



# Grenzüberschreitungen

Studien zur Kulturgeschichte des Alten Orients

Festschrift für Hans Neumann  
zum 65. Geburtstag am 9. Mai 2018

Herausgegeben von Kristin Kleber,  
Georg Neumann und Susanne Paulus  
unter Mitarbeit von Christin Möllenbeck

dubsar 5

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Herausgegeben von Kristin Kleber und Kai A. Metzler

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# A Neo-Sumerian Contract from Du-Enlila<sup>2</sup> and Related Texts<sup>1</sup>

David I. Owen

The publication of the following texts is a small token of my gratitude for and admiration of Hans Neumann's many contributions to the study of the late third millennium and for the warm friendship we have maintained for many years.

The source of this interesting tablet is presumed, on the basis of its month name, to be from an unidentified site<sup>2</sup> somewhere in the vicinity of Nippur.<sup>3</sup>

---

<sup>1</sup> I am indebted to Lance Allred, former Rosen Foundation postdoctoral Research Associate at the Jonathan and Jeannette Rosen Ancient Near Eastern Studies Seminar and Tablet Conservation Laboratory at Cornell University and now Curator of Tablet Collections at the Green Collection, Oklahoma City, OK, for sharing the results of his work on his forthcoming CUSAS volume on the Ur III tablets from Du-Enlila in the Rosen Seminar and for providing a copy of his paper, "An archive from the Vicinity of Nippur," presented at the Ur III section at the 62<sup>nd</sup> Rencontre Assyriologique Internationale at the University of Pennsylvania on July 14, 2016 (hereafter Allred 2016).

<sup>2</sup> Benjamin Studevant-Hickman, based on a copy of the *Šu-Suen* historical inscriptions, suggested that the tablets originated at a site near Nippur established by *Šu-Suen* where he settled captives after he defeated *Simanum* and then named (or changed the name of?) the site in honor of Enlil (cf. Studevant-Hickman 2018, p. vi). Allred 2016, *passim*, suggests no less than four possible sites, in area of Nippur and *Puzriš-Dagan*, where the tablets might have been found and, following a suggestion in this paper, agrees that its name was likely Du-Enlila. He pointed out that the internal evidence of the archive, some of whose texts date as early as Š 44, indicates the site was established already late in Šulgi's reign. This would negate Studevant-Hickman's hypothesis, unless, of course, the place was renamed later by *Šu-Suen* after his military successes. Only the examination of the sites themselves might solve the identification of the source.

<sup>3</sup> The tablet presumably belongs to the three related groups of tablets, ca. 250 of which are at Cornell University in the Rosen Collection, 145 tablets confiscated by the Customs and Immigration Department of the United States government and extricated from their office in the ruins of the buildings destroyed in the 9/11/2001 terrorist attack in New York City (now published by Studevant-Hickman), and a third, group of 56 texts, originally identified by the editors as coming from Nippur on the basis of their calendar, that was published by D'Agostino / Pomponio 2006, 69–153. The confiscated tablets were loaned subsequently to the Harvard University Semitic Museum with funds provided by the US government for their conservation and photography. Their study was assigned by Piotr Steinkeller to Benjamin Studevant-Hickman for publication. In the meantime, they

However, Ur-Šulpae, the son of *Išmelum*, the recipient of this “legal” statement before witnesses, is known from his seal as the *hazannum* of the village of Du-Enlila,<sup>4</sup> the suggested source of the tablet and its associated archive groups.<sup>5</sup> Curiously, most of those mentioned in this document are not attested yet in the published Ur III corpus, perhaps an indication that they came from the plundered site of Du-Enlila. Nevertheless, it is also possible that the document was written in Nippur rather than in Du-Enlila, except that one might expect the names of the witnesses to be found among the many Nippur tablets published

