

Nippur Texts from the Early Isin Period

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During the second season of excavations at Nippur in the winter of 1949–1950, a small group of tablets from the first three reigns of the First Dynasty of Isin was uncovered in area TB of the Scribal Quarter. Twenty-seven of them were found in locus 153 of level III/1. Three were found in level IV/1, locus 196 and locus 201/203, but since they are clearly related to the first group, they are probably intrusive in this earlier layer.¹ Three additional tablets with unknown provenience probably derive from the same archaeological context.² Locus 153 of level III/1 does not seem to be part of a room of a house, but rather of a courtyard, especially since the entrance of house E is located in it.³ The foundations of house B of level II may, however, have destroyed the original context.⁴

Only four of these tablets have been published so far—one because it gives the year names of eight consecutive years of Šū-ilišu,⁵ three others because they provide the readings for two date formulae of Iddin-Dagan.⁶ Of the thirty-three tablets, thirty-one are studied here. Of the two others, one is illegible but for a month name,⁷ the second is inaccessible to me.⁸ The tablets are now stored in the University Museum of the University of Pennsylvania and in the Oriental Institute of the University of Chicago.⁹

The thirty-one texts can be divided into two groups: twenty-three that deal with deliveries of cereal products, and eight others dealing with animal offerings. The only internal connection between the two groups is the mention of the temple of Enlil. This may seem strange since the tablets were excavated in an area with private houses some

1 Cf. D. E. McCown, *Nippur I* (*OIP* 78; Chicago 1967), 75.

2 D. I. Owen, *JCS* 24 (1971), 17, assigns to 2 NT 630 the same provenance as 2 NT 627–28, i.e., level IV/1, locus 196, but this is not recorded in *OIP* 78. Perhaps this information was derived from field notes.

3 Cf. *OIP* 78, pl. 60, and p. 55.

4 Cf. *OIP* 78, pl. 60.

5 F. R. Steele, "The Date Formulae of Shu-ilishu of Isin," *BASOR* 122 (1951), 45–49.

6 D. I. Owen, "Incomplete Year Formulae of Iddin-Dagān Again," *JCS* 24 (1971), 17–19.

7 2 NT 574 = UM 55–21–82. The last line of the obverse reads iti kin-^dInanna.

8 2 NT 581 = IM 58972.

9 The tablets are presented here in handcopies, except those previously published, which I collated. I am grateful to Prof. Å. Sjöberg of the University Museum and Prof. J. A. Brinkman of the Oriental Institute for their permission to study and publish these texts.

280 meters away from the Enlil temple.¹⁰ The archaeological evidence seems to indicate, however, that they were not found in their original context.

*Catalogue*¹¹

<i>excavation #</i>	<i>museum #</i>	<i>findspot</i>	<i>date</i>	<i>publication</i>
1 2 NT 686	UM 55-21-130	unknown	XII/-/I.E. 6	plate 1
2 2 NT 559	A 29996	TB III/1	IV/-/I.E. 17	plate 1
3 2 NT 556	UM 55-21-81	TB III/1	XIII/-/I.E. 29	plate 2
4 2 NT 569	A 30006	TB III/1	II/-/I.E. 32	plate 2
5 2 NT 578	A 30013	TB III/1	II/-/I.E. 32	plate 3
6 2 NT 567	A 30004	TB III/1	V/-/I.E. 32	plate 4
7 2 NT 568	A 30005	TB III/1	IX/-/I.E. 32	plate 4
8 2 NT 555	A 29993	TB III/1	II/-/Š.i. 1	plate 4
9 2 NT 570	A 30007	TB III/1	XI/24+/Š.i. 2	plate 5
10 2 NT 557	A 29994	TB III/1	V/11/Š.i. 6	plate 5
11 2 NT 558	A 29995	TB III/1	V/-/Š.i. 6	plate 5
12 2 NT 668	UM 55-21-125	TB IV/1	-/-/Š.i. 9	<i>BASOR</i> 122 (1951), 47
13 2 NT 572	A 30009	TB III/1	II/-/-	plate 6
14 2 NT 580	A 30015	TB III/1	IV/29/-	plate 6
15 2 NT 571	A 30008	TB III/1	II?/-/[]	plate 6
16 2 NT 577	A 30012	TB III/1	IV/-/-	plate 7
17 2 NT 575	UM 55-21-83	TB III/1	VI/-/-	plate 7
18 2 NT 576	A 30011	TB III/1	-/-/-	plate 7
19 2 NT 579	A 30014	TB III/1	[]/-/[]	plate 8
20 2 NT 630	UM 55-21-104	unknown	VI/-/I.D. 2	<i>JCS</i> 24 (1971), 18
21 2 NT 628	UM 55-21-102	TB IV/1	XII/-/I.D. 2	<i>JCS</i> 24 (1971), 17
22 2 NT 629	UM 55-21-103	unknown	VI/-/I.D. 3	plate 8
23 2 NT 627	UM 55-21-101	TB IV/1	XII/-/I.D. b	<i>JCS</i> 24 (1971), 18
24 2 NT 562	A 29999	TB III/1	VIII/12/I.D. d	plate 8
25 2 NT 560	A 29997	TB III/1	IX/26/I.D. d	plate 9
26 2 NT 561	A 29998	TB III/1	IX/-/I.D. d	plate 9
27 2 NT 563	A 30000	TB III/1	X/9/I.D. e	plate 9
28 2 NT 565	A 30002	TB III/1	X/22/I.D. e	plate 10
29 2 NT 564	A 30001	TB III/1	X/28/I.D. e	plate 10
30 2 NT 573	A 30010	TB III/1	[]/-/I.D. e	plate 10
31 2 NT 566	A 30003	TB III/1	XII/-/I.D. f	plate 11

I. *Receipts and issues of cereal products (texts 1-23)*

Although the twenty-three texts clearly are related to each other, they are of many different types. They all deal with the following types of bread and flour:

- ninda 'bread': texts 1, 2, 12, 13, 15, 16, 20;
 ninda-AB¹² '... bread': texts 3, 4?, 5, 9, 10, 14, 18?, 22;
 ninda-dabin 'bread of barley flour': text 8;
 ninda-i-dé-a 'shortcake'¹³: text 12;

10 Cf. *OIP* 78, pl. 5.

11 All tablets are copied on a scale 1:1. I.E. = Išbi-Erra, Š.i. = Šu-ilišu, I.D. = Iddin-Dagan.

12 The reading and meaning of this term is problematic; cf. W. W. Hallo, *Bi.Or.* 33 (1976), 38.

13 Cf. R. M. Sigrist, *Les sattukku dans l'Ešumeša durant la période d'Isin et Larsa*, *Bibliotheca Mesopotamica* 11 (1984), 14f.

ninda-ì 'shortcake'¹⁴: texts 1, 4?, 6, 15, 17, 18?;
 ninda-zì-sig₁₅ 'bread of fine flour'¹⁵: texts 5, 6?, 13;
 dabin 'barley flour': texts 7, 11;
 zì-làl 'flour with honey'¹⁶: texts 1, 12, 15, 21;
 zì-sig₁₅ 'fine flour': text 23.

