

## CUNEIFORM DOCUMENTS FROM VARIOUS DUTCH COLLECTIONS

R. DE BOER, J.G. DERCKSEN, TH.J.H. KRISPIJN

The twelve clay tablets published here stem from several private Dutch collections. Part A of this article consists of five texts now belonging to Archea Ancient Art, Amsterdam. The director acquired these from a French collection of pre-1970 acquisitions. We would like to thank Vincent Geerling for his kind permission to study these texts and to publish them in this issue of *JEOL*. Text no. 1 is a Presargonic tablet; nos. 2 and 3 are two Old Assyrian documents, most likely from Kültepe; nos. 4 and 5 are Old Babylonian, an adoption contract and a loan of silver.

In part B of the article seven texts from various private collections are presented. Two of the tablets, an administrative document from Ur III Umma and a part of the lexical series Ugumu, have been incorporated into the Böhl Collection of the Netherlands Institute for the Near East at Leiden. The other texts are contracts and administrative documents from the Old Babylonian period.

### A. TABLETS IN THE COLLECTION OF ARCHEA ANCIENT ART

*Text 1* – Figs. 1-10

A Presargonic tablet (Th.J.H. Krispijn)

Dimensions: 6.8 × 6 × 2.3 cm

obverse

- |      |   |
|------|---|
| I 1  | 3 udu-munus-u <sub>8</sub>  |
| 2    | sam <sub>2</sub> (=NINDA <sub>2</sub> xŠE) 3 gin <sub>2</sub> ku <sub>3</sub> -babbar |
| 3    | 'a <sub>5</sub> (=NI)-na  |
| 4    | niĝ <sub>2</sub> -šu-la <sub>2</sub>  |
| 5    | bu <sub>3</sub> -bu <sub>3</sub>  |
| 6    | dumu  |
| 7    | i <sub>3</sub> -lum-X+ERIN <sub>2</sub>   |
| II 1 | lu <sub>2</sub>   |
| 2    | ur-bar-ra   |
| 3    | aš <sub>2</sub> -de <sub>3</sub>  |
| 4    | bu <sub>3</sub> -bu <sub>3</sub>  |
| 5    | dumu  |
| 6    | amar-šuba <sub>3</sub> (= MUŠ-gunû.ZA)  |
| 7    | e <sub>3</sub>  |
| 8    | PEŠ <sub>2</sub> (LAK 247)-i <sub>3</sub> -lum  |

reverse

III 1 dumu *gu-li<sub>2</sub>-šum<sub>2</sub>* (?)  
 2 lú *a-bi<sub>2</sub>-a-ha*  
 3 abba<sub>2</sub> (=ABxAŠ<sub>2</sub>)  
 4 *aš<sub>2</sub>-tum*  
 5 *11 mu*  
 6 *al*  
 7 [*b*]u<sub>3</sub>-bu<sub>3</sub>  
 IV 1 lu<sub>2</sub>  
 2 ur-bar-ra  
 3 gur<sub>8</sub> bu<sub>3</sub>-bu<sub>3</sub>  
 4 lu<sub>2</sub>  
 5 amar-šuba<sub>3</sub>  
 6 ki-zimbi<sup>ki</sup>  
 7 [x x (?)]

“Bubu the son of Ilum-dān, member of the Urbara family, has taken away the price of 3 ewes, 3 shekels of silver, as entrusted good from Bubu, member of the Amaršuba family. PEŠ-ilum, the son of Ilišu, member of the Abi-aha family, was witness. For 11 years they (the ewes) have been owned by Bubu, member of the Urbara family. On the raft of Bubu, member of the Amaršuba family, [they have been transported (?)] to the Sippar region.”

*Commentary:*

This document in Akkadian concerns sheep, which have been paid for but which have not yet been delivered. While the spelling of some prepositions points to a northern Mesopotamian site as the provenience of the tablet some names (amar-šuba and ur-bar-ra) suggest a southern Mesopotamian background. It is interesting that almost all persons mentioned in this text have a double affiliation, their father’s name and the name of the head of the family or household.

I 1: udu-munus or munus-udu is known from Ebla (ARET XI, 174 glossary) and Nabada/Tell Beydar (Subartu II, 186 glossary; XII, 125 glossary). u<sub>8</sub>-udu is also attested in Ebla (ARET IX 107 I 1), munus-u<sub>8</sub> in Sargonic Mugdan (Steinkeller and Postgate 1992) but not the combination udu-munus-u<sub>8</sub>.

I 2: For literature on the reading <sup>’</sup>a<sub>5</sub>-na, see P. Fronzaroli in ARET XI, 139.

I 4: For silver as “entrusted goods”, see e.g. ku<sub>3</sub>-šu-la<sub>2</sub>-a MVN 3, no. 1 rev. iv 13 (Sargonic).

I 5: A Presargonic PN Bu<sub>3</sub>-bu<sub>3</sub> is found in Nippur (OSP 1, no. 69; ECTJ nos. 4, 21, 167, 168) and Presargonic Mari (MARI 5, 70: no. 4).

I 7: X+ERIN<sub>2</sub> (see Fig. 9) = *dan* (?) According to Steinkeller (1992, 259-267) this sign is the human headed bull *ditānum* with the syllabic reading /*dan*/. This sign is often found in Presargonic Semitic names. See also Krebernik 1998, 276<sup>461</sup> with literature on this sign. Mittermayer discusses the sign and its variant ERIN<sub>2</sub>+X (2005, 82-85).

II 1: For the term lu<sub>2</sub> “(man) of” i.e. “belonging to the household of”, see e.g. Gelb 1979, 51-54. In Ebla lu<sub>2</sub> is the logogram for the relative pronoun *ša*.

