

Iraqi Museum .302532

Umma Š25.II

Measurement: 12×5×1.5



the term (šu-gi₄-gal) which means a big bull in size and age and (šu-gi₄) in line 17 and 28 means old bulls, and this type of bulls may be of a higher price than the rest of the bulls.

In lines (31, 37, 46), the term (ša₃ gurum₂.ma ba.uš₂)⁽⁴⁾ means assigned for slaughter, perhaps to benefit from its flesh, and the term (ša₃ gurum₂.ma ba.šub) in line 42, means assigned for killing as it might suffer from illness or old age and inability to work.

The text ends with mentioning the person who was responsible for distributing these animals, who is Ur-nigar according to⁽⁵⁾. He was the son of Giri-ni, one of the influential families in the city of Umma, or the so-called family of the ruler. Giri-ni had three sons who were; Ur-nigar, Nigrkidu and Basaga, his name which was often mentioned in the seals of his sons were linked to two jobs, namely chief cattle administrator (šuš₃) and chief of the galla (gal₅-la₂ gal), he inherited these two professions to two of his sons. Nigarkidu was associated with the profession chief

of the galla (gal₅-la₂ gal), which his son Atu inherited after his death, and perhaps there is a slight possibility that it was mentioned in this text in line 3. As for Ur-nigar, he had inherited the profession of chief cattle administrator (šuš₃), he had 7 sons, including three who held the position of ensi₂. As for the profession of šuš, he inherited it to his son Ur-E'e, who bequeathed it to his son after him Lu-ḥaya. The person who practices this profession is responsible for livestock in the city such as renting, selling, transporting, etc...

Moreover, there might be another person who dictated to the scribe to write the information of the text. We notice that there are many signs that the writer erased and rewrote elsewhere, which is what happens when someone dictates writing to you and you do not know when to finish his sentence or line to tell you after that the line finished, so you end the sentence with a full stop, and we notice that our writer here, when he wants to end the line, he puts the signs spaced out to end the line with a sign at the end.

Endnotes

- (1) For more about the terms and analysis see: Delnero, P., "The Sumerian Verbal Prefixes im-ma- and im-mi": in *Language in The Ancient Near East*, (Winona Lake: 2010). P.535-561.
- (2) Stephen, M., *Animal Husbandry in Ancient Near East*, (Maryland: 2008)
- (3) Widell, M., *Economy and Bureaucracy: The Neo-Sumerian Cuneiform Tablets in the Hood Museum of Art*, (Dartmouth College, Orient: 2020), Vol.55. No.15:4.
- (4) Patterson, D.W., *Elements of The Neo-Sumerian Military*, (USA: 2018). P.539.
- (5) Jacob L. Dahl, *The Ruling Family of Ur III Umma*, (Chicago: 2008). P.45.

References

1. Delnero, P., "The Sumerian Verbal Prefixes im-ma- and im-mi": in *Language in The Ancient Near East*, (Winona Lake: 2010).
2. Jacob L. Dahl, *The Ruling Family of Ur III Umma*, (Chicago: 2007).
3. Patterson, D.W., *Elements of The Neo-Sumerian Military*, (USA: 2018).
4. Stephen, M., *Animal Husbandry in Ancient Near East*, (Maryland: 2008).
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The plowman receives it.⁽⁴²⁾4 mature female donkey 4 draught donkey submitted for clearance. ⁴³1 donkey assigned to be killed. ⁴⁴Lusaga the plowman receives it. ⁴⁵3 mature female donkey 5 draught donkey submitted for clearance.⁽⁴⁶⁾1 mature female donkey assigned to slaughter.⁽⁴⁷⁾agada the plowman receives it.⁽⁵⁰⁾5 mature female donkey 2 draught donkey. ⁵¹1 mature female donkey submitted for clearance. ⁵²Kuda the plowman receives it. ⁵³6 young suckling female donkey 2 draught donkey ⁵⁴submitted for clearance. ⁵⁵Badu the plowman receives it. ⁵⁶the bulls and the donkeys the plowmen receives it.

Up.Edg

⁵⁷ field of dumurula

⁵⁸ur-nigar^{gar} receives it.

Le.Edg

⁵⁹The second month of Umma calendar

⁶⁰The second year of the destruction of Simurum.

