

INSCRIPTIONS FROM LAGASH, SEASON FOUR, 1975-76

VAUGHN E. CRAWFORD
THE METROPOLITAN MUSEUM OF ART, NEW YORK

*To the memory of Richard C. Haines,
master architect, able teacher, wise counselor, devoted friend.*

Although the inscriptions from Season Four, 1975-76,¹ at Tell al-Hiba, ancient Lagash, were few in number, some of them yield significant information hitherto unknown in modern times. The texts recovered include documents of three rulers, namely, Gudea, Eannatum, and Ur-Nanshe. In other fragmentary inscriptions no ruler is indicated.

Inscriptions of Gudea

For the first time at Al-Hiba objects bearing inscriptions from the era of Gudea have been discovered *in situ*. Two of these texts were cut on stone door sockets. Since the wording of the inscription on the two stones is the same except for the placement of the signs in the box containing the eighth line,² only the text on the first door socket recovered is given here.³

4H-T2 (4H 7)⁴

^d nin-gir-su	(To) Ningirsu,
lugal ba-gará	king of Bagara,
lugal-a-ni	his king,

1. Previous publications of inscriptions from Al-Hiba/Lagash are as follows:
a. Seasons One and Two (1968-69 and 1970-71): Robert D. Biggs, *Inscriptions from Al-Hiba-Lagash, The First and Second Seasons*, Bibliotheca Mesopotamica 3 (Malibu, 1976) vi-45pp., 2 plates.
b. Season Three (1972-73): Vaughn E. Crawford, "Lagash," *Iraq* 36 (1974) 29-35 and figs. 1-15.

The contributions of Dr. Edmond Sollberger, Keeper of Western Asiatic Antiquities in the British Museum, to the field of Sumerology, and to the study of Pre-Sargonic inscriptions in particular, is enormous. All who work in this field at all stand upon his shoulders and those of other great scholars who preceded him. My debt is particularly great and I gladly acknowledge it. I have often asked his assistance and it has been freely given. In this particular article I have quoted not only his published works, but one personal letter (see n. 15), and also additional notes which he has sent me. While his help has eliminated many errors, those which remain, quite naturally, are my own.

2. In 4H-T2 (4H 7), the line é ba-gará-ka is divided before the -ka; in 4H-T6 the entire line is written on the same level.

3. The number of the second stone door socket is 4H 17 in the Object Register of Season Four (1975-76) at al-Hiba and in the Tablet Register the number is 4H-T6.

4. Findspot: N548.48/W101.16. Size: width 42.0 cm., length 45.5 cm., thickness 9.97-11.94 cm.

gù-dé-a	Gudea,
5. en ₁ -si	governor
lagaša.ki-ke ₄	of Lagash,
nam-ti-la-ni-šè	for his life
é ba-gará-ka	in the temple of Bagara
mu-na-gub	he has placed (it) for him.

The only importance of the inscriptions on this pair of door sockets is that they firmly establish the date of what is at the present stage of our excavations a fragmentary Gudea level in the Bagara of Ningirsu.

Fired inscribed bricks⁵ bearing the standard Gudea text for the Bagara of Ningirsu were also found *in situ* in a pavement located below the Old Babylonian platform in the Bagara. Twenty-nine bricks were discovered, all except one with the inscribed face down. A thirtieth brick, 4H 55, bore no inscription, only the outline of the boxes inside which the scribe had never written the text. Because the inscription on each brick was handwritten there is a great variety in the spacing, some differences in the orthography, and occasionally a sign may be omitted. This standard text was published in Iraq 36 (1974) 33 fig. 5, 3H-T11; for an autographed copy of one of the bricks from the 1975-76 season, see p. 204.⁶

Inscriptions of Eannatum

The inscriptions of Eannatum are two in number. First, the lower part of the surface of a fragmentary stone vase bears two complete columns of text and most of a third. Since the inscription cutter began at the bottom of the vase, the beginning of the text is intact. In fact, it is possible that the inscription ended with the last two lines now visible, "his god (is) Shulutula." While, as far as I can see in Sollberger Corpus, no inscription of Eannatum so far published ends in this manner, Shulutula was the personal deity of Eannatum, a fact which is often mentioned in his texts, although not at the end of one of them; e.g., Ean. 2 vii 17-18; Ean. 11 vi 8-9; Ean. 22 iii 6; Ean. 62 Face B ii 3-4. It is not at all unusual, however, to have the sentence "Shulutula is his god," at the end of inscriptions of some other governors of Lagash; e.g., Ent. 2 iii 2-3; Ent. 8 ix 3-4; Ent. 17 11-12; Ent. 18 6-7; Ent. 22 10-11; Ent. 24 7-8; Ent. 26 32-33; Ent. 41 v 5-6; Ent. 74 iv 3-4; En. II 1 20-21.

5. The average size of these bricks is 32×32×8 cm.

6. Of the texts on these bricks only one, 4H-T9 (4H 29), was copied for the expedition records. To the other twenty-eight no definite 4H-T numbers were assigned. Since the expedition was requested to deliver all of these bricks to the Iraq Department of Antiquities rather than to have them brought in one at a time in later years, when the find spots would be reported far differently than the place where they had been employed originally in the Bagara of Ningirsu, the numbers 4H 29-58 were assigned to these thirty bricks.

4H-T3 (4H 10)⁷

<p>i ^dnin-gír-sú [u]r-sag ^den-líl-ra é-an-na-túm</p>	<p>(To) Ningirsu, the mighty man of Enlil, Eannatum, the governor of Lagash, (the one) begotten of the strength of Ningirsu, the man who to Ningirsu his beloved field, the Guedinna he restored it to him. Eannatum, the conqueror of the lands (in the name) of Ningirsu, son of Akurgal, governor of Lagash, for Ningirsu a stone temple of pure lapis lazuli he built for him. The warehouse of x temple he built for him. A silo (of grain) he heaped up therein for him (or words to that effect) Eannatum (is) the grand priest of Ningirsu. His god (is) Shulutula.</p>
<p>5. en_x-si lagaša.ki-ke₄ á-sum-ma ^dnin-gír-sú-ka-ke₄ lú ^dnin-gír-sú-ra</p>	<p>the governor of Lagash, (the one) begotten of the strength of Ningirsu, the man who to Ningirsu his beloved field, the Guedinna he restored it to him. Eannatum, the conqueror of the lands (in the name) of Ningirsu, son of Akurgal, governor of Lagash, for Ningirsu a stone temple of pure lapis lazuli he built for him. The warehouse of x temple he built for him. A silo (of grain) he heaped up therein for him (or words to that effect) Eannatum (is) the grand priest of Ningirsu. His god (is) Shulutula.</p>
<p>10. a-ša gán ki-ág-ni ii gú-edin-na šú-na mu-ni-gi₄-a é-an-na-túm kur gú-gar-gar</p>	<p>the man who to Ningirsu his beloved field, the Guedinna he restored it to him. Eannatum, the conqueror of the lands (in the name) of Ningirsu, son of Akurgal, governor of Lagash, for Ningirsu a stone temple of pure lapis lazuli he built for him. The warehouse of x temple he built for him. A silo (of grain) he heaped up therein for him (or words to that effect) Eannatum (is) the grand priest of Ningirsu. His god (is) Shulutula.</p>
<p>5. ^dnin-gír-sú-ka-ke₄ dumu a-kur-gal en_x-si lagaša.ki-ke₄ ^dnin-gír-sú-ra</p>	<p>the man who to Ningirsu his beloved field, the Guedinna he restored it to him. Eannatum, the conqueror of the lands (in the name) of Ningirsu, son of Akurgal, governor of Lagash, for Ningirsu a stone temple of pure lapis lazuli he built for him. The warehouse of x temple he built for him. A silo (of grain) he heaped up therein for him (or words to that effect) Eannatum (is) the grand priest of Ningirsu. His god (is) Shulutula.</p>
<p>10. é-za iii kù za-gìn mu-na-dù ganun é-^rx¹-ka⁸ mu-na-d[ù]</p>	<p>a stone temple of pure lapis lazuli he built for him. The warehouse of x temple he built for him. A silo (of grain) he heaped up therein for him (or words to that effect) Eannatum (is) the grand priest of Ningirsu. His god (is) Shulutula.</p>
<p>5. gur₇ gú mu-na-ni-gur⁹ é-an-na-t[úm] PA.T[E-si gal]¹⁰ ^dr¹nin¹-gír-^rsú¹-ka dingir-ra-n[i]</p>	<p>A silo (of grain) he heaped up therein for him (or words to that effect) Eannatum (is) the grand priest of Ningirsu. His god (is) Shulutula.</p>
<p>10. ^dšul-utul[a]</p>	<p>Shulutula.</p>

7. Findspot: N540/W99, Locus 33, Level IIB fill. Size: max. height 14.1 cm.; diameter of top 9.04 cm.; diameter of bottom 6.36 cm.; inside diameter of cavity top 4.20 cm.; diameter of cavity 4.50 cm.

8. Sollberger proposed the reading é-x-ka and offers Urn. 18 ii 1 for comparison. The writer had read é-ka-n[a], which Sollberger considers very doubtful.

9. Sollberger suggested this reading, citing Gudea Cyl. B xi 22f. and Falkenstein, ZA 48 83.

10. While the writer could be sure of nothing beyond the sign PA, Sollberger would restore PA.[TE-si gal] saying, "The title is new for Eanatum but it is well-known in the inscriptions of Entemena and Eanatum II . . . ; Lugal-zagesi (SAKI 154 1 15f.) and Lamgi-Mari (RA 31 140) call themselves en_x-si gal of Enlil."

After the usual lengthy introduction, the new elements in the text are introduced in cols. ii 9-10 and iii 1-8. In these lines Eannatum is reported to have built for Ningirsu a stone temple of pure lapis lazuli and a warehouse, perhaps for the same temple. While it would be impossible for a modern archaeologist ever to find anything larger than a tiny model of a temple made of pure lapis lazuli, it would even be satisfying to find a small temple made of sun-dried mud bricks painted the blue color of lapis lazuli.

4H-T7 (4H 25)¹¹

The second text of Eannatum is a fragmentary inscription found on a broken stone employed in the foundation for the Gudea door socket, 4H-T6 (4H 17) referred to above.¹² The preserved portions of the text duplicate the inscription in Sollberger Corpus known as Ean. 2 Galet A. Since Sollberger provides a recent translation in IRSA 1C5b¹³ to complement the older transliteration and translation of Thureau-Dangin in SAKI 20b, there is no reason to provide more than a copy of the text here, for comparative purposes.