Furthermore a number of vessels (bur-zi) with different products are attested in texts 1, 12, and 21. Only a few of the products are identifiable, however:

bur-zi eša 'vessel with fine flour': text 1;
 bur-zi tu₇-NAM 'vessel with . . . broth': text 1, 12;
 sila bur-zi zù-lum 'vessel with date(-syrup?)': text 21.

Text 12 also mentions A.ŠU.AK sig₅, which is unclear to me.

The types of transactions recorded in these texts are manifold. Seven texts record receipts (verb šu-ti: texts 3, 5, 9, 10?, 20?, 21, 23), seven issues (verb mu-túm: texts 5,¹⁷ 7, 11, 13, 14, 21, 23). Several other texts do not contain a verb (texts 1, 6, 12, 15, 17, 18). Three of the texts are letter orders; text 4 is an unaddressed order to give bread to Lu-Damu, and text 8 is an unaddressed request that Azida-galla provide bread for a festival. In text 16 Utu-bane is ordered to issue bread for festivals.

Several times the products are said to be provisions for the king (šuku-lugal: texts 1, 9?, 12, 23). In texts 1 and 12 the provisions for a period of two and eight years respectively are listed. Text 12 shows the importance of these deliveries since the tablet is sealed by *šatammu*'s. Other texts mention issue for festivals (texts 6, 8, 13, 16).

Because of the variety of documents, it is hard to determine whose archive—if the texts belong to a single archive—is preserved here. The most likely suggestion seems to be that the texts belong to the institution that produced the bread, and that no standard documents were used. The persons who provide the bread are Inim-Nanna (texts 3, 14, 15?, 20, 23), Utu-bane (texts 7, 11, 12, 16, 18), and Īzib-LI.ME (text 3). Some officials seem to control the transactions¹⁸ Ennum-Sîn (text 1), Abī-ṭāb (text 12) and Aḥu-waqar (text 12). Several of the deliveries are said to be from the temple of Enlil (texts 12, 21, 23). Does this indicate that the bakery is located in the temple of Enlil, which is situated some 280 meters from the findspot of the tablets, or that it belongs administratively to this temple?

Notes on individual texts

- 1: Account of deliveries? for the king of bread, shortcake and flour with honey for a period of two years. The amounts are given for the months IV, VIII, and XII in the

14 Cf. *Ibid.*, 14. The term is the short form of ninda-i-dé-a.

15 Cf. *ibid.*, 14, s.v. zì-kal.

16 Cf. W. Römer, *SKIZ*, 185.

17 Note that in this text the tablet records the transaction as a delivery from Izib-LI.ME, while the case records it as a receipt by Abuni.

18 The phrase kišib PN is taken here to refer to the control by PN. It may, however, indicate as well that this person received the products, cf. text 21 where Ennum-Sîn receives products and seals the tablet.

first year, and probably also in the second year. The year names in the text are not entirely clear. The one on the obverse is largely destroyed, and the one on the reverse is so far unattested: mu giš-nú ^dNanna ba-dím. I take this to be a variant of the year B of Išbi-Erra: mu giš-nú ^dInanna ba-dím.¹⁹ A similar confusion between Nanna and Inanna is found in the year name of Ibbi-Sîn 10, where in the date list *UET* 1: no. 292 Inanna is replaced by Nanna.²⁰ The traces on the obverse can be restored as mu-ús-sa Ki[ri₆-tab^{ki}]/b[a-ḥul], Išbi-Erra J.²¹ According to the chronology of Išbi-Erra's reign that I established in my forthcoming *Crafts in the Early Isin Period*, these names are the formulae of the years I.E. 5 and 6.

The totals listed in the text for the first year are not entirely correct. One would expect 1 gur 40 sila of ninda-ì rather than 1 gur 20 sila. The reverse of the tablet is too damaged to study the amounts of products. In the totals a number of vessels is listed; the contents is not always clear, however: 46 bur-zi x ku₆?, 15 vessels of fine flour (eša), and 25 vessels of . . . broth (tu₇-NAM).

- 2: Label on a delivery of 190 sila bread. The destination is the ki-DU.DU, which seems to be connected to the oilpressers (i-rá-rá) since the seal on the tablet is of an oilpresser of Enlil. Therefore, the term probably has to be read ki-rá-rá 'oilpresser workshop' or the like.

In line 3 probably the name Á-na-mu has to be restored (cf. text 16: 8). The date of the text is I.E. x + 11,²² which I take to be I.E. 17.²³

- 3: Receipt of ninda-AB from Inim-Nanna by Īzib-LI.ME. The latter name is unclear. It appears as well in text 5, written Īzib-LI-ME on the tablet, but Īzib-LI.NAM x on the case.²⁴ The date of the text is I.E. I.²⁵ This tablet confirms the reading by Kienast²⁶: mu gišgu-za ^dNanna ^dNin-gal ba-dím. I take this date to be I.E. 29.
- 4: Order to give shortcake ([ninda]-i), bread ([ninda gu]r) and [ninda]-AB to Lu-Damu (cf. dative infix -na- in the verb). The text is dated I.E. C,²⁷ which I take to be I.E. 32. The tablet is sealed by Abuni, which may indicate that he gave the order. Although this text does not contain the standard introduction of a letter order (PN-ra ù-na-a-du₁₁), it probably belongs to this type of document.
- 5: The text on the case is more explicit than that on the tablet. Īzib-LI.ME/NAM delivers two types of bread for the gu₄-si-su-festival. Abuni receives them. Perhaps the conveyor mentioned on the case is ^dUt[u-ba-an-è] (cf. texts 7, 11, 12, 16, 18). The date of the text is the same as of text 4.
- 6: Record of a receipt of two types of bread (line 1: ninda (zi-)sig₁₅) for the offerings of ne-ne-gar by Abuni.
- 7: Record of a delivery of barley flour by Utu-bane.
- 8: Order that 27 sila bread, festival provisions for the month gu₄-si-su (II), are to be given in the month ne-ne-gar (V). The provisions are said to come from Azida-

