -šag -é -2*
 2 *udu -še* *Dù -azag*
 1 *udu -še* *dingir* *Nin -dug -gu*
 1 *udu -še* *dingir* *Nusku*
 1 *udu -še* *dingir* *Nin -ib*
- 10 1 *udu -še* *dingir* *Ninni*
- Rev. 1 *udu -še* *dingir* *Nin. -sun*
 1 *udu -še* *dingir* *Lugalbanda*
 1 *udu -še* *dingir* *Nin -dub -bad -duk*
sigišše -sigišše -mi
- 5 2 *udu -še* 2 *máš -gal -še*
st^h *sar -mah*
dingir *Ninū -gir -gal maškim*
itu -ud -17 -ba -ni
šu -nigin 17 udu -še 4 máš -gal -še
- 10 *zig -ga ki -Na -lib*
itu ki -sig Nin -a -zu
mu Ki -máš ba -hul

TRANSLATION.

- Obv. 3 fat sheep, 1 fat he-goat,
 for *Enlil*,
 3 fat sheep, 1 fat he-goat,
 for *Ninlil*,

- 5 as offerings to the two temples.
 2 fat sheep for the Holy Sanctuary,
 1 fat sheep for *Ninduggu*,
 1 fat sheep for *Nusku*,
 1 fat sheep for *Ninib*,
 10 1 fat sheep for *Ninni*,
 Rev. 1 fat sheep for *Ninsun*,
 1 fat sheep for *Lugalbanda*,
 1 fat sheep for *Nindubbadduk*,
 as night offerings.
 5 2 fat sheep, 2 fat he-goats,
 for the Great Garden.
Ninagirgal was the overseer.
 The month of 17 days.
 Total: 17 fat sheep, 4 fat he-goats,
 10 expended from *Nalib*.
 The month of breaking of bread to *Ninazu*.
 The year in which *Kimash* was destroyed.

Note the phrase on the reverse, l. 8, *itu-ud-17-ba-ni*. But numeral 17 may be a scribal error of 27; cp. No. 15, rev. l. 8; No. 22, rev. l. 2.

No. 11. (993)

Receipt for best grain as food for a she-ass (*ansu-sal*) from *Arad*. The recipient is *Lugalibgal*. The 44th year of *Dungi*.

TRANSLITERATION.

Obv. 8 gur 60-30 (ka) še -lugal
 šag -gal anšu -sal
 é -har -ta
 ki -Arad -ta
 5 Lugal -ib -gal
 Rev. šu -ba -ti
 itu gar -giš zal -lib
 ba -mal -ra
 mu uš -sa Ur. -bil
 -ni -lum^{ki} ba
 -hul

TRANSLATION.

- Obv. 8 gur 90 (*ka*) of best grain,
as food for she-ass,
from the food-house,
from *Arad*,
5 *Lugalibgal*
Rev. has received.
The month of wooden bricks being made from *zallib*-tree.
The year after which *Urbilulum* was destroyed.

No. 12. (993)

Expenditure of lamb (*sil*) and she-kid (*SAL* + *AŠ*-*kar*) for several gods and of cattle which were inspected for the bakery (*šu-gid é-muhaldim-šu*) from the cattle market in *Nippur*. The 44th year of *Dungi*.

TRANSLITERATION.

- Obv. 1 *sil* ^{*dingir*}*En* -*lil*
mu -*ara* *Kug* -^{*dingir*}*Nin* -*gal*
1 *sil* ^{*dingir*}*Nin* -*lil*
mu -*ara* *Dug* -*ga* -*zi* -*da*
5 1 *sil* -*še* ^{*dingir*}*Na* -*na* -*a*
mu -*ara* *Ur* -^{*dingir*}*Nin* -*ezen*
1 *sil* ^{*dingir*}*Nusku*
1 *sil* ^{*dingir*}*Nin* -*ib*
mu -*ara* *Lugal* -*me* -*lam*
10 *zabardib* *maškim*
Rev. 1 *SAL* + *AŠ* -*kar* *é* -*uz* -*ga*
mu -*ara* *En* -^{*dingir*}*Ninni*
A -*a* -*kal* -*la* *maškim*
1 *gud* 11 *ganam*
5 1 *udu* 3 *maš*
šu -*gid* *é* -*muhaldim* -*šu*
zig -*ga* *ud* 10-1 *kam*
itu ezen ^{*dingir*}*Nin* -*a* -*zu*
mu *uš* -*sa* *Ur* -*bil*
lum^{*ki*} *ba* -*hul*

TRANSLATION.

- Obv. 1 lamb for *Enlil*,

presentation of *Kugningal*.
 1 lamb for *Ninlil*,
 presentation of *Duggazida*.
 5 1 fat lamb for *Nana*,
 presentation of *Urninezen*.
 1 lamb for *Nusku*,
 1 lamb for *Ninnib*,
 presentation of *Lugal-melam*,
 10 the *zabardib*-priest was the minister.
 Rev. 1 she-kid for the house of *Uzga*.
 presentation of *Enninni*,
Akalla was the minister.
 1 ox, 11 ewes,
 5 1 sheep, 3 kids,
 were inspected for the bakery.
 Expended on the 9th day.
 The month of the festival of *Ninazu*,
 The year after which *Urbillum*
 was destroyed.

No. 13. (993)

Receipt from *Ludingirra* for lambs (*sil*) and kids (*maš*) which were slaughtered on the 15th day. The recipient is *Urniginigar*. The 44th year of *Dungi*.

TRANSLITERATION.

Obv. 4 *sil* —*ga*
 5 *sal* —*sil* —*ga*
 2 *maš* —*ga*
ba —*ug*
 5 *ud* —15 —*kam*
 Rev. *ki* —*Lu* —*dingir* —*ra*
 —*ta*
Ur —*nigin* —*gar*
šu —*ba* —*ti*
itu ezen An —*na*
 [m]u *Ki* —*maš*^{2d} u
 [H]u —*ur* —*ti*^{2d}
ba —*hul*

TRANSLATION.

- Obv. 4 lambs,
 5 she-lambs,
 2 kids,
 were slaughtered,
 5 on the 15th day.
- Rev. From *Ludingirra*,
Urnigingar
 has received.
 The month of the festival of *Anna*.
 The year in which *Kimash* and
Hurti were destroyed.
Hurti is an interesting variant of *Humurti*.

No. 14. (993)

Expenditure of lambs for several gods, of cattle which were inspected for the bakery, and of sheep and ewes for tanners, from *Nashag*. The 45th year of *Dungi*.

TRANSLITERATION.

- Obv. 1 *sil* ^{*dingir*} *En* — *l* [*il*]
 1 *sil* ^{*dingir*} *Nin* — *l* [*il*]
mu — *ara pa* — *te* — *si*
 1 *sil* ^{*dingir*} *Ninni*
 5 1 *sil* ^{*dingir*} *Lama* — *lu* [*gal*]
mu — *ara Lu* — ^{*dingir*}
 1 *sil* ^{*dingir*} *Utu*
mu — *ara pa* — *te* — *si En* — [*l*] *il^{ka}*
zabardiḅ maškim
- 10 7 *gud* — *dar* — *a*
 2 *gud*
 1 *áb* — *dar* — *a*
 5 *áb*
- Rev. 6 *udu lu* — *su*
 45 *ganam lu* — [*s*] *u*
 24 *ganam* — *mi lu* — *su*
gir A — *hu* — *ni*
- 5 30—1 *ganam* — [*si*] *g lu* — *su*

60 + 30 + 1 ganam —mi lu —su
 gir Lu —dingir —ra
 šu —gid é —muhaldim
 mu —uku —uš —e —ne —šu
 10 Arad —mu maškim
 ud 12 kam
 ki —Na —šag —ta ba —z [ig]
 itu šēš —da —kur
 mu uš —sa Ki —maš^{kt}
 ba —hul

TRANSLATION.

- Obv. 1 lamb for *Enlil*,
 1 lamb for *Ninlil*,
 presentation of the *patesi*.
 1 lamb for *Ninni*,
 5 1 lamb for *Lamalugal*,
 presentation of *Lu*.....
 1 lamb for *Utu*,
 presentation of the *patesi* of *Nippur*,
 the *zabardib*-priest was the minister.
 10 7 stripped oxen,
 2 oxen,
 1 stripped cow,
 5 cows.
 Rev. 6 sheep for the tanner,
 45 ewes for the tanner,
 24 black ewes for the tanner,
 the messenger was *Ahuni*.
 5 29 red ewes for the tanner,
 91 black ewes for the tanner,
 the messenger was *Ludingirra*.
 Inspected for the bakery.
 On behalf of the sergeants.
 10 *Aradmu* was the minister.
 On the 22nd day.
 From *Nashag* they were expended.
 The month of *Sheshdakur*.
 The year after which *Kimash*
 was destroyed.

No. 15. (993)

Expenditure (*zig-ga*) of cattle from *Ludingirra* of the cattle market in *Nippur*. The 45 year of *Dungi*.

TRANSLITERATION.

- Obv. 1 áb 3 ám —še
é —uz —ga
Lu —dingir —ra maškim
2 udu —še
- 5 sigišše —sigišše ^{dingir}*Ninni* šag *Unu*^{ki}
gir *Lugal* —ni —mah ka —šu —gab
2 udu —še
é —muḥaldim —šu
mu —*Ku* —tu —ma *lu* —kin —gi —a
- 10 *Lu* —šu —da —e ki —ku
1 gud —še
4 udu —še
1 máš —gal —še
é —*Ku* —tu —ma *lu* —kin —gi —a
- 15 *Lu* —šu —da —e ki —k[u]
- Rev. 1 má[s] —gal —še
é *Ni* —da —gu *lu* —kin
—gi —a
Lu —ur —gir ki —ku
gir *Lugal* —ka —gi —na šukkal
- 5 *Arad* —mu maškim
1 udu —še *Ur* —^{dingir}*Ub* —ni —si —in
ki —ku
Kur —gir —ni —ku maškim
itu —ud —27 —ba —ni
šag a —šag (?)
- 10 zig —ga ki —*Lu* —dingir —ra
itu še —kin —kud
mu uš —sa *Ki* —maš^{ki}
ba —lul

TRANSLATION.

- Obv. 1 cow, 3 fat wild oxen,
for the house of *Uzga*,
Ludingirra, the overseer.

- 2 fat sheep,
 5 for the offering to *Ninni* in *Uruk*,
 the messenger was *Lugalnimah*, the *ḫashugab*-official.
 2 fat sheep,
 for the bakery,
 on behalf of *Kutuma*, the messenger,
 10 *Lushudae*, the courier.
 1 fat ox,
 4 fat sheep,
 1 fat he-goat,
 for the house of *Kutuma*, the messenger,
 15 *Lushudae*, the courier.
 Rev. 1 fat he-goat,
 for the house of *Nidagu*, the messenger,
Lurgir, the courier.
 The messenger was *Lugalkagina*, the messenger.
Aradmu, the overseer.
 5 1 fat sheep for *Urubnisin*, the courier,
Kurgirniku, the overseer.
 A month of 27 days.
 In the field.
 Expended from *Ludingirra*.
 10 The month of *Sheḫinkud*.
 The year after which *Kimash*
 was destroyed.

Ḳa-šu-gab (obv. 1. 6) means "a measurer of grain", see Lou, *Old Babylonian Temple Records*, Introduction, p. 30 No. k.

Lu-ḫin-gi-a (obv. 1. 9) means "a messenger", see Gadd, *Sumerian Reading Book*, p. 186.

Ki-ku (obv. 1. 10) is *ki* "place", "land", "city" + *ku* (*etēku*) "march", "travel", that is, "man who travels from one place to another", i.e. "a courier".

No. 16. (993)

Label of the basket for tablets (*piśan dub-ba*) containing tablets of ewe-payments (*ganam-ba*) given as hire-wages (*á-ku-mal*). The 46th year of *Dungi*.

TRANSLITERATION.

Obv. *pisán dub —ba*
dub ganam —ba á —ku
—mal
Lugal —e —ba —^{aingir}Sag
dub —šar
Rev. *mu Ha —ar —š^{ki}*
Ki —maš^{ki} ba —hul

TRANSLATION.