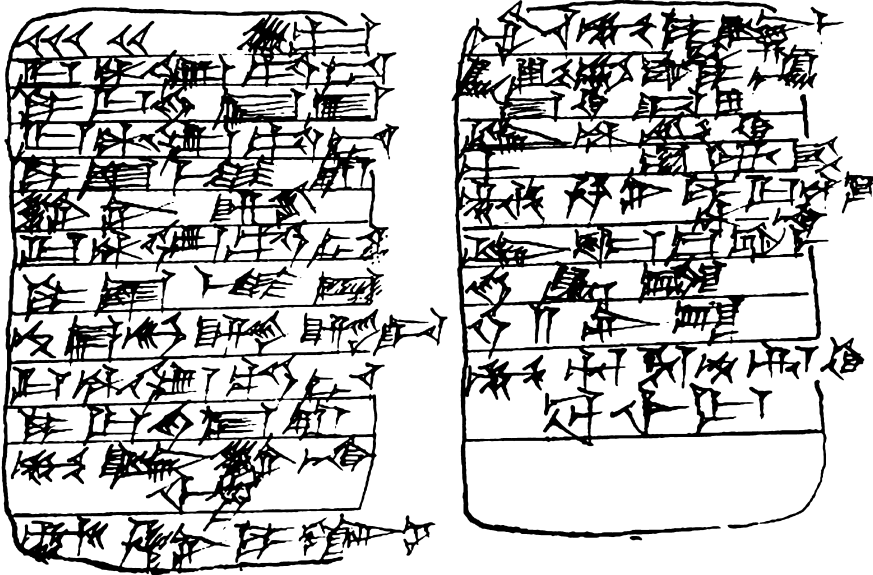
---

were “repatriated” to the Iraq Museum in Baghdad where they remain inaccessible. The Rosen Collection tablets will be published by Lance Allred in a forthcoming CUSAS volume. A logical, combined publication of the first two groups was suggested by Allred, but rejected by Studevant-Hickman because the latter did not wish to participate in a publication of texts “without provenance,” a strange explanation given the same “unprovenanced” source of the texts that he was publishing and a seeming contradiction to his encouraging statement (Studevant-Hickman 2018, p. vii) that, “It is, I think, the responsibility of scholars of the ancient world not only to publish the contents of the items that cross their desks but also to gather as much information as possible about their histories since leaving the ground.” Unfortunately, since the “9/11” tablets were sent to the Iraq Museum, it is unlikely that they will be accessible, a prevailing and politically sensitive situation rarely addressed by archaeologists and philologists, at least publicly. Given the fragile political and security situations in Iraq, there is widespread recognition both in the US and abroad (and even among Iraqi officials!) that it is the responsibility of our respective countries to be the temporary custodians of artifacts whose provenience is established or disputed and where they can be studied and conserved. Given the unstable conditions prevailing in Iraq and Syria today, repatriating artifacts of any kind endangers their security. This implies not only the necessity to protect these artifacts but also includes, or at least should include, an obligation to record and particularly to publish these artifacts (as also stated forcefully by Studevant-Hickman in his publication) without which the entire effort becomes meaningless. For over a decade, the CUSAS series has focused on the recording, conservation, and publication of unprovenanced texts while Near Eastern archaeological societies, particularly but not exclusively those in the US, maintain regressive policies, ignore or otherwise reject publication, and do little to fulfill or even foster these objectives.

<sup>4</sup> It is perhaps to be compared with *Du<sub>6</sub>-Sa-bar-ra*, another village presumed now to be in the Girsu-Lagaš vicinity (Steinkeller 2001, 65–76, Whiting 1979, 16–19, Owen 1982, *passim*, and CDLI/BDTNS, s.v.), whose texts were excavated at Nippur. Perhaps the same situation exists with this text and its associated tablets although it has been stated often by the current excavator of Nippur that the site has not been disturbed by looters (Gibson 2002, 79–85.). Note also that the reading “*ša<sup>d</sup>en-lil-lā*” of the seal impression as well as the collection number, posted originally on CDLI/BDTNS (P325397), were incorrect (see photo below).

<sup>5</sup> The principal functionary in this group is *Ir<sub>11</sub>-mu* (or *Árad-ġu<sub>10</sub>*), without patronymic, who may be the same person mentioned as a witness in l. 13 below, the son of Lugal-mea. He, along with some of the witnesses, occurs among those appearing also in the newly published groups.

previously or at least among the ca. 400 texts in these new archival groups. The substantial quantity of 50 “bushels” (=15,000 liters) of barley was returned to Ur-Šulpae, the son of *Išmelum*, by Ur-Šulpae, the son of Ur-niğara, with the stipulation that the former did not have to return the barley. It is not stated whether the return of the barley was the result of a payment of a (antichretic?) loan or of a legal process; the presence of witnesses may indicate the latter.



