

# COURT RECORDS FROM UMMMA

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THE BRITISH MUSEUM houses an important group of Ur III court records from the provincial administration of Umma. Some of them were published by T. Fish, T. Ozaki, and M. Sigrist, while the remaining unpublished texts are now being published by the author in a series that began with the edition of ten procedures concerning slavery.<sup>1</sup> This paper presents the study of eleven new tab-

lets dealing with the payment of debts (nos. 1 and 2), sales of real estate (nos. 3, 4, and 5), thefts (nos. 6, 7, and 8, the latter with a disinheritance as consequence), the ownership of cattle and slaves (no. 9), and marriage agreements (nos. 10 and 11).<sup>2</sup> It is a great pleasure to dedicate this paper to David I. Owen, who has devoted much of his career to the research of Neo-Sumerian texts.

## 1. BM 106451. 1913-4-16-1283 Undated. 85×54×23 mm.

- |   |  |
|---|--|
| 1 Geme <sub>2</sub> - <sup>d</sup> Suen-ke <sub>4</sub>                       | 6 Lú- <sup>d</sup> Suen-ra en <sub>8</sub> ba-na-tar <sup>ar</sup> |
| 2 dam Ūr-lugal santana-ka   | 7 lul-àm bí-du <sub>11</sub>                                       |
| 3 2 ma-na kù-babbar in-da-tuku in-na-du <sub>11</sub>                         | 8 egir-ra dam Ūr-lugal-ke <sub>4</sub>                             |
| 4 di-ĝu <sub>10</sub> Ki-áĝ-e in-'til' bí-du <sub>11</sub>                    | 9 10 gín kù in-da-an-tuku-aš                                       |
| 5 Lú- <sup>d</sup> Suen maškim di til-la-ĝu <sub>10</sub> bí-du <sub>11</sub> | 10 in-ge-en <sub>8</sub>   |

<sup>1</sup> Molina 2008. See pp. 125–127 for the catalogue of these court records and the bibliographical references. Pictures of all the tablets belonging to this corpus housed at the British Museum, as well as collations of the documents formerly published by T. Fish, T. Ozaki, and M. Sigrist, can be found at the website of BDTNS ([bdtns.filol.csic.es](http://bdtns.filol.csic.es)). Excerpts of some of the tablets presented in this paper were discussed by Sallaberger 2008. No. 7 (BM 106536) was contributed by the present author to CUSAS 3 1424, and later translated and discussed by Heimpel 2009: 5. Furthermore, a paper on the role of the Umma court officials was presented by the author at the 53<sup>eme</sup> RAI in St. Petersburg (July 27<sup>th</sup>, 2007), and will be soon published.

<sup>2</sup> I am most grateful to the Trustees of the British Museum for the permission granted to publish these texts and to quote other unpublished tablets; to C. B. F. Walker and J. Taylor for all their help during my stays at the Students Room of the museum; to J. Taylor, who kindly took and sent me a photo of BM 106470, necessary to complete my work on the tablet; to W. Sallaberger and P. Steinkeller, who read the manuscript and offered helpful and valuable comments. This research has also been possible thanks to the financial support granted by the Spanish *Ministerio de Ciencia e Innovación* through the project “Libraries, archives and books in Mesopotamia: edition and cataloguing of cuneiform tablets from the British Museum (London), Vorderasiatisches Museum (Berlin) and the University Museum (Philadelphia)” (FFI2008-00996).

- r. 1 A-lu<sub>5</sub>-lu<sub>5</sub> dumu Ur-lugal-ke<sub>4</sub>  
 2 5 gín kù in-da-an-tuku-aš  
 3 in-ge-en<sub>8</sub>  
 4 dumu Ur-lugal-ka 5-'bi'  
 5 nam-erim<sub>2</sub>-ma ba-ni-dab<sub>5</sub>  
 6 in-ku-ru-uš  
 7 igi A-kal-la nu-banda<sub>3</sub>-šè  
 8 igi Lú-diğir-ra dumu Lugal-ba-ta-è-šè  
 9 igi NI-da-mu-šè  
 10 igi Inim-ma-AN dam-gàr-šè  
 11 igi Ba-sig<sub>5</sub> dumu gala-maḥ-šè
- <sup>1-3</sup> Geme-Suen said to the wife of Ur-lugal, the head-gardener, that she (Geme-Suen) had a credit of 2 minas of silver with her (the wife of Ur-lugal).
- <sup>4-7</sup> She (the wife of Ur-lugal) declared: "Ki'ağ closed my case"; (and) she declared: "Lu-Suen was my commissioner in the concluded case." Lu-Suen was asked (about it and) he declared: "it is a lie."
- <sup>8-r.3</sup> Later on, the wife of Ur-lugal confirmed that she (Geme-Suen) has a credit of 10 shekels of silver with her. Alulu, the son of Ur-lugal, confirmed that she (Geme-

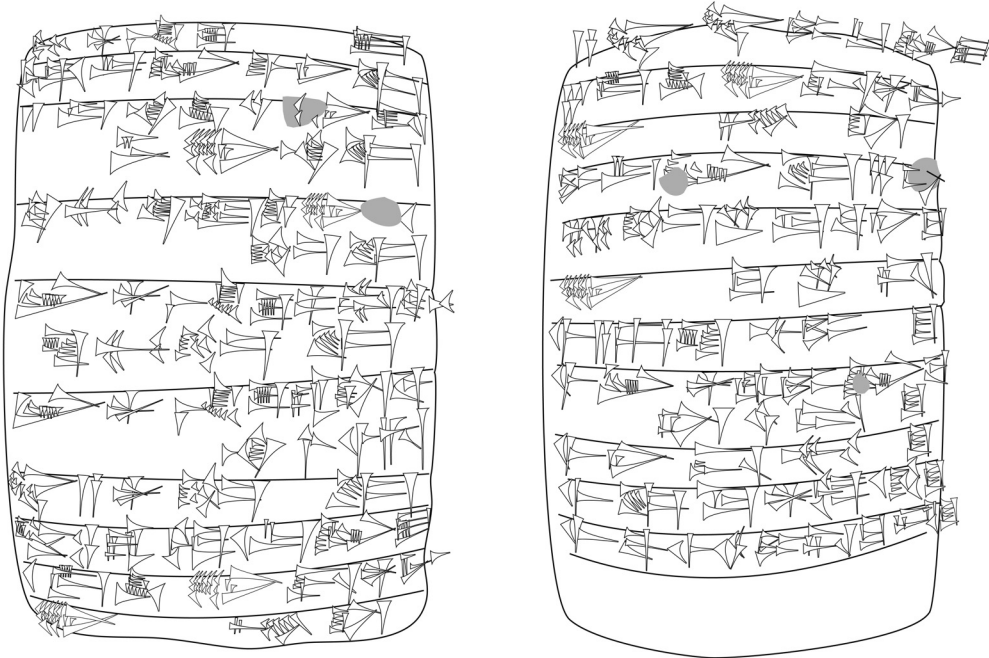
Suen) has a credit of 5 shekels of silver with him.

<sup>r.4-6</sup> He (Ki'ağ<sup>2</sup>) bound the five children of Ur-lugal to the (declaratory) oath, (but) they refused.

<sup>r.7-11</sup> Before Akala, the overseer; before Lu-diğira, son of Lugal-bata'e; before Nidamu; before Inima-AN, the merchant; before Basig, son of the chief lament singer.

The text records a claim presented by Geme-Suen against the wife of Ur-lugal regarding the payment of a debt of 2 minas of silver. The wife of Ur-lugal argued that the claim had already been decided in her favor by the judge Ki'ağ, with Lu-Suen as commissioner. Nevertheless, Lu-Suen was called and he declared that such a decision had not taken place. As a consequence, the wife of Ur-lugal and his son Alulu recognized that they still owed Geme-Suen 10 and 5 shekels of silver respectively. Additionally, the five children of Ur-lugal were called to take a declaratory oath, but they refused to swear.

## BM 106451



1-r.6: Transliteration, translation and commentary by Sallaberger 2008: 173–174 (27).

