

Inana's Festival at Nippur under the Third Dynasty of Ur

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1. Introduction

A festival for Inana at Nippur is first attested in the late Sargonic period, though without reference to a specific month of the year.¹ Under the Third Dynasty of Ur (2112–2004 BCE), however, the sixth month (iti kiṅ₂-ḏinana) held special prominence in the cultic calendar of Inana's temple (Ebaradurgara, e₂-para₁₀-dur₂-ḡar-ra), which Shulgi rebuilt in the first part of his long reign. Later Mesopotamian tradition, incorporated in menologies, omen series like *Iqqur ipuš*, and topographical texts, e.g. the Nippur Compendium, continued to associate Inana with the sixth month of the year.² Sallaberger summarized the evidence for rituals at Nippur in the sixth month, drawing on limited published data from the Ur

¹ See R. L. Zettler, *The Ur III Temple of Inanna at Nippur*. BBVO 11 (Berlin 1994) 147, commenting on 6 NT 662 and 6 NT 112. The evidence for Inana at Nippur is collected by M. Such-Gutiérrez, *Beiträge zum Pantheon von Nippur im 3. Jahrtausend* (Roma 2003) 187 ff. – The transliteration of Sumerian follows more or less the Old Babylonian standard of P. Attinger *apud* C. Mittermayer, *Altbabylonische Zeichenliste* (Fribourg/Göttingen 2006).

² See the references given by M. E. Cohen, *The Cultic Calendars of the Near East* (Bethesda 1993) 104f. and 322f., and W. Sallaberger, *Der kultische Kalender der Ur III-Zeit*. UAVA 7 (Berlin 1993) (henceforth *Kult. Kalender*) 127 especially fn. 590; *Nippur Compendium* iii 26'f.: A. R. George, *Babylonian Topographical Texts*. OLA 40 (Leuven 1992) 154f.

III temple's administrative "archive," as well as other sources.³ But the temple's "archive" contains additional unpublished information on the cultic calendar. The texts include a unique set of documents written in an archaizing script, without key words typical of Ur III account texts, as well as administrative records, that delineate the schedule of rituals over the course of the month. These include Inana's visits to Enlil and Suen in the early days of the month and a festival, roughly at the time of the full moon. Here, we present transliterations and photographs of unpublished texts from the Inana temple excavations, as well as a reconstruction of the cultic calendar of Inana's temple in Duranki, the heart of Enlil's city, during the sixth month of the year.

The sixth month of the year at Nippur was called *iti ki₂-^dinana* already in the Early Dynastic period (e.g., ECTJ 153). Mark E. Cohen discussed various explanations for the name.⁴ Sallaberger emphasized the connection with later traditions associating the festival, from which the month name derives, with purification in Ilurugu, the ordeal river, as well as the Ur III evidence of offerings for rituals associated with activities in Ilurugu in the sixth month (for example, TRU 363: 1–9). Inana is also associated with Ilurugu, the god of the river ordeal, in PDT 1 645. So the role of Ilurugu in the festival of Inana at Nippur suggested a meaning for the celebration's name as "festival of the oracular decision of Inana".⁵

2. Inana's Journeys

A balanced account of the Inana temple's income and expenditures for Amar-Suena year 9 (4 NT 197), found on a floor in the temple's "chancery" in the northern corner of the Ur III (Level IV) building, records provisions for cultic activities in the six month, and represents a point of departure for this study.⁶ Following expenditures under the general headings *sa₂-du₁₁, siškur₂ lugal* "regular deliveries (and) royal offerings", rations and fodder, 4 NT 197 (obv. iii 21–obv. iv 3) records distributions of flour, beer, sheep and goats, ghee, cheese, raisins and dates for Inana's

³ Kult. Kalender 127–129. A further reference to the festival in a Drehem text is BPOA 7 2913 (v Š 44): 5 grain-fed oxen for *ki₂-^dinana* (between the moon festivals of the 7th and the 15th day). A procession of Inana in the sixth month is also attested for the Isin period: bread is issued for "the way of Inana" (*iri₃ ^dinana*), M. Van De Mieroop, JANES 18 (1986) 47 no. 77 (who interpretes the passage differently, *ibid.* p. 36).

⁴ Cohen, *Cultic Calendars* 104f.

⁵ Sallaberger, *Kult. Kalender* 129.

⁶ See Zettler, *BBVO* 11, 103–110 and for an edition 257–261.

journeys to the “sanctuary” (eš₃) or temple of Enlil and the temple of Suen.⁷ The subsequent lines (obv. iv 4–20) record disbursements of flour, oxen, sheep and goats, honey, perfumed oil, ghee, sesame oil, cheese and raisins, among others, all under the rubric niṅdaba₂ kiṅ₂-^dinana, “offerings for the (festival) Kiṅ-Inana.”

Four texts, from the fill of a platform that Parthian builders constructed as a foundation for the initial version of their Inana temple (SB Level II) in the 2nd century CE, record distributions of commodities and animals for Inana's peregrinations. 6 NT 854 (ŠS 3/vi/30; see p. 70) is the upper portion of a balanced account of sorts, covering a period of a month. It lists goats delivered to the temple in connection with various activities, including “the deity going to the sanctuary” (diṅir eš₃-še₃ du, obv. 5)⁸ and “the deity going to Suen” (diṅir ^dEN.ZU¹-še₃¹ du, obv. 6; see notes on the text).

6 NT 887 (ŠS 7/vi/5; p. 71) lists disbursements by Lu-balasaga, son of Lugal-engardu, chief administrator of the temple, of flour and groats for two trips: Inana's journey to the sanctuary (obv. 1–8), with the provisions described as “in the sanctuary and in the temple of Ninlil” (ša₃ eš₃-a u₃ ša₃ e₂ ^dnin-lil₂-ka); and, Inana's visit to Suen (obv. 9–11).

6 NT 826 (ŠS 3/vi/8; p. 69) records the receipt of a goat from Hallimu (see below) and the distribution of a sheep which “one ate in the temple of Suen” (literally “which the interior of the temple of Suen ate”, ša₃ e₂ ^dsuen-ke₄ ib₂-gu₇).

6 NT 406 (IS 6/vi/7; p. 65) notes a total of fourteen liters of dates given out by Lu-Nanna in connection with the “deity going to the temple of Suen” (diṅir e₂ ^dsuen-na-še₃ du). The provisions consisted of “4 bundles of dates, 2 liters each, and 6 branches, 1 liter each” (4 ^gge₇-lam zu₂-lum 2 sila₃-ta and 6 niṅ₂-pa zu₂-lum 1 sila₃-ta).⁹

⁷ The balanced account 4 NT 197 (obv. iii 21–31) records expenditures under the rubric [...] DU; the same text (obv. iii 32–obv. iv 3) records expenditures under the rubric diṅir ^dsuen-na-še₃ du “the deity going to Suen's”. Zettler, BBVO 11, 105, fn. 5, provided justification for the restoration of 4 NT 197 obv. iii 31 [diṅir eš₃-še₃] du, since journeys of (the statue of) Inana to the sanctuary (eš₃) and to the temple of Suen are noted together in 6 NT 854 and 6 NT 887.

⁸ “Sanctuary” is to be understood as meaning the temple of Enlil; see below note 21.

⁹ The writing ^gge₇(še₃)-lam is otherwise unattested. The term is normally written kiš-lam; on the correct interpretation of the first sign as kiš not gir₃ see W. Sommerfeld, Die Texte der Akkadezeit, 1. Das Dijala-Gebiet: Tutub. Imgula 3/1 (Münster 1999) p. 63; in Old Sumerian Girsu texts the term is written ge-lam (in DP 42 and 59). kiš-lam is traditionally interpreted as a kind of small basket (following B. Landsberger, AfO Beih. 17 [Graz] 37), but it never appears as such in lists of reed products; therefore ^{gi}/^{ge} should be taken as a phonetic indicator, not as a determinative for reed products. kiš-lam is

The four texts described, then, are consistent in recording issues of commodities and animals for Inana's journeys to the "sanctuary" and/or Suen's temple. Although from different years, all four texts date to the sixth month, indicating that the trips took place in the middle of the year. 6 NT 857, 6 NT 406 and 6 NT 826 date to the fifth, seventh and eighth days of the month, respectively; so, the two trips probably took place close together in the early days of the month, with the journey to Enlil preceding Inana's visit to Suen (see the reconstruction of the cultic calendar for the sixth month, *Table 5*). 6 NT 854, dated to the thirtieth day of the month, is a summary account and does not contradict such a reconstruction.

Inana presumably traveled to Ekur, near her temple at Nippur, because Enlil was head of the pantheon. Suen, by tradition, was Inana's father,¹⁰ and the moon god held a pre-eminent political position under the kings of the Third Dynasty of Ur. Furthermore, one of the three monthly festivals tied to phases of the moon was celebrated on the seventh day, which apparently held particular importance in Nippur's cultic calendar.¹¹ It is probable that Inana took part in this monthly rite at the time of her festival.

3. Texts in Archaizing Script

Two distinct, if related, groups of texts provide information about offerings characterized by the term *niḡdaba*₂¹² in the sixth month of the year. One group consists of thirty-nine texts (forty-one tablets and fragments) written in an archaizing script typical of the late Sargonic period

used as a measure of 2 to 10 liters (*sil*₃) for fruit, especially dates, and fish, and as such may be understood as "bundle, portion". The second form for the delivery of dates was *as/in niḡ₂-pa*, literally "that of a branch". In most archaic texts (and cf. the administrative records 6 NT 397 and 6 NT 406) dates are delivered in *se₇-lam* and *a₂-an*, perhaps "panicle", some archaizing texts use *DUN₃* instead; so the three terms *a₂-an*, *DUN₃*, and *niḡ₂-pa* appear to be a more or less equivalent smaller measure of dates, perhaps still hanging on the branches.

¹⁰ See C. Wilcke, s.v. Inanna/Ištar, RIA 5 (1976) 80.

¹¹ Sallaberger, Kult. Kalender 57 (with crossreferences).

¹² For the reading *niḡdaba* instead of the traditional (first millennium) rendering *nidba*, cf. e.g. the references given by M. Schretter, *Emesal-Studien* (Innsbruck 1990) 168; ePSD transliterates *nindaba*, CAD N/II 236 translates the Akkadian equivalent *nindabū* as "cereal offering, food offering, provisions". It is written both *PAD.INANA* and *PAD.^dINANA* in the Inana temple archival texts. The writing *PAD.INANA* (*niḡdaba*₂) is usual and occurs even in texts dated Ibbi-Suen year 6, e.g., 6 NT 472. The earliest dated occurrence (and the only one in the archaizing texts) of the writing *PAD.^dINANA* (*niḡdaba*) is in 6 NT 87, dated Amar-Suena year 8.

(see below, p. 13 f.). The texts are lists without totals and key words (such as *mu-ku_x(DU)*, *ba-zi*) indicating the flow of goods. They document offerings for individual days of the month. A second group consists of administrative records, noting commodities or animals received for or given out as offerings. These make up a part of the offerings listed in the archaizing texts. In addition, a few administrative texts record offerings under the rubric *ki-an(-na)*, “elevation (?)”. Although not demonstrably linked to the two groups of texts cited, they fill out the sixth month's calendar.

Based on the subscripts the archaizing texts can be subdivided as follows (see the edition below, pp. 28–57):

1. *niṅdaba₂ kisa-la dub-saṅ/n-kam-ma us₂*, “offerings of the courtyard, first occasion/*n*th occasion”
2. *niṅdaba₂ nisaṅ ḏinana-kam*, “offerings for the early offering (festival) of Inana”
3. *niṅdaba₂ igi kara₂-ga ḏinana*, “offerings (at) the gift presented, for Inana”¹³
4. *niṅdaba₂ diṅir ul-a*, “offerings (for) the perfected (?) deity”¹⁴

¹³ On the term *igi kara₂*, see P. Steinkeller, On the Reading and Meaning of *igi-kár* and *gúrum*(IGI.GAR), ASJ 4 (1982) 149–51; for *igi kara₂* he notes the meanings “to examine, to inspect”; the non-finite form *igi-kara₂* is “provisions, supplies”. The latter meaning has to be adopted here, since (1) according to Steinkeller, l.c. 149, the verb “to inspect” is never applied in reference to humans and animals” and (2) a “provision, gift” is most appropriate after the king presented a young goat (see below p. 12 f.). Here, the non-finite perfective form in *-a* is used instead of standard *igi-kara₂* and *kara₂* is written more often with the sign ŠE₃ (instead of ŠE₃-*tenū* = GANA₂-*tenū*). The *-g/(k) Auslaut* of *kara₂-g/k* is furthermore attested in TCTI 2 3430:1–2 (found through M. Molina's indispensable BDTNS, <http://bdts.filol.csic.es>): *bešeṅ dub-ba, gurum₂ dib-ba igi-kara₂-ga* “tablet basket (containing) inspections, passed (and) examined, (for various temples)”, and by Farmer's Instructions line 22 with the imperative *igi-kara₂-ka-ab* (cf. the score: M. Civil, AuOr. Suppl. 5, 210); cf. also the simple verb in: *lu₂ kara₂-ga = taplum* “scorned, condemned”, see CAD T 49; Dial. 1: 128 and Dial. 2: 92, KA *kara₂-ge Inana* and Enki I iii 18 and parallels (references courtesy P. Attinger). M. Widdell, The Sumerian expression *igi-kar₂*, revisited, Iraq 70 (2008) 131–145, thought that *igi-kar₂* “inspection” takes place at child birth and thus denotes a gift for child-birth; this, however, is not correct, since *igi-kara₂* gifts are often given to men (e.g. Elamites, soldiers *aga₃-us₂* etc.). For a possible specific meaning cf. fn. 24.

¹⁴ *ul-a* poses difficulties; with a reading *ul*, adjective “distant, ancient” or substantive “flower”, one would expect a spelling **ul-la/la₂*; *du₇* “to gore, to ram in” makes little sense; it could be *du₇-d/r* “to be/become perfect” as well. Related is apparently 6 NT 606+ (Zettler, BBVO 11, 292 f.) rev. ii 13 *izim ul-zu*.

Though many of the tablets are broken and some are small fragments, all but a few texts can be assigned with reasonable certainty to one or other of the types.

Table 1 sorts the archaizing texts by date. With the exception of 4 NT 211, texts with preserved dates fall in the reigns of Shulgi, Amar-Suena and Shu-Suen and in the latter half of the sixth month. 4 NT 211 is dated to the time of Ibbi-Suen (see the edition below). The number of texts from Shulgi's reign and the lack of texts from Ibbi-Suen's early years stand in marked contrast to the chronological distribution of the Inana temple's archival records.¹⁵ Tablets with texts written in archaizing script must have been retained in the temple for substantially longer periods of time than typical administrative records.

6 NT 175	Š ?/[()]/[()]	6 NT 253	ŠŠ 8 (or 2?)/[]/[()]
6 NT 147	Š 28/vi/[()]		
6 NT 651	Š 29/vi	4 NT 211	IS? []/x/11
6 NT 850	Š 29/vi/[()]		
4 NT 142	Š 29?/[()]/[()]	6 NT 173	[]/vi/19
6 NT 792	Š 30 or 31/vi/18	6 NT 307	[]/vi/[]
6 NT 89	Š 30/[()]/[()]	6 NT 111	[(?)]/vi/[()]
6 NT 794	Š 30/[()]/[()]	6 NT 174	[]/vi/[]+5 ¹
6 NT 233	Š 24/31/33?/[()]/[()]	4 NT 182	[()]/vi/[()]
6 NT 797	Š 40 or 41/vi/23		
6 NT 835	Š [()]/[()]/[()]	6 NT 105	[...]
		6 NT 106	[...]
6 NT 938	AS 6/vi/18	6 NT 205	[...]
6 NT 940+1071	AS 8/vi/16	6 NT 306	[...]
6 NT 87	AS 8/vi/[()]	6 NT 308	[...]
6 NT 320	AS 8/vi/[()]	6 NT 332	[...]
6 NT 150	AS 8/[()]/[()]	6 NT 516	[...]
		6 NT 790	[...]; ŠŠ or later
6 NT 133	ŠŠ 2/vi/[]	6 NT 791	[...]
6 NT 788	ŠŠ 3 or 7?/vi/[2]3	6 NT 941	[...]
6 NT 618	ŠŠ 7/vi/15	6 NT 942	[...]
6 NT 88 + 789	ŠŠ 7 (or 8?)/vi/[]+1		

Table 1: Archaizing texts in chronological order

Note: The dates are given in the form year/month/day; Š = Shulgi, AS = Amar-Suena, ŠŠ = Shu-Suen, IS = Ibbi-Suen. [()] indicates that the relevant entry is broken, though one cannot be certain that it was ever included.

¹⁵ Zettler, BBVO 11, 92–95.

The archaizing tablets' findspots are noted in *Table 6* (p. 28f.). All but two were found in secondary contexts. 4 NT 205 and 4 NT 211, both anomalous in terms of content and/or date, were *in situ* on the most recent floor in the Ur III temple's chancery (Level IV, Locus 2, floor 1; cf. BBVO 11, pp. 73, 244).

3.1. Type 2: niḡdaba₂ kisal-la ^dinana dub-saḡ/n-kam-ma us₂

Twenty texts had the subscript niḡdaba₂ kisal-la ^dinana dub-saḡ/n-kam-ma us₂ "offerings of the courtyard, first/*n*th occasion." The line immediately precedes the date in 6 NT 147 and 6 NT 850, indicating the purpose of all the individual expenditures listed. These two texts are chronologically the earliest in the group. In almost all the other texts, as will be detailed below, another set of entries follows. In these texts niḡdaba₂ kisal-la cannot, by strict definition, be said to qualify all offerings. Still, it can be taken to characterize the texts as a group.

