

# Some Ur III Texts from Irišaġrig in the Iraq Museum

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*Abstract:* This article publishes seven cuneiform tablets in the collection of the Iraq Museum Baghdad. Six of the tablets have an Irišaġrig/*Āl Šarrāki* provenance, the seventh is of uncertain origin. They are dated to the reigns of Amar-Suen (AS) and Ibbi-Suen (IS) of the Ur III Dynasty. The texts represent administrative texts of the governing institutions and account for economic activities including the assignment of female workers for wool plucking, the remuneration of canal work with barley and the selection of wool for textiles. Three tablets record offerings in respect of cultic observances, two of which describe the disbursement of foodstuffs for the king's monthly eš<sub>3</sub>-eš<sub>3</sub> offerings to the new moon.

*Keywords:* Irišaġrig, Ur III texts, labour, products, cults.

## INTRODUCTION

The published Irišaġrig texts number approximately 2700. The majority are in two principal publications Nisaba 15 (OWEN 2013a) and CUSAS 40 (SIGRIST and OZAKI 2019), which between them include transliterations of more than 2400 of the texts<sup>1</sup>. In addition, a substantial but unknown number of tablets are in the collections of the museums in Baghdad and Erbil and are largely inaccessible to scholars (OWEN 2019a, vi). Several Iraqi scholars in Baghdad are beginning the process of editing the tablets in the Iraq Museum. However, their publication in appropriate journals, both to make these texts widely available to international scholars and to promote the recognition of Iraqi scholars, often necessitates a substantial degree of collaboration on their part with members of the wider Assyriological community. This edition of seven primarily Irišaġrig tablets arose out of such a collaboration.

The greater part of the so-called Irišaġrig Archive of cuneiform tablets is in the hands of private collectors and institutions and are tablets purchased on the antiquities market (OWEN 2019a, vi; MOLINA 2013, 59). The large scale looting of archaeological sites which preceded but especially followed the invasion of Iraq in 2003 meant that several thousand unprovenanced cuneiform tablets appeared on the antiquities market. Some, but not all, have been 'repatriated' without prior study to the Iraq Museum following legislation in the west outlaw-

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The authors are grateful to the Iraq Museum, Baghdad for permission to publish these tablets. The online digital resources of the CDLI (<cdli.ucla.edu>) and BDTNS (<bdtns.filol.csic.es>) have been indispensable in the prosopographical analyses of the texts. Abbreviations follow those accessible via the CDLI website. P numbers are the CDLI numbers for the text referred to.

We are also grateful to our anonymous reviewers for their suggested amendments. Corrections to transliterations have been incorporated and have suggested further commentary to some of the texts. Any errors which remain are of course our own.

<sup>1</sup> This estimate excludes the texts published in these volumes which have an unknown provenance or another than Irišaġrig. 2077 tablets are edited in CUSAS 40, but only some 1430 have Irišaġrig provenances dated to the Ur III period.

ing the ownership of artefacts from Iraq acquired since the war. Others have been retrieved directly from looters by the Iraqi authorities (MOLINA 2008, 20). The illegal excavation of these tablets dictates the prosopographical study of mainly personal names, toponyms and, in the case of Irisaĝrig texts, the menology evident in the texts to establish their provenance. But then, only a fraction of the large number of cuneiform tablets in collections around the world, institutional or private, have a provenance in official archaeological excavations.

The significance of menology in the prosopographical study of the Irisaĝrig texts results from the uniqueness of the calendar mostly in use there. Surprisingly, for a town with an *ensi*<sub>2</sub> and with close ties with the royal house in Ur, Irisaĝrig did not use the so-called *Reichskalender* as did GARšana (OWEN 2013b, 92); except on occasions it did. In the CUSAS 40 catalogue there are more than two dozen texts with *Reichskalender* month names. However, the *Reichskalender* was really the parochial Ur calendar. Outside the state capital of Ur, it was restricted to the newly established sites of Puzriš-Dagan and GARšana where no local calendar could have existed. Its occasional use in Irisaĝrig was probably due to its use by itinerant scribes or those of the Ur III bureaucracy who when visiting other cities used the Ur calendar to integrate accounts with the centralised bookkeeping system. The Ur calendar never replaced calendars used by the local bureaucracies (COHEN 2015, 2). The city of Irisaĝrig existed long before the Ur III period, with a prior history from the Early Dynastic to the Gutian periods (OWEN 2015, 498-499) and thus had its own calendar.

Although there is now substantial agreement about the names and order of the months in the Irisaĝrig calendar, small variations remain between the menologies resulting from several studies (compare OZAKI 2016, 135; COHEN 2015, 207-212; OWEN 2013b, 92-93). The names and order of the months used in this article are those given by COHEN (2015, 209). The month names known from the Irisaĝrig texts were previously attested in the archives of Turam-ili, SI.A-a and from Sargonic Tell al-Wilayah (OWEN 2013b, 91). Notably eight month names from the Irisaĝrig calendar are attested in the al-Wilayah texts (COHEN 2015, 207).

Months in the Irisaĝrig calendar			
	OZAKI (2016, 135)	COHEN (2015, 209)	OWEN (2013b, 92-93)
<i>Number</i>	<i>month name</i>	<i>month name</i>	<i>month name</i>
<i>i</i>	šu-ĝar-ra	šu-ĝar-ra/ šu-ĝar-gal	šu-ĝar-ra/ šu-ĝar-gal
<i>ii</i>	šu-ĝar-gal	ĝis <sup>s</sup> apin	ĝis <sup>s</sup> apin
<i>iii</i>	ĝis <sup>s</sup> apin	kir <sub>11</sub> -si-ak	kir <sub>11</sub> -si-ak
<i>iv</i>	ezem- <sup>d</sup> li <sub>9</sub> -si <sub>4</sub>	ezem- <sup>d</sup> li <sub>9</sub> -si <sub>4</sub>	ezem- <sup>d</sup> li <sub>9</sub> -si <sub>4</sub>
<i>v</i>	ezem-a-bi	ezem-a-bi	ezem-a-bi
<i>vi</i>	gi-si <sub>11</sub> -ga	gi-si <sub>11</sub> -ga	gi-si <sub>11</sub> -ga
<i>vii</i>	ezem- <sup>d</sup> šul-gi	ezem- <sup>d</sup> šul-gi	ezem- <sup>d</sup> šul-gi
<i>viii</i>	niĝ <sub>2</sub> -en-lil <sub>2</sub> -la <sub>2</sub>	niĝ <sub>2</sub> -en-lil <sub>2</sub> -la <sub>2</sub>	niĝ <sub>2</sub> -en-lil <sub>2</sub> -la <sub>2</sub>
<i>ix</i>	kir <sub>11</sub> -si-ak	ezem-maḥ	ezem-a-dara <sub>4</sub>
<i>x</i>	niĝ <sub>2</sub> -e-ga	niĝ <sub>2</sub> -e-ga	niĝ <sub>2</sub> -e-ga
<i>xi</i>	ezem-a-dara <sub>4</sub>	ezem-a-dara <sub>4</sub>	ezem-an-na <sup>2</sup>
<i>xii</i>	še-kiĝ <sub>2</sub> -ku <sub>5</sub>	še-kiĝ <sub>2</sub> -ku <sub>5</sub>	še-kiĝ <sub>2</sub> -ku <sub>5</sub>
<i>xiii</i>	diri-še-kiĝ <sub>2</sub> -ku <sub>5</sub>	diri(-še-kiĝ <sub>2</sub> -ku <sub>5</sub> )	diri(-še-kiĝ <sub>2</sub> -ku <sub>5</sub> )