19 Cf. V. E. Crawford, *BIN* 9, p. 17.

20 Cf. E. Sollberger, *Afo* 17 (1954-56), 41 and 24, nn. 70 and 76.

21 Cf. *BIN* 9, p. 20.

22 Cf. *ibid.*, 10.

23 Cf. my forthcoming *Crafts in the Early Isin Period*.

24 Perhaps the name is followed by a professional designation such as agrif.

25 Cf. *BIN* 9, p. 21.

26 *JCS* 19 (1965), 50.

27 Cf. *BIN* 9, 17.

Table A: Analysis of Text 12²⁸

<i>year</i>	<i>kišib</i>	<i>ninda</i>	<i>ninda-i-dé-a</i>	<i>zi-lál</i>	<i>A.ŠU.AK sig₅</i>
Š.i. 2	Abī-ṭāb	16;160	0;286	[]	
	[Aḥu-waqar]	10;285	[]	0;10+	
Š.i. 3	Abī-ṭāb	[]	1;142	0;18	
	Aḥu-waqar	15;274	0;150	[]	0;2
Š.i. 4	Abī-ṭāb	[] ; 48	0;240+	0;5	
	Aḥu-waqar	[]	[]	[]	[]
Š.i. 5	Abī-ṭāb	23;22	1; []	0;26+	
	[Aḥu-waqar]	20;154	0;5+	[]	
Š.i. 6	Abī-ṭāb	15;295	0;90	0;10	
	Aḥu-waqar	24;88	1;58	0;10	0;4
Š.i. 7	Abī-ṭāb	15;37	0;110		
	Aḥu-waqar	17;78	0;138	0;16	
Š.i. 8	Abī-ṭāb	6;155	0;80	0;5	
	Aḥu-waqar	24;189	0;200	0;12	0;2
Š.i. 9	Abī-ṭāb	2;100		0;5	
	Aḥu-waqar	40;78	1;90	0;15	

galla, whose seal is preserved on the tablet. The text seems to be a letter order, although the standard phraseology is absent. Since it is dated in the second month, it seems to indicate that these provisions were supposed to be kept for three months.

- 9: Receipts of bread on two days by three persons, and perhaps three individual receipts. The total of 298 sila may be for the servants of the king (ir lugal) or for the provisions of the king (šuku lugal). Both readings are difficult, however.
- 10: Receipt of bread.
- 11: Delivery of barley flour by Utu-bane.
- 12: The text is a "Sammeltafel" listing expenditures of breads from the temple of Enlil for the provisions of the king, during the years Šū-ilišu 2 though 9. In each year two men act as supervisors or recipients (kišib): Abī-ṭāb and Aḥu-waqar. The products mentioned are ninda, ninda-i-dé-a and zi-lál. An additional product is mentioned only with Aḥu-waqar, A.ŠU.AK sig₅, the meaning of which is unclear to me. A number of vessels are listed, with Abī-ṭāb in Š.i. 4, and with Aḥu-waqar in Š.i. 7. Their content is often unclear (cf. above). Although the obverse of the tablet is badly damaged, one can obtain some idea about the amounts of products involved. Those for bread are always much larger than those for shortcake and flour with honey. The amounts can vary considerably (cf. table A).

28 All numbers on the tablet were collated. The amounts in this table are expressed as gur; sila.

The subscript of this text is of special interest. It records that the bread is the provision for the king from the temple of Enlil under the supervision of Utu-bane. The tablets of the men of the *nindabû*-offerings were transferred to the tablet house (dub lú-nig-dab₅-ba-ke₄-ne-bi é-kišib-ba-šè ba-gíd²⁹). This probably indicates that the individual records of deliveries were brought to the tablet house to compose this large account text. The tablet is sealed by three men,³⁰ some of whom may be the *šatammu*'s mentioned in the subscript.

Several of the names in this text are also attested in the slightly earlier texts from Isin. Aḥam-arši, the scribe, is attested in connection with leather bags to hold tablets delivered to the é-kišib-ba,³¹ Ur-Šulpa'e, father of Šara-mutum who seals the tablet, is attested as the gudu₄-priest of Enlil,³² and Utu-bane acts as conveyor of a large container for Nippur.³³ Although it is impossible to prove that the same men are attested in both cities, this seems likely since Ur-Šulpa'e and Utu-bane are related to Nippur in the Isin texts, and Aḥam-arši is related to the é-kišib-ba in texts from both sides.³⁴

- 13: Account of an amount of bread from which several deliveries are made, one for a libation in a temple.
 14: Delivery of ninda-AB.
 15: Account for two months (I and II?). Inim-Nanna and Ennum-Sîn are responsible.
 16: Letter order to Utu-bane. The text starts as an account text listing expenditures of bread for two months (III and IV). In both months the deliveries are to the oilpressing workshop (ki-rá-rá, cf. text 2) and for a festival (ezen-ma). In month IV an expenditure for the èš-èš-festival is made as well. A similar expenditure is listed at the end of the text.

The second part of the text is a letter order to Utu-bane: "To Utu-bane say: may it be delivered promptly" (hé-bi-ib-kala-ge³⁵), probably referring to the bread. The person who gives the order may be Enlil-UD who seals the tablet. Note his title dub-mu-sar.

- 17: Record of two deliveries of shortcake. The conveyor is probably (Inim-)Nanna (cf. texts 3, 14, 15, 20?, 22).
 18: Delivery of two types of bread, ninda-MUG?-ì and ninda-AB.A, which are both unclear.

29 lú nig-dab₅-ba "person in charge of the *nindabû*-offerings." CAD N/2, 238; cf. A. Falkenstein, *Gerichtsurkunden* 2: 345, note to line 52.

gíd = *šadādu* 'to transfer,' AHw., 1121.