Type 1 texts begin with a list of eight items, including a sheep, various types of flour, dates, fish and birds, "to (or for) the sanctuary." Following these are five items, including a sheep, dates and birds, "(for) Inana." The recurring quantity of seven is noteworthy. The offerings for the sanctuary and for Inana are summarized niḡdaba₂ kisal-la dub-saḡ/n-kam-ma us₂.¹⁶ Both sections are well preserved in 6 NT 88+789. Following these offerings "of the courtyard" is the line 1 ku₆ DUN₃-ta ("1 sack of fish each"), with the names of eleven to thirteen deities, indicating that a DUN₃-measure of fish was allocated to each of the deities.¹⁷ The list of deities is well preserved in 6 NT 133 and 6 NT 940+1071. It includes Suen, Diḡirmah, Ninurta, Nin-Nibru, Enki, the deified kings of Ur, Ni-saba, Etur and EnkiDU.¹⁸ The list of deified kings is dependant on the date; it included Shulgi and Shulgi "number two" (min) or Shulgi from the Ehursaḡ (written e₂-PA.DUN₃),¹⁹ Amar-Suena and two statues of Shu-

¹⁶ The administrative texts 6 NT 29, 6 NT 69–70, etc., which record offerings for the sanctuary under the rubric niḡdaba₂ kisal-la ... suggest that the rubric summarized both offerings for the sanctuary and for Inana.

¹⁷ DUN₃ corresponds to a₂-an "panicle" in other texts (cf. 4 NT 142); apparently it is a measure of dates and fish like kiš-lam/ḡe-ḡe-lam (cf. note 9 above).

¹⁸ The divine name written ^den-ki-DU hardly refers to the famous servant and friend of Gilgamesh; perhaps it is a writing for Enkimdu (^den-ki-im-du).

¹⁹ On PA.DUN₃ as archaic writing for ḡur-saḡ see M. Civil, *Early Dynastic Spellings*, *OrAnt.* 22 (1983) 1f.; Ehursaḡ is the name of Shulgi's palace at Ur. According to Civil the archaic spelling PA.DUN₃ is mostly attested in Fara period UD.GAL.NUN texts and other texts of the period, but only rarely in OB lexical lists.

Suen. Since these deities follow on the rite “of the courtyard,” their statues were probably located in various rooms of the Inana temple complex. Alternatively, but less likely, the fish were delivered to these deities in their shrines elsewhere at Nippur.

Type 1 texts thus indicate that on the occasion recorded certain food-stuffs were sent to Enlil; others were offered to Inana; and, a sack of fish was given to a number of deities.

Tables 2 to 4 give the details of the animals, commodities and items listed in the various sections of the *niḡdaba₂ kisal-la* texts. The three earliest texts vary from what would appear to be the standard of chronologically later texts. 6 NT 147 and 6 NT 792 list larger numbers of animals and larger quantities of commodities than the other texts. 6 NT 147 includes an ox, but apparently no dates “for the sanctuary;” 6 NT 850 records only seven items “for the sanctuary” in place of the usual eight. 6 NT 147 and 6 NT 850, perhaps, did not include the list of deities for whom one measure of fish each was listed. The offerings were probably firmly established only late in the reign of Shulgi (see below section 3.6.).

Text	Date ^a	Commodity									
		gud	udu	zi ₃ KAL	niḡ ₂ -bar-ra ZIZ ₂ .AN	niḡ ₂ -bar-ra še	ku ₆ GA ₂ ×GI ₄	šege ₇ -lam	a ₂ -an zu ₂ -lum	ku ₆ a-ḡeš-gir ₅	mušen
6 NT 147	Š 28/vi/[()]	1	5	60 sila ₃	60 sila ₃	60 sila ₃	–	10	–	30	[10]
6 NT 850 ^b	Š 29/vi/[()]	–	1 [	30 sila ₃[	30 sila ₂[	30 sila ₃[	–	10[	–	'15'	[n]+3
6 NT 792 ^c	Š 30 or 31/vi/18	–	1 [	120 sila ₃	120 sila ₃	120 sila ₃	–	[]	[]	[]	[]
6 NT 797	Š 40 or 41/vi/23	–	[]	[]	30 sila ₃	30 sila ₃	–	10	10	30[	10[
6 NT 835	Š [...]/[()]/[()]										
6 NT 938	AS 6/vi/18			[]	30 sila ₃						
6 NT 940+1071	AS 8/vi/16	–	[]	[]	[]	[]	–	10	10	15	10[
6 NT 320	AS 8/vi/[()]			[]	[]	[]	–	[]	[]	[]	
6 NT 133	ŠS 2/vi/[]	–	[]	[]	[]	[]	–	[]	[]	n+5	[]
6 NT 788	ŠS 3 or 7?/vi/[2]3	–	1	30 sila ₃	30 sila ₃	30 sila ₃	–	10	10	15	10

Text	Date ^a	Commodity									
		gud	udu	zi ₃ KAL	ni ₂ -bar-ra ZIZ ₂ -AN	ni ₂ -bar-ra še	ku ₆ GA ₂ -xGI ₄	šege ₇ -lam	a ₂ -an zu ₂ -lum	ku ₆ ar-šeš-gir ₅	mušen
6 NT 88+ 789	ŠS 7 (or 8?)/vi/[]	-	1	30 sila ₃	30 sila ₃	30 sila ₃	-	10	10	15	10
6 NT 253	ŠS 8?/[]/[()]	-	1	30 sila ₃	30 sila ₃	30 sila ₃	-	10	10	15	10
4 NT 182	[]/vi/[()]	-	[]	30 sila ₃	30 sila ₃	30 sila ₃	2	[n]+4	[n]+3		
6 NT 125	[...]										
6 NT 173	[]/vi/19	-	1	[]	[]	[]					
6 NT 307	[]/vi/[]			30 sila ₃	[]	[]	-	[]	[]		
6 NT 308	[...]										
6 NT 790	[...]										
6 NT 941	[...]										
6 NT 942	[...]			[]	[]	[]	-	[]			

Table 2: Commodities and quantities listed as “to (or for) the sanctuary” in Type 1 texts.

Note: The texts on which *Tables 2 to 4* are based are poorly preserved. That fact is reflected in *Tables 2 and 3*. Empty brackets indicate that only the commodity (no quantity) was preserved in the text. An open bracket following a quantity indicates that only the quantity (no commodity) was preserved. If neither the commodity nor the quantity was preserved, the square is left open. If a commodity does not occur, this is indicated by a hyphen (-).

^a On the format of the dates see above note to *Table 1*.

^b Only quantities were preserved under the rubric eš₃-še₃ in 6 NT 850. Where most other texts had eight entries, 6 NT 850 had only seven. The restoration suggested here is reasonably certain. Whether the quantity “10” in 6 NT 850 obv. 5 refers to šege₇-lam or a₂-an zu₂-lum is not certain.

^c The order of commodities listed in the first eight lines of 6 NT 792 would appear typical for texts of Type 1. The traces visible in 6 NT 792 obv. 9 do not appear to have eš₃-še₃ as expected.

Text	Date	Commodity					
		gud	udu	ḡe ₇ -lam	a ₂ -an zu ₂ -lum	pa gu ₂	mušen
6 NT 147	Š 28/vi/[()]						
6 NT 850	Š 29/vi/[()]	-	1[	[n]+3[	1[?		
6 NT 792	Š 30 or 31/vi/18						
6 NT 797	Š 40 or 41/vi/23						
6 NT 835	Š [...]/[()]/[()]			[n]+4[	[n]+3[	7[	7[
6 NT 938	AS 6/vi/18						
6 NT 940+ 1071	AS 8/vi/16		[]	[n]+2	[n]+3	[n]+4	[n]+4
6 NT 320	AS 8/vi/[()]						
6 NT 133	ŠŠ 2/vi/[]	-	[]	[n]+3	[n]+3	[n]+2	[n]+4
6 NT 788	ŠŠ 3 or 7?/vi/[2]3	-	[]	[n]+3	[n]+3	[]	
6 NT 88+789	ŠŠ 7 (or 8?)/vi/[]	-	1	[n]+2	[n]+3	7	7
6 NT 253	ŠŠ 8(?)/[]/[()]	-	1	7	7	[n]+4	[n]+2
4 NT 182	[]/vi/[()]						
6 NT 125	[...]			7	7	7	7
6 NT 173	[]/vi/19						
6 NT 307	[]/vi/[]						
6 NT 308	[...]					[n]+4[	7[
6 NT 790	[...]				[]	7	7[
6 NT 941	[...]			[]	[]	[]	[]
6 NT 941	[...]						

Table 3: Commodities and quantities for Inana in Type 1 texts.

	6 NT 940+1071 AS 8/vi/[]	6 NT 133 ŠS 2/vi/[]	6 NT 788 ŠS 3 or 7?/vi/[2]3	6 NT 88+789 ŠS 7 (or 8?)/vi/[]	6 NT 125 [...]	6 NT 790 [...]	6 NT 941 [...]
^d Suen	x			x	x	x	x
Dijir-maḥ	x			x	x	x	
^d Nin-urta	x				x	x	
^d Nin-nibru ^{ki}	x				x	x	
^d En-ki	x	x			x	x	
^d Sul-gi e ₂ - PA.DUN ₃	x	-		-	-		
^d Sul-gi	x	x	x		x	x	
^d Sul-gi min	-	x	x		x	x	
^d Amar- ^d Suen	x	x	x			x	
^d Šu- ^d Suen	-	x	x			x	
^d Šu- ^d Suen min	-	x	x				
^d Nisaba	x	x	x				
^(d) E ₂ -tur ₃	x	x	x				
^d En-ki-DU	x	x	x				

Table 4: Deities listed as receiving one sack of fish in Type 1 texts.

Note: The table includes only those Type 1 texts which preserve (parts of) the list of deities to whom a sack of fish was issued. A hyphen indicates that a deity does not occur in the list. No divine name is preserved in 6 NT 308.

3.2. Type 2: niḡdaba₂ nisaḡ ^dinana

6 NT 89 and 6 NT 150 have the subscript niḡdaba₂ nisaḡ ^dinana-kam, “offerings for the early offering (festival) of Inana.”²⁰ Although broken, 6 NT 175 probably had the same subscript. Not one of the three texts is well preserved, but we have reconstructed the original texts based in large measure on the administrative texts, 6 NT 236 and 6 NT 598, both

²⁰ nisaḡ “first fruit” does not only refer to commodities, but also to the festival occasion; note, e.g., that the main festival of Šara at Umma, that city’s principal god and son of Inana, was called nisaḡ.

of which list only cereals (see below p. 18). Type 2 offering lists are made up of three sections: items, including various cereals and birds, “(for) ([the x]) of Enlil” (([x]) ${}^d\text{en-lil}_2\text{-la}_2$ 6 NT 150 obv. 6f.); a sheep, flour, and birds “(for) Inana;” and flour and birds for Ninurta, Nuska and Shulgi. The list of offerings for Enlil is partially preserved in 6 NT 150. We would suggest restoring two lines listing sheep and flour at the beginning of the text, parallel with what is listed for Inana in the same text.

3.3. Type 3: $\text{ni}\eta\text{daba}_2 \text{igi kara}_2\text{-ga } {}^d\text{inana}$

6 NT 87 and 6 NT 618 have the subscript $\text{ni}\eta\text{daba}_2 \text{igi kara}_2\text{-ga } {}^d\text{inana}$ “gift presented, for Inana.” At least three other texts (6 NT 106, 6 NT 791, 6 NT 794) probably had the same subscript. 6 NT 618 is almost completely preserved. Obv. 1–15 list offerings “to (or for) the sanctuary;”²¹ obv. 16–rev. 1 items characterized as $\text{ki-an } {}^d\text{inana}$, “elevation (?) of Inana;”²² rev. 2–4 four portions of dates in two measures (${}^g\text{e}_7\text{-lam}$ and $\text{a}_2\text{-an AMAR}$),²³ summarized as $\text{ma}\check{\text{s}}_2 \text{gaba lugal}$, “kid (pressed at) the breast of the king;”²⁴ rev. 5–7 dates for Ninurta and Nusku; and, rev.

²¹ In texts of this type, there is a clear alternation between the phrases $\text{e}\check{\text{s}}_3\text{-}\check{\text{s}}\text{e}_3$, “to (or for) the sanctuary”, and ${}^d\text{en-lil}_2$, “(for) Enlil.” 6 NT 618, 6 NT 106, and 6 NT 794 characterize the first entries as “to the sanctuary” ($\text{e}\check{\text{s}}_3\text{-}\check{\text{s}}\text{e}_3$); 6 NT 791 obv. 2' characterizes the same entries as “(for) Enlil” (${}^d\text{en-lil}_2$). The same alternation can, perhaps, be demonstrated for texts whose subscripts read $\text{ni}\eta\text{daba}_2 \text{nisan } {}^d\text{inana-kam}$ (type 2). The text 6 NT 150 characterizes the first entries $[\text{x}] {}^d\text{en-lil}_2\text{-la}_2$, “(x) of Enlil”; the administrative text 6 NT 598 obv. 3 seems to have $\text{e}[\check{\text{s}}_3\text{-}\check{\text{s}}\text{e}_3]$. A. Westenholz, *Early Cuneiform Texts from Jena* (Copenhagen 1975) p. 27, has suggested that $\text{e}\check{\text{s}}_3$, in fact, refers to the Enlil temple within the Ekur complex in early texts from Nippur. Where $\text{e}\check{\text{s}}_3\text{-}\check{\text{s}}\text{e}_3$ occurs in the Inana temple texts, it should almost certainly be taken as referring to the temple of Enlil; this is corroborated by 6 NT 887, where the temple of Ninlil follows directly after $\text{e}\check{\text{s}}_3$.

²² The term ki-an-na , literally “place of heaven, high place”, refers to a rite, i.e., the occasion for an offering, not to a specific cult place; see the discussion by Sallaberger, *Kult. Kalender* 238, who (in fn. 1137) proposes to understand it as “elevation (?)” (“Erhöhung”).

²³ AMAR seems to be a (rare) variant of “dates” ($\text{zu}_2\text{-lum}$), since it appears in identical contexts; see 6 NT 205 obv. 5'; 6 NT 618 obv. 18.

²⁴ The term $\text{ma}\check{\text{s}}_2 \text{gaba lugal}$ is understood as an abbreviated reference to the phrase $\text{lugal ma}\check{\text{s}}_2 \text{gaba-na tab-ba}$, that is, literally, “when the king pressed a young goat to his breast.” For a discussion of $\text{ma}\check{\text{s}}_2 \text{gaba tab-ba}$, see C. Wilcke, *Das Lugalbanda-epos* (Wiesbaden 1969) 176–77. Barrelet and Durand suggested that the phrase effectively describes statues which depict the king carrying a kid such as the one of Ur-Ninṅirsu in Berlin, and further argued that other representations which show a male carrying a kid are probably to be connected to the royal iconography (M.-Th. Barrelet, with contribution by J.-M. Durand, *La ‘figure du roi’ dans l’iconographie et dans les textes depuis Ur-Nanše jusqu’à la fin de la 1ère dynastie de Babylone*, in: P. Garelli [ed.]

8–12 flour and fish for *Dijirmaḥ*, *Ninurta* and *Shulgi*. The presentation of the young goat by the king fits well with the naming of the rite as “gift presented, for Inana.” Although Type 3 exemplars are similar in outline, the texts and fragments do not form a coherent group in terms of the commodities and quantities enumerated.

3.4. Type 4: *niḡdaba₂ diḡir UL-a*

The small, almost completely preserved text 6 NT 651 has the subscript *niḡdaba₂ diḡir UL-a*, ^d*inana* “offerings for the perfected(?) deity, (for) Inana”. A number of other two-columned texts (4 NT 205, 6 NT 174 and 6 NT 233) probably had the same subscript. 6 NT 651 consists of three major sections: offerings marked “to (or for) the sanctuary” (obv. i 1–5); items designated “for Inana” (obv. i 16–obv. ii 4); and, a single sheep for each of nineteen deities.

3.5. An Archaizing “Outlier”

6 NT 205 is a fragmentary two-columned text written in an archaizing script, but it doesn't fit exactly with the other offering text types. The subscript reads *niḡdaba₂ e₂ [...]*, differing slightly from Type 1 records; at the same time it doesn't follow the general outline of other texts listing “offerings of the courtyard.” In many ways, 6 NT 205 is similar to texts with subscripts *niḡdaba₂ nisaḡ* ^d*inana* and *niḡdaba₂ igi kara₂-ga* ^d*inana* (Types 2 and 3).

3.6. Interpretation

The groups of texts just described stand apart from other documents in the Inana temple's archive, and are recognizable at a glance. The numbers (with the exception of most day designations) are written with round im-

Le palais et la royauté [Paris 1974] 63, 92, 123 and 125). Representations of a male carrying a kid are common and occur not only in statuary, but also in clay figures and on cylinder seals. C. Suter, A *Shulgi* Statuette from Tello, JCS 43–45 (1991–93) 64–69, elaborated on Barrelet's and Durand's suggestion arguing that the imagery of the king pressing a kid to his chest was associated with royal sacrifice, petition and the performance of extispicy for a reply. The latter aspect could be related to the possible meaning of the name of the festival *kiḡ₂-^dinana* “oracular decision of Inana” (cf. p. 2).

pressions as was the case until the Late Sargonic period, and the calligraphy of the signs differs from the usual writing of Ur III administrative records. Signs like IB, ŠU/DA or GI show a substantial number of fine parallel strokes as in Sargonic times; PA is written in its early form with a broken vertical as in Nippur Early Dynastic and Early Sargonic texts. Their archaizing character is also apparent from the use of the Early Dynastic spelling PA.DUN₃ for ḫur-saṅ (see note 19).

Despite different subscripts these texts are remarkably similar in terms of their structure, listing offerings for the sanctuary or temple of Enlil, for Inana and then for three to nineteen deities. The texts are not likely to have been administrative records, since none have key words characteristic of administrative texts. Whereas administrative documents record offerings sorted by their commodity according to the various economic sectors, the archaizing texts were formal and complete records of offerings on various occasions during Inana's festival. Furthermore, a large number of exemplars dated to Shulgi's reign was retained with documents from Amar-Suena's or Shu-Suen's eras in Ibbi-Suen's early years, which mark the end of the archive of the Ur III Inana temple at Nippur.

Considering the evidence as a whole, the archaizing texts can most plausibly be explained as "foundation documents" for offerings, official texts that regulate offerings during Inana's festival. Many tablets feature an unparalleled lengthy version of the date formula, especially of the royal titles (e.g. 6 NT 797, 6 NT 938, 6 NT 88+789), suggesting that the offerings were instituted by the king himself. As such the Inana temple archaizing texts can be seen as a type of royal text. Royal funding of offerings is well documented in the Ur III period and occasionally even appears in monumental inscriptions. Dedications of statues, buildings or cultic installations were regularly connected to donations of continuous offerings.²⁵ The large number of archaizing texts from Shulgi years 28–30, Amar-Suena year 8 and Shu-Suen years 7–8 likely indicates that Inana's festival was reformed at these times and new royal donations were established.