II 2: The sign BAR is written like the sign AŠ. On this special shape of BAR in Fara and Abū Šalābīkh, see Krebernik 1998, 280 and Biggs 1966, 83<sup>77</sup>. The name ur-bar-ra “wolf” occurs in 5 Presargonic texts from Ġirsu and 1 Sargonic text from Isin.<sup>1</sup>

II 3: The writing *aš<sub>2</sub>-de<sub>3</sub>* for the preposition *ište/ašte/aštai* “with, from” occurs also in Nabada besides *aš<sub>2</sub>-ti* (Subartu II, 176).<sup>2</sup>

II 6: The PN amar-šuba<sub>3</sub> occurs regularly in Presargonic texts from Ġirsu and Sargonic texts from Ġirsu and Adab.<sup>3</sup>

II 8: Mittermayer (2005, 75-81 with older literature) discusses the sign PEŠ<sub>2</sub> and mentions (p.79) the PN PEŠ<sub>2</sub>-*il* in Nabada (Subartu II 10 VI 6; 28 II 2) and PEŠ<sub>2</sub>-*i<sub>3</sub>-lum* in Presargonic Mari (MARI 5, 123 30 IV 3).

III 1: The PN *gu-NI-sum* is attested in Abū Šalābīkh OIP 99, no. 498 II 1; it resembles the Sargonic name *Kullizum* “ox driver”. The Ebla name *gú-ru<sub>12</sub>-šu / gú-li-iš = Kuršum* “belly” might also be related.<sup>4</sup>

III 3: An Akkadian translation *šību* “witness” for *abba<sub>2</sub>* is confirmed by *abba<sub>2</sub>-bu-ut/bu-tum* (Gelb 1957, 256; CAD Š/2, 392).

III 4: *aš<sub>2</sub>-tum* as writing for *ištum/aštum* “since” occurs also in Nabada (Subartu II, 176) and Ebla (ARET 3 635 I 3).

IV 3: The first sign (see Fig. 10) is most likely GUR<sub>8</sub> (Fara: LAK 382; Ebla: ELLeS 208), *lu<sub>2</sub>-gur<sub>8</sub>* “man of the raft” occurs in ARET 12 no. 91 I 2. Cf. *gur<sub>8</sub> = maškartum* VE 1023 “raft supported by inflated (water) skins”. Fronzaroli (ARET 12, 545) suggests a connection with Akkadian *maškaru* (NA/NB *maškurul/maškiru*) “water skin” (CAD M/1, 374-375).

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<sup>1</sup> Presargonic Ġirsu: DP no. 46, Nik. 1 no. 270, 273; PSBA 27, no. 76; VS 25, no. 72. Sargonic Isin: CUSAS 19 no. 201.

<sup>2</sup> \**ašte* is written *aš<sub>2</sub>-ti* or *aš<sub>2</sub>-da* in Ebla (ARET passim) and *aš<sub>2</sub>-ti* in Presargonic Mari (MARI 5 (1987), 89).

<sup>3</sup> He is known as a *gudu<sub>4</sub>-priest* of Nanše and as a *dub-sar-mah* “chief scribe” in a text from uncertain provenience, possibly Zabalam (TCBI 2/I, 2 3).

<sup>4</sup> Catagnoti and Fronzaroli (2011) reconstruct *Kurrušu* and *Kurīšum*.

## OLD ASSYRIAN DOCUMENTS

by J.G. Dercksen

These two Old Assyrian texts date from about 1900-1850 BC. They were presumably found in Kültepe (ancient city of Kanesh), north-east of the modern Turkish city of Kayseri, where tens of thousands of other clay documents were found in the remains of Assyrian houses in the Karum area in the lower town.

Archea 9116 is a letter, but without an address. Archea 9117 is a list of expenses. The archival context of both texts cannot be determined; the second text mentions a person called Adad-bāni, who may be the same as a transporter working with the merchants Imdilum and Pušu-kēn. The language is the Old Assyrian dialect of Akkadian, written in the typical Old Assyrian cuneiform script.

*Text 2 (Archea 9116) – Figs. 11-12*

Dimensions: 6.4 × 4.8 × 1.6 cm

- 1        *'i<sup>1</sup>-ta-a[š]-[ba-at (x)]*  
           *ù i-na ta[l-ha-at urudu]*  
           2 gú áš-qúl: *u[m-ma]*  
           *a-na-ku-ma ú-lá x [x]*
- 5        *ù tí-i-<ir>-tù-šu: x [x]*  
           *lá i-du-nu-ma 'x' [(x)]*  
           *i-<dam>.gàr-ni: šé-bi-l[am]*  
           *la<sub>1</sub> ni-ta-na-pu-[uš]*  
           *ṭup-pá-am: a-na a-[wi-lim]*
- 10       *a-dí-na-ku-ma a-šé-er*  
           *ša ki-i: i-a-tí*  
           *tù-bi-il<sub>5</sub>: ma-la<sub>1</sub>*  
           *i-dí-nu-ni-ku-ni*  
           *i-na a-lim<sup>ki</sup>*
- 15       *tí-ir-ta-kà: ú-lá*
- lo.e.    *i-tal-kam: urudu*  
           *ša a-na-kam: áš-qú-lu*
- rev.    *kà-il<sub>5</sub>: ù ša a-lim<sup>ki</sup>*  
           *lu a-hu-ra: a-dí*
- 20       *za-ku-tám: a-ša-me-ú*  
           5 <sup>2</sup>/<sub>3</sub> *ma-na kù.babbar ša-ru-pá-/am*  
           *ha-bu-la<sub>1</sub>-tí: i-na e-lá-/i-kà*  
           *ta-ša-qal: a-dí-i*  
           *u<sub>4</sub>-mì-im: a-ni-im*
- 25       *tù-kà-al-šu ù*  
           *ha-ra-nam: a-na ú-u[r-šu]*  
           *tù-kà-ší-id ù-lá*  
           *i-a-tí: ša-ni-tám*  
           *ta-ta-áp-lá-ni*

- 30 dingir-kà: ša-ni-tám  
 ta-ta-pá-al  
 kù.babbar-pí: a-ša [ki]-m[a]  
 u.e. i-a-tí: šu-qú[l]  
 ší-ni-šu ha-r[a-nam]  
 35 l.e. a-na a-lim: tù-kà-ší-id kù.babbar-pì  
 dí-in-ma: dí-nam: lá tù-ra-ak

“(1-8) He/It has been [seized (x)] and I paid 2 talents (ca. 60 kg) (of tin/copper?) in Ta[lhat?]. I said: [...] and they will not give his order [...] and send it here with our trader! We must not keep making claims!