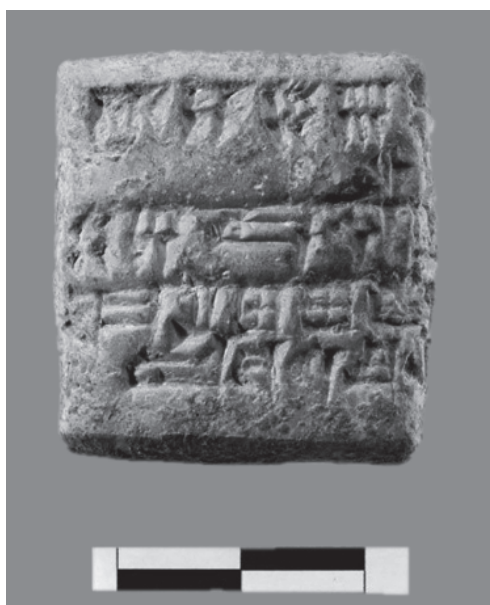
<sup>2</sup> This month has been attested with two names. ezem-an-na was from the Ur or so-called *Reichskalender*, whereas ezem-a-dara<sub>4</sub> was the local calendar name. Relatively few Irisaĝrig texts attest the name of month *xi* as ezem-an-na compared with ezem-a-dara<sub>4</sub> (COHEN 2015, 212) and see SIGRIST and OZAKI (2019, 1/97).

Significantly, the most plausible location for Irišaġrig is now Tell al-Wilayah. The University of Turin archaeological mission has identified Tulul al-Baqarat as the site of the religious centre Keš with a temple dedicated to Ninhursag (VIANO 2019, 37), whereas previously Keš was identified with Tell al-Wilayah (POSTGATE 1976, 78-82). The close relationship of Keš and Irišaġrig is evidenced by VIANO (2019, 36-37) and a reassessment of the direction of flow of the Tabbi-Mama and importantly the textual and archaeological reconstruction of the Mama-šarrat canal enables the rerouting of the round-trip between Umma and Irišaġrig proposed in previous studies (MOLINA 2013, 69 ‘fig. 2’; STEINKELLER 2001, 73-74) both of which located Irišaġrig on the Tigris. However, Tell al-Wilayah and now therefore Irišaġrig, is about 6 km from Tulul al-Baqarat which is about 30 km east of the Tigris on the Mama-šarrat canal (VIANO 2019, 49).

### THE TEXTS

Catalogue					
Nr.	IM	HxWxTh mm.	Seal	Date	Remarks
1	221824	33x31x10	-	AS 9/xii	Assignment of workdays for wool plucking
2	221815	39x40x10	<sup>4</sup> iškur-ba-ni dumu lugal-ezem	IS 2/xi	Remuneration with barley for corvée service dredging Mama-šarrat canal
3	221799	40x37x10	SI.A-a? na-gada? dumu DIĠIR-ba-ni?	AS 8	Receipt of barley from a grain silo keeper
4	221820	38x35x10	-	IS 2/v	Monthly offering in the lunar observances
5	226977	40x38x10	-	IS 2/xi	Monthly offering in the lunar observances
6	221796	36x33x10	-	AS 7	Cultic offering of garments by royal musician
7	226393	71x53x11	-	IS 2/xii	Transaction of wool for textile manufacture

#### 1. IM 221824. Date: Amar-Suen 9/xii



Obverse

- |  |   |
|--|---|
| 1. 2(ĝeš'u) 4(ĝeš) 5(u) 7(diš) geme <sub>2</sub> / u <sub>4</sub> 1(diš)-še <sub>3</sub> | 1497 female workers for one day   |
| 2. 4(u) 5(diš) guruš u <sub>4</sub> 1(diš)-še <sub>3</sub>                               | 45 male workers for one day   |
| 3. zu <sub>2</sub> -si lu-lu šuš <sub>3</sub> /gub-ba ša <sub>3</sub> iri <sup>ki</sup>  | (for) sheep plucking, Lu-lu livestock<br>supervisor stationed at the city (= Irisaĝrig) |

Reverse

- |   |   |
|---|---|
| 1. ugula a-li <sub>2</sub> -ni-su   | the overseer <i>Alinisu</i>                                     |
| 2. ĝiri <sub>3</sub> DIGIR-a-su <sub>2</sub> dub-sar<br>uninscribed space           | via the scribe <i>Ilumasu</i>                                   |
| 3. zi-ga  | levied.   |
| 4. iti še-kiĝ-ku <sub>5</sub>   | month of reaping  |
| 5. mu us <sub>2</sub> -sa <sup>7</sup> en eridu <sup>7</sup> /ki <sup>ba</sup> -ĥuĝ | Year after the year the en priestess in Eridu<br>was installed. |

1497 female and 45 male workdays are assigned for sheep plucking under the supervision of the ugula ‘overseer’ *Alinisu*. The levy is made via the scribe *Ilumasu* in the twelfth month of AS 9.

Notes

Obv. 1: Reads as 1497 female workers for one day even though it is unlikely that ~~that~~ this number of women would be employed for only a single day for the task of plucking wool from sheep. In a ten hour day a trained person can pluck 10-12 sheep (ANDERSSON STRAND 2014, 45), suggesting that the size of the flock to be plucked was about 1500 sheep which is not at all unlikely in an Ur III flock, see STĘPIEŃ (1996, 51 and 191). However, plucking doubtless took more than one day. Obv. 1 is a formulaic phrase for 1497 workdays of female labour levied for employment for an unspecified period.

Obv. 3: For zu<sub>2</sub>-si ‘sheep plucking’ see Nisaba 15/2, 534<sup>3</sup>. The name Lu-lu is common in the Irisaĝrig onomasticon, being attested in at least ten texts<sup>4</sup>. Two of these are dated to AS 7 (Nisaba 15/2, 31) and AS 9 (Nisaba 15/2, 169) and are therefore contemporary with this text. The first describes Lu-lu as a na-gada ‘shepherd’ and a Lu-lu is a na-gada in a later text dated to ŠS 5 (CUSAS 40/2, 215). It is feasible that in our instance, Lu-lu is referred to by the scribe *Ilumasu* as šuš<sub>3</sub> rather than na-gada in consideration of the privileged status of the na-gada (GARFINKLE 2003, 167). The Ur III title of šuš was used by people controlling both sheep and goats as well as cattle (DAHL 2007, 85) and both shepherds and cattle herders were

<sup>3</sup> Nisaba 15/2, 534 reads 11 simug u<sub>4</sub> 1-še<sub>3</sub>, zu<sub>2</sub>-si udu eme/-GI<sup>7</sup>-ra, si-im-da, bi<sub>2</sub>-ib<sub>2</sub>-su-ub, ĝiri<sub>3</sub> DIGIR-a-su<sub>2</sub>/dub-sar. Seal: DIGIR-[a-su<sub>2</sub>], dub-sar, Year Date. “11 workdays (for a) smith, at the plucking of native sheep, he branded them (literally: the branding mark, he rubbed it), authorised by the scribe *Ilumasu*, who sealed the account. SS 9”. Here, sheep plucking takes place for some 11 days since only one smith is employed to brand the sheep after the wool has been plucked from each sheep.

