

## Another Cuneiform Tablet from Drehem in the Ur III Period

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### Abstract

*Although M. Sigrist and others spent some time in translating cuneiform texts at the Siegfried Horn Museum, there was one more unpublished Drehem tablet in the James White Library Archives and another tablet. The Adventist Heritage Center of the James White Library of Andrews University in Berrien Springs, MI, obtained this tablet from a private collector, George Barr Suhrie (1905-1985) in 1976. This text dates to the 45<sup>th</sup> year of Šulgi which is 2050/49 BCE. It is an economic text listing animals brought for various deities: En-lil; Nin-lil; by at least three individuals from Nippur to Drehem. Lugalazida was the son of the king, Ursukkal was a wine attendant and Šešdad was a temple-administrator. A large number of animals, bull, cows, sheep, ewes, kids, goats, equids, were received by Ilum-bani in 2050/2049 BCE. Two texts from the Oriental Institute of Chicago: Text 235 = A4977 and Text 417 = A2978, are dating also to Šulgi's 45<sup>th</sup> year with the order of the items in the year formula identical to AUAHCCT 1 Reverse line 12. Biblical chronology is an exact science and according to strict biblical reckoning, with the 4<sup>th</sup> year of Solomon as 970 BCE, Jacob was born in 2080 BCE, 30 years before this tablet. The influence of the Ur III dynasty, with Šulgi deifying himself, can be seen in Jacob's household and others with him, when he asked them to "put away the foreign gods among you, and purify yourselves, and change your garments," Genesis 35:2. Of course this event was a decade or two after this tablet because Esau got married in 2040 BCE and Jacob left afterwards.*

### Introduction

The Ur III period was known for its revival of Sumerian culture.<sup>1</sup> Some even suspect that this "Sumerian renaissance was deliberately promoted."<sup>2</sup> Nesbit explained that although the civilization of this period in the area of Ur was Sumerian, it was also to a large extent Semitic.<sup>3</sup> This tablet under discussion came originally from a market complex near Nippur that was established by Šulgi, the king and god mentioned in the tablet.<sup>4</sup> The government collected livestock from the people in the form of taxes to the government, gifts to the kings, offerings to the temples and booty from captured inhabitants.<sup>5</sup> The government set up an administration to be a central place near the religious capital for the maintenance and disposal of this livestock.<sup>6</sup> Men were appointed from various regions to collect the livestock and to care for them.<sup>7</sup> Meticulous record-keeping, by men and women in the archives of Drehem, enable us to view the activities of various officials, the economic<sup>8</sup> and religious life, and added to that a history of the Ur III period. From these tablets it would appear that the Drehem market started to operate near the last years of region of Šulgi.<sup>9</sup>

<sup>1</sup> William M. Nesbit, *Sumerian Records from Drehem* (New York: Columbia University Press, 1914), 4.

<sup>2</sup> Nesbit (1914), 4.

<sup>3</sup> Nesbit (1914), 2

<sup>4</sup> S-T. Kang, "Introduction and Indices," in *Neo-Sumeria Account Texts from Drehem*, Clarence Elwood Keiser (New Haven and London: Yale University Press, 1971), 1.

<sup>5</sup> Kang (1971), 1.

<sup>6</sup> Kang (1971), 1.

<sup>7</sup> Kang (1971), 1.

<sup>8</sup> Kang (1971), 1.

<sup>9</sup> Nesbit (1914), 7.

About three miles southeast of Nippur, the location of the temple of the god En-lil, was the small mound with the modern name Drehem.<sup>10</sup> Tentative excavations were done there by the University of Pennsylvania Expedition in 1889.<sup>11</sup> At that time they had not found anything promising.<sup>12</sup> In 1908 or 1909, the local Arabs discovered a store of inscribed clay tablets, which they removed before the Turkish authorities had opportunity to claim them for the Constantinople Museum.<sup>13</sup> Nesbit recorded that between 1909-1913 “these tablets have appeared, in varying quantities, at various places in Europe and America, in the possession of private collectors or in the lands of dealers in Oriental curios.”<sup>14</sup> Since the first publication of the tablets by F. Thureau-Dangin in 1910 many others followed. The list continued with H. de Genouillac (1911); S. Langdon (1911); L. Delaporte (1911); P. Dhorme (1912); L. Legrain (1912); W. M. Nesbit (1914); N. Schneider (1924; 1931); H. Holma and A. Salonen (1940?); A. L. Openheim (1948); T. Fish (1951); Smith College (1952); A. Goetze (1956; 1968); T. Fish (1955-1956); E. Sollberger (1959-1960); S. Lieberman (1968-1969); C. E. Keiser (1970; 1971); S-T. Kang (1972); T. Gomi (1971; 1973; 1975; 1978; 1985); F. Malbran (1973); B. Hruška (1974; 1976; 1980); K. van Lerberghe (1979); A. Reiche (1981); M. E. Cohen (1979); M. Sigrist (1977; 1979; 1984; 1987; 1995); H. Waetzoldt (1978); G. Heerd (1979-1980); L. Cagni (1983); M. Sigrist with T. Vuk (1987); P. J. Watson (1986); M. Cooper (1987); M. Malul (1987); T. Meltzer (1988); F. Yildiz and T. Gomi (1988); D. I. Owen (1988); R. A. Veenker (1988); P-A Beaulieu (1988); W. Horowitz and P. J. Watson (1991); B. Groneberg (1992); W. Heimpel (1993); D. A. Foxvog (1994); T. Maeda (1994); P. Steinkeller (1995); Y. Wu (1995; 1996; 1999); R. Wallenfels (2001); J. Politi and I. Verderame (2005); W. Hallo (2008); S. Garfinkle and J. C. Johnson (2008); M. Such-Gutiérrez (2008); P. Michalowski (2008); C. Tsouparopoulou (2012).

### ***The Acquisition History of this Tablet at Andrews University***

The Adventist Heritage Center of the James White Library of Andrews University in Berrien Springs, MI, obtained a valuable collection of old Bible and manuscripts from a private collector, George Barr Suhrie (1905-1985)<sup>15</sup> on the 1<sup>st</sup> of March 1976. It became known as the George Suhrie Bible Collection. Among the items received is this Drehem Tablet.<sup>16</sup> Many of the texts were published by scholars like M. Sigrist and others.<sup>17</sup>

<sup>10</sup> Nesbit (1914), 6.