A question worth asking is: What is the purpose of the "galets"? Galet A (Ean. 2) and 4H-T7 are addressed to Ningirsu; Galets B and C to Nanshe. Our Field Director at Al-Hiba, Professor Donald P. Hansen, has advanced the theory that the size, shape, and condition of our particular piece make it suitable for use as a grinding stone in the temple kitchen. A second question may also be asked: Why is it that a "galet" which is apparently an exact duplicate of a "galet" which was first found in Girsu (Tello) is also now discovered in Lagash (Tell al-Hiba)? Can the purpose for which the stone was used provide the answer to the second question?

Inscription of Ur-Nanshe

A portion of what was originally a larger inscription of Ur-Nanshe, presumably a stela, was reused as a door socket in a later Early Dynastic level.

11. Findspot: N540-550/W90-100, Locus 29, SW corner, Level Iib. Size: max. width of flat side 11.29 cm.; max. thickness (from flat side to top worn surface) 7.0 cm.; max. length 25.0 cm.

12. Findspot: N540-550/W90-100, Locus 29, SW corner. Size: Diameter at bottom edge 33.5-38.5 cm.; thickness 11.32-12.21 cm.; diameter of socket 7.16 cm.; inscription outline: height 15.01 cm. × width 6.91-7.23 cm.

13. Edmond Sollberger and Jean-Robert Kupper, *Inscriptions Royales Sumeriennes et Akkadiennes* (Littératures anciennes du proche-orient, Paris 1971) pp. 58-61.

4H-T1 (4H 5)¹⁴ Obverse, "Peace" Side¹⁵

i'. []	
[]	
ii'. []	
dumu ¹⁶	gur-sar	son/citizen of Gursar
ba-gará		the Bagara
sig ₄ EDIN ¹⁷		of baked bricks
mu-dù		he built.
5'. []-gará	
[]-SAR	
[D]UN	
[]	
iii'. []	
é-mu		my temple,
ba-gará		the Bagara
túg si-sá sum-ma ¹⁸		

14. Findspot: N549/W101. Reused in Level II. Size: max. width 31.4 cm.; max. length 34.3 cm.; max. thickness 5.5 cm.

15. After the finding and photographing of the Ur-Nanshe stela fragment, the writer sent a letter together with prints of the photographs to Sollberger, who replied in a letter dated December 3, 1975, of which part follows:

"The most interesting part is the 'war' side, because it is not only the first reference by Ur-Nanshe to his war-like activity, but the wording itself is quite unusual. For instance, he names individuals captured and buried. In Column 4 he mentions the ensi of Umma by name. . . . It is also interesting that Umma is always written with ki, whereas Ur-Nanshe never uses it for any place including Lagash. In the same column he mentions a certain lú-pà, who, I suspect, must be the ugly gentleman whose statue is in the Louvre and who was an Umma official wheeling and dealing in Girsu. . . . The other side, although bringing no new information, is also very interesting because, contrary to his other inscriptions, this one is more 'systematic': he begins by listing all the temple buildings, then the canal diggings, and finally the fashioning of divine statues. In his other inscriptions, the fashioning of a divine statue follows the mention of the building of the god's temple. The first columns are also interesting, first in telling us that the Bagar was built of baked bricks (I hope you will confirm this [As of the end of Season Four we had not]) and second by the use of the first person possessive and the descriptive phrase used for the Bagar, which I cannot find anywhere else. Also it is interesting to see that the Bagar is called both é and ib, thus confirming the only synonymy of the two words."

16. Cf. Sollberger's article "Gunidu and Gursar" in RLA 3 700, where he indicates that "citizen" rather than "son" might be preferred.

17. While the writer read sig₄, the EDIN and its translation as "baked" is the contribution of Sollberger, who cites Ean. 22 iii 3 for comparison. Cf. also ŠL 168, where the sign is described as naming a clay container for various liquids.

18. Here and in line 6' the writer had read SI.DI-šè sum-ma. Sollberger proposed the more correct (especially in reading túg for šè) túg si-sá sum-ma, "endowed with a cloak of righteousness," which he agrees makes no sense in this context. Furthermore, he has not found the phrase in another passage.

	ib-mu ¹⁹	my sanctuary,
5'	ba-gará	the Bagara
	túg si-sá sum-ma ²⁰	
	ib-gal	The Ibgal
	mu-dù	he built.
	é ^d nanše	The temple of Nanshe
iv'	[mu-dù] ²¹	[he built.]
	[é . . .]	[The temple of]
	mu-dù	he built.
	ěš-gír-sú	The house of Girsu
5'	mu-dù	he built.
	ki-nir	The Kinir
	mu-dù	he built.
	é-gá-tùm-dùg	The temple of Gatumdu(g)
	mu-dù	he built.
10'	ti-ra-ás	Tiras
	mu-dù	he built.
	nin-gar	Ningar
	mu-dù	he built.
v'	[]	
	é-nin-ki-mar ²²	The temple of Ninkimara
	mu-dù	he built.
	é-dam mu-dù	Edam he built.
	ká-me	Kame
5'	mu-dù	he built.
	e-ab-zu ²³	E-Abzu
	mu-dù	he built.
	bàd-lagaša	The wall of Lagash
	mu-dù	he built.
10'	e GÍD.PAP.PAP.ŠE.ÉŠ.NUN ²⁴	The canal . . .
	mu-dun	he dug.
vi'	[]	
	[a]-a-suḫura ²⁵	[The canal] A-suḫura

19. See n. 15 above.

20. See n. 18 above.

21. As suggested by Sollberger, the beginning of col. iv follows immediately upon the end of col. iii, or there are at least two missing lines.

22. Cf. IRSA 328, where Sollberger reads thus.

23. Cf. Sollberger Corpus, Urn. 28 iv 3 and Urn. 30 iv 4.

24. Sollberger would read e GÍD.PAP.PAP(=munu₁).ŠE.ÉŠ.NUN and compares Ukg. 8 iii 4: i₇ pa₃ ^dŠE.NUN.ÉŠ.GÍD kas₁-du and Deimel Fara 2 43 1 x 4: ^dGÍD.ŠE.NU.ÉŠ.NUN [The writer does not see the NU in the Fara text; Sollberger may have seen it in the original text]; UET 8 2:3: ḫe-ŠE.NU.ÉŠ.GÍD.NUN.

25. Whereas the writer had originally restored e, Sollberger cites Urn. 28 iii 7, which has a-suḫur.

mu-dun	he dug.
^d nin-ki-mar	(The statue of) Ninkimara
mu-tud	he fashioned.
5'. ^d nin-X.AB ²⁶	(The statue of) Nin-X.AB
mu-tud	he fashioned.
^d nin-gidri ²⁷	(The statue of) Ningidri
mu-tud	he fashioned.
šul-šag	(The statue of) Shulshag
10'. mu-tud	he fashioned.
kinda _x -zi ²⁸	(The statue of) Kindazi
mu-tud	he fashioned.
^d gú-ŠU.GAB ²⁹	(The statue of) Gu-SHU.GAB
[mu-tud]	[he fashioned.]
vii'. []	
x[] mu-tud	(The statue of) . . .
^d lama	he fashioned.
KI.É.É ³⁰	(The statue of) Lama
mu-tud	
5'. lugal- ^d ur-tùr ³¹	he fashioned.
mu-tud	(The statue of) Lugalurtur
	he fashioned.

4H-T1 (4H 5) Reverse, "War" Side

viii'. []	
lú umma.ki (GIŠ.ÛĪ.KI)	The man of Umma
[]	
ix'. []	

26. Sollberger cites another example of this name in Urn. 25 iv 1.

27. Cf. IRSA 298 under E-gidri.

28. Cf. Falkenstein, AnOr 30 79.

29. Sollberger queries: "Perhaps nothing missing between this line and vii 1?"

30. Sollberger would read šita, è as in Urn. 26 iii 5 (Lama "wielding the mace"), but the writer has kept KI.É.É rather than šita, è since the šita, of Sollberger is apparently based on the sign form given in ŠL 1 787. This, as the writer understands it, is not the sign given in Urn. 26 iii 5. Although Sollberger has collated the original text of which a copy is given in de Sarzec Découvertes en Chaldée, Partie épigraphique LIII 12, it appears that our present text by writing the signs separately proves that Urn. 26 iii 5 is really KI.É.É, however it is to be read. The copy in de Sarzec Découvertes LIII 12 shows variations with that in the Corpus that would make the first sign KI. As Sollberger says, however, the meaning of this group of signs should be some epithet of the goddess Lama. It may well be "wielding the mace" as Sollberger has suggested, or some similar phrase.

31. Sollberger has pointed out that the name is lugal-^dur-tùr and not lugal-^duru-tùr, and that it helps to restore Urn. 25 iii 2.

	GUR ₈ -sag-al-TÚG ³²	
	dam-kàr-gal ³³	the chief merchant
	mu-dab ₅	he seized.
	saḥar-dul-TAG ₄ ³⁴	An (earthen) burial mound
5'	mu-dub	he heaped up.
x'	[]	
	lú-pà	Lupa
	bil-la-la ³⁵	Bilala,
	nu-bànda	the overseer,
	mu-dab ₅	he seized.
5'	bil-PA-gal-tuk ³⁶	Bil-PA-galtuk,
	en _x -si	the governor
	umma.ki	of Umma,
	mu-dab ₅	he seized.
	ur-gigir-sag	Urgigirsag,
10'	nu-bànda	the overseer,
	mu-dab ₅	he seized.
xi'	[]	
	mu-dab ₅	he seized.
	pap-ur-sag	Papursag,
	dumu X X X ³⁷	son of
	[door socket has destroyed 3-4 lines]	
	[nu-bàn]da ³⁸	[over]seer
5'	mu-dab ₅	he seized.
	saḥar-dul-TAG ₄ ³⁹	An (earthen) burial mound
	mu-dub	he heaped up.
	lú umma.ki	The man of Umma
	gín-šè mu-sig ₁₀ ⁴⁰	he vanquished.
	[]	
xii'	[]	
	lú urí(ŠEŠ.AB)	The man of Ur
	gín-šè m[u]-si[g ₁₀] ⁴⁰	he vanquished.

32. This is the name cited in Deimel Fara 3 37* as Ḥar-sag-maḥ-šú. Of course, the signs are written in various orders in the texts Deimel cites, and he understood sometimes maḥ and sometimes al. Sollberger is right in saying "the text has not maḥ but al, which can, of course, if needed be read maḥ." Cf. Urn. 22 17: GUR₈-saḡ-al-TUG."