Commentary

The text begins with distribution of bulls and cows by using the term (gub-ba-am₃) in lines 1, 7 and 8, this term has two meanings, according to Stephen⁽²⁾ it means numbers of animals submitted for clearance or old numbers of animals submitted for clearance, and the other meaning, according to a discussion with Prof. Abd, Basimah Jalil, the (Gub – ba) is the same Iraqi word (Joba جوبا) which used nowadays in Iraq, it means the open yard where animals are sold or slaughtered. Each city has more than one Joba. The time of establishing these (joba) is far apart, so one of them is called the old Joba and the other is the new one, so perhaps the (Gub-ba-am₃) and (Gub-ba libir-am₃) are the new and the old Joba. In our text here, we can see that the one who is responsible for distributing these animals began to clear the number of animals in the old Joba and then clear the number in the new one. Probably he clears numbers remaining from the previous day and then

numbers of the current day. Finally, the (Gub-ba) or Joba is a place for selling, renting or slaughtering animals to people or plowmen.

Among the things observed is the existence of a sequence in the arrangement of animal species, we see that the writer first mentioned the bulls and cows, then the donkeys and the female donkeys, this sequence may indicate that he discharged the bulls and cows and left only the donkeys as well as the female donkeys, which he discharged at the end, as these animals in terms of physical ability are weaker than bulls and cows especially in the plowing work. When the plowman comes and does not find bulls or cows, he is satisfied with taking donkeys, this arrangement in writing indicates that the text was written after all the animals were distributed at the end of the day, or perhaps at the end of the work. There might be a work draft in which the animals were recorded then arranged, so we notice that some plowmen later added another animal to the animals that were taken, this is consistent with the term (daḥ-e-dam) which means adding⁽³⁾, or they might add it after a period that could be after mid-day or hours after they took the first animal. Then the writer at the end of the work or the end of the day recorded the animals that were added to these plowmen with the group of animals that they were taken. So they used the term (daḥ-e-dam) to indicate that this plowman had taken these animals later on.

For example, in line 24-26 the plowman Urbil received three bulls then added one cow and three more bulls to his possession, so his work requires this number of animals, or he might need to finish his work in time, or the field which he plowed is large and he cannot complete its plowing with the number he received the first time.

The writer was very specific in identifying all kinds of animals that were distributed, so we can notice in lines 14 and 34

25. 1 ab₂ – al 3 gu₄-giš dah-e-dam
 ur-^dbil₄ engar i₃-da_b5
 3 gu₄-giš 1 gu₄ šu- gi₄ gub-ba-am₃
- Lo.edg.
 1 ab₂-al 2 gu₄-giš dah-e-dam
- Rev.
 lu₂-^dnin-šubur engar i₃-dab₅
30. 5 gu₄-giš 'gub'-ba-am₃
 1 gu₄-giš ša₃ gurum₂.ma ba.uš₂
 1 ab₂-al 1 gu₄-giš dah-e-dam
 ur-ki-gu-la engar i₃-dab₅
 4 gu₄-giš 1 gu₄-giš šu-gi₄-gal
35. 1 ab₂- al 1 gu₄-giš dah-e-dam
 na-ba-sa₆ engar i₃-dab₅
 3 gu₄-giš gub-ba-am₃ 1 gu₄-giš ša₃ gurum₂.ma ba.uš₂
 1 ab₂-al 3 gu₄-giš dah-e-dam
 ur-lum-ma engar i₃-dab₅
40. 3 eme₆-al 5 anše-giš gub-ba-am₃
 lu₂-kal-la engar i₃-dab₅
 4 eme₆-al 4 anše-giš gub-ba-am
 1 anše-giš ša₃ gurum₂.ma ba.šub
 lu₂-sa₆-ga engar i₃-dab₅
45. 3[em]e₆-al 5 anše-giš gub-ba-am₃
 1 eme₆- ša₃ gurum₂.ma ba.u₈2
 a-ga-da engar i₃-dab₅
 3 eme₆-al 5 anše-giš gub-ba-am₃
 e-la-a engar i₃-dab₅
50. 5 eme₆-[a]l 2[anše]-giš
 1 eme₆ [am]ar-ga gub-ba-am₃
 ku-da-da engar i₃-dab₅
 6 em[e₆ -a]l 2 anše-giš
 gub-ba-a[m₃]
55. ba-du₈ engar i₃-dab₅
 gu₄ anše i₃-dab₅ engar-e-ne

Up-
 .Edg.

a-ša₃ du₆-mu-ru-la
 ur-nigar^{gar} i₃-dab₅

Le.Edg.

itu sig₄ ^{giš}i₃-šub-ga₂-ra
 mu 2 kam si-mu-ru-um^{ki} ba-hul

Obv.