4: To the best of my knowledge, Ki'aĝ is one of only three Umma court officials designated as di-ku<sub>5</sub> "judge." As in our text, he is said to have intervened in appellate processes in *AoF* 36 363 (see comments by Veenker and Johnson 2009: 356–357), BM 106470 (see below no. 2), and BM 106495 (unpublished), and it was in his house where a group of five people were witnesses to a promissory oath (*BCT* 2 156). He is also mentioned as a di-ku<sub>5</sub> "judge" in two administrative texts from Umma (*BPOA* 2 2183:4) and *Drehem*

(*PDT* 1 433:2). The two other judges known from Umma are Lu-amana, listed as di-ku<sub>5</sub> among a group of bystanders in *MVN* 18 635, responsible for a decision taken in a trial recorded in BM 111032 (unpublished), and member of a collegium of judges recorded in two trials that did not take place at Umma (*SNAT* 541 and *OrSP* 47–49 145); and Aba-Enlilgin, recorded as a maškim in *Studies Sigris* 127 1, most probably to be identified with one of the judges who tried cases that took place at Ur (*SNAT* 541) and Nippur (*NRVN* 1 1).

## 2. BM 106470. 1913-4-16-1302

AS5. 80×46×22 mm.

- 1 ½ ma-na ½ gín kù-babbar  
 2 Šeš-a-ni-ir  
 3 Ur-kal-la-ĝu<sub>10</sub>  
 4 in-da-an-tuku-àm  
 5 šà-bi 10 gín kù-babbar-šè  
 6 Šeš-a-ni Lú-diĝir-ra dumu-ni  
 7 Ur-kal-la-ĝu<sub>10</sub>  
 8 igi Ki-áĝ-šè in-na-an-dib<sub>5</sub> (LAGAB×GU<sub>4</sub>)  
 9 10½ gín kù-babbar' (KU) in-da-an-tuku-a  
 10 10 gín kù šám<sup>am</sup> Lú-diĝir-ra-ka ì-me-a  
 r. 1 Ur-kal-la-ĝu<sub>10</sub>  
 2 nam-erim<sub>2</sub>-e Ki-áĝ-e ba-an-šúm  
 3 Inim-ma-AN maškim nam-erim<sub>2</sub>-bi-im  
 4 La-LUL-MU guda<sub>2</sub> nam-erim<sub>2</sub> ku<sub>5</sub>-rá-bi-im  
 5 1 Û-ma-ni  
 6 1 DU.DU-mu  
 7 lú inim-ma saĝ dib<sub>5</sub>(LAGAB×GU<sub>4</sub>)-ba-me  
 8 Ur-<sup>d</sup>Li<sub>9</sub>-si<sub>4</sub> di-ku<sub>5</sub>  
 9 1 Kal-la-ĝu<sub>10</sub> dumu Inim-<sup>d</sup>Šara<sub>2</sub>  
 10 1 Ur-niĝar<sub>x</sub><sup>gar</sup> egir <šakkan<sub>6</sub> 1 Ur-niĝar<sub>x</sub><sup>gar</sup>  
 ab-ba> uru  
 11 1 Ur-<sup>d</sup>Ba-ú dumu Gu-du-du  
 12 1 A-kal-la dumu Lugal-iti-da  
 13 1 NI-da-mu  
 14 lú ki-ba gub-ba-me  
 15 mu En-unu<sub>6</sub>-gal <sup>d</sup>Inanna ba-ĥuĝ  
 1-3 Ur-kalaĝu had a credit of 20½ shekels of silver with Šešani.  
 4-8 As a part of this (debt), before Ki'aĝ, Šešani transferred his son Lu-diĝira to Ur-kalaĝu for 10 shekels of silver.

<sup>9-r.2</sup> Ki'aĝ gave Ur-kalaĝu to the (declaratory) oath regarding the fact that he (Ur-kalaĝu) has a credit of 10½ shekels, and that the purchase price of Lu-diĝira was 10 shekels of silver.

<sup>r.3-4</sup> Inima-AN was the commissioner of the corresponding (declaratory) oath; LaLULMU was the priest of the corresponding oath taken (by Ur-kalaĝu).

<sup>r.5-7</sup> Umani (and) DUDUmu were the witnesses of the transfer of the slave.

<sup>r.8-14</sup> Ur-Lisi, the judge; Kalaĝu, son of Inim-Šara; Ur-niĝar, the second-in-command <of the general; Ur-niĝar, elder> of the city; Ur-Ba'u, son of Gududu; Akala, son of Lugalitida; (and) Nidamu: they were the 'bystanders'.

<sup>r.15</sup> Date.

The procedure recorded in this tablet probably originated in a claim by Šešani, who borrowed 20½ shekels of silver from Ur-kalaĝu. Šešani sold his son as part of his debt, and his claim would be related to the purchase price. To solve the litigation, Ki'aĝ, the judge before whom the sale was made, now before the governor, asked the creditor to swear that the purchase price had been of 10 shekels of silver, so Šešani still owed him 10½ shekels.

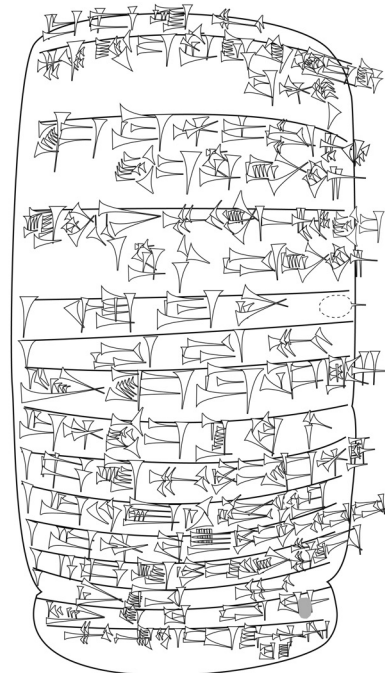
2-4: For this kind of construction (PN<sub>1</sub>-e PN<sub>2</sub>-ra in-da-tuku "PN<sub>1</sub> has a credit with PN<sub>2</sub>"), see Sallaberger 1999: 219, and Balke 2006: 101.

- 8, r.2: For the identity of Ki'aĝ, see the commentary to no. 1:4 (BM 106451).
- 9-r.4: Transliteration, translation and commentary by Sallaberger 2008: 167 (19).
- r.8: Ur-Lisi is no doubt here the governor of Umma, as in *TCL* 5 6058:r.6, *SNAT* 541:r.13, *Studies Sigris* 134 6:r.12, and 136 9:r.9.
- r.10: For egir "second in command," cf. lú-egir-ra = *arkû* (Lu I 132d = *MSL* 12, p. 97), egir-sukkal = *ár-kàt suk-kal-li* = *mu-un-zi-iz suk-kal-li* (Lu I 108–109 = *MSL* 12, p. 96), and see Falkenstein 1956–57 III: 106 ("Gefolgsmann"), and *CAD* A, p. 289 s.v. *arkû* "second, lower in rank (said of officials)." In Ur III documentation we find these kinds of "vice-officials" in the following cases: (a) egir ensi<sub>2</sub>: *ASJ* 11 188:iv.22; *NYPL* 269:2; *UET* 3 19:S (Ur-<sup>d[as]</sup>Aš<sub>7</sub>-gi<sub>4</sub> ensi<sub>2</sub> Adab<sup>ki</sup> A-a-kal-la egir arad<sub>2</sub>-zu; and A-a-kal-la egir ensi<sub>2</sub> [r.5]); *UTI* 5 3104:S (A-mur-<sup>d</sup>Su[en] ensi<sub>2</sub> A.ĤA<sup>ki</sup> A-wi-lí egir

arad<sub>2</sub>-[zu]; and A-wi-lí lú A-mur-<sup>d</sup>Suen ensi<sub>2</sub> A.ĤA<sup>ki</sup> [r.1–2]); *ITT* 2 756:r.4 (Lú-sa<sub>6</sub>-ga egir ensi<sub>2</sub> Sa-bu-um<sup>ki</sup>); *MVN* 16 757 5 (Lugal-kù-zu); BM 108908:r.1 (Nu-úr-i-lí). (b) egir šakkan<sub>6</sub>: *TCL* 5 6047:ii.7 and BM 105339:r.5 (A-bu-um-DINGIR); *DoCu EPHE* 268:S and *Santag* 7 172:2 (DINGIR-ku-ru-ub nu-banda<sub>3</sub>); BM 106536:3 (É-a-šar); *TCL* 5 6058:r.8 (Ur-niĝar<sub>x</sub><sup>ĝar</sup>). (c) egir šabra: *ITT* 4 7312:i.2'; *UET* 3 48:r.4 (Ur-<sup>d</sup>Nin-gal). (d) egir di-ku<sub>5</sub>: *ASJ* 11 333 5:r.1, 335 9:r.5, and 338 15:r.4 (Šu-Eš<sub>4</sub>-tár). (e) egir nu-banda<sub>3</sub>: *BPOA* 1 1196:2 (Ì-lí-KAL).