<sup>11</sup> Nesbit (1914), 6.

<sup>12</sup> Nesbit (1914), 6.

<sup>13</sup> Nesbit (1914), 6.

<sup>14</sup> Nesbit (1914), 6-7.

<sup>15</sup> A special word of thanks goes to dr. Jim Ford, the curator of the Adventist Heritage Center, James White Library, Andrews University, who permitted me to work on this tablet. Since it is part of the George Suhrie Bible Collection and will be permanently situated in the Adventist Heritage Center, it will be called here AUAHCCT I (Andrews University Adventist Heritage Center Cuneiform Tablet). The reason for the numerical is that another tablet came up during the transliteration process that also needs to be translated. It is not as impressive and extensive as this one, containing only four line one each side, but that tablet will be called AUAHCCT 2. The curator provided the following information about George Suhrie: “Mr. Suhrie worked in New York for 40 year as a textile technologist. During this time, he continued an interest in studying the development of the English Bible, which prompted him to begin a collection of Bibles in various languages and editions. He frequented New York’s rare book galleries and auction houses in his search for Bibles to add to his collection. It is unknown where Mr. Suhrie purchased the tablet.” A further source downloaded on 28<sup>th</sup> of November 2018 confirmed this observation by Ford: <http://documents.adventistarchives.org/Periodicals/LUH/LUH19781114-V70-43.pdf>. It appeared in R. Minner, “Historic Bible Collection Given to Andrews,” *Lake Union Herald* November 14, 1978 Vol. LXX, number 43: 4.

<sup>16</sup> While studying at Andrews University during the years 1989-1995, the tablet became known to me and available for sketching, transliteration and translation. On the 27th of May 1993, was the final letter I received from Antoine Cavigneaux dated to 24th of May saying "I had another look at your translation and checked the year name. It should be OK now!" On the 12th of April 1994, I completed this manuscript following the advise of the scholars. On the 1st of June 1994 I received a letter from Piotr Michalowski with some suggestions of improvements. These scholars mentioned, they did not translate it and any errors on it are my responsibility. The Du Toit family of Middelburg in South Africa is thanked for retyping the whole article after hackers placed a ransom virus on its text some years before. Frederik du Toit, Alet du Toit, and Lauretha du Toit. Their father Pieter du Toit encouraged them with the task. Dr. SookYoung Kim, my wife, for translating the Abstract in Korean.

<sup>17</sup> About the Puzriš-Dagan/Drehem texts at Andrews University the following is said: “According to the foreword by Prof. L. T. Geraty of the Institute of Archaeology, Andrews University, not many years have passed yet since the University received the collection of 3200 clay tablets for the Hartford Seminary Foundation in Hartford, Connecticut. Nevertheless 974 texts,

## AUAHCCT 1

### Transliteration and Translation<sup>18</sup>

Obverse:

- |  |   |
|--|---|
| 1. 1 sila <sub>4</sub> <sup>d</sup> en-lil               | 1 lamb (for) En-lil                             |
| 2. 1 sila <sub>4</sub> <sup>d</sup> en-lil               | 1 lamb (for) Nin-lil                            |
| 3. mu-Du lugal-á-zi-<br>da dumu lugal                    | brought by Lugalazida<br>son of the king.       |
| 4. 1 sila <sub>4</sub> <sup>d</sup> en lil               | 1 lamb (for) En-lil                             |
| 5. mu-DU ur-[sukkal] sagi                                | brought by Ursukkal, the wine attendant.        |
| 6. 1 sila <sub>4</sub> <sup>d</sup> en-lil               | 1 lamb (for) En-lil                             |
| 7. 1 sila <sub>4</sub> <sup>d</sup> en-lil               | 1 lamb (for) En lil                             |
| 8. mu-Du šeš-da-da sanga                                 | brought by Šešdad, temple-administrator         |
| 9. zabar-dab <sub>5</sub> (KU) maškim<br>(PA. DU-sessig) | the zabardab-(official) being<br>the controller |
| 10. 1 sila <sub>4</sub> niga (ŠE) é-uz-ga                | 1 fattened lamb, from the “uzga” abattoir(?)    |
| 11. mu-DU ensi nibru <sup>ki</sup>                       | brought by (the) governor of Nippur             |

Reverse:

- |   |  |
|---|--|
| 1. ba-mu maškim   | ba-mu being the controller   |
| 2. 1 gud 6 áb   | 1 ox/bull, 6cows   |
| 3. 1 áb mu II 1 áb amar-ga  | 1 cow two years old, 1 suckling cow-calf   |
| 4. 45 udu 60x3+30+5 u <sub>2</sub>  | 45 sheep, 215 ewes   |
| 5. 23 máš 14 ùz   | 23 kids 14 goats   |
| 6. Šu-gíd é-muḫaldim-še   | šu-gíd (tax?) for the kitchen <sup>19</sup>  |
| 7. 3 dúsu munus (SAL)<br>ba-ug <sub>6</sub> é-kišib-ba-še   | 3 male dusu-equids<br>dead ones, for the record house  |
| 8. 2dúsu nita<br>ba-ug <sub>6</sub> mu ur-gir <sub>15</sub> -šè   | 2 female dusu-equids<br>dead ones, for the dogs  |
| 9. ilum-ba-ni šu ba-ti  | Ilum-bani has received.  |
| 10. zi-ga u <sub>4</sub> -16-kam  | expenditure/expense of the 16 <sup>th</sup> day  |
| 11. itu šu-eš <sub>5</sub> -ša  | month of Su-eš-ša  |
| 12. mu <sup>d</sup> šul-gi lugal-e<br>ur-bi-lum <sup>ki</sup> si-mu-ru-um <sup>ki</sup><br>lu-lu-bu <sup>ki</sup> ù kár-ḫar<br>AŠ-še sag-du bi šu-<br>tibir-ra bi-in-ra | the year in which the divine king Šulgi struck the head of<br>Ur-bi-lum, Simurum, the city<br>of Lulubu and Karḫar<br>all in one (in one blow) |

### Notes on the transliteration and translation

P. Watson indicated that the Drehem texts are coming from the Ur III Dynasty (2112-2004 BCE). “The majority come from the latter half of the reign of king Šulgi/Šulgi (2094-2047 BC), the two short, nine year reigns of

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one-third of the whole collection, are now placed at the disposal of those who are interested in the Neo-Sumerian period, through the steady, untiring effort of Prof. M. Sigrist.” Foreword of Sigrist Book 1984. (pages iii-vii).