<sup>4</sup> Nisaba 15/2, nrs. 31, 150, 169, 570, 681, 1045 and 1069: also, CUSAS 40/2, nrs. 215, 233, and 271.

responsible to them. Cf. STĘPIEŃ (1996, 191ff.) for the organisation and supervision in Umma of temple shepherds and herdsmen.

Obv. 3:  $\text{ša}_3 \text{iri}^{\text{ki}}$ . See VIANO (2019, 36) for  $\text{iri}^{\text{ki}}$  = Irisaĝrig.

Rev. 1: *a-li<sub>2</sub>-ni-su* is a quite common name in many Irisaĝrig texts (see CUSAS 40/1, pp. 163-164). The most likely identification of the *a-li<sub>2</sub>-ni-su* in this text is with the ugula uš-bar ‘overseer weaver’ in CUSAS 40/2, 150 dated AS 7-8 in which *a-li<sub>2</sub>-ni-su* supplies  $\text{ašgi}_5\text{-ba-ni}$  dub-sar tug<sub>2</sub> ‘textile scribe’ with cloth made of lambs’ wool, black woven cloth and poor quality garments tug<sub>2</sub>-ba-še<sub>3</sub> ‘for textile rations’. In Nisaba 15/2, 38 also dated to AS 7 *a-li<sub>2</sub>-ni-su*, on this occasion untitled, receives a large quantity of wool in rations for female and male slaves. During the reigns of Šu-Suen and Ibbi-Suen *a-li<sub>2</sub>-ni-su* may have been a nu-banda<sub>3</sub> uš-bar ‘superintendent weaver’<sup>5</sup>. Two texts, from this period are of interest. In the directly relevant CUSAS 40/2, 750, *a-li<sub>2</sub>-ni-su* nu-banda<sub>3</sub> uš-bar received a large quantity of wool for best quality, second quality and third quality textiles which were imported at plucking time from Ĝirsu ( $\text{zu}_2\text{-si}$  Ĝir<sub>2</sub>-su<sup>ki</sup>-ta). Thus *a-li<sub>2</sub>-ni-su* may also have become responsible for importing wool newly plucked as well as supervising the labour required to pluck the wool in Irisaĝrig. If he is identifiable as nu-banda<sub>3</sub> uš-bar, he also became responsible for the supply textiles for the bala. In CUSAS 40/2, 385 dated IS 2, Adalal, a scribe, received from him 3 minas of wool to card into a textile made from lambs’ wool and  $\frac{1}{3}$  mina of fine quality linen mu bala-a-še<sub>3</sub> ‘on account of the bala’.

Rev. 2: The AS 9 date of this text is the earliest attestation of DIGIR-*a-su*<sub>2</sub> dub-sar in the Irisaĝrig corpus. In Nisaba 15/2 there are ten texts which attest the name and title and in CUSAS 40/2 there are a further nine. All nine texts are dated between ŠS 8 and IS 2<sup>6</sup>.

## 2. IM 221815 Date: Ibbi-Suen 2/xi



<sup>5</sup> See CUSAS 40/2 nrs. 47, 88, 269, 385, 472, 503 and 750.

<sup>6</sup> See Nisaba 15/2 nrs. 439, 475, 476, 534, 627, 657, 661, 683, 863 and 897: also, CUSAS 40/2 nrs. 101, 409, 495, 565, 669, 700, 1141, 1188 and 1214.

Obverse

- |  |  |
|--|--|
| 1. 1 guruš 1 (barig) še  | 1 male worker 60 litres of barley      |
| 2. ʿše-bi 1(barig)   | this barley 60 litres,                 |
| 3. ʿu <sub>4</sub> saḥar i <sub>7</sub> <b>ma-ma</b> šar-ra-at | when silt (from) the Mama-šarrāt canal |
| 4. zi-ʿzi-ʿde <sub>3</sub>                                     | he is digging out,                     |

Reverse

- |  |  |
|--|--|
| 1. šu-ʿba-ʿab-ti   | he receives this (barley).                           |
| 2. lugal-ezem ḡiri <sub>3</sub> [-se <sub>3</sub> -ga]/lukur [4-ba]                                | Lugal-ezem, attendant of the four priestesses        |
| 3. ḡiri <sub>3</sub> tu-da   | via Tuda   |
| 4. iti ezem-a-dara <sub>4</sub>  | month of the festival of the wild goats <sup>7</sup> |
| 5. mu en <sup>d</sup> inana unu <sup>ki</sup> /maš <sub>2</sub> -e i <sub>3</sub> -pa <sub>3</sub> | Year (Ibbi-Suen) chose the en priest of Inanna       |
| Seal: <sup>d</sup> iškur-ba-ni   | <i>Adad-bani</i>                                     |
| dumu lugal-ezem  | son of Lugal-ezem                                    |

A male worker receives 60 litres of barley in remuneration of corvée service dredging the Mama-šarrāt canal. This document is a receipt for the remuneration at 2 litres of barley per day for 30 days or a month's work dredging the Mama-šarrāt canal. This level of remuneration for this service was received by people with the social status of scribes (e.g. CDLJ 2015/3 §2.22, 10<sup>3</sup>-11<sup>3</sup>). The four cloistered women (lukur in rev. 2) were probably encumbered with a corvée obligation requiring the equivalent of a month's work from a single male person<sup>8</sup>. The priestesses, unable to leave their cloister, substituted their attendant Lugal-ezem to perform the corvée for them. Lugal-ezem has a similar status to the scribes of our text, though he appears not to have his own seal. It is perhaps unlikely that he provided an alternative substitute to perform the corvée obligation as his receipt of the barley payment is sealed on his behalf by his son *Adad-bani*.

Notes

Obv. 3-4: This phrase is a relative temporal clause (OWEN 2013b, 94) describing the assignment of the guruš to dredging work on the canal. Owen observes that uniquely in the Irisaḡrig texts relative and temporal subordinate clauses occur in large numbers providing information on the tasks of many categories of persons. zi-zi-de<sub>3</sub> (zig<sub>3</sub> 'to lift/remove') is translated 'digging out' here as it refers to a dredging operation. See for evidence, CUSAS 40/2, 1920 (IS 1), in which 75 guruš, erin<sub>2</sub> i<sub>7</sub> **ma-ma**šar-ra-at, ba-al-la-me '75 male workers, who are the workers digging out the Mama-šarrat canal', consume (ib<sub>2</sub>-gu<sub>7</sub>) a total of 750 litres of barley.

Rev. 2: Nisaba 15/2, 951 ii 18 probably substantiates ḡiri<sub>3</sub>-se<sub>3</sub>-ga lukur 4-ba, see BDTNS 193250.

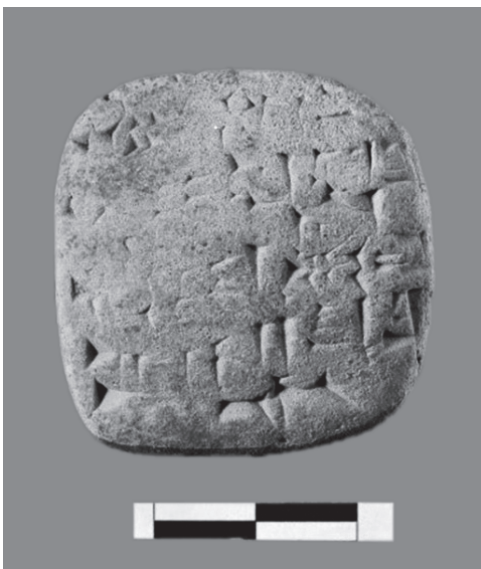
<sup>7</sup> See COHEN 2015, 212 for the translation of the name of this month.