(9-16) I gave you a tablet for the m[an] and you brought it to my representatives, but you did not send me any report in the city about what they gave you.

(16-20) Keep the copper that I paid here and let the (matter) of the city remain until I hear a precise report.

(21-27) You owe me  $5\frac{2}{3}$  pounds of refined silver and you should have paid when you would come (to Kanesh). You are keeping it until this day. But you sent off a caravan to Urshu.

(27-31) Did you not answer me improperly? Would you (ever) answer your god improperly?

(32-36) Pay my silver to my representatives! Twice you sent off a caravan to the city. Give my silver! Do not delay the case!”

*Commentary:*

This is a business letter, in which an Assyrian merchant in Kanesh complains that the addressee (a colleague) has not paid his silver although he had travelled to Urshu and to Assur.

*Text 3 (Archea 9117) – Figs. 13-14*

Dimensions: 4.6 × 5.3 × 1.5 cm

- 1 [x] ma-na urudu a-na qá-[at]  
<sup>d</sup>im-ba-ni a-dí-in  
 3 gín kù.babbar a-na an[še]  
 a-dí-in 10 <sup>r</sup>gín kù<sup>1</sup>.babbar a-na  
 5 ig-ri sá-ri-dí-ma  
 a-dí-in i-nu-mì  
<sup>d</sup>im-ba-ni i-li-[kà]-/ni  
 šú-ba-<sup>r</sup>té-e<sup>1</sup> i-zi-ib-[x]  
 35 ma-na urudu  
 10 l.o.e. ag-mu-ur 7 gín [kù.babbar]  
 rev. a-na qá-tí-šu a-dí-in  
 33 ma-na a-na ú-nu-/ut  
 e-ri-qá-tim  
 ag-mu-ur 20 ma-na  
 15 ší-im e-ri-qá-tim  
 30 ma-na a-na ag-ri-šim

*ša e-ri-qá-tim áš-qúl*  
 33 *ma-na a-na qá-tí*  
<sup>d</sup>*im-ba-ni a-dí-in*  
 20 35 *ma-na ší-im*  
*a-wi-il<sub>5</sub>-tim áš-qúl*  
 l.e. (blank)

“(1-2) I gave × pounds of copper for the expenses of Adad-bāni.

(3-6) I gave 3 shekels of silver for a donkey; I gave 10 shekels of silver for the hire of another donkey-driver.

(6-11) When Adad-bāni arrived *he left behind the textiles* (and) I spent 35 pounds of copper. I gave 7 shekels of silver for his expenses.

(12-17) I spent 33 minas (of copper) for equipment of the wagons; I paid 20 pounds (of copper) as the price of the wagons (and) 30 pounds (of copper) for the hired man of the wagons.

(18-19) I gave 33 pounds (of copper) for Adad-bāni’s expenses.

(20-21) I paid 35 pounds (of copper) as the price of the woman.”

Apparently a record of expenses related to a shipment of copper. It includes the purchase of wagons, and the last item is the purchase of a slave woman.

#### OLD BABYLONIAN TEXTS

by R. de Boer

#### *Text 4 – Fig. 15*

Adoption contract. Lipit-Ištar and Amtuya adopt Ili-ma-abi as their son.

Provenance: unknown. Date: unknown (broken)

Dimensions: 8.5 × 4.0 × 1.7 cm

1 <sup>1</sup>*li-lí-ma-a-b*[i mu].ni  
<sup>1</sup>*li-pí-it-iš<sub>8</sub>-tár*  
<sup>ù</sup> *geme<sub>2</sub>-ia* dam.a.ni  
 nam.dumu.ni.šè šu ba.an.ti.meš  
 5 <sup>1</sup>*el<sub>5</sub>-me-eš<sup>1</sup>-tum* dumu.munus.a.ni x x x  
 ud.kur.šè tukum.bi  
<sup>1</sup>*li-pí-it-iš<sub>8</sub>-tár*  
<sup>ù</sup> *geme<sub>2</sub>-ia* dam.a.ni  
 nam <sup>ì</sup>*lí-ma-a-bi*  
 10 [dumu].mu < nu>.me.en  
 [ba.a]n.na.dug<sub>4</sub>  
 [x ma.n]a kù.babbar  
 [ì.lá].e.«e».ne  
 rev. [<sup>ù</sup> t]ukum.bi  
 15 [<sup>1</sup>] <sup>ì</sup>*lí-ma-a-bi*  
 [nam] <sup>1</sup>*li-pí-it-iš<sub>8</sub>-tár* ad.da.ni  
 [<sup>ù</sup>] *geme<sub>2</sub>-ia* ama.a.ni

ad.da.mu nu.me.en  
 ama.mu nu.me.en  
 20 ba.an.na.dug<sub>4</sub>  
      $\frac{1}{3}$  ma.na kù.babbar ì.lá.e  
     x x x x  
     igi *a-hi-šu-ma* dumu *a-sí-bu-um*  
     igi *a-ha-mar-ši* lú an.za.gàr  
 25 igi *nu-úr-ì-lí-šu* x  
     igi *a-ha-mar-ši*  
     igi *i-ku-[u]n-pi<sub>4</sub>-<sup>d</sup>en.zu*  
     i[gi] *ì-lí-ši-lí* lú 'dam.gàr'  
     [igi <sup>d</sup>en].zu-*ga-mil* dumu ta ak  
 30 [...] mu.ús.sa? x  
 u.e. [...]

x x x x

Faint traces of a seal on the left edge

“Ili-ma-abi is his name; Lipit-Ištar and Amtuya, his wife, adopted him. Elmeštum is their daughter ...