²⁵ Gudea Statue B i 1–12, Shu-Suen inscription RIME 3/2 Šu-Suen 7, Ur-Namma Law Code Prologue ll. 21–30; see C. Wilcke, *Der Kodex Urnamma (CU): Versuch einer Rekonstruktion*, in: T. Abusch (Hg.), *Riches Hidden in Secret Places. Ancient Near Eastern Studies in Memory of Thorkild Jacobsen* (Winona Lake 2002) 293, 295 f. and 303 f. Amar-Suena dedicated a throne to Enlil and named his third year after that event; in Amar-Suena year 4 the offerings for the throne of Enlil start in the archival documents (see Sallaberger, *Kult. Kalender* 99; *id.* *Ur III-Zeit*, OBO 160/3 [Fribourg et al. 1999] 164). The mentioned statue by Shu-Suen (RIME 3/2 Šu-Suen 7, see the publication of 6 N 351 by M. Civil, *Fs. Sjöberg* [Philadelphia 1989] 60f.) may serve as an example of the statue of a divine king that received regular offerings.

Perhaps the first group of regulations from the years Shulgi 28–30 (and maybe 31) can be correlated with the inauguration of Shulgi's Inana temple. The writing of the royal name with the divine determinative appears in various sources between Š 12 and Š 30.²⁶ In inscriptions on capping bricks of the Inana temple's foundation boxes, as well as pivot stones,²⁷ Shulgi's name appears without the divine determinative. It occurs, however, in the year dates of some of the Shulgi 28–30 archaizing texts, in 6 NT 147 (Š 28), for example, but not in 6 NT 850 (Š 29). Could differences in the rendering of the royal name Shulgi reflect the span of time between the foundation of the Nippur temple, with its building inscriptions (without divine determinative), and its completion, with the initiation of festivals (with determinative)?

Amar-Suena's elaborate titulary in the year formula on 6 NT 938 corresponds to that used in royal inscriptions on bricks and pivot stones during his seventh to ninth years.²⁸ Though Amar-Suena's building activities in Inana's temple at Nippur are not explicitly attested by his inscriptions, archaeological evidence exists for repairs and repavings, with reused stamped bricks, late in his reign.²⁹ It is plausible that Amar-Suena sponsored these building activities and concurrently restructured the offerings for the temple's main festival.

Later floors in the Level IV building³⁰ could perhaps be attributed to Shu-Suen, whose construction would likewise have been concluded by a new donation for Inana's festival. The similarity of the offering lists, particularly those of Type 1 (see above *Tables* 2 to 4), might be taken as contradicting such a reconstruction that each archaic document represents a royal donation. But one has to be aware that each dedication of a royal statue requires an adjustment of the offering lists and thus a new donation document.

Primary foundation documents for offerings like the Inana temple archaizing texts are not known from other Ur III archives, but archival texts

²⁶ F. Carroué, ZA 90 (2000) 185–190; Š 12 is marked by Shulgi's building inscription for the Bagara of Ninurta at Lagash.

²⁷ See the inscriptions listed by Zettler, BBVO 11, 239.

²⁸ On the titulary of Amar-Suena see Sallaberger, OBO 160/3, 180, on the dating of the change from ninta kala-ga to lugal kala-ga in Amar-Suena 7 *ibid.* p. 166 with fn. 153.

²⁹ Zettler, BBVO 11, 58 and 67–73. The brick found in the Inana temple (5 NT 690, RIME 3/2 248 no. 3) seems to refer to the Ekura-igiñal (although the inscription is unclear at this point); it uses the late titulary (lugal kala-ga, i.e. from AS 7 on).

³⁰ Zettler, BBVO 11, 68.

can be copies of regulations set for various offerings.³¹ The regulations of offerings for Inana's festival were obeyed by the temple in subsequent years, as some surviving administrative records from Ibbi-Suen's reign demonstrate.

4. Administrative Records Paralleling the Archaizing Lists

A number of administrative records from the Inana temple excavations document the distribution of animals and commodities as *niḡdaba₂*-offerings in the sixth month (see edition below p. 57–71). Those with year formula date to Ibbi-Suen's early years like the bulk of dated texts from the temple's archive.

4.1. *niḡdaba₂ kisal-la ...*

Several texts record the distribution of animals or commodities as “offerings of the courtyard.” According to 6 NT 397 (IS 6/vi/24) Lu-Nanna gave out dates for the sanctuary and for Inana.³² The forms and quantities – 10 *ḡe₇-lam*, 2 liters each, and 10 *á-an*, 2 liters each, for the sanctuary, and 7 *ḡe₇-lam*, 2 liters each, and 7 *á-an* for Inana – match those normally listed for the sanctuary and for Inana in the archaizing lists of offerings of the courtyard. Quantities of dates provided thus remained constant from the time of Shulgi to Ibbi-Suen.

6 NT 653 (IS 2/vi/15 to 19) records Halimu's³³ transfer of goats to the temple on five successive days. As *Table 5* summarizes, Halimu delivered

³¹ A clear example is VAT 7191 = OrSP 47/49 465 dealing with deliveries of reeds for the funerary offerings of the kings of Ur, treated by J. Boese/W. Sallaberger, *AoF* 23 (1996) 24–39; see there p. 29 that “hier eine Anweisung an die für die Rohrlieferungen zuständige Stelle vorliegen [könnte], die entsprechenden Mengen regelmäßig zu liefern, oder ein Exzerpt aus einer solchen Anweisung an die ausgebende Behörde. Dafür spricht auch, daß die Urkunde in das erste Jahr Ibbi-Suens datiert, als nach dem Tode Šu-Suens die Totenopfer der Könige neu geordnet werden mußten.” There seem to be more texts published, but they have not been collected systematically.

³² The name Lu-Nanna is restored on the basis of 6 NT 406.

³³ The PN *Ḥal-li₂-mu* occurs in six texts in the Inana Temple archive (6 NT 96, 6 NT 146, 6 NT 222, 6 NT 299, 6 NT 653 and 6 NT 826), in 6 NT 96 shortened to *Ḥal-li₂*. The texts range in date from ŠS 3 to IS 2. *Ḥal-li₂-(mu)* always occurs in connection with the delivery of sheep and goats to the temple. The name is not common in Ur III texts. In fact, we know of no other occurrences of *Ḥal-li₂-mu* (checked in BDTNS). *Ḥal-li₂*, a fattener, occurs in two Drehem texts from ŠS 9 (see TRU 156 and Princeton 1, 85), but *Ḥal-li₂* might equally be a shortened form of *Ḥal-li₂-a* or *Ḥal-li₂-li₂*. *Ḥal-li₂-a* occurs in a number

four goats on the 15th and 16th days. The goats were qualified by the rubrics *niḡdaba₂ igi kara₂-ga* “offering, gift presented” and *ge-izi-la₂* “torch”³⁴ respectively. Halimu delivered two goats for offerings of the courtyard on the 17th, 18th and 19th days.

It is difficult to reconcile Ḫalimu's deliveries with data from the archaizing texts recording offerings of the courtyard (on *igi kara₂-ga* see below). For example, 6 NT 940+1071, dated to the 16th day of the month, lists offerings under the rubric *niḡdaba kisa-la^d inana dub-saḡ*. 6 NT 653 does not specifically include deliveries in connection with offerings of the courtyard for the 16th day, but rather for a torch. Given the fact that 6 NT 940+1071 records offerings on the first occasion, the torch might be a reference to an activity initiating the cultic occasion, but the number of animals listed on 6 NT 940+1071 is broken.

6 NT 88+789, probably to be dated to the 17th day of the month, lists offerings of the courtyard, second occasion: obv. 1 has one sheep for the sanctuary; obv. 10 one sheep for Inana. Since the term *udu* frequently occurs with the general meaning “sheep and goats,” it is possible that the goats recorded in 6 NT 653 were, in fact, covered by the term.

Texts dated to various days of the sixth month (6 NT 29, 6 NT 68–70, 6 NT 127, 6 NT 798, and 6 NT 863), record, among other expenditures, issues of flour for the sanctuary as part of offerings of the courtyard. The texts designate 15 liters each of coarsely ground emmer flour (*zi₃ KAL*), another type of emmer flour (*eša*) and a particular quality groats (*niḡ-ar₃-ra saga₁₀*) for the sanctuary. Neither the commodities nor quantities match exactly what the archaizing texts give as offerings of the courtyard.

of Nippur (MVN 13, 890 and NRVN 1, 145) and Drehem texts. Several occurrences in Drehem texts from the time of Shulgi (ROM 32, SACT 1, 1) are not particularly informative; others are to a high-ranking scribe who served as conveyor (*ḡiri₃*) in expenditures in Drehem documents between ŠS 8 and IS 3, but whose activities were neither restricted to Nippur nor to small cattle, e.g., BCT 1, 111 (ŠS 9/xii/24), JCS 7, 48 (ŠS 9/x/1), JCS 10, 28 no. 4 (ŠS 9/x/6), PDT 1, 270 (ŠS 9/xii/10). *Ḫal-li₂-li₂* also occurs in Nippur and Drehem texts. The Drehem texts (CTMMA 1, 9; OIP 115, 291; Princeton 1, 108; and SACT 1,3), all of which are dated to the last years of Shulgi's reign, provide little information on his identification. The weight of the evidence suggests that neither *Ḫal-li₂-a* nor *Ḫal-li₂-li₂* is to be equated with *Ḫal-li₂*, the fattener, who could then be *Ḫal-li₂-mu/Ḫal-li₂* known from the Inana temple archives.

³⁴ On *ge-izi-la₂* as a reed torch, see CAD s. v. *šuruptu*, *diparu* and *gizillu*; note a text mentioning a torch bearing boat of Nanše (R. Kutscher, A Torchlight Festival in Lagaš, ASJ 5 [1983] 59–66). Sallaberger, Kult. Kalender 240f., has discussed the phrases *e₂-ta izi la₂-a* and *ge-izi-la₂* connecting them with purification ceremonies involving fire at the beginning of festivals.

The 15 liters of emmer flour (zi_3 KAL), for example, is half the amount recorded in the archaizing texts. We cannot explain the apparent discrepancies with the limited data at hand.

4.2. ni_2daba_2 $nisa_2$

6 NT 236 and 6 NT 598 (IS 3/vi/12) record the distribution of foodstuffs for the “early offering (festival).” 6 NT 236 preserves totals: 32 liters of flour and 4 liters of groats. 6 NT 598 lists flour and groats for the sanctuary (obv. 1–3) and Inana (obv. 4–6), as well as flour for Ninurta, Nuska and Shulgi (obv. 7–10). Of the two commodities for the sanctuary and for Inana only flour occurs in archaizing texts.

Dated to the twelfth day of the month, 6 NT 598 dovetails with 6 NT 254, an undated text recording the “daily chores” of an individual in the temple. Responsibilities for the twelfth day include “delivering offerings for the early offering (festival) to the temple of Enlil” (ni_2daba $nisa_2$ 1e_2 $^1de_n-lil_2-la_2-še_3$ gid_2-dam). 6 NT 254’s reference to ni_2daba_2 $nisa_2$ and the twelfth day of the month suggests that the “daily chores” detailed in 6 NT 254 are those for the sixth month of the year. The text can shed additional light on activities in the temple during Inana’s festival and is therefore re-edited below (p. 25f.).

4.3. ni_2daba_2 igi $kara_2-ga$

As noted above, 6 NT 653 documents Halimu’s delivery of animals for ni_2daba_2 offerings. Its first entry records the delivery of four goats on the 15th day under the rubric ni_2daba_2 igi $kara_2-ga$, “offering (at) the gift presented.” This entry should relate to the archaizing text 6 NT 618 (ŠS 7/vi/15), which lists an ox and five sheep “for the sanctuary,” as well as an ox and five sheep for the “elevation (?) of Inana.” Even taking udu as “small cattle,” we cannot explain why only four goats are recorded in 6 NT 653 when ten are listed in 6 NT 618. Perhaps, offerings varied over time or Halimu was responsible for only a portion of the animals required.

6 NT 411 (IS 6/vi/22) records the distribution of five liters of “barley flour” ($dabin$) from $e_2-igi-DUB-ba$ as offerings “to (or for) the sanctuary.” None of the archaizing texts list barley flour for the sanctuary; neither do any of the administrative texts such as 6 NT 29, 6 NT 68–70, etc. or 6 NT 36, 6 NT 153 and 6 NT 611. The flour may have been intended for breads noted in the archaizing texts, perhaps the 60 liters of $ni_2-bar-ra$ $še$ (6 NT 618 obv. 4), but the exact relationship of 6 NT

411 to the formal lists – what portion of the *niṅdaba₂* offerings intended for the sanctuary, if any, were regularly provided from *e₂-igi-DUB-ba* – is an open question.

4.4. Summary

The administrative texts discussed here indicate that offerings for Inana's festival were provided from a variety of sources. Various types of flour and groats were given out, at least in part, by one individual or agency. Lu-Nanna provided dates, and Ḫalimu delivered animals, at least goats. Whether or not the individual or office behind the accounts 6 NT 29, 6 NT 68–70, etc., Lu-Nanna or Ḫalimu, were the ultimate sources of commodities or animals cannot be determined. No administrative records are preserved documenting the provision of birds and fish listed in the archaizing offering lists.

The administrative records highlight the unique character of the archaizing texts, and raise questions about the relationship of those two groups of documents. Records similar to those from Ibbi-Suen's reign, documenting administrative transfers behind the earlier archaizing texts must once have existed, but, as the balanced account 4 NT 197 suggests, they had doubtlessly been consolidated into monthly and yearly accounts. Even so, the fact that the archaizing texts date largely to reigns of Shulgi, Amar-Suen and Shu-Suen, while the existing administrative records fall in Ibbi-Suen's reign, like the bulk of texts in the temple's archive, may suggest the demise of the practice of drafting such archaizing texts for Inana's festival after Shu-Suen's reign, perhaps because Ibbi-Suen did not modify the system of offerings before his control of Nippur collapsed (cf. above section 3.6.).

4.5. Administrative Records and “Elevation (?)”

Various documents from the Inana temple excavations, all from secondary contexts, record distributions for offerings under the rubric *ki-an*, “elevation (?)” in the sixth month, and fill out the calendar of cultic activities during Inana's festival month.

Three nearly identical texts, for example, record disbursements of flour and groats. 6 NT 36 (–/vi/14) lists items for “elevation (?), first occasion” (*ki-an-na dub-saṅ*): obv. 1–4 designate flour and groats for the sanctuary; obv. 5–7 flour for “its 28 smaller shrines” (*eš₃ tur-tur-bi* 28); and, obv. 8–rev. 1 miscellaneous issues. 6 NT 611 (–/vi/20) records the

distribution of flour and groats for “elevation (?), the perfected (?) deity” (ki-an di₁ir UL-a); 6 NT 153 is broken, but apparently similar to the two texts just described.

Like 6 NT 36, 6 NT 146 (IS 2/vi/14) records offerings (for) “elevation (?), first occasion.” The text is a list of animals (oxen, sheep and goats) given out: obv. 1–3 record an ox and a sheep “from the sanctuary;” obv. 5–6 list goats from Ḫalimu; obv. 7–8 an ox. Following the totals and key words are the lines 1 maš₂ [], ki-an-n[a dub]-sa₁ḡ, “one goat [], elevation (?), first occasion”. It is uncertain whether ki-an-na dub-sa₁ḡ is a general subscript referring to all of the distributions or, more likely, qualifies the single goat in the preceding line.

6 NT 631 (IS 4/vi/15) records the delivery of bread and animals (140 sila₃ ninda AN and 3 udu gir₄) at “elevation, first occasion,” and should be linked to 6 NT 36 and 6 NT 146, but it is dated a day later than those records. The text is sealed by the seal of ID.NI.NI, household administrator of Dada, Nippur’s governor,³⁵ indicating that he received the items listed. The discrepancy in date between 6 NT 36 and 6 NT 146, on the one hand, and 6 NT 631, on the other, may suggest that 6 NT 631 records a redistribution of cultic offerings to Nippur’s governor, taken in hand by his household administrator.

Both 6 NT 385 and 6 NT 506 include references to offerings for “elevation (?)” among other distributions. 6 NT 385 (IS 6/vi/–) records 60 liters “barley flour” (dabin) from the “storehouse” (e₂-kišeb₃-ba); 6 NT 506 (IS 6/vi/21) lists 60 liters of barley flour issued from e₂-igi-DUB-ba for the same occasion. The dates of 6 NT 385 and 6 NT 506 do not correspond with those of 6 NT 36 or 6 NT 611 discussed above. How or whether to link the two texts to 6 NT 36, 6 NT 611 or 6 NT 153 is an open question. Are the issues noted in 6 NT 385 and 6 NT 506 in addition to what is under the rubric ki-an in texts such as 6 NT 36, 6 NT 611 and

³⁵ The analysis of the PN ID.NI.NI, usually read A₂-i₃-li₂, is uncertain. One could consider Idnini, hypocoristic form of Idnin-DN (cf. M. Hilgert, *Akkadisch in der Ur III-Zeit* [Münster 2002] 272), Id-ili “Strength of gods”, or a “Banana type” name a₂/ID.NI.NI. ID.NI.NI occurs in seven texts of the temple archive. In two of the texts (6 NT 165 and 6 NT 644, both undated) ID.NI.NI is characterized as a grig, the title seemingly belonging to his father in the seal inscription. In all of the texts ID.NI.NI is noted as in receipt of items. The text 6 NT 211, for example, records “one sheep, received by ID.NI-Ni” (1 udu, kišib ID.NI.NI). The text is dated a day later than 6 NT 631. In both 6 NT 45 and 6 NT 644 ID.NI.NI is noted as having or in receipt of a ladder. In short, ID.NI.NI does not appear to be part of the Inana temple, but connected with the household administration of the governor of Nippur, and, perhaps, he received items from the temple in that capacity.

6 NT 153? Do the 60 liters of barley flour for “elevation” from e_2 -DUB-ba and e_2 -igi-DUB-ba, in fact, make up a part of the total amount of barley flour totaled in texts such as 6 NT 36, 6 NT 611 and 6 NT 153? Are the texts 6 NT 36, 6 NT 611 and 6 NT 153 summary records of the total amounts issued on a given day for “elevation (?)” and texts such as 6 NT 385 and 6 NT 506 the records that lie behind them?