<sup>8</sup> See Nisaba 15/2 nrs. 133, and 433: CUSAS 40/2 nrs. 576 and 1878 for lukur 4-ba. Notably, the four priestesses are identified by name in Nisaba 15/2 436 as ma-ma-im-ti, ha-ti-um, nu-ra-tum and geme<sub>2</sub>-<sup>d</sup>nanna.

Rev. 3: In four other Irisaĝrig texts, all dated to IS 2, Tuda authorises (ĝiri<sub>3</sub> tu-da) the remuneration of guruš in respect of dredging work at the i<sub>7</sub> *ma-ma-šar-ra-at* canal. Three of the texts, as in our case, are dated to iti ezem-a-dara<sub>4</sub>, the eleventh month of IS 2, and receipt the payment of barley at 1(barig) each to 50 (Nisaba 15/2, 749), 60 (CUSAS 40/2, 906), and 90 (University of Al-Qadisiyah BD, nr. 3) guruš respectively. Nisaba 15/2, 759 is dated to the third month (iti ezem-<sup>d</sup>li<sub>9</sub>-si<sub>4</sub>) of IS 2 and records the payment of 1 (barig) of barley each to 90 guruš. Four different people provided the workers to the corvée but all for the same level of remuneration for each person. Uniquely here, only a single ĝuruš is supplied to the canal work, which suggests that the corvée obligation of the lukur was much less onerous.

Seal: Although there are about eight attestations in Nisaba 15/2 of the name *Adad-bani*, there is no other evidence of him as the son of Lugal-ezem.

3. IM 221799 Date: Amar-Suen 8



Obverse

1. 2(u) 4(aš) ʿše gur ʿlugal
2. ʿki ʿi-la-la-e/ta
3. ʿmu ʿad-mu-um-še<sub>3</sub>
4. ʿSI.ʿA-ʿa šu-ba/-ti

7200 litres of barley in the royal measure  
from Ilala'e  
on behalf of *Admūm*  
SI.A-a received

Reverse

1. mu ʿen eridu<sup>ki</sup>/ba-ḥuĝ

year the en priestess of Eridu was installed

Seal: [SI.A-a]  
[na-gada]  
[dumu DIĜIR-*ba-ni*]

## Notes

Obv. 2: i-la-la-e is also spelled e-la-la-e in the Irišaḡrig texts. Neither spelling of the name is attested in the Ur III corpus other than in Irišaḡrig<sup>9</sup>. The name occurs in texts from Š 45 to IS 2. Like this text, these mostly receipt distributions of barley from i/e-la-la-e. In several he has the profession of lu<sub>2</sub> i<sub>3</sub>-dub ‘granary/grain silo keeper’ (literally ‘one who heaps up’)<sup>10</sup>. It is plausible that the same person of this name was operating as a granary keeper throughout the 23 year period of the texts. However, three texts are contemporaries of this text. CUSAS 40/2, 119, dated to AS 7, is probably a loan document in which puzur<sub>4</sub>-ŠU received from i-la-la-e 720,000 litres of barley to be replaced. Nisaba 15/2, 8 (AS 3) also records a loan of 3000 litres of barley by e-la-la-e to šu ‘nin-šubur again su-su-dam ‘to be replaced’. In Nisaba 15/2, 70 (AS 7) Puga’a receives 300 litres of barley from Išar-ili, lu<sub>2</sub> i<sub>3</sub>-dub, mu e-la-la-e lu<sub>2</sub> i<sub>3</sub>-dub-še<sub>3</sub> ‘on behalf of Elala’e, granary keeper’.

Obv. 3: *ad-mu-um*, is another name unique to the Iri-saḡrig texts<sup>11</sup>. In CUSAS 40, 634 an undated text, *ad-mu-um*, na-gada, is one of the shepherds managing the sheep of Princess Waqartum, Šu-Suen’s sister, who may have become the wife to be (e<sub>2</sub>-gi<sub>4</sub>-a) of Ur-Mes, the governor of Irišaḡrig (KLEIN and BRENNER 2013, 612)<sup>12</sup>. Princess Waqartum is attested in Nisaba 15/2, 58 (P453617), a text dated AS 7, which is therefore contemporary with our text 3. It is thus highly likely that *ad-mu-um* in text 3 is this na-gada. His identity as such is perhaps confirmed by the receipt of barley on his behalf by SI.A-a.

Obv. 4: It is perhaps unknowable that SI.A-a in this text is the SI.A-a of the eponymous but unprovenanced archive<sup>13</sup>. Nisaba 15/2, 1028 (P454181), a text possibly from Irišaḡrig, records that SI.A-a, sipa received 15 shekels of silver from Ur-Mes (governor of Irišaḡrig). Nisaba 15/2, 1028 is sealed by SI.A-a, na-gada, dumu DIĠIR-*ba-ni* ‘SI.A-a, shepherd, son of *Ilum-bani*’. SI.A-a na-gada was one of five sons of *Ilum-bani* and two of his brothers were also described as na-gada. He was the head of a household which dominated the local industry of shepherding (GARFINKLE 2003, 165-167). However, see MOLINA (2013, 72) on the questionable allocation of an Irišaḡrig provenance to Nisaba 15/2, 1028 and other texts from the SI.A-a archive. Nonetheless, even supposing that SI.A-a in text 3 is indeed the same person who gives his name to the SI.A-a Archive, it does not exclude Irišaḡrig as the provenance of this text. The presently understood exclusivity of the name *Admūm* to the Irišaḡrig onomasticon confirms it ~~not its~~.

Rev.: The seal which was stamped on the reverse above the Year Name is unfortunately too rubbed to be legible, although it is discernible that the inscription had three lines. Since SI.A-a received the barley on *Admum*’s behalf, the seal was almost certainly his. We have tentatively suggested restoration of the same inscription as that in Nisaba 15/2, 1028, therefore.

<sup>9</sup> I.e. the Ur III corpus as represented by the transliterations in the CDLI and BDTNS databases and CUSAS 40/2.

<sup>10</sup> Viz. Nisaba 15/2 nr. 205 for i-la-la-e dumu DIĠIR-*ba-ni*, and nrs. 8, 70 and 794 for e-la-la-e (lu<sub>2</sub> i<sub>3</sub>-dub); also, CUSAS 40/2, nrs. 119, 959, 1163,687,1410 for i-la-la-e (lu<sub>2</sub> i<sub>3</sub>-dub) and nr. 126 for e-la-la-e lu<sub>2</sub> i<sub>3</sub>-dub.

<sup>11</sup> See Nisaba 15/2, 892 and 1084, OWEN 2016, 351-358 nr. 16 (P453366), and OWEN 2019b, 375-376 nr.2 (P387946).

<sup>12</sup> See KLEIN and BRENNER 2013, 610-612, 617-620, 623-624 nr. 2 (P465343) for Waqartum as Šu-Suen’s sister.

<sup>13</sup> Cf. GARFINKLE (2003, 163) for suggestions about the possible provenance of the archive.