<sup>18</sup> My greatest appreciation goes to Antoine Cavigneaux of the University Museum, Babylonian Section in Philadelphia, as well as to Margariet Jaques for editing my copy, transliteration and translation of the tablet. Historical contextualization is purely my own.

<sup>19</sup> “It may refer to animals destined to be killed for their hides while their carcasses were sent to the kitchen to feed temple and other employees.” T. Jones, *Paths to the Ancient Past. Applications of the Historical Method to Ancient History*. London: Collier Macmillan Publishers. 1967, page 141.

Amar-Sin (2046-2038 BC) and Shu-Sin (2037-2029) and the early part of the reign of Ibbi-Sin (2028-2004 BC). Thus, for example, a text given below as Amar-Sin 2 will date from 2045 BC.”<sup>20</sup>

#### Illum-bani

The name of Illum-bani appeared a number of times at Drehem. Stephen Lieberman indicated that a certain I-li-bani held the office at the kennel from Šulgi’s 44<sup>th</sup> year until Ibbisin’s 2<sup>nd</sup> year and maybe even four years longer.<sup>21</sup> Two summary tablets with the particular days that Illum-bani worked were published by P. Watson (1986-2010).

BCT1, 65 = 1982A604

2, 3, 4, 5, 6, 7, 8, 9, 10, [11] 12, [13-15] 16, 17, 18, 19, 20, 21, 22, [23-26] 27 during the month of the [lamen]tation of Ninazu (month 4), in Šulgi’s 44<sup>th</sup> year at Drehem. He worked 18 days in this month and four years later we see him working in one month 16 days.

BCT1, 74 = 1982A636

1, 2, [3] 4, [5] 6, [7-10] 11, [12-14] 15, 16, [17-18] 19 [20] 21, 22, 23, 24, 25, 26, 27, 28 during the month of the festival of Mekigal (month 11), in Šulgi’s 48<sup>th</sup> year at Drehem.

Normally, Illum-bani’s name is connected to a transaction that one can call: šu-ba-ti meaning “received”. Such a reception is in a text from the Oriental Institute in Chicago Text 393 = A3351 from Šulgi’s 45<sup>th</sup> year on the 5<sup>th</sup> of the first month.<sup>22</sup> There is evidence that Illum-bani received dead animals between Šulgi’s 43<sup>th</sup> and 47<sup>th</sup> year. It is interesting that nearly all the dead animal/dead cattle receipts are logged in the Chicago Institute with numbers in chronological order (393; 389; 390; 398; 399; 400; 401; 435; 436; 404; 307; 472; 405; 394; 395; 429; 430; 431; 432; 396; 410; 447; 411; 456; 412; 457; 406; 142; 440; 407; 313; 408; 442; 444; 445; 446; 452; 338; 143; 144; 450; 414; 451; 453) but also pertaining to month order, and order of the year, of Šulgi between years 45-48.<sup>23</sup> With the exception of four log-numbers all the others are within 64 numbers from each other at the Oriental Institute. Were they found like that together and taken together and sold as a patch from the original archives, dealing with “dead animals received”? Did the original scribes pack them with “dead animal received” documents grouped together? Did the original treasure-hunter bundle them all together from the same finding-spot?

#### Ur-sukkal

The individual with the name of ur-[sukkal] sagi also appeared later in the 9<sup>th</sup> year of Shu-Sin on a text from Drehem published by R. K. Englund (2002)<sup>24</sup> and on texts from Telloh published by G. A. Barton in 1918<sup>25</sup> dating

<sup>20</sup> Watson, P. *Neo-Sumerian Tablets from Dreham*. Birmingham Museums & Art Gallery. November 2010. Watson, P.J., *Catalogue of Cuneiform Tablets in Birmingham City Museum Volume 1 – Neo-Sumerian Texts from Dreham* (Aris & Phillips, Warminster, 1986), Introduction.

<sup>21</sup> S. J. Lieberman, “An Ur III Text from Drēhem recording ‘Booty from the land of Mardu’” *JCS* 22 (1968-1969): 53-62, especially 60.

<sup>22</sup> Text 393 = A3351 deals with the reception of dead cattle which Illum-bani received. Other texts are Text 478 = A4759 from Šulgi’s 47<sup>th</sup> year, Text 484 = A2940 from Šulgi’s 38<sup>th</sup> year.

<sup>23</sup> There are 499 numbers but 39 texts and only 4 are out of range [142; 313; 143; 144]. They are logged under the same genre within 64 numbers from start to end with minor exceptions. This is remarkable.

<sup>24</sup> R. L. Englund, “the Ur III Collection of CMAA,” *Cuneiform Digital Library Journal* (11 September 2002): 1-15. Online retrieved from <http://cdli.ucla.edu/pubs/cdlj/2002/001.html>. It reads in Observe line 6 1 udu kišib ur-sukkal 1 sheep, sealed (document) of ur-sukkal (Englund 2002:6) Regarding sealing, M. “Dreham Administrative Documents from the sealing was adopted only at the beginning of the reign of Su-Sin,” Sigrist, M. “Dreham Administrative Documents from the Reign of Amar-Suena” *Journal of the American Oriental Society* Vol. 125 (2005): 288-289, especially page 289. A number of texts from Šulgi’s 43; 45; and 47 years mentioned this individual: Hilgert 1998: text 151 (A4477) also mentioned Ur-sukkal sagi from 43; text 176 (A5937) from year 45; and 260 (A4751) from year 47 (M. Hilgert, *Cuneiform Texts from the Ur III Period in the Oriental Institute: Dreham Administrative Documents from the Reign Of Shulgi* Vol 1 (Chicago: Oriental Institute Publications, 1 Dec 1998).

