

to say that up to this time only one of probably three very large and bulky clay tablets that contained the full text of the code has been found; it is very much broken, as will be seen from the accompanying photograph. But nevertheless it remains a great treasure, since the better preserved obverse supplements a part of the great lacuna on the stele of the code in the Louvre, supplying some laws concerning the merchant and his undermen.

The second class of tablets on which I worked during the last summer, the grammatical texts, are very numerous; they mostly came from the temple school, and the greater part of them contain grammatical exercises of pupils. They all deal with the Sumerian language, which the young scribes of those days had to acquire as at the present time boys of the higher schools are instructed in Latin and Greek. These linguistic tablets, which partly date from 2500 and partly from 1300 B. C., can, of course, claim a greater interest only from Sumerian scholars; for them, however, their value will be immense; for they give not only a good many new readings of cuneiform signs, but a few of them contain paradigms of the most difficult and so far only imperfectly known parts of the Sumerian language, namely the personal pronouns and the verbal forms. These new tablets will form the first sure basis for a Sumerian Grammar.

ARNO POEBEL.

THE TABLET OF ENKHEGAL

E NKHEGAL was one of the earliest kings of Lagash, the modern Telloh. The only inscription from his time which is known is in the University Museum where it bears the number 10,000. It was purchased by Professor Hilprecht in the summer of 1896, who wrote a brief description of the tablet for the *Zeitschrift für Assyriologie* of that year, and all that scholars have known of the king has been based on this description, as the tablet has hitherto never been interpreted.* Indeed interpretation has been hitherto almost impossible, as Enkhegal lived before Ur-Nina, the oldest king of Lagash whose inscriptions have been read, and the tablet is naturally in a more archaic script than that of the last mentioned king. According to our revised Babylonian chronology, the tablet

*See *Zeitschrift für Assyriologie*, XI, 330, and XV, 403; also L. W. King, *History of Sumer and Akkad*, 106.

comes from about 3100 B. C., about 500 years earlier than the inscriptions of Naram-Sin and Sargon.

Believing that I have solved most of the problems connected with the writing of this tablet, I am happy to present to the readers of the *JOURNAL* a tentative translation of it. The tablet records the ownership of several tracts of land, for which payment was made partly in bronze and partly in grain. It reads as follows.

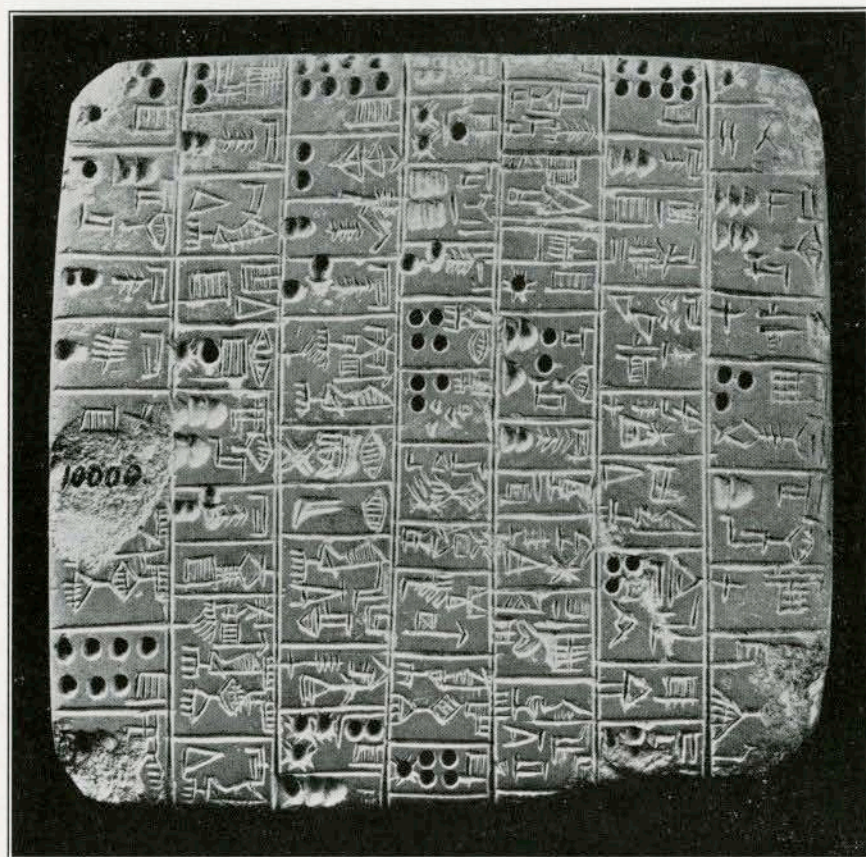


FIG. 51.—The tablet of Enkhegal.