For the interpretation proposed for this line, cf. *TCL* 5 6058:r.8–9 (AS<sub>5</sub>/iv), another court record from Umma where Ur-niĝar<sub>x</sub><sup>ĝar</sup> egir šakkan<sub>6</sub> and Ur-niĝar<sub>x</sub><sup>ĝar</sup> ab-ba uru are consecutively listed. The scribe of our text would have mixed these two lines when making his copy.

## BM 106470



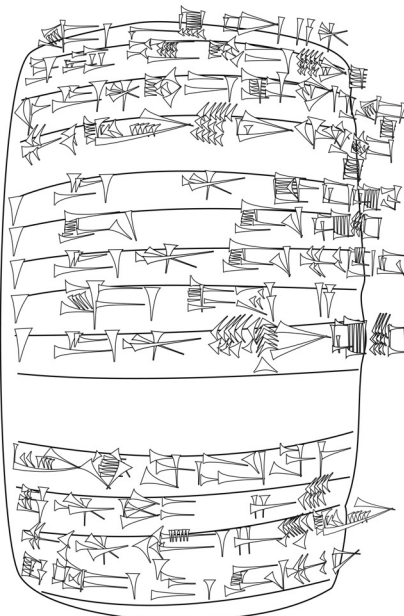
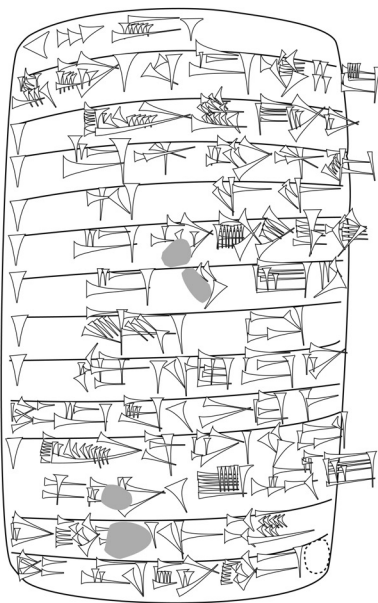
**3. BM 106466.** 1913-4-16-1298

Š37 / xii. 80×47×25 mm.

- 1 1.0.3 gana<sub>2</sub> < >  
 2 kù-bi 1½ ma-na 4 gín  
 3 1 Lugal-kù-ga-ni  
 4 1 Ur-<sup>d</sup>Ĝeštin-an-ka  
 5 1 Ĥu-wa-wa  
 6 1 Ur-Gú-eden-na  
 7 1 Ur-niĝar<sub>x</sub><sup>ĝar</sup>  
 8 1 Bù-du  
 9 1 dam Û-ma-ni  
 10 dumu Ur-zu unu<sub>3</sub>-me  
 11 1 Lugal-ba-ta-è šabra sukkal-maḥ-ke<sub>4</sub>  
 12 ì-ne-ši-sa<sub>10</sub>  
 13 ibila-bi-ne (*and erasure*)  
 r. 1 inim en-ta-àm  
 2 ba-ra-sa<sub>10</sub> bí-in-éš  
 3 igi Ur-<sup>d</sup>Li<sub>9</sub>-si<sub>4</sub> ensi<sub>2</sub>-ka-šè  
 4 mu lugal in-pàd-dè-éš  
 5 1 Ur-<sup>d</sup>Šara<sub>2</sub> pisaĝ-dub-ba  
 6 1 Da-da dub-sar  
 7 1 Ur-<sup>d</sup>Da-mu aga<sub>3</sub>-ús  
 8 1 Gù-dé-a  
 9 1 Ur-<sup>d</sup>Nisaba dub-sar

- 10 \_\_\_\_\_  
 11 lú ki-ba gub-ba-me  
 12 iti <sup>d</sup>Dumu-zi  
 13 mu <sup>d</sup>Šul-gi lugal-e bàd ma-da mu-dù  
 1-2 21 *iku* of (orchard) land, its silver (value is) 1½ mina (and) 4 shekels.  
 3-10 Lugal-kugani, Ur-Ĝeštinana, Ĥuwawa, Ur-Gu'edena, Ur-niĝar, Budu, (and) the wife of Umani: they are the children of Urzu, the cowherd.  
 11-12 Lugal-bata'e, the chief administrator of the secretary of state, bought (the orchard) from them.  
 r.1-2 These heirs declared: "it was sold with the authorization of the 'lord/priest'."  
 r.3-4 Before Ur-Lisi, the governor, they swore by the name of the king.  
 r.5-11 Ur-Šara, the archivist; Dada, the scribe; Ur-Damu, the elite soldier; Gudea; (and) Ur-Nisaba, the scribe: they were the 'bystanders'.  
 r.12-13 Date.

## BM 106466



This procedure originated by a claim of a third party for the sale of an orchard. The sellers, children of Urzu, a cowherd, declared that the sale transaction had been made with the necessary authorization. They also swore by the name of the king, presumably to replace the sold land with another piece of land in favor of the buyer should it be later demonstrated that the sale had been made without that authorization (for the eviction clause in sale documents, see Steinkeller 1989: 50–66).

1: As Ur III sale documents never deal with arable fields (Steinkeller 1989: 127–128), the object of sale recorded in this text is most probably an orchard; note also the empty space at the second half of the line, where (ša) <sup>ḡis</sup>kiri<sub>6</sub> would be expected (cf. *NRVN* 1 224:1, 238:1, and *NATN* 497:1). The price of this orchard (4 shekels per 1 *iku*) is the same price recorded in *NRVN* 1 224 (= *Sale Documents* 21) for 0.0.1 *gana*<sub>2</sub> šà <sup>ki</sup> <sup>ḡis</sup>kiri<sub>6</sub> (see Steinkeller 1989: 135).

r.1–4: Transliteration, translation, and commentary by Sallaberger 2008: 162 (5).

r.1: The identity of the en mentioned in this line is unclear to me. He could be an authorizing official of the transaction, perhaps related to the controversial nam-en of Ur III texts. This term, attested in documents from Umma and Drehem, refers to the status of animals herded for a

different owner (Van De Mieroop 1993: 168; see also Waetzoldt 1972: 31–32; Butz 1973–74: 22–23; Stępień 1996: 170; de Maaijer 2000: 105; Englund 2003: 1; Attinger 2005: 237–238). At least in our text, the identification of this owner with the governor of Umma should be discarded, since the statement of the sellers was made before him. One should perhaps better consider the identification of the en with a priest, given the fact that: (a) nam-en is referred to animals and products delivered by herders connected to the household of a god(dess), for example Nin'ura (Englund 2003: 1); (b) the en-en of Umma texts could refer, at least in some cases, to cultic officials of Šara and Nin'ura, as in *Nik.* 2 372:r.1, *OrSP* 47–49 377:2, and *SET* 199:3, r.1 (see also the commentary by Sallaberger 1993: 258, n. 1215); in texts from Girsu, en-en designates both the “ancestors” of the ruler (*MVN* 22 182:i'.3': sá-du<sub>11</sub> níḡ ezem-ma diḡir-re-ne ù en-en ensi<sub>2</sub>-ke<sub>4</sub>-ne) and the “(former) high priests” (of Nanše, in *RTC* 401:ii.9: see Jagersma 2007: 296), as it also does in the descriptions of the netherworld (see Steinkeller 2005: 23).

