

Traditional Literature.” In Thomas E. Balke / Christina Tsouparopoulou (eds.), *Materiality of Writing in Early Mesopotamia*, Walter de Gruyter, Berlin-Boston, pp. 223-239.

WATANABE, Ch. E. 2002: *Anymal Symbolism in Mesopotamia: A Contextual Approach*, Wiener Offene Orientalistik, Band 1, Institut für Orientalistik der Universität Wien.

Vladimir SAZONOV <sazo,nov00@gmail.com>

PhD, Senior Research Fellow in Ancient Near Eastern studies, University of Tartu

86) Collations of CUSAS 28 — Volume 28 of the *Cornell University Studies in Assyriology and Sumerology* series contains editions of 105 unprovenanced tablets in the collection of David Sofer by Laurie E. Pearce and Cornelia Wunsch (*Documents of Judean Exiles and West Semites in Babylonia in the Collection of David Sofer*, Bethesda: CDL Press, 2014). The tablets are currently kept at the Bible Lands Museum in Jerusalem where I collated the following numbers (bold face indicates improved or divergent readings from the edition): **5**, 6, **15**, 20, 24, **25**, **26**, 37, **39**, 40, 41, **42**, **44**, 47, 48, **49**, **52**, 53, **54**, **60**, **62**, 66, 67, **68**, 69, 71a, 71b, **73**, 74, 76, 79, **80**, **82**, 83, 85, 87, **88**, **89**, **90**, 92, 93, 94, 98, 99, 100, **102**. Note that my present contribution is only concerned with the cuneiform text on these tablets; Rienke Sonneveld will publish collations of the Aramaic inscriptions separately. I wish to thank curator Dr. Filip Vukosavić for allowing access to the tablets in Summer 2016.

no. 5: 32 ù 2 ^{giš}mar^{meš} ina igi ^lší-id-qí-[ía-a-ma] (“and two spades are at the disposal of Šidqī-[Yāma]”)

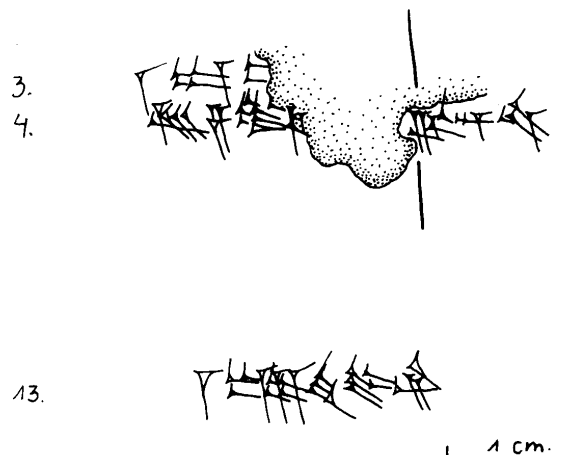
copy of l. 32 of CUSAS 28 5 (including the preceding line for reference)



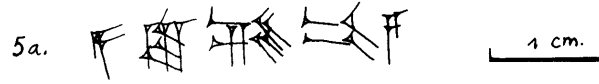
no. 15: 6 2 (pi)
—: 9 1 (pi) 3⁺ bán
—: 12 probably read *ri-[bu-ú]* after PN
—: 15 there is no dingir sign written underneath ma; after ù, a Personenkeil introducing a second PN is visible
—: 24 this line reads 4 bán despite the fact that line 21 reads 5 bán

no. 25: 4 the signs at the end of the line are not compatible with *ia-hu-[da]-an-na*
—: 13 the patronymic is to be read ^{ld}ag-hi-in-ni (Nabû-hinni)