33. Reading suggested by Sollberger; the writer had misread the sign which is kàr.

34. Cf. IRSA 57 n. 6.

35. Sollberger suggested reading GIŠ.GIBIL(=bil)-la-la; the writer had read PAP as a separate sign. Cf. also Falkenstein, RLA 3 357 under Gilgameš.

36. Reading suggested by Sollberger.

37. Sollberger: "Looks like ú-ú-ú which is a bit too much." The writer had also thought that three ú signs in a row were too many and had put down X X X instead.

38. Reading suggested by Sollberger.

39. See n. 34 above.

40. Cf. Sollberger, RA 45 (1951) 111-14.

	mu-x[]	Mu . . . ,
	en _x -s[i] má-gur ₈ ⁴¹	the governor of . . .
5'.	mu-dab ₅	he seized.
	ama-bara(g)-si ⁴²	Amabaragsi
	dub-gal	the . . .
	[] nu-bànda	. . .the overseer
	[]	
xiii'.	[]	
	lagaša	of Lagash,
	lú urí	the man of Ur,
	lú umma.ki	the man of Umma
	ME.URI _x ⁴³	
5'.	e-šè.DU	
	lú lagaša	the man of Lagash
	[]	

Although Ur-Nanshe is not mentioned by name at the beginning of the obverse, someone is said to be dumu gur-sar ba-gará sig₄ EDIN mu-dù, "the son/citizen of Gursar, the Bagara of baked bricks he made." We know that Ur-Nanshe was the son of Gunidu, the grandson/citizen of Gursar, and the original builder of the Bagara. The remainder of the obverse names the other temples built by Ur-Nanshe, the canals he dug, and the statues which he fashioned for the gods. Most of the text of the obverse can be found in various inscriptions of Ur-Nanshe cited in Sollberger Corpus pp. 1-7. Since the obverse deals with temples, canals, and statues, it may be called the "peace" side of the stela. The reverse, however, since it names the various individuals Ur-Nanshe captured and buried may be termed the "war" side of the stela. In fact, it is the first inscription known which speaks of Ur-Nanshe's warlike activities.

Inscriptions Without a Governor's Name

Four inscriptions, three on small stone fragments and one on half a clay tablet, bear the remaining texts.

4H-T4 (4H 15)⁴⁴

This tiny fragment of an inscription on black stone is included here only

41. Sollberger "would read má-gur₈ rather than SI.TU (though admittedly it would not take us much further . . .)."

42. Cf. IRSA 39 for a similar name and its pronunciation.

43. Sollberger thought that the sign after ME is not uri but two superimposed NI or perhaps GAR. Rosengarten, Répertoire Commenté des Signes Présargoniques Sumériens de Lagaš p. 70 under sign no. 379 suggests URI_x, which amounts to a pair of the superimposed NI or GAR signs.

44. Findspot: Area B, surface. North dump. Size: height 6.03 cm.; width 5.98 cm.; thickness 1.94 cm.

for the sake of a complete record of the season's texts. Although it has been copied as faithfully as possible, the writer obviously does not understand the traces of the three or four signs that are preserved, because he cannot even say from which direction these signs should be viewed.

4H-T5 (4H 16)⁴⁵

Although this fragment of an inscription on stone is scarcely larger than 4H-T4, as far as the text is concerned, the signs are better preserved and some can be read.

[e]n-ki-ka	of Enki
^d nanše	Nanshe

4H-T8 (4H 27)⁴⁶

Perhaps from the shoulder of a statue, this stone fragment bears a few signs from some unidentified larger inscription.

i'. [mu pà-da]⁴⁷
^den-[líl]-ke₄
 šà-pà-da
^dnanše-ke₄

5'. kur-[gú-gar-gar]⁴⁸

ii'. []
 []
 ku[r-ku]r ni
 m[u]

4H-T38 (4H 90)⁴⁹

With the exception of the inscribed Gudea bricks which have already been mentioned, this is the only inscription on clay, the only clay tablet recovered during Season Four, 1975-76. This single clay tablet, however, may suggest the purpose of the portion of the Bagara dug during the 1975-76 campaign; an area which produced one oven after another, built and rebuilt on nearly the same spot.

The text begins with four sections, both complete and fragmentary, which conclude with the very same form, ì-kú, "he ate." Each of these

45. Findspot: N540-550/W80-90. NE corner of square. Old Babylonian fill. Size: height 6.7 cm.; width 8.44 cm.; thickness 3.6 cm.

46. Findspot: N550-560/W80-90. Locus 37. Eastern-most end of Level IIB fill. Size: max. length 8.17 cm.; max. width 4.5 cm.; max. thickness 1.59 cm.

47. Restoration suggested by Sollberger.

48. Restoration suggested by Sollberger, who for the sequence of epithets compared Ean.

60.

49. Findspot: N540-550/W90-100, Locus 32, over Level IIB red floor. Size: max. height 10.87 cm.; max. width 10.56 cm.; max. thickness 3.0 cm.

verbs is preceded by what appears to be a proper name. É-ud-sar in i 5-6; Ab in ii 4; Lú-šu-ú-da-laḥ sanga (?) in iii 3-4; . . . in iii 6-7. In the section i 1-6 the lines apparently refer to rations for É-ud-sar. In ii 1-4, due both to the gap before ii begins and to the difficulty of ii 2-3, the meaning is unclear. Whether iii 1 goes with the preceding lines, which are missing, or with those which follow is not certain. On the basis of iii 5-7, iii 2-4 should comprise a unit. In iii 2-4 and iii 5-7 "ten offerings of dark beer" are consumed by each of two individuals. Beginning with iii 8 and continuing through iv 6, ten jars of strong or dark beer (kas kal or kas gi₆) are rationed to a number of persons (?).

Reverse ii' 4'-6' states that "ten jars of strong beer, beer for . . . , at the brewery (lit.: 'at the house of beer bread') was poured out." The fragmentary condition of the text, both before and after these lines, does not permit us to understand the meaning of them more precisely.

At the very end of the tablet, vi' 3'-4' the *lú bappir*, "the brewer" (lit.: "man of the beer bread") is named. His name is Lugal-ur-mu. The date given is the "third year" of some unknown ensi, probably Eannatum or Enannatum I.

The only portions of the text of any importance to the area of the Bagara dug in Season Four, 1975-76, are the references to *é bappir* (rev. ii' 6') and Lugal-ur-mu *lú bappir* (rev. iv' 3'-4'). Adjacent to the findspot of the tablet (N540-550/W90-100, Locus 32 over Level IIB red floor) was the small area where one circular oven after another was built and rebuilt. Nearest the surface of the mound was the smallest oven. As the excavation went deeper each rebuilding, or better each building, of the circular oven became larger. The earliest one discovered measured 5.1 meters in diameter. What was the purpose of these ovens? It appears likely that they played a role in a brewery located in the Bagara. The most attractive possibility is that beer bread dough was baked into beer bread (*bappir*) in these ovens by the brewer (*lú bappir*). In fact, some lines from M. Civil's translation of "A Hymn to the Beer Goddess" are most appropriate. They read⁵⁰:

"Ninkasi, you are the one who handles dough (and) . . . with a big shovel,

Mixing, in a pit, the *bappir* with sweet aromatics.

"You are the one who bakes the *bappir* in the big oven,

Puts in order the piles of *hulled* grain.

Ninkasi, you are the one who bakes the *bappir* in the big oven

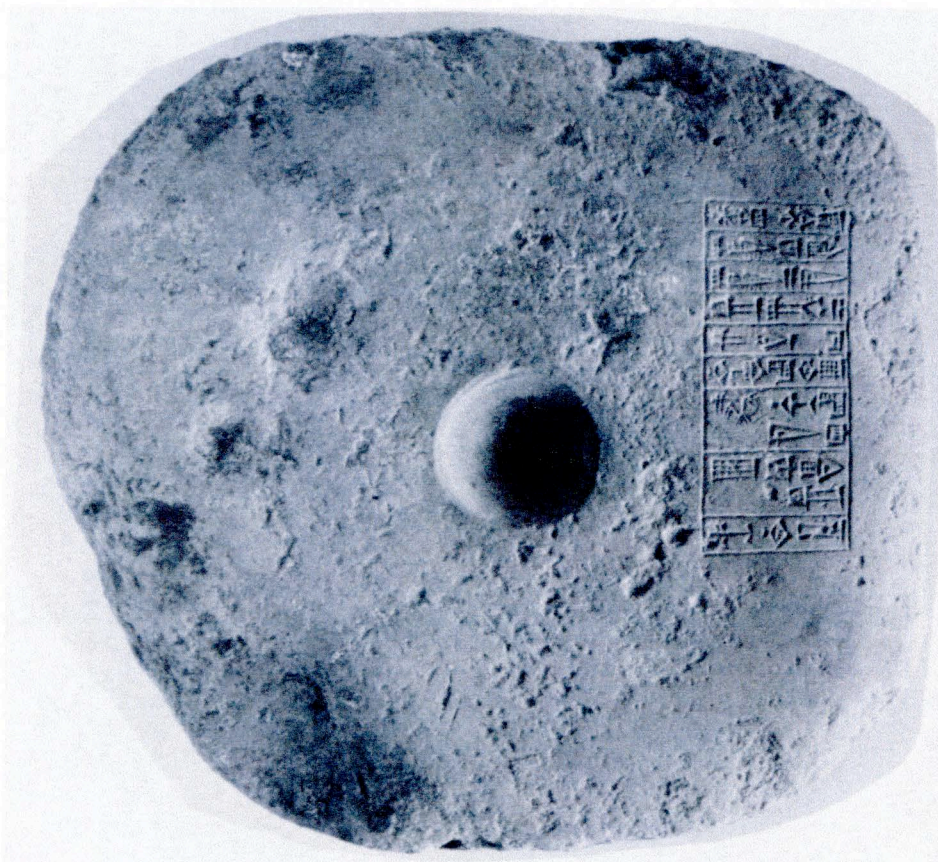
Puts in order the piles of *hulled* grain."

The existence of at least one temple brewery is recorded as belonging to the time of Entemena. Of that text Sollberger gives a translation in

50. M. Civil, "A Hymn to the Beer Goddess and a Drinking Song," *Studies Presented to A. Leo Oppenheim* (Chicago, 1964) pp. 67-89. The quotation comes from p. 72.