Transliteration.

- I. 1. X[XX]III BUR GAN
 2. [X]XII URUDU MA-NA
 3. XX ŠE SIG
 4. X AŠ SIG
 5. GAN [EN-HE-GAL]-KU LU-
 GAL PUR-ŠIR-LA

Translation.

- I. 1. 33 (?) *Burs* of land;
 2. 22 (?) manas of bronze;
 3. 20 (*gurs*) of winnowed grain;
 4. 10 (*gurs*) of cleansed ash-plant;
 5. a field for Enkhegal, king of
 Lagash.

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| <p>6. VII BUR GAN
7. XII URUDU MA-NA
II. 1. XX. UR-ŠAM
2. II ŠE SIG
3. DU-SIG-LUGAL
4. GAN-*-RU
5. XI BUR GAN-KI
6. V URUDU MA-NA
7. XX LXXII QA ŠE SIG
8. GAN ŠAM-ŠUKUM-ME
9. EN-HE-GAL-KU LUGAL
PUR-ŠIR-LA
10. DU-SIG-LUGAL
III. 1. VIII BUR GAN
2. II BAL
3. XI GAB-ŠE SIG
4. X LXXII QA ŠE SIG

5. EN-HE-GAL LUGAL
6. KAS E-KI

7. LAL-KI
8. LUGAL NIM UR-SAG LAL

9. MAŠ NUN BAR NIG-GU
10. XXX LAL II BUR GAN
11. XII URUDU MA-NA
IV. 1. XL ŠE SIG
2. XX LAL I BUR GAN
3. VII URUDU NA-MA
4. X LXXII QA ŠE SIG

5. IV BUR LUGAL-KI
6. III BUR LUGAL-KI KUR
GIS-RU
7. BAR SIL GIŠ-GIŠIMMAR
8. GU-GAN ZUR-KI
9. EN-HE-GAL
10. LUGAL BUR-ŠIR-LA
11. XIV BUR GAN
12. VICII
V. 1. II ŠE SIG
2. BAD-GIS-GI
3. ŠIŠ IB-KURUN
4. GIRIN GAL</p> | <p>6. 7 <i>Burs</i> of land;
7. 12 manas of bronze;
II. 1. 20 (<i>gurs</i>) of ur-plant;
2. 2 (<i>gurs</i>) of winnowed grain
3. of the royal standard of purity—
4. a rain-prepared field;
5. 11 <i>burs</i> of unimproved land,
6. 5 manas of bronze;
7. 20 <i>gurs</i> 72 <i>qas</i> of winnowed grain—
8. a field of shukummê-plants
9. for Enkhegal, king of Lagash—
10. of the royal standard of purity.
III. 1. 8 <i>Burs</i> of land;
2. 2 <i>burs</i> of ploughed land;
3. 11 (<i>gurs</i>) of winnowed gab-grain;
4. 10 (<i>gurs</i>) 72 <i>qas</i> of winnowed
grain;
5. (for) Enkhegal, the king,
6. improver (?) of the land's irriga-
tion,
7. uniter (?) of the land,
8. the exalted king, the warrior who
subdues,
9. princely leader, great lord.
10. 28 <i>Burs</i> of land;
11. 12 manas of bronze;
IV. 1. 40 (<i>gurs</i>) of winnowed grain;
2. 19 <i>burs</i> of land;
3. 7 manas of bronze;
4. 10 (<i>gurs</i>) 72 <i>qas</i> of winnowed
grain;
5. 4 <i>burs</i> of royal land;
6. 3 <i>burs</i> of royal land, captured
from Umma (?),
7. bordering on the old palm trees
8. of Gu-edin, the cherished land
9. of Enkhegal,
10. king of Lagash.
11. 14 <i>Burs</i> of land;
12. 602 manas of bronze;
V. 1. 2 (<i>gurs</i>) of winnowed grain;
2. of Badgishgi,
3. brother of Ibkurun.
4. Larger sections:</p> |
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*The correct translation of this sign is unknown. See Meissner's *Seltene assyrische Ideogramme*, No. 3781-2.