This text appears to be the first example of a named *hazannum*, Ur-Šulpae, involved in such a transaction. Conventionally translated “mayor,” there is little evidence to support the interpretation of the term. Recently Lafont suggested that the *hazannum*, was, in fact, a military official, equating the term with its meaning in the later Old Babylonian period at Mari.<sup>6</sup> Studevant-Hickman questioned this interpretation due to the lack on any specific information for associated military activities during the Ur III period.<sup>7</sup> The current text provides no indication of the administrative role Ur-Šulpae played at Du-Enlila or for any of the other *hazannu* mentioned in the archive.

<sup>6</sup> Lafont 2011, 238, “... *hazannum* est également un titre en lien direct avec la hiérarchie militaire: comme à Mari quelques siècles plus tard, le *hazannum* d’Ur III semble être le représentant de l’autorité royale en un lieu donné, relevant directement du pouvoir central (il échappe donc à l’administration provinciale sous autorité de l’ensi<sub>2</sub>). Souvent compris comme jouant le rôle de « maire », il semble en fait particulièrement impliqué dans les questions militaires locales et il n’est pas impossible qu’il soit lui-même un officier supérieur.”

<sup>7</sup> Studevant-Hickman 2018, 40–78.

source: CUNES 39-01-026

(CDL P325397)

date AS 7/x/2

env. Sealed

photo: Plates I

size: 72×51×31 mm

provenience: Du-Enlila

tab. obv.

1. 50(30+20).0.0. še gur
2. ur-<sup>d</sup>šul-pa-è
3. dumu ur-niġara<sub>x</sub>(UD.KID)-ke<sub>4</sub>
4. ur-<sup>d</sup>šul-pa-è
5. dumu *iš-me-lum-ra*
6. in-ni-gi<sub>4</sub>
7. ur-<sup>d</sup>šul-pa-è
8. dumu *iš-me-lum-ke<sub>4</sub>*
9. nu-un-gi<sub>4</sub>-gi<sub>4</sub>-da
10. ur-<sup>d</sup>šul-pa-è  
~ dumu ur-niġara<sub>x</sub>(UD.KID)-ra
11. mu lugal in-na-  
~pàd
12. nam-ha-ni dumu ġiri-né

tab. rev.

13. árad-ġu<sub>10</sub> dumu lugal-<sup>me</sup>  
~mè-a
14. kù-sa<sub>6</sub>-ga dumu EN.  
~LÍL<sup>ki</sup>-*tá-lu*
15. lú-<sup>d</sup>nana
16. *bar-<sup>r</sup>um<sup>?</sup>* dam-gàr
17. nam-ha-ni dumu ur-<sup>d</sup>si<sub>4</sub>-  
~an-na
18. lú-inim-ma-bi-me

19. iti kù-su<sub>20</sub>(ŠIM)

20. u<sub>4</sub>-2-zal-la

21. mu *hu-ùh-nu-ri<sup>ki</sup>*  
~ ba-hulu

22. BLANK SPACE

env. obv.

1. 50(30+20).0.0. še gur
2. ur-<sup>d</sup>šul-pa-è
3. dumu ur-niġara<sub>x</sub>(UD.KID)-ke<sub>4</sub>
4. ur-<sup>d</sup>šul-pa-è *ha-za-núm*
5. dumu *iš-me-lum-ra*
6. SEAL IMPRESSIONS
7. in-ni-gi<sub>4</sub>
8. [u]r-<sup>d</sup>šul-pa-è
9. [dum]u *iš-me-lum-ke<sub>4</sub>*
10. [nu]-un-gi<sub>4</sub>-gi<sub>4</sub>-da
11. [mu] lugal in-na-pàd
12. [nam-h]a-ni dumu ġiri-né

env. rev.

13. [árad-ġu<sub>10</sub> d]umu [lugal-<sup>me</sup>mè-a]
14. [kù-sa<sub>6</sub>-g]a dumu EN.[LÍL<sup>ki</sup>]-  
~[t]*á-lu*
15. [lú]-<sup>d</sup>nana
16. [*bar-um<sup>?</sup>*] dam-gàr
17. SEAL IMPRESSIONS
18. [na]m-ha-ni dumu ur-<sup>d</sup>si<sub>4</sub>-an-na
19. lú-inim-ma-bi-me
20. iti kù-su<sub>20</sub>(ŠIM) u<sub>4</sub>-2-zal-la

Seal (=CDLI seals 005423)