For the expression inim ...-ak-ta “with the authorization of,” which could refer to authorizing officials of sale transactions, see Steinkeller 1989: 102.

#### 4. BM 110171. 1914-4-4-237

AS7 / xii. 95×45×17 mm.

1 60+10+7 sar <sup>ḡis</sup>kiri<sub>6</sub> <sup>ḡis</sup>ḡišnimbar  
 2 kù šám<sup>am</sup>-bi ⅔ ma-na  
 3 A-ad-da dumu Lugal-šuba<sub>3</sub>-šè  
 4 A-kal-la dumu ù-ma-ni-ke<sub>4</sub>  
 5 in-ši-sa<sub>10</sub>  
 6 A-ad-da A-kal-la-ar  
 7 mu lugal in-na-pàd  
 8 kišib A-ad-da íb-ra  
 9 <sup>ḡis</sup>kiri<sub>6</sub>-bi inim ù-ma-ni šeš-gal A-ad-da-ka-ta-àm  
 10 A-kal-la in-sa<sub>10</sub>  
 11 inim ù-ma-ni-ka ba-an-ge-en<sub>6</sub>  
 12 [eg]ir<sub>5</sub>-bi-ta  
 r. 1 [it]i' 2 [...]  
 2 [D]a-DU-mu dumu 'Lugal'-šuba<sub>3</sub>-ke<sub>4</sub>  
 3 A-kal-la-ar inim in-ni-ḡá-ar  
 4 lú A-kal-la <sup>ḡis</sup>kiri<sub>6</sub>-ta im-ta-an-è

5 <sup>ḡis</sup>kiri<sub>6</sub> A-kal-la-ka ba-an-ku<sub>4</sub> (*KWU* 147)  
 6 igi ensi<sub>2</sub>-ka-šè  
 7 igi Lú-du<sub>10</sub>-ga dumu Niḡar<sub>x</sub><sup>gar</sup>-ki-du<sub>10</sub>-šè  
 8 igi Inim-ma-AN dam-gàr-šè  
 9 igi <sup>d</sup>Nanna-kù-zu dumu Lú-<sup>d</sup>Nanna nu-banda<sub>3</sub> é-<sup>d</sup>Nanna-ka-šè  
 10 igi Sí-g-s[u<sub>13</sub> a]b-ba uru-šè  
 11 igi Ur-[...]šè  
 12 igi Á-[x (x)]-'x<sup>1</sup>-NI-sa<sub>6</sub>-šè  
 13 igi Lú-<sup>d</sup>Šara<sub>2</sub> dumu <sup>d</sup>UTU-MI-šè  
 le.ed.1 iti <sup>d</sup>Dumu-zi mu Ḥu-úḥ-nu-ri<sup>ki</sup> ba-ḥul

<sup>1-8</sup> Akala, son of Umani, bought from A'adda, son of Lugal-šuba, 77 sar of a palm grove for the price of ⅔ mina of silver. A'adda swore for Akala, by the name of the king, (not to contest?). The seal of A'adda was rolled.

<sup>9-11</sup> It was with the authorization of Umani, the elder brother of A'adda, that Akala bought the orchard. This was confirmed by the statement of Umani.

<sup>12-r.3</sup> Later on, two months<sup>7</sup> ..., DaDumu, son of Lugal-šuba, raised a claim against Akala.

<sup>r.4</sup> Akala had a man come forward (as witness) from the orchard.

<sup>r.5</sup> It became the orchard of Akala.

<sup>r.5-13</sup> Before the governor; before Luduga, son of Niġar-kidu; before Inima-AN, the merchant; before Nanna-kuzu, son of Lu-Nanna, overseer of the household of Nanna; before Sigsu, elder of the city; before Ur-...; before A-...-Nisa; before Lu-Šara, son of Šamaš-šilli.

<sup>le.ed.1</sup> Date.

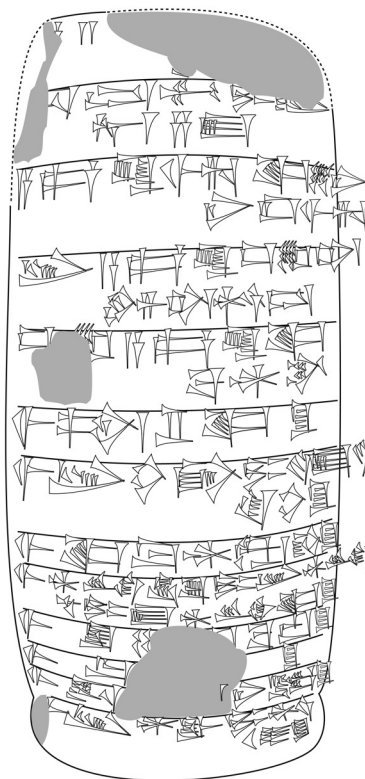
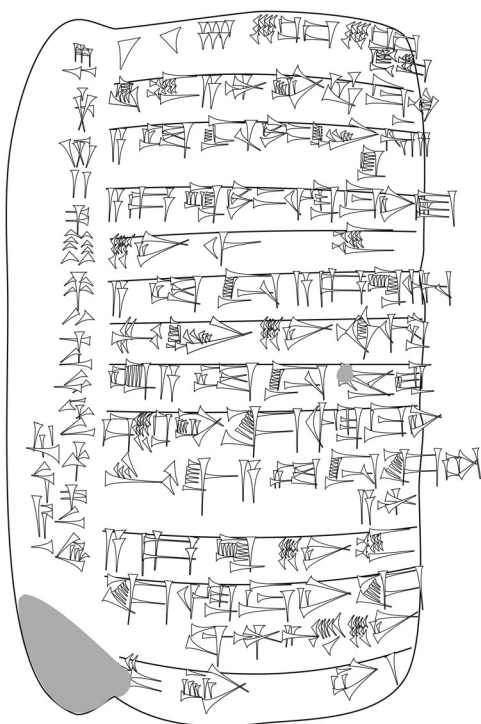
This text records a litigation between the sons of Lugal-šuba. One of them, named A'adda, had sold a palm grove to his nephew Akala, the son of

A'adda's elder brother Umani. The document states that the purchase was made with the authorization of Umani, which was perhaps necessary because the orchard was an undivided property shared by the sons of Lugal-šuba. Possibly after Umani's death, DaDumu, brother of A'adda and Umani, raised a claim against his nephew, but the property of the orchard was confirmed to Akala once he produced a witness (to the sale?).

Other Ur III court records concerning joint ownership are *ITT* 3 5262 + 5 6729 (= *NSGU* 108) and *ZA* 70 170 (= *NATN* 302). The authorization of a brother (inim PN šeš-a-na-ta) for a sale is also recorded in *NBC* 10204 (= *ELTS* 183), a Sargonic document from Isin.

<sup>r.5</sup>: For the verb *ku*<sub>4</sub> construed with a noun in the locative case, with the meaning "to become," see Falkenstein 1956–57 III: 169; Wilcke 1988: 27; Steinkeller 1989: 331. For the use of the sign *KWU* 147 in Umma, see Veldhuis 2008: 227.

## BM 110171



**5. BM 106509.** 1913-4-16-1341

Undated. 70×44×20 mm.

- 1 4 sar é È-li
- 2 Lugal-<sup>ĝis</sup>gigir-re dumu Lugal-má-gur<sub>8</sub>-re-  
ke<sub>4</sub>
- 3 dumu È-li-šè sa<sub>10</sub>-aš
- 4 in-ge-en<sub>6</sub>
- 5 Ba-an-sa<sub>6</sub> dumu Lugal-má-gur<sub>8</sub>-re-ke<sub>4</sub>
- 6 nam-erim<sub>2</sub>-bi mu-ku<sub>5</sub>
- 7 Ur-kù aga<sub>3</sub>-ús maškim di-til-la-bi-im

r.