If in the future Lipit-Ištar and Amtuya, his wife, say to Ili-ma-abi, ‘You are not my son’, they will pay [x] mina of silver. And if Ili-ma-abi says to Lipit-Ištar, his father, and Amtuya, his mother, ‘You are not my father, you are not my mother’, he will pay  $\frac{1}{3}$  mina of silver ...

Witnesses: Ahi-šu-ma, son of Asibum; Aham-arši, the man from an.za.gar; Nur-Ilišu ...; Aham-arši; Ikun-pi-Sîn; Ili-šilli, the merchant; Sîn-gamil, son of....

Date: The year after....”

*Commentary:*

5) Th. Krispijn suggests reading the last signs ba.tuku, to mean that the adopted son Ili-ma-abi took the daughter Elmeštum as his wife.

22) Here an oath by the king could be expected, but the traces do not support this.

*Text 5 – Fig. 16*

Loan of silver. Inbi-ilišu lends 1 shekel of silver to Ilišu-ibnišu.

Provenance: Southern Mesopotamia. Date: 1 XI Samsu-iluna 28

Dimensions: 4.0 × 3.5 × 1.7 cm

1 1 gín kù.babbar sag  
     máš gi.na ba.ab.dah.hi.e  
     ki *in-bi-ì-lí-šu*  
     <sup>l</sup>dingir-*šu-ib-ni-šu*  
 5 šu ba.an.ti  
 lo.e. *i-na* bur<sub>14</sub>  
     kar *ra-ha-bu*<sup>ki</sup>  
 rev. še ì.ág.e

igi <sup>d</sup>en.zu x x x  
 10 iti zíz.a ud.1.'kam'<sup>1</sup>  
 mu sa-am-su-i-lu-na lugal  
 u.e. á.ág <sup>d</sup>en.líl.ke<sub>4</sub>

The impressions of the seal rolled over the whole tablet are illegible.

“One shekel of fine silver, he will add the normal interest, Išū-ibnīšu took from Inbi-ilīšu. At harvest time he will measure out barley in the harbour district of Raḥabu.

Witness: Sîn-....

Month XI, day 1. Year: Samsu-iluna, the king, by the command of Enlil.”

*Commentary:*

1) For the quality sag, see K. Reiter, *Die Metalle im Alten Orient* (Münster 1997), 91.

7) Raḥabu is a town in southern Mesopotamia, see W.F. Leemans, *JESHO* 19 (1976), 219.

9) The name of the witness is perhaps <sup>d</sup>en.zu-*qú-ra*<sup>1</sup>-ad.

## B. TEXTS FROM OTHER COLLECTIONS

*Text 6* – Figs. 17-20

LB 2782: A document from Umma from the Ur III period (Th.J.H. Krispijn)

Date: Šu-Suen 7/IX (about 2030 BC)

Dimensions: 4.1 × 4.4 × 1.2 cm

obv.

1 60 guruš u<sub>4</sub>-4-še<sub>3</sub>  
 umma<sup>ki</sup>-ta  
 tum-ma-al<sup>ki</sup>-še<sub>3</sub>  
 še íl-la  
 5 ugula id<sub>2</sub>-pa-e<sub>3</sub>  
 rev. kišib<sub>3</sub> gu-du-du  
 7 ġiri<sub>3</sub> a-a-gi-na  
 (seal)  
 itu-<sup>d</sup>li<sub>9</sub>-si<sub>4</sub>  
 mu <sup>d</sup>šu-<sup>d</sup>suen  
 10 lugal-e ma-da za-/ab-ša-li<sup>ki</sup>  
 mu-hul

“60 workers for 4 days carrying grain from Umma to Tummal; overseer: Idpae.

Seal of Gududu through Ayagina.

Month of the goddess Lisin (= IX). Year, when Šu-Suen the king destroyed the land Zabšali.”

Inscription on seal:

I 1	<sup>d</sup> šu- <sup>d</sup> suen	Šu-Suen
	lugal-kalag-ga	the mighty king



	lugal-uri <sub>2</sub> <sup>ki</sup> -ma	the king of Ur
	lugal-an-ub-da-4-ba	the king of the four corners of the world
II 1	gu-du-du	Gududu
	dub-sar	the scribe
	dumu da-da-ga	son of Dadaga
	urdu-sú	(is) his servant.

*Commentary:*

This tablet is a document from Umma from the Ur III period. It was donated to the Liagre Böhl collection in the Netherlands Institute for the Near East (NINO) by Mrs. A. van Ingen-Schenau on 25 November 2010, see Krispijn 2010.

1: For Idpae and Gududu, see Kang 1973 no. 85.

4: Grégoire 1996 pl. 074, 1924-0690 line 3.

9-11: Šu-Sîn year name 7.

Seal: Cf. Mayr 1997 no. 163.1.

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*Text 7 – Figs. 21-22*

LB 2783: A fragment of the Old Babylonian lexical series Ugumu (Th.J.H. Krispijn)

Dimensions: 4.7 × 13 × 2.9 cm

## Corresponding line in Ugumu, MSL IX, 51-62:

(Col. I destroyed)

II 1	KA[xSA]-DU?-ĝu <sub>10</sub>	(cf. 130)	my beard
2	tug <sub>2</sub> -PI-ĝu <sub>10</sub>		my ear
3	ša <sub>3</sub> -PI-ĝu <sub>10</sub>	142	the inside of my ear
4	za-na-PI-ĝu <sub>10</sub>	141	my auricle ('lyre of the ear')
5	ĝiš-tug <sub>2</sub> -PI-ĝu <sub>10</sub>	143	my ear
6	x [ P]I-ĝu <sub>10</sub>		.. of my ear
7	s[a ]-ĝu <sub>10</sub>		the muscle of my ....
8	sa-gu <sub>2</sub> -ĝu <sub>10</sub>	153	the muscle of my neck
9	gu <sub>2</sub> -gul-ĝu <sub>10</sub>	161	the side of my neck
10	gu <sub>2</sub> -bal-ĝu <sub>10</sub>	162	the side of my neck
11	gu <sub>2</sub> -HAR-ĝu <sub>10</sub>	163	my throat
12	zi-ĝu <sub>10</sub>	165	my throat