4. IM 221820 Date: Ibbi-Suen 2/v



Obverse

1. 2(diš) <sup>ninda</sup>gug<sub>2</sub> 2(diš) sila<sub>3</sub>-ta
2. 1(u) 2(diš) ninda ½ sila<sub>3</sub>-ta
3. ninda-bi 1(ban<sub>2</sub>)
4. 3(diš) sila<sub>3</sub> ninda-i<sub>3</sub>-<sup>ṽ</sup>de<sub>3</sub>-<sup>ṽ</sup>a
5. 2(diš) ninda-i<sub>3</sub>
6. eš<sub>3</sub>-eš<sub>3</sub> e<sub>2</sub> u<sub>4</sub>-<sup>ṽ</sup>sakar<sup>ṽ</sup>
7. ki lugal-še<sub>3</sub>

- 2 cakes 2 litres each  
 12 breads half litre each  
 this breads 10 litres  
 3 litres of a sweetmeat  
 2 date loaves  
 offerings to the new moon  
 to the place of the king<sup>14</sup>

Reverse

1. ḡiri<sub>3</sub> ur-<sup>d</sup>šul/<sup>ṽ</sup>gi<sup>ṽ</sup>-ra sagi  
uninscribed space
2. zi-ga
3. iti ezem-a-bi
4. mu en <sup>d</sup>inana/ unu<sup>ki</sup> -ga maš<sub>2</sub>-e/i<sub>3</sub>-pa<sub>3</sub>

- conveyed by the cup-bearer Ur-šulgi-ra  
 issued  
 month of the *Abum* festival  
 year (Ibbi-Suen) chose by omens the en priest  
 of Inanna in Uruk.

Cakes, breads, and sweetmeats for month five of the king's monthly offerings to the new moon conveyed on his behalf by Ur-Šulgira, cupbearer.

<sup>14</sup> The Ur III kings may have maintained a residence in Irišaḡrig called 'the place of the king' perhaps in association with a member of the royal household who lived there (OWEN 2013b, 99). Alternatively, ki lugal-še<sub>3</sub> may be translated 'for the king' indicating that the cupbearer conveyed the foodstuffs to the lunar observances on the king's behalf.

*Notes*

Obv. 4-5: *ninda-i<sub>3</sub>-de<sub>3</sub>-a* was probably a kind of paste made from fat and fruits and served with pastries, while *ninda-i<sub>3</sub>* was more like a sweet cake or bread made with flour, clarified butter, and stoned dates (BRUNKE 2011, 200-202).

Obv. 6-rev. 1: *eš<sub>3</sub>-eš<sub>3</sub>* ‘(events of) the shrines/offerings’ *e<sub>2</sub> u<sub>4</sub>-sakar* ‘(at) the new moon house’<sup>15</sup>. *eš<sub>3</sub>-eš<sub>3</sub>* were frequent cultic observances as opposed to annual festivals (COHEN 2015, 5). Monthly observances of the phases of the moon were performed in temples during the Ur III period, predominantly in Nippur where offerings were frequently made to Enlil and Ninlil and in Ur where offerings were made to Nanna by the king. These observances involved animal sacrifices, the animals for which were supplied from the central stockyards at Puzriš-Dagan, the provenance of the 26 Ur III texts referencing *eš<sub>3</sub>-eš<sub>3</sub> e<sub>2</sub> u<sub>4</sub>-sakar* which do not originate from Irisaĝrig. The animals were often supplied to Puzriš-Dagan via the *bala* from the core provinces of the Ur III state<sup>16</sup>. This activity at Puzriš-Dagan ended around IS 3, seriously diminishing the supply of sacrificial animals by means of the *bala* obligations of the provincial governors (CRIPPS 2019, 55). It is evident from the table below that monthly cultic observations of the moon phases comprised of offerings of foodstuffs were performed for or on behalf of the king in Irisaĝrig for the period between AS 7 and IS 2. Soon after this these offerings in the Nanna cult may have ceased at Irisaĝrig and by IS 5 the province may have seceded from the Ur III state<sup>17</sup>. The foodstuffs provided were either soup or bread and cakes, all of which were conveyed by Ur-<sup>a</sup>Šul-gi-(ra), the cupbearer. In this context, the cupbearer who was a royal official had a cultic role in representing the king. Texts 4 and 5 in this edition are representative of the group in which bread, cakes, and pastries comprise the offering. The texts are formulaically identical throughout the period and in each of the texts quantities of each item provided are always the same. Both texts 4 (IM 221820) and 5 (IM 226977) are dated to IS 2 but to different months. Text 4 is the offering for month five, *iti ezem-a-bi*<sup>18</sup>, while text 5 is that for month 12, *iti še-kiĝ<sub>2</sub>-ku<sub>5</sub>*.

<sup>15</sup> The term *e<sub>2</sub>* probably denotes the astronomical phases of the moon namely *e<sub>2</sub> u<sub>4</sub>-sakar*, *e<sub>2</sub> u<sub>4</sub>-7* and *e<sub>2</sub> u<sub>4</sub>-15* (COHEN 2015, 183). In addition to the observances associated with the new moon, Nisaba 15/2 nrs. 237, 282, 329, 508 and 1033, 695, 786 and 818 together with CUSAS 40/2 nrs. 133, 250, 457, 682, 810, 863, 1067, 1149, 1386 and 1888 record *eš<sub>3</sub>-eš<sub>3</sub>* offerings at *e<sub>2</sub> u<sub>4</sub>-7*, while CDLI P427666, Nisaba 15/2 nrs. 29 and 232 with CUSAS 40/2 nrs. 131, 240, 305, 335, 439, 450, 608, 725, 851, 872, 945, 1532, 1557 record the observances of the *e<sub>2</sub> u<sub>4</sub>-15* phase of the moon. All these observances are *ki lugal-še<sub>3</sub>* and are offerings of either soup or bread, cakes and pastries in the same quantities given in the new moon texts conveyed by the same cupbearer, Ur-<sup>a</sup>Šulgira.

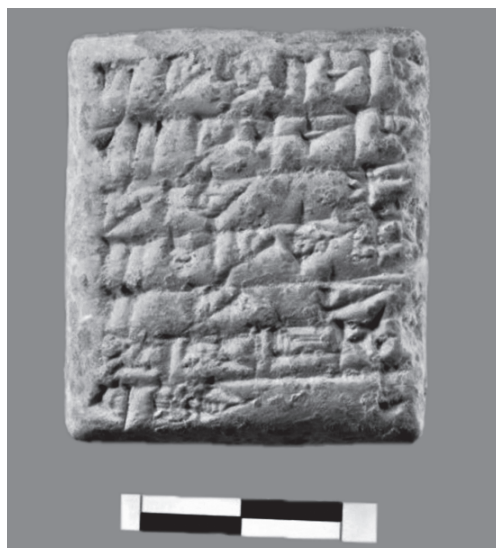
<sup>16</sup> See for example, MVN 15, 99 dated AS 6/vii/29. Fattened bulls are supplied for the *eš<sub>3</sub>-eš<sub>3</sub> e<sub>2</sub> u<sub>4</sub>-sakar* and are the *bala* of the *ensi<sub>2</sub>* of Ĝirsu.

<sup>17</sup> The latest Ur III year date in the Irisaĝrig corpus is IS 4/xii in CUSAS 40/2, 1209 and see CRIPPS 2019, 55 for references.