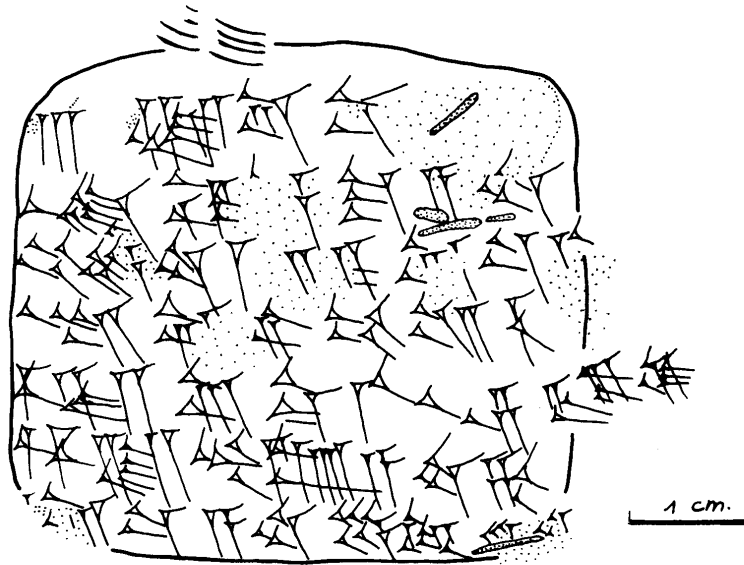
copy of lines 3, 4 and 13 of CUSAS 28 no. 25



- no. 26:** 5a read a.šà *gab-bi* “the entire field” (instead of a.šà é *rit-<ti>*)
—: 5b read šá^{uru} *e-bir-íd* “of Across-the-River” (instead of šá^{lú?} šá^{2?} *e-bir íd*)
—: 7 read šá^{uru} *e-bir-íd* “of Across-the-River” (instead of šá uru *hi-lí²-pi*)
—: 23 the name of the scribe is ^{ld}en.líl-mu-mu (Enlil-šumu-iddin) instead of ^{ld}en.líl-numun-mu
copy of lines 5a, 5b and 7 of CUSAS 28 no. 26

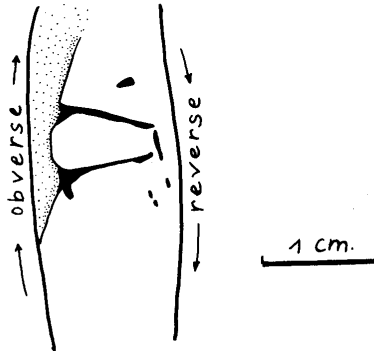
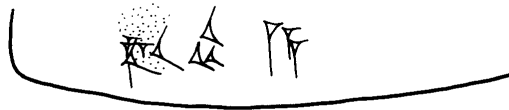


- no. 39:** 1 at the end of the line read zag.lu a.šà šá^{lú} [*ia*]-*hu-du* (“*imittu*-rent of the field of the Judean(s)”)
no. 42: 3 *qal-lat* (without feminine marker)
no. 44: 9 *ma-lu-ú* (there is no *tú* at the end of the line; *Nbn* 787: 12 has the same spelling: 200^{dug} *dan-nu ma-lu-ú*)
—: 11 *a-na* šuk.hi.a
—: 12 *i-nam-din* (the *i* is visible); there is no erasure following *i-nam-din*
—: 24 the last sign is *-ia* (*bab-ba-ni-ia*) even though *-tú* is expected
no. 49: 7 *mim-mu ma-la* [*ina lib*]-*bi il-la-a*’ (“whatever grows therein”)
—: 16 a ^lšá-na-ši-šú (there is no šá after a); ^{iti}du₆ is more likely than ^{iti}šu
no. 52 this tablet is better preserved than suggested by the hand copy and the transcription in CUSAS 28. Most of the text as restored by Pearce and Wunsch is indeed visible on the tablet (2–3, 6–10), except for the final two signs of l. 2, which read *-la-ak*, not *-lak*.
no. 54 a new copy and transcription of the reverse are offered here:
6. 3 gín *bit-qa*
7. *ina* hur.sag.kalam.ma *a-na*
8. kaš sum^{na} 1 gín *bit-qa lá*
9. *ina* ^{uru}é-ni-bi-iš-šú
10. 1/2 gín *bit-qa lá ina* mùš.eren^{ki}
11. 1^l 1/2 gín gír^ú *a-na ku₆*
12. *bit-qa a-na* sum.sikil sum^{na}
6. 3 shekel (and) 1/8
7-8. given in Hursagkalamma (Kish) for beer
8. 1 shekel minus 1/8
9. in Bīt-nibiššu
10. 1/2 shekel minus 1/8 in Susa
11. 1 1/2 shekel and 1/24 for fish
12. 1/8 (shekel) given for garlic
copy of the reverse of CUSAS 28 no. 54