<sup>25</sup> The names Ur-sukkal and Lugal-a-zi-di appear in texts from Telloh which was called Širpurla and consisted of four other suburbs: Girsu, Nina, Erim, and Uruazagga. Ur-sukkal is still present on texts at Telloh in Šu-suen’s 5<sup>th</sup> year. *Ur-sukkal* can be seen in the following texts published by G. A. Barton (1916): Haveford Library Text 80, column vii, line 26 in Volume 1, plate 35; HLT 394, column iii, line 6 in Volume III, plate 150. It is an account of the wages of gardeners and dates to the 5<sup>th</sup> year of Šu-suen, the year the king was made priest. HLT 87, reverse line 5 in Volume II, plate 85. Lugal-a-zi-da appears in HLT294, Observe line 4. The text dates to the reign of Šulgi the year after Kimaš was subjugated = mu us-sa Ki-maš-ki ba-hul. It is a receipt of two quantities of grain of storage. Also in HLT 290 Observe line 13 in Volume III Plate 128 which is a text with messenger supplies. His name is also HLT 240 Column vi, line 5 in Volume III Plate 112. It is a ledger account of

to 5<sup>th</sup> year of Šu-suen. The name also appeared on Drehem texts published by M. Hilgert in 1998.<sup>26</sup> The month of Suessa is treated by Watson 2010 as the 8<sup>th</sup> month in order in Šulgi's 43<sup>rd</sup> year and also in his 44<sup>th</sup> year.<sup>27</sup> Loding (1976) also mentioned two texts with his name.<sup>28</sup>

### Šeš-Da-da

Šeš-Da-da appeared many times on Drehem texts. He was a priest (saĝĝa).<sup>29</sup> According to the list of text available on him, it appears that he was priest at Drehem between 43<sup>rd</sup> to the 48<sup>th</sup> year of Šulgi's.

### Lugal-á-zi-da

Lugal-á-zi-da appeared a number of times on the Drehem texts between Šulgi's 44<sup>th</sup> and 46<sup>th</sup> years.<sup>30</sup> Two texts at the Oriental Institute in Chicago (A5937 and A4139) also date from the same year of Šulgi with the name of Lugal-á-zi-da and one text (A4139) is using the same phrase with his name as the text under discussion. More

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various supplies (Barton, G. A. *Document from the Temple Archives of Telloh*. In Haverford Library Collection of Cuneiform Tablets Parts I-III (Philadelphia, PA.: Headly Brothers, 1918).

<sup>26</sup> He appears on Cuneiform Texts from the Oriental Institute of Chicago Text 151 = A4477 from Šulgi's 43<sup>rd</sup> year on the Obverse line 4; Text 176 = A5937 from Šulgi's 45<sup>th</sup> year on the Obverse line 2; Text 260 = A4751 from Šulgi's 47<sup>th</sup> year Obverse line 2 (Hilgert 1998:395).

<sup>27</sup> BCT1, 35 = 1982A665 (see P. J. Watson, *Neo-Sumerian Tablets from Drehem, Birmingham Museums & Art Gallery*. November 2010. <http://cdli.ucla.edu>, click on **cdli search** and then select **primary publication** "begins with" and enter BCT 1 and click search.)

<sup>28</sup> Loding (1976) PLATE XL Text 158. U 12077 Obverse Column 1 line 6; Obverse Column II line 7. Also, Text 919 = U 21239. Measures of oil were received and personal names are connected to it.