IRSA p. 68, 1C7e. It has already been suggested that our clay tablet 4H-T38 comes from the period when either Eannatum or Enannatum I was ensi. Enannatum I was the predecessor of Entemena.

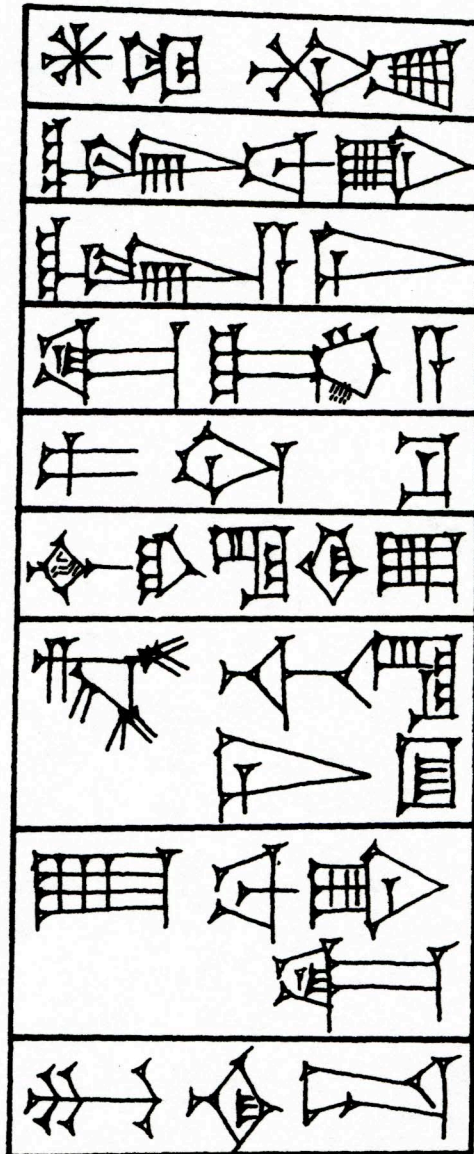
It is quite possible, therefore, that we have in this series of ovens within the area of our Bagara excavations of 1975-76, together with a number of vats and big jars from both the 1972-73 and the 1975-76 seasons, some of the equipment for the earliest brewery so far known in Mesopotamia.



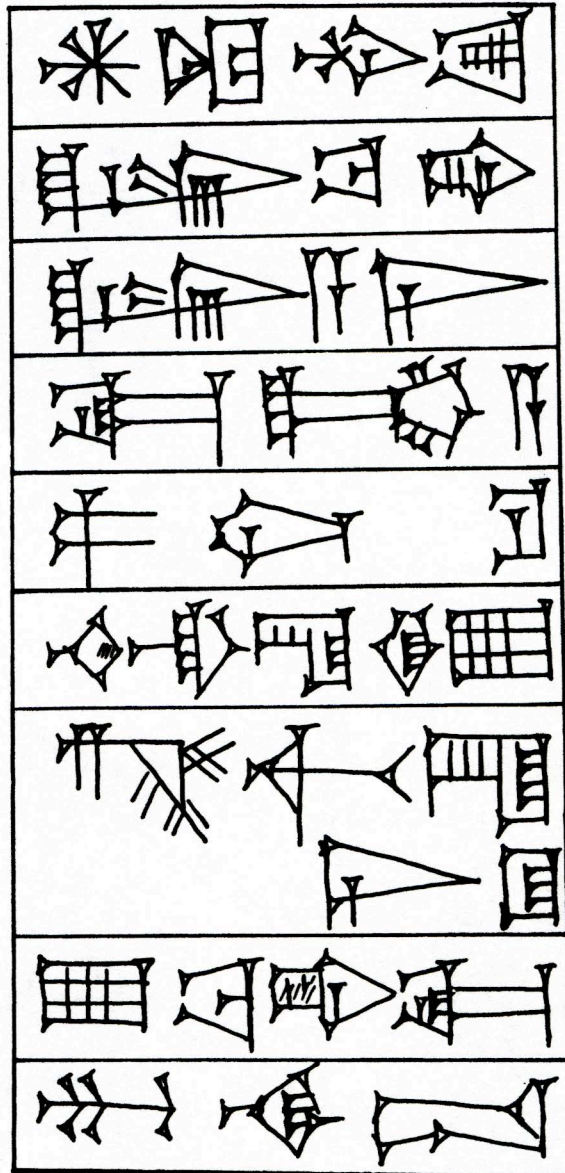
Al-Hiba, Gudea inscription on stone door socket
4H-T2 (4H 7) 1975-76



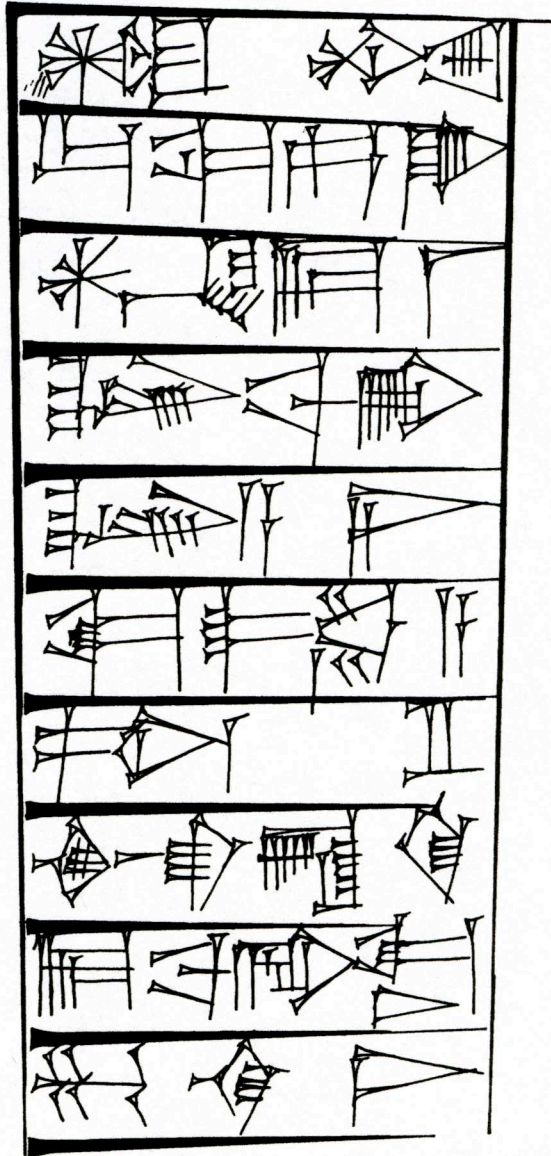
Al-Hiba, Gudea inscription on stone door socket
4H-T2 (4H 7); 1975-76



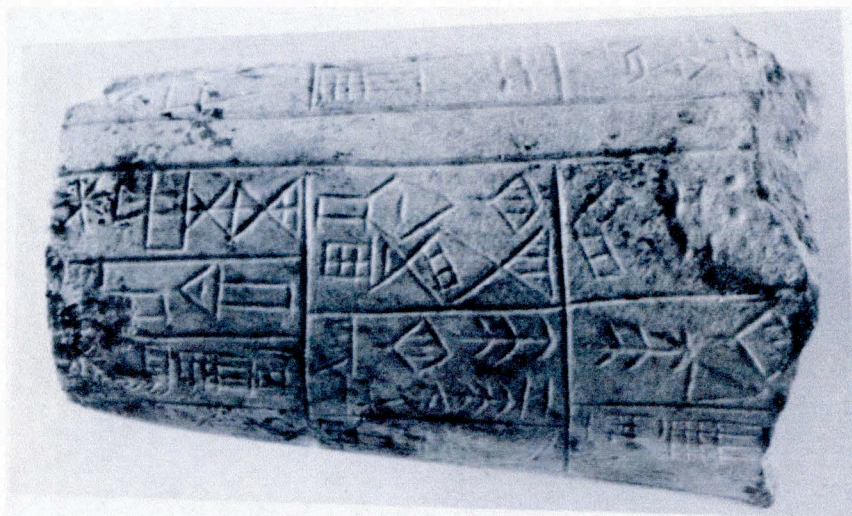
Al-Hiba, Gudea inscription on stone door socket
4H-T2 (4H 7); 1975-76



Al-Hiba, Gudea inscription on stone door socket
4H-T8 (4H 17); 1975-76



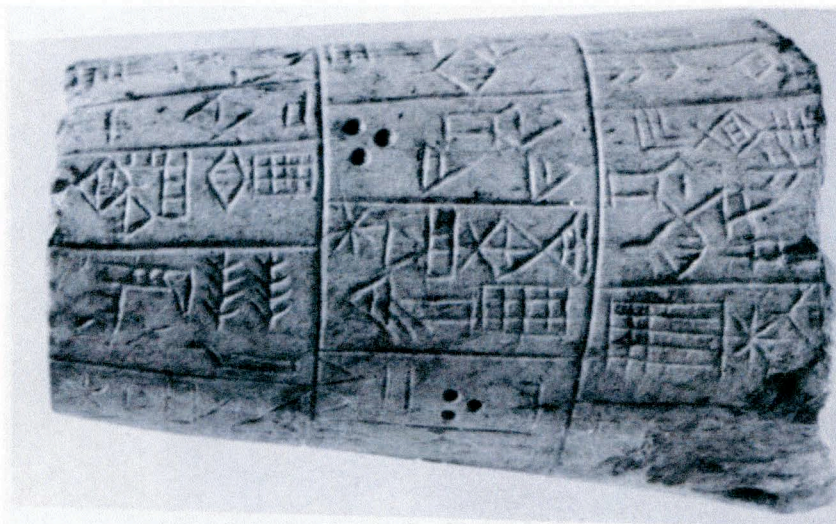
Al-Hiba, Gudea brick inscription
4H-T9 (4H 29); 1975-76