¹2 draught bull from the old submitted numbers for clearance. ²1 draught bull. The bull of Abamu for plowing the ³land of Nigar^{gar}kidu. ⁴1 draught bull from the cattle of Urtirab. ⁵1 mature cow added. ⁶[X]Gišni the plowman receives it. ⁷[2] draught bull from the old submitted numbers for clearance. ⁸[2] draught bull from the old submitted numbers for clearance. ⁹to Lulu the plowman. ¹⁰1 mature cow added. ¹¹Gugua the plowman. ¹²field of Šeškibegal. ¹³3 draught bull. ¹⁴1 old and big bull submitted for clearance. ¹⁵1 mature cow 1 draught bull. ¹⁶added. ¹⁷Adda the plowman receives it. ¹⁸5 draught bull 1 old bull submitted for clearance. ¹⁹1 mature cow added. ²⁰Luenki the plowman receives it. ²¹6 draught bull submitted for clearance. ²²1 mature cow added. ²³Urzuruda the plowman receives it. ²⁴3 draught bull submitted for clearance. ²⁵1 mature cow 3 draught bull added. ²⁶Urbil the plowman receives it. ²⁷3 draught bull 1 old bull submitted for clearance.

Lo.Edg.

²⁸1 mature cow 2 draught bull added.

Rev.

²⁹Luninšubur the plowman receives it. ³⁰5 draught bull submitted for clearance. ³¹1 draught bull assigned to slaughter. ³²1 mature cow 1 draught bull added. ³³Urki-gula the plowman receives it. ³⁴4 draught bull 1 old and big bull. ³⁵1 mature cow 1 draught bull added. ³⁶Nabasa the plowman receives it. ³⁷3 draught bull submitted for clearance 1 draught bull assigned to slaughter. ³⁸1 mature cow 3 draught bull added. ³⁹Urluma the plowman receives it. ⁴⁰3 mature female donkey 5 draught donkey submitted for clearance. ⁴¹Lukal

SUMER

New Ur III Cuneiform Text from the Iraqi Museum

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ABSTRACT

The New Sumerian Period represents the economic prosperity period in Mesopotamia, as each city state had its own prominent and distinct economy from the other. Among these cities is the city of Umma, which represents one of the important cities from which we received many economic texts that provided us with a clear image of the economic life in Mesopotamia and the most important families that dominated the economy at that time. The content of the cuneiform texts written in Umma varies; such as the texts of distribution of materials, sales and purchase contracts, etc...

KEYWORDS:

Mesopotamia, New
Sumerian, Ur III, Cuneiform, field animals, Umma, Ur-nigar.

The text that we are about to study here is one of the many texts related to the leasing and distribution of animals, which showed the types of animals that existed at that time, their uses, and the people who disposed of those animals, whether they were sold, bought, rented, or slaughtered.

The text presents group of field animals namely: bulls, cows, donkeys, and female donkeys, they were dedicated to clearance for plowing and received by the plowmen or for slaughter, or they may have died, all these animals were dedicated to clearance in one day.

Iraqi Museum .302532
Umma Š25.II
Measurement: 12×5×1.5

Oby.

- | | |
|---|---|
| 2gu ₄ -giš gub-ba libir-am ₃ | a-ša ^d šeš-ki-be-[g]al |
| 1gu ₄ -giš gu ₄ ab-ba-mu im | 3 gu ₄ -giš |
| -ma-ta-ba-al-la ⁽¹⁾ | 1 gu ₄ šu-gi ₄ -gal gub-ba-am ₃ |
| ki nigar-ki-du ₁₀ ta | 1 ab ₂ -al 1gu ₄ -giš |
| 1 gu ₄ -giš ki ur-ti-ra-ab ab ₂ - | daḥ-e-dam |
| ba-ta | ad-da engar i ₃ -dab ₅ {amar-sin |
| 5. [1 ab ₂]-al daḥ-e-dam | 25} |
| [XX] giš-ni engar i ₃ -dab ₅ | 5gu ₄ -giš 1gu ₄ šu- gi ₄ gub-ba- |
| [2- g]u ₄ -giš gub-ba libir -am ₃ | am ₃ |
| [2- g]u ₄ -giš gub-ba libir -am ₃ | 1 ab ₂ -al daḥ-e-dam |
| [ki] lu-lu engar ta | 20. lu ₂ -[en]-ki engar i ₃ -dab ₅ |
| 10. 1 ab ₂ -al daḥ-e-dam | 6 gu ₄ -giš gub-ba-am ₃ |
| gu-gu-a engar {Shulgi | 1 ab ₂ -al daḥ-e-dam |
| 25-amar-sin 8} | ur- ^d zu-ru-da engar i ₃ -dab ₅ |
| | 3 gu ₄ -giš gub-ba-am ₃ |