<sup>29</sup> His name is presented by Hilgert 1998: 389-390 on Text 148 = A5606 from Šulgi's 43<sup>rd</sup> year on the Reverse line 10; Text 234 = A2855 from Šulgi's 44<sup>th</sup> year on the Obverse line 8; Text 259 = A4826 from Šulgi's 47<sup>th</sup> year on the Obverse line 2; Text 266 = A4437 from Šulgi's 47<sup>th</sup> year on the Obverse line 3; Text 284 = A5169 from Šulgi's 48<sup>th</sup> year on the Obverse line 4, Text 287 = A5169 from Šulgi's 48<sup>th</sup> year on the Obverse line 10, Text 291 = A5347 from Šulgi's 48<sup>th</sup> year on the Obverse line 11; Text 149 = A2968 from Šulgi's 47<sup>th</sup> year on the Obverse line 9; Text 147 = A3127 from Šulgi's 43<sup>rd</sup> year on the Reverse line 11; Text 149 = A2968 from Šulgi's 43<sup>rd</sup> year on the Reverse line 16; Text 153 = A2908 from Šulgi's 43<sup>rd</sup> year on the Obverse line 2; Text 163 = A2835 from Šulgi's 44<sup>th</sup> year on the Reverse line 7; Text 176 = A5937 from Šulgi's 45<sup>th</sup> year on the Obverse line 3; Text 183 = A5300 from Šulgi's 46<sup>th</sup> year on the Obverse line 1; Text 185 = A2980 from Šulgi's 46<sup>th</sup> year on the Reserve line 13; Text 188 = A4164 from Šulgi's 46<sup>th</sup> year on the Obverse line 4; Text 192 = A3236 from Šulgi's 46<sup>th</sup> year on the Reserve line 7; Text 193 = A4777 from Šulgi's 46<sup>th</sup> year on the Obverse line 6; Text 195 = A29367 from Šulgi's 46<sup>th</sup> year on the Obverse line 8; Text 198 = A5594 from Šulgi's 46<sup>th</sup> year on the Obverse line 2; Text 201 = A5546 from Šulgi's 46<sup>th</sup> year on the Obverse line 6; Text 210 = A3561 from Šulgi's 47<sup>th</sup> year on the Reserve line 37; Text 215 = A2858 from Šulgi's 43<sup>rd</sup> year on the Obverse line 3; Text 216 = A5627 from Šulgi's 43<sup>rd</sup> year on the Obverse line 3; Text 217 = A3195 from Šulgi's 43<sup>rd</sup> year on the Obverse line 10; Text 221 = A3339 from Šulgi's 43<sup>rd</sup> year on the Obverse line 6; Text 222 = A3244 from Šulgi's 43<sup>rd</sup> year on the Obverse line 6; Text 233 = A4141 from Šulgi's 44<sup>th</sup> year on the Obverse line 3; Text 235 = A4988 from Šulgi's 45<sup>th</sup> year on the Obverse line 3; Text 238 = A4138 from Šulgi's 45<sup>th</sup> year on the Obverse line 3; Text 239 = A5938 from Šulgi's 45<sup>th</sup> year on the Obverse line 3; Text 245 = A5935 from Šulgi's 46<sup>th</sup> year on the Obverse line 3; Text 247 = A4513 from Šulgi's 46<sup>th</sup> year on the Obverse line 3; Text 254 = A2811 from Šulgi's 46<sup>th</sup> year on the Obverse line 3; Text 263 = A4795 from Šulgi's 47<sup>th</sup> year on the Obverse line 9; Text 268 = A4747 from Šulgi's 47<sup>th</sup> year on the Obverse line 1; Text 269 = A4991 from Šulgi's 47<sup>th</sup> year on the Obverse line 1; Text 274 = A3141 from Šulgi's 47<sup>th</sup> year on the Obverse line 3; Text 275 = A4327 from Šulgi's 47<sup>th</sup> year on the Obverse line 2; Text 276 = A4504 from Šulgi's 47<sup>th</sup> year on the Obverse line 9; Text 277 = A2838 from Šulgi's 47<sup>th</sup> year on the Obverse line 10; Text 282 = A5852 from Šulgi's 48<sup>th</sup> year on the Obverse line 23; Text 283 = A2948 from Šulgi's 48<sup>th</sup> year on the Reserve line 9; Text 291 = A3347 from Šulgi's 48<sup>th</sup> year on the Obverse line 6; Text 294 = A4646 from Šulgi's ? year on the Reserve Column IV line 8; Text 311 = A4819 from Šulgi's 47<sup>th</sup> year on the Obverse line 3; Text 320 = A5060 from Šulgi's 47<sup>th</sup> year on the Reserve line 8; Text 321 = A5096 from Šulgi's 47<sup>th</sup> year on the Obverse line 10; Text 324 = A2965 from Šulgi's 47<sup>th</sup> year on the Reserve line 17; Text 326 = A5603 from Šulgi's 47<sup>th</sup> year on the Obverse line 3; Text 327 = A2966 from Šulgi's 47<sup>th</sup> year on the Reserve line 15; Text 340 = A2824 from Šulgi's 48<sup>th</sup> year on the Obverse line 3.

<sup>30</sup> The texts are presented by Hilgert (1998) and are the Oriental Institute of Chicago as Text 169 = A5009 from Šulgi's 44<sup>th</sup> year on the Reverse line 8; Text 266 = A4437 from Šulgi's 47<sup>th</sup> year on the Obverse line 4; Text 176 = A5937 from Šulgi's 45<sup>th</sup> year on the Obverse line 6; Text 194 = A4309 from Šulgi's 46<sup>th</sup> year on the Obverse line 5; Text 238 = A4319 from Šulgi's 45<sup>th</sup> year on the Obverse line 5 which has the identical expression as the text at Andrews University under discussion mu-DU Lugal-á-zi-da.

examples were found in the other publications like Loding (1976).<sup>31</sup> He appeared on texts until the 3<sup>rd</sup> year of Ibbi-sin (presented by Loding as Texts U 21272 at no. 392 and U 5555 at no. 808 Plates LXXXV and CXXVII).

### **“Dead for the dogs” expression**

On a text BCTI, 74 = 1982A636 published by P. Watson<sup>32</sup> comes exactly the same expression as on the discussed Text in this research AUAHCCT 1 Reverse lines 8-9: “dead for the dogs, Ilum-bani received” or *baug<sub>6</sub> mu ur-gir<sub>15</sub>-šè* (line 9) *ilum-ba-ni šu-ba-ti*. It comes from Šulgi’s 48<sup>th</sup> year.

Year formula *mu<sup>d</sup>Šul-gi lugal Ur-bi-lum<sup>ki</sup> Si-mu-ru-um<sup>ki</sup> Lu-lu-bu<sup>ki</sup> ù Kàr-har<sup>ki</sup> AŠ-še SAGXDU-bi šu-búr-a bí-ra-a*.<sup>33</sup>

Two texts from the Oriental Institute of Chicago Text 235 = A4977 and Text 417 = A2978 are dating also to Šulgi’s 45<sup>th</sup> year with the order of the items in the year formula identical to AUAHCCT 1 Reverse line 12. The texts that do read this year formula, but with different order of the items in the formula are Texts 178 = A5123; 177 = A5093; Text 339 = A5938; Text 236 = A5865; Text 417 = A2978; Text 179 = A3188; Text 197 = A3188; Text 85 = A2800; Text 97 = A4440; Text 98 = A4418; Text 99 = A4947; Text 100 = A5165b; Text 181 = A5066; Text 182 = A5884; Twxt 238 = A4139; Text 240 = A4161; Text 241 = A4656; Text 387 = A5896; Text 388 = A2795; Text 389 = A5615; Text 390 = A3063; Text 391 = A3328; Text 418 = A3227; Text 419 = A2977; Text 420 = A5901; Text 237 = A4712.

The month name *itu šu-eš<sub>5</sub>-ša* (month of Su-eš-ša)

R. Whiting indicated that this month name was replaced later in the third year of Šu-Sin to *šu-sin*.<sup>34</sup>

The situation is not ipso fact proven that the year started in the 44<sup>th</sup>-48<sup>th</sup> year of Šulgi with the month *mašda-ku* and ended with *šegur<sub>10</sub>ku<sub>5</sub>*.<sup>35</sup> F. Thureau-Dangin’s doubt should be contrasted to R. Whiting confidence that it is “well established”<sup>36</sup> except for one piece of contradictory evidence which is ascribed by him to a scribal error.<sup>37</sup>

Problematic texts for the starting theory of Whiting in this issue were listed as coming from AO19548 and TLC 25537.<sup>38</sup> The evidence cited by Whiting for a *mašda-ku* starting year are: TRU 301 (other interpretations are also possible); CST 262 (no month name is mentioned on the tablet); CST 263 (other interpretations are also possible); CST 340 (other interpretations are also possible); CST 390 (other interpretations are possible); TAD 51 (this was a copy made from the original so that it is difficult to see in what way and to what extend the original intention was preserved by the copier, and how much of his own was included).