30 As copied Aḥam-arši dub-sar seems to be part of the subscript, but collation shows that it is the inscription of a seal rolled over the entire surface of the tablet.

31 *BIN* 9, nos. 413, 421; *BIN* 10, no. 159; all these texts are dated I.E. 25.

32 *BIN* 9, nos. 359, 365, 368, 376, 377, 393-97, 402; *BIN* 10, no. 133; the dates range from I.E. 19 to Š.i. 2.

33 *BIN* 9, no. 412; I.E. 21.

34 Although each city probably had its own storage house, it is possible that the é-kišib-ba of Nippur performed this function for Isin as well.

35 kala(g) = *dunnunu* 'to deliver promptly', CAD D, 86. The term is used exclusively in OB texts from Nippur in Sumerian context.

- 19: The tablet is too damaged to reveal anything of its content. The seal is of a servant of Išbi-Erra.
- 20: Receipt of bread for the rations of weaving women? (géme-u[š-bar]), probably from Inim-Nanna (l. 4), cf. text 22. The date of the text is discussed by D. Owen,³⁶ who calls it Iddin-Dagan x + 1, following a suggestion by Kienast.³⁷ According to Sollberger's reconstruction of the date list *UET* 1: no. 292, the date is I.D. 2.³⁸
- 21: Receipt of flour with honey³⁹ and vessels with date(-syrup?) from the temple of Enlil by Ennum-Sîn. The year name is the long form of I.D. 2.
- 22: Issue of bread as rations for weaving women by Inim-Nanna, cf. text 20. The date mu nin-dingir ^dIM máš-e ì-pàd is attested in the date list *UET* 1: no. 292, col. III: 40-41, and is I.D. 3 in Sollberger's reconstruction.⁴⁰
- 23: Receipt of fine flour? (zì-s[ig₁₅]) from the temple of Enlil by Ennum-Sîn as provisions for the king (cf. text 21). The date is discussed by Owen,⁴¹ who places it early in Iddin-Dagan's reign. As it does not appear in the date list *UET* 1, no. 292, however, it is probably later than I.D. 8. It could also be an alternative for one of the mu-ús-sa years.

II: *Deliveries of animals (texts 24-31)*

Together with the group of tablets just discussed was found a smaller group of texts dealing with an entirely different subject matter. The texts record deliveries of animals as offerings for three gods:

Enlil: texts 24, 25, 27, 28, 29, 31;

Ninlil: texts 25, 27, 28, 29, 31;

Ninšubur: text 31.⁴²

The offerings are *sattukku*-offerings (sá-du₁₁).⁴³ The deliveries are made from the é-gissu (é-GIŠ.MI) 'the house of shade' or 'the protected house', to the é-uzu. The latter term is found in Mari and equated with the Akkadian *bīt nasri* 'storehouse',⁴⁴ but it seems more likely that in this context it has to be equated with *bīt šīri* 'slaughterhouse' or 'house of sacrifices'.⁴⁵

36 *JCS* 24 (1971), 18.

37 *JCS* 19 (1965), 54.

38 *Afo* 17 (1954-56), 41.

39 zì-làl rather than the unknown zì-Á suggested by Owen, *JCS* 24 (1971), 17.

40 *Afo* 17 (1954-56), 42.

41 *JCS* 24 (1971), 18f.

42 In texts 26 and 30 either or both Enlil and Ninlil are probably to be reconstructed in the broken parts.

43 Cf. Sigrist, *Les sattukku*, 183-89 for a survey of sá-du₁₁ from the Pre-Sargonic to the Old Babylonian periods. Note that in the Ur III period *sattukku*-offerings are found for almost every deity except for Enlil and Ninlil; cf. *ibid.*, 185, n. 16.

44 *CAD* N/2, 31.

45 The term é-uzu appears in the Neo-Assyrian period in connection with sacrifices in the letter *ABL* 724; cf. J. N. Postgate, *Taxation and Conscriptioin in the Assyrian Empire*, *Studia Pohl: Series Maior* 3 (Rome, 1974), 290 l. 23.

The animals issued are sheep mostly specified as

udu-maḥ_x (AL) NE: texts 24, 25⁴⁶;
 udu-maḥ_x NE-x: text 26;
 udu-nita: texts 27, 28, 29.

In text 31 also one lamb per month is issued. In four texts the transaction is said to be sealed by the *šatammu*'s (texts 25, 28, 29, 31).

The tablets are dated in three years of Iddin-Dagan that are so far unattested and cannot be placed in his reign. The letters assigned to them succeed the previously attested years a-c.⁴⁷ All texts, except 31, are tags.

Notes on individual texts

- 24: The date formula is: mu [^d]I-din-^dDa-gan / lugal-e lú-maḥ / ^dNin-in-si-na / mu-un-íl (cf. texts 25 and 26). Nininsina is also attested in the year formulae of I.D. 6⁴⁸ and I.D. e (cf. below).
- 27: The date reads: mu ^dI-din-^dDa-gan / lugal-e ^dšu-nir-gal / ^dNin-in-si-na / mu-na-dím (cf. texts 28, 29, 30).
- 29: Deliveries for two days are recorded (days 26 and 28).
- 30: Deliveries for two days (12 and 13). Although the text is very fragmentary, it certainly belongs to this group.
- 31: The text lists the offerings for the twelve months of one year. The number of sheep varies, while only one lamb per month is listed. Although the numbers of sheep are not always entirely preserved, they can be restored as follows:

<i>month</i>	<i>number of sheep</i>	<i>month</i>	<i>number of sheep</i>	<i>month</i>	<i>number of sheep</i>
I	64	V	66	IX	68
II	70	VI	65	X	68
III	54	VII	65	XI	58
IV	64	VIII	56	XII	60

The total is 758. In addition to the usual gods Enlil and Ninlil, the goddess Ninšubur is mentioned as recipient. Line 17 is difficult: kišib šà-tam é-èš "sealed by the *šatammu* of the shrine(?)," while one expects šà-tam-e-ne. The text is dated mu ^dI-din-^dDa-gan / lugal-e nin-dingir ^dNin-gal / máš-e ì-pàd. All three new year names confirm to the pattern of date formulae devoted to religious events so far known from Iddin-Dagan's reign.