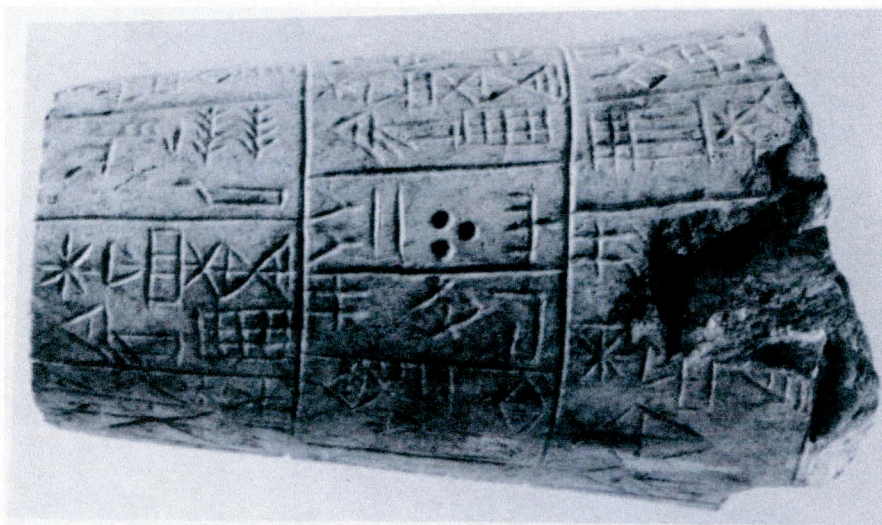
Al-Hiba, bottom part of stone vase, Eannatum (1)
4H-T3 (4H 10); 1975-76



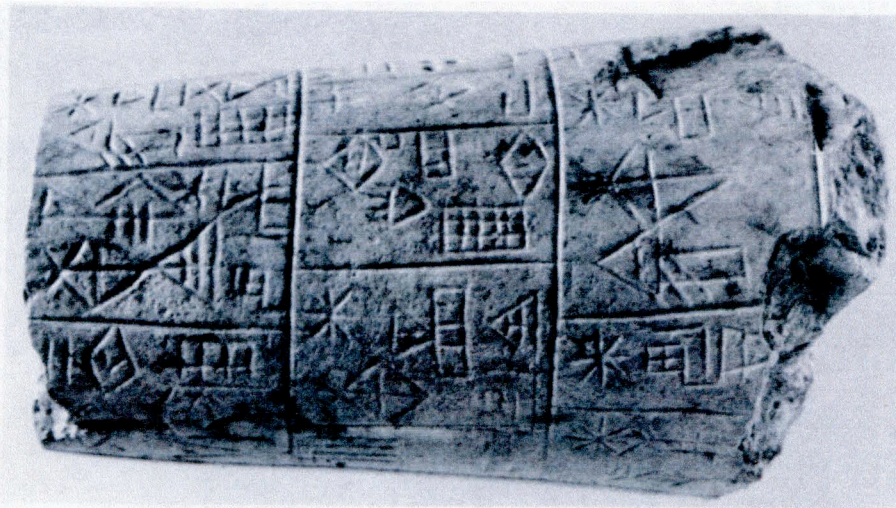
Al-Hiba, bottom part of stone vase, Eannatum (2)
4H-T3 (4H 10); 1975-76



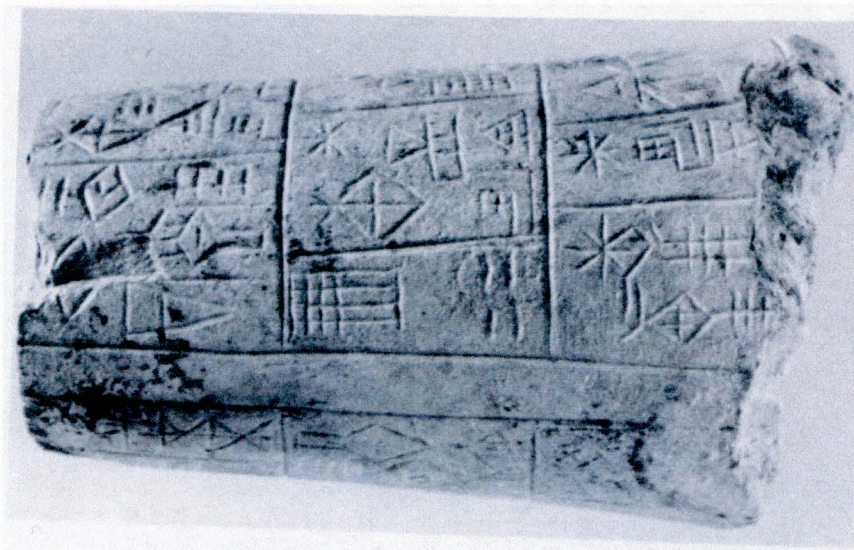
Al-Hiba, bottom part of stone vase, Eannatum (3)
4H-T3 (4H 10); 1975-76



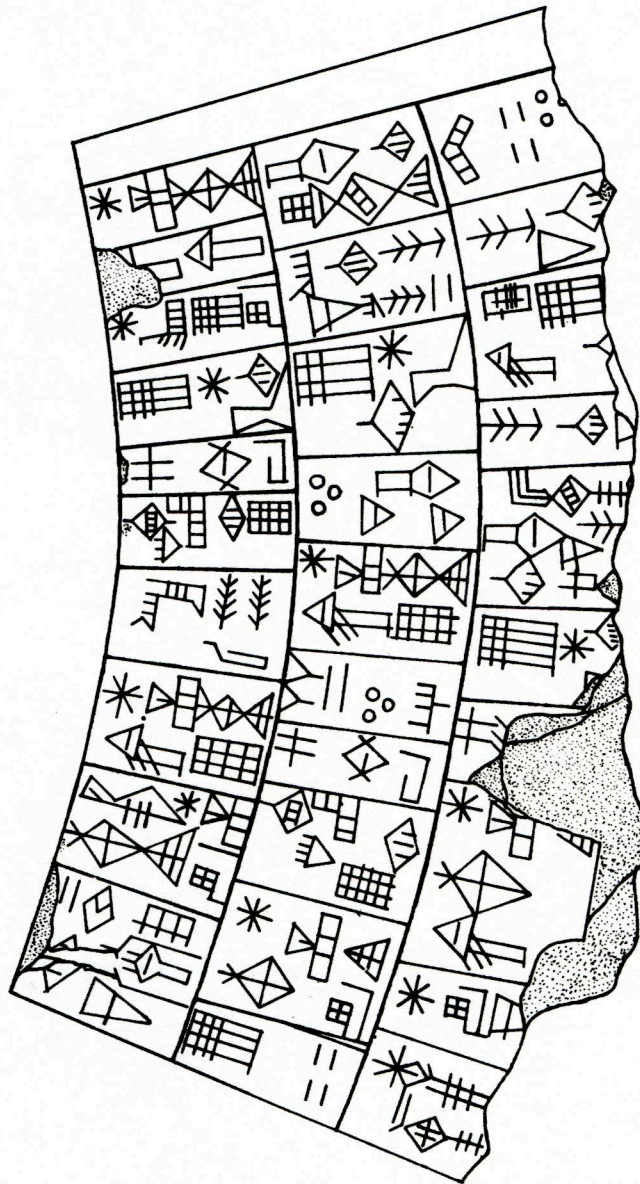
Al-Hiba, bottom part of stone vase, Eannatum (4)
4H-T3 (4H 10); 1975-76



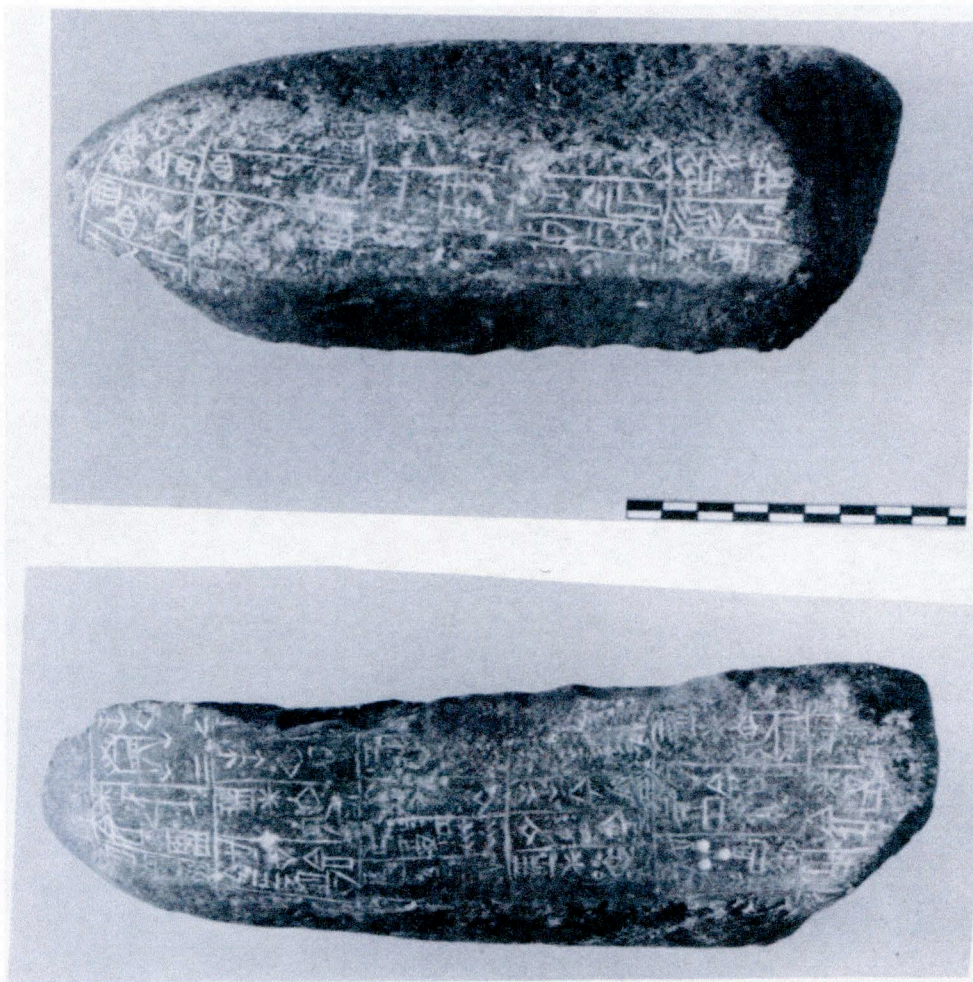
Al-Hiba, bottom part of stone vase, Eannatum (5)
4H-T3 (4H 10); 1975-76