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|---------------------------------|---|
| 5. XXXVIC BUR GAN | 5. 3600 <i>burs</i> of land; |
| 6. IIC URUDU MA-NA | 6. 200 manas of bronze; |
| 7. II ŠE SIG | 7. 2 (<i>gurs</i>) of winnowed grain; |
| 8. GAN-A-UŠ | 8. (for) Ganaush, |
| 9. MAŠ NUN BAR NIG-GU | 9. princely leader, great lord, |
| 10. ŠIŠ ŠID-MAL(?) -RU APIN | 10. brother of Shidmal(?)ru, the shepherd, |
| 11. LUGAL NIM GIN SAG LAL | 11. the exalted king, chief counsellor, the subduer, |
| 12. KAT.....[LU]GAL | 12. |
| VI. 1. VIII BUR GAN | VI. 1. 8 <i>Burs</i> of land; |
| 2. III ŠE SIG | 2. 3 (<i>gurs</i>) of winnowed grain— |
| 3. GAN PAR-A-GAB-AB (?) | 3. a field of Paragabab (?), |
| 4. CLX SIG ŠE APIN | 4. (160 [<i>gurs</i>] of winnowed grain), the shepherd, |
| 5. MAŠ NUN BAR NIG-GU | 5. princely leader, great lord— |
| 6. DU-SIG-LUGAL | 6. of the royal standard of purity. |
| 7. XXI BUR GAN NIG UD-DU | 7. 21 <i>Burs</i> of land, belonging to Uddu, |
| 8. GUD GAN | 8. an ox-irrigated field, |
| 9. [C]XL URUDU [MA-NA] | 9. 140 manas of bronze. |
| 10. | 10. |
| VII. 1. X BUR GAN | VII. 1. 10 <i>Burs</i> of land, |
| 2. A-Š[A] | 2. a field. |
| 3. VI URUDU NA-MA | 3. 6 manas of bronze, |
| 4. MAŠ-APIN | 4. (for) the leader, the shepherd, |
| 5. III BUR URU-MUŠ | 5. (3 <i>Burs</i>) Urumush. |
| 6. II URUDU MA-NA | 6. 2 manas of bronze |
| 7. MAŠ APIN | 7. (for) the leader, the shepherd |
| 8. GAN BUR-[ŠIR-LA] | 8. of the field of Lagash (?), |
| Rev. I. 1. AN-GU-ZI | Rev. I. 1. Anguzi. |
| 2. CL BUR GAN | 2. 150 <i>Burs</i> of land; |
| 3. XXXVIII CX URUDU MA-NA | 3. 3810 manas of bronze; |
| 4. XXI LXXII QA ŠE SIG | 4. 21 (<i>gurs</i>) 72 <i>qas</i> of winnowed grain, |
| 5. II BUR BAL | 5. 2 <i>burs</i> of ploughed land; |
| 6. GAN-SAM | 6. land purchased |
| II. 1. LUGAL-KI-GAL-LA | II. 1. (for) Lugalkigalla, |
| 2. IŠIB ^d NIN-GIR-SU | 2. priest of Ningirsu. |
| 3. GAN-GAR | 3. Real estate holdings. |

The last line is the name of the account. It designates the kind of account to which the tablet belongs. Similar names are found in the accounts of later time.

On the edge is scratched LUGAL-SAG-NE BA-NU....., or, "Lugalsagne made it (?)." As a part of the verb may be broken away, we are not able to complete the statement with certainty.

Some of the lines might be translated in more than one way, but a discussion of the technical reasons for the renderings adopted would be out of place here. But a few points of general interest can be noted. The reader will observe that at this early time it made no difference in what order the syllables of a word were written, provided they were all put down. Mana, for example, is sometimes spelled MA-NA, and sometimes NA-MA. A similar freedom was exercised in the order of the sentences. The phrase "of the royal standard of purity" is sometimes far removed from the grain to which it applies.

Two or three points of historical interest may be noted. Shid-mal(?)ru, who is described in col. V, 10 as "the shepherd, the exalted king," was apparently a predecessor of Enkhegal. It is his brother whose purchase of land is recorded in this tablet. I have tentatively read in col. IV, 6 the name of the city Umma, which was a near neighbor of Lagash, with which she was often at war.* Umma in later texts is spelled by the picture of a bow and arrow held in the hand, and this name by the picture of a bow alone, but the reference is probably to the same city in each case.

Again in col. IV, 8 a field is described as GU-GAN, "bank of the field." I take this to be a variant description of the field called in later texts GU-EDIN, "bank of the plain." It was a field which lay between Umma and Lagash, over which the two cities frequently fought.* It was because the men of Umma invaded this plain that Ennatum, a later king of Lagash, undertook the war which is celebrated in the famous stele of Vultures, most of which is preserved in the Louvre, though one fragment of it is in the British Museum.

The reader will notice that along with grain, bronze was used as a medium of exchange. Apparently at this early time the use of silver or gold for this purpose had not begun. We begin to trace their use in the reign of Ur-Nina and his successors, though bronze was sometimes employed for a long time afterward. In Egypt bronze was used as a medium of exchange much longer than it was in Babylonia.

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*See L. W. King, *History of Sumer and Akkad*, p. 121 ff.