no. 60: 5
—: 9–10
—: 14
— left edge

the day number is 15 instead of 16
read *ku₆.hi.a* (“fish”) instead of *gu₄.hi.a* (“cattle”)
the *a* in *šu-ub-ba-a-ta* is written defectively, with a single vertical wedge
these are probably not finger nail impressions but a drawing, perhaps of a fish?
copy of l. 9–10 and of the left edge of CUSAS 28 no. 60

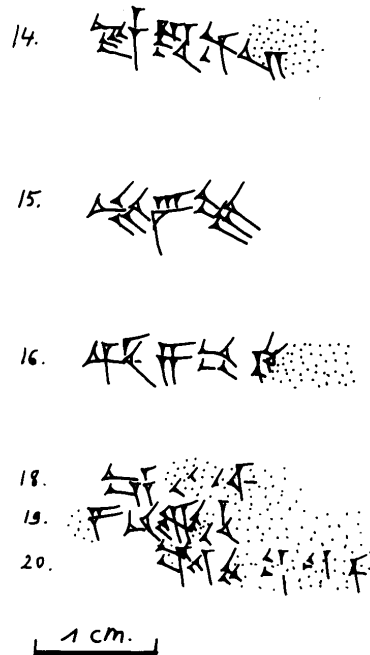


no. 62:

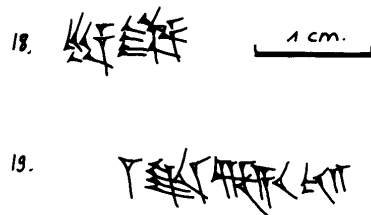
4 read *šám ha-ri-iš* (instead of *šám buru₁₄*)
—: 19 the name of the first witness is to be read *^lár-rab* (instead of *^lmu-ùru*); this person is also mentioned as first witness in no. 63, a text which belongs to the same dossier as no. 62.
copy of l. 4 and 19 of CUSAS 28 no. 62



- no. 68:** 14 ⁱⁱⁱkin ud.10+2⁺?.[kam]
 —: 15 mu.4.kam
 —: 16 the end of the line is probably to be read *lib-[lib-bi]* (“palm tree shoots”) instead of *tu-[hal-lu]*
 —: 18 *e-lat-ti* [...]
 —: 19 *ša ina muh-hi-šú* [...]
 —: 20 *id-din* x x x
 copy of selected lines on the reverse of CUSAS 28 no. 68



- no. 73:** 18 the month name is clearly written *bára*, no sign *ab* is written over it
 —: 19 the king's name is spelled ¹*da-ri-a-u-iš* (instead of ¹*da-ri-a-mi-iš*)
 copy of lines 18 and 19 of CUSAS 28 no. 73



- no. 80:** 2 there is no space for an additional sign at the beginning of the line (hence: [m]u.an.na should be correct)

—: 12 the final sign reads -šá, not -za

no. 82: 16 ú-íl-ti^{meš} šá hal-li-qa

—: 17 e-la-a'

“the lost debt notes have shown up”

copy of lines 16–17 of CUSAS 28 no. 82



no. 88: 1 read ù (instead of u)

no. 89: 3 the patronymic is probably to be read ^lki-in-na-a (not ^lki-i-na-a)

—: rev. on the lower right part of the reverse two long scratches run vertically over the text; a similar lining (though diagonally) is visible on no. 87 from the same file

no. 90: 6–7 the surface of the obverse is broken off below *i-nam-din* and one line of text was lost. As Arad-Gula often begins writing the witness list already on the obverse, he probably did the same here. In fact, there is not enough space in the break on line 7 for ^{lu}mu-kin-nu.

no. 102: 2 there is no -hi sign after ugu

Caroline WAERZEGGERS <c.waerzeggers@hum.leidenuniv.nl>

Leiden Institute of Area Studies, Leiden University, P.O. Box 9515, 2300 RA Leiden, Netherlands

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