Obv. Basket for tablets,
tablets of ewe-payments for hire-wages.
Lugalebashag, the scribe.
Rev. The year in which *Harshi*,
Kimash were destroyed.

No. 17. (993)

Employment of 14 labourers for 13 days (*14 kal ud 13 šu*) working at mowing (*zig-a-ta-gab*) reeds (*gi*) in the field of *Engabduta* (*a-šag en-gab-du-ta*), at watering (*a-hum*) the great garden, and at digging (*šu-il-ma*) the bed of the upper course of the canal *Maharraka* (*nad a-ū-dúg ^{ia}ma-har-ra-ka*). The 2nd year of *Bur-Sin*.

TRANSLITERATION.

Obv. *14 kal —ud —13 —šu*
gi zig —a —ta —gab a
—šag en —gab —du —ta
^{is}sar —gu —la a —hum
5 *nad —a —ū —dúg ^{ia}*
má —har —ra —ka šu
—il —ma
pa Ba —šag
Rev. *kišib Šeš —kal —la dumu*
A —dug —zu —a
mu ^{aingir}Bur —^{aingir}En —zu
lugal —e Ur —bil —lum
^{ki} mu —hul

TRANSLATION.

- Obv. 14 labourers for 13 days,
 who mowed reeds,
 in the field of *Engabduta* ;
 who watered the great garden ;
 5 the bed of the upper course of the canal *Maharraka*,
 who dug.
 The *pa* was *Bashag*.
- Rev. Seal of *Sheshkalla*, son of
Adugza.
 The year in which *Bur-Sin*,
 the king, *Urbillum*,
 destroyed.

No. 18. (993)

Receipt for 15 *ka* of *kur*.....drug (*kur*.....) from *Sheshkalla*. The recipient is *Adalal*. The 4th year of *Bur-Sin*.

TRANSLITERATION.

- Obv. 15 *ka* ^{ku}*kur*
- ki* —Šeš —kal —la —ta
A —da —lāl
šu —ba —ti
- Rev. *itu ezen* ^{dingir}*Nin* —a —zu
mu en —mah —gal
An —na *en* —^{dingir}*Nannar*
ba —zid

TRANSLATION.

- Obv. 15 *ka* of *kur*.....drug,
 from *Sheshkalla*,
Adalal
 has received.
- Rev. The month of the festival of *Ninazu*.
 The year in which the great high-priest of *Anna*,
 the high-priest of *Nannar*
 were installed.

No. 19. (993)

Presentation of dates (*ka-lum*), honey (*lâl*), fig (*giš-ma*), butter (*i-nun*), milk (*ga*), fish (*ha*), pig (*dun*), goat (*sikka*), drug (*i*), etc., as food (*kûr*) for *Ninni* and *Enlil* from *Urdunpae*. The 5th year of *Bur-Sin*.

TRANSLITERATION.

- Obv. 120—30 (*ka*) *ka -lum*
 5/6 *ka lâl*
 5 *giš -ma -še -ir -gu*
 5 *giš -MA+GUNU -še -ir -gu*
 5 5 *šu -gur -ka -lum -pa -ta*
 4 *ka 10 gin i -nun*
šu -gir -bi 15+2/3 gin
 50 (*ka*) *ga -gal*
 30 (*ka*) *ga -še -a*
 10 180+20 ^{sa}*al -dar -a*
 60+40 ^{sa}*sag -sar*
 Rev. 40 *tun -^{ha}suh -gal*
 60+40 ^{ha}*gun -zig -šig*
 1/3 *dun -giš -gi*
 3-1/3 *sikka -giš -gi*
 5 5/6 ^{ga}*ga -hu*
kûr ^{aingir}Ninni ^{aingir}En -lil -lal
ki -Ur -^{aingir}Dun -pa -è -ta
mu en -te ab -gal
^{aingir}*Ninni ba -zid*

TRANSLATION.

- Obv. 150 *ka* of dates,
 5/6 *ka* of honey,
 5 *sheirgu*-figs,
 5 large *sheirgu*-figs,
 5 5 *shugurkalumpata*,
 4 *ka* 10 *gin* of butter,
 15 2/3 *gin* of *shugirbi*,
 50 *ka* of *gal*-milk,
 30 *ka* of *shea*-milk,
 10 200 *aldara*-fish,
 100 *sagshar*-fish,

Rev. 40 *tunsuhgal*-fish,
100 *gunziyshig*-fish,
1/3 fat pig,
3 1/3 fat goats,
5 5/6 *gahu*-drug.
Food for *Ninni* and *Enlil*.
From *Urdunpaè*.
The year in which the high-priest of the great house of
Ninni was installed.

Shugurkalumpata (obv. 1. 5), *shugirbi* (obv. 1. 7) may be a kind of food. *Gin* (obv. 1. 6) is 1/60 *ka* in the period of the *Ur* Dynasty, see Barton, *The Origin and Development of Babylonian Writing*. Part. 1. p. 149.

No. 20. (993)

Receipt for 228 sheep and 132 he-goats from *Abbashagga* on the 22nd day of the month of the festival of *Mekigal*. These animals were presented as the offering of pouring-a-libation-of-pure-water-on-sheep to the god *Daheshshe* (*bi-de a-si-udu-uš* ^{*atingir*} *Da-he-ešše ba-mal-mal*). The recipient is *Intaèa*. The 5th year of *Bur-Sin*. On the left edge: 360 sheep.

TRANSLITERATION.

Obv. 180+40+8 *udu*
120+10+2 *máš gal*
bi de a si udu uš
^{*atingir*} *Da he ešše ba mal mal*
ud -22 kam
5 *ki Ab ba šag ga*
ta
Rev. *In ta è a*
ni ku
itu ezen me ki gal
mu en te ab gal
^{*atingir*} *Ninni ba zid*

TRANSLATION.

Obv. 228 sheep,
132 he-goats.

(As the offering of) pouring a libation
of pure water on sheep,
to *Daehshshe*, presented,
On the 22nd day.

5 From *Abbashagga*,
Rev. *Intaèa*
has received.
The month of the festival of *Mekigal*.
The year in which the high-priest of
Ninni was installed.

Bi-de-a-si-udu-uš (obv. 1. 3) is *bi* (*nekû*) “pour out” + *de* (*nišû*) “pour a libation” + *a* “water” + *si* (*surrupu*) “pure” + *udu* “sheep” + *uš* being an inflectional form of the intricate suffix *šu* “toward”, “to”, “for”, “with”, etc., i.e. “pouring a libation of pure water on sheep”.

No. 21. (993)

Record of 66 labourers for one day (*66 kal-ud-1-šu*) working (*gub-ám*, lit. “presenting”) at the sanctuary (*ki-dù*) which was beloved (*ki-ág*) by *Bur-Sin* and *Nammu*. *Urashdub* is the recorder (*pa*). *Lugalemah* sealed the tablet. The 7th year of *Bur-Sin*.

TRANSLITERATION.

Obv. *60+6 kal -ud -1 -šu*
ki -dù gub -ám
Bur -^{aingr}En-zu ^{aingr}Nammu
ki -ág
pa Uraš -dub
Rev. *kišib Lugal -é -mah*
nu Hu -hu -nu -ri^{7a}
ba -hul

TRANSLATION.

Obv. 66 labourers for 1 day,
who working at the sanctuary
which was beloved by
Bur-Sin, *Nammu*.
The *pa* was *Urashdub*.

Rev. Seal of *Lugalemah*.
The year in which *Huhunuri*
was destroyed.

No. 22. (993)

Expenditure (*zig-ga*) of 2 fat unweaned male kids (*gukkallu-še*), 3 fat sheep (*udu-še*) and 1 fat he-goat (*máš-gal-še*) for the gods from *Nalib* in *Nippur*. The 9th year of *Bur-Sin*.

TRANSLITERATION.

Obv. 1 *gukkallu* —še ^{áingir}*En* —*lil*
1 *gukkallu* —še ^{áingir}*Nin* —[*lil*]
Máš —*ku* —è
2 *udu* —še
5 ^{áingir}*En* —*zi* —*kalama* —*ge*
1 *udu* —še
1 *máš* —*gal* —še
^{áingir}*Ki* —*lu* —*alim*
Rev. *La* —*la* —*uh* —*me* *maškim*
itu —*ud* —27 —*ba* —*ni*
ki —*Na* —*lib* —*ta*
ba —*zig*
5 *šag* *En* —*lil*^{ki}
itu *ezen* *An* —*na*
mu *en* —^{áingir}*Nannar* *Kar*
zi —*da* *ba* —*zid*

TRANSLATION.

Obv. 1 fat unweaned male kid for *Enlil*,
1 fat unweaned male kid for *Ninlil*,
Mashku.....e.
2 fat sheep,
5 for *Enzikalamage*.
1 fat sheep,
1 fat he-goat,
for *Kilualim*.
Rev. *Lalauhme*, the overseer.
A month of 27 days.

From *Nalib*,
expended.

5 In *Nippur*.

The month of the festival of *Anna*.

The year in which the high-priest of *Nannar* of
Karzida was installed.

Gukkalu or *gukkalu* (obv. 1. 1) is "an unweaned male kid approaching the stage of weaning", see *Langdon, Tablets from the Archives of Drehem*, p. 19, foot-note.

No. 23. (993)

Sending (*mu-ara*) of lambs (*sil*), full grown he-kids (*amar-maš-dū-uš*), full grown she-kids (*amar-maš-dū-sal*), ox (*gud*) and he-goat (*maš-gal*) for several persons from *Inshaáa*, the chief shepherd (*ni-ku*), in the month of eating tender kids fit for sacrifice (*itu maš-dū-kúr*). The 1st year of *Gimil-Sin*. On the left edge: 25.

TRANSLITERATION.

- Obv. 1 *sil* ^{dingir} *Utu* — *gir* — *gal*
1 *amar* — *maš* — *dū* — *sal*
Ab — *ba* — *mu* *dam* — *kar*
1 *amar* — *maš* — *dū* — *uš* 1 *amar* — *maš* — *dū* — *sal*
5 *Da* — *da* — *ú* — *ku*
1 *sil* *Kúr* — *ša* — ^{dingir} *Dun* — *gi*
1 *sil* *A* — *a* — *nu*
1 *gud* — *giš* — *dū* 10 *maš* — *gal* 1 *sil*
šu — *gu* — *gid* *Um* — *šeš* — ^{dingir} *En* — *zu*
— *ni* — *ni*
Rev. 1 *sil* *Sa* — *ab* — *ša* — *nu* *nu* — *banda*
1 *sil* *Ur* — *dub* *pa* — *te* — *si*
3 *maš* — *dū* — *uš*
^{dingir} *En* — *zu* — ^{dingir} *Kat* *la* — *šu* — *gab*
5 1 *amar* — *maš* — *dū* — *uš* 1 *amar* — *maš* — *dū* — *sal*
Ur — ^{dingir} *Kal* *lu* — *ku* — *nin* — *kal*
ud — 4 — *kam* *mu* — *ara*
In — *ša* — *è* — *a* *ni* — *ku*
Lib — *nu* — *ur* — ^{dingir} *En* — *zu* *dub* — *šar*
10 *itu* *maš* — *dū* — *kúr*

mu ^{dingir} *Gimil* — ^{dingir} *En* — *zu lugal*

TRANSLATION.

- Obv. 1 lamb for *Utugirgal*,
 1 full grown she-kid,
 for *Abbanu*, the trader.
 1 full grown he-kid, 1 full grown she-kid,
 5 for *Dadaukul*,
 1 lamb for *Kurshadungi*.
 1 lamb for *Amu*.
 1 fat ox, 10 he-goats, 1 lamb,
 were inspected for *Umsheshenzunini*.
 Rev. 1 lamb for *Shabshanu*, the overseer.
 1 lamb for *Urdub*, the governor.
 3 tender he-kids,
 for *Enzukat*, the measurer of grain.
 5 1 full grown he-kid, 1 full grown she-kid,
 for *Urkal*, the maker of costly garments.
 On the 4th day, sent
 from *Inshaca*, the chief shepherd.
Libnurenzu, the scribe.
 The month of eating tender kids.
 The year in which *Gimil-Sin* became the king.

