

A review of Maiocchi, M. *Classical Sargonic Tablets Chiefly from Adab in the Cornell University Collections* (CUSAS 13). Bethesda: CDL Press, 2009 (337 pp. + xxxviii pl.), with notes on Maiocchi, M.; Visicato, G. *Classical Sargonic Tablets chiefly from Adab in the Cornell University Collections. Part II* (CUSAS 19). Bethesda: CDL Press, 2012 (208 pp.).<sup>1</sup>

The Cornell University houses one of the most important collections of the Sargonic texts in the United States.<sup>2</sup> This corpus is being published in the Cornell University Studies in Assyriology and Sumerology (CUSAS) series; by now five CUSAS volumes with Sargonic material have come out of press.<sup>3</sup>

This is the (admittedly delayed) review of CUSAS 13 (Maiocchi 2009)<sup>4</sup> and CUSAS 19 (Maiocchi–Visicato 2012). These volumes are treated here together because most of the texts in them share the same provenance and dating. In total the books under review provide the edition of 432 cuneiform tablets mostly of Adab origin,<sup>5</sup> with some minor groups attributed to other cities<sup>6</sup> such as Umma, Umm-al-Hafriyat, Isin, Ešnuna and Girsu.

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<sup>2</sup> Detailed information on the tablet collections in the Jonathan and Jeannette Rosen Ancient Near Eastern Studies Seminar, Cornell University in Ithaca, N.Y. and their publication in the CUSAS series can be found at <http://cuneiform.library.cornell.edu/collections>.

<sup>3</sup> These are Maiocchi 2009 (CUSAS 13), Visicato–Westenholz 2010 (CUSAS 11), Maiocchi–Visicato 2012 (CUSAS 19), Bartash 2013 (CUSAS 23) and Westenholz 2014 (CUSAS 26). In addition, two more Sargonic volumes are in preparation (Maiocchi–Visicato 2012:v).

<sup>4</sup> CUSAS 13 is a revision of M. Maiocchi's 2009 University of Naples doctoral dissertation (Maiocchi 2009:v).

<sup>5</sup> The Adab provenance is established by prosopography, the mention of deities and temples peculiar to the Adab pantheon and the use of month names that belong to the Adab calendar (Maiocchi 2009:1–5; Maiocchi–Visicato 2012:1). For additional arguments in favor of Adab as the place of origin for the texts see Schrakamp 2012:275, n. 3. Westenholz (2010:456) suggests that some documents attributed to Adab may in fact come from other places within the ancient city-state of Adab (e. g. Keš and Karkar).

<sup>6</sup> Regrettably, the reasons for this attribution are not always indicated (e. g. CUSAS 13, Nos. 163, 165; CUSAS 19, Nos. 193, 194, 196, 197). For the prove-

The provenance of about 35 texts remains unknown. The tablets range in date from the Early Sargonic to the Late Sargonic period.<sup>7</sup> The majority of the Adab texts are datable to the Classical Sargonic period, more precisely to the time of Lugal-ĝiš, the ensi of Adab under Šar-kali-šarrē.<sup>8</sup> The texts of CUSAS 13 and 19 are connected to other published corpora of the Sargonic Adab texts, notably to those found in Yang 1989, Pomponio et al. 2006 and Molina et al. 2014.<sup>9</sup>

The CUSAS 13 volume opens with an introductory chapter,<sup>10</sup> where the provenance,<sup>11</sup> the dating<sup>12</sup> and the content of the texts<sup>13</sup> are discussed. The tablets are said to represent a “part of a central archive, having an institutional function.”<sup>14</sup> Four separate groups of texts (or “archives”) have been distinguished within them: the archive of Mesag, the cup-bearer of Adab during the second half of the Sargonic period (13 texts),<sup>15</sup> the “kitchen” archive (14 texts),<sup>16</sup> the brewery archive (13 texts),<sup>17</sup> and the Dada archive (2 texts).<sup>18</sup> There is also a special discussion of the Adab calendar<sup>19</sup> and activities that involve temples and cultic personnel.<sup>20</sup>

The introductory section of the CUSAS 19 volume offers the classification of the texts according to their dating and typology<sup>21</sup> as well as the discussion of the scribes involved in the administration of Classical Sargonic Adab.<sup>22</sup> Special attention is also given to the Adab calendar, both Semitic

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nance of CUSAS 13, Nos. 162, 181, 185 and 201 see notes to the respective texts in Schrakamp’s review of the volume (Schrakamp 2012).