5. The Cultic Calendar for the Sixth Month

5.1. A Tabulation of the Main Events

Though fragmentary and dating to different years, the texts from the Inana temple excavations discussed above, those recording commodities for Inana's journeys, the archaizing $ni\eta$ daba₂-offering lists and the temple's administrative records can be used to reconstruct, at least in part, the calendar of cultic activities in the Nippur temple of Inana during the sixth month of the year.

Day of the month	Occasion(s)		Text(s)
1	---		---
2	---		---
3	---		---
4	---		---
5	di η ir eš ₃ -še ₃ du	“the deity going to the sanctuary (of Enlil)”	6 NT 887
6			---
7	di η ir e ₂ ^d suen-na-še ₃ du	“the deity going to the temple of Suen”	6 NT 406
8	ša ₃ e ₂ ^d suen-ke ₄ ib ₂ -gu ₇	“one ate in the temple of Suen”	6 NT 826
9	---		---
10	---		---
11	---		---
12	ni η daba ₂ [nisa η]	“offering, early offerings”	6 NT 598, 6 NT 254*
13	---		---
14	ki-an-na dub-sa η	“elevation(?), first occasion”	6 NT 36, 6 NT 146, 6 NT 631 (day 15)

Day of the month	Occasion(s)		Text(s)
15	niḡdaba ₂ igi ka-ra ₂ -ga	“offering, gift presented”	6 NT 653, <u>6 NT 618</u>
16	niḡdaba ₂ kisal-la ^d inana dub-saḡ ge-izi-la ₂	“offering of the courtyard for Inana, first occasion” “torch”	<u>6 NT 68, 6 NT 940+1071</u> 6 NT 653
17	ni[ḡdaba ₂ kisal-la 2-ka]m-ma us ₂	“offering of the courtyard, second occasion”	6 NT 70, 6 NT 653, <u>6 NT 88+789</u>
18	niḡdaba ₂ kisal-la 3-kam-ma us ₂ ki-an-na (?)	“offering of the courtyard, third occasion” “elevation(?)”	6 NT 69, 6 NT 653, <u>6 NT 792, 6 NT 938</u> 6 NT 385
19	niḡdaba ₂ kisal-la [4-kam-ma us ₂]	“offering of the courtyard, fourth occasion”	6 NT 653, <u>6 NT 125,</u> <u>6 NT 173 (?)</u>
20	ki-an-na diḡir UL-a	“elevation (?), the perfected (?) deity”	6 NT 611
21	ki-an-na (?)	“elevation(?)”	6 NT 506
22	---		6 NT 411
23	[niḡdaba ₂ kisal-la 7-kam-ma us ₂]	“offering of the courtyard, seventh occasion”	<u>6 NT 797, 6 NT 788 (?)</u>
24	niḡdaba ₂ kisal-la ...	“offering of the courtyard, ... occasion”	6 NT 397
25	niḡdaba ₂ kisal-la 9-kam-ma us ₂	“offering of the courtyard, ninth occasion”	6 NT 29
26	---		---
27	---		---
28	---		---
29	---		---
30	---		---

Table 5: The cultic calendar of Inana’s temple at Nippur for the sixth month

Archaizing texts are underlined, the rest are administrative records. Note also niḡdaba [kisal-la] 5-kam-ma in 6 NT 308 (date not preserved).

6 NT 254* = M. Civil, JCS 32 (1980) 230–232.

5.2. Review of the Festival's Main Phases

As *Table 5* shows, the first third of the month was given over to Inana's visits to Enlil and Suen on the fifth and seventh days; this travel was probably related to the celebration of the monthly festival of the seventh day at Nippur (cf. p. 4). Gold and gold objects were given to a goldsmith to be placed on Inana's statue ([su al]an ^dinana-ka ʾḡa₂-ḡa₂'-de₃) according to 6 NT 39,³⁶ dated to day 4 of the sixth month, possibly referring to a preparation for the deity's visits to Ekur and Suen on the following days.

The earliest dated document recording niḡdaba₂-offerings is 6 NT 598, an administrative record of offerings for the "early offerings (festival)", dated to the twelfth day of the month. 6 NT 254, which stipulates "daily chores", probably during the sixth month kiḡ₂-^dinana, likewise documents early offerings on the twelfth day of the month. The two texts presumably signal the beginning of the main part of Inana's festival, shortly before the full moon. The fragmentary condition, particularly of the archaizing texts, makes it difficult to fix additional activities over the course of the month. 6 NT 36 and 6 NT 146 both list offerings for "elevation (?), first occasion," for the fourteenth day. The archaizing text 6 NT 618 and the administrative record 6 NT 653 both document offerings under the rubric niḡdaba₂ igi kara₂-ga for the 15th day. 6 NT 940+1071 records the initiation of niḡdaba₂-offerings of the courtyard on the sixteenth day. 6 NT 653's allocation of a goat on the sixteenth day under the rubric ge-izi-lá suggests that the cultic activities began with a purification ritual involving fire. Niḡdaba₂ offerings in the courtyard continued on the seventeenth, eighteenth and nineteenth days and apparently culminated with offerings on the twenty-third, twenty-fourth and twenty-fifth days of the month. Since 6 NT 790 characterizes offerings of the courtyard on the twenty-fifth day as for the ninth time, offerings on the fifth and sixth occasions can be assumed to have taken place on the twentieth, twenty-first or twenty-second days of the month with one day's interruption. Additional offerings for "elevation (?)" apparently occurred on the twentieth and twenty-first of the month.

Characterized as ki-an-na "elevation (?)," the sequences of days 14–15 (starting explicitly with ki-an-na dub-saḡ, "first elevation (?)" and 20–21 stand out from the series of rites of the courtyard. This seven day period is bracketed by phases of the moon: full moon and the third quarter, the latter however not being observed in the cultic calendar of the

³⁶ 6 NT 39 (NBC 10620, dates IS 05/06/04) is published by Zettler, BBVO 11, 296; see his comments *ibid.* p. 231, and in: N. F. Miller (ed.), *Economy and Settlement* (1990) 88.

period. Full moon marked the rite “gift presented (igi kara₂-ga)” for Inana. The same rite included the royal dedication of a kid (cf. p. 12f. note 24); so, this rite may have been related to the “oracular decision” that presumably gave the name to the festival ki_η₂-^dinana (p. 1–2). The hitherto known sources from Nippur and Puzriš-Dagan confirm that the main rite of Inana’s festival took place at full moon.³⁷ At this date, the governor of Nippur returned her treasure to Inana, a ritual re-dedication of the jewels to the goddess.³⁸ The “daily chores” (6 NT 254, see below) date the “bathing” of Inana to the fifteenth day, a rite which symbolized the ritual renewal of the divine statue in the annual main festival of a deity and which must have preceded the handing over of the treasure. The seven day period noted ended on days 20–21 with the rite called di_ηir UL-a “deity perfected”, which – though as yet unclear – resembles a conclusion of the festival. This main period is also characterized by the handling of the divine treasure according to 6 NT 606+ (Zettler, BBVO 11, 292–294) with the following subscript (rev. ii 12f.): an-za₃ ki_η₂-^dinana-ka ME-ta ηa₂-ηa₂-dam / izim UL.ZU šu-a ge₄-ge₄-dam “Treasure, in the (festival/month) Ki_η-Inana to be put out of the (deity’s) adornment (?), cf. *simtu*) and to be returned at the festival UL.ZU.” “Daily chores” dates the “inspection” of the treasure to the 13th (see below), while the unclear “UL zu” apparently refers to the same event as the rite called di_ηir UL-a on the 20th. Other Ur III sources (TRU 363, PDT 1 645) and the Standard Babylonian cultic calendar for Nippur (OECT 11 69+) confirm the role of days 20 and 21, when a rite connected with the ordeal river Ilurugu took place.

According to the sources presented in *Table 5*, the festival of Inana in her temple at Nippur lasted for fifteen days from the twelfth to the twenty-seventh days of the sixth month, after she had returned from her visits to Enlil, head of the pantheon, and to Suen, her father, at the monthly Nippur festival on the seventh day of the month. The arrival of the goddess back at her temple was celebrated in a series of rites taking place in the courtyard, and apparently the cult statue was stationed there before it was placed in the cella again where it remained for the rest of the year. The fes-

³⁷ Sallaberger, Kult. Kalender 127f.; and add BPOA 7 2913 (Š 44/05), where ki_η₂ ^dinana is listed between the monthly festivals for day 7 and day 15.

³⁸ *Ibid.* 128 with note 592 on 6 NT 606+ and on the use of the treasure during the festival; on the text see Zettler, BBVO 11, 144–146. The opening of the divine treasure and the dedication of silver and other jewels is a recurrent feature of the main festivals; see Sallaberger, Kult. Kalender 140 (Tummal festival at Nippur), 185f. (main festivals at Ur, and cf. *mašdaria*-deliveries in silver), 237 (Nesa_η-festival of Šara at Umma).

tival of Inana was not only a religious ceremony, honoring the annual reinstallation of Inana's cult, but an important social occasion as well. During this period the temple was crowded by various administrators, cultic functionaries, and associates of the temple, who were supplied with bread and beer from the temple's resources.³⁹ As this discussion has shown, the festival of Inana implied also an increase of economic activities of the temple, and this fact is reflected in the high percentage of Inana temple documents dated to the sixth month.⁴⁰

5.3. "Daily Chores": A Re-edition of 6 NT 254.

The document 6 NT 254, found in a secondary context in the Inana Temple excavations, and dubbed "Daily Chores" by its editor Miguel Civil,⁴¹ apparently details duties to be performed during the sixth month of the year. On day 12 it specifies delivering "first fruit" or "early offerings" (niṅdaba₂nisaṅ) to the temple of Enlil, while day 15 includes the main rite of the deity, her "bathing" (a tu₅; see above). The text thus delineates ritual services that could have been performed only by the highest official of the Inana temple, its temple administrator (ugula e₂ or šabra_x(PA.E₂)⁴² dīnana). A substantial part of the text is devoted to more mundane activities like the inspection of dates or the preparation of malt, but these can now also be understood as linked to Inana's festival. 6 NT 254 is executed in a very careful handwriting that resembles the archaizing texts (see the photographs below, kindly provided by Ulla Kasten, Yale Babylonian Collection); it is not a hastily written private note. In all probability it is a calendar of official duties that in addition to reminding the temple administrator of the work to be done, sets the ritually appropriate dates for preparations of foodstuffs for the sacrifices.

³⁹ The "bread and beer texts" from the Inana temple archive, which document the expenditure of foodstuffs to a large number of recipients, all date to the second half of the sixth month; see Zettler, BBVO 11, 191–195, and see *ibid.* 278 for the transliteration of an illustrative example (6 NT 364). Note that the administrative documents edited below equally list expenditures for various persons.

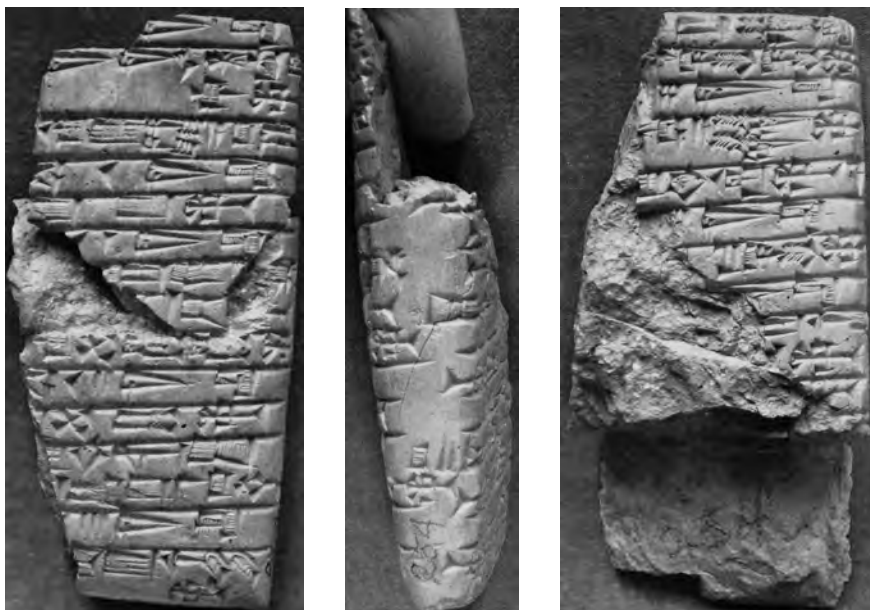
⁴⁰ Zettler, BBVO 11, 92–95.

⁴¹ M. Civil, Daily Chores in Nippur, JCS 32 (1980) 230–232.

⁴² The reading šabra for PA.E₂ is attested in Diri Sippar vii 13 (M. Civil, MSL 15, 57).

6 NT 254

obv.		[...]
1'	[u ₄ 9] zal-la i ₃ NA ₄ an-dar-r[a] ke ₃ -dam	9th day: to anoint the <i>andar</i> -stones
3'	u ₃ ^u NUMUN ₂ (ZI:ZI.A)-še ₃ du u ₄ 10 zal-la	and to go for rushes. 10th day:
5'	e ₂ luḥ-dam u ₄ 11 zal-la	to clean the temple. 11th day:
7'	[^g ge ₇ -lam] zu ₂ -lum- ni[ḡ ₂ -ki]-luḥ-ḥa [igi s]aḡ ₅ -saḡ ₅ -dam u ₃ munu ₄ GAZ.GAZ-dam	to select the [portions of] dates and the clusters and to crush malt.
9'	u ₄ 12 zal-la [z]i ₃ munu ₄ du ₈ -dam	12th day: to <i>heap up</i> flour and malt
11'	u ₃ niḡdaba ₂ nisaḡ e ₂ ^d en-lil ₂ -la ₂ -še ₃ gid ₂ -dam [u ₄] 13 zal-la	and to direct the first fruit/early offering to the temple of Enlil. 13th day:
13'	[an-z]a ₃ -ke ₄ igi KAR ₂ .KAR ₂ -dam	to inspect the treasure
rev.	[u ₃] ḡešter-ra	[and] to <i>send a</i> [message(?)]
15'	[ki]ḡ ₂ ? ge ₄ -ge ₄ -dam [u ₄ 1]5 zal-la	<i>into</i> the forest. 15th day:
17'	[diḡ]ir-e a tu ₅ -tu ₅ -dam [u ₃] ḡAR gul-dam u ₄ 2-še ₃	the deity bathing [and] to recondition the millstones. For two days.
19'	[u ₄ 1]7? zal-la [x (x)] si-ge ₄ -dam	17th(?) [day]: to insert [...]
21'	[u ₄ 18(+x)] zal-la [x] ^r x' igi saḡ ₅ -[sa]ḡ ₅ -dam	[18(+x)th day]: to select [...]
23'	[]-dam []-dam [...]	



Commentary (see generally Civil, JCS 32, 231 f.)

According to its format the tablet can hardly have comprised all the first eight days of the month, so the text may have begun around the fifth day, when Inana's festival started; it may equally have ended around the 25th.

L. 1'-3', 9th day: Civil, JCS 32, 231 understands an-dar as a variant of a-dar, known as a qualification of doors from OB administrative and lexical texts (BIN 7 71: 10; Forerunner to Hh V in MSL 6 44: 14; cf. *andurû*). The "stone" (na₄) would in this case refer to the door's pivot stone. The anointing of doors is a rite taking place at the opening of the temple gates for a great festival, and besides the doors their "installations" (u^{es}ḡu-ka-ra₂) are named as well; cf. Sallaberger, Kult. Kalender 184f. with the correction in CRAI 41 = BBVO 18 (Berlin 1999) 382 with fn. 12 (references: UET 3 281, 1145, 1175; cf. also TCL 5 6040, and MVN 2 172, Sallaberger, Kult. Kalender 279).

L. 4'-5', 10th day: The cleaning of the temple sets the scene for the rites in the temple.

L. 6'-8', 11th day: Note that the dates are measured either in ^{se}ge₇-lam or in a₂-an, DUN₃, or niḡ₂-pa (see above fn. 9). If niḡ₂-ki-luḡ corresponds to niḡ₂-pa, we can restore ^{se}ge₇-lam in accordance with the archaic and the administrative texts.

L. 9'–10', 12th day: $zi_3 munu_4$ “flour and malt” are the ingredients for the production of beer; therefore, du_8 can hardly be “to bake” in this context. Old Sumerian texts have the verbs hi “to mix” (Nik. 1 94 vi 4) or $sa gi_4$ “to prepare” (DP 221 vi 3) with $zi_3 munu_4$. Would du_8 refer to mashing here?

The archaic text 6 NT 150 and the administrative text 6 NT 598 indicate that Enlil received a share of the $nisa\eta$ offering of the twelfth day.

L. 12'–15', 13th day: The restoration of l. 13' as $[an-z]a_3-ke_4$ “treasure” (the sign is KID, not E_2 , as read by Civil) is informed by the role of the treasure of the temple in the ritual; see above with note 37, referring to 6 NT 606+ (Zettler, BBVO 11, 292–294), an inventory of the deity’s jewels with the subscript $an-za_3 \text{ } ^dina na$ “treasure of Inana”.

Lines 14'–15', were plausibly restored by M. Civil, who translates “to work in the woods” (JCS 32, 231). The exact meaning in our context eludes us, especially since the task could perhaps allude to the name of the festival $ki\eta_2 \text{ } ^dina na$.

L. 16'–18', 15th day: $di\eta ir-e$ can only be interpreted as ergative case; so it is not the temple administrator washing the deity (which would have required a dative case $di\eta ir-ra$), but the deity is bathing or washing ‘herself’.

For the perfecting (gu1) of the millstone see Civil, JCS 32, 232, and *id.*, AuOr. Suppl. 22 (= FS J. Sanmartín, Sabadell 2006) 122f., on a possible reading $kinkin$ of NA_4HAR *ibid.* 131f.