13	[z]i-pa-aĝ <sub>2</sub> -ĝu <sub>10</sub>	115	my larynx
14	gu <sub>2</sub> -mah!-ĝu <sub>10</sub>	164	the broadest side of my neck
15	[ ]		.....
16	za <sub>3</sub> -si (!)-ĝu <sub>10</sub>	cf. 168	my shoulder blade (?)
17	za <sub>3</sub> -tab-ĝu <sub>10</sub>	cf. 169	my shoulders
18	a <sub>2</sub> -zi-d[a-ĝu <sub>10</sub> ]		my right side
19	a <sub>2</sub> -gub-b[a-ĝu <sub>10</sub> ]		my left side
20	[ ] x [ ]		.....

## Rev I

16	[ĝiš]-hur-(šu)-ĝu <sub>10</sub>	177	the lines of my hand
17	(x?)-umbin-(šu)-ĝu <sub>10</sub>	(cf. 176)	the nails of my hand
18	ša <sub>3</sub> -(šu)-ĝu <sub>10</sub>	178	the palm of my hand

*Commentary:*

This fragment of a tablet contains part of the Old Babylonian lexical series Ugumu (ugu-ĝu<sub>10</sub>). It was donated to the Liagre Böhl collection in the Netherlands Institute for the Near East (NINO) by Mrs. Anna Vijn on 25 November 2010, see Krispijn 2010. This fragment is part of the tablet of the Ugumu series in the Cotsen Collection, which has been published by Mark Wilson (2008) as no. 122. New fragments of the series Ugumu in the Schøyen Collection have been published by Civil (2010, 148-162), where he refers to this fragment in connection with the tablet from the Cotsen collection (p. 148).

Only the last sign of the lines (ĝu<sub>10</sub> "my....") of the first column of the obverse are preserved. Closer inspection of the Cotsen tablet, which contains the beginning of these lines can assign these broken lines to the actual lines of the series. The beginning of the column on the reverse is also broken off apart from the last sign - ĝu<sub>10</sub>.

*Bibliography*

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*Text 8 – Fig. 23*

List recording disbursals of sesame and other commodities (R. de Boer)

Provenance: Southern Mesopotamia

Date: undated

Dimensions: 5.8 × 3. 8 × 1.8 cm

1	0.0.2.0 še.giš.ì 'šu.ti'.a <sup>l</sup> li-pí-it- <sup>d</sup> en.zu uš.[bar] (or: rá.[gaba]) inim.ta ta-ri-ba-tum -----	20 sila <sub>3</sub> of sesame, received by Lipit-Sîn, the weaver (or messenger). On the authority of Taribatum.
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5	0.0.1.0 šu.ti.a du ub na wi x x ud inim.ta <i>ta-ri-ba-tum</i> -----	10 sila <sub>3</sub> , received by ... On the authority of Taribatum.
	0.0.2.0 šu.ti.a <i>a-wi-il</i> - <sup>d</sup> en.zu engar <i>i-nu-ú-ma</i> lú ra bi ga x x <i>im-ra-šú</i> -----	20 sila <sub>3</sub> , received by Awīl-Sîn, ploughman, when the man from ... fell ill.
10	0.0.4.0 še.giš.ì 0.0.3.0 geštin.sumun <sup>l</sup> <i>ku-na-ma-an-šu</i> šu.ti.a <sup>d</sup> en.zu- <i>ma-gir</i> a a <sup>l</sup> <i>ku-tu</i> <sup>1</sup> - <i>tum</i> -----	40 sila <sub>3</sub> of sesame, 30 sila <sub>3</sub> of old wine Kunamanšu, received by Sîn-māgir. ... Kututum.
rev. 15	0.0.1.0 <sup>r</sup> šu <sup>1</sup> .ti.a <sup>d</sup> en.zu- <i>im-gur-an-ni</i> 0.0.1.0 <sup>r</sup> <i>i-na</i> <sup>1</sup> <i>ma-x-lim</i> 5 sila <sub>3</sub> še.giš.ì šu.ti.a <i>ì-lí-i-qí-ša</i> <i>i-nu-ú-ma</i> lú <i>ra-pí-[q]um</i> <i>im-ra-šú</i> -----	10 sila <sub>3</sub> , received by Sîn-imaguranni. 10 sila <sub>3</sub> in the ... 5 sila <sub>3</sub> of sesame received by Ili-iqīša, when the man who hoed fell ill.
20	0.2.0.0 zú.lum 0.0.1.0 še.giš.ì šu.ti.a <i>ì-lí-i-qí-ša-am</i> <i>a-na na-ar-ma-ak-tim</i> -----	120 sila <sub>3</sub> of dates, 10 sila <sub>3</sub> of sesame received by Ili-iqīšam. for the “basin”.
	0.0.1.0 še.giš.ì šu.ti.a íl.meš <i>i-nu-ú-ma it-ti</i> - <sup>d</sup> utu- <i>mi-il-ki</i> <i>ta-ma-ra im-ra-šú</i> -----	10 sila <sub>3</sub> of sesame, received by the porters, when Itti-Šamaš-milki .... fell ill.
25	0.0.2.0 <sup>r</sup> šu.ti <sup>1</sup> .a <i>im-gur-30</i> <i>a-na ma ri</i> x x x x zì a x -----	20 sila <sub>3</sub> , received by Imgur-Sîn for the ...
u.e.	šunigin 0.2.3.0 ba.zi didli inim.ta <i>ta-ri-ba</i> <sup>1</sup> - <i>tum</i> <sup>1</sup>	In total: 150 sila <sub>3</sub> , diverse disbursements on the authority of Taribatum.