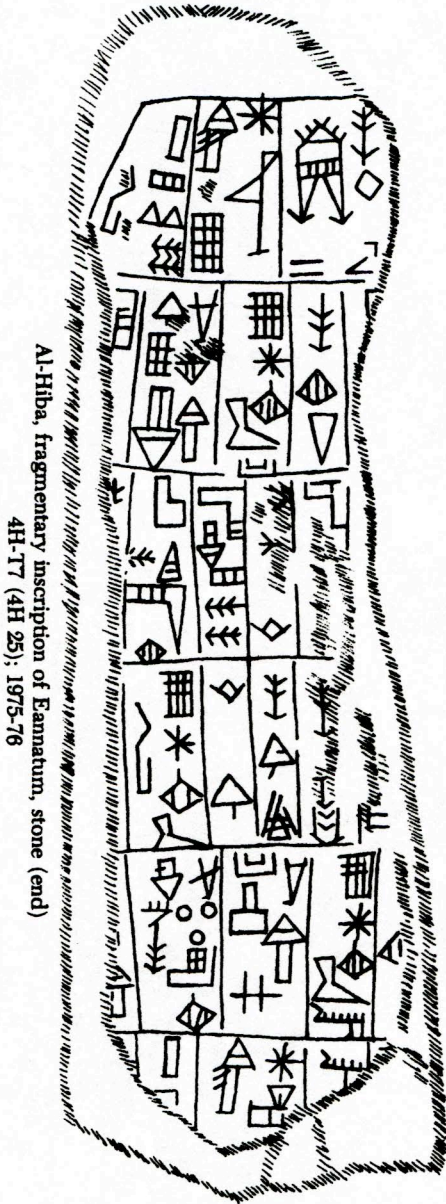
Al-Hiba, bottom part of stone vase, Eannatum (6)
4H-T3 (4H 10); 1975-76



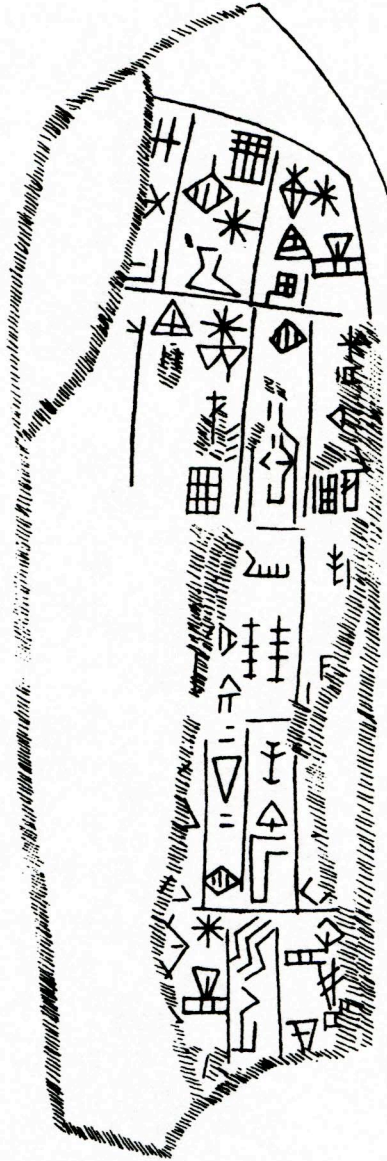
Al-Hiba, bottom part of stone vase, Eannatum
4H-T3 (4H 10); 1975-76



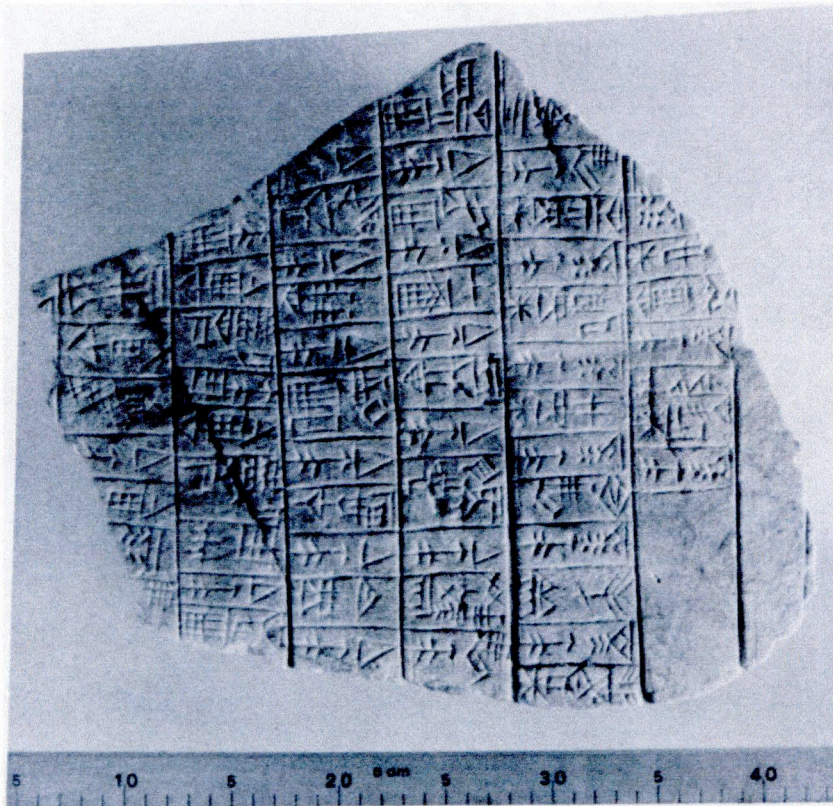
Al-Hiba, fragmentary inscription of Eannatum, stone
4H-T7 (4H 25); 1975-76



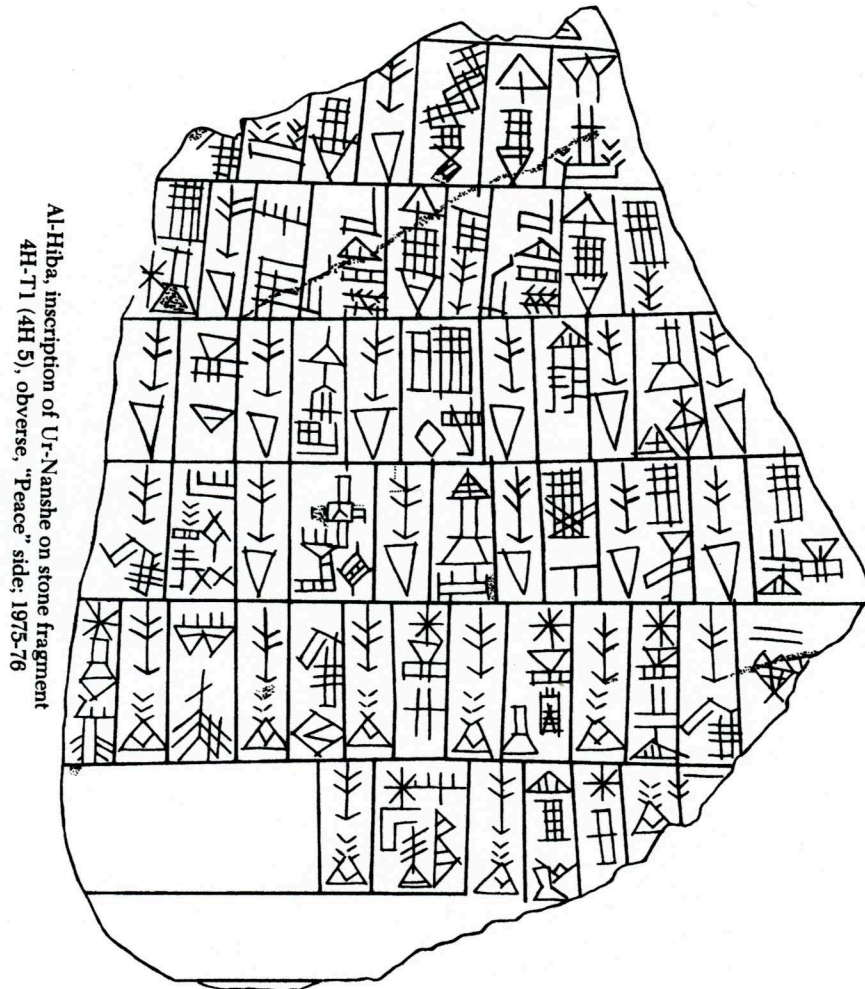
Al-Hiba, fragmentary inscription of Eannatum, stone (end)
 4H-T7 (4H 25); 1975-76



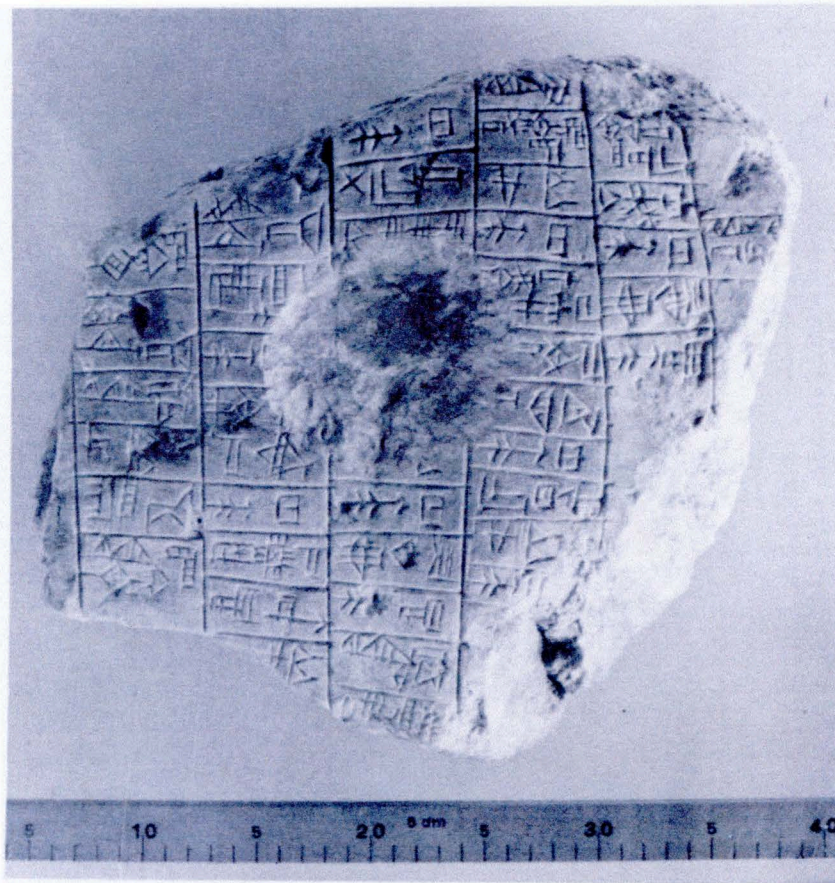
Al-Hiba, fragmentary inscription of Eannatum, stone (beginning)
 4H-T7 (4H 25); 1975-76