L. 21': Line omitted in JCS 32, 230.

6. Edition of the Texts in Archaizing Script

Text	Date	Type	Find spot
4 NT 142 (IM 58861)	Š 29?[()]/[()]	5	IT-General, PR 1 (SB 14)
4 NT 182 (IM --)	[()]/vi/[()]	1	IT-General. Fill between Achaemenid and possibly Assyrian wall at east (SB II)
4 NT 205 (IM 58901)	[...]	4, 2 col.	IT IV, Locus 2, floor 1
4 NT 211 (IM 58906)	IS? []/x/11	?	IT IV, Locus 2, floor 1
6 NT 87 (A 31100)	AS 8/vi/[()]	3	SB 76
6 NT 88 + 789 (IM 61653)	ŠŠ 7 (or 8?)/vi/[]+1	1	SB 76
6 NT 89 (IM 61424)	Š 30/[()]/[()]	2	SB 76
6 NT 106 (A 31108)	[...]	3	SB 76
6 NT 111 (NBC 10743)	[(?)]/vi/[()]	?	SB 76
6 NT 125 (IM --)	[...]	1	SB 76

6 NT 133 (A 31113)	ŠŠ 2/vi/[]	1	SB 76
6 NT 147 (A 31118)	Š 28/vi/[()]	1	SB 76
6 NT 150 (NBC 10643)	AS 8/[()]/[()]	2	SB 76
6 NT 173 (IM --)	[]/vi/19	1	SB 76
6 NT 174 (A 31128)	[]/vi/[]+5	4, 2 col.	SB 76
6 NT 175 (NBC 10666)	Š ?/[()]/[()]	2	SB 76
6 NT 205 (IM 61470)	[...]	?, 2 col.	SB 76
6 NT 233 (IM 61483)	Š 24/31/33?/[()]/[()]	4, 2 col.	SB 76
6 NT 253 (NBC 10633)	ŠŠ 8 (or 2?)/[]/[()]	1	SB 76
6 NT 306 (IM --)	[...]	5	SB 76
6 NT 307 (IM --)	[...]/vi/[]	1	SB 76
6 NT 308 (IM --)	[...]	1	SB 76
6 NT 320 (IM --)	AS 8/vi/[()]	1	SB 76
6 NT 332 (NBC 10779)	[...]	?	SB 76
6 NT 516 (A 31201)	[...]	?, 2 col.	SB 76
6 NT 618 (NBC 10627)	ŠŠ 7/vi/15	3	SB 76
6 NT 651 (IM 61617)	Š 29/vi	4, 2 col.	SB 76
6 NT 788 (IM 61652)	ŠŠ 3 or 7?/vi/[2]3	1	SB 76
6 NT 790 (A 31276)	[...], ŠŠ or later	1	SB 76
6 NT 791 (IM 61654)	[...]	3	SB 76
6 NT 792 (A 31277)	Š 30 or 31/vi/18	1	SB 76
6 NT 794 (IM 61656)	Š 30/[()]/[()]	3(!), 2 col.	SB 76
6 NT 797 (IM 61658)	š 40 or 41/vi/23	1	SB 76
6 NT 835 (NBC 10711)	Š [...]/[()]/[()]	1	SB 76
6 NT 850 (IM --)	Š 29/vi/[()]	1	SB 76
6 NT 938 (A 31296)	AS 6/vi/18	1	SB 76
6 NT 940 + 1071 (NBC 10725 + 10680)	AS 8/vi/16	1	SB 76
6 NT 941 (NBC 10724)	[...]	1	SB 76
6 NT 942 (IM --)	[...]	1	SB 76

Table 6: The archaizing texts

“Type” refers to the typology presented above:

- 1 = niṅdaba₂ kisa-la ...
- 2 = niṅdaba₂ nisaṅ
- 3 = niṅdaba₂ igi kara₂-ga
- 4 = niṅdaba₂ diṅir UL-a
- 5 = ki-an(-na)

4 NT 142 (IM 58861)

obv.	[...]	rev.	[...]
1'	6 [...]	1'	[...] urim ₅ [^{ki}]
	eš ₃ -[še ₃]		[...] x [...]
3'	1 [gud]	3	[... šE]S.AB ^{ki} [...]
	5 ^r udu ¹		[... na]m-šita ₂ -na [...]
5'	7 ^{se} ge ₇ -lam	5	[...] x [...]
	7 DUN ₃ zu ₂ -lum		
7'	7 pa gu ₂		
	ki-an ^d inana		
9'	^r x ¹ [...]		
	[...]		

Obv. 6': DUN₃ corresponds to a₂-an in other texts.



4 NT 182 (IM --)

obv.		rev.	[...]
1	[1] udu		(blank)
	0.0.3 [zi ₃] KAL	1'	iti kiṇ ₂ - ^r a ¹ [inana]
3	0.0.3 [niṇ ₂ -bar-ra ZIZ ₂].AN		
	0.0.3 [niṇ ₂ -bar-r]a še		
5	2[ku ₆] GA ₂ ×GI ₄		
	4[+n ^{se} ge ₇]-lam		
7	3[+n a ₂ -an zu ₂]-lum		
	[...]		



4 NT 205 (IM 58901)

Two-column tablet, upper right corner.

obv. i	1	[...]	rev. i	[...]
		[...]	1'	1 ^d lugal?-mes-lam
	3	[...]		1 ^d ezinam ₂
		[...]	3'	1 ^d nin-ma-da
	5	[...]		1 ^d gi ^{gi} bil ₄
		[...] ^r x ¹	5'	1 ^d lisin ^r si ₄ ¹
	7	[...]-ra		1 ^d [x]
		[...] ^r x ¹	7'	1 ^d geštin-[an-na]
		[...]		1 ^d nin-[...]
				[...]
obv. ii	1	[...] ^d gu- ^r x ¹ [...]	rev. ii	(broken)
		1 ^d en-[...]		
	3	1 di ^{ij} ir-m[aḥ]		
		1 ^d nin-urta		
	5	1 ^d nin-nibru ^{ki}		
		1 ^d en-ki		
	7	1 ^d inana		
		1 ^d utu		
	9	^r 1 ¹ ^d nus[ka]		
		[...] ^r a-ba ¹ - ^d en-lil ₂ -gen ₇		
		[...]		



4 NT 211 (IM 58906).

Upper left corner fragment.

obv.	^r 1 ¹ udu	rev.	[...]
	0.2.0 zi ₃ KAL		(blank)
	0.2.0 ni ^{ij} ₂ -bar-ra ZIZ ₂ .AN[	1'	[...] TUM
	0.2.0 ni ^{ij} ₂ -bar-ra ^r še ¹		[...] ^r mu ²
	0.1.0 ku ₆ [x]	3	iti ^r ku ₃ ¹ -su ₂₀ (šIM)
	1 ku ₆ al-[...]		u ₄ 11 ² /12 ² ba-zal
	1 ku ₆ [x]	5	[mu ^{di} -] ^r bi ₂ ² - ^d suen ¹ [...]
	[...]		



6 NT 87 (A 31100)

One-column tablet, upper and lower portions missing.

obv.	[... (?)]	rev.	[...]
	[0.1.0] zi ₃ KA[L]	1'	1 [...]
3	0.1.0 ni ₂ -bar-ra ZIZ ₂ .AN		1 [(...)] ^d sul- ^r gi ¹
	0.1.0 ni ₂ -bar-ra še	3'	ni ₂ daba igi kara ₂ (ŠE ₃)-ga
5	0.0.1 zu ₂ -lum		^d inana
	2 ^{neš} peš ₃ šer ₇ -gu	5'	mu en-nun-ne ₂ - ^d amar- ^d suen-
7	2 ^{neš} hašhur šer ₇ -g[u]		-ra-ki-a ₂
	1 i ₃ ni ₂ -banda ₃ ^{d[a]}		[e]n eridu ^{ki} ba-hu ₂ - ₂
9	[1] ga ni ₂ -banda ₃ ^{d[a]}	7'	[iti ki ₂] ^d inana
	[...]		[...]



6 NT 88 + 6 NT 789 (IM 61653)

One-column tablet, little of rev. preserved.

obv.	1	1 udu	rev.	[...]
		0.0.3 zi ₃ KAL	1'	m[u ^d š ^u - ^d suen]
	3	0.0.3 ni ₂ -bar-ra ZIZ ₂ .AN		lu[gal kala-ga]
		0.0.3 ni ₂ -bar-ra še	3'	lugal [urim ₃ ^{ki} -ma]
	5	10 ^{ge} ge ₇ -lam		lugal [an-ub-da limmu ₂ -ba]
		10 a ₂ -an zu ₂ -lum	5'	ma-da za-ab-ša-li ^k [i mu- ^h ul]
	7	15 ^{ku} a(MIN)- ^{ne} š-gi[r ₅]	7'	'u ₄ ' [n+]1 zal-la
		10 mušen		
	9	eš ₃ -š[e ₃]		
		1 u[du]		
	11	[n]+2 ^{ge} ge ₇ -lam		
		[n]+3 a ₂ -an zu ₂ -lum		
	13	7 pa gu ₂		
		7 mušen		
	15	^d inana		
		'ni ₂ daba ₂ ' ¹ kisal-la 2-kam-ma		
		us ₂		
	17	[1] ku ₆ DUN ₃ -ta		
		[1] ^d suen		
	19	[1] di ₂ ir-ma ₂		
		[...]		

Obv. 7: The fish ^{ku}a(MIN/A)-^{ne}š-gi[r₅] seems not to be attested elsewhere (at least after R. K. Englund, Ur III-Fischerei. BBVO 11).



6 NT 89 (IM 61424)

One-column tablet, top portion broken.

obv.	[...]	rev.	1	nin ₂ daba ₂ nisa ₂ ^d inana-kam (blank)
1'	[1] u[du] [...] zi ₃ KA[L]	3	mu ^d sul-gi lugal an-ub-da limmu ₂ -ba-ka	
3'	[n] mu[šen] ^d inana	5	du[mu-munus-a]-ni P[A.TE.SI an-ša ^k]i-na- ^r ke ₄ ¹	
5'	[n] sila ₃ zi ₃ KAL-t[a] [n] mušen-t[a]	7	b[a-tuk]u- ^r a ²¹ [...]	
7'	[1] ^d nin-urta 1 ^d nuska			
9'	1 ^d sul-gi			



6 NT 106 (A 31108); transliteration Zettler, BBVO 11, 270

One-column tablet, upper portion broken; right side of surface on reverse broken.

obv.	[...]	rev.	1	4 ^{ge} [ge ₇ -lam] 2 a ₂ -[an zu ₂ -lum]
1'	1 [...] 2 [...]	3	maš ₂ gaba l[ugal] 1 ^{ge} [ge ₇ -lam-ta]	
3'	30 ku ₆ [...] 10 [...]	5	1 ^d [nin-urta] 1 ^d [nuska]	
5'	10 ^{ge} [ge ₇ -l]am a ₂ -an ^r zu ₂ ¹ -[lum] eš ₃ -še ₃	7	5 si[la ₃ zi ₃ KAL-ta] 1 k[u ₆ DUN ₃ -ta]	
7'	1 ^r gud ¹ 5 u[du] ^r 21 ¹ ^{ge} ge ₇ -lam	9	1 ^r din ¹ ir ¹ -[maš] 1 ^r ^d 1[nin-urta]	
9'	^r 21 ¹ a ₂ -an zu ₂ -lum 10 [mušen]	11	^r 1 ¹ [^d sul-gi] [...]	
11'	7 pa [gu ₂] ki- [...]			

The text of the reverse is restored according to the parallels in 6 NT 618.



6 NT 111 (NBC 10743)

One(?) -column tablet, upper left corner.



obv. 1 1 gud 5 ud[u]
 0.2.0 zi₃ KAL
 3 0.2.0 niη₂-bar-ra ZIZ₂.AN
 0.2.0 niη₂-bar-ra še
 5 [n] ku₆ [
 [n] k[u₆ ...]
 [...]

rev. [...]
 (blank)
 1' iti kiη₂-dⁱina[na]

6 NT 125 (IM --)

One-column tablet, upper portion broken.

obv.	[...]	rev.	1	1 diŋir-maḥ
1'	7 ^{se} ge ₇ -[lam]			1 ^d nin-urta
	7 a ₂ -an zu ₂ -[lum]		3	1 ^d nin-nibru ^[ki]
3'	7 pa [gu ₂]			1 ^d en-[ki]
	7 [mušen]		5	1 ^d sul-[gi]
5'	^d inana			1 ^d sul-g[i min]
	niŋdaba ₂ kisal-la 4-kam-m[a]		7	1 [...]
7'	1 ku ₆ DUN ₃ -ta			1 [...]
	1 ^d suen			[...]

Rev. 6: The restoration is based on the available space, which seems to exclude [... e₃-PA.DUN₃].

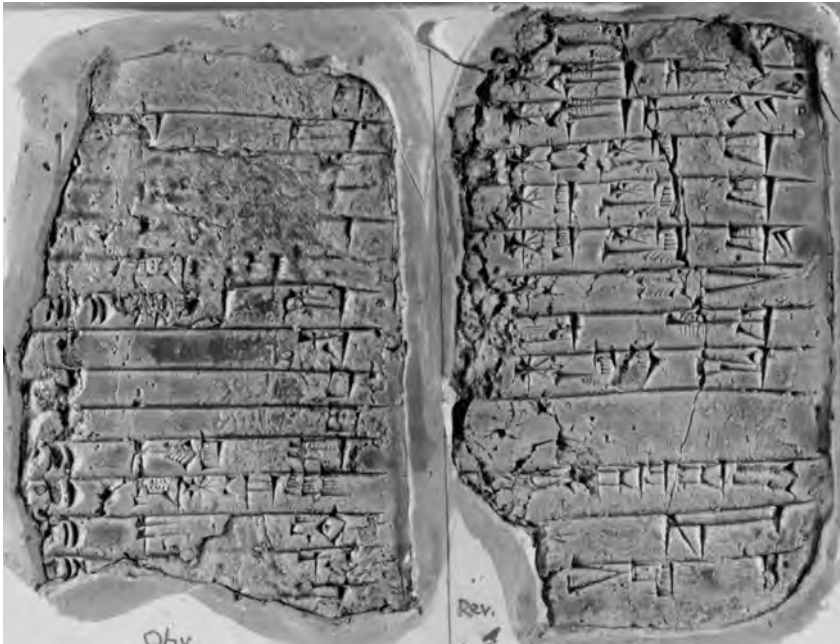


6 NT 133 (A 31113)

One-column tablet, surface of obv. damaged and lower lines broken; left edge damaged.

obv.	1	[1] udu	rev.	[...]
		[n] ^r zi ₃ ¹ KAL	1'	[1] ^d en- ^r ki ¹
	3	[n niŋ ₂ -bar-ra ZIZ ₂].AN		[1] ^d sul-gi
		[n] ^r niŋ ₂ -bar ¹ -[ra š]e	3'	1 ^d sul-gi min
	5	[n ^{se} ge ₇]- ^r lam ¹		^r 1 ¹ ^d amar- ^d suen
		[n] a ₂ - ^r an zu ₂ ¹ -[lum]	5'	^r 1 ¹ ^d šu- ^d suen
	7	[n]+5 ^r ku ₆ a(?))- ^r eš-gir ₅ ¹		[1] ^d šu- ^d suen min
		[n] mušen	7'	[1] ^d nisaba
	9	^r eš ₃ ¹ -še ₃		[1] e ₂ -tur ₃
		[n] udu	9'	[1] ^d en-ki-DU
	11	[n]+3 ^{se} ge ₇ -lam		[mu ma ₂ -da]ra ₃ -abzu ba-ab-du ₈
		[n]+3 a ₂ -an zu ₂ -lum	11'	[iti kiŋ ₂]- ^r ^d inana
	13	[n]+2 pa gu ₂		[u ₄ n] zal-la-a

[n]+4 mušen
 15 [dina]na
 [...]



6 NT 147 (A 31118)

One column tablet, lower portion missing.

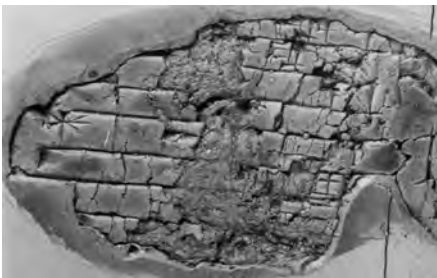
obv.	1	ṛ ¹ gud 5 udu 0.1.0 zi ₃ KAL	rev.	[...] (space?)
	3	0.1.0 niṅ ₂ -bar-ra ZIZ ₂ .AN 0.1.0 niṅ ₂ -bar-ra še	1'	[niṅ]aba ₂ kisal-l[a (x x)] mu ^d sul-g[i]
	5	10 ge ^r ge ¹ -lam	3'	lugal urim ₂ ^{ki-r} ma-ke ₄ ¹ en-nam-šita ₄ -d[sul]-gi-ra-ke ₄ - -ṛba ¹ -[gub]
	7	30 kw _{6a} (MIN)-ṅeš-gir ₅ ṛ ¹ 10 ¹ [muš]en [eš ₃]-š[e ₃]	5'	šudu ₃ -saṅ en ^d en-ki eridu ^{ki} -še ₃ in-ḥuṅ-ṅa ₂
	9	[n] u[du?] [...]	7'	iti kiṅ ₂ - ^d inana



6 NT 150 (NBC 10643)

One-column tablet, upper and lower portions broken.

<p>obv. 1 [...] 2 [...] 3 [n ni₂-bar]-^r ra ZIZ₂.AN¹ 4 [n ni₂-bar]-ra še 5 [n] mušen 6 [x] 7 ^de[n]-lil₂-la₂ 8 1 udu 9 [n zi₃ K]AL 10 [...]</p>	<p>rev. [...]</p> <p>1' [ni]ḡdaba nisaḡ ^r ^dinana¹-[kam] 2 mu en-nun-ne₂-^damar- 3 ^dsuen-ra-ki-aḡ₂ 4 3' [en erid]u^{ki}-ga ba-[ḡu]ḡ-ḡa₂ 5 [...]</p>
---	---



6 NT 173 (IM -)

One-column tablet, upper portion fragment.

obv.	1	ṛ 1 ¹ udu	rev.	[...]
		[n] zi ₃ KAL	1'	[...] mu-ḫul
	3	[n] niṅ ₂ -bar-ra ZIZ ₂ .AN		[iti kiṅ ₂]- ^d inana
		[n niṅ ₂ -b]ar-ra š[e]	3'	[u ₄] 20 la ₂ 1 zal-la
		[...]		