- 1-4 Lugal-<sup>ĝis</sup>gigir, son of Lugal-magure, confirmed that he bought 4 *sar* of the house of Eli from the son of Eli.
- 5-6 Bansa, son of Lugal-magure, took the corresponding (declaratory) oath.
- 7 Urku, the elite soldier, was the corresponding commissioner of the concluded case.

This text originated in a claim for the sale of a house-lot. The case was closed after the statement of the buyer and the declaratory oath of his brother.

6: Transliteration, translation and commentary by Sallaberger 2008: 163 (7).

BM 106509

*reverse uninscribed***6. BM 106482.** 1913-4-16-1314

AS5 / ix. 81×45×23 mm.

- 1 1 <sup>na</sup>kinkin
  - 2 Lú-du<sub>10</sub>-ga-šè
  - 3 Lú-<sup>d</sup>Nin-šubur-ka-ke<sub>4</sub>
  - 4 in-ši-sa<sub>10</sub>
  - 5 Lú-<sup>d</sup>Da-mu-ke<sub>4</sub>
  - 6 <sup>na</sup>kinkin mu-ni-zuḥ
  - 7 bí-in-du<sub>11</sub>
  - 8 Lú-<sup>d</sup>Nin-šubur-ka-ra inim in-ni-ĝá-ar
  - 9 Lú-<sup>d</sup>Nin-šubur-ka-ke<sub>4</sub>
  - 10 lú <sup>na</sup>kinkin zuḥ-a-zu ga-mu-ra-túm bí-in-  
du<sub>11</sub>
  - 11 šu-du<sub>8</sub>-a lú <sup>na</sup>kinkin zuḥ-a-ka
- r.
- 1 Ti-é-maḥ-ta-a in-gub
  - 2 igi A-gi<sub>4</sub>-šè
  - 3 igi Lú-bala-sig<sub>5</sub>-šè
  - 4 igi Ur-ab-zu-šè
  - 5 lú ki inim-ma-me
  - 6 lú šu-du<sub>8</sub>-a nu-mu-da-túm
  - 7 <sup>na</sup>kinkin-bi Ti-é-maḥ-ta íb-su-su

- 8 Lú-<sup>d</sup>Nin-šubur-ka-ke<sub>4</sub> nam-erim<sub>2</sub>-bi kuru<sub>5</sub>-  
dam
- 9 1 Ur-<sup>d</sup>Ba-ú [dumu G]u-du-du
- 10 1 Ur-niĝar<sub>x</sub><sup>ĝar</sup> nu-banda<sub>3</sub> 'NAG'-su<sup>ki</sup>
- 11 1 A-da-ga ugula ĝéš-da
- 12 1 Šar-ru-um-i-lí nu-banda<sub>3</sub>
- 13 lú ki-ba gub-ba-me
- 14 iti <sup>d</sup>Li<sub>9</sub>-si<sub>4</sub> mu En-unu<sub>6</sub>-gal <sup>d</sup>Inanna ba-ḥuĝ
- 1-4 Lu-Ninšubur bought one millstone from Luduga.
- 5-8 Lu-Damu declared: "he (Lu-Ninšubur) had him (Luduga) steal the millstone!" (so) he has raised a claim against Lu-Ninšubur.
- 9-10 Lu-Ninšubur declared: "I will bring you your man who stole the millstone."
- 11-r.5 Ti-emaḥta stood as pledge for the man who stole the millstone. Before Agi, before Lu-balasig, before Ur-abzu: they were the witnesses.



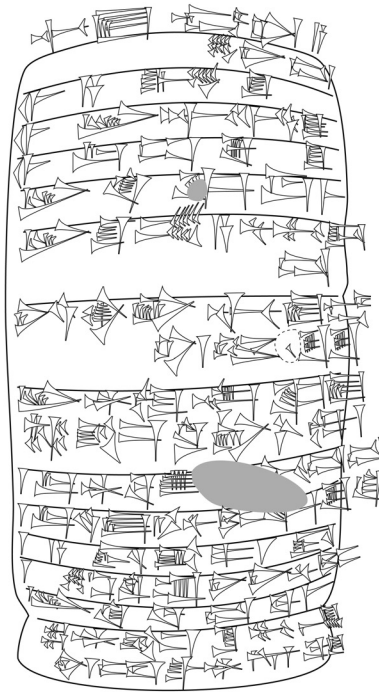
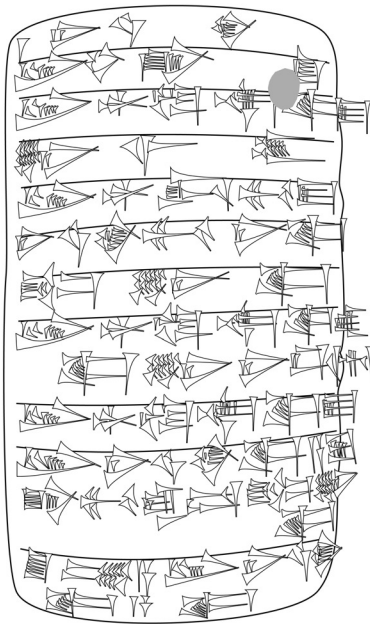
- r.6-7 He (Lu-Ninšubur) was not able to bring ‘the man of the personal pledge’ (Luduga), (and therefore) Ti-emaḥta will repay the millstone.
- r.8 Lu-Ninšubur will take the corresponding (declaratory) oath.
- r.9-13 Ur-Ba’u, son of Gududu; Ur-niḡar, the colonel of NAGsu; Adaga, officer (in charge) of sixty (men); Šarrum-ili, the colonel: they were the ‘bystanders’.
- r.14 Date.

According to this text, Lu-Ninšubur was accused by Lu-Damu of having bought a stolen millstone from Luduga. Lu-Ninšubur declared he would bring back the thief, and Ti-emaḥta pledged his own person to guarantee it. As Lu-Ninšubur was not able to bring the thief, Ti-emaḥta was obliged to pay the price of the millstone to Lu-Damu.

Personal pledges for cases of theft are also attested in *ITT* 3 6225. For personal pledges, see Falkenstein 1956–57 I: 116–118; Sauren 1970: 70–87; Wilcke 1999: 624–626; Steinkeller 2001a: 50–51.

r.12: Šar-ru-um-ì-lí nu-banda<sub>3</sub> is perhaps the “colonel of the conscripts of Girsu” (nu-banda<sub>3</sub> dumu dab<sub>5</sub>-ba Ĝir-su<sup>ki</sup>) recorded in *AUCT* 3 492 (AS7; see Steinkeller 2002: 130–131).

## BM 106482



## 7. BM 106536. 1913-4-16-1368

AS5. 68×44×22 mm.

- 1 <sup>ĝis</sup>tir I<sub>7</sub>-gal-la-ka  
 2 <sup>ĝi</sup>š-bi ba-zuḥ  
 3 É-a-šar egir šakkan<sub>6</sub>  
 4 Ġar-ša-na-ka<sup>ki</sup>-ra  
 5 ensi<sub>2</sub>-ke<sub>4</sub> saĝ in-ni-ba  
 6 <sup>ĝis</sup>gigir u<sub>4</sub> imin-na iti [...-t]a<sup>?</sup>  
 7 <sup>ĝis</sup>gigir u<sub>4</sub> imin-na iti [...-k]a

r. 1 ì-im-d[a<sup>?</sup>-ĝál<sup>?</sup>-(šè<sup>?</sup>)]

2 lú-bi túm-m[u]-da

3 in-na-an-du<sub>11</sub>

4 nu-mu-túm

5 1 <sup>ĝis</sup>Gigir-re šà-gu<sub>4</sub> NI.NAGAR

6 é É-a-šar-ka

7 u<sub>4</sub> 40+5-àm en-nu-ĝá in-ti-àm

8 a-rá 3-àm

9 ensi<sub>2</sub>-ke<sub>4</sub> lú in-ši-ĝi<sub>4</sub>

lo.ed.1 nu-mu-un-túm

le.ed.1 mu En-unu<sub>6</sub>-gal <sup>d</sup>Inanna ba-ḥuĝ

1-2 Trees from the 'Big River Forest' have been stolen.