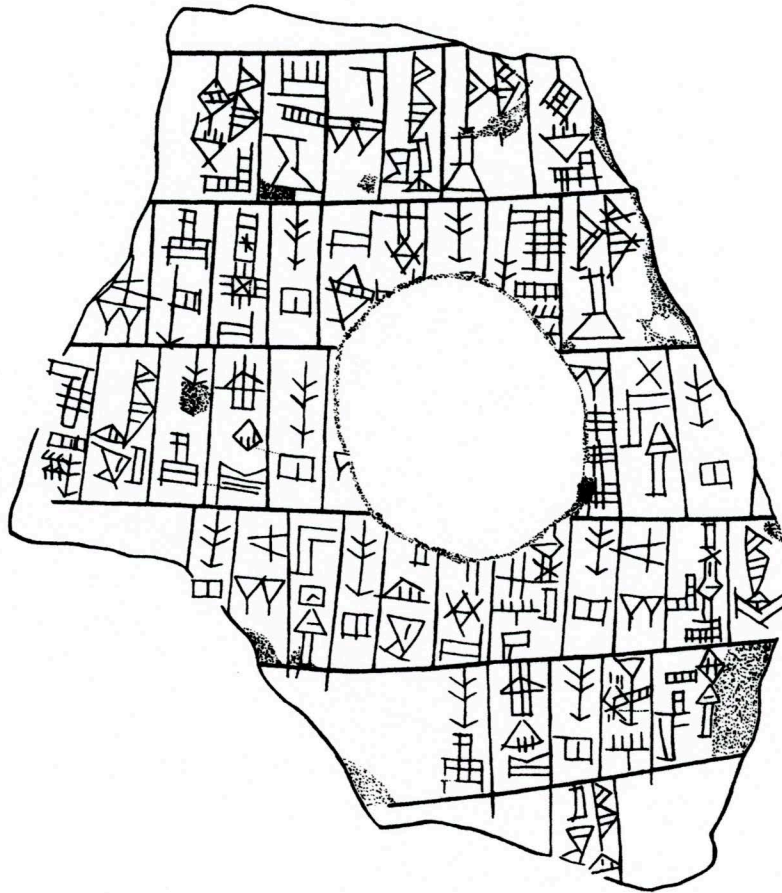
Al-Hiba, inscription of Ur-Nanshe on stone fragment
4H-T1 (4H 5), obverse, "Peace" side; 1975-76



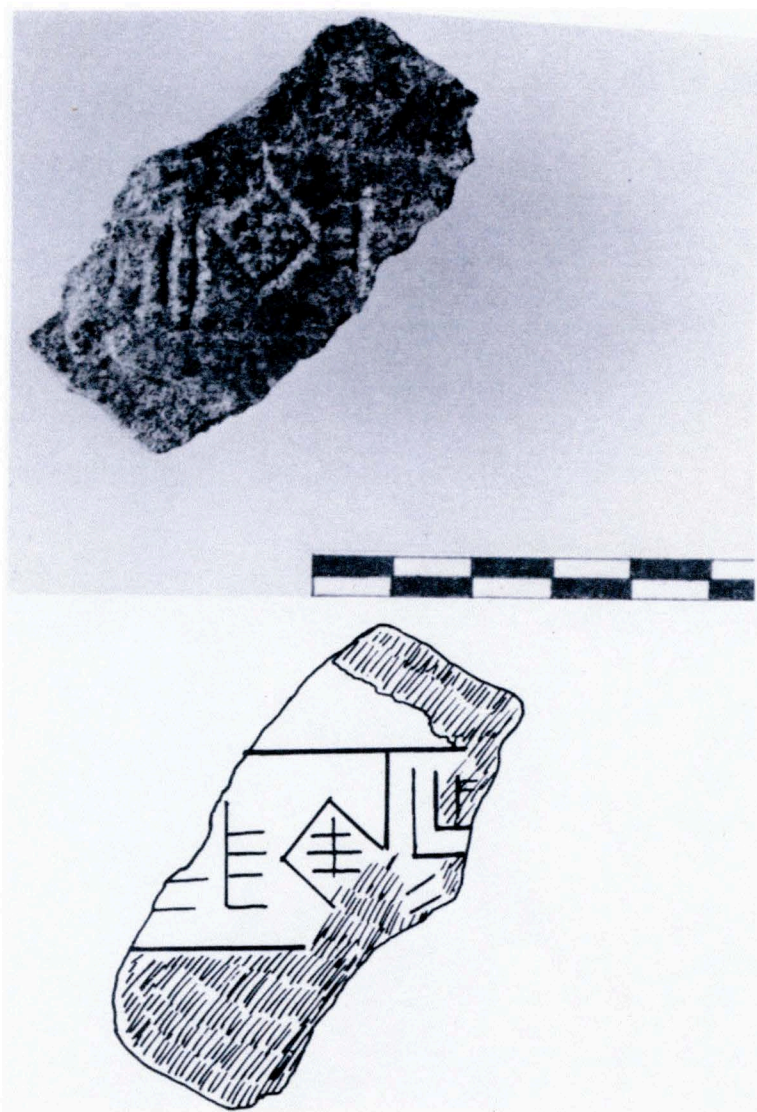
Al-Hiba, inscription of Ur-Nanshe on stone fragment
 4H-T1 (4H 5), obverse, "Peace" side: 1975-76



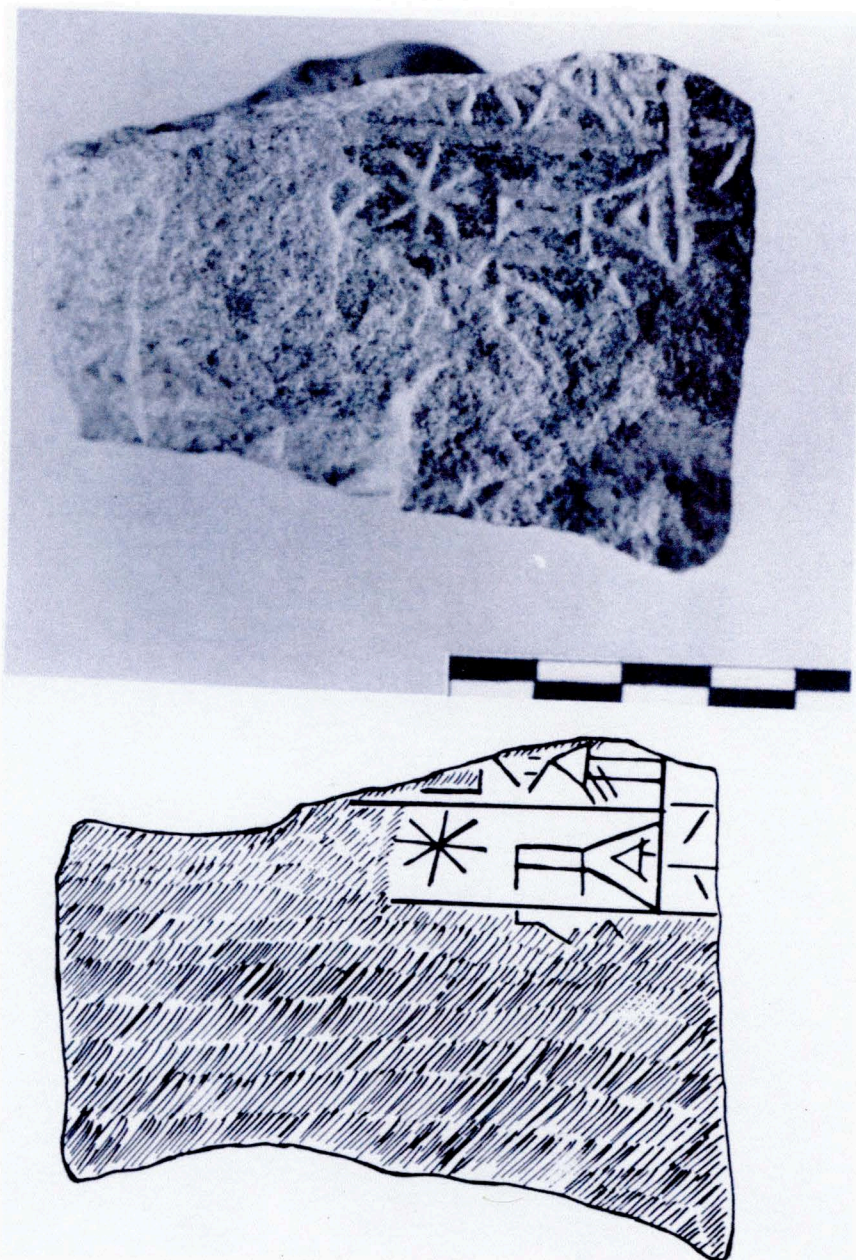
Al-Hiba, inscription of Ur-Nanshe on stone fragment
4H-T1 (4H 5), reverse, "War" side; 1975-76



Al-Hiba, inscription of Ur-Nanshe on stone fragment
4H-T1 (4H 5), reverse, "War" side; 1975-76



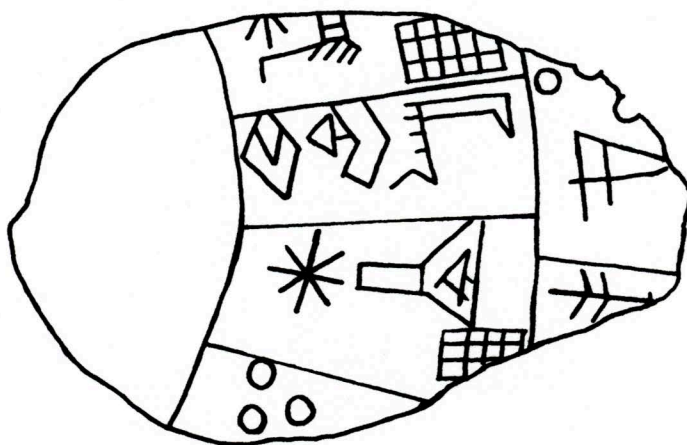
Al-Hiba, stone, inscription fragment
4H-T4 (4H 15); 1975-76