<sup>18</sup> Named for the *Abum* festival (COHEN 2015, 210; SALLABERGER 1993, 205-207).

Occurrences in Irisaġrig texts of eš <sub>3</sub> -eš <sub>3</sub> e <sub>2</sub> u <sub>4</sub> -sakar ki lugal-še <sub>3</sub>				
Text	Year Date	Month	eš <sub>3</sub> -eš <sub>3</sub> commodities	conveyed by (giri <sub>3</sub> )
CUSAS 40/2, 132	Amar-Suen 7	niġ <sub>2</sub> - <sup>d</sup> en-lil <sub>2</sub> -la <sub>2</sub> (viii)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi-ra sagi
Nisaba 15/2, 88	Amar-Suen 8	ezem-a-dara <sub>4</sub> (xi)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi sagi
Nisaba 15/2, 213	Šu-Suen 2	gi-si <sub>11</sub> -ga (vi)	soup	Ur- <sup>d</sup> Šul-gi sagi
CUSAS 40/2, 262	Šu-Suen 2	gi-si <sub>11</sub> -ga (vi)	soup	Ur- <sup>d</sup> Šul-gi sagi <sup>19</sup>
Nisaba 15/2, 239	Šu-Suen 3	ezem <sup>d</sup> li <sub>9</sub> -si <sub>4</sub> (iv)	soup	Ur- <sup>d</sup> Šul-gi sagi
Nisaba 15/2 260	Šu-Suen 3	še-kiġ <sub>2</sub> -ku <sub>5</sub> (xii)	soup	Ur- <sup>d</sup> Šul-gi sagi
CUSAS 40/2, 442	Šu-Suen 6	ē <sup>is</sup> apin (ii)	soup	Ur- <sup>d</sup> Šul-gi-ra sagi
CUSAS 40/2,1560	Šu-Suen 6	ezem <sup>d</sup> li <sub>9</sub> -si <sub>4</sub> (iv)	soup	Ur- <sup>d</sup> Šul-gi sagi
CUSAS 40/2, 282	Šu-Suen 6	gi-si <sub>11</sub> -ga (vi)	soup	Ur- <sup>d</sup> Šul-gi sagi
CUSAS 40/2, 887	Šu-Suen 7	ē <sup>is</sup> apin (ii)	soup	Ur- <sup>d</sup> Šul-gi sagi
CUSAS 40/2,1720	Šu-Suen 7	ezem-a-bi (v)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi sagi
CUSAS 40/2, 570	Ibbi-Suen 1	diri še-kiġ <sub>2</sub> -ku <sub>5</sub> (xiii)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi-ra sagi
CUSAS 40/2, 389	Ibbi-Suen 2	šu-ġar-gal (i)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi-ra sagi
CUSAS 40/2,1851	Ibbi-Suen 2	šu-ġar-ra (i)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi-ra sagi
IM 221820-text 4	Ibbi-Suen 2	ezem-a-bi (v)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi-ra sagi
CUSAS 40/2, 808	Ibbi-Suen 2	gi-si <sub>11</sub> -ga (vi)	soup	Ur- <sup>d</sup> Šul-gi-ra sagi
Nisaba 15/2 861	Ibbi-Suen 2	niġ <sub>2</sub> -e-ga (x)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi-ra sagi
IM 226977-text 5	Ibbi-Suen 2	še-kiġ <sub>2</sub> -ku <sub>5</sub> (xii)	bread, cakes, pastry	Ur- <sup>d</sup> Šul-gi sagi
Nisaba 15/2 890	Ibbi-Suen 2	[...]	soup	Ur- <sup>d</sup> Šul-gi sagi

5. IM 226977 Date : Ibbi-Suen 2/xii



<sup>19</sup> This text appears to be identical to the one above it in the table, though it is not in the CUSAS 40 list of published texts.

Obverse

1. 2(diš) <sup>ninda<sup>r</sup></sup>gug<sub>2</sub> 2(diš) sila<sub>3</sub>-ta
2. 1(u) 2(diš) ninda ½ sila<sub>3</sub>-ta
3. ninda-bi 1(ban<sub>2</sub>)
4. 3(diš) sila<sub>3</sub> ninda-i<sub>3</sub>-de<sub>3</sub>-a
5. 2(diš) ninda-i<sub>3</sub>
6. eš<sub>3</sub>-eš<sub>3</sub> e<sub>2</sub> u<sub>4</sub>-<sup>r</sup>sakar<sup>r</sup>
7. ki lugal-še<sub>3</sub>

2 cakes 2 litres each  
 12 breads half litre each  
 these breads 10 litres  
 3 litres of a sweetmeat  
 2 date loaves  
 offerings to the new moon  
 to the place of the king

Reverse

1. ĝiri<sub>3</sub> ur-<sup>d</sup>šul<sup>r</sup>-gi /sagi  
 uninscribed space
2. <sup>r</sup>zi<sup>r</sup>-ga
3. iti še-kiĝ<sub>2</sub>-ku<sub>3</sub>
4. mu en <sup>d</sup>inana/ unu<sup>ki</sup> maš<sub>2</sub>-e i<sub>3</sub>-/pa<sub>3</sub>

conveyed by the cup-bearer Ur-šulgi-(ra)  
 issued  
 month of reaping (*xii*)  
 year (Ibbi-Suen) chose by omens the en priest  
 of Inanna in Uruk.

Cakes, breads, and sweetmeats for month 12 of the king's monthly offerings to the new moon conveyed on his behalf by Ur-Šulgira, cupbearer.

6. IM 221796 Date: Amar-Suen 7



Obverse

1. 1(diš) <sup>tu</sup>g<sub>2</sub>bar-dul<sub>5</sub> du
2. 1(diš) <sup>tu</sup>g<sub>2</sub>niĝ<sub>2</sub>-lam<sub>2</sub> du
3. niĝ<sub>2</sub>-dab<sub>5</sub> ur-<sup>d</sup>nin/-gublaga (|EZEMxLA|)  
 nar lugal
4. zi-ga

1 bar-dul<sub>5</sub> garment of ordinary quality  
 1 niĝ<sub>2</sub>-lam<sub>2</sub> garment of ordinary quality  
 offerings of Ur-Ningublaga royal musician  
 issued

Reverse

uninscribed space

1. mu ĥu-uh<sub>2</sub>-/nu<sub>x</sub>-ri<sup>ki</sup> ba-ĥul

year Huhnuri was destroyed

Offerings of garments by ur-<sup>d</sup>nin-gublaga, the musician.

Notes

An Irisaĝrig provenance of this text seems uncertain if not unlikely. In the absence of a month name, prosopographical support for the origin of the text relies entirely on the PN ur-<sup>d</sup>nin-gublaga nar. The fact that he is referred to in this text as nar lugal ‘royal musician’ suggests he is employed by the Crown. CUSAS 40/2, 571 is a text dated Šulgi 28 and is of unknown provenance (SIGRIST and OZAKI 2019, 2/118)<sup>20</sup>. That text is probably a receipt sealed by da-da-ni dub-sar for a New Year offering (niĝ<sub>2</sub>-dab<sub>3</sub> zag-mu-ka) of 24 gur of barley by ur-<sup>d</sup>nin-gublaga nar. The text has a two column seal. The first reads ‘Šulgi, mighty man, King of Ur, Lord of the four quarters’ and the second contains Dadani’s seal. As Sigrist and Ozaki note ur-<sup>d</sup>nin-gublaga nar appears exclusively in Puzriš-Dagan texts, indeed, in at least 38 of them. da-da-ni dub-sar also appears in two Puzriš-Dagan texts.