<sup>7</sup> Maiocchi 2009:5; Maiocchi–Visicato 2012:1.

<sup>8</sup> *Ibid.*

<sup>9</sup> For an up-to-date overview of the 3<sup>rd</sup> millennium texts from Adab and their state of publication see Molina et al. 2014:24ff.

<sup>10</sup> Maiocchi 2009:1–19.

<sup>11</sup> *Ibid.* 1–5.

<sup>12</sup> *Ibid.* 5f.

<sup>13</sup> *Ibid.* 6–11.

<sup>14</sup> *Ibid.* 6.

<sup>15</sup> Maiocchi 2009:7. A detailed discussion of this group of documents is offered in Maiocchi 2010:141–152.

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.* 9.

<sup>18</sup> *Ibid.* 10.

<sup>19</sup> *Ibid.* 11f.

<sup>20</sup> *Ibid.* 12–16.

<sup>21</sup> Maiocchi–Visicato 2012:2ff.

<sup>22</sup> *Ibid.* 4–7.

and Sumerian,<sup>23</sup> with the new reconstruction being suggested for the latter.<sup>24</sup>

Two major sub-archives are identifiable within CUSAS 19 texts: the brewery archive (25 documents linked to the brewery texts published in CUSAS 13; pp. 20–22) and the archive dealing with the movement of livestock (the meat archive comprised of 38 texts; pp. 22–24). There are also additions to the “kitchen” archive (pp. 24–25) as well as to the archive of Mesag, the cup-bearer (p. 25) discussed in CUSAS 13 (see above).

In both volumes the texts are presented in transliterations and translations, the latter being supplemented with textual notes. In CUSAS 13 each tablet is also published in hand-copy, whereas all CUSAS 19 tablets are provided with high-quality photographs.<sup>25</sup> Extensive indexes (personal names, names of localities, divine names, professions and occupations, month names and terms discussed) complete the books.

An important part of the volumes under review is the section containing the Sign List and Syllabary complemented by observations on the shape of tablets, as well as their ductus and text layout (Maiocchi 2009:5f.).

The list of signs and their values as found in the Middle and Classic Sargonic texts from Adab was originally compiled by M. Maiocchi for CUSAS 13<sup>26</sup> and then its updated version has found its way to CUSAS 19.<sup>27</sup> It includes the standard NA writing for each sign, which is followed by a number of its Old Akkadian variants with a reference to the text where it is attested. Both Sumerian and Akkadian sign values with forms they occur in<sup>28</sup> are accounted for. The numbering of signs is based on Borger 2003.

It should be noted, however, that the list itself is not the most convenient to work with, mainly because of the way it is organized. Each sign

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<sup>23</sup> Ibid. 7–20.

<sup>24</sup> Ibid. 19.

<sup>25</sup> 38 texts of CUSAS 13 and 20 texts of CUSAS 19 are provided with both photographs and hand-copies (Maiocchi 2009:337ff.; Maiocchi–Visicato 2012:121–125).

<sup>26</sup> The texts published in CUSAS 13 are the main source of paleographic data, but, as the author states, “for reasons of completeness ... some noteworthy variants found on MS/CS and CS texts to be published by Pomponio–Milone and Maiocchi–Visicato” are also included (Maiocchi 2009:250).

<sup>27</sup> The version of the sign list included in CUSAS 19 is expanded by 15 new signs and a number of additional readings for the signs already on the list.

<sup>28</sup> Akkadian readings are provided with exhaustive list of occurrences. The use of Sumerian values is illustrated by selective examples.

form quoted is linked to the text it occurs in, but since the texts are referred to by their museum numbers, one should constantly consult the concordance in order to establish their exact provenance and dating within the Sargonic period.<sup>29</sup> Moreover, one should refer to the indexes of CUSAS 13 and 19 to find out to which text a particular sign form (or sign value) belongs. Hopefully these minor problems will be solved in the future and the sign list discussed will evolve into an in-depth paleographical survey for the entire corpus of the Adab tablets.

