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 Multiple Individuals: Scribal Daybooks"; ""Other Tabulated Inspection  
 Texts of Multiple Herdsmen"; ""Non-Tabulated Assessments of  
 Herdsmen"; ""The Herdsmen and Their Formal Relationship with the  
 Eanna"; ""The Herdsmen"; ""The Contract"; ""The Audit Texts";  
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 ""Text 10"; ""Decreasing Balances"  
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 12"; ""Houses and Land for Balances"; ""Other Animals for Balances";  
 ""Silver for Balances"; ""Text 13"; ""Commutations: An Assessment";  
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 Herdsmen"; ""Branding"; ""The Interests of the Herdsmen";  
 ""Restrictions on the Herdsmen"; ""Text 14"; ""Managing the  
 Herdsmen"; ""The Herd Supervisors (rab bA«lis)"; ""The Aja muhhi rA?  
 hA?ni"; ""Gimillu: An Assessment"  
 ""Addendum: The Punishment of the King""""Entrepreneurial Debt and  
 Systemic Stress"; ""Debt"; ""Contractual Stipulations and Debt";  
 ""Risk"; ""Stress"; ""Text 15"; ""Conclusion"; ""The Internal Livestock  
 Management of the Eanna of Uruk"; ""Introduction"; ""The Offering  
 Shepherd"; ""The Fattening Stable (bA«t urA@)"; ""Text 16"; ""The  
 Eannaa€?s Central Administration"; ""Text 17"; ""Institutional Income  
 and Internal Allocations"; ""Text 18"; ""Institutional Income"; ""The  
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## Sommario/riassunto

In the mid-first millennium B.C., the Eanna temple at Uruk sacrificed a minimum of nine lambs every day in its basic routine of offerings to its gods; in addition to these, special occasions and festivals demanded the sacrifice of as many as 90 lambs in a single day. All told, the Eanna sacrificed about 4,300 lambs per year. There were more than 120 herdsmen connected to the Eanna at any given time, and the temple expected there to be tens of thousands of sheep and goats under their responsibility. These herdsmen delivered male lambs to the Eanna for sacrifice, and the temple had an internal infrastructure for the care, maintenance, and ritual expenditure of these lambs; they also delivered wool, which the Eanna sold mostly in bulk quantities. This book aims to analyze the economic organization of this entire system of sheep and goat maintenance and utilization, to explore the economic and social relationships between the Eanna and its herdsmen, and to integrate the study of the Eanna's animal economy into the developing picture of the Neo-Babylonian temple economy as a whole. Kozuh's careful examination of the bookkeeping records, the management records, and legal documents connected with this substantial enterprise sheds new light on an arcane area of first-millennium Mesopotamian life that will be sure to enlighten our understanding of the daily life, economy, and social structure of this region.