1. ur-<sup>d</sup>šul-pa-è
2. *ha-za-núm* du<sub>6</sub>-<sup>d</sup>en-líl-lá
3. dumu *iš-me-lum*

## Translation

Tab.: 50 bushels of barley Ur-Šulpae, the son of Ur-niġara(k), returned to Ur-Šulpae the son of *Išmelum*. Ur-Šulpae (*hazannum* of Du-Enlila), the son of *Išmelum*, shall not give back (the barley). To Ur-Šulpae, son of Ur-niġara(k) he [i.e. Ur-Šulpae, the son of *Išmelum*] swore in the name of the king. Namhani, son of Ġirine, Aradġu, son of Lugal-mea, Kusaga, son of Nibru-*ta-lu*, *Barum*,

the merchant, Namhani, son of Ur-Sianna, were the witnesses in the month of Kusu on the afternoon of the 2<sup>nd</sup> day, in the year *Huhnuri* was raided.

Env.: 50 bushels of barley Ur-Šulpae, the son of Ur-niğara(k), returned to Ur-Šulpae the son of *Išmelum*. Ur-Šulpae, *hazannum*, the son of *Išmelum*, shall not give back (the barley). To Ur-Šulpae, son of Ur-ningara(k) he [i.e. Ur-Šulpae, the son of *Išmelum*] swore in the name of the king. Namhani, son of Ġirine, Aradġu, son of Lugal-mea, Kusaga, son of Nibru-ta-lu, *Barum*, the merchant, Namhani, son of Ur-Sianna, were the witnesses in the month of Kusu on the afternoon of the 2<sup>nd</sup> day, in the year *Huhnuri* was raided. Seal of Ur-Šulpae, *hazannum* of Du-Enlila, the son of *Išmelum*.

## Comments

- L. 1: Note the non-standard, linear writing for 50.0.0. gur on both the tablet and envelope. The unconventional spellings found in this are, perhaps, a reflection of certain scribal practices known previously from Nippur tablets. C.f. Sauren 1969, 11–64. See further below.
- L. 3: The later death (úš) of Ur-Šulpae, the son of Ur-niğara(k), is recorded in the Umma tablet, Waetzoldt / Yildiz 1994, 675:1 (IS 1/viii-x/- [P118723]).
- L. 4: Ur-Šulpae, the son of *Išmelum*, is identified as a *hazannum* on l. 4 of the envelope and as the *hazannum* of Du-Enlila on his seal impression. He is not attested elsewhere other than on his seal.<sup>8</sup> The names of *hazannu* associated directly with their cities/villages are not common. The following are attested (in chronological order):

**Šu-<sup>d</sup>Ma-mi-tum** *ha-za-núm* Maš-kán<sup>ki</sup>-ka, Sigrist 1990, 394:7 (Umma, Š 34/vi/- [P127083]).

**Nam-ha-ni** *ha-za-núm* Kísig<sup>ki</sup>(=EZEM×SIG<sup>ki</sup>), Sigrist 1984, 539:2 (Unkn. Prov., Š 40/-/- [P103384]).

**Kur-ta-šu** *ha-za-núm* Du<sub>6</sub>-lugal-u<sub>5</sub>-a, Steinkeller 2013, 410, T10:131 (Ġirsu, Š 42/iii/- [P202823]).

**Lú-ša-lim** *ha-za-núm* Gar-ša-[na]<sup>ki</sup>, Yildiz / Ozaki 2000, 3119:4–5 (Umma, AS 5/ix/- [P141138]), Forde 1967, 1:10 (Umma, AS 5/ix/- [P121686]).

**Sig<sub>4</sub>-te-lá-NI** *ha-za-núm* NAG-su<sup>ki</sup>, de Genouillac 1922, 6163:13–14 (Umma. AS 6/vi/- [P131776]).

**IGLA-a** *ha-za-núm* NAG-su<sup>ki</sup>, de Genouillac 1922, 6163:16 (Umma. AS 6/vi/- [P131776]), Fish 1938, 168 BM 105393:6 (Umma, AS 6/vi/- [P110463]).

<sup>8</sup> It is perhaps noteworthy that a *hazannum* could also be a merchant. Cf. Steinkeller 1989, 125 BM 015464+A:13, igi Lú-da-da *ha-za-núm* dam-gār (Ġirsu, -/-/- [P129981]).