46 The term NE is problematic. I doubt that it has to be read še₆ 'cooked', or the like. Since all the texts containing the term are tags, it is possible that they were attached to one of the sheep and that the term NE stands for the demonstrative pronoun ne, *annû*. Perhaps one has to read ne-e in text 26. Another possible reading could be gibil₄ and the term may refer to a "new" adult sheep.

47 Cf. D. Frayne, *The Historical Correlations of the Sumerian Royal Hymns (2400-1900 BC)* (Ann Arbor: University Microfilms, 1981), 380.

48 Cf. E. Sollberger, *AfO* 17 (1954-56), 42.

Indices

A. Personal names

- A-bi-du*₁₀: 12: I 4, 18; II 6, 20; III 6, 17; IV 1, 11.
A-bu-ni: 4: s.i.; 5: 5, s.i.; 6: 5, s.i..
A-ḥa-am-ar-ši: 12: s.i.
A-ḥu-wa-qàr: 12: I 23; II 11; III 11, 23; IV 6, 15.
Á-na-mu: 2: 2; 16: 8.
Á-zi-da-gál-la: 8: 3, s.i.
*É-kur-ra-du*_{10-ga}: 3: 5, s.i.
^dEn-líl-UD: 16: s.i.
En-um-^dEN.ZU, *En-nu-um*-^dEN.ZU*: 1: l.e.; 15: 9*; 21: 5, s.i.; 23: 5.
É-zi-mu: 9: 6.
Inim-^dNanna: 3: 2; 14: 2; 15: 8; 17: 5?; 20: 4; 22: 3.
Iš-me-^dEN[]: 9: 9.
I-zi-ib-LI.ME, *I-zi-ib*-LI.NAM*: 3: 3; 5: tablet 3, case 4*.
*Lú-bala-ša*_{6-ga}: 12: s.i.
Lū-^dDa-mu: 4: 4.
Lú-^dNin-šubur: 19: s.i.?; 22: 5.
Nu-úr-ì-lí: 4: s.i.; 5: s.i.; 6: s.i.
^dŠara-mu-túm: 12: s.i.
*Šeš-du*_{10-ga}: 18: 3.
Ur!-mu: 6: 4.
*Ur-ni*₉[]: 8: s.i.
Ur-^dŠul-pa-è: 12: s.i.
Ur-^dŠU.MAĜ: 16: 10.
^dUtu-ba-an-è: 5: case 6?; 7: 2; 11: 2; 12: IV 20; 16: 13; 18: 5.
EN[]: 9: 12.
^dNanna[]: 9: 14.
Ša-at-^d[]: 9: 15.
Šu[]: 9: 13.
Ur-^d[]: 16: s.i.

B. Divine names

- ^dEn-líl: 24: 2; 25: 2; 27: 3; 28: 3; 29: 5; 31: 15.
^dNin-líl: 25: 3; 27: 4; 28: 4; 29: 6; 31: 15.
^dNin-šubur: 31: 16.

C. Buildings, temples

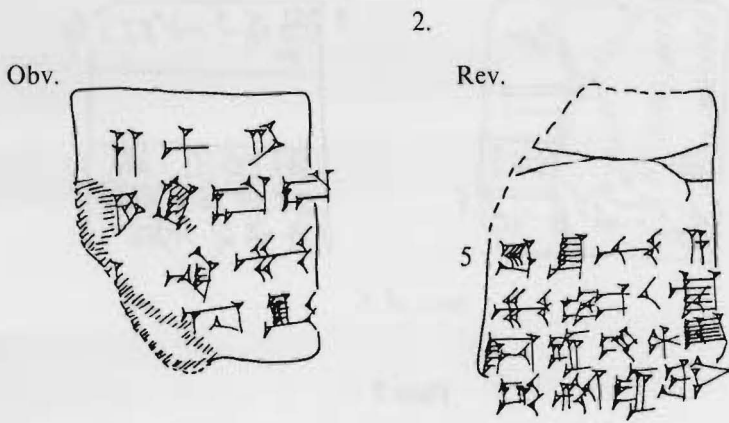
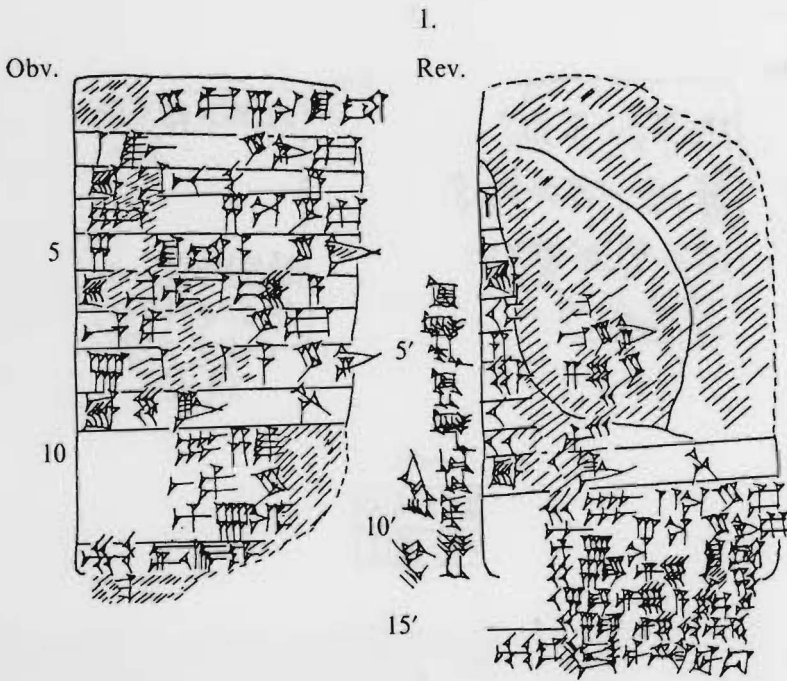
- é-dabin: 18: 4.
 é-^dEn-líl-la: 12: IV 19; 21: 4; 23: 4.
 é-gissu: 24: 6; 25: 6; 26: Rev 2; 28: 6; 29: 8; 31: 17.

é-kišib-ba: 12: IV 22.

é-uzu: 24: 5; 25: 5; 27: 7; 28: 8; 29: 9; 31: 18.

D. Geographical names

Nibru^{ki}: 24: 3; 26: rev. 1; 27: 5; 28: 5; 29: 7.