6 NT 174 (A 31128)

Two-columns tablet, lower portion missing.

obv. i	1	[n] gud 5 udu	rev. i	(uninscribed as far as preserved)
		[n] zi ₃ KAL		
	3	[n] niṅ ₂ -bar-ra ZIZ ₂ .AN		
		[n] niṅ ₂ -bar-ra še	rev. ii	[...]
	5	2 ku ₆ GA ₂ ×GI ₄		(blank)
		0.0.1 zu ₂ -lum		[it]i kiṅ ₂]- ^d inana
	7	2 ^ḡ peš ₃ niṅ ₂ -du ₃		[u ₄ n]+5 zal-la
		2 ^ḡ hašḫur niṅ ₂ -du ₃		
	9	1 i ₃ niṅ ₂ -banda ₃ ^{da}		
		1 ga niṅ ₂ -banda ₃ ^{da}		
	11	[()x-x()]		
		[...]		
obv. ii	1	1 ^d [...]		
		1 ^d nin-[x]		
	3	1 ^d sul-g[i]		

Rev. ii 2: The numbers of the day date are written as wedges, not as the round impressions of the archaizing tablets.



6 NT 175 (NBC 10666)

One-column tablet, upper and lower portions broken.

obv.	[...]	rev.	[...]
1'	[n]+6 [muše]n ^d inana	1'	[mu ^(d?) sul]- ^r gi ¹ [lugal] urim ₂ ^{ki} -ma-ke ₄
3'	[n]+4 sila ₃ zi ₂ KAL-ta [n mušen-t]a [1] ^d nin- ^r urta ¹	3'	[^d nin]-urta-ra šita ₂ saḅ 50 tukul ki-aḅ ₂ -ni ka ₂ -maḅ
5'	[1] ^r d ¹ nu[skā] [...]	5'	i _x (A)-lu ₂ -ru-da-na in-na-du ₃ -a [mu i]b ₂ -us ₂ - ^r a ¹



Obv. 3'–5' is restored according to the parallel of 6 NT 89 obv. 6'–9'.

Rev. 3': The number 50 is written as 5×10 *gunû*; see on the writing *10gunû* ("10×KASKAL") as a feature of the Akkad period W. Sommerfeld, AoF 35 (2008) 222f.

Rev. 4': For the form of maḅ cf. e.g. 6 NT 651 ii 6 diḅir-maḅ.

Rev. 5': The ordeal river, written *i₇-lu₂-ru-gu₂* at Drehem and Umma, appears as *i₇-lu₂-ru* at Girsu; we assume that this is a variant writing/form of the same word (A, written MIN, short for A.ENGUR = *i₇*; RU for /rugu/).

Rev.: The year date belongs to Šulgi's reign, although the exact position of that unique variant that refers to a dedication at Nippur cannot be determined. It resembles the "Gudea" date *mu šita₂ saḅ ninnu* (^dnin-urta-[ka]) ba-dim₂-ma (RTC 192, 193,

194; ITT 4 8019 = MVN 7 415; MVN 7 461). Translation: “Year: Šulgi, the king of Ur, erected a fifty-headed mace, his (= Ninurta’s) beloved weapon, for Ninurta at the august gate (of) his ordeal river, – its subsequent year”.

6 NT 205 (IM 61470)

Fragment of lower left corner of tablet with at least two columns preserved each side.

obv. i	[...]	rev. i	1	1 ^d lugal-ZA-[...]
1'	[n a ₂]-an zu ₂ -lum			1 ^d [...]
	[n]+3 pa gu ₂		3	1 ^r ^d [...]
3'	10 mušen			1 ^d [...]
	4 maš ₂ gaba		5	1 ^d [...]
5'	2 a ₂ -an AMAR			[...]
	^d inana			
7'	2 ^{se} ge ₇ -lam igi-du ₈ -ta	rev. ii	1	[...] ^r 1 udu ¹
	^r 1 ^d nin-urta			[...]
9'	[1] ^d nuska		3	[...-g]i 2-a-bi
	[n] sila ₃ zi ₃ KAL-ta			(blank)
11'	[1] ^d nin-lil ₂		5	niṅdaba ₂ e ₂ [...]
				[...]
obv. ii	[...]			
1'	1 [...]			
	1 udu [...]			
	(blank)			
3'	igi 4 zi ₃ K[AL ...]			
	1 ^d [...]			
5'	1 ^d na[nibgal]			
	1 ^d ama-ušu[m-gal-an-na]			
7'	1 ^d ḫeštin-an-[na]			
	1 ^d nin-nis[i]			
9'	1 ^d nin-kaš-si KAK [(x)]			
	1 ^d šu-zi-an-[na]			

Obv. i 5': AMAR corresponds to zu₂-lum in other texts, but it appears together with zu₂-lum in 6 NT 618 and may thus denote a variant of dates (zu₂-lum).

Rev. ii 3: Probably [^dsu1-g]i 2-a-bi “the two Šulgis” (cf. 6 NT 133 rev. 2'-3').

Rev. ii 5: The sign e₂ (not kisa1) is clearly visible.





6 NT 233 (IM 61483)

obv. i	[...]	rev. i	(not inscribed as far as preserved)
1'	[... zu ₂]-lum		
	[...] KISAL(?)		
3'	[1 i ₃ ni ₂]-banda ₃ ^{da}		
	[1 ga] ni ₂ -banda ₃ ^{da}		
5'	[... s] ^e ge ₇ -lam	rev. ii	[...]
	[... DU]N ₃ zu ₂ -lum	1'	[...]-kam
7'	[n] mušen		[mu s]ul-gi
	[...] gal	3'	[lu]gal urim ₂ ^{r k¹} -ma-ke ₄
9'	[n ^{ku_a?}]-neš-gir ₅		[x]-na-ĪAR ^{ki}
	[...] ŠE ₃	5'	[m]u-ġul-a
11'	[...] udu		
	[... s ^e g]e ₇ -lam		
13'	[... zu ₂ -l]um		
	[...]		
obv. ii	[...]		
1'	[1] ^d nisaba		
	1 ^d nin-su[mun] ₂		
3'	1 ^d nin-niṅar		
	1 ^d mes-lam-ta-e ₃ -[a]		
5'	1 ^d en-lil ₂ -la ₂ -z[i]		
	1 ^d šara ₂ (GA ₂ ×SIG ₇)		
7'	1 ^d nin-e ₂ -gal		
	1 ^d da-mu		
9'	1 ^d nin-neš-z[i-da]		
	1 udu ^d nin-κ[A-...]		
11'	1 ^d neštin-[an-(na)]		
	1 ^d bil ₃ -ga-[mes]		
13'	1 ^d bil ₃ -ga-mes [min]		
	16 zi ₃ ni ₂ -gug ₂ i ₃ ga 1 mu[šen]		
15'	1 ^d nisaba		
	1 ^d ha-ia ₃		

- 17' [1] ^dnanibgal
 [1] ^dama-ušum-[gal-an-(na)]
 19' [1] ^dneštin-[an-(na)]
 [...]

Rev. ii: The date formula may refer to Šulgi 24 (KaraḫAR destroyed), 31 (*idem* for the second time) or 33 (*idem* for the third time).



6 NT 253 (NBC 10633)

One-column tablet, right edge and lower portions of the obverse missing; reverse nearly completely missing.

obv.	1	'1' [udu]	rev.	[...]
		0.0.3 ni ₂ -bar-r[a ZIZ ₂ -AN]	1'	1 [...]
		0.0.3 ni ₂ -bar-ra [še]		1 [...]
	5	10 ^{ge} ge ₇ -lam]	3'	1 [...]
		10 a ₂ -an zu ₂ -[lum]		1 [...]
	7	15 ^{ku} a(A)-neš-gir ₅	5'	1 [...]
		10 mušen		mu [...]
	9	eš ₃ -še ₃	7'	lu[gal ...]
		1 udu		ma ₂ [...]
	11	7 ^{ge} ge ₇ -lam	9'	'iti' [...]
		7 a ₂ -an zu ₂ -lum		[...]
	13	[n]+4 pa gu ₂		
		[n]+2 muš[en]		
	15	[^d]ina[na]		
		[... k]isal-la di[nir ...]		
	17	[... -ka]m-ma [...]		
		[...]		

Rev. 6'–8': The year date perhaps refers to Šu-Suen 8 (“boat of Ninlil built”), since Šu-Suen year 2 is formulated differently (see 6 NT 133); Šulgi 8 (“boat of Ninlil”) would be theoretically possible, but it may be excluded since the text group does not seem to include other texts from this early period (but cf. 6 NT 175).



6 NT 306 (IM --)

Fragment of one-column tablet.

obv.	[...]	rev.	[...]
1'	30 [...] eš ₃ -[še ₃]		(blank)
3'	5 [udu] 21 ḡ[ge ₇ -lam]	1'	nin _d [aba ...] ḡina[na ...]
5'	21 DUN ₃ [zu ₂ -lum] 7 pa [gu ₂]	3'	mu ḡ[...] lu[gal ...] [...]
7'	(blank) ki-an ḡ ^{d1} [inana]		
9'	[n] zi ₃ ḡ KAL ¹ [(...)] [...]		



6 NT 307 (IM --)

Upper fragment of one-column tablet

obv.	1	[1] [udu] r 0.0.3' zi ₃ [KAL]	rev.	[...]
	3	[n] ni ₂ -bar-ra [ZIZ ₂ .AN] [n] ni ₂ -bar-ra [še]	1'	[iti ki ₂ -d]inana r u ₄ ' [...]
	5	[n] ^{sg} [e ₇ -lam] [n a ₂ -a]n z[u ₂ -lum] [...]		



6 NT 308 = IM --.

Fragment of one-column tablet.

obv.	[...]	rev.	[...]
1'	[3]+4 [...] 7 [...]	1'	1 r d ¹ [...] 1 r d ¹ [...]
3'	d[inana] ni ₂ da[ba ₂ kisa-la ...]	3'	r 1 d ¹ [...] [1] r d ¹ [...]
5'	5-kam-m[a ...] [1] k[u ₆ DUN ₃ -ta] [...]		[...]



For a possible join see 6 NT 788.

6 NT 320 (IM --)

Fragment of one-column tablet.

obv.	1'	[...] lacuna ca. 1 line]	rev.	[...]
		[n] r zi ¹ [KAL]	1'	[mu en-nun-ne ₂ - ^d]amar-
	3'	[n] ni ₂ -bar-ra zI[Z ₂ .AN]		^d E[N.ZU-ra]-ki-a[n ₂]
		[n] ni ₂ -bar-ra š[e]		[en eridu ^{ki} b]a- ₂ hu ₂ - ₂ a ₂
	5'	[n] ^{ge} ge ₇ -la[m]	3'	[iti ki]n ₂ - ^d inana]
		[n] a ₂ -an zu ₂ -[lum]		
	7'	^{ku} a(MIN)- ₂ ēš-gi[r ₃]		
		[...]		

For the restoration of the year date cf. 6 NT 87 and 6 NT 150.



6 NT 332 (NBC 10779)

Fragment of obverse of one-column tablet.

obv.	1	[1 gud 5 udu]
		[0.1.0] zi ₃ [KAL]
	3	0.1.0 ni ₂ -bar-ra z[IZ ₂ .AN]
		0.1.0 ni ₂ -bar-ra [še]
	5	0.0.1 zu ₂ -lum
		r 2 ¹ ^{neš} peš ₃ šer ₇ -g[u]
	7	[2 ^{neš}]r hašhur ¹ šer ₇ -gu
		[ni ₂ dab]a kisal-[...]
		[...]



6 NT 516 (A 31201)

Lower left corner fragment of two-column tablet (one column almost totally gone).

obv. i	[...]	rev. i	(broken)
1'	10 e^{ge_7} -lam 10 a ₂ -an [zu ₂ -lum]		
3	ṛ 2? ku ₆ [...] [n]+20 ku ₆ [...]		
5	(space?) [e]n? [...]	rev. ii	1 [... ṛ x ¹ [...] [...]
7	[...] 5 [...] [n e]ge ₇ -lam	3	[...] gu ₇ ? [...] [...]inana
9	[n a ₂ -a]n zu ₂ -lum		(blank)
obv. ii	[...]		
1'	1 [...] [...]		



6 NT 618 (NBC 10627); transliteration Zettler, BBVO 11, 294.

One-column tablet, complete.

obv.	1	1 gud 5 [udu] 0.1.0 zi ₃ [KAL]	rev.	1	ki-[x] 4 e^{ge_7} -lam
	3	0.1.0 ni η_2 -bar-ra [ZIZ ₂ .AN] 0.1.0 ni η_2 -bar-ra [še]		3	2 a ₂ -an AMAR maš ₂ gaba lugal
	5	0.0.1 zu ₂ -[lum] 2 $\text{ne}^{\text{š}}$ peš ₃ šer ₇ -g[u]		5	2 e^{ge_7} -lam-ta 1 d^{nin} -urta
	7	2 $\text{ne}^{\text{š}}$ hašhur šer ₇ -g[u] 1 i ₃ [ni] η_2 -banda ₃ ^{da}		7	1 d^{nuska} 5 sila ₃ zi ₃ KAL-ta
	9	1 ga [ni] η_2 -banda ₃ ^{da} [n] e^{ge_7} -lam		9	[n] ku ₆ DUN ₃ -ta [1] di η ir-maḥ
	11	[n] a ₂ -an zu ₂ -lum		11	[1] d^{nin} -urta

[n] ku₆ GA₂×GI₄
 13 [n]+10 ku₆^r a-ḡeš-gir₅¹
 [n] ^rmušen²
 15 eš₃-še₃
 1 gud 5 udu
 17 21 ḡ[e₇¹-lam
 21 [a₂]-^ran¹ zu₂-lum
 19 7 pa gu₂
 7 ^rmušen

[1] ^rsul¹-gi
 13 [...] (or blank)
 niḡdaba₂ igi kara₂-ga ^dinana
 15 mu ^dšu-^dsuen
 lugal kala-ga
 17 lugal urim₃^{ki}-ma
 lugal an-ub-da 4-ba-ke₄
 19 ma-da za-ab-ša-li^{ki} mu-ḡ[ul]
 iti kiḡ₂-^dinana
 21 u₄ 15 zal-[la]



6 NT 651 (IM 61617)

Two column tablet, nearly complete; lower right edge and corner missing.

obv. i	1	[1 gud] 5 udu [n] ^r zi ₃ ¹ KAL	rev. i	1	1 udu ^d [...] 1 ^d nin-su[bur]
	3	0.2.0 niḡ ₂ -bar-ra ZIZ ₂ .AN 0.2.0 niḡ ₂ -bar-ra še		3	1 ^d mes-lam-t[a]- ^r e ₃ ¹ -[a] 1 ^d e[n-...]
	5	2 ku ₆ GA ₂ ×GI ₄ 1 ^ḡ peš ₃ niḡ ₂ -du ₃		5	1 ^d [...] 1 ^d s[ul-pa-e ₃ ?]
	7	1 ^ḡ hašḡur niḡ ₂ -du ₃ [1] i ₃ niḡ ₂ -banda ₃ ^{da}		7	1 ^d nin-KA- ^r x ¹ -KA (blank)
	9	[1] ga niḡ ₂ -ban[da ₃ ^{da}] 0.0.1 [...]			niḡdaba ₂ diḡir UL-a ^d inana
				9	

	11	0.0.1 x [...]			
		10 g[ege ₇ -lam]			
	13	30 ^{ku₆} a(MIN)-neš- ^r gir ₅ ¹	rev. ii		(blank)
		10 mušen		1	mu ^d sul-gi
	15	[e]š ₃ -š[e ₃]			lugal urim ₂ ^{ki} -ma-ke ₄
		[1 gud] ^r 5 ¹ [udu]		3	en-nam-šita ₁ (šE+“SIKI”)-
		[...]			^d sul-gi-ra-ke ₄ -ba-gub
obv. ii	1	21 g[e ₇ -lam]			šudu ₃ -sa ₇ en ^d en-ki eridu ^{ki}
		21 pa gu ₂		5	[in]-h ₇ u ₇ - ₇ a ₂
	3	7 mušen			mu ib ₂ -us ₂ -a(MIN)
		^d inana			(blank)
	5	1 ^d nin-lil ₂			[iti] ki ₇ ^d -inana
		1 di ₇ ir-ma ₇			
	7	1 udu ^d nin-urta			
		1 ^d nin-nibru ^{ki}			
	9	[1] ^d en-k[i]			
		[1] ^d [x]			
	11	[1] ^r d ¹ [...]			
		^r 1 ¹ [...]			
	13	1 ^d [...]			
		1 udu ^d n[in...]			
	15	[...] ^d n[in-...]			
		[...] ^d [du[mu-zi?]			
		[...]			

Rev. ii 3: šita is written either šita₂ or šita₄, but here the sign looks like šE+šE₃×DIŠ.



6 NT 788 (IM 61652)

One-column tablet, lower portion broken; surface of lower portion of reverse eroded.

obv.	1	ʿ1 udu ¹	rev.	[...]
		0.0.3 zi ₃ KAL	1'	[1 ^d sul-g]i
	3	0.0.3 niḡ ₂ -bar-ra ZIZ ₂ .AN		[1 ^d sul-g]i min
		0.0.3 niḡ ₂ -bar-ra še	3'	[1 ^d amar- ^d EN].ZU
	5	10 ^g ge ₇ -lam		[1 ^d [š]u- ^d EN].ZU
		10 a ₂ -an zu ₂ -lum	5'	[1] ^d šu- ^d suen min
	7	15 ^{ku} a(A)-ḡeš-gir ₅		[1] ^d nisaba
		10 mušen		[1] ʿe ₂ ¹ -tur ₃
	9	eš ₃ -še ₃	7'	[1] ʿ ^d 1[en]-ʿki-DU ¹
		[1] udu		(blank)
	11	[4]+3 ^g ge ₇ -lam		[m]u [^d šu- ^d EN].ZU
		[4]+3 a ₂ -an zu ₂ -lum	9'	ʿlugal ¹ [...]
	13	[7] pa [ḡu ₂]		[... m]u-ḡu[l-a]
		[...]	11'	[iti kiḡ ₂ - ^d]inana
				[u ₄ ḡ]+3 [?] zal-ʿ la ¹



The text must belong to the reign of Šu-Suen (or Ibbi-Suen) according to rev. 4'–5'; if the verb is identified correctly as mu-ḡu¹l, both ŠS 3 (“Šīmanum destroyed”) and ŠS 7 (“Land Zabšali destroyed”) are possible. Since 6 NT 88 and 6 NT 618, both of ŠS 7, write the complete titulary of the king, ŠS 3 seems to be more likely and it would better fit in the available space.