- A-zi-na-tum** *ha-za-núm* Du<sub>6</sub>-Ĝeš-ab-ba, de Genouillac 1922, 6163:17 (Umma. AS 6/vi/- [P131776]).
- Ur-<sup>d</sup>Šul-pa-è** *ha-za-núm* Du<sub>6</sub>-<sup>d</sup>En-lil-lá, Owen, Neumann AV, CUNES 51-03-011:seal (Du-Enlila, AS 7/x/2 [P325397]).
- Puzur<sub>4</sub>-Ma-ma** *ha-za-núm* É-duru<sub>5</sub>-<sup>d</sup>Àš-gi<sub>5</sub>, Owen 2013, 194:35 (Iri-Saĝrig, [AS n]/-/- [P388033]).
- <sup>d</sup>Utu-ba-è** *ha-za-núm* Lu-lu-bu<sup>ki</sup>, de Genouillac 1912, 5367:4–5 (Ĝirsu, ŠS 9/viii/- [P111176]).
- Lugal-<sup>d</sup>Ištaran** ugula *ha-za-núm* ĝeš<sup>ki</sup>kiri<sub>6</sub>-an-dùl, Allred 2016, CUNES 52-04-095:6–7 (DU-Enlila, IS 5/v/10 [P325919]).
- U-bar** *ha-za-núm* da-Lugal<sup>ki</sup>, Lafont / Yildiz, 1996, 4037:3 (Ĝirsu, -/-/- [P200645]).
- U-bar-um** *ha-za-núm* ĜEŠ.MAŠ.E.NE<sup>ki</sup>, Sollberger 1965, 27, no. 2:3 (Ukn. Prov., -/-/- [P111947]).

While Ur-<sup>d</sup>šul-pa-è *ha-za-núm* *dumu iš-me-lum* is associated with Du-Enlila on his seal, there are other *hazannu* mentioned among the tablets from Du-Enlila without specifically indicating where they are from. Since they are on tablets from the same archival groups, one might assume they are also from Du-Enlila. In addition, they each are on tablets from different dates, none of which is the same date as Ur-Šulpae. If they are indeed from Du-Enlila, it may indicate that the *hazannu* were appointed only for limited periods.

- Šar-ru-dan**(KALAG) *ha-za-núm* (Studevant-Hickman 2018, 80:7–8 and seal *dumu* Gu<sup>2</sup>-[. . .], Š 44/iv/-).
- Šeš-kal-la** *ha-za-an<sup>9</sup>-um* (Allred 2016, CUNES 52-03-009:7, ŠS 2/vii/20 [P325850]).
- Šar-ru-dan** *ha-za-núm* (Studevant-Hickman 2018, 80:seal, ŠS 4/viii/-).
- Ur-<sup>d</sup>Nin-urta** *ha-za-nu-um* (Dahl, MS 4096:11, ŠS 4/-/- [P253193]).<sup>10</sup>
- Lú-inim-[gi-na] *dumu* **Da-an** *ha-za-núm* (Allred 2016, CUNES 52-08-002: seal, IS 2/xi/- [P326048]).

- L. 7: The verb form, in-ni-gi<sub>4</sub> occurs here for the first time in the Ur III corpus; the form is known with other verbs such as, in-ni-tu-da, in-ni-dab<sub>5</sub>, in-ni-ĝar-ra, in-ni-pàd, in-ni-ba, in-ni-lá, etc. Perhaps it reflects forms such as, i-ni-ku<sub>4</sub>-ku<sub>4</sub>-a (Pohl 1937, 69:12, IS 4/xii/- [P134361]), inim i-ni-ĝá-ar (Keiser 1919, 208:9, AS 6/-/- [P142272]), and ka-ga-na i-ni-ge-en<sub>6</sub> (Sollberger 1966,

<sup>9</sup> This unique spelling collated 12/17/2016 by A. Kleinerman.

<sup>10</sup> This related text in the Schøyen Collection (MS 4096), posted by J. Dahl, is surely from the same archive as indicated by personal names associated with the archive. I would like to thank him for permission to quote the text here along with the excellent photos. M. Molina kindly offered suggestions for the reading of some of the damaged signs. The interpretation of this text remains uncertain. See Supplement 1.



145:13, n.d. [P136321]). It might be compared with in-ni-ba vs. in-na-ba, forms subject to vowel harmony. Note also in-gi<sub>4</sub>, Owen 1982, 491:5', (Nippur, date lost [P121189]), and Al-Rawi / Verderame 2006, 33: rev.1.6,10 (Umma, Š 36/xi/- [P201735]).