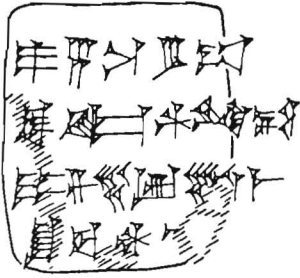
Seal



Plate 1

3.

Obv.



Rev.

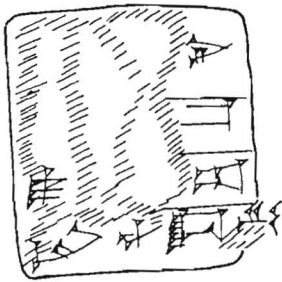


Seal



4.

Obv.



Rev.



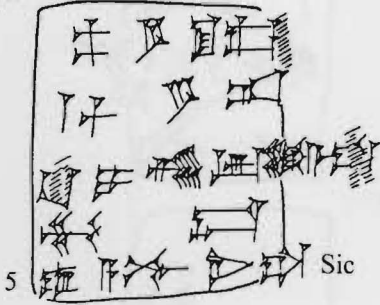
Seal, cf. 5.

Plate 2

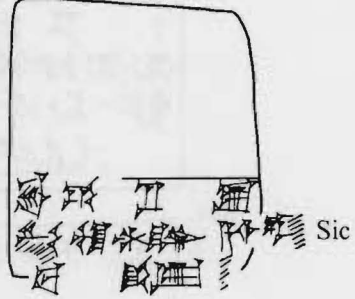
5.

Tablet

Obv.

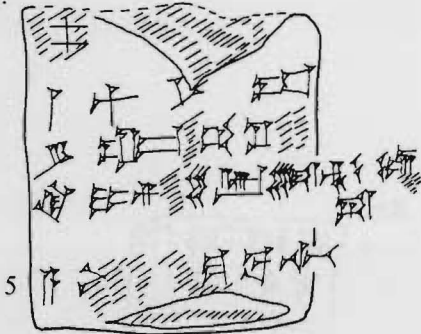


Rev.

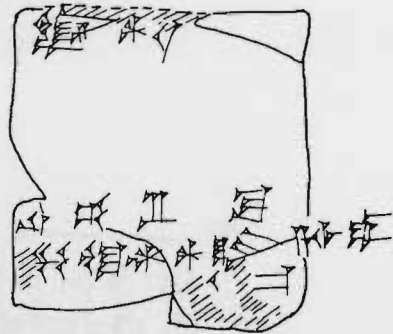


Case

Obv.



Rev.



Seal Scale 2:1

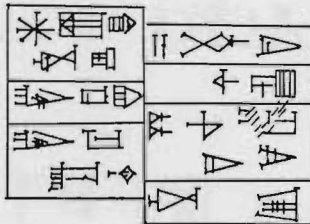
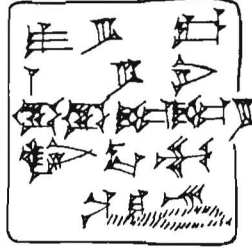


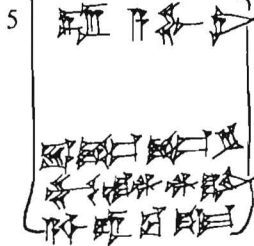
Plate 3

6.

Obv.



Rev.



Seal, cf. 4.

7.

Obv.



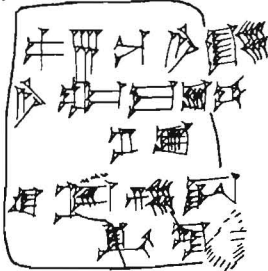
Rev.



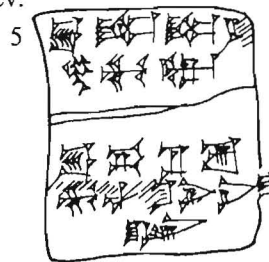
Seal illegible

8.

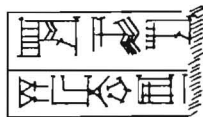
Obv.



Rev.

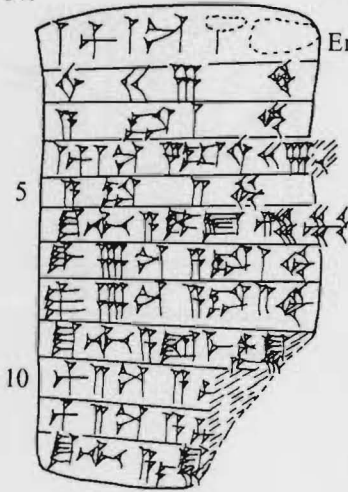


Seal

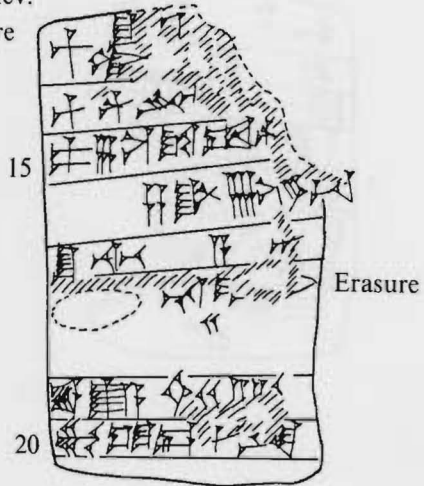


9.

Obv.

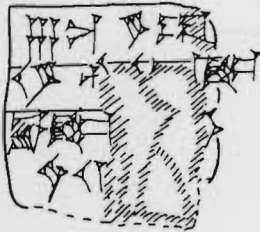


Rev.

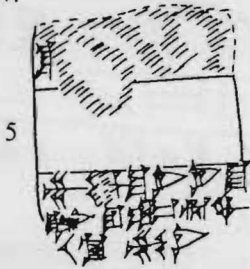


10.

Obv.



Rev.



11.

Obv.

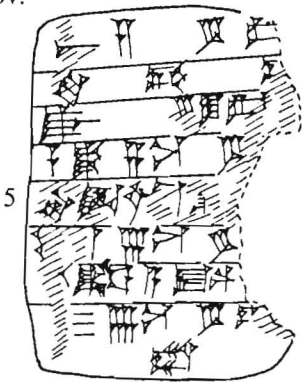


Rev.