6 NT 788 can possibly be joined to 6 NT 308; this would result in the fifth rite in the courtyard (niḡ₂daba₍₂₎ kisal-la 5-kam-ma, 6 NT 308) on the 23rd day (6 NT 788), but the reading of the day date is uncertain.

6 NT 790 (A 31276)

One-column tablet, only lower portion preserved.

obv.	[...]	rev.	1	1 diŋir-[mah]
1'	[n] r a ₂ -an ¹ [zu ₂ -lum]			1 d ⁿ nin-u[rta]
	7 pa [gu ₂]		3	1 d ⁿ nin-nibr[u ^{ki}]
3'	7 [mušen]			1 d ⁿ en-[ki]
	d ⁱ ina[na]		5	1 d ^s sul-[gi]
5'	niŋdaba ₂ kisal-la			1 d ^s sul-g[i min]
	10 la ₂ 1- ^r kam ¹ -[...]		7	1 d ^a amar-d[suen]
	1 ku ₆ DUN ₃ -[ta]			[1 d ⁱ] r šu-d ¹ [suen]
7'	1 d ⁿ EN.[ZU]			[...]



6 NT 791 (IM 61654), transliteration Zettler, BBVO 11, 299

One-column tablet, upper portion broken.

obv.	[...]	rev.	[4] g ^e ge ₇ -lam
1'	[...zu ₂]-lum		[n]+2 a ₂ -an zu ₂ -lum
	r d ⁿ en ¹ -lil ₂	3	ma[š ₂ (...)] gaba
3'	r 1 ¹ gud 5 udu		[...] r x ¹
	21 g ^e ge ₇ -lam	5	[...] r x ¹
5'	21 a ₂ -an zu ₂ -lum		[...]
	10 mušen	7	[... gli
	7 pa gu ₂		[...]
	[...]		



6 NT 792 (A 31277)

One-column tablet, lower portion, much of left side reverse broken.

obv.	1	ʿ 1 ¹ [udu]	rev.	[...]
		0.2.0 zi ₃ ^r KAL ¹	1'	[...]-ba-ka
	3	0.2.0 ni ₂ -bar-ra ZIZ ₂ .AN		[dumu munus-a]-ni
		0.2.0 ni ₂ -bar-ra še	3'	[ensi ₂ an-ša] ^{ki} -na-ke ₄
	5	[n] ^{ge} ge ₇ -lam		[ba-tuku]-a
		[n] a ₂ -an zu ₂ -lum	5'	(blank)
	7	[n] ^{ku} ku ₆ (A)- ^{ješ} ješ-gir ₃		[i]ti ki ₂ - ^d dinana
		[n] mušen	7'	u ₄ 18 zal-[la]
		[...]		

For the restoration of the year date (Š 30, or even Š 31) see 6 NT 89.

Rev. 7': The numbers of the day date are written as wedges, not as the round impressions of the archaizing tablets.



6 NT 794 (IM 61656)

Lower portion of two-column tablet.

obv. i	[...]	rev. i	dumu-munus-a-ni
	1'	30 ku ₆ ^r x ¹ [(x)]	ensi ₂ an-ša-an ^{ki} -na-ke ₄
		10 ^{ge} ge ₇ -lam	ba-tuku-a
	3'	eš ₃ -še ₃	(blank)
		1 gud 5 udu	[...]
	5'	7 mušen	
		ʿ 7 ¹ ^{ge} ge ₇ -lam	rev. ii
	7'	[x] ^d dinana	(blank)
			[...]
obv. ii	[...]		
		(space)	
	1'	ni ₂ daba ₂ igi kara ₂ (ŠE ₃)-ga	
		^d dinana-kam	
	3'	mu sul-gi	
		lugal an-ub-da limmu ₂ -ba-ka	



6 NT 797 (IM 61658)

One-column tablet, only upper portion preserved.

obv.	1	[1 udu]	rev.	[...]
		[0.0.3] zi ₃ KAL		[mu ^d sul-gi]
	3	0.0.3 ni ₂ -bar-ra ZIZ ₂ .A[N]	1'	lugal urim ₅ ^{ki} -[ma]
		0.0.3 'ni ₂ -bar-ra' še		lugal an-ub-da limmu ₂ -ba-[ke ₄]
	5	10 [ge ^{se}]ge ₇ -lam	3'	e ₂ puzur ₄ -iš ^d -da-gan
		10 [a ₂ -an z]u ₂ -lum		e ₂ -a-ni in-du ₃ -a
	7	30 [ku ₆ a-ḡeš-gir ₅]	5'	mu ab-us ₂ -sa
		10 [mušen]		(blank)
	9	[eš ₃ -še ₃]		iti ki ₂ ^d inana u ₄ 23 [zal]/-l[a]
		[...]		

Rev. 6': The numbers of the day date are written as wedges.



6 NT 835 (NBC 10711)

Fragment from left edge of a one-column tablet.

obv.	[...]	rev.	[...]
1'	[n]+3 [...]	1'	ni ₂ daba ₂ AN [...]
	[n]+4 [...]		1 [ku ₆ DUN ₃ -ta]
3'	7 [...]	3'	1 ^d E[N.ZU]
	7 [...]		'1' diḡir-[maḡ]
	[...]	5'	[1] ^d nin-[urta]
			[1] ^d nin-[nibru ^{ki}]

7' ʿ1¹ ḏsul-[gi]
 (space)
 [m]u ḏsul-[gi]
 [...]



6 NT 850 (IM --)

One-column tablet, fragment from left edge, upper portion broken.

obv.	1	1 [udu]	rev.	[...]
		0.0.3 [zi ₃ KAL]	1'	niḡdaba ₂ kisal-la 3-kam ^r -ma us ₂ ¹
	3	0.0.3 [niḡ ₂ -bar-ra ZIZ ₂ -AN]		(blank)
		0.0.3 [niḡ ₂ -bar-ra še]		mu ḏsul-g[i]
	5	10 [...]	3'	lugal urim ₂ [ki-ma-ke ₄]
		12+[n ...]		en-nam-<šita>-ḏsul-
	7	3+[n ...]		[gi-ra]-ke ₄ -[ba-gub]
		e[š ₃ -še ₃]	5'	ʿšudu ₃ ¹ -saḡ en ḏe[n-ki]
	9	1 [udu]		in-huḡ-[ḡa ₂]
		3+[n ...]	7'	mu ib ₂ -[us ₂ -sa]
	11	1 [...]		iti k[niḡ ₂ -ḏinana]
		[...]		



6 NT 938 (A 31296)

Upper portion fragment of one-column tablet.

obv.	[1] [udu] [n] zi ₃ KA[L]	rev.	[mu ^d amar- ^d suen] [nibru ^{ki} -a ^d en-lil ₂ -le]
3	^r 0.0.3 ¹ ni ₂ -bar-ra ZIZ ₂ .A[N] [...]	1	[mu pa ₃ -d]a-a sa[₂ η-us ₂] [e ₂] ^r d ¹ en-lil ₂ -k[a]
		3	[lug]al kala-ga lugal [urim ₅] ^r ki ¹ [-ma] [lug]al an-ub-da limmu ₂ - -b[a-ke ₄]
		5	[ša-aš]-ru ^{ki} mu- ₂ u ₂ - ^r a ¹ [iti ki ₂]- ^r d ¹ inana u ₄ 18 ba-z[al]

Rev.: The unique listing of royal titles in the year date is restored after Amar-Suena's inscriptions.



6 NT 940 (NBC 10725) + 6 NT 1071 (NBC 10680)

One-column tablet; 6 NT 940 is the upper portion (until obv. 8, and rev. date), 6 NT 1071 the lower portion of the tablet.

obv.	1 [1] udu [0.0.3 zi ₃] KAL	rev.	1 [1] di ₂ gir-ma ₂ ḫ [1] ^d nin-urta
3	[0.0.3 ni ₂]-bar-ra ZIZ ₂ .AN [0.0.3 ni]η ₂ -bar-ra še	3	[1] ^d nin-nibru ^{ki} [1] ^d en-ki
5	^r 10 ¹ ^g e ₇ -[lam] 10 a ₂ -an z[u ₂ -lum]	5	[1] ^d sul-gi e ₂ -PA.DUN ₃ [1] ^d sul-gi
7	15 ^{ku} a(MIN)-ηeš-[gir ₅] 10 [mušen]	7	[1] ^d amar- ^d suen [1] ^d nisaba
9	[eš ₃]-še ₃ [1] udu	9	[1] ^d e ₂ -[tur ₃] [1] ^r d ¹ [en-ki]-D[U]
11	[n]+2 ^g e ₇ -lam [n]+3 a ₂ -an zu ₂ -lum	11	[mu en-nun-ne ₂ - ^d amar- ^d suen- -ra-ki-a ₂] en eridu ^{ki} ^r ba-ḫu ₂ ḫ ¹ -[ηa ₂]
13	[n]+4 pa gu ₂		

- [n]+4 mušen
 15 ʳ dⁱinana
 [ni]ḡdaba kisal-la dⁱinana
 dub-saḡ
 17 [1] ku₆ DUN₃-ta
 [1] d^suen

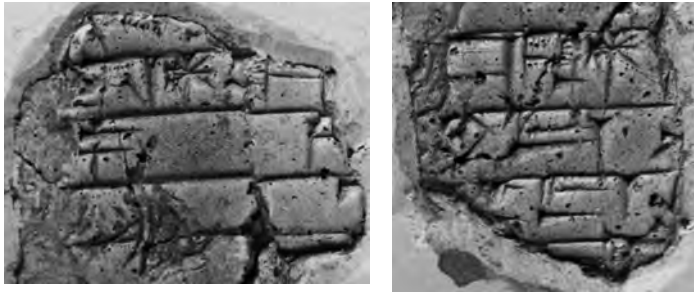
- 13 iti kiḡ₂-dⁱina[na]
 ʳ u₄¹ 16 zal-[la]



6 NT 941 (NBC 10724)

One-column tablet, fragment from lower portion.

- | | | | | |
|------|---|------|---|--|
| obv. | [...] | rev. | 1 | [niḡdaba ₂ k]isal-la d ⁱ [inana] |
| 1' | [n] ḡg[e ₇ -lam] | | | [n]-kam-ma u[s ₂ ʔ] |
| | [n] a ₂ -an zu ₂ -[lum] | | 3 | [1 k]u ₆ DUN ₃ -[ta] |
| 3' | [n] pa g[u ₂] | | | [1 d ⁱ]EN.[ZU] |
| | [n] mu[šen] | | | [...] |
| 5' | [d ⁱ]in[ana] | | | |



6 NT 942 (IM -)

One-column tablet, fragment from obverse.

obv. [...]
 1' [n] zi₃ KAL
 [n] ni₂-bar-ra ZIZ₂.AN
 [n] ni₂-bar-ra še
 [n] ^{se}ge₇-lam
 [...]



7. Edition of the Administrative Records

Text number	Date	Commodity	Transaction	Find spot
6 NT 29 (IM 61739)	-/vi/25	flour	expenditure	SB 76
6 NT 36 (NBC 10570)	-/vi/14	flour	expenditure	SB 76
6 NT 68 (A 31095)	[...]	flour	expenditure	SB 76
6 NT 69 (IM 61757)	-/vi/18	flour	expenditure	SB 76
6 NT 70 (IM 61758)	-/vi/17	flour	expenditure	SB 76
6 NT 127 (NBC 10651)	[...]	flour	expenditure	SB 76
6 NT 146 (IM 61447)	IS 2/vi/14	cattle	expenditure	SB 76
6 NT 153 (A 31121)	[...]	flour	expenditure	SB 76
6 NT 236 (IM 61763)	[...]	flour	expenditure	SB 76
6 NT 385 (NBC 10546)	IS 6/vi/18	flour	expenditure	SB 14
6 NT 397 (IM 61533)	IS 6/vi/24	dates	expenditure	SB 14
6 NT 406 (A 31173)	IS 6/vi/7	dates	expenditure	SB 14
6 NT 411 (NBC 10559)	IS 6/vi/22	flour (dabin)	expenditure	SB 14
6 NT 506 (A 31197)	IS 6/vi/21	flour (dabin)	expenditure	SB 14

6 NT 598 (IM --)	IS 3/[vi]/12	flour	expenditure	SB 79
6 NT 611 (IM 61599)	-/vi/20	flour	expenditure	SB 76
6 NT 631 (NBC 10537)	IS 4 ² /vi/15	bread, sheep	delivery	SB 76
6 NT 653 (A 31232)	IS 2/vi/15-19	goats	delivery	SB 76
6 NT 798 (IM 61659)	-/[vi]/[]	flour	expenditure	SB 76
6 NT 826 (IM 61671)	ŠŠ 3/vi/8	goats	balanced account	SB 76
6 NT 854 (IM 61684)	ŠŠ 3/vi/30	goats	balanced account	SB 76
6 NT 863 (IM 61689)	[...]	flour	expenditure	SB 76
6 NT 887 (IM 61696)	ŠŠ 7/vi/5	flour	expenditure	SB 76

All administrative texts edited below are one-column tablets.

6 NT 29 (IM 61739)

obv.	1	0.0.1 5 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀	rev.	1	5 sila ₃ zi ₃ G[AM]
		(sic!)			5 sila ₃ zi ₃ -[g]u
		0.0.1 5 sila ₃ eša		3	zi-ga 'didli'
	3	0.0.1 5 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀			0.0.2 dabin ni ₂ -si tur-tur
		eš ₃ -še ₃			(blank)
	5	ni ₂ daba ₂ kisal-la 10 la ₂		5	šu+ni ₂ in ₂ 0.0.2 5 sila ₃ zi ₃ KAL
		1-kam-us ₂			šu+ni ₂ in ₂ 0.0.1 5 sila ₃ eša
		5 sila ₃ zi ₃ 'GAM ¹		7	šu+ni ₂ in ₂ 0.0.1 7 sila ₃
	7	5 sila ₃ zi ₃ -g[u]			ni ₂ -ar ₃ -ra saga ₁₀
		2 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀			šu+ni ₂ in ₂ 0.0.3 dabin
	9	'banšur ¹ ensi ₂		9	ba-zi iti ki ₂ - ^d inana
					u ₄ 25 ba-zal

Obv. 1: ni₂-ar₃-ra-saga₁₀ is a mistake for zi₃ KAL, as confirmed by the totals.

Rev. 4: According to parallel texts, the “little horn-things/breads” (ni₂/inda₃-si tur-tur) made of barley flour are destined for the lu₂ ni₂-dab₃(-ba) “those entitled to receive something”.

Rev. 5: The total of 25 sila₃ zi₃ KAL is composed by the 15 liters from line 1(!) and the 5 liters of zi₃ GAM (zi₃-gu is a kind of barley flour, dabin).

Rev. 8: The “barley flour” (dabin) total includes zi₃-gu, a fine quality of barley flour.



6 NT 36 (NBC 10570)

obv.	1	0.0.4 zi ₃ KAL	rev.	1	ensi ₂
		0.0.3 eša			7 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀ tu ₇
	3	0.0.3 ni ₂ -ar ₃ -ra saga ₁₀			mud
		ᵀeš ₃ ¹ -še ₃		3	šu+ni ₂ in ₂ 0.0.5 8 sila ₃ zi ₃ KAL
	5	0.0.1 8 sila ₃ zi ₃ KAL			šu+ni ₂ in ₂ 0.0.3 eša
		0.1.0 6 sila ₃ dabin		5	šu-ni ₂ in ₂ [0.0.3] 7 sila ₃
	7	eš ₃ tur-tur-bi 28			ni ₂ -[ar ₃]-ra saga ₁₀
		0.1.0 dabin sa ₂ -še ₃ nu ₂			[šu+ni ₂]in ₂ 0.2.0 6 sila ₃ dabin
				7	[b]a-z[i]
					[ki]-an-na dub-sa ₂
				17	[it]i ki ₂ - ^d inana
					u ₄ 14 ba- ^r zal ¹



Obv. 5–6: 66 liters of barley flour are distributed to the 28 smaller shrines.

Obv. 8: The “city ruler” (ensi₂) receives flour for a purpose called “to lie at the head” (sa₂-še₃ nu₂). Does this refer to an incubation dream (cf. e.g. M. Civil, AOAT 25, 91; CAD *mupašširu* “dream interpreter”; A. Zgoll, AOAT 333, 336f.)?

Rev. 2: ni₂-ar₃-ra “groats” for “soup” (tu₇) are more often attested; see e.g. Sargonic USP 36: 26 4 ni₂-ar₃-ra 4 sila₃ ar-za-na tu₇, Ur III RTC 319:2 0.0.1 5 sila₃ ni₂-ar₃-ra tu₇, and it is especially frequent in the Inana temple texts, e.g. BBVO 11 282, 6 NT 431 i 3: 0.0.3 ni₂-ar₃-ra saga₁₀ tu₇. Therefore tu₇ mud can hardly be *ummar dāme* “blood soup”, as it is suggested by Mur-gud B VI to Hh XXIII (MSL 11, 89), but we take it as a verb “groats thickening (lit. enlarging) the soup”.

6 NT 68 (A 31095)

1	[... zi ₃ KAL]
	[... eša]
3	ᵀ5 sila ₃ ni ₂ -ar ₃ -ra ¹ [saga ₁₀]
	eš ₃ -še ₃
5	ni ₂ daba ₂ kisa ₂ -la dub-[sa ₂]

- 5 sila₃ zi₃ GAM
 7 5 sila₃ zi₃-gu
 2 sila₃ ni₂-ar₃-ra saga₁₀
 9 banšur ensi₂
 5 sila₃ zi₃ GAM
 11 5 si[la₃ z]i₃-gu
 zi-ga didli
 13 0.0.2 dabin NI₂-si tur-tur
 lu₂ ni₂-dab₅-ba-me
 15 0.0.2 [x]+2 sila₃ dabin ni₂-siki ensi₂
 [... u]r²-ni₂ar^{gar}
 17 [...] LA HA UM 'KI' x
 [... n]ni₂-ar₃-ra saga₁₀ x[(...)]
 19 [...] nanna ki [(...)]
 [...] si]la₃ [(...)]