Amar-maš-dū is "a full-grown kid", see *Langdon, Drahem.*, p. 25, No. 68. The sign *MÁŠ*, in this case, is the borrowed character. 假借 "chia-chieh" of the sign *MÁŠ*; see the note of No. 24, and Introduction p. ix ff.

No. 24. (993)

Receipt for *gidim*-vessels of copper (^{urudu}*gi-idim*) from *Amu*. The recipient is *Abbashagshagga*. The 1st year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 60+40+7 ^{urudu}*gi* — *idim*
 15 *gin* — *ta*
 ki — *A* — *a* — *mu* — *ta*
 Ab — *ba* — *šag* — *šag*
 — *ga*

Rev. šu —ba —an —ti
 Šu —a —gi —na
 itu ezen ne —kù
 mu ^{dingir}Gimil —^{dingir}En
 —zu lugal

TRANSLATION.

Obv. 107 *gidim*-vessels of copper,
 each at 15 *shekels*.
 From *Amu*,
Abbashagshagga

Rev. has received.
Shuagina.
 The month of the feast of the eating of the *ne*-(bird).
 The year in which *Gimil-Sin*
 became the king.

The month of this tablet is perhaps the same as *itu HU-SI-NE-HU-KÛ* in *Radau, Early Babyl. Hist.* p. 300. Radau, therefore, thinks that the sign after *itu* is a compound of *HU+SI*, but the sign of this tablet does not tally. It seems to me that the sign after *itu* of this tablet is a variant of the sign of No. 586 in Barton, *The Origin and Development of Babyl. Writ.*, of which the syllabic value is *ezen* and *uš*, but the meaning is unknown. If my identification is right, the sign *EZEN* is the borrowed character of *ezen* "festival". The use of borrowed characters, 假借 "*chia-chieh*", occurs in Sumerian as often in Chinese and also in Japanese which has a similarity of structure and grammar to Sumerian. Then *itu ezen ne-(lu)-kù* means "the month of the festival of the eating of the *ne*-(bird)". Compare Langdon, *Drehem.*, p. 9.

No. 25. (993)

Record of 165 female slaves (*geme*) for one day hired by *Shudia* and 87 female slaves for one day hired by *Garshusashubilla* from *Urenzu*. Seal of *Urdunpae*. The 2nd year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 120+40+5 *geme*
 ud —1 —šu

Šu-di -a
 60+20+7 *geme ud -1 -šu*
 5 *dingir Gar -šu -u -sa*
-šu -bil -la
 Rev. *ki -Ur -dingir En -zu -ta*
kišib Ur -dingir Dun
-pa -è
mu má -dingir En -ki
ba -ab -gab

TRANSLATION:

Obv. 165 female slaves
 for 1 day,
Shudua.
 87 female slaves for 1 day,
 5 *Garshusashubilla.*
 Rev. From *Urenzu.*
 Seal of *Urdunpae.*
 The year in which the ship for *Enki*
 was dedicated.

No. 26. (993)

Income-list of flour (*zid*) and grain (*še*). The 4th year of Gimil-Sin.

TRANSLITERATION.

Obv. 20 [(*ka*) *še*] *-sa -zid -dingir*
 30 (*ka*) *še -sa -še*
 20 (*ka*) *še -sa -gú -gal*
 20 (*ka*) *še -sa -gú -tur*
 5 *šag -Id -ud -da*
dub Hu -pi -pi
 Rev. *gir Lu -he -gal*
mu dingir Gimil -dingir En -zu lugal
Uru -ab^{ki} -ma -ge bad
-mar -tu mu -ri -iḫ
 5 *ti -id -ni -im mu*
-dū

TRANSLATION.

- Obv. 20 *ka* of *shesa*-flour for the god,
 30 *ka* of *shesa*-grain,
 20 *ka* of large *shesagu*-grain,
 20 *ka* of small *shesagu*-grain.
 5 In *Idudda*.
 Written by *Hupipi*.
 Rev. The overseer was *Luhegal*.
 The year in which *Gimil-Sin*, the King of *Ur*, built the
 western wall (called) *murik tidnim*.

There are seal-marks on the tablet: *Lu-ib-gal / dub-sar / duma*
Ur-mi-ge.

No. 27. (993)

Revenues and expenses of the temple of *Sikka*. The 4th year of
Gimil-Sin.

TRANSLITERATION.

- Obv. 30 (*ka*) *še —bi —ú —sa —šig*
 10+2 *ka še —i —nun*
 2 *ka še —ga —bur*
 8 *ka še —zid —kal*
 5 3 *ka še —zid —a —šag*
 5 *ka še —zid —gu*
šu —nigin 60 (ka) še
šag —bi —ta
 10+5 *ka Lu —^{dingir}Dun*
—gi —ra
 10 10+5 *ka Ur —é —mah*
 10+5 *ka Lu —di —ga*
 Rev. 10+5 *ka Lu —dingir —ra*
šu —nigin 60 (ka) še
zig —ga im
sigišše —sigišše ^{dingir}Sikka
 5 *Ur —é —mah maškim*
im bad —mar —tu ba
—dū

TRANSLATION.

- Obv. 30 *ka* pure *biusa*-grain,
 12 *ka* of oil-grain,
 2 *ka* of *gabur*-grain,
 8 *ka* of grain for course flour,
 5 3 *ka* of grain for fine flour,
 Total: 60 *ka* of grain.
 From these,
 15 *ka* for *Ludungira*,
 10 15 *ka* for *Uremah*,
 15 *ka* for *Ludiga*,
 Rev. 15 *ka* for *Ludingirra*.
 Total: 60 *ka* of grain
 were expended.
 From the offerings to *Sikka*.
 5 *Uremah* was the overseer.
 The year in which the western wall was built.

No. 28. (993)

Expenditure (*ba-an-na-zig*) of flour (*zid*) and barley prepared for food (*gar-har-ra*) for five persons from *Lubalshigra*. The tablet was written by *Hupipi*. There are seal-marks of *Luibgal*, the scribe, son of *Urmige*. The 4th year of *Gimil-Sin*.

TRANSLITERATION.

- Obv. 4 *gur zid -gu -šig*
 60+30 (*ka*) [*gar*] -[*har*] -*ra -šig*
^{sa}*gub -du Ešše -e -dib -la*
 10 *gur zid -gu -šig*
 5 60+30 (*ka*) *gar -har -ra*
nar Nam dumu
Ki -^{dingir}Kât -^{dingir}En -zu -zi
-kalam -ma
 120+30 (*ka*) *zid -gu -šig*
Ur -ni -i [b]
 Rev. 120 (*ka*) *zid -še Sag -pa*
-du -a d [umu]
Di -a -ne -nam -mer -ti

5 gur 60 (ka) zid -gu -šig
 nar -sal Ki -da -da -uš
 5 šag Id -ud -da
 gir Lugal -LAL+KU
 Lu -bal -šig -ra
 ba -an -na -zig
 dub Hu -pi -pi
 10 mu bad -mar -tu
 ba -dū

TRANSLATION.

- Obv. 4 gur of pure gu-flour,
 90 ka of pure barley prepared for food,
 for *Eshshedibla*, the female cook.
 10 gur of pure gu-flour,
 5 90 ka of pure barley prepared for food,
 for *Nam*, the musician, son of
Kikatenzuzi
 of the Land, i.e. *Sumer*.
 150 ka of pure gu-flour,
 for *Urnib*.
 Rev. 120 ka of flour of grain for *Sagpa.....dua*,
 son of
Diamenammerti.
 5 gur 60 ka of pure gu-flour,
 for *Kidadaush*, the female musician.
 In *Idudda*.
Lugal-LAL+KU was the overseer.
 From *Lubalshigra*,
 they were expended.
 Written by *Hupipi*.
 The year in which the western wall
 was built.

No. 29. (993)

Employment of 19 female slaves (*geme*) for 1 day who had to work in the field of *Lalmah*. They were taken (*ri-ri-ga*) from the house of the female slaves of *Mintalag* (*ēs-geme Min-ta-la-ag*). The 4th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 19 *geme* —*ud* —1 —*šu*
a —*šaḡ Lal* —*maḥ*
éš —*geme Min* —*ta* —*la* —*aḡ*
ri —*ri* —*ga*
pa Ur —^{*dinḡir*} *Nin* —*tu*
 5 *kišib Gu* —*u* —*gu*
 —[*a*]
 Rev. *mu bad* —*mar*
 —[*tu ba* —*dū*]

TRANSLATION.

Obv. 19 female slaves for 1 day,
 in the field of *Lalmah*,
 from the house of female slaves of *Mintalag*,
 taken away.
 The recorder was *Urnintu*.
 5 Seal of *Gugua*.
 Rev. The year in which the western wall
 was built.

No. 30. (993)

Receipt for interest of $1/3$ *shekel* of silver from *Kagar*. The recipient is *Akalla*. *Mu bad ba-dū* is probably a shortened variant of *mu bad-mar-tu ba-dū*. Then the 4th year of *Gimil-Sin*.

TRANSLITERATION.

Obv *igi* —3 —*ḡal ku* —*babar*
máš —*bi* —*aš*
ki —*Ka* —^{*dinḡir*} *Agar* —*ta*
A —*kal* —*la ni* —*ku*
 5 *itu nu* —*u* —*e*
 Rev. *mu bad ba* —*dū*

TRANSLATION.

Obv. $1/3$ *shekel* of silver,
 interest,

from *Kagar*,
Akalla has received.

5 The month of *Nue*.

Rev. The year in which the wall was built.

Ni-ku (obv. 1. 4) is employed passim in the Nippurian tablets for the ordinary *šu-ba-ti*. See Langdon, *Drehem.*, p. 17, foot-note, 1. The sign after *dingir* (obv. 1. 3) may be a variant of the sign No. 500 in *P. A. Deimel, Sumerisches Lexikon*, p. 83. The syllabic values of the sign are "agar", "bara" and "šara".

No. 31. (993)

Presentation of 14 vessels made of cane for the two temples of *Agar* and *Gula* from *Agu*. The 4th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 8 ^gkaškal 20 (ka) —ta
 3 ^gkaškal 60 (ka) —ta
 1 ^é —bar —má
 —ki lal —bi 10 gin
 2 ^{an} —gid
 —da —kin —g [e]
 Rev. —lu —alim
 —mar —ki ka —šu —gab
 é —^{dingir} Agar à é
 —^{dingir} Gu —la
 5 ki —A —gu —ta
 kišib ^{dingir} Agar —kam
 nu uš —sa Si —ma
 —lum^{ki}

TRANSLATION.

Obv. 8 *kashkal*-vessels of cane, each at 20 *ka*,
 3 *kashkal*-vessels of cane, each at 60 *ka*,
 1 *ebarmaki*-vessel of cane at 10 gin,
 2 *angiddakinge*-vessels of cane.

Rev. *lualim*.

..... *marki*, the measurer of grain.

For the temple of *Agar* and the temple of *Gula*.

From *Agu*.
Seal of *Agarkam*.
The year after which *Simalum*.

No. 32. (993)

Record of labourers for one day belonging to *Ada* who were employed by the three fields. The 5th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 65 *kal -ud -1 -šu*
A -da gub -ba a -šag
U -du -lu -si
85 *kal -ud -1 -šu*
5 *A -da gub -ba a -šag*
Me -e -ne
80 *kal -ud -1 -šu*
Rev. *A -da gub -ba a -šag*
Bad -dū -a
..... -aga [r] -mu
[kišib N] a -ba -šag
mu uš -sa bad
5 *-mar -tu ba -dū*

TRANSLATION.

Obv. 65 labourers for 1 day
belonging to *Ada*, (employed in) the field
of *Udulushi.....*
85 labourers for 1 day
5 belonging to *Ada*, (employed in) the field
of *Mene*.
80 labourers for 1 day
Rev. belonging to *Ada*, (employed in) the field
of *Baddua*.
.....agarmu.
Seal of *Nabashag*.
The year after which the western
wall was built.