*Commentary:*

4) The signs could be read as *ṭù-ub-na-aw<sub>7</sub>-ri<sup>1</sup>-<sup>rd1</sup>utu*: Ṭūb-nawri-Šamaš, “Happiness is the light of Šamaš”, but I do not know of any other attestation of such a name.

7) One is tempted to read here, as in line 17 *lú ra-pí-qum*, but the signs do not support this reading.

8) The term *inūma* PN *imrašu* is found three times in this text (line 7-8, 17-18 and 23-24). A similar group of texts concerning ill men is found in *CUSAS* 15 108, 156, 158, and 192, see the comments by Charpin 2012.

9) Wine is rare in texts from the south; for more on “old wine”, see Chambon 2009, 8-9.

12) The purpose of repeating the sign A is unknown to me.

21) On the word *narmaktum*, see AHW 747, CAD N/1, 360-361, Radner 1997, 123 (Neo-Assyrian), Schneider-Ludorff 2009, 500-501 (Nuzi). An Old Babylonian reference from Larsa

occurs in Arnaud 1983, 268 no. 4:4 and records the use of tar and bitumen for washbasins (*na-ar-ma-ka-tim*) and (threshold) slabs (*askuppātum*).

24) I have no explanation for the first three signs of this line.

27) The total amount of sesame actually adds up to 155 sila<sub>3</sub>, not taking into account the amounts of wine and dates.

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### Text 9 – Fig. 24

Delivery of a headdress (R. de Boer)

Provenance: Southern Mesopotamia

Date: Nur-Adad f/*Vibis*

Dimensions: 4.2 × 3.3 × 2.0 cm

1      1 túḡbar.si ʿxʿ  
          mu.túm sí-ia-tum  
          (blank space)  
 rev.   (blank space)  
          itu kin d[inanna si].a  
          ʿmuʿ ḡisgu.za za[g].ʿbéʿ.[ús] / ù  
 5      ur.mah.min.a.bi  
          é d[inanna.šè  
          in.[ni].ku<sub>4</sub>.ku<sub>4</sub>

“One ... headdress delivered by Siyatum. Month *Vibis*. Year: He brought an armchair and two lions into the temple of Inanna.”

### Commentary:

A *paršigu* is a “sash, often used as a headdress” according to *CAD* P, 203. For this type of garment, see J.-M. Durand, *La nomenclature des habits et des textiles dans les textes de Mari* (ARM XXX), Paris 2009, 78-82; and A.-C. Beaugéard in *Textile Terminologies* (eds. C. Michel and M.-L. Nosch), Oxford 2010, 288.

*Text 10 – Figs. 25-27*An Old Babylonian contract about workers (J.G. Dercksen)<sup>5</sup>

Date: Warad-Sîn 5/XIIbis (about 1830 BC)

Dimensions: 3.8 × 5.5 × 1.7 cm

A sealed tablet from Southern Babylonia recording that Sîn-wēdu “is satisfied” (i.e. he has received payment) for a group of 45 workers and is responsible for them to the king. The text is dated with a year-name of Warad-Sîn, king of Larsa. The occurrences of the name Sîn-wēdu can be divided into two groups. The first group dates to kings of Larsa and comprises (apart from the present document) a text from Kisurra (Kienast, FAOS 2 no. 208:7), dating to Sîn-iqīšam 4, and YOS 14, 129 (dated to Warad-Sîn 6) according to which Sîn-wēdu and his wife sell a plot of land to Balmunamhe. In YOS 14, 335 someone named Sîn-wēdu is a witness. The other group mainly consists of letters from the archive of Šamaš-hazir (AbB 4, 61:8; AbB 9, 19:41; as the father of Nabi-Sîn in AbB 4, 94:5) and may also include AbB 9, 80 and UET 5, 47.

A Sîn-wēdu is put in charge of a group of workers, perhaps for work on a canal, according to the letter AbB 4, 162. The affinity of this letter with the present document may or may not cast some doubt on the opinion of F.R. Kraus, who assigned the letter to the Šamaš-hazir dossier because of its contents.

The sealings are all from the same cylinder seal (2.4 cm height) and show a standing *Gottkönig als Krieger* facing left.

1. 45 éren.hi.a  
nu.bànda (erasure) <sup>d</sup>EN.ZU-*we-du*  
šà.ga.ni al.dùg  
*a-na ši-gi-il-ti ša-bi-im*
5. záh ú.gu.ba.an.dé  
lugal.e ba.ni.ib.gi<sub>4</sub>.gi<sub>4</sub>  
igi <sup>d</sup>EN.ZU-*i-ri-ba-am*
- lo.e. dumu *tà-ab-š[í-la-šu]*  
(seal impression)
- rev. igi *bur-ia*
10. igi *za-la-a-a*  
igi *šu-<sup>d</sup>mar.tu*  
igi *ma-ti-il dumu ša-am-hu-um*  
igi *sa-pi-ru-um šu.ku<sub>6</sub>*  
kišib lú.inim.ma.bi.me.eš
15. itu diri še.kin.kud  
mu kisal.mah é <sup>d</sup>utu ba.dù
- u.e. (seal impression)
- l.e. (2× seal impression)

“45 workers, the overseer is Sîn-wēdu. He is satisfied. He is responsible to the king for improper action of the workers, (if someone) disappears, (or) runs away.

<sup>5</sup> I would like to thank M. Stol for comments and suggestions.

Witnesses: Sîn-irībam son of Ṭāb-šillašu, Burriya, Zalaya, Šu-Amurru, Mati-il son of Šam-hum, Sāpirum the fisherman.

The seal for the witnesses (was impressed).

Intercalary month of Addaru. Year: He built the main court of the temple of Šamaš.”

*Texts 11 (Figs. 28-29) and 12 (Figs. 30-31)*

Two undated records about straw (J.G. Dercksen)

Two small tablets (no. 11: 2.5 × 2 × 1.1 cm; no. 12: 2.1 × 1.9 × 1.1 cm) inscribed with the same text on the obverse:

1      ša in.nu.da  
2      ú-pa-ši-šu

“He who chopped straw.”