### **Historical Contextualization**

Biblical history is as old as mankind. During the time of this tablet, biblical history was not dormant but vivid and as such as vividly portrayed in narratives in Genesis. It is just as must responsible science to find the correct chronology of the biblical events as it is to find the correct chronology of the Tablet from Drehem.

Šulgi (2095/4-2047 BCE)

This text dates to the 45<sup>th</sup> year of Šulgi which is 2050/49 BCE. It dates about three years before his death. It will make a difference if the counting is inclusive or exclusive of the *reš-šarrutiya* year. Šulgi was the first king in the Ur III period to have called himself “god” and insisted that his subjects do the same. This text in line 12 of the Reverse side used the deviding epithet with Šulgi’s name. The earliest evidence of a statue (alan-lugal) of king

<sup>31</sup> The same name and title appears on Tex U 5142 at no. 1003 on the reserve at lines 5-6 (Loding 1967: Plate CLXXI). Also In Text U 4951 at no. 122 reverse line 2 (Loding 1976: plate XXX). It is also in Text U 7159 no. 185 reverse line 8 (Loding 1976: Plate XLV from Šu-Šin’s 5th year. In Text U 5295 no. 187 reverse line 2 it almost appear in full identical to line 3 on this tablet (Loding 1976: Plate XVI) from Šu-Šin’s 8th year. It can be seen inm Text U 21272 at no. 392 obverse line 4 (Loding 1976: Plate LXXXV). The text dates to Ibbi-sin 3rd year. Also Text U 5555 at no. 808 reverse line 3 (Loding 1976: Plate CXXVII) which dates to Ibbi-sin’s 3rd year.

<sup>32</sup> See Watson 2010: 29.

<sup>33</sup> This is the 45th year of Šulgi as is demonstrated by many scholars, see T. Gomi, The Comprehensive Catalogue of Published Ur III Tablets (Bethesda, 1991), 324: See also P. Watson 2010: 419 for a description of the variants that one can find in the texts of the formula for this year.

<sup>34</sup> R. Whiting, “Some observations on the Drehem calendar,” ZA 69 (1979): 6-33, especially 13.

<sup>35</sup> T. Gomi, “Ein gewöhnliches Jahr mit einem Schaltmonat,” Bibliotheca Orientalia 14 no. 5/6 (Sept.-Nov. 1977): 275-281 especially 277.

<sup>36</sup> Whiting 1979:9.

<sup>37</sup> Whiting 1979:18, 20.

<sup>38</sup> Whiting 1979: 18, footnote 24.

Šulgi that was worshipped was found in a list of offerings to this statue at Drehem dated to Šulgi's 40<sup>th</sup> year.<sup>39</sup> It is postulated, however not with absolute certainty, that Šulgi called himself god in his 21<sup>st</sup> year of his reign.<sup>40</sup> Cross-cultural ties and influences, of Mesopotamian culture and events in the Ancient Near East even as far as Palestine, legitimize the introduction of facts surrounding the Hebrew Patriarch that may qualify for this date.

### ***Biblical Chronology until the date of the Text***

“The first issue with biblical chronology is what text should be selected. The Hebrew Masoretic Text has a long Chronology but the Greek Text has a short chronology. For the sake of this research, primary attention is given to the Hebrew Text and thus the long chronology. This issue was well understood by the earlier scholars and L. W. King mentioned it already in 1907 that the Septuagint and Samaritan Pentateuch read a shorter chronology until Abraham than the Hebrew text (L. W. King 1907:23).

Long chronology refers to the period of 480 years from the 4<sup>th</sup> year of Solomon to the Exodus out of Egypt date. This is a biblical *Distanzangabe* that is recorded in 1 Kings 6:1. That 480 years are calculated by 50% less in the Greek Translation. The long reign would make Thutmosis III the pharaoh of the Exodus but the short reign would make Ramses II or any king in his vicinity its pharaoh for the Exodus. Once the exact date of the 4<sup>th</sup> year of Solomon is calculated, then the exact year is established when the exodus took place, the allocation of the 4<sup>th</sup> year of Solomon is done by an analysis of inside biblical sources but also extra-biblical sources taking literally the words of Timaeus in Dionysius of Halicarnassus *Antiq. Rom.* 1, 74 that the foundation of Carthage took place 38 years prior to the first Olympiad (776 BCE) thus adding to arrive at 814 BCE. Considering the information of Josephus *Contra Apionem* 1, 117-126, that Hiram's ascension to the building of Carthage was 155 years 8 months, scholars added to 814 arriving at 969 BCE. Since Hiram is said by Josephus to have built in his 11<sup>th</sup> or 12<sup>th</sup> year for Solomon, they arrive at 957 BCE as the year of the 4<sup>th</sup> year of Solomon. From Servius *Ad Aeneam* 1, 12 one learns that the founding of the Carthage was 60 years before the founding of Rome (753 BCE) and thus adding the 60 years scholars arrive at 813 BCE for the founding of Carthage and 968 BCE for the ascension year of Hiram and 12 years subtracted, 956 BCE as the 4<sup>th</sup> year of Solomon. According to Justinus' *Epitome Pompei Trogi* 18, 6, 9 the founding of Carthage was 72 years before the founding of Rome. Thus 753 + 72 = 825 BCE as the year of the founding of the Carthage, adding Hiram's 155 years 8 months to this leads to 981/0 BCE for his ascension and the building of Solomon's temple as 968/7 BCE.<sup>41</sup> Another outside source confirms 825 BCE as the date of the founding of Carthage. A tablet from the conquest of Shalmaneser III, during which Jehu paid his tribute was published by F. Safar in 1951.<sup>42</sup> On this text is mentioned a certain ba'li-ma-AN-zêri which is connected to Balezoros II of Tyre mentioned in later records of Menander in *Contra Apionem*. He reigned six years followed by Mettenos who reigned nine years and Pygmalion who reigned seven years. The sixteen years of Balezoros II of Tyre mentioned in later records of Menander in *Contra Apionem*. He reigned six years followed by Mettenos who reigned nine years and Pygmalion who reigned seven years. The sixteen years of Balezoros II are subtracted from 841 BCE providing 825 BCE as the founding of Carthage. If 981 BCE is the year of Hiram's ascension (adding the 8 months as well) and Josephus is correct that Solomon built the Temple in Hiram's 11<sup>th</sup> or 12<sup>th</sup> year, then the Temple started in the fourth year of Solomon (starting with his co-regency appointment four years earlier) which is the year 970/969 BCE. This is the date of 1 King 6:1. The year of the Exodus in 1450 BCE is calculated from this point following the consonantal text of the Masoretic tradition.