No. 33. (993)

Income of barley (*gar*) from *Luninkubaki* and *Dungigalmu*. *Lubalshig* was the overseer. The tablet was written by *Hupipi*. There are seal-marks of *Luibgal*, the scribe, son of *Urmige*. The 5th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 36 gur gar
 — du
 1 gur 40 (*ka*) gar —*zid* —*gu*
Lu —*nin* —*ku* —*ba* —*ki*
^{*dingir*}*Dun* —*gi* —*gal*
 —*mu*

Rev. *gir Lu* —*bal*
 —*sig*
dub Hu —*pi* —*pi*
šag —*Id* —*ud* —*da*
mu uš —*sa* ^{*dingir*}*Gimil* —^{*dingir*}*En* —*zu*

5 *lugal* —*e bad* —*mar*
 —*tu mu* —*dū*

TRANSLATION.

Obv. 36 gur of *du*-barley,
 1 gur 40 *ka* of barley for *gu*-flour.
 From *Luninkubaki*.
 and *Dungigalmu*.

Rev. The overseer, *Lubalshig*.
 Written by *Hupipi*.
 In *Idudda*.
 The year after which *Gimil-Sin*,
 5 the King, built the western
 wall.

No. 34. (993)

Income of dates and grains from *Ninmallukuea*. The overseer was *LugalLAL+KU*. The tablet was written by *Hupipi*. There are seal-marks of *Luibgal*, the scribe, son of *Urmige*. The 5th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 60 (*ka*) *ka* —*lum*
 20 (*ka*) *še* —*sa* —*gû* —*gal*
 20 (*ka*) *še* —*sa* —*gû* —*tur*
Nin —*mal* —*lu* —*ku* —*è* —*a*
 5 *šag Id* —*ud* —*da* —*ka*
 Rev. *gir Lugal* —*LAL* + *KU*
dub Ħu —*pi* —*pi*
mu uš —*sa* ^{*din^{gir}*} *Gimil* —^{*din^{gir}*} *En* —*zu*
lugal Uru —*ab^{ki}* —*ma* —*ge*
 5 *bad* —*mar* —*tu* *mu*
 —*dū*

TRANSLATION.

Obv. 60 *ka* of dates,
 20 *ka* of large *shesagu*-grain,
 20 *ka* of small *shesagu*-grain.
 From *Ninmallukuea*.
 5 In *Iduddaka*.
 Rev. The overseer, *LugalLAL* + *KU*.
 Written by *Ħupipi*.
 The year after which *Gimil-Sin*,
 the King of *Ur*,
 5 built the western wall.

No. 35. (993)

Presentation (*mu-ara*) of one fat ox and ten *u*-sheep from *Imiddingir*,
 the seer (*pa-al*), as the property (*máš-da-ri-a*) for the festival of *Anna*.
 The 5th year of *Gimil-Sin*. On the left edge: 1 ox 10 sheep.

TRANSLITERATION.

Obv. 1 *gud* —*še*
 10 *udu* —*ú*
I —*mí* —*id* —*din^{gir}*
 pa —*al*
máš —*da* —*ri* —*a* —*ez* [*en*]
 5 *mu* —*ara*

In -ta -è -a
 Rev. *ni -ku*
gir Nu -ùr -^{din}gir En -zu
dub -šar
ud 19 [kam]
itu ezen An -n [a]
 5 *mu uš -sa ^{din}gir Gimil -^{din}gir [En -zu]*
lugal Uru -ab^{ki} -[ma -ge]
bad -mar -tu mu -r [i]
ik ti -id -ni -im
mu -dū

TRANSLATION.

Obv. 1 fat ox,
 10 u-sheep,
 Imiddingir,
 as the property for the festival,
 5 presented.
Intaea
 Rev. has received.
 The overseer, *Nurenzu*, the scribe.
 On the 19th day.
 The month of the festival of *Anna*.
 5 The year after which *Gimil-Sin*,
 the King of *Ur*,
 the western wall (called) *murik*
tidnim, built.

No. 36. (993)

Presentation (*mu-ara*) of animals as property for the festival of *Alkiti* and for the festival of the Sowing of barley (*mās-da-ri-a á-ki-ti šu-kul-na*) from *Lunannar*. The 5th year of *Gimil-Sin*. On the left edge: 2 oxen 24 sheep.

TRANSLITERATION.

Obv. 2 *gud -še*
 4 *udu -a -lum -še -3 -kam -uš*
 10 *udu -ú*

6 *máš* — *gal* — *ú*
 5 3 *máš*
 1 *síl*
Lu — ^{*áingír*} *Nannar* *dumu*
 Du — *ug* — *ra*
máš — *da* — *ri* — *a* *á*
 — *ki* — *ti* *šu* — *kul* — *na*
 Rev. *mu* — [*ara*]
In — *ta* — *è* [*-a*]
ni — *ku*
gir [*N*] *u* — *úr* — ^{*áingír*} *En* — *zu*
 dub — *šar*
ud — 22 — *kam*
 10 *itu ezen* ^{*áingír*} *Dun* — *gi*
mu *uš* — *sa* ^{*áingír*} *Gimil* — ^{*áingír*} *En* — *zu*
lugal Uru — *al^{ki}* — *ma* — *ge*
bad — *mar* — *tu* *mu* — *ri* — *ik*
ti — *id* — *ni* — *im*
 mu — *dū*

TRANSLATION.

Obv. 2 fat oxen,
 4 fat *alum*-sheep for the third class,
 10 *u*-sheep,
 6 *u*-he-goats,
 5 3 kids,
 1 lamb,
Lumannar, son of
Dugra,
 as the property for the festival of *Alkiti*
 and for the festival of the Sowing of barley,
 Rev. presented.
Intaea
 has received.
 The overseer was *Nurenzu*, the scribe,
 5 On the 22nd day.
 The month of the festival of *Dungi*.
 The year after which *Gimil-Sin*,
 the King of *Ur*,
 the western wall (called) *murik*
tidnim, built.

Á-ki-ti (obv. 1. 9) means "the feast of *ákiti*" according to Langdon, *Drehem*. p. 11. Radau thinks it "New Years festival" in his *Early Babylonian History*, p. 297.

Šu-kul-na (obv. 1. 9), or *šu-krul* means "sowing", or "sowing of barley". See Radau, *op. cit.* p. 298, Langdon, *op. cit.* p. 15.

No. 37. (993)

Record of 265 labourers for 1 day employed to irrigate (*a-ka*)the great *barlal*-(field) belonging to *Ḳaki*. The 5th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 240+20+5 *kal* —*ud* —1 —*šu*
bar —*lal* —*gu* —*la* *a* —*ka*
Ḳa —*ki* *gub* —*ba*
pa *Lu* —^{*angir*}*Agar*
5 *kišib* *Šag* —*azag* —*gi*
Rev. *mu* *uš* —*sa* *bad*
—*mar* —*tu* *ba* —*dū*

TRANSLATION.

Obv. 265 labourers for 1 day,
(employed) to irrigate the great *barlal*-(field)
belonging to *Ḳaki*.
The *pa* was *Luagar*.
5 Seal of *Shagazaggi*.
Rev. The year after which the western
wall was built.

No. 38. (993)

Record of 16 labourers for 5 days belonging to *Aginara*, who were employed to work on the canal and in the field. *Agu* was the recorder (*pa*). The tablet was written by *Abbagina*. The 6th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 16 *kal*

—ud —5 —šu
 A —ginar —a
^{ia}A —šu —ge —ra
 5 —gun —gi —da
 —bi —dim —du —a
 —si —ga
 Rev. a —šag Dug —ma
 —ra
 pa A —gu
 dub Ab —ba —gi —na
 itu še —sag —kud
 5 mu uš —sa bad
 —mar —tu ba —dū mu
 uš —sa —a —bi

TRANSLATION.

Obv. 16 labourers
 for 5 days
 (belonging to) *Aginara*.
 On the canal *Ashugera*.
 5

 Rev. In the field of *Dugmara*.
 The recorder was *Agu*.
 Written by *Abbagina*.
 The month of the harvesting of the first grains of barley.
 5 The 2nd year after which the western
 wall was built.

Itu-še-sag-kud (rev. l. 4) is the same as *itu še-kin* (or *-gur*)-*kud* "the month of the barley harvest".

No. 39. (993)

Presentation (*mu-ara*) of grain from *Lushig*. The 6th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 180 (*ka*) 1 gur

še gub —ba a —šag ^{dingir}Ninni
 mu —ara
 ki —Lu —šig —ta
 Rev. mu ^{dingir}Gimil —^{dingir}En —zu
 lugal —e na —ru —a
 —mah mu —dū

TRANSLATION.

Obv. 1 gur 180 ka of
 grain harvested in the field of *Ninni*.
 Presentation
 from *Lushig*.
 Rev. The year in which *Gimil-Sin*,
 the King, the great stele,
 built.

No. 40. (993)

The *satukku*-offering of butter and cheese for *Lama-Lugal*, *Enki (Ea)*,
Damgalnunna (consort of *Enki*) and *Bi-AB + MASH-la*. The overseer was
Atu. There are seal-marks of *Luibgal*, the scribe, son of *Urmige*. The 6th
 year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 40+1 ka 5 gin
 i —nun
 10+5+5/6 ka 5 gin
 ga —har
 sa —dug ^{dingir}Lama
 —lugal ^{dingir}En —ki
 Rev. ^{dingir}Dam —gal —nun —na
 u ^{dingir}Bi —AB+MASH —la
 šag —Id —ud —da —ka
 gir A —tu
 5 mu ^{dingir}Gimil —^{dingir}En —zu
 lugal —e na —ru —a
 —mah ^{dingir}En —lil ^{dingir}Nin
 —lil —ra mu —ne —dū

TRANSLATION.

- Obv. 31 *ka 5 gin* of butter,
 15 $5/6$ *ka 5 gin* of cheese.
 The *satukku*-offering to *Lama-lugal*,
Enki,
- Rev. *Damgalnunna*
 and *Bi-AB + MASH-la*.
 In *Iduddaka*.
 The overseer, *Atu*.
- 5 The year in which *Gimil-Sin*,
 the King, the great stele for *Enlil*
 and *Ninlil*, built for them.

Sa-dug (satukku) (obv. 1. 3) is a regular offering as monthly, etc.

No. 41. (993)

Record of 28 labourers for 6 day working at the field of *Gidugga* and at the field of *Ganlusi*. *Idpaè* was the recorder. The 6th year of *Gimil-Sin*.

TRANSLITERATION.

- Obv 28 *kal —ud —6*
 —*šu*
a —šag Gi —dug
 —*ga*
a —šag Gan —lu —^{dingir}Si
- Rev. *pa Id —pa —è*
kišib É —gal —e —si
nu ^{dingir}Gimil —^{dingir}En —zu
lugal Uru ab^{ti}
- 5 —*ma —ge na —ru —a*
 —*maḥ mu —dū*

TRANSLATION.

- Obv. 28 labourers for 6 days,
 in the field of *Gidugga*,
 in the field of *Ganlusi*.
- Rev. The recorder, *Idpae*.

Seal of *Egalesi*.
 The year in which *Gimil-Sin*,
 the King of *Ur*,
 5 the great stele,
 built.

No. 42. (993)

This is the only legal tablet in the collection of the tablets of the University museum. The 6th year *Gimil-Sin*.

TRANSLITERATION.

Obv. *Ur* —^{*dingir*}*En* —*zu* —*ge*
na —*ab* —*bi* —*a*
lal —*ni* *Lu* —*kal* —*la*
A —*na* —*mu* —*da gal* —*la*
 5 *sag* —*itu* —*min* —*ab* —*šu*
 60 *ka am di* —*na* —*kud* —*di*
mal —*mal* —*da*
 Rev. *mu* —*lugal* —*bi*
 —*in* —*pad*
tukundi —*bi*
d [*i*] —*na* —*ba* —*kid*
 —*tab* —*bi* —*a*
 5 [*mu*] —*lugal* —*bi* —*in* —*pad*
 [*mu*] ^{*dingir*}*Gimil* —^{*dingir*}*En* —*zu* *lugal* —*e*
 [*tem*] *en* —*mah* ^{*dingir*}*En* —*lil*
^{*dingir*}*Nin* —*lil* —*ra* *mu* —*ne*
 —*dim*

TRANSLATION.