3-5 The governor hastened<sup>?</sup> Ea-šar, the second-in-command of the general of Garšana.6-r.4 [Fro]m<sup>?</sup> the 'Seven-day-Chariot' day of month [x], [until<sup>?</sup>] the 'Seven-day-Chariot' day of month [y], (the governor) has been

telling him (Ea-šar): "Bring the man (the thief) with you!" but he did not bring him.

r.5-7 Gigire, the ox driver ... He has been under guard, at the house of Ea-šar, for 45 days.

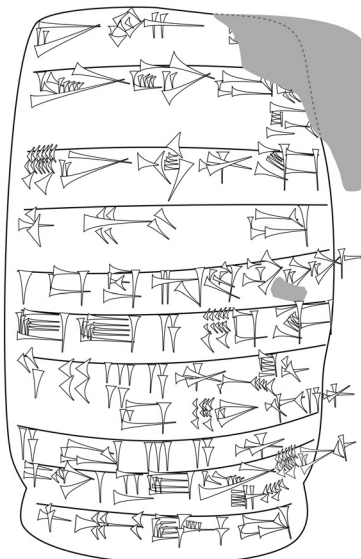
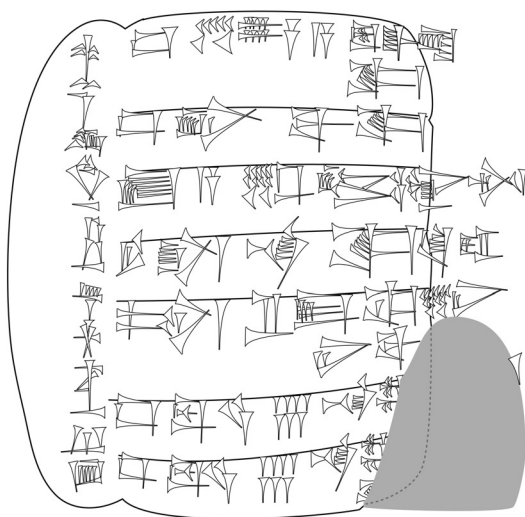
r.8-lo.ed.1 Three times the governor sent a person there, (but) he (Ea-šar) did not bring him (Gigire).

le.ed.1 Date.

This problematic text records a dispute between the provincial administration of Umma and the military organization of Garšana. A theft of trees was committed at the "Big River Forest." Ur-Lisi, governor of Umma at that time, repeatedly addressed Ea-šar, second in command of Šu-Kabta, the general of Garšana, asking him to turn over the thief. His demand was ignored, and the thief, defended by Ea-šar, was kept under protection at his house. The governor even sent an envoy three times to the house of Ea-šar, but the thief, Gigire, was not handed over to him.

A transliteration of this text, contributed by this author, was presented in *CUSAS* 3 1424. Transliteration, translation and commentary were later prepared by Heimpel 2009: 5. Slight differences in the interpretation of the text are commented on below.

## BM 106536



- 1: The “Big River Forest” (<sup>š</sup>is<sup>t</sup>ir I<sub>7</sub>-gal-la) is Forest 21 in the classification made by Steinkeller 1987: 77 according to *OrSP* 47–49 382; it is found between the “Forest of Zabalām” (tir Zabalām<sub>3</sub><sup>ki</sup>) and the “Forest of Garšana” (tir Ĝar-ša-na-ka<sup>ki</sup>). *Nik.* 2 119 provides information about the distance by boat between this forest and KAsaḥar and Nippur (see Steinkeller 2001b: 77 and 79).
- 3: See the commentary to no. 2:r.10 (BM 106470) above.
- 5: The compound verb saĝ ba is otherwise unattested. The tentative interpretation here proposed (“to hasten?”) is based on its possible synonymy with saĝ šúm “to hasten, to rush towards, to go against.”
- 6-r.4: The uncertain reconstruction of these lines is based on the formula *iti x u<sub>4</sub> n-àm ì-im-da-ĝál-ta*

*iti y u<sub>4</sub> n-àm ì-im-da-ĝál-šè* “from the month *x*, being the day *n*, until the month *y*, being the day *n*,” attested with different variants in *MVN* 1 254:2–4; *AAICAB* 1/1, Ashm. 1924–650:12-r.4; *AAICAB* 1/1, Ashm. 1924–665:r.ii.7–8; *SAT* 2 150:2–5; *SAT* 3 1836:2–3 (see also Steinkeller 1989: 111, n. 345).

- r.5: Heimpel 2009: 5 proposes for *nagar* the meaning “to hide,” perhaps from Akk. *nakāru*; this suggestive interpretation runs against the difficulty of *JNES* 63 3:1–6 (PN arad<sub>2</sub> é-gal mu 3-àm ì-zāḥ-àm NI.NAGAR-e pa-āĝ ì-zí-e), where a present-future form for *nagar* would not fit well with the context. For the interpretation of NI.NAGAR as a designation of a profession, similarly not without problems, see Molina and Such-Gutiérrez 2004: 2.

**8. BM 106479.** 1913-4-16-1311  
AS4 / xiid. 74×46×21 mm.

- 1 1 A-kal-la dumu Ḫu-ru-mu-ka  
2 1 A-lu<sub>5</sub> dumu Lugal-KA-ke<sub>4</sub>  
3 [g]u<sub>4</sub>-a-ni ba-an-zuḥ  
4 mu gu<sub>4</sub> ba-an-zuḥ-a-šè  
5 [Lu]gal-KA-e  
6 <sup>r</sup>A<sup>1</sup>-lu<sub>5</sub>  
7 <sup>r</sup>nam-ì-[b]í-la in-ni-gul  
8 [igi Ur-<sup>d</sup>Ma]-mi-šè  
(1–3 lines lost)
- r. (1–2 lines lost)  
1' <sup>r</sup>Ur<sup>1-d</sup>Ma<sup>1</sup>-an-iš-tí-[su] dumu-ni  
2' igi ensi<sub>2</sub>-ka-šè di bí-in-du<sub>11</sub>  
3' nam-ì-bí-la ba-an-gul  
4' šà-ba Ur-<sup>d</sup>Ma-mi-ke<sub>4</sub> nam-erim<sub>2</sub>-bi kuru<sub>5</sub>-dam  
5' 1 Lú-diĝir-ra dumu Lugal-ba-ta-ab-è  
6' 1 Da-ad-da-mu <<-šè>>  
7' 1 Ur-niĝar<sup>ĝar</sup> dumu Ḫa-ba-lu<sub>5</sub>-gé  
8' lú ki-ba gub-ba-me  
9' iti diri mu En-maḥ-gal-an-na en <sup>d</sup>Nanna  
ba-ḫuĝ
- 1–3 Alu, son of Lugal-KA, stole the oxen of Akala, son of Ḫurumu.  
4–7 Because he stole the oxen, Lugal-KA disinherited Alu.  
8... Before Ur-Mami, [before ... , it was decided (?)].

- <sup>r.1'-3'</sup> Ur-Maništišu, his (Alu's) son, brought a legal case before the governor, (but Alu) was disinherited.  
<sup>r.4'</sup> From among them, it is Ur-Mami who will take the corresponding (declaratory) oath.  
<sup>r.5'-8'</sup> Lu-diĝira, son of Lugal-bata'e; Daddamu; (and) Ur-niĝar, son of Ḫabaluge: they were the “bystanders.”  
<sup>r.9'</sup> Date.