From the Exodus to the last year of Joseph was 430 years and that long *Distanzangabe* comes from Galatians 3:17 which many scholars have interpreted to be Abraham, but it is actually Joseph. Since the law was given in 1448 BCE that date would be 1878 BCE as the death year of Joseph. Another *Distanzangabe* says that the time of

<sup>39</sup> Jacob Klein, *Three Šulgi Hymns, Sumerian Royal Hymns Glorifying King Šulgi of Ur* (Ramat-Gan, Bar-Ilan University, 1981), 31, footnote 43, citing Kutscher.

<sup>40</sup> Klein, 36, footnote 62. The calculation is based on the fact that scholars assume that the deification process should be searched for during the same time as the policy of expansionism, and since the military campaigns of Šulgi against the mountain people of the northeast started in his 24<sup>th</sup> year, the reforms he carried out preceded that military campaign.

<sup>41</sup> F. M. Cross, “An Interpretation of the Nora Stone,” *BASOR* 208 [1972]: 17, footnote 11). J. Liver suggested 979/978 BCE as this date (J. Liver, “The Chronology of Tyre at the beginning of the First Millennium B.C.,” *IEJ* 3 [1953]: 113-120). E. Thiele placed the ascension date of Solomon in 971 BCE and this date is still “unassailable” in 1989 (see Eugene Merrill, “The ‘Ascensions Year’ and Davidic Chronology,” *JANES* 19 [1989]: 101-112). Merrill gave the parameters for the date of Hiram as between 980 BCE to 977 BCE.

<sup>42</sup> F. Safar, “A further Text of Shalmaneser III,” *Sumer* 7 [1951]: 11-12, Col. IV, 10-12.

enslavement in Egypt was 400 years long so if the Exodus was in 1450 BCE, then the enslavement started about 28 years after the death of Joseph in 1850 BCE. Genesis 50:22 said that Joseph became 110 years old. He was born in 1988 BCE. When Joseph was 30, he became prime minister (1958 BCE Genesis 41:46). The seven good years were until 1951 BCE. In 1950 BCE Jacob came to Egypt and told the Pharaoh that he is 130 years old. Jacob was thus born in 2080 BCE (Genesis 47:9).<sup>43</sup>

### ***Jacob the young lover***

Jacob was 30 years old when this Text was written. He was in Paddan-Aram at that time working for his uncle Laban. Many of the tablets from Drehem deal with wages of the officials and careful account was kept for these matters. It was at birth of Joseph that Jacob wished to separate his uncle Laban and that date is also possible to calculate (Genesis 30:25). He was born in 1988. Jacob separated at the age of 98 years old from Laban. All his sons were already born to him.

### ***Year-day principle***

It was common in those years to speak about some periods as a week meaning seven years. This is the case with the word of Laban to Jacob on the morning of his first wedding when he got Leah instead of Rachel (Genesis 29:28). Laban only used the number seven without the noun years attached to it. The form is translated as “week”. Seven days is then explained as seven years by Laban, this time using the noun “years” with the number.

### ***Polygamy of Laban and Jacob***

The four wives of Jacob were based upon “deceived marriage” (Leah instead of Rachel); “forced relationships due to desires (of Rachel). The children are listed in Genesis 29:31, 49; Numbers 1:26 and Deuteronomy 33. In Deuteronomy Levi is left out of the list in Deuteronomy 33 and Joseph is not explicitly found in this chapter. Manasseh does not appear in Genesis 29:31, 49 or in Numbers 1:26 but it is in Deuteronomy 33. Is another name of Joseph, Manasseh? Benjamin does not appear in Genesis 29 but is in Numbers 1 and Deuteronomy 33.

### ***Ur III period influence on the house of Jacob***

With the call of Jacob later in Genesis 35:2, Jacob revealed the influence of Mesopotamian religion in his household by his words: “So Jacob said to his household and to all who were with him: ‘Put away the foreign gods which are among you, and purify yourselves, and change your garments.’” Jacob did not use the words: “Among us” but among them. The young generation was influenced by fashion and religion of the area and the divination of the Kings in Ur were popular in the Levant of this time.

### ***Conclusions***

It is to be lamented that biblical scholars and clergy with abilities to translate cuneiform texts, refuse to treat the biblical text also as an legitimate Ancient Near Eastern document while fingerprints of the times of both texts, this Drehem tablet, and the history of the life of Jacob, has much to offer. Prof. Charles Fensham, also a doctoral product of William F. Albright, use to say: “They see the trees, but they do not see the wood.”

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<sup>43</sup> K. van Wyk, “Reconsidering Cuneiform and Biblical Distanzangaben or “Long Period” References.” *International Journal of Research in Social Sciences and Humanities* 2017, Vol. No. 7, Issue No. 1, Jan-Mar. pages 108-134.