The CUSAS 13 volume contains important additions to the Sargonic epistolary corpus, namely 4 letters that use the Sumerian formulary (nos. 44, 171, 195 and 196) and 3 letters composed in Akkadian (nos. 169, 170 and 197).<sup>30</sup> An additional Sumerian letter is published in CUSAS 19 as no. 208.

### 1. Notes to CUSAS 13

A thorough review of CUSAS 13 was offered by I. Schrakamp (Schrakamp 2012:275–290). What follows is a modest addition to his detailed notes as well as some minor considerations regarding a number of CUSAS 19 documents.

1. Obv. 3: cf. CUSAS 13, 164 where a certain **Ur-šul** is mentioned in connection with silver; obv. 2 probably refers to the objects the gold is intended for, cf. 10 **gín kù-sig<sub>17</sub> kuš-súḫub-šè Erin-da šu ba-ti** ‘Erin-da received 10 shekels of gold for shoes’ (BM 028771; unpub., CDLI no. P247778, photo unavailable).<sup>31</sup>

4. **An-gú šabra-é** would be another identification possibility for the sender of the Ad 1 letter (Kienast–Volk 1995:38).

5. Obv. 5: the title SANGA is misprinted in the transliteration.

7. This text is a *memorandum* of silver expended on various purposes; obv. 4: read **Utu-ḫi-li-kam** (**-kam** is omitted in transliteration); rev. 1: *Ma-ma-RI* must stand for *Ma-ma-ḫu*;<sup>32</sup> rev. 2: *šu-NE-um* is admittedly diffi-

<sup>29</sup> In CUSAS 19 the ES/MS/CS/LS variants of signs “are distinguished when possible” (Maiocchi–Visicato 2012:127).

<sup>30</sup> See notes to individual texts. No. 194 appears to be a witnessed declaration, so it is excluded from this list.

<sup>31</sup> If rendered correctly, the price for shoes in BM 028771 would be remarkably high.

<sup>32</sup> Cf. the use of RI instead of ḪU in CUSAS 13, 23 rev. 4', 38 rev. 2.

cult; rev. 6: read, perhaps, IGI-3-GÁL KÙ ZI (< \***zi-ga**) AŠGAB<sup>33</sup> **la-ba-de<sub>6</sub>** (< \***nu-ba-de<sub>6</sub>**)<sup>34</sup> ‘One-third of shekel of silver, expended silver of the leatherworker: he did not take (it) away’; rev. 7: the spelling **š<sub>u</sub>-í** (for **š<sub>u</sub>-i** ‘barber’) is attested in ED texts from Adab (BIN 8, 26 obv. iii 2) and Girsu (e. g. BIN 8, 353 obv. ii 8) as well as in Sargonic Nippur (BIN 8, 154 rev. i 8).

**8.** Rev. 8: The last damaged sign in this line might be KAM (cf. sign index no. 640 h.).

**11.** Obv. 3 (comm.): the interpretation of **nu-gal** as a syllabic spelling for LUGAL in this instance seems unlikely. On one hand, the sequence **nu-gal** is well attested as a PN in Sargonic; on the other hand, were the king meant, he would have been mentioned at the top of the list (before “the queen’s man” and the “majordomo”).

**37.** The text (as well as nos. 43 and 149) belongs to the so-called “*Mama-ummī* archive” that deals with the activity of a textile workshop (see now Molina et al. 2014:35). For ŠABRA as a term indicating the quality of a garment see Molina et al. 2014:61.