Obv. *Urenzuge*
 proclaimed,
 “the deficit of *Lukalla*,
 made by *Anamu*,
 on the first of the month of *Minab*,
 being 60 *ka*, judged,
 determined.
 Rev. By the name of the king I take an oath”.
 “If the judgment is removed”,

- both said,
 5 “ by the name of the king we take an oath”.
 The year in which *Gimil-Sin*, the King,
 the great foundation for *Enlil*
 and *Ninlil*, built for them.

The year of this tablet is probably the same as *itu.....na-ru-a.....*
mu-ne-dū.

No. 43. (993)

Copy tablet (*gab-ri-dub*) of *Agarnizu* concerning the *satukku*-offering (*sa-dug*) to the temple of *E-mash* from *Agarkam*. The offering consisted of grain and flour. The 7th year of *Gimil-Sin*.

TRANSLITERATION.

- Obv. 2 gur 180+10+5 ka
 še — da — lal
 60+30 (ka) še
 60+20 (ka) zid
 sa — dug é — maš
 5 ki — ^{dingir} Agar — kam — ta
 Rev. gab — ri — dub
 ^{dingir} Agar — ni — zu
 itu ^{dingir} Ne — šu
 mu ma — da Za
 — ab — ša — li
 ki ba — hul

TRANSLATION.

- Obv. 2 gur 195 ka of *dalal*-grain,
 90 ka of grain,
 80 ka of flour.
 The *satukku*-offering to the temple of *E-mash*.
 5 From *Agarkam*.
 Rev. The copy tablet of *Agarnizu*.
 The month of *Neshu*.
 The year in which the Land of
Zabshali was destroyed.

Each sign after *dingir* (obv. 1. 5; rev. 1. 1) may be a variant of

“agar”.

Itu ^{ātingīr} *Ne-šu* is the same as *it ezen* ^{ātingīr} *Ne-šu*.

No. 44. (993)

Expenditure (*ba-zig*) of animals for the temples and for two persons from *Urazagmashna* on the 11th and 12th days of the month of the breaking of bread to *Ninazu*. The 7th year of *Gimil-Sin*.

TRANSLITERATION.

Obv. 32 *udu* —ù
Kaššeba —*tab*
šag é —^{ātingīr} *En* —*lil* ^{ātingīr} *Nin* —*lil* —*lal*
uzu —*a* —*bal* —*sigišše* —*sigišše* —*gu* —*la*
5 *nig* —*ba* —*ezen* —*ne* —*ne* —*nig*
Lugal —*še* —*kat* —*ra*
1 *anšu* —ù
ud —11 —*kam*
Rev. 1 *anšu* —ù *šu* —*gid*
Mu —*ur* —*maḥ* —*šu*
ud —12 —*kam*
ki —*Ur* —*azag* —*maš* —*na* —*ta* *ba* —*zig*
5 *itu* *ki* —*sig* —^{ātingīr} *Nin* —*a* —*zu*
mu ^{ātingīr} *Gimil* —^{ātingīr} *En* —*zu*
lugal *Uru* —*ab*^{ki} —*ma* —*ge*
ma —*da* *Za* —*ab* —*ša* —*li*^{ki}
mu —*hul*

TRANSLATION.

Obv. 32 ù-sheep,
 (ordered from) *Kašshebatab*,
 for the temple of *Enlil* and *Ninlil*.
 (as) the great offering of *uzuabal*,
 5 (to be consumed on) the stuff of festivals.
 For *Lugalšeketra*,
 1 ù-ass.
 On the 11th day.
 Rev. 1 ù-ass was inspected
 for *Murmaḥ*.

- On the 12th day.
From *Urazagmashna*, expended.
5 The month of the breaking of bread to *Ninazu*.
The year in which *Gimil-Sin*,
the King of *Ur*,
the Land of *Zabshali*,
destroyed.

Uz-a-bal (obv. 1. 4) is perhaps a kind of name for the offering. Literally, it is, *uzu* “flesh” + *a* “water” + *bal* “pour out”, i.e. “pouring water on the flesh”.

No. 45. (993)

Employment (*ku-mal*) of 48 half-wage labourers (*maš-kal*) and 35 labourers (*kal*) who engaged in the work (*ŠI+GAR-ag*) of planting 12000 seed-plants (*ù-numun i gi+gunu—3 10 šar ta*) on the 19th day of the month of *Minab*. The 9th year of *Gimil-Sin*.

TRANSLITERATION.

- Obv. 48 *maš —kal ku —mal*
3 *kal —šag —bi ù—gub*
pa Ur —^{dingir}Dun pa É
—*šēš —du*
35 *kal ku —mal*
5 *pa Lu —^{dingir}Utu*
Rev. *ù —numun IGI+GUNU —3 10 —šar*
—*ta*
ŠI+GAR —ag ud —20—1 —kam
itu min —ab
mu é —^{dingir}Agar ba
—*dū*

TRANSLATION.

- Obv. 48 half-wage labourers, hired.
3 labourers of them were old.
The *pa*, *Urdun*, the *pa*, *Esheshdu*.
35 (full-wage) labourers, hired.

- 5 the *pa*, *Lutu*.
 Rev. 12000 seed-plants.
 Engaged in the work on the 19th day.
 The month of *Minab*.
 The year in which the temple of *Agar*
 was built.

IGI+GUNU-3 (rev. 1. 1)= $1/3$, see *Lau*, *Old Babylonian Temple Records*, Sign-List and Glossary, No. 78. Then *IGI+GUNU-3 10-šar -ta*= $1/3 \times 10 \times 3600=12000$. *Šar* is 3600.

No. 46. (993)

Expenditure, of 19 sheep and 1 lamb for the palace in *Ur* from *Abaenlildim* in *Nippur*. These animals were presented to the King (*Gimil-Sin*) for the property of the King (*māš-da-ri-a lugal*) by *Enannarshu* in *Garesh*. The 9th year of *Gimil-Sin*. On the left edge: 20.

TRANSLITERATION.

- Obv. 6 *udu -še*
 13 *udu -ú*
 1 *sil*
māš -da -ri -a lugal
 5 *ki -En -^{dingir}Nannar -šu*
šag -Gar -eš^{ki}
gir ^{dingir}En -zu -a -šuš -šu
šu -ka -gab
- Rev. *ud -7 -kam*
ki -A -ba -^{dingir}En -lil -dim -ta
ba -zig
šag -Uru -ab^{ki} -ma
 5 *gir Ur -^{dingir}Dun -gi -ra*
Šur -ra -ab -du
itu še -kin -kud
mu ^{dingir}Gimil -^{dingir}En -zu
lugal Uru -ab^{ki} -ma -ge
é -^{dingir}Agar Giš -nagar -ka
mu -dū

TRANSLATION.

- Obv. 6 fat sheep,
 13 u-sheep,
 1 lamb,
 as the property of the King,
 5 from *Ennannar*
 in *Garesh*.
 The overseer was *Enzuashushshu*, the measurer
 of grain.
- Rev. On the 7th day.
 From *Abaenildim*.
 Expended
 to *Ur*.
- 5 The messengers were *Urdungira* and *Shurrabdu*.
 The month of the barley harvest.
 The year in which *Gimil-Sin*, the King of *Ur*,
 built the temple of *Agar* of *Gishnagar*.

No. 47. (993)

Expenditure of 60 fat *alum*-sheep for the 4th class from *Lildushaenil* for the palace on the 14th day of the festival of *Gimil-Sin*. These sheep were presented to the King (*Gimil-Sin*) by *Katenzumipesh*, the musician of *Enlil*, for the property of the King (*nig-ba lugal*). There are seal-marks of *Gimil-Siu*, the great King of *Ur*, on the tablet. On the left edge: 20 sheep.

TRANSLITERATION.

- Obv. 60 udu —á —lum —še —4 —kam
 —uš
^{dingir}Kat —^{dingir}En —zu —mi —peš
^{dingir}En —lil nar
^{dingir}En —zu —a —šuš —šu ka —šu
 —gab maškin
 nig —ba lugal
- Rev. Da —mi —ba —a
 šag —Lildu —sa —? —^{dingir}Da —he
 ud —14 —kam
 gir A —ba —^{dingir}En —lil —dim

- 5 *ki* — *Lildu* — *ša* — ^{*dingir*}*En* — *lil* — *ta*
ba — *zig*
gir *Ur* — ^{*dingir*}*En* — *lil* — *lal*
Šur — *ra* — *ab* — *du*
ù *Nu* — *ùr* — ^{*dingir*}*En* — *zu* — *ka*
itu ezen ^{*dingir*}*Gimil* — ^{*dingir*}*En* — *zu*
- 10 *mu en* ^{*dingir*}*Ninni* *Unu^{ki}*
— *ga mäs* — *e ni* — *pad*

TRANSLATION.

- Obv. 60 fat *alum*-sheep for the 4th class,
from *Katenzumipesh*, the *Enlil's* musician,
Enzuashushshu, the measurer of grain, was
the agent,
for the property of the King.
- Rev. *Damiba*,
in *Lildusha* ? *dahe*.
On the 14th day.
The overseer was *Abaenlildim*.
- 5 From *Lildushaenil*,
expended.
The messengers were *Urenlilal*, *Shurabdu*
and *Nurenzuka*.
The month of the festival of *Gimil-Sin*.
- 10 The year in which the high-priest of *Ninni* of Uruk was
declared by the decision.

The year *mu en*-^{*dingir*}*Ninni* *Unu^{ki}*-*ga mäs-e ni-pad* is uncertain, see Thureau-Dangin, *Die Sumerischen und Akkadischen Königsinschriften*, p. 235. But from the fact that the seal-marks of *Gimil-Sin*: ^{*dingir*}*Gimil*. ^{*dingir*}*En zu* / *lugal-lig-ga* / *lugal Uru-ab^{ki}* / are on this tablet, and that after the fifth year of the reign of *Gimil-Sin*, the term *itu ezen*-^{*dingir*}*Dungi* replaces the term *itu ezen*-^{*dingir*}*Gimil*-^{*dingir*}*En-zu* according to Langdon, *Drehem.*, p. 11, the year of this tablet must belong to one of the later years of the reign of *Gimil-Sin*. Moreover, the year *mu en*-^{*dingir*}*Ninni ba-zid* "the year in which the high-priest of *Ninni* was installed" is considered the second year of the reign of *Ine-Sin* who succeeded him after the ninth year of the reign of *Gimil-Sin*, see Thureau-Dangin, op. cit. p. 235. So we may infer the year of this tablet as being the last year, or the ninth year of the reign of *Gimil-Sin*.

No. 48. (993)

Receipt for grain of the deficits of incomes (*lal-ni ta-zu-ja*) of the two persons. The recipient is *Dadaga*. This tablet is undated.

TRANSLITERATION.

Obv. 45-1/2 [*gur*] še —*lu* [*gal*]
lal —ni ta —zu —ga
Lu —gi —na
 6 [*gur*] —60 (*ka*) še
 5 *lal —ni ta —zu —ga*
Ku —é —An —na
 Rev. *Da —da —ga*
šu —ba —ti

TRANSLATION.

Obv. 44 1/2 *gur* of best grain,
 the deficit of income
 of *Lugina*.
 5 *gur* 240 *ka* of grain,
 5 the deficit of income
 of *Kueanna*.
 Rev. *Dadaga*
 has received.

No. 49. (993)

Label of the basket for tablets (*pisán dub-ba*) containing (*ni-gál*) the copy tablets (*gab-ri-dub-ba*) of the ordered deliveries (*a-ka-a-mal-mal*) to the two persons. The tablet is undated.

TRANSLITERATION.

Obv. *pisán dub —ba*
gab —ri —dub —ba
a —ka —a —mal —mal
U —li —bi —[h]a —ri
 Rev. *a —ka —mal —mal*
Dug —gûr
ni —gál

TRANSLITERATION.

Obv. $1+2/18$ gan Ur —gu
 $1+1/3+2/18+1/72$ gan Arad —mu
 $1+1/3+2/18$ gan Ħa —ba —lib
—ge
 $1+3/18$ gan Ma —^{dingir}
Šag —šag
Rev. 13 (šar) Lu —^{dingir}Nin
—saĥ
 $1+1/3+2/18+1/72$ gan
Lib —ši —šag —šag
 $4/18$ gan 83 (šar)
Šuš —ba —ne —a
ši —dub

TRANSLATION.