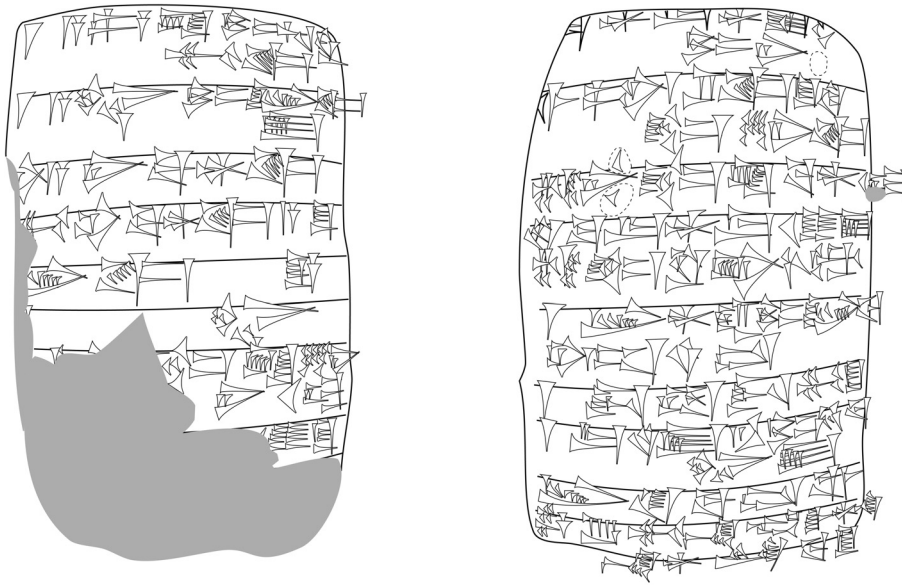
The tablet records a claim presented by Ur-Maništišu, probably after the death of Alu, his father. Alu had been disinherited by his father Lugal-KA because he had stolen the oxen of Akala. Ur-Maništišu's claim was rejected, and the disinheritance of Alu was confirmed.

- 7 and r.3': The interpretation of *nam-ì-bí-la gul* as “to disinherit” is based on the basic meaning of *gul* (Akk. *abātu*, *ḫepû*, *naqāru*) “to destroy, to break” (see *ePSD* s.v. *gul*); cf. also its more specific meaning “to end, to finish” (Akk. *kalû*; see Krecher 1966: 97). The act of disinheritance is rarely attested in Sumerian texts, and was expressed in different ways: (a) *nam-ibila-ta é<sub>(=3)</sub>*; *NSGU* 204:r.i.5, 16. (b) *nam-ibila-ta sar*: *SAOC* 44 24:15' (OB); Charpin (1990: 11) suggests for this text the interpretation of *SAR* as *sír*

= *nasāhu*, but note the opposite expression in the terminative case *nam-ibila-šè sar* “to confirm the status of heir in writing” (*YOS* 12 206:6–7 [OB]; *Ai* III:iii.65 = *MSL* 1, p. 46; see *CAD* A/2 p. 177 s.v. *aplūtu*). (c) *nam-ibila-ta zi*: *Ai* III:iv.16 = *MSL* 1, p. 48 (see also *CAD* N/2 p. 1, s.v. *nasāhu*); on this basis Greengus (1969: 519) proposes for *ARN* 36:13–14 (OB) the reconstruction of *n[am-ibila-ni-ta] í[b-ta-an-zi-eš]*. (d) *nam-ibila nu-AK*: *PBS* 8/1 16:25, and *PBS* 8/2 116:13 (OB; see *CAD* A/2 p. 177 s.v. *aplūtu*, and *PSD* A/3, p. 111 s.v. *ak* 9.22). (e) possibly *úr dúb-dúb*: *CBS* 11324:r.i.25 (OB; see Klein and Sharlach 2007: 21).

The only case of disinheritance recorded in Neo-Sumerian texts known to me is the aforementioned *NSGU* 204:r.i.8–ii.5, where a man is said to have disinherited his adoptive daughter at her marriage. Misconduct as a reason of disinheritance is attested also at Emar, where a man disinherited his son because “he spoke an insult to his father” (*AuOr* 5 239 17:19–24); for this and other inheritance texts from this city showing how children were dispossessed of their rights when they made prevail their private interests over those of the family, see van der Toorn 1994: 50–52, and 1995: 40–41.

## BM 106479



**9. BM 111052.** 1914-4-4-1118

Undated. 73x50x16 mm.

- 1 Du-gu-da-ga  
 2 Geme<sub>2</sub>-gu 'ama-ni'-da di in-da-du<sub>11</sub>  
 3 1 áb-máh Geme<sub>2</sub>-Gú-eden-na mu-bi-im  
 4 1 saĝ-'nita<sub>2</sub>' 'Šu'-na mu-ni-im  
 5 1 s[āĝ]-munus Ma-tu mu-ni-im  
 6 1 'Geme<sub>2</sub>'-gu dam-ĝu<sub>10</sub> ma-an-ba bí-in-du<sub>11</sub>  
 7 Ur-é-an-na  
 8 Lugal-ezem  
 9 Lugal-ní-zu  
 10 Šeš-kal-la  
 11 'lú' ki inim-ma-me  
 12 šà-bi-ta  
 r. 1 Ur-é-an-na-ke<sub>4</sub>  
 2 nam-erim<sub>2</sub>-bi ù-un-ku<sub>5</sub>  
 3 Geme<sub>2</sub>-gu gu<sub>4</sub> ù saĝ šu-na ba-ab-gi<sub>4</sub>-gi<sub>4</sub>  
 4 1 A-za-a ħa-za-núm  
 5 1 Ur-<sup>d</sup>Nin-su dam-gàr  
 6 1 A-ab-ba  
 7 1 Lugal-ĥi-li ugula  
 8 1 Lugal-kù-zu dumu Ĥa-ba-lu<sub>5</sub>-gé  
 9 lú 'ki-ba' 'gub'-[ba-m]e

<sup>1-2</sup> Dugudaga brought a legal case against Gemegu, his mother.

<sup>3-6</sup> One milk-producing cow, whose name is Geme-Guedena; one male slave, whose name is Šuna; one female slave, whose name is Matu: "My husband gave them to me!" Gemegu declared.

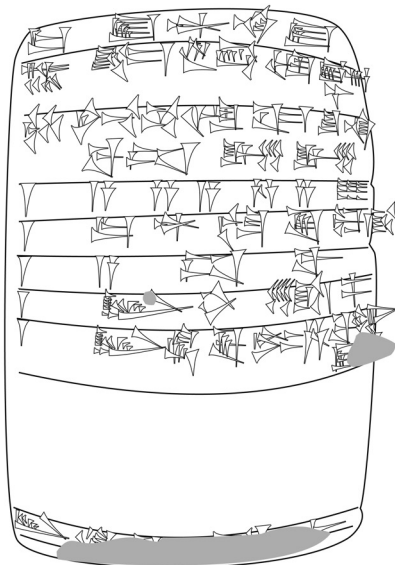
<sup>7-11</sup> Ur-e'ana, Lugal-ezem, Lugal-nizu, (and) Šeškala were the witnesses.

<sup>12-r.3</sup> From among them Ur-e'ana will take the corresponding (declaratory) oath, and then cattle and slaves will return to Gemegu's possession.

<sup>r.4-9</sup> Aza'a, the mayor; Ur-Ninsu, the merchant; A'abba; Lugal-ĥili, the overseer; Lugal-kuzu, son of Ĥabaluge: they were the 'bystanders'.

This tablet records a litigation between Dugudaga and his mother Gemegu. After the death of his father, Dugudaga claimed the ownership of a cow and two slaves. Nevertheless, Gemegu declared that she had received them from her husband as a gift. The gift was made with the necessary witnesses, so it was decided that one of them would swear a declaratory oath, and Gemegu would then keep cattle and slaves.

## BM 111052



**10. BM 106498.** 1913-4-16-1330  
AS5 / xii. 75x44x22 mm.

- 1 Ur-<sup>d</sup>Šul-gi-ra-ke<sub>4</sub>  
 2 Nin-a-zu nam-mussa<sup>sa</sup>-šè  
 3 mu lugal in-na-pàd  
 4 Ama-ge-na dam-ĝu<sub>10</sub> hē-a bí-du<sub>11</sub>  
 5 igi A-NI.NI-šè  
 6 igi Lugal-hé-ĝál kù-dím-šè  
 7 A-gi<sub>4</sub>  
 r. 1 ù U-da-a  
 2 nam-erim<sub>2</sub>-bi kuru<sub>5</sub>-dam  
 3 lú inim-ma mu lugal pàd-da-me

- 4 iti <sup>d</sup>Dumu-zi  
 5 mu En-unu<sub>6</sub>-gal <sup>d</sup>Inanna ba-ĥuĝ

<sup>1-3</sup> Ur-Šulgira swore by the name of the king for Ninazu regarding the status of son-in-law.