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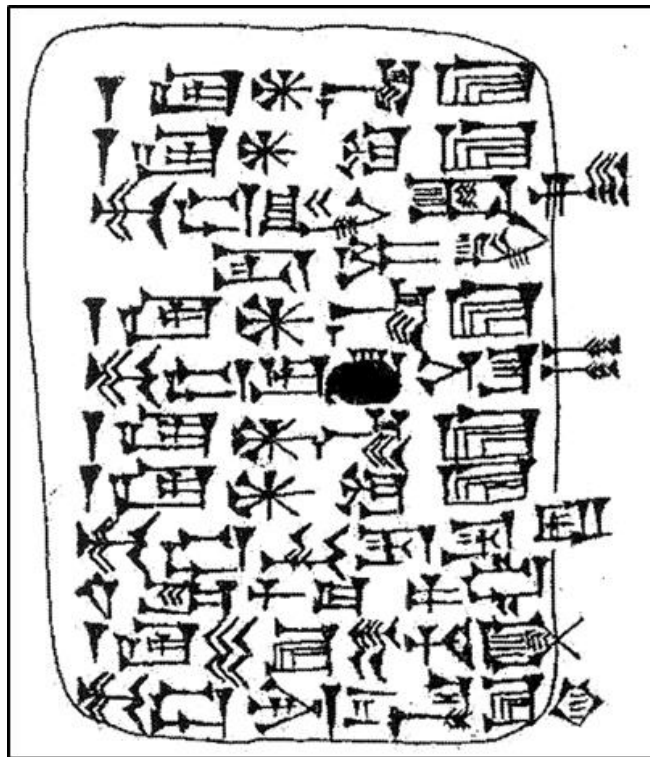
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M. 시그리스트 등이 지그프리드 훈 박물관의 설형문자 점토판 문서를 번역하는 데 시간을 할애하였으나 제임스 화이트 도서관의 문서 보관소에 아직 출판되지 않은 드레헴 점토판과 또 다른 점토판 하나가 소장되어 있었다. 미시건 주 베리언 스프링스에 소재한 앤드류스 대학교 제임스 화이트 도서관의 재림교회 유적 센터는 이 드레헴 점토판을 조지 바 서리(George Barr Suhrie, 1905-1985)라는 개인 소장가로부터 구입하였다. 이 문서의 제작 연도는 기원전 2050/2049 년인 술기 제 45 년으로 거슬러 올라간다. 이는 니풀에서 드레헴으로 온 적어도 세 명에 의해 엔릴, 닌릴 등 여러 신(神)들에게 바쳐진 동물들의 목록을 담고 있는 재정 문서이다. 기원전 2050/2049 년 일룸-바니는 많은 황소, 암소, 양, 암양, 새끼 염소, 염소 등의 동물들을 수령하였다. 시카고의 동양 연구소 소장인 문서 235 = A4977 과 문서 417 = A2978 의 두 문서 역시 술기 제 45 년으로 거슬러 올라가는데 AUAHCCT 1 Reverse line 12 과 동일한 연대식에 같은 목록의 순서를 보인다. 정확한 과학의 한 분야인 엄격한 성서 연대 계산을 따른다면 솔로몬의 통치 4 년은 기원전 970 년에 해당되며, 야곱은 이 점토판이 제작되기 30 년 전인 2080 년에 출생하였다. “너희 중에 있는 이방 신상들을 버리고 자신을 정결하게 하고 너희들의 의복을 바꾸어 입으라”(창세기 35:2)고 한 야곱의 명령에 비추어 술기가 자신을 신격화한 우르 III 왕조의 영향이 야곱의 가정과 그의 식솔들에게 미쳤음을 볼 수 있다. 에서가 기원전 2040 년 결혼하였으며 야곱은 그 후에 아버지 집을 떠났으므로 물론 이 사건은 이 점토판이 제작되고 수 십 년 후의 일이다.

(Drawings by K. van Wyk, Andrews University, Berrien Springs, Michigan, 1993-1994)

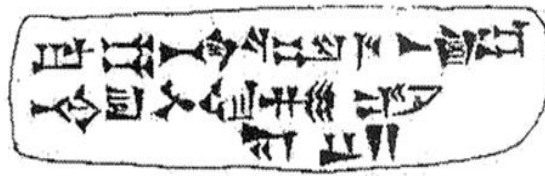
Obverse



Reverse



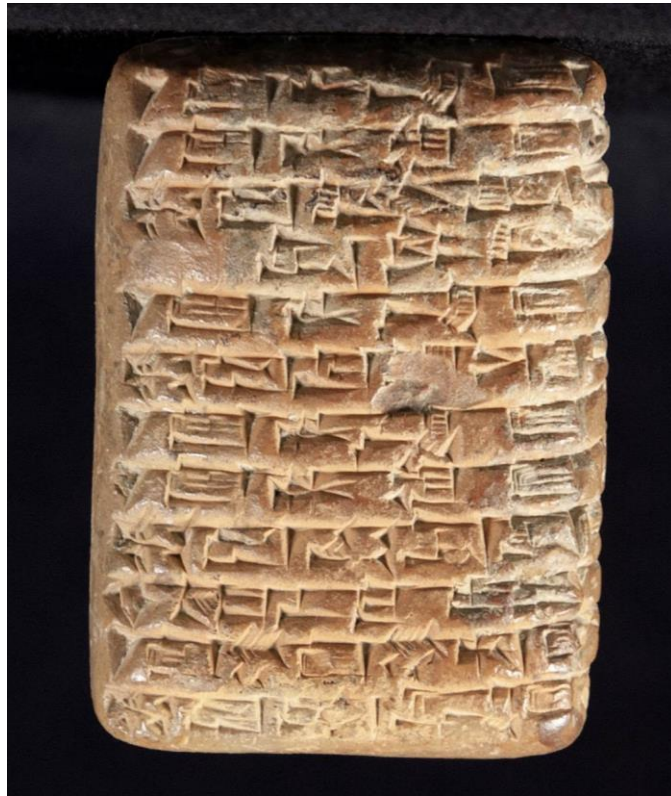
Side Top



(Photos by J. Ford, Associate Director of the Center for Adventist Research, Andrews University, Berrien, Springs, Michigan. 2007, 2018. Photographer: Judymae Richards, Administrative Assistant of the Center for Adventist Research at the James White Library, Andrews University, 4190 Administration Drive, Berrien Springs, MI 49104-1440 [www.centerforadventistresearch.org/]).



Obverse



Reverse



Side Top



Side Bottom