L. 9: *Išmelum* < \**Iš-me-ilum*, “god has listened”.

L. 10: While the form nu-un-gi<sub>4</sub>-gi<sub>4</sub>-da is known from Nippur (six times), Ur (twice), and Ġirsu (once), the spelling, nu-un-gi<sub>4</sub>-gi<sub>4</sub>-da, is attested in only three texts in the phrase, lú-lú nu-un-gi<sub>4</sub>-gi<sub>4</sub>-da, one from Nippur (Owen 1982, 713:8, ŠS 7/-/- [P121411]), and two from Ur (Legrain 1937, 36:11, IS 6/-/- [P136352] and 4:10, IS 19/vi/- [P136357]), each found in a sale contract (for these texts, cf. Steinkeller 1989, nos. 33, 107, and 109). One might thus suggest that the background of this text was a loan payment or the result of a legal settlement of a claim. The negative form nu-gi<sub>4</sub>-gi<sub>4</sub>-da is attested otherwise only in early Old Babylonian texts, cf. *PSD* s.v.

L. 13: Árad-ġu<sub>10</sub> is discussed extensively by Allred 2016 (*op. cit.*) who rightly concluded that he is not the well-known sukkal-mah and governor of Ġirsu but, as noted by both Allred and Studevant-Hickman 2018, p. 6, is associated with a temple of Ninurta (presumably at Du-Enlila) and designated as a šabra in both the Cornell-Rosen and Harvard texts.

His father, Lugal-<sup>me</sup>mè-a (nu-bànda-gu<sub>4</sub>, “chief plot manager”), is well-attested in both archival groups, also dated with the Nippur calendar. He is described variously as a nu-bànda in CUNES 51-03-008:8 (n.d. [P325394]), and as a nu-bànda-gu<sub>4</sub>, in CUNES 52-03-008:7 (IS 3/ šu-numun/17 [P325849]), and 52-08-015:9 (IS 3/-/- [P326061]), likely the same individual. He is the father of Ad-da-kal-la in CUNES 52-09-004:14–15 (ŠS 3/šū-numun-a/- [P326110]) in addition to Árad-ġu<sub>10</sub> of our text, and the father of Šeš-sa<sub>6</sub>-ga (Studevant-Hickman 2018, 76:8–9 [ŠS 3/xi/x+9]). He occurs again in CUNES 51-09-123:4, 7 (AS 3/bára-zà-ġara/17 [P325732]), CUNES 50-10-018:2 (n.d. [P325213]), and CUNES 51-06-034:5, 27 (n.d. [P325481]). For additional references, cf. Studevant-Hickman 2018, p. 214 s.v.

L.14. Although the name Kusaga is common in the Ur III corpus, Kù-sa<sub>6</sub>-ga (the sa<sub>6</sub> is elongated and looks almost like two signs), son of Nibru<sup>ki</sup>-tá-lu, is not attested elsewhere in the Ur III period, nor is the name of his father. He appears once again in this archive as an ašgab (also with Árad-ġu<sub>10</sub>) in a sale of a threshing floor (Studevant-Hickman 2018, 65:14 [AS 5/-/-]).<sup>11</sup> He

<sup>11</sup> Studevant-Hickman, *loc. cit.*, restores the name as Nibru<sup>ki</sup>-[da] but our text preserves the /lu/ at the end of the name although without his professional designation. Nevertheless, they are surely the same person. Unfortunately, while the photos of the Cornell-Rosen tablets were fully posted on *CDLI* even before their publication and thus available

appears again later, without patronymic, as an ugula together with Árad-ĝu<sub>10</sub> in CUNES 51-10-053:3–4 (IS 1/xii/- [P325785]). The name Nibru-*tal*u is a hapax in the Ur III period, but he occurs as a son of Lugal-šuba, the merchant, in the Old Babylonian literary letter, “An Axe for Nergal,” line 1, where it is written with /ta/ (cf. Kleinerman 2011, 144). Kleinerman comments, “The name nibru<sup>ki</sup>-ta-lú is analogous to names such as <sup>d</sup>en-ki-ta-lú, <sup>d</sup>ba-ú-ta-lú, however, this is the only occurrence of which the divine name is replaced by a place name (Civil 1969, 180).”