6 NT 69 (IM 61757)

- | | | | | | |
|------|---|---|------|----|--|
| obv. | 1 | 0.0.1 5 sila ₃ zi ₃ KAL | rev. | 1 | [5 sila ₃ zi ₃] GAM |
| | | 0.0.1 5 sila ₃ eša | | | [5 sila ₃ zi ₃]-gu |
| | 3 | 0.0.1 5 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀ | | 3 | [zi-ga] didli |
| | | eš ₃ -še ₃ | | | [0.0.2 dabin NI ₂] -si tur-tur |
| | 5 | ni ₂ daba ₂ kisal-la 3-kam-ma us ₂ | | 5 | [lu ₂ ni ₂]-dab ₅ -ba-me |
| | | 5 sila ₃ zi ₃ GAM | | | (blank) |
| | 7 | 5 sila ₃ zi ₃ -gu | | | šu+ni ₂ in ₂ 0.0.2 5 sila ₃ zi ₃ KAL |
| | | 2 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀ | | 7 | šu+ni ₂ in ₂ 0.0.1 5 sila ₃ eša |
| | 9 | 'banšur' ensi ₂ | | | šu+ni ₂ in ₂ 0.0.1 7 sila ₃ |
| | | | | | ni ₂ -ar ₃ -ra saga ₁₀ |
| | | | | 9 | šu+ni ₂ in ₂ 0.0.3 dabin |
| | | | | | 'ba'-zi iti ki ₂ - ^d inana |
| | | | | 11 | [u ₄] 18 ba-zal |



6 NT 70 (IM 61758)

obv.	1	0.0.1 5 sila ₃ zi ₃ KAL	rev.	1	[5 sila ₃] 'zi ₃ ' [GAM]
		0.0.1 5 sila ₃ eša			[5] sila ₃ zi ₃ -g[u]
	3	0.0.1 5 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀		3	[z]i-ga-am ₃
		'eš ₃ -še ₃ '			0.0.2 dabin ni ₂ -si tur-tur
	5	ni ₂ [daba ₂ kisal-la n-ka]m-ma		5	lu ₂ ni ₂ -dab ₃ -ba-me
		[us ₂]			šu+ni ₂ 0.0.2 5 sila ₃ zi ₃ KAL
		[5 sila ₃ zi ₃ GAM]		7	šu+ni ₂ 0.0.1 5 sila ₃ eša
	7	[5 sila ₃ zi ₃ -gu]			šu+ni ₂ 0.0.1 7 sila ₃
		[2 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀]			ni ₂ -ar ₃ -ra saga ₁₀
		[banšur ensi ₂]		9	šu+ni ₂ 0.0.3 dabin
					ba-zi iti ki ₂ - ^d inana
			l.e.	11	u ₄ 17 ba-zal

Due to the break at the bottom of the tablet, the exact beginning of the reverse cannot be determined.



6 NT 127 (NBC 10651)

obv.		[...]	rev.	1	5 sila ₃ zi ₃ -gu
		'5' sila ₃ zi ₃ -[gu]			5 sila ₃ dabin lagar
		2 sila ₃ ni ₂ -ar ₃ -[ra saga ₁₀]		3	maškim ur- ^d en-ki
	3'	banšur ens[i ₂]			2 sila ₃ zi ₃ GAM 2 sila ₃ zi ₃ -gu
		5 sila ₃ zi ₃ [GAM]		5	5 si[la ₃ ...] ni ₂ -siki
	5'	5 sila ₃ zi ₃ -g[u]			[...] ki
		zi-ga didli		7	[...] tur-tur
	7'	3 [sila ₃ ni ₂ -a]r ₃ -ra saga ₁₀			[...]
		šuku-š[e ₃]			
		maš[kim a]d-da-kal-la			
	9'	0.0.3 ni ₂ -ar ₃ -ra saga ₁₀			
		5 sila ₃ zi ₃ -gu			
	11'	0.0.1 dabin en			
		0.0.2 ni ₂ -ar ₃ -ra saga ₁₀			



Obv. 11' and rev. 2: For the pair of the highest priestly offices at Nippur, en and laĝar, cf. W. Sallaberger/F. Huber Vulliet, s.v. *Priester*, RIA 10 (2005) 628 (with further references).

6 NT 146 (IM 61447)

obv. 1 1 gud
1 udu niga
3 2 udu u₂
eš₃-ta
5 12 maš₂
ki ħal-li₂-mu-ta
7 1 ᵀgud¹
ki [...-ta]
[...]

rev. [...]
1' šu+niġin₂ 20+[...]
zi-[ga ...]
3 1 maš₂ [...]
ki-an-n[a dub]-sa[ġ (...)]
5 iti kiġ₂-^d<inana> u₄ 14 ba-zal
mu en ^dinana maš₂-e ib₂-pa₃



6 NT 153 (A 31121)

obv.	[...]	rev.	1	šuku-še ₃ ¹ (LAGAB)
1'	[r] zi ₃ .[SE]			(blank)
	[eš ₃ t]ur-tur-bi 20+[8]		3	šu+ni ₂ in ₂ 0.1.0 8 sila ₂ zi ₃ KAL
3'	[n]i ₂ daba ₂			šu+ni ₂ in ₂ 0.0.3 eš[a]
	0.0.1 zi ₃ GAM		5	[šu+ni ₂ in ₂] 0.0.3 7 sila ₃
5'	0.0.1 zi ₃ -gu			ni ₂ a[r ₃]-ra saga ₁₀
	dam ensi ₂			[...]
7'	7 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀			



6 NT 236 (IM 61763)

obv.	[...]	rev.	1	šul-gi
1'	[x]-še ₃			š[u+ni ₂ in ₂] ¹ 0.0.3 2 sila ₃ zi ₃ KAL
	ᵀinana		3	[š[u+ni ₂ in ₂ 4 sil]a ₃ ni ₂ -ar ₃ -ra
3'	ᵀ ¹ sila ₃ zi ₃ KAL-ta			saga ₁₀
	ᵀnin-urta			[ni ₂ dab]a ₂ nisaṅ
5'	ᵀnuska		5	[ba]-zi
				[...]

Parallel to 6 NT 598.



6 NT 385 (NBC 10546)

obv.	1	0.1.0 dabin ki-an-na	rev.	1	e ₂ -DUB-ba-ta ba-zi
	3	0.0.1 dabin ni ₂ -ḫal-ḫal lu ₂ ni ₂ -dab ₅ didli		3	iti ki ₂ - ^d inana u ₄ 18 ba-zal
	5	3 sila ₃ ni ₂ -ar ₃ -ra saga ₁₀		5	mu bad ₃ gal nibru ^{ki} ba-du ₃



6 NT 397 (IM 61533)

obv.	1	10 ^{se} ge ₇ -lam z[u ₂ -lum] 2 sila ₃ -ta	rev.	1	ʾ7 ¹ [a ₂ -an z]u ₂ -lum ^d inana
		10 a ₂ -an zu ₂ -lu[m]		3	ki lu ₂ -[^d nanna]-ta ba-zi
	3	eš ₃ -še ₃		5	iti ki ₂ - ^d inana ʾu ₄ ¹ 24 ba-zal
		7 ^{se} ge ₇ -lam zu ₂ -[lum] 2 sila ₃ -ta		7	ʾmu ¹ bad ₃ gal EN.[LIL ₂] ^{ki} ba-du ₃

Rev. 3: The name Lu-Nanna is restored on the basis of 6 NT 406.



6 NT 406 (A 31173)

obv.	1	4 ^{ge} ge ₇ -lam zu ₂ -lum	rev.	1	ki lu ₂ - ^d nanna-ta
		2 sila ₃ -ta			ba-zi
		6 ni ₂ -pa zu ₂ -lum 1 sila ₃ -ta		3	iti ki ₂ - ^d inana
	3	di ₂ ir e ₂ ^d suen-na-še ₃ du			u ₄ 7 ba-zal
		0.0.1 4 sila ₃ zu ₂ -lum		5	mu bad ₃ -gal nibru ^{ki} ba-du ₃



6 NT 411 (NBC 10559)

obv.	1	5 sila ₃ dabin	rev.	1	iti ki ₂ - ^d inana
		ni ₂ daba ₂ eš ₃ -še ₃			u ₄ 22 ba-zal
	3	e ₂ igi-DUB-ba-ta		3	mu bad ₃ -gal nibru ^{ki} ba-du ₃
		ba-zi			



6 NT 506 (A 31197)

obv.	1	0.1.0 zi ₃ .[šE] ki-an-n[a]	rev.	1	e ₂ igi-DUB-b[a-ta] ba-z[i]
	3	0.0.1 dabin ni _ḡ ₂ -ḫal-ḫal l[u ₂ ni _ḡ ₂ -dab ₅] did[li]		3	iti ki _ḡ ₂ - ^d [inana] u ₄ 21 ba-[zal]
				5	mu bad ₃ g[al] nibru ^{ki} [ba-du ₃]



6 NT 598 (IM --)

obv.	1	0.0.1 [zi ₃ KAL] 2 [sil ₃ ni _ḡ -ar ₃ -ra saga ₁₀]	rev.	1	^d nin-urta [^d n]uska
	3	e[š ₃ -še ₃] 0.0.1 [zi ₃ KA]L		3	[^d sul]-gi (blank)
	5	2 [sil ₃ ni _ḡ ₂ -ar ₃ -ra si]g ₅ ^d [inana]		5	šu+ni _ḡ in ₂ [0.0.3 2] sil ₃ zi ₃ KAL šu+ni _ḡ in ₂ 4 sil ₃ ni _ḡ ₂ -ar ₃ -ra [sa]ga ₁₀
	7	[4 sil ₃ zi ₃ saga ₁₀]-ta		7	ni _ḡ daba ₂ [nisaḡ] ba-zi iti [ki _ḡ ₂ - ^d inana] u ₄ 12 [ba-zal]
				9	mu si-m[u-ru ^{ki} ba-hulu]

The text is restored after the parallel text 6 NT 236.



6 NT 611 (IM 61599)

obv.	1	0.0.3 zi ₃ KAL	rev.	1	0.0.1 [zi ₃ KAL]
		0.0.3 eša			7 sila ₃ [ni ₂ -ar ₃ -r]a ṛsaga ₁₀ ¹
	3	0.0.3 ni ₂ -ar ₃ -ra saga ₁₀		3	šuku-[še ₃]
		eš ₃ -še ₃			(blank)
	5	0.0.2 8 sila ₃ zi ₃ KAL			šu+ni ₂ in ₂ 0.1.0 8 sila ₃ zi ₃ KAL
		0.1.2 4 sila ₃ dabin		5	šu+ni ₂ in ₂ 0.0.3 eša
	7	ni ₂ daba ₂ eš ₃ tur-tur-bi 28			šu+ni ₂ in ₂ 0.0.3 7 sila ₃
					ni ₂ -ar ₃ -[ra] saga ₁₀
				7	šu+ni ₂ in ₂ 0.1.2 4 sila ₃ dabin
					ki-an di ₂ ir UL-a
				9	iti ki ₂ - ^d inana
					u ₄ 20 ba-zal



6 NT 631 (NBC 10537)

obv.	1	0.2.2 inda ₃ AN	rev.		(seal impression)
		3 udu gir ₄		1	mu en ^d inana
	3	ki-an dub-sa ₂			unu ^{ki} ba-ḥu ₂
		mu-ku _x (DU)			
	5	iti ki ₂ - ^d inana			
		u ₄ 15 ba-zal			
Seal:					
	i	da-da		ii	dumu [...] /-mu
		ensi ₂			agrig
		nibru ^{ki}			urdu ₂ -[zu]
		ID.NI.NI			

Seal rolled on obv. and rev.; presentation scene with inscription.



6 NT 653 (A 31232)

<p>obv. 1 '4¹ ma[š₂] niḡdaba₂ igi kara₂-ga 3 u₄ 15 ba-zal 4 maš₂ ge-izi-la₂ 5 u₄ 16 ba-zal 2 maš₂ niḡdaba₂ kisal-la 7 u₄ 17 ba-zal</p>	<p>rev. 1 '2¹ [maš₂ niḡda]ba₂ kisal-la u₄ '18¹ ba-zal 3 2 maš₂ niḡdaba₂ kisal-la u₄ 20 la₂ 1 ba-zal 5 šu+niḡin₂ 14 maš₂ ki ḡal-li₂-mu-ta 7 mu-ku_x(DU) iti kiḡ₂-^dinana 9 [mu] en ^dinana maš₂-e ib₂-pa₃</p>
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6 NT 798 (IM 61659)

<p>obv. 1 [0.0.1 5 sila₃ zi₃ KAL] 0.0.1 [5 sila₃] eša 3 0.0.1 [5 sila₃ niḡ₂-ar₃-ra sa[ga₁₀] eš₃-še₃ 5 niḡdaba₂ kisal-la 4-kam us₂ 5 sila₃ zi₃ GAM 7 [5 sila₃] zi₃-gu [2] 'sila₃¹ niḡ₂-ar₃-ra saga₁₀</p>	<p>rev. 1 [5 sila₃] zi₃-[gu] 'zi¹-[ga] didli 3 0.0.1 2 sila₃ [zi₃ K]AL 5 [...] 5 ku₃ [...] 0.0.3 [...] 7 [...] (blank) [šu]+niḡin₂ 0.1.0[(n sila₃) zi₃ KAL]</p>
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<p>9 'banšur¹ ensi₂ 0.0.2 dabin NI₂-si tur-tur</p> <p>11 lu₂ ni₂-dab₅-me 0.0.1 dabin NI₂-si tur-[tur]</p> <p>13 nar si₁₂ ^dnin-lil₂-^lla₂-me¹ 5 sila₂ zi₃ GAM</p>	<p>9 šu+ni₂ 0.0.1 [(n sila₃) eša] šu+ni₂ 0.0.1 [7 sila₃ ni₂-ar₃-ra saga₁₀]</p> <p>11 šu+ni₂ 0.1.1 [(n sila₃) dabin] ba-zi 'iti' [ki₂-^dinana] [...]</p>
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The obverse is restored after the parallel texts 6 NT 29, 6 NT 69, and 6 NT 70.

Obv. 13: For si₁₂(SIG₇) meaning "blind" see W. Heimpel, *Kaskal* 6 (2009) 43–48.



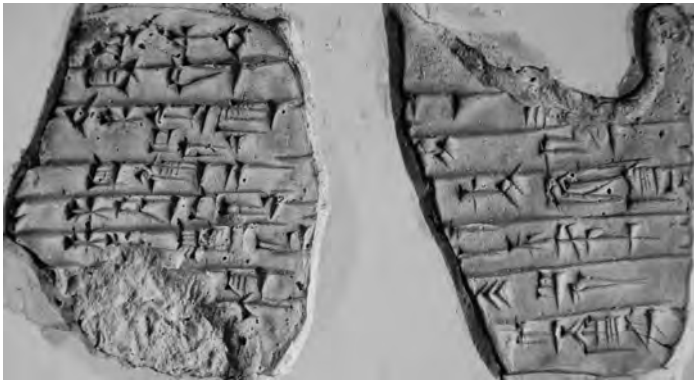
6 NT 826 (IM 61671)

<p>obv. 1 1 maš₂ ki ḫal-li₂-mu-ta</p> <p>3 mu-ku_x(DU) ša₃-bi-ta</p>	<p>rev. 1 1 udu ša₃ e₃ ^dsuen-ke₄ ib₂-gu₇ zi-ga-am₃</p> <p>3 iti ki₂-^dinana u₄ 8 ba-zal</p> <p>5 mu us₂-a ma₂-dara₄-abzu ba-ab-du₈</p>
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6 NT 854 (IM 61684)

obv.	1	[n]+5 maš ₂ [ša ₃]-bi-ta	rev.	[...]
	3	[n m]aš ₂ diŋir IGI.A GIN ₂ -še ₃ du [n] TUG ₂ SUL-a	1'	[šu+n]iŋin ₂ 1,03[+n maš ₂] [m]u-ku _x (DU)
	5	[n]+2 diŋir eš ₃ -še ₃ du [n] diŋir ^d en-lil ₂ ? DU (or: ^d EN.ZU ¹ -še ₃ !)	3'	[n] maš ₂ ib ₂ -taka ₄ [iti] kiŋ ₂ - ^d inana
	7	[...] 'x ¹ [...] 'x ¹ [...]	5'	[u ₄] 30 ba-zal [mu ši]-ma-nu-um ^{ki}



The text does not conform to standard balanced accounts. Following on a one-line statement of a previously available amount, the “expenditures” (ša₃-bi-ta) are not called “expended” (zi-ga-am₃), but “delivered, entry” (mu-ku_x). Presumably, the purpose of the text is to note that out of a potentially available number of goats a certain number was, in fact, delivered for various rites. The number of animals left over and above the number delivered is apparently noted in rev. 3' as “rest” (ib₂-taka₄).

Obv. 6: The reading of this line is problematic. Epigraphically it is difficult to read the god name as ^dEN.ZU¹-še₃!, although this could be related to 6 NT 406. What has been taken here as the second part of LIL₂ could be read -še₃, although the terminative case -še₃ can hardly be combined directly with human nouns in Ur III. Still the corrected version seems preferable over the text as it stands.

6 NT 863 (IM 61689)

obv.	[...]	rev.	1	5 sila ₃ zi ₃ -gu zi-ga didli (blank)
	1'	'2 ¹ sila ₃ 'niŋ ₂ ¹ -ar ₃ -ra [sa]ga ₁₀ 'banšur ¹ ensi ₂		[...]
	3'	5 sila ₃ zi ₃ GAM		



6 NT 887 (IM 61696), transliteration Zettler, BBVO 11, 300

obv.	1	0.0.4 zi ₃ KAL	rev.	1	[ba]-z[i]
		0.0.5 8 sila ₃ eša			[iti] ki ₂ -d ^r inana ¹
	3	0.0.2 dabin dub-dub		3	u ₄ 5 ba-zal
		0.0.3 ni ₂ -ar ₃ -ra saga ₁₀			mu ma-da za-ab-ša-l ⁱ ki ba-ḫul
		zi ₃ munu ₄			
	5	0.0.1 ni ₂ -ar ₃ -ra saga ₁₀ tu ₇			
		ša ₃ eš ₃ -a			
	7	u ₃ ša ₃ e ₂ ^d nin-lil ₂ -ka			
		di ₂ gir eš ₃ -še ₃ du			
	9	0.0.1 5 [?] sila ₃ zi ₃ KAL			
		[x]+3 sila ₃ dabin dub-[dub]			
	11	2 sila ₃ ni ₂ -ar ₃ -ra sa[ga ₁₀ ...]			
		di ₂ gir ^d suen-še ₃ du			
		(blank)			
	13	[ki] lu ₂ -bala-sa ₆ -ga- ^r ta ¹			