Obv. 2000 šar of Urgan.
2625 šar of Aradmu.
2600 šar of Ħabalibge.
2100 šar of Mashagshag.
Rev. 13 šar of Luninsaĥ
2625 šar
of Libshishagshag.
483 šar of Shushbaneashidub.

Gan is a land measure, 1 gan is 1800 šar.

No. 52. (993)

Record of 227 gur of best grain for the house of Gar'kidi which were discharged (ba-sig) from the three ships at the mouth of the Dagal. Undated tablet.

TRANSLITERATION.

Obv. 72 gur 240 (ka) še
—lugal
má —Ar —ši —ih
78 gur še
má —Lu —e —^{dingir}Dug

TRANSLATION.

- Obv. The basket for tablets,
the copy tablets,
the deliveries ordered,
to *Ulibihari*,
Rev. the deliveries ordered,
to *Duggur*,
containing.

No. 50. (993)

Label of the basket for tablets containing the tablets concerning fine garments (*ku-ni*) of the free-will offering (*šag-ši*) in the store houses (*menari-menari-a*), and containing the copy tablets of the three persons. Undated tablet.

TRANSLITERATION.

- Obv. *pisán dub —ba*
menari —menari —a
ku —ni
šag —ši
Rev. *ù gab —ri*
dub Šeš —kal —la
Aš —giš —gal —mu —šar —ra
Lugal —lib —du
ni —gál

TRANSLATION.

- Obv. The basket for tablets.
In the store houses,
fine garments of the free-will offering.
Rev. And the copy
tablets of *Sheshkalla*,
Ashgishgalsharra,
Lugallibdu.
Containing.

No. 51. (993)

Record of the fields of several persons. Undated tablet.

5 76 gur 60 (ka) še
 má — Ur — ^{ámgr}Sud
 še — gar é — gar — ki — di
 Rev. ka — ^{ia}Da — [ga]l
 ba — sig
 gir Ur — ^{ámgr}En — zu dub.
 — šar
 šu — nigin 227 gur še
 — lugal

TRANSLATION.

Obv. 72 gur 240 ka of best grain,
 from the ship of *Arshih*.
 78 gur of grain,
 from the ship of *Luedudug*.
 5 76 gur 60 ka of grain,
 from the ship of *Ursud*.
 The grain for food for the house of *Garkidi*.
 Rev. at the mouth of the *Dagal*,
 discharged.
 The overseer was *Urenzu*, the scribe.
 Total: 227 gur of best grain.

No. 53. (993)

Record of 406 šar 140 bricks (*gar*) of *Da*, the brickmaker (*gar-meš*),
 from which minus (*lal-ni*) 251 šar 120 bricks.

TRANSLITERATION.

Obv. 5 1/2 šar gar — meš Da
 lal — ni 4 1/2 šar Ur — ab — ba — sig
 15 šar gar — meš Da
 lal — ni 3 šar Lu — ša — ši
 ù [Na]m — ha — ni
 5 10 šar Ni — kal — la
 3 šar 180 Ur — ur
 2 šar 60 Lu — nu — ni
 8 1/2 šar gar — meš Da
 lal — ni 1 1/3 šar Ha — ba — lib

- 10 25 1/2 šar gar — meš Da
 lal —ni 4 1/2 šar Ab —ba
 28 1/2 šar gar —meš —Da
 lal —ni 11 1/2 šar Ur —nigin —gar
 šar 30 gar —meš Da
- 15 2/3 [ša]r 30 Šam —ma —ir
 Rev. [l]al —ni 6 šar 120 Ur —nigin —gar
 dumu Lugāl —ginar —ri
 lal —ni 10 šar Arad —dam
 lal —ni 28 šar ^{dingir} Agar —kam
 lal —ni 16 šar Ur —^{dingir} En —lil —lal
- 5 šu —nigin 360 + 40 + 6 šar 120 + 20 gar
 gar —meš Da
 lal —ni 240 + 10 + 1 šar 120 gar

TRANSLATION.

- Obv. From 5 1/2 šar (of bricks) of Da, the brickmaker,
 minus 4 1/2 šar (of bricks) for Urabbashig.
 From 17 šar (of bricks) of Da, the brickmaker,
 minus 3 šar (of bricks) for Lushashi and Namḥani.
- 5 10 šar (of bricks) for Nikalla.
 3 šar 180 (of bricks) for Urur.
 2 šar 60 (of bricks) for Lununi.
 From 8 1/2 šar (of bricks) of Da, the brickmaker,
 minus 1 1/3 šar (of bricks) for Habalib.
- 10 From 25 1/2 šar (of bricks) of Da, the brickmaker,
 minus 4 1/4 šar (of bricks) for Abba.
 From 28 1/2 šar (of bricks) of Da, the brickmaker,
 minus 11 1/2 šar (of bricks) for Urnigingar.
 [From] šar 30 (of bricks) of Da, the brickmaker,
- 15 [minus] 2/3 šar 30 (of bricks) for Shammair,
 Rev. minus 6 šar 120 (of bricks) for Urnigingar,
 son of Lugarginarri,
 minus 10 šar (of bricks) for Araddam,
 minus 28 šar (of bricks) for Agarkam,
 minus 16 šar (of bricks) for Urenlilal.
- 5 From the total: 406 šar 140 of bricks
 of Da, the brickmaker,
 minus 251 šar 120 of bricks.

Šar is a name of numerals, and 1 šar is 3600.

No. 54. (993)

This tablet contains the inscription of Singashid, the King of Uruk (ca. 2000 B.C.), who built the temple and the palace. This tablet is undated.

TRANSLITERATION.

Obv. ^{dingir}*En* —*zu* —*ga* —*ši* —*id*
umun —*lig* —*ga*
lugal Unu^{ki} —*ga*
lugal Am —*na* —*nu* —*um*
5 *u* —*a* *é* —*An* —*na*
ud *é* —*An* —*na*
Rev. *mu* —*dū* —*a*
é —*gal*
nam —*lugal* —*la* —*ka* —*ni*
mu dū

TRANSLATION.

Obv. *Singashid*,
the great King,
the King of *Uruk*,
the King of *Amnanum*,
5 the patron of *E-Anna*,
when *E-Anna*
Rev. he had built,
the palace
of his kingdom,
he built.

No. 55. (1852)

Receipt for 4 *gur* of best grain. This is an enveloped tablet.

TRANSLITERATION.

Content.

Obv. 4 *gur* *še* *lugal*
ki — ^{dingir}*Ninni*
—*ta*

Bar -ti
šu -[ba] -an -ti

Envelope.

Obv. *4 gur še -lugal*
[ki -^{dingir}Nin]ni -ta
[Bar -t]i
[šu -ba] -an -ti
itu ezen ^{dingir}Nin -a -zu
Rev. *mu - ta*

TRANSLATION.

Content.

Obv. 4 *gur* of best grain,
from *Ninni*.....,
Barti
has received.

Envelope.

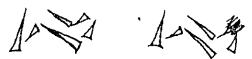
Obv. 4 *gur* of best grain,
from *Ninni*.....,
Barti
has received.
The month of the festival of *Ninazu*.
Rev. The year in which

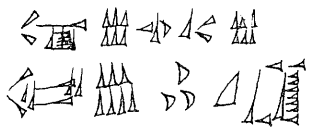
Obv. 

No. 1.

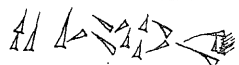


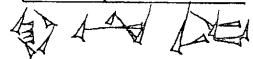


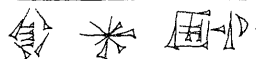




Rev.





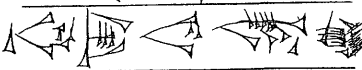


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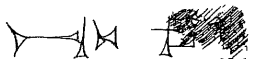
No. 3.








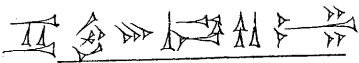




Rev.



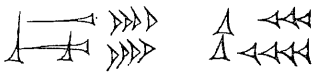






No. 2.

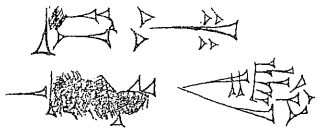
Rev.











Obv.

No. 4.

Rev.

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Obv.

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No. 5.

Rev.

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Obv.

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Rev. 丫 峯 丑 野 會
No. 6.

空 平 燭 半 絲 四 會
下 空 丁 五 野 會
會 燭 一 野 會
野 半 燭 人 會
野 半 丁 一 會

Rev. 繼 圖 繼 三
No. 7.

Rev. 丫 峯 丑 野 會
空 平 巴 絲

會 來 會 野 會
會 燭 野 會
下 峯 野 野 會
野 半 燭 半 絲

Rev. 繼 圖 繼 三
繼 圖 繼 三

Rev. 田 一 野 會
No. 8.

田 一 野 會
野 半 燭 半 絲 野 會
野 半 燭 野 會
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野 半 燭 野 會
野 半 燭 野 會

Rev. 繼 圖 繼 三
No. 9.

Rev. 繼 圖 繼 三
野 半 燭 野 會
野 半 燭 野 會
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Rev. 繼 圖 繼 三
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No. 10.

Rev.

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No. 11.

Rev.

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Obv.

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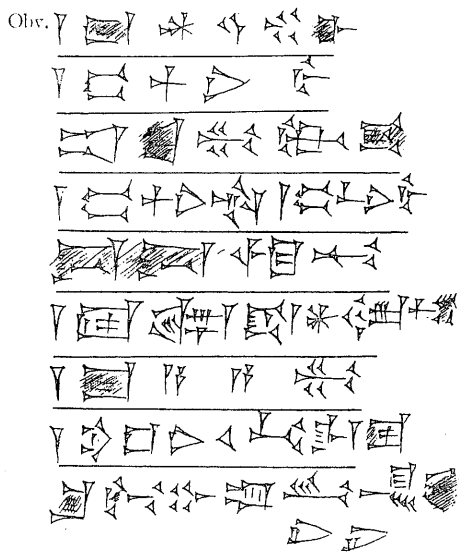
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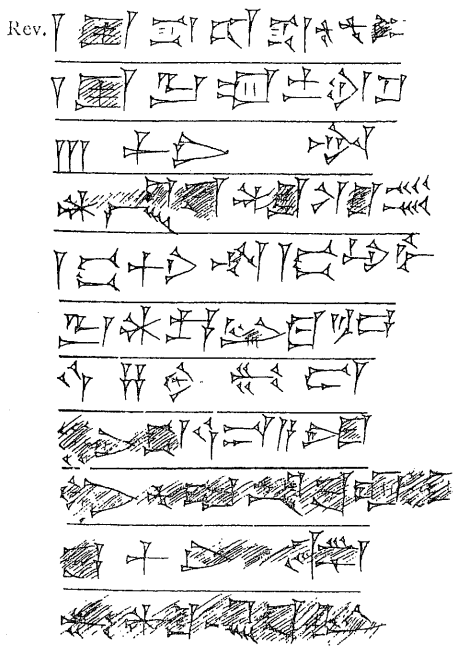
一田來來田會

一田來來田會

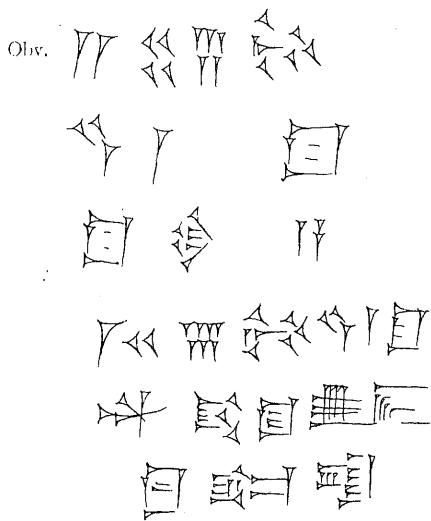
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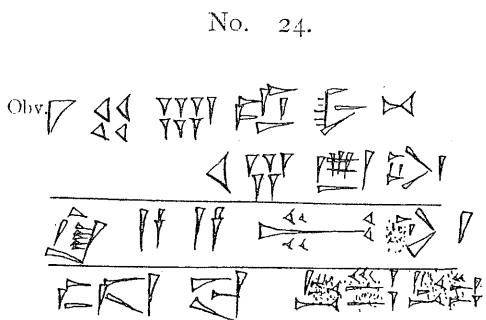
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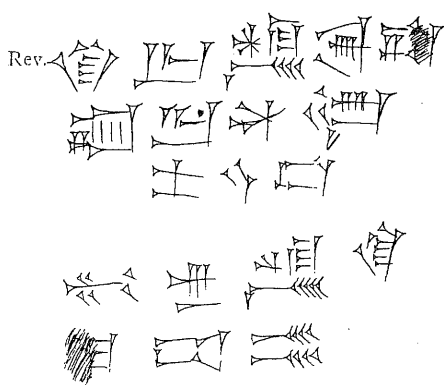
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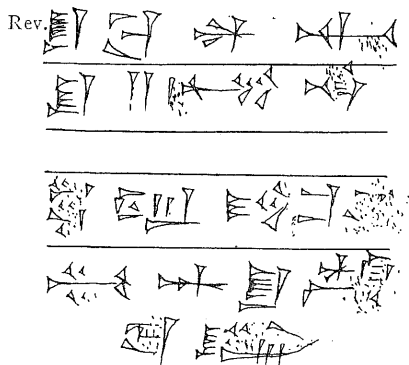
Rev. 