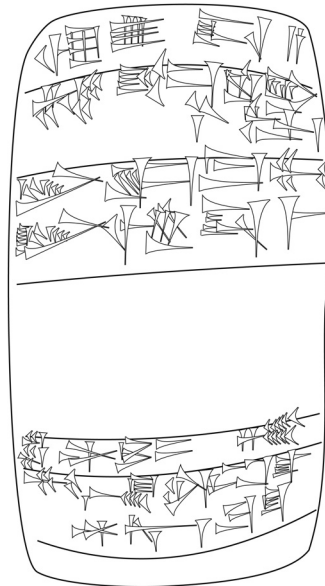
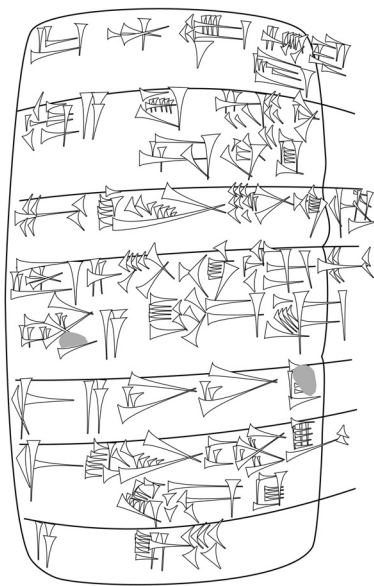
<sup>4</sup> He declared: "Let Ama-gena be my wife."  
<sup>5-r.3</sup> Before ANINI and before Lugal-héĝal, the goldsmith, Agi and Uda will take the corresponding (declaratory) oath. They (Agi and Uda) were the witnesses to the oath sworn by the name of the king.

<sup>r.5</sup> Date.

The tablet records a case regarding a marriage agreement between Ninazu (the mother of Ama-gena) and Ur-Šulgira, the bridegroom. For some unknown reason, the agreement was challenged, so it needed to be confirmed through the declaratory oath of the witnesses to the agreement.

1-r.3: Transliteration, translation, and commentary by Sallaberger 2008: 164 (11).

BM 106498



## 11. BM 106468. 1913-4-16-1300

Undated. 78×48×20 mm.

- 1 Nin-dub-sar  
 2 dumu Šu-<sup>d</sup>Èr-ra arad<sub>2</sub> Inim-<sup>d</sup>Šara<sub>2</sub>-ke<sub>4</sub>  
 3 inim lugal nu-ù-um-đa-an-šub-ba-aš  
 4 dam in-tuku-àm bí-du<sub>11</sub>  
 5 na-ba-a-ge-en<sub>6</sub>  
 6 1 Ma-ba  
 7 1 Lugal-kù-zu  
 8 nam-erim<sub>2</sub>-bi ba-šúm  
 r. 1 Nin-dub-sar nam-ge[me<sub>2</sub>]-a ba-a-gi<sub>4</sub>  
 2 (line erased: igi [...]-'x x')
 3 1 (over erased igi) Lú-diġir-ra (and -šè erased)  
 4 1 (over erased igi) Šu-<sup>d</sup>Nin-šubur nu-banda<sub>3</sub>  
 <<-šè>>  
 5 1 (over erased igi) A-kal-la nu-banda<sub>3</sub> <<-  
 šè>>  
 6 1 (over erased igi) Ġù-dé-a nu-banda<sub>3</sub> <<-  
 šè>>  
 7 1 (over erased igi) A-za-a ħa-za-núm  
 8 1 (over erased igi) Síg-su<sub>13</sub> <<-šè>>  
 9 1 (over erased igi) A-ab-ba  
 10 1 (over erased igi) Na-ba-sa<sub>6</sub>  
 11 lú ki-ba gub-ba-me

<sup>1-4</sup> Nin-dubsar, daughter of Šu-Erra, the slave of Inim-Šara, has declared that (a man) took her as wife without the authorization of the master having been handed down.

<sup>5</sup> (The marriage) was not confirmed.

<sup>6-8</sup> Maba (and) Lugal-kuzu were given to the corresponding (declaratory) oath.

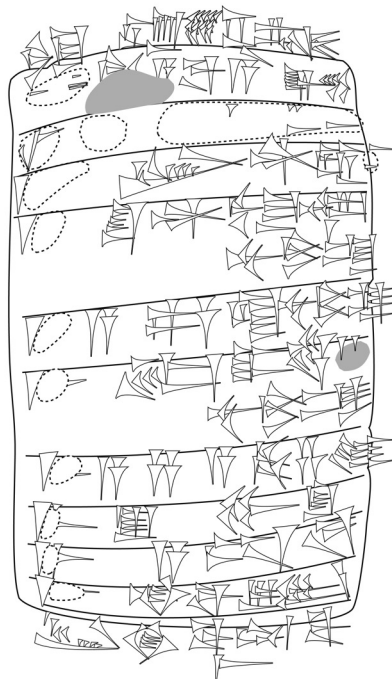
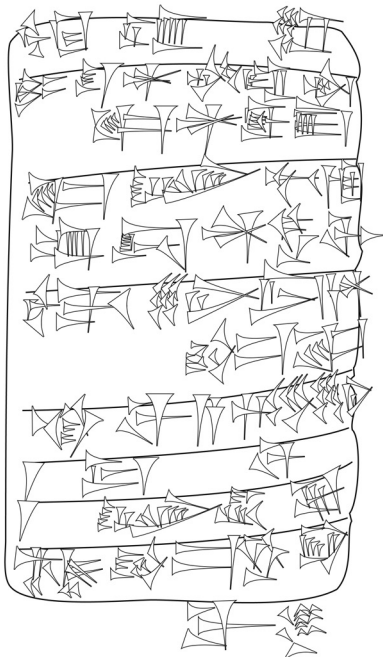
<sup>r.1</sup> Nin-dubsar was returned to the status of slave-girl.

<sup>r.3-11</sup> Lu-diġira; Šu-Ninšubur, the overseer; Akala, the overseer; Gudea, the overseer; Aza'a, major; Sigsu; A'abba; (and) Nabasa: they were the 'bystanders'.

This court record originated in a claim by Inim-Šara. He was the owner of Šu-Erra and of his daughter Nin-dubsar, who would have fallen into debt servitude. In her statement Nin-dubsar declared that she married a man without the necessary authorization of her master. The marriage was then declared invalid, and Nin-dubsar returned to the status of slave-girl.

3: The interpretation of inim lugal as "the authorization of the master," instead of "the authori-

## BM 106468



zation of the king," has been suggested to me by W. Sallaberger (personal communication). Other court records (*ITT* 2 3519 = *NSGU* 71; *ITT* 5 6845 = *NSGU* 97; *Studies Pettinato* 182 2) where this expression is found should be accordingly revised (see for example my own comments in Molina 2008: 133).

6–8: See Sallaberger 2008: 166 n. 22.

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2020年11月1日

Why Should Someone Who Knows Something Conceal It?  
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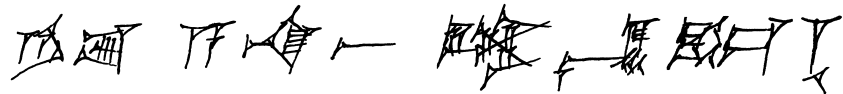


David I. Owen

# Why Should Someone Who Knows Something Conceal It?

*Cuneiform Studies in Honor of David I. Owen on His 70th Birthday*

edited by  
*Alexandra Kleinerman*  
*Jack M. Sasson*



CDL Press  
Bethesda 2010

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Why should someone who knows something conceal it? : cuneiform studies in honor of David I. Owen on his 70th birthday / edited by Alexandra Kleinerman, Jack M. Sasson.

p. cm.

ISBN 978-1-934309-30-8 (alk. paper)

1. Iraq—Civilization—To 634. 2. Civilization, Assyro-Babylonian. 3. Iraq—History—To 634.

I. Kleinerman, Alexandra. II. Sasson, Jack M. III. Owen, David I.

DS69.5.W47 2010

935—dc22

2010035760

ISBN 9781934309308

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