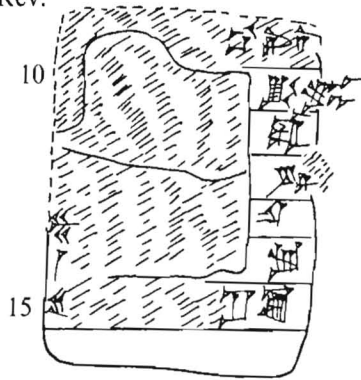
Seal illegible

Obv.



13.

Rev.



Obv.

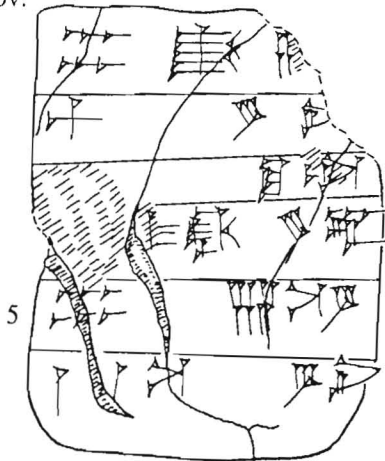


Rev.



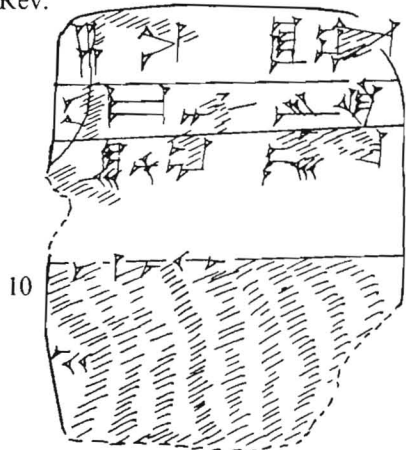
14.

Obv.



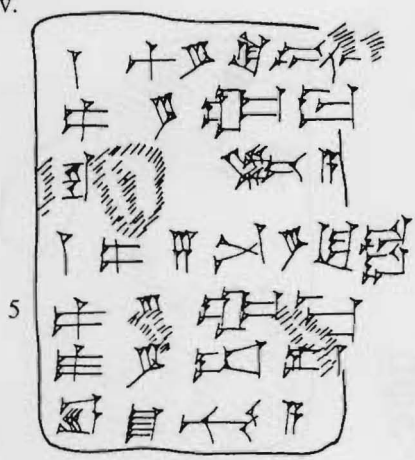
15.

Rev.

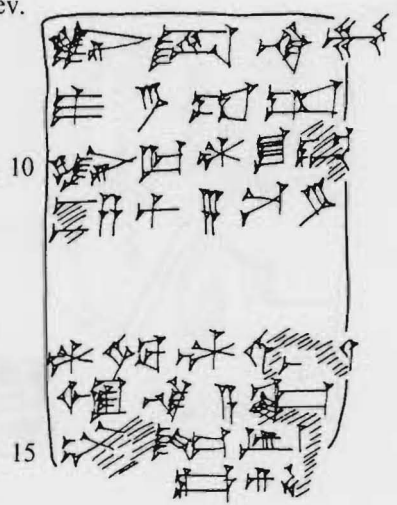


16.

Obv.



Rev.



Seal

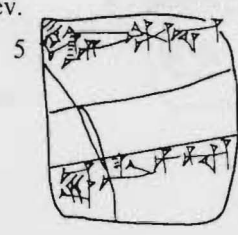


Obv.

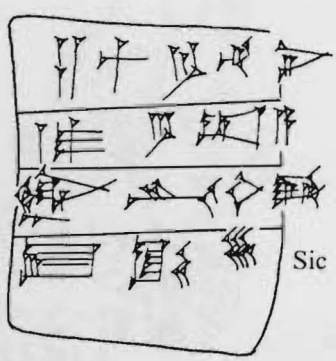


17.

Rev.



Obv.



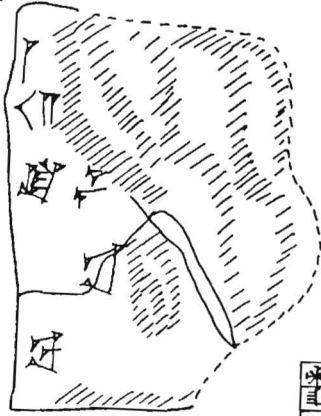
18.

Rev.

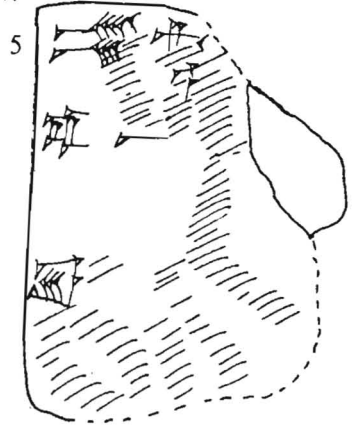


19.

Obv.



Rev.



Seal

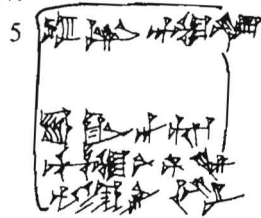


22.

Obv.



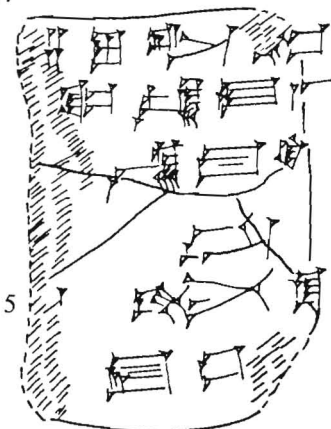
Rev.



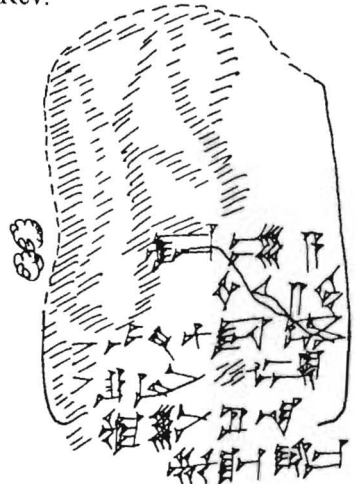
Seal illegible

24.