No. 25.


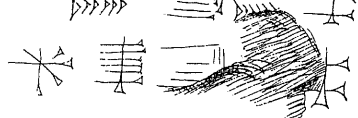
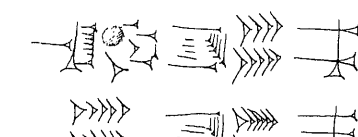
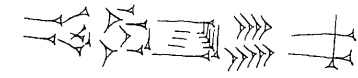

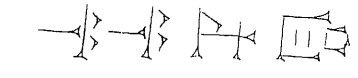
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No. 24.
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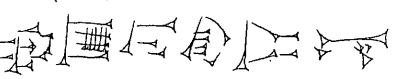
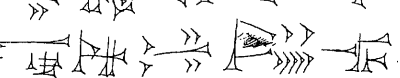

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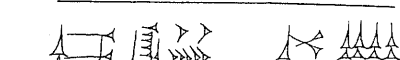
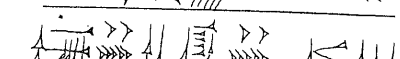
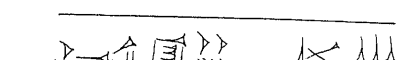


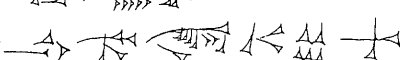
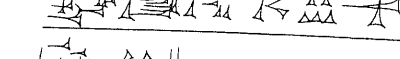
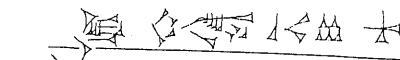
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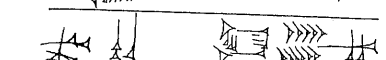
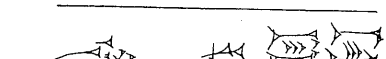
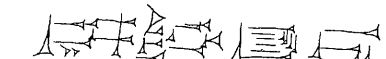



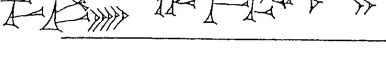
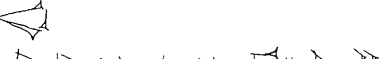
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No. 27.

No. 31.

Rev.

Handwritten characters for No. 31, including a large scribbled character at the top.

No. 32.

Rev.

Handwritten characters for No. 32.

No. 33.

Rev.

Handwritten characters for No. 33.

Obv.

Handwritten characters for Obverse of No. 31.

Handwritten characters for Obverse of No. 31.

Handwritten characters for Obverse of No. 31.

Handwritten characters for Obverse of No. 31.

Handwritten characters for Obverse of No. 31.

Handwritten characters for Obverse of No. 31.

Obv.

Handwritten characters for Obverse of No. 32.

Handwritten characters for Obverse of No. 32.

Handwritten characters for Obverse of No. 32.

Handwritten characters for Obverse of No. 32.

Handwritten characters for Obverse of No. 32.

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Handwritten characters for Obverse of No. 32.

Obv.

Handwritten characters for Obverse of No. 33.

Handwritten characters for Obverse of No. 33.

Handwritten characters for Obverse of No. 33.

Handwritten characters for Obverse of No. 33.

Handwritten characters for Obverse of No. 33.

Rev.

Handwritten characters for Reverse of No. 33.

Handwritten characters for Reverse of No. 33.

Handwritten characters for Reverse of No. 33.

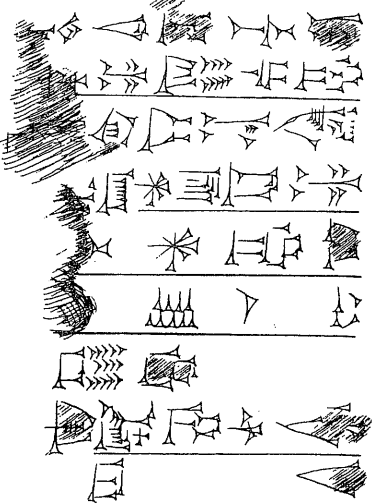
Handwritten characters for Reverse of No. 33.

Handwritten characters for Reverse of No. 33.

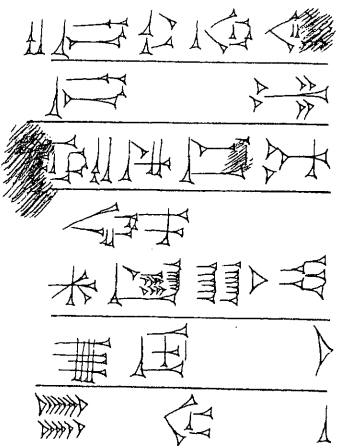
Handwritten characters for Reverse of No. 33.

No. 35.

Rev.

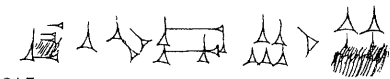


Obv.

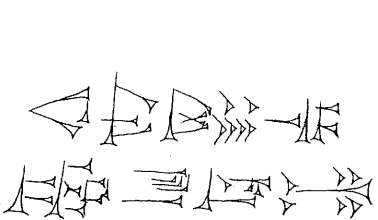


No. 37.

Obv.

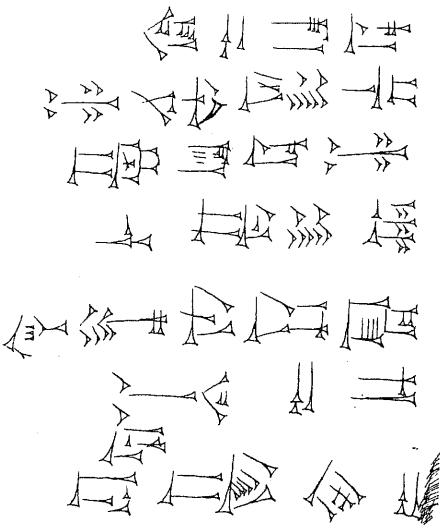


Rev.

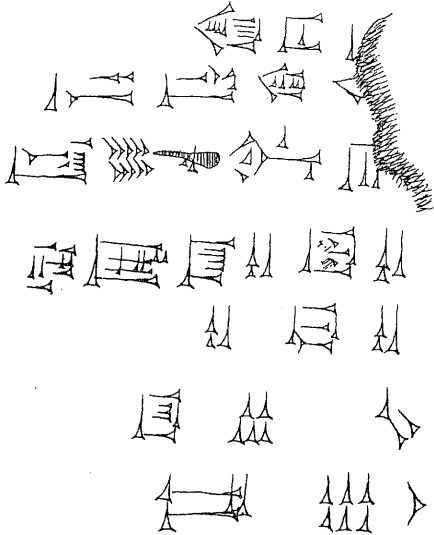


No. 38.


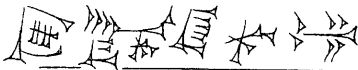
Rev.



Obv.

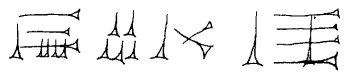
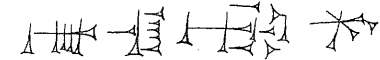


No. 39.

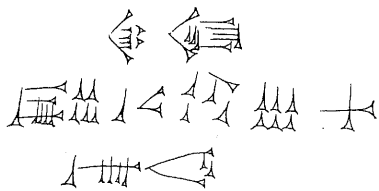
Rev.

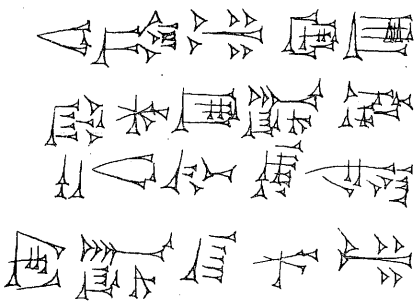
No. 40.

Rev.

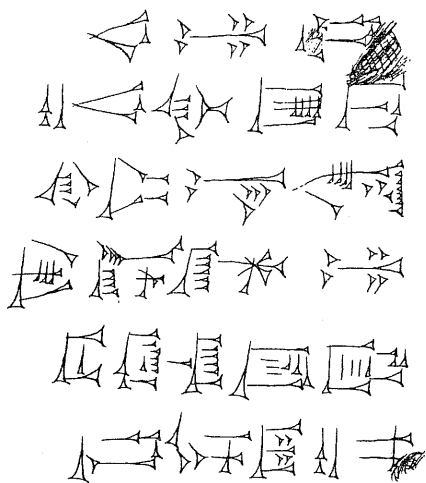
Obv.



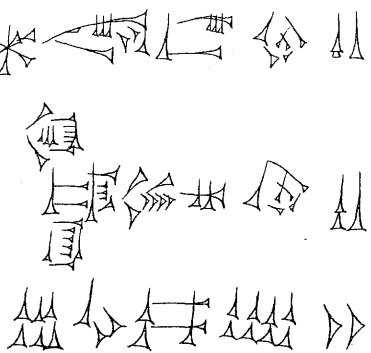


No. 41.

Rev.

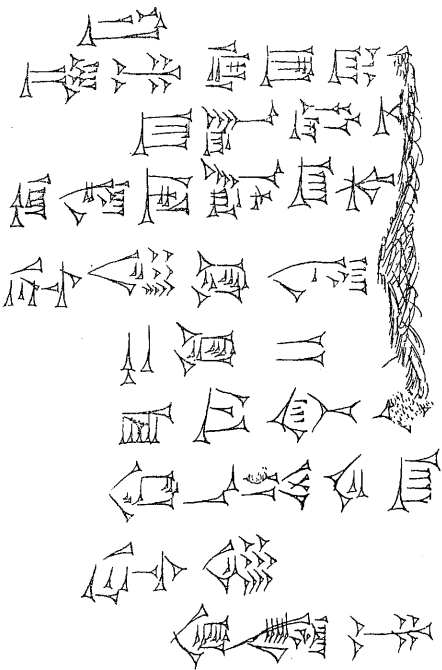


Obv.



No. 42.

Rev.



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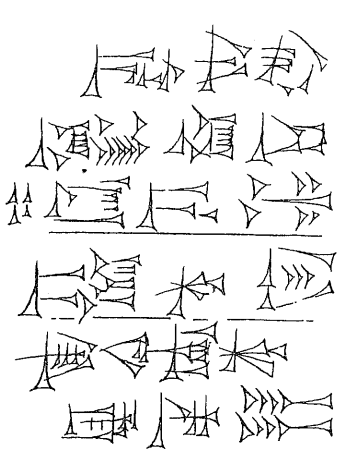
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Obv.

No. 43.

Rev.



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Obv.

No. 44.

Rev.