7. IM 226393 Date: Ibbi-Suen 2/xii/xvii



<sup>20</sup> CUSAS 40/2, 571 is dated mu en eridu<sup>ki</sup> /ba-ĥuĝ ‘Year the en priest was installed in Eridu’. This is an elliptical version of the year names of both Šulgi 28 and Amar-Suen 8. SIGRIST and OZAKI (2019, 2/118) have given the text an AS 8 date. However, since column i of the seal is the titulature of Šulgi, the text is clearly dated to Š 28.

Obverse

- |   |   |
|---|---|
| 1. 1(diš) ma-na siki <sup>tug<sub>2</sub></sup> guz-za  | 1 mina of wool for guzza cloth                                  |
| 2. 8(diš) ma-na siki <sup>tug<sub>2</sub></sup> niĝ <sub>2</sub> - <sup>ˀ</sup> bara <sub>3</sub>                               | 8 minas of wool for bedspreads                                  |
| 3. 4(diš) 1/3(diš) ma-na siki <sup>tug<sub>2</sub></sup> <sup>ˀ</sup> bar <sup>ˀ</sup> -<br>ˀdul <sub>5</sub> ˀšar <sub>3</sub> | 4 1/3 minas of wool for best quality garments                   |
| 4. 2(diš) 2/3(diš) ma-na siki <sup>tug<sub>2</sub></sup> guz-za [du]  | 2 2/3 minas of wool for ordinary quality guzza cloth            |
| 5. 1(u) 5(diš) ma-na siki <sup>tug<sub>2</sub></sup> niĝ <sub>2</sub> -bara <sub>3</sub> [du]                                   | 15 minas of wool for ordinary quality bedspreads                |
| 6. 1(aš) gu <sub>2</sub> 2 ma-na siki <sup>tug<sub>2</sub></sup> 3-[kam]  | 1 talent 2 minas of wool for 3 <sup>rd</sup> quality textiles   |
| 7. 2(aš) gu <sub>2</sub> 2(u) ma-na siki <sup>tug<sub>2</sub></sup> 4-[kam]   | 2 talents 20 minas of wool for 4 <sup>th</sup> quality textiles |
| 8. 2(aš) gu <sub>2</sub> 2(u) 5(diš) ma-na siki <sup>tug<sub>2</sub></sup> /<br>guz-za du                                       | 2 talents 25 minas of wool for ordinary quality guzza cloth     |

Reverse

- |  |  |
|--|--|
| 1. 2(aš) gu <sub>2</sub> 4(diš) ma-na siki du  | 2 talents 4 minas of ordinary quality wool                       |
| 2. šu- <sup>d</sup> iškur na-gada  | Šu-Adad the shepherd   |
| 3. ugula <sup>ˀ</sup> ba <sup>ˀ</sup> -ba-lum šuš <sub>3</sub>   | overseer Babālum the livestock supervisor                        |
| 4. <sup>ˀ</sup> lu <sub>2</sub> - <sup>ˀ</sup> inim <sup>ˀ</sup> -niĝ <sub>2</sub> -sa <sub>6</sub> - <sup>ˀ</sup> ga <sup>ˀ</sup> /in-sa <sub>6</sub> | Lu-inim-nigsaga approved (the quality of the wool)               |
| 5. u <sub>4</sub> 1(u) 7(diš)-kam  | 17 <sup>th</sup> day   |
| 6. iti še-kiĝ <sub>2</sub> -ku <sub>5</sub>  | month of reaping   |
| 7. mu en <sup>d</sup> inana unu <sup>ki</sup> / maš <sub>2</sub> -e i <sub>3</sub> -pa <sub>3</sub>  | year (Ibbi-Suen) chose by omens the en priest of Inanna in Uruk. |

Wool of different qualities delivered by Šu-Adad the shepherd and his overseer Babālum the livestock supervisor and approved by Lu-inim-nigsaga for the manufacture of several kinds of textiles.

Notes

Obv. 2: <sup>tug<sub>2</sub></sup>niĝ<sub>2</sub>-bara<sub>3</sub> ‘bedspread’ may also be translated as ‘quilt’ see OB Nippur Ura 4<sup>21</sup>. However, bara<sub>3</sub> = uššu ‘to spread’ see CAD sv. uššu a. ‘to spread out cloths’ and OB Nippur Ea<sup>22</sup>. <sup>tug<sub>2</sub></sup>niĝ<sub>2</sub>-bara<sub>3</sub>, literally ‘thing to spread’ is clearly a woollen cloth.

Rev. 2: šu-<sup>d</sup>iškur na-gada. The name šu-<sup>d</sup>iškur/š<sup>d</sup>-adad is common to many Irisaĝrig texts. However, it does not occur in any other texts with an epithet of na-gada ‘shepherd’, but šu-<sup>d</sup>iškur šuš<sub>3</sub> ‘livestock supervisor’ is attested in three Irisaĝrig texts dated IS 1 and IS 2 (see Nisaba 15/2 597, 650 and 777) and which are therefore contemporaneous with this text. If, as GARFINKLE (2003, 167) suggests, the position of na-gada could be regarded as a broad

<sup>21</sup> <[http://oracc.museum.upenn.edu/dcclt/corpus#dcclt:P227948\\_project-en.121](http://oracc.museum.upenn.edu/dcclt/corpus#dcclt:P227948_project-en.121)>, accessed 30 April 2010.

<sup>22</sup> <<http://oracc.museum.upenn.edu/dcclt/corpus#P229034.84>>, accessed 30 April 2020.

professional designation and had a privileged status with authority over several shepherds, it is quite probable that in some texts  $\text{šu-d}^{\text{i}}\text{i}\text{šk}^{\text{ur}}$  would have acquired the title  $\text{šu}\text{š}_3$ .

Rev. 3: *ugula ba-ba-lum šuš<sub>3</sub>* is also attested in the Irisaĝrig texts Nisaba 15/2 nrs. 31, 290, 514, 554 and 570. Deliveries of sheep and goats from shepherds to *ugula ba-ba-lum šuš<sub>3</sub>* for a fattener are attested in CUSAS 40/2, nrs. 49, 177, 215, 321, 345, 380, 396, 400, 405, 652. He is also present in CUSAS 40/2, 1796. *ba-ba-lum šuš<sub>3</sub>* is further identified in a Puzriš-Dagan text SAT 3, 1927 dated IS 1 in which sheep and goats were sent to Puzriš-Dagan via *Babālum* from Ur-mes, presumably the  $\text{ensi}_2$  of Irisaĝrig, in respect of the bala of Zimbi<sup>ki</sup> (Sippar). Similar shipments of animals via *Babālum šuš<sub>3</sub>* are attested in the Puzriš-Dagan texts AUCT 3, 65 and AUCT 2, 313.