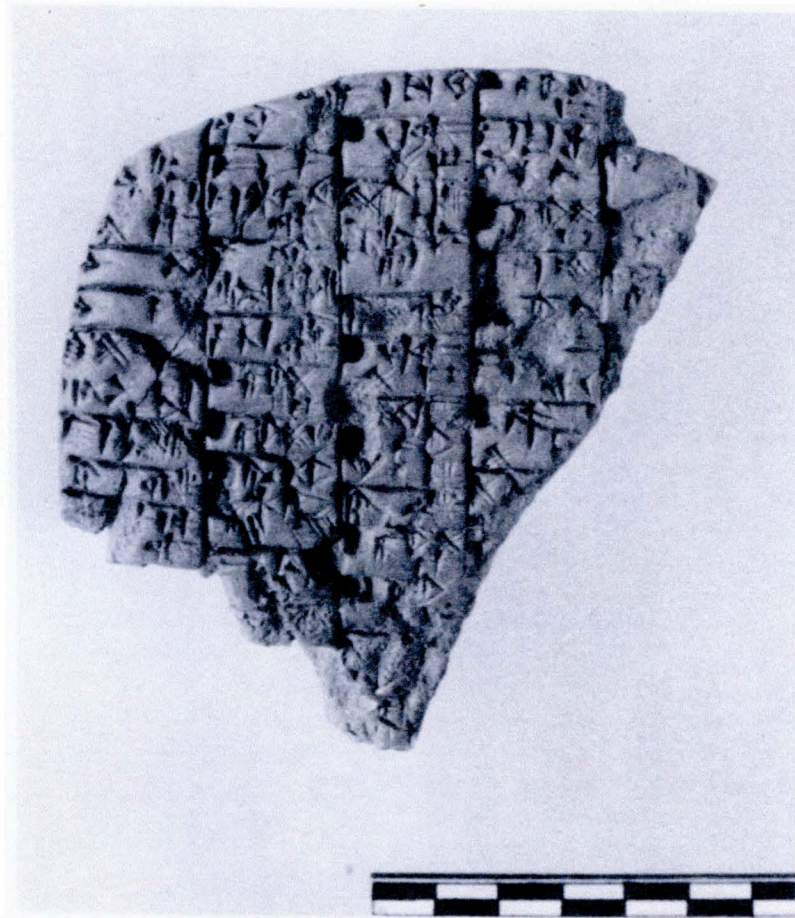
Al-Hilba, stone, inscription fragment
4H-T3 (4H 16); 1975-76



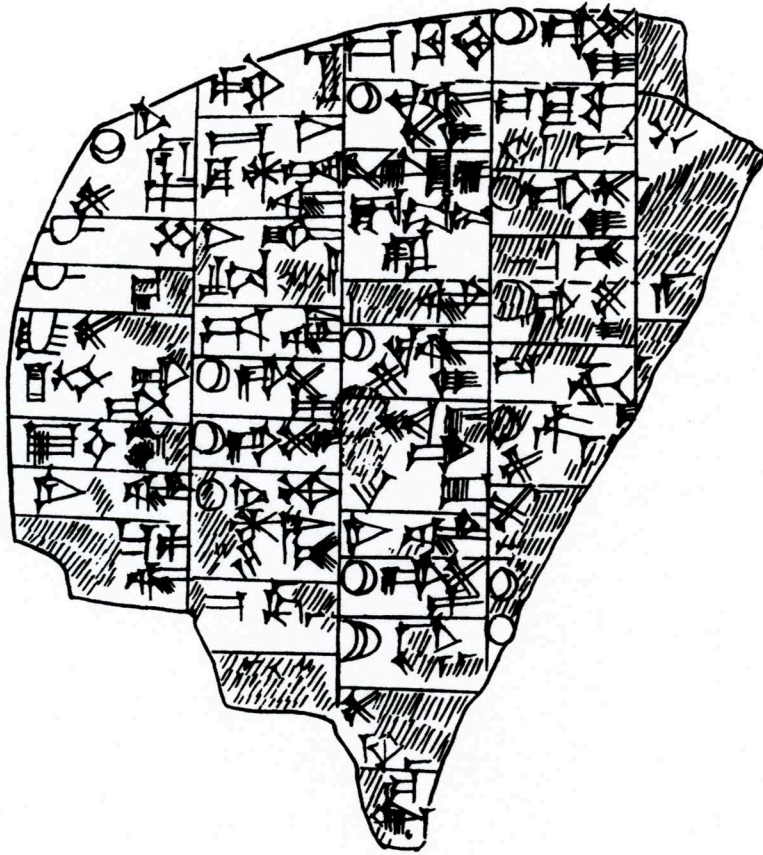
Al-Hiba, stone, inscription fragment
4H-T8 (4H 27); 1975-76



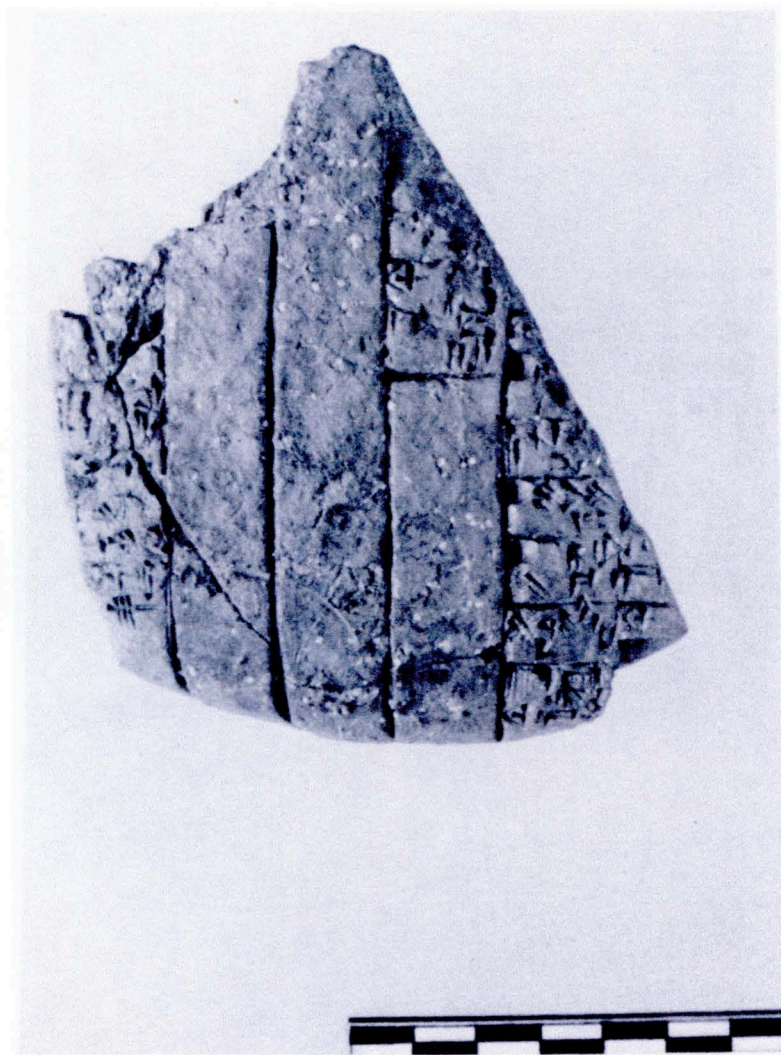
Al-Hiba, stone, inscription fragment
4H-T8 (4H 27); 1975-76



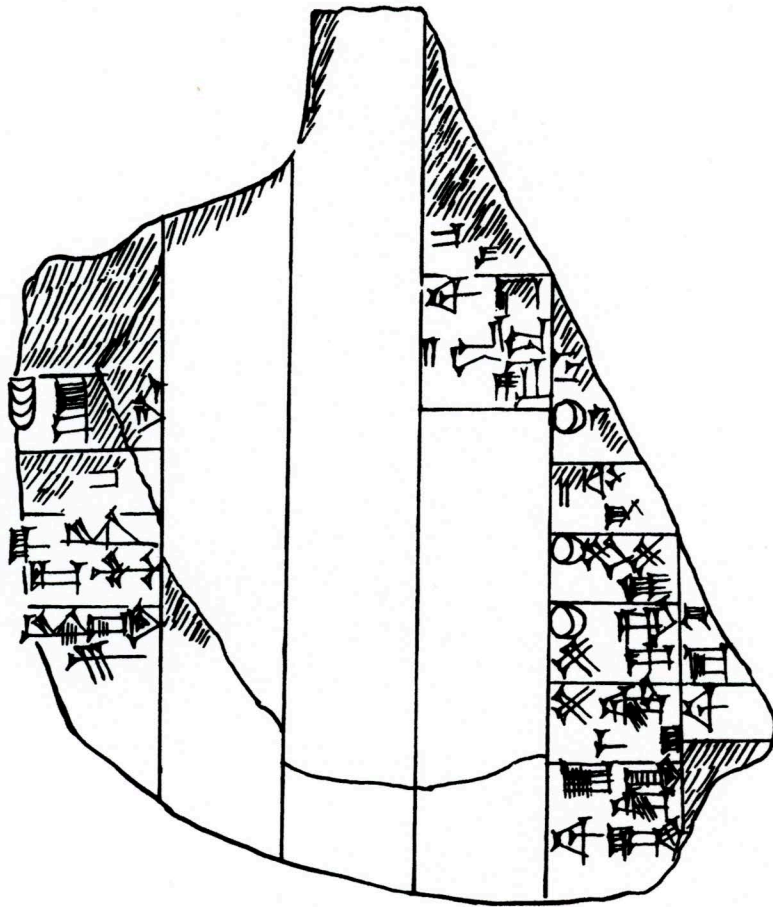
Al-Hiba, fragment of clay tablet
4H-T38 (4H 90), obverse; 1975-76



Al-Hiba, fragment of clay tablet
4H-T38 (4H 90), obverse; 1975-76



Al-Hiba, fragment of clay tablet
4H-T38 (4H 90) reverse; 1975-76



Al-Hiba, fragment of clay tablet
4H-T38 (4H 90) reverse; 1975-76



Inscriptions from Lagash, Season Four, 1975-76

Vaughn E. Crawford

Journal of Cuneiform Studies, Vol. 29, No. 4. (Oct., 1977), pp. 189-222.

Stable URL:

<http://links.jstor.org/sici?sici=0022-0256%28197710%2929%3A4%3C189%3AIFLSF1%3E2.0.CO%3B2-Z>

Journal of Cuneiform Studies is currently published by The American Schools of Oriental Research.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/asor.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

The JSTOR Archive is a trusted digital repository providing for long-term preservation and access to leading academic journals and scholarly literature from around the world. The Archive is supported by libraries, scholarly societies, publishers, and foundations. It is an initiative of JSTOR, a not-for-profit organization with a mission to help the scholarly community take advantage of advances in technology. For more information regarding JSTOR, please contact support@jstor.org.