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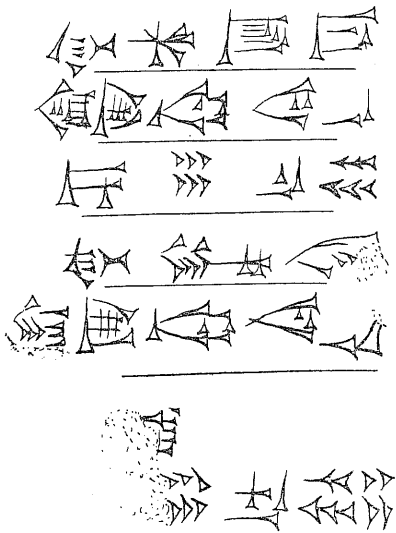
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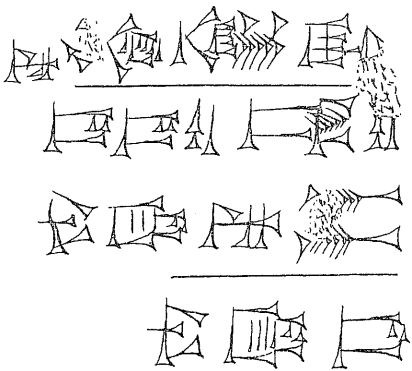
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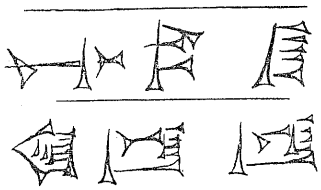
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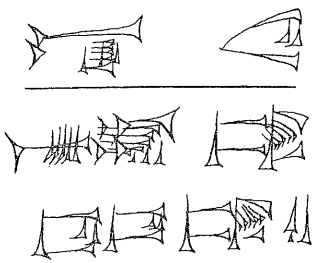


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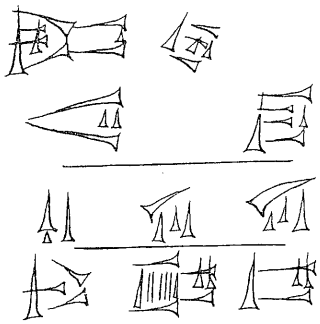


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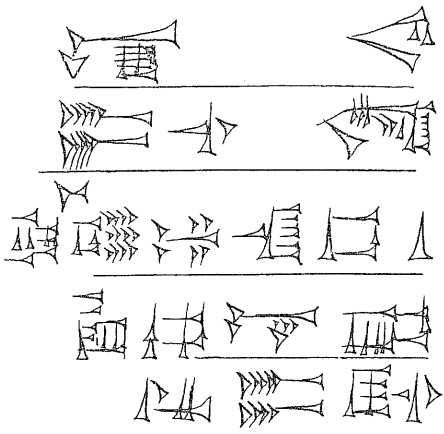


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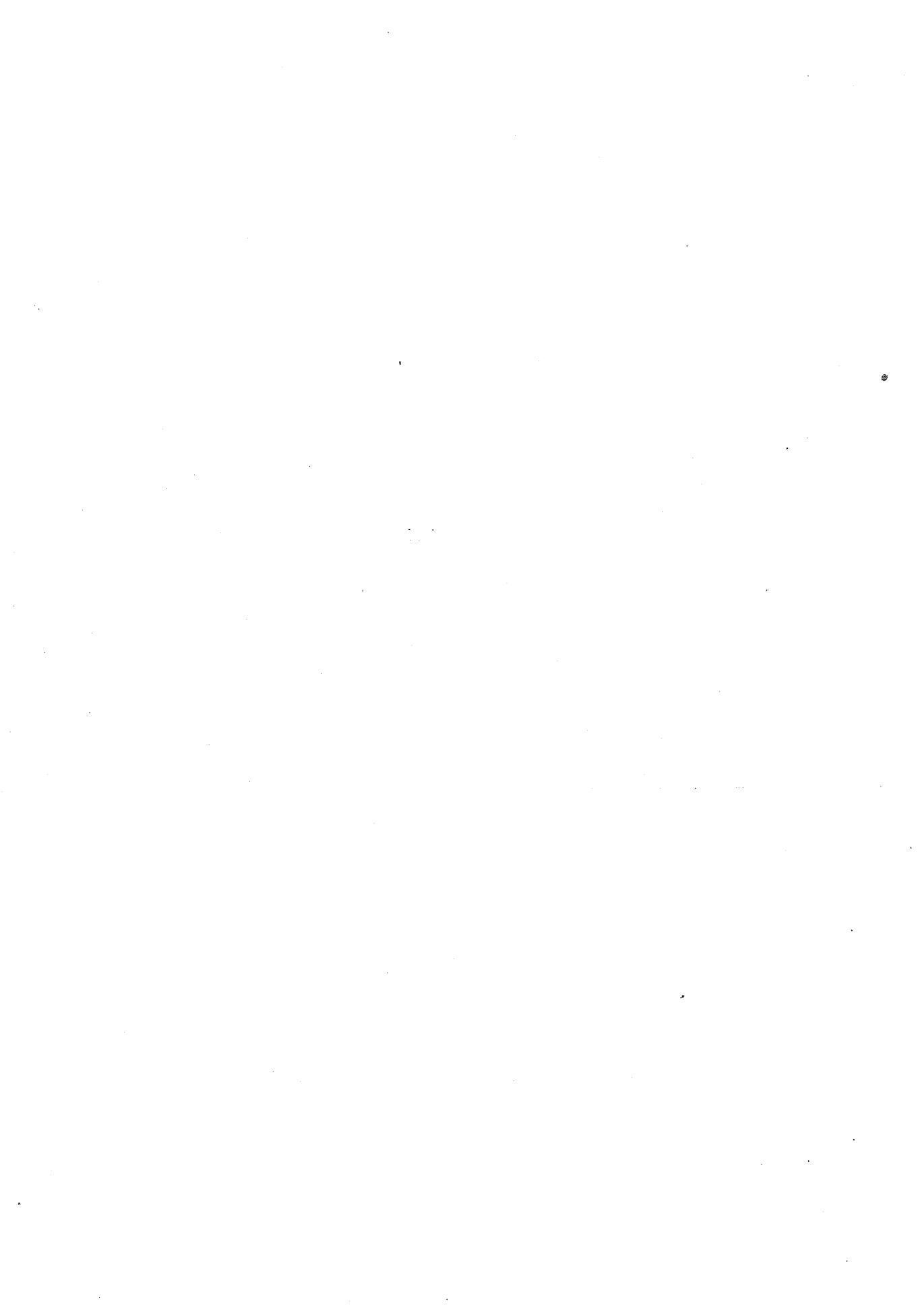
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Obv. No. 52. Rev.

Obv. No. 55. Rev.

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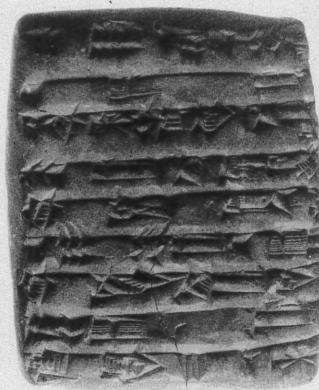


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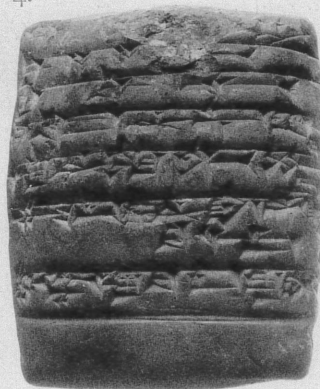


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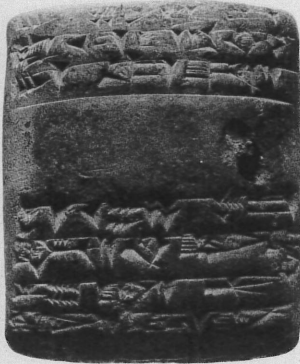


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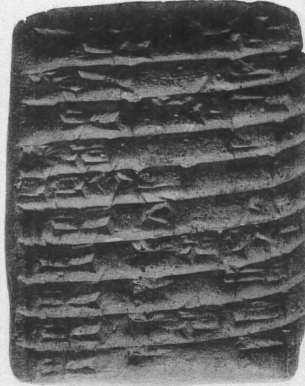


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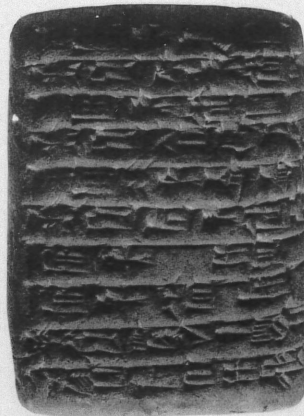


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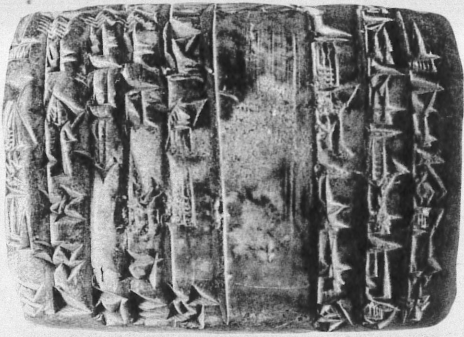


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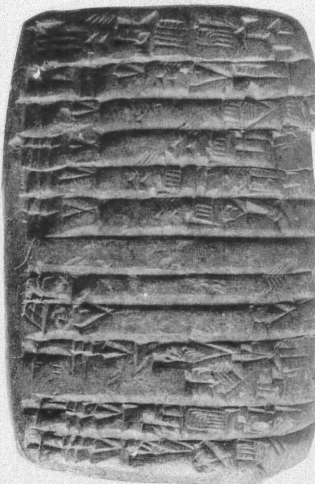


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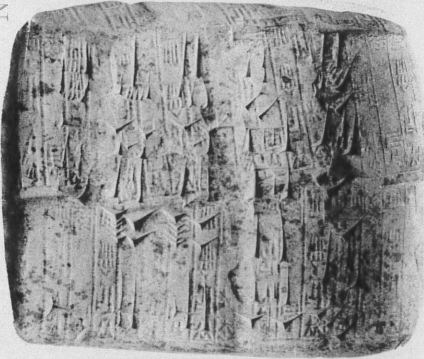


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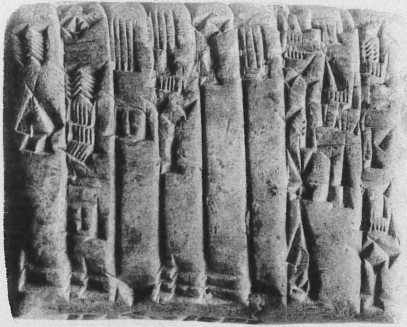
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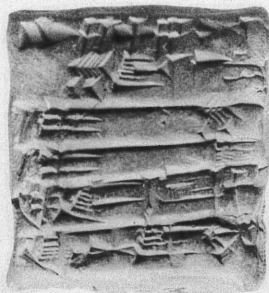


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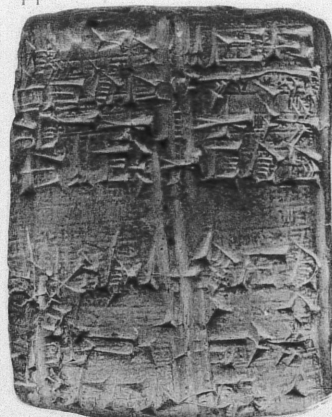


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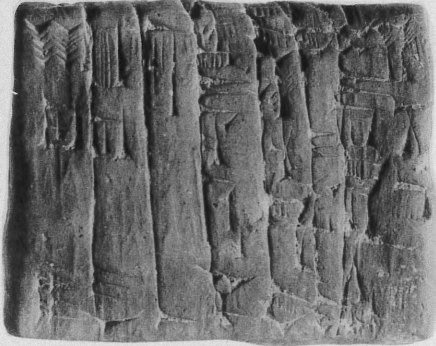


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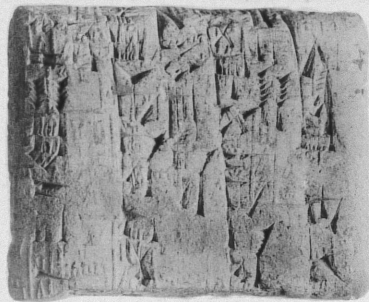
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