Both tablets are also sealed; no. 11 has two impressions of seal A on the obverse and an impression of seal B on the reverse. No. 12 contains impressions of seal B on all sides. Both seals are so-called burgul seals and consist of a three-lines register only.

Seal A: (1) AN x x x (2) dumu *i-din*-<sup>d</sup>u[tu] (3) ir an.<sup>d</sup>mar.tu

Seal B: (1) UD ... (2) dumu dingir<sup>?</sup>-*ga-mi-i*[l] (3) ir <sup>d</sup>[ni]n.si.an.[na]

*Commentary:*

1) The sign IN resembles the one in ARM II 33:6.

2) The verb is listed under *pašāšu* D in AHW 844 and under *puššušu* in CAD P, 545b (“mng. uncert.”). Forms of this verb occur in lexical lists (see CAD P, 545 and T, 380); bu-su-uš-ak-a = *pu-uš-šu-šu* and šu-kin-a = *min ša in.nu*, MSL XVI, 221 lines 337-338; lú in-nu-šu-kin-a = *ša mu-pa-x* [...], MSL XII, 164 line 207 (OB Lu). A synonym of *puššušu* appears to be *habāšu* “to chop” according to in-nu šu-kin = [*ha*]bšu “chopped (straw)” in MSL XI, 84 line 228.

This meaning of *puššušu* fits well with the only other Old Babylonian occurrence of this verb known to me. In YOS XII 421, a contract which records the hiring of a driver of oxen, in each month he will take a double rate and instead of a clause that he will not let the oxen be idle (e.g. VAS 8, 87; PBS 8/2, 196), he has the obligation to “chop straw for the oxen” (9) in.n[u] a-na gud.hi.a *mu-de ga*<sup>1</sup>-x (10) *ú-pa-aš-ša-aš*. The oxen are qualified as *mu-de ga-tim* in line 2 and 9 (the last sign is not TIM, but perhaps [A]D); it was kindly collated by G. Barjamovic 20 June 2013); the first part might be a form of *mūdû* “experienced”, the reading of the second word is uncertain. The collation excludes the grammatically wrong reading *mu-de-š[a]-[tim]* “threshing (oxen)”.

The chopping of straw seems to refer to a process associated with threshing for further reducing the size of the straw. The same verb is also attested in a Middle Assyrian letter found in Dur-Katlimmu (cf. E. Cancik-Kirschbaum, *Die mittelassyrischen Briefe aus Tall Šeh Hamad*, no. 3:37.40, where it is translated (zer)reiben), an action applied to chickpeas (*elmeltu*).



1. Obverse.



2. Reverse.



3. Beginning of obverse.



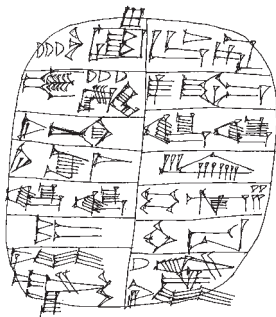
4. Beginning of reverse.



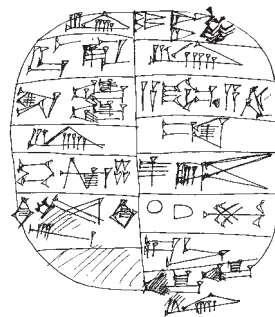
5. End of obverse.



6. End of reverse.



7. Obverse.



8. Reverse.



9. Sign X in I 7.

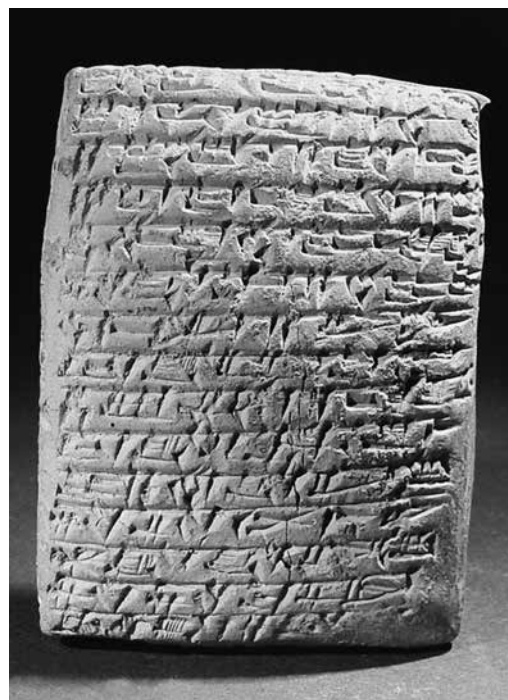


10. GUR<sub>8</sub> in IV 3.

Figs. 1-10. Text 1.



11. Obverse.



12. Reverse.

Figs. 11-12. Text 2.



13. Obverse.



14. Reverse.

Figs. 13-14. Text 3.