Obv.



Rev.

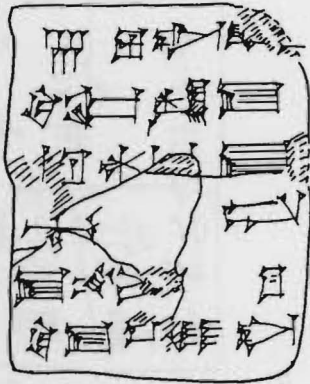


Seal illegible

25.

26.

Obv.



5

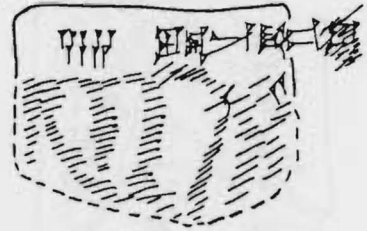
Rev.



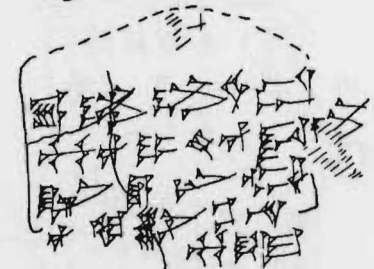
10

Seal illegible

Obv.



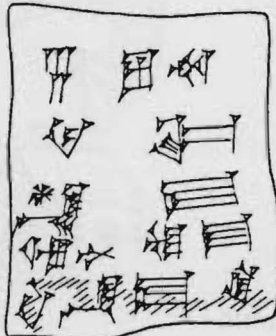
Rev.



Seal illegible

27.

Obv.



5

Rev.



10

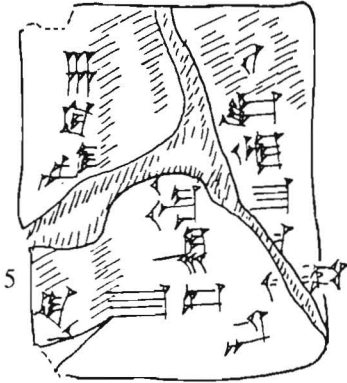
Sic

Seal illegible

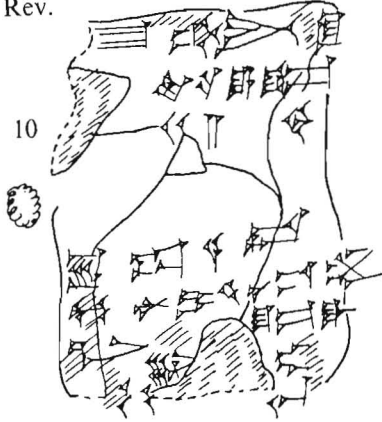
28.

29.

Obv.

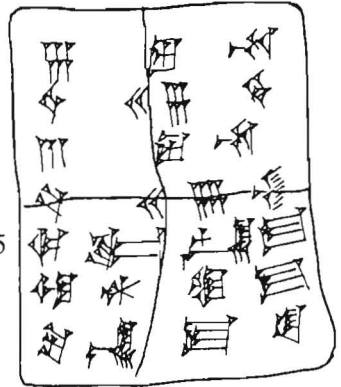


Rev.

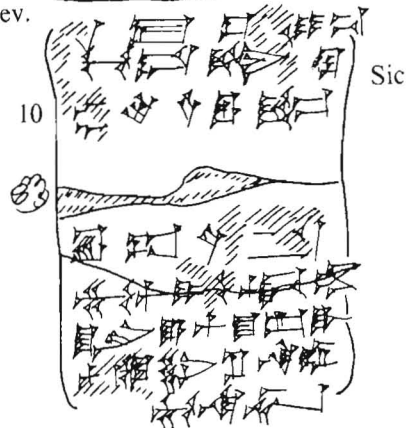


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Obv.



Rev.



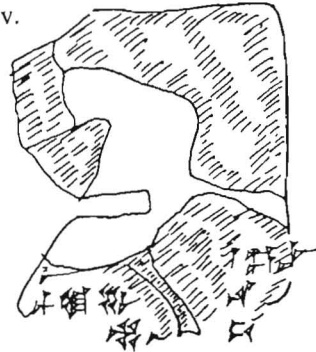
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30.

Obv.



Rev.

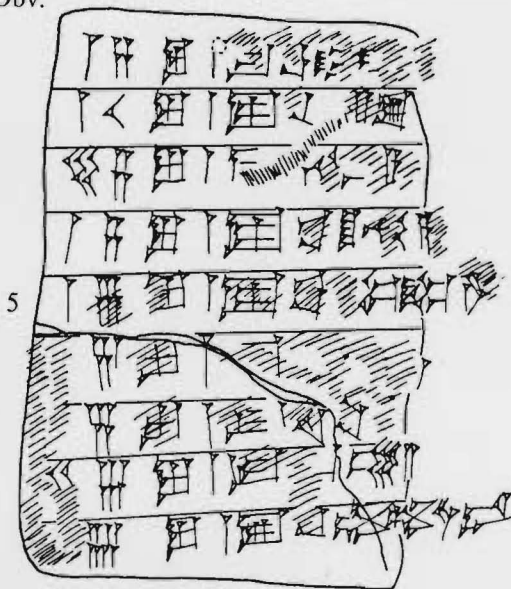


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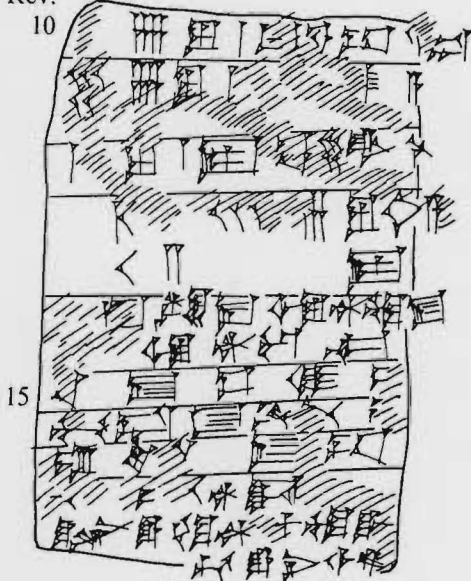
Plate 10

31.

Obv.



Rev.



Seal illegible

Plate 11