Rev. 4:  $\text{lu}_2\text{-inim-ni}\hat{\text{g}}_2\text{-sa}_6\text{-ga}$  is a common name in the Ur III onomasticon, especially in Ĝirsu, where there are attestations in 27 texts, but the name is not present in any other known Irisaĝrig texts. Four of the Ĝirsu texts are dated to the years 1-5 of Ibbi-Suen's reign<sup>23</sup>. In each of these texts,  $\text{lu}_2\text{-inim-ni}\hat{\text{g}}_2\text{-sa}_6\text{-ga}$  is concerned with textiles and weavers and two labels of tablet baskets (*pisaĝ-dub-ba*) show that  $\text{lu}_2\text{-inim-ni}\hat{\text{g}}_2\text{-sa}_6\text{-ga}$  managed records related to the provisioning of managers and workers of a textile mill ( $\text{e}_2$  *uš-bar*  $\text{d}\hat{\text{Š}}\text{-d}\text{Suen-ka}$ ). Both labels are subscribed  $\text{nu-banda}_3$   $\text{lu}_2\text{-inim-ni}\hat{\text{g}}_2\text{-sa}_6\text{-ga}$ ,  $\text{ša}_3$   $\text{gu}_2\text{-ab-ba}^{\text{ki}}$  'superintendent  $\text{lu}_2\text{-inim-ni}\hat{\text{g}}_2\text{-sa}_6\text{-ga}$  at Guabba'. His responsibility for the monthly allotments of barley and wool to the personnel of a weaving mill (ITT 2, 651) confirms his status as  $\text{nu-banda}_3$  *uš-bar* 'superintendent of weavers'. The textile facility at Guabba was the largest and most important such establishment in the Ur III state and had a workforce in excess of 6200 of female weavers and their children (NOTIZIA 2020, 86-87; ADAMS 2006, 157) and Adams notes that the bulk of Umma's raw-wool production probably made the short journey downstream to Guabba in Lagaš. Notizia observes that the activities of Lugal-irida, another superintendent of weavers at Guabba, included taking delivery from provincial authorities of substantial amounts of raw materials, notably wool, for producing and processing textiles, the organization, direction and monitoring of the manufacturing process, and checking the quality of finished products (NOTIZIA 2020, 87-88). It is possible therefore that this  $\text{lu}_2\text{-inim-ni}\hat{\text{g}}_2\text{-sa}_6\text{-ga}$  is a  $\text{nu-banda}_3$  *uš-bar* from Guabba, who was in Irisaĝrig to acquire wool for the textile mill there and to approve the quality of the wool supplied for the different cloths.

$\text{in-sa}_6$ : for the meaning 'to approve' see WAETZOLDT (1972, 274) and CAD *sv. damāqu* 2: *dummuqu* c) the causative 'to make good'.

## CONCLUSIONS

The prosopographical study of the personal names in these texts, their menology where present, and perhaps the toponyms, the Mama-*šarrat* canal and *iri*<sup>ki</sup> (Irisaĝrig?), establish the provenance of texts 1-5 and 7 as members of the so-called Irisaĝrig archive. In addition, texts 4 and 5, which record royal offerings to the new moon for two of the months in the second year of Ibbi-Suen's reign, are identical formulaically and in content with many other texts

<sup>23</sup> ITT, 5 6795 (IS 1), MVN 5, 218 (IS 1/4), ITT 2, 651 (IS 3), TCTI 2, 2770 (IS 3).

from Irisaĝrig for other months throughout AS 7 to IS 2. However, the provenance of text 6 remains unknown. A Puzriš-Dagan origin is more likely than Irisaĝrig. Text 6 is dated to AS 7 while those with an Irisaĝrig provenance are dated from AS 8 to the last month of IS 2. Most of the Irisaĝrig archive as represented in Nisaba 15 begins with AS 7 and continues with increasing documentation to the end of IS 3 (OWEN 2013b, 90). The period has now been slightly extended by the texts in CUSAS 40 with a few representatives in the years Š 40 to AS 6. The texts edited here fall well within the year date range.

## INDEXES

### Personal Names

<i>ad-mu-um</i>	3 obv.3
<i>a-li<sub>2</sub>-ni-su</i>	1 rev.1 (ugula)
<i>ba-ba-lum</i>	7 rev. 3 (ugula šuš <sub>3</sub> )
DIĜIR- <i>a-su<sub>2</sub></i>	1 rev.2 (dub-sar)
<i>i-la-la-e</i>	3 obv. 2
<i>lu-lu</i>	1 obv. 3 (šuš <sub>3</sub> )
<i>lu<sub>2</sub>-inim-niĝ<sub>2</sub>-sa<sub>6</sub>-ga</i>	7 rev. 4
<i>lugal-ezem</i>	2 rev. 2
SI.A-a	3 obv.4
šu- <sup>d</sup> iškur	7 rev. 2 (na-gada)
<i>tu-da</i>	2 rev. 3
ur- <sup>d</sup> nin-gublaga	6 obv. 3 (nar lugal)
ur- <sup>d</sup> šul-gi-ra	4 rev.1, 5 rev. 1 (sagi)

### Selected Words and Phrases

<sup>tu</sup> <sub>2</sub> bar-dul <sub>5</sub> du	6 obv. 1
<sup>tu</sup> <sub>2</sub> bar-dul <sub>5</sub> šar <sub>3</sub>	7. obv. 3
dub-sar	1 rev. 2
eš <sub>3</sub> -eš <sub>3</sub> e <sub>2</sub> u <sub>4</sub> -sakar	4 obv. 6, 5 obv. 6
geme <sub>2</sub>	1 obv. 1
ĝiri <sub>3</sub>	1 rev. 2, 2 rev. 2, 2 rev. 3, 4 rev. 1, 5 rev. 1
gub-ba	2 obv. 3
ninda <sup>a</sup> gug <sub>2</sub>	4 obv. 1, 5 obv. 1
guruš	1 obv. 2, 2 obv.1
<sup>tu</sup> <sub>2</sub> guz-za	7 obv. 1
<sup>tu</sup> <sub>2</sub> guz-za du	7 obv. 4
i <sub>7</sub>	2 obv. 3
<sup>tu</sup> <sub>2</sub> niĝ <sub>2</sub> -bara <sub>3</sub>	7 obv. 5
<sup>tu</sup> <sub>2</sub> niĝ <sub>2</sub> -lam <sub>2</sub> du	6 obv. 2
ninda	4 obv. 2, 5 obv. 2
ninda-i <sub>3</sub>	4 obv. 5, 5 obv. 5



ninda-i <sub>3</sub> -de <sub>3</sub> -a	4 obv. 4, 5 obv. 4
in-sa <sub>6</sub>	7 rev. 4
iti ezem-a-bi	4 rev. 3
iti ezem-a-dara <sub>4</sub>	2 rev.4
iti še-kiġ <sub>2</sub> -ku <sub>5</sub>	5 rev. 3, 7 rev. 6
šuš <sub>3</sub>	1 obv. 3, 7 rev. 3
lugal	4 obv. 7, 5 obv. 7
lukur	2 rev.2
na-gada	7 rev. 2
nar lugal	6 obv. 3
niġ <sub>2</sub> -dab <sub>5</sub>	6 obv. 3
sagi	4 rev. 1, 5 rev.1
saḥar	2 obv. 3
še	2 obv. 1, 3 obv. 1
siki du	7 rev. 1
siki tug <sub>2</sub> 3-kam	7 obv. 6
siki tug <sub>2</sub> 4-kam	7 obv. 7
šu...ti	2 rev. 1, 3 obv. 4
ugula	1 rev. 1, 7 rev. 3
zi-ga	1 rev. 3, 4 rev. 2, 5 rev. 2, 6 obv. 4
zi-zi-de <sub>3</sub>	2 obv. 3

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