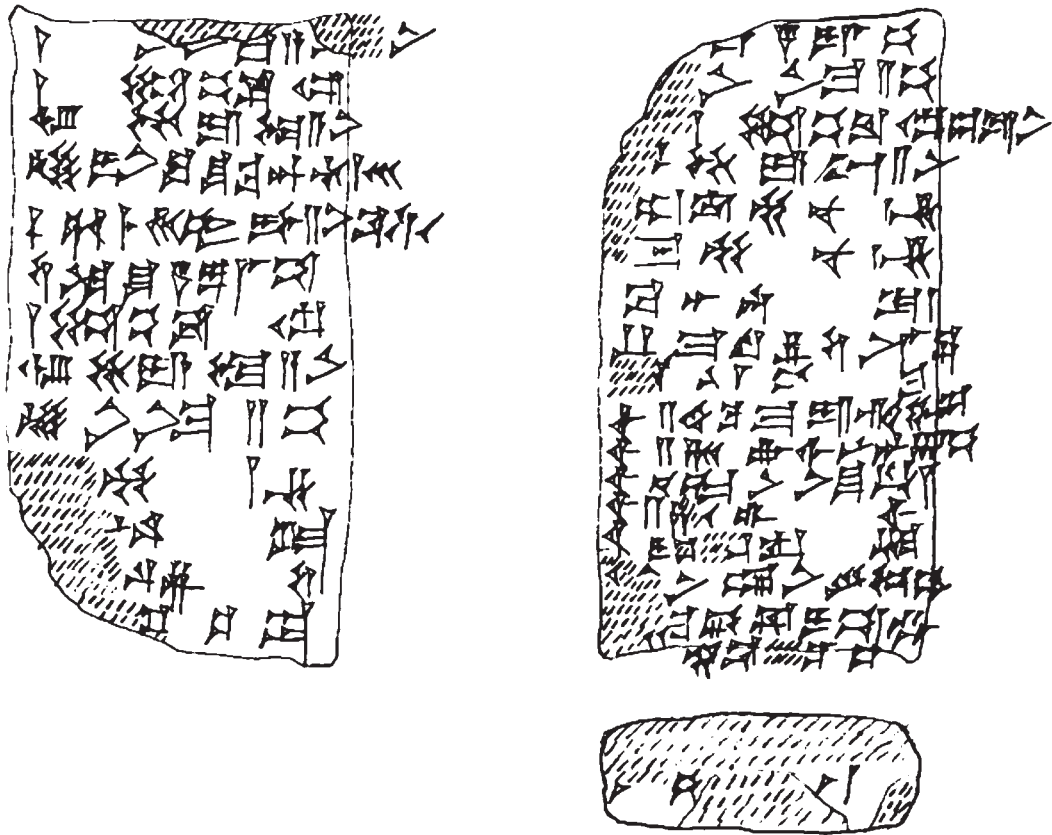


Fig. 15. Text 4.

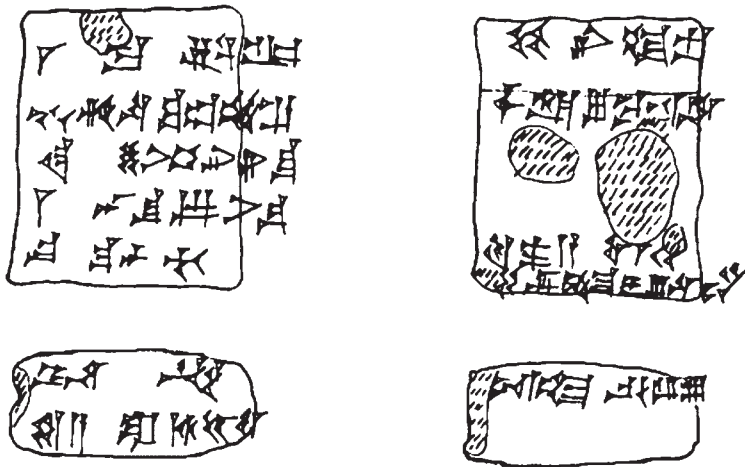


Fig. 16. Text 5.



17. Obverse.



18. Seal impression.



19. Reverse.



20. Seal impression.

Figs. 17-20. Text 6.



21. Obverse.



22. Reverse.

Figs. 21-22. Text 7.

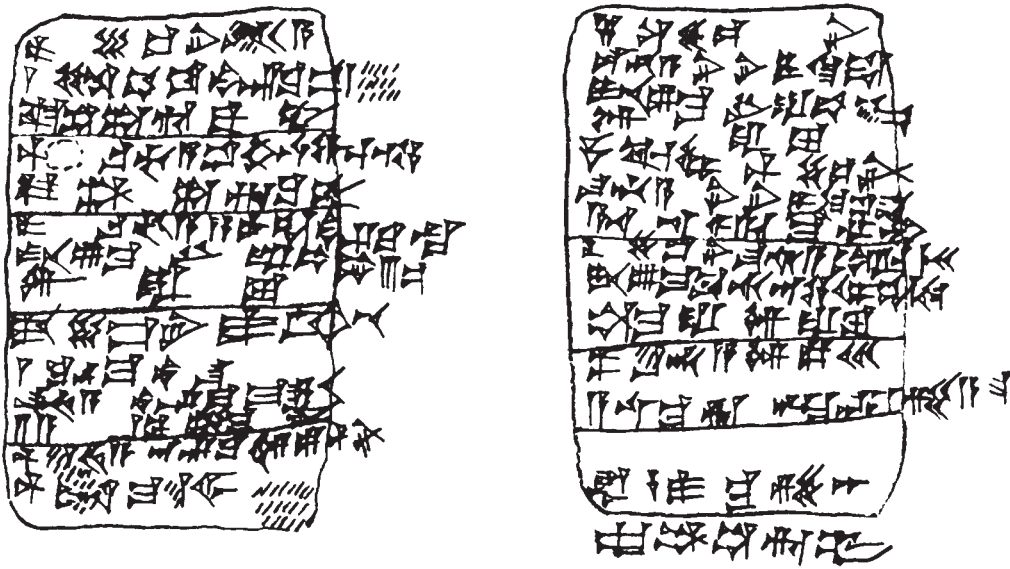


Fig. 23. Text 8.

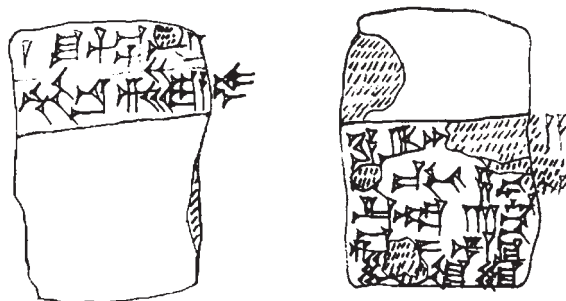


Fig. 24. Text 9.



25. Obverse.



26. Reverse.



27. UE: Seal impression.

Figs. 25-27. Text 10.



28. Obverse.



30. Obverse.



29. Reverse.



31. Reverse.

Figs. 28-29. Text 11.

Figs. 30-31. Text 12.