L. 16: *Bar-um*<sup>12</sup> is perhaps an abbreviated name of the once attested, *U-bar-um* dam-gàr, known thirteen years later with his seal impression in the *Turam-ili* archive, Van De Mierop 1986, 60, no. 24:4 (IS 3/-/- [P112209] = Garfinkle 2012, 211, text 127). The short form of the name is a hapax.

L. 19: For the reading kù-su<sub>20</sub>(ŠIM) and the meaning of the month name (i.e. “month of kusu-grain”), cf. Cohen 2015, 153–156 s.v.

Seal: The village (Du-Enlila), contrary to Allred 2016, 3 assertion that “the place-name du<sub>6</sub>-<sup>d</sup>en-líl-lá is not otherwise attested in the Ur III corpus,” is known from two previously published Ur III texts; there is a threshing floor there, Ozaki / Yildiz 2002, 14, no. 88:10 (ŠS 1–3/iii/- [P332292]), and a receipt (ša *ba-ba-az*<sup>ki</sup>) of barley from the village of Du-Enlila, Schneider 1930, 134:3 (ŠS 3/-/- [P125023]).

## Supplement

I take this opportunity to add two additional texts to the Du-Enlila archives, each from different collections.

1. This related text in the Schøyen Collection (MS 4096), posted on the *CDLI* by J. Dahl, is surely from the same archive as indicated by personal names. I would like to thank Dahl and Martin Schøyen for permission to quote the text here and for providing the excellent photos. M. Molina kindly offered suggestions for the reading of some of the damaged signs. The interpretation of this text remains uncertain.

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to scholars, the photos promised in the Studevant-Hickman volume have yet to appear on *CDLI*, and thus collations are not yet possible.

<sup>12</sup> The /bar/ in the copy is not quite accurate since the vertical stroke does not cut the horizontal stroke. The photo is quite clear.

source: MS 4096  
(CDL P253193)

date: ŠS 6/-/-

not sealed

photo: Plate II

provenance: Du-Enlila

obv.

1. 7 gu<sub>4</sub>-ĝeš

2. ki a-na-ta

3. nam-engar-šè

4. zag-mu

5. ù da-a

6. in-DU-eš

7. igi ad-da-kal-la

~ šabra-gu<sub>4</sub>

8. igi u[r]-<sup>d</sup>a-ba-ba

~ nu-bànda-gu<sub>4</sub>

9. [1] lú-<sup>d</sup>inanna dub-sar

10. 1 ur-<sup>d</sup>dumu-zi-da

11. 1 ur-<sup>d</sup>nin-urta  
~ ha-za-nu-um

rev.

12. 1 du<sub>11</sub>-ga-ni-zi

~ x[(x)]-x

13. 1 iz-b[u]-um nu-sar

14. 1 du<sub>11</sub>-ga-a dumu ur-

~ sukka

15. 1 ùĝ-ĝa<sub>6</sub> dumu

~ ur-dun

16. 1 lugal-á-zi-da

~ dub-sar

17. igi-bi-šè mu lugal ba-pàd

18. BLANK SPACE – SEAL

19. iti šu-numun-a

20. mu ús-sa si-ma-núm<sup>ki</sup>

~ ba-hulu-a

(Seal) ù-da-mu

~ dumu ur-du<sub>6</sub>-kù-ga

## Translation

Zagmu and *Da'a* brought<sup>7</sup> 7 yoked oxen from *Ana* in order that they become/because they are tenant farmers. Witnessed by Adakala, cattle administrator, witnessed by Ur-A'aba, bull(-team) captain, by Lu-Inana, scribe, Ur-Dumuzida, *Izbum*, nusar, Duga'a, son of Ur-sukal, Uĝa, son of Ur-dun, (and) Lugal-azida, scribe, before these witnesses they (swore) in the name of the king in the month of Šnumun, the year after *Simanum* was raided. (Seal of) Udamu, son of Ur-dukuga.

## Comments

- L. 3: The use of the terminative -šè here makes the interpretation of the line uncertain. Both possibilities were suggested by M. Molina, although the second is more likely.
- L. 6: DU for the expected lah<sub>4/5</sub>.
- L. 7: Probably the well-known son of Lugal-me<sup>me</sup>-a of the archive. Cf. Studevant-Hickman 2018, 202 s.v. for references.
- L. 13: One expects this to be a profession or similar designation rather than the verb, “not written.” The form nu-sar occurs independently in the undated Umma text, Koslova 2000, 340:20 (-/-/- [P120577]), a-gù-a nu-sar and Maekawa 1986, 21, no. 37.rev.iv.23 (AS 3<sup>2</sup>/-/ [P142607]), bar-ra nu-sar. Otherwise it is found in the phrase mu nu-sar(-ra), Myhrman 1910, 71:12, 15

(-/-/- [P105623]), and in two personal names *Èr-ra-nu-sar* Arnold 1896, 19:14 (-/iv/27 [P100207]), *Šà-ta-nu-sar*, Sigrist 2005, 362:6 (Š 43/i/- [P201361]), and DI(=Šà<sup>?</sup>)-*ta-nu-sar*, Lafont / Yildiz 1989, 950:10 (AS 7/-/20 [P110820]).

- L. 16: Lugal-á-zi-da dumu Giri-ni's seal is found on Studevant-Hickman 2018, 38 (IS 3/x/8 [P]), and 104 (IS 1/-/- [P]).

2. This text was identified while cataloguing the Ahmad Saeedi Collection, London, for a forthcoming volume in the CUSAS series. It is included here with the kind permission of Mr. Saeedi.

source: ASC-111

date: ŠS 6/-/-

not sealed

size: 53×38 mm

provenance: Du-Enlila

obv.

1. 5.3.3. gur šukur šà-NU<sup>?</sup>

2. 2.0.3. gur še lú-huĝ

3. 1.0.3. gur ki ur-saĝ-úb

4. BLANK LINE

5. šu+níĝin 8.4.3. še gur

6. šà-bi 3.2.0. gur

7. 0.0.2. *la-qì-ip*

8. 3.0.0. gur

l.e.

9. 0.0.2. ùĝ-ĝa<sub>6</sub>

rev.

10. 2.2.3. gur

11. ugula ur-<sup>d</sup>ba-ba<sub>6</sub>

12. BLANK LINE

13. šu+níĝin 8.4.3. še gur

14. šà-ba 4.2.0. še gur

15. a-šà du<sub>6</sub>-an-na

16. 4.2.3. gur a-šà *ga-ma-*

*~ar-da*

17. mu na-rú-mah

*~ba-dù*

## Comments

- L. 7: For *La-qì-ip*, cf. Studevant-Hickman 2018, Text 18:4 (IS 3/i/6 [P]), and Allred 2016, 51-02-022:12 (IS 3/x/11 [P]).

- L. 2: For Ur-Baba, cf. Allred, CUSAS 52-07-027:2 (-/du<sub>6</sub>-kù/25 [P]).

- L. 15: For this field, cf. Studevant-Hickman 2018, 10:30 (IS 1/x/4 [P]), 11:11 (IS 2/-/- [P]), 43:12 (IS 3/[-]/[-] [P]), 58:3 (ʽxʽ.ʽ8ʽ.[x]+2 [P]), 142:i:17 (IS 3/-/- [P]), 143:10 (IS 2/-/- [P]). Studevant-Hickman 2018, 18–60, notes that the field name analyzed in D'Agostino / Pomponio 2006, 39:6 (ŠS 3/i/- [P361693]), and 21:8 (-/-/- [P381675]) should be read as a-šà ga-ma-ar-da.

- L. 16: For this field, cf. Allred, CUSAS 53-01-098:7 (Š 48/viii/- [P]), 52-08-006:5 (ŠS 6/-/- [P]), 51-10-066:19 (IS 2/-/- [P]), 52-04-087:10 (IS 5/vi/- [P]), 52-08-016:17 (IS 5/-/- [P]), and Studevant-Hickman 2018, 12:15 (IS 2/iii-v/-); 22:6 ([IS 2<sup>?</sup>]/ii/18<sup>?</sup>); 40:4 (IS 3/iii/20); 46:23 (IS 3/-/-); 50:7 (ŠS 2/-/-); 102:27 (ŠS 6/-/-); 127:4 (ŠS 6/-/-); 133:5 (Š 47<sup>?</sup>/-/ [P]).

## Abbreviations

CDLI	Cuneiform Digital Library Initiative: <a href="https://cdli.ucla.edu/">https://cdli.ucla.edu/</a> .
CUSAS	Cornell University Studies in Assyriology and Sumerology.
PSD	Philadelphia Sumerian Dictionary.

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Pl. I





Pl. II