**43.** See note to no. 37 above.

**44.** Cf. the reading suggested for ll. 5–6 in Schrakamp 2012:280 (ad no. 44).

**120** and **136.** See notes to CUSAS 19, 90 below.

**146.** Rev. 2': the reading of the PN is dubious, cf. CUSAS 13, 151 that mentions a certain **Ĝiš-é-gi** in connection with textiles in a similar context. Rev. 1'-5': read perhaps [a]-[\*na x]-la-[(x)] [ARAD](-)**É-gi** ù **Ur-<sup>d</sup>Ištar[an]** DUMU **Ur-Éš-dam** *tá-dì-in* ‘she gave (it) to [PN], the servant of Egi, and Ur-Ištaran, the son of Ešdam’; the verbal form might refer to a female weaver responsible for issuing textiles; rev. 7': according to photo, the sign preceding **É-ti-ti** is ARAD, not MUG. The beginning of the line is damaged, but the visible traces are not in agreement with NIN and rather resemble MUNUS<sup>35</sup> followed by a faded UD. Thus, the line is probably to be read [MUNUS<sup>35</sup>.UD] ARAD **É-ti-ti**, hence ll. 6'-7' mention only two persons (Sipa-Enlile and this servant of Etiti), not three. Rev. 8': The analysis

<sup>33</sup> By photo the two signs following KÙ are clearly different, the shape of the latter closely resembling that of AŠGAB (as found e. g. in CUSAS 13, 13 obv. 6).

<sup>34</sup> In Sargonic Adab the change **nu-ba-** > **la-ba-** is attested e. g. in Kienast-Volk 1995, Ad 4:7 (**la-ba-gi-in**) and CUSAS 19, 165 rev. 1 (**la-ba-gi<sub>4</sub>-gi<sub>4</sub>-da-àm**).

<sup>35</sup> Even this is doubtful, because the horizontal wedge within “MUNUS” looks more like a fissure at a certain angle. The combination of this triangle-shaped sign and UD might be interpreted as NA<sub>4</sub>.

of *u-kà-an* as a PN (Maiocchi 2009:175) is highly unlikely because no *kunnum*-based names are attested in the Sargonic period. It would be semantically plausible to take *u-kà-an* as Prs. 3 ms of *kânum* D ‘to testify, to make statement as witness’ (CAD K 168),<sup>36</sup> yet it must be admitted that no explanation for the use of the singular<sup>37</sup> is at hand. One possibility<sup>38</sup> would be to take Sipa-Enlile as the subject of the verb and the servant of Ešiti as its object, which would yield the following translation for ll. 6<sup>1</sup>–8<sup>1</sup>: ‘Sipa-Enlile will establish (the identity of) [PN], the servant of Ešiti.’<sup>39</sup> If so, the servant of Ešiti must be somehow involved in the issue/delivery of the goods, which explains why his identity should be verified.

**149.** See notes to no. 37 above.

**157.** Obv. 9<sup>1</sup>: Two interpretations have been proposed for the word *ma-ša-lum*, which is either viewed as a by-form of *mušālum* ‘mirror’ (Markina 2012:177 with lit.) or a term for a vessel (Schrakamp 2012:286 with lit.). The occurrence of *ma-ša-lum* among vessels in the present context might speak in favor of the latter analysis.

**162.** See notes to CUSAS 19, 170 below.

**165.** Obv. 3: cf. similar notations in a loan document from Gasur: *in* 0;0.3 LUGAL (HSS 10, 72 obv. ii 5), [*i*]n 0;0.3 DINGIR (ibid. iii 5).<sup>40</sup> The expressions have been interpreted either as specific units of measurement (Wilcke 1973:45–47)<sup>41</sup> or as phrases that introduce interest rates (Foster

<sup>36</sup> Note also the two attestations of *u-kà-nu* ‘they will establish’ from an unpublished legal (?) document from Adab quoted in MAD 3, 140 (sub *kunnum*). In the basic stem the verb is found in a legal document from Ešnuna (*tá-ku<sub>3</sub>-un*, see Molina 1991:142, no. 5 ii 4<sup>1</sup> with comm.). The translation suggested there for the form (‘she stated/guaranteed’) is, however, not easily compatible with the known meanings of the verb in the basic stem.

<sup>37</sup> Multiple personal names preceding the form *u-kà-an* would require a verbal form in the plural.

<sup>38</sup> In addition, the passage in question can be interpreted as ‘Sipa-Enlile (and the servant of Ešiti: (each of them) will testify (= is ready to make a statement as witness).’ In this case the document might be interpreted as follows: a female (possibly a weaver), whose name is lost, gave out (*ta-dî-in*, rev. 5<sup>1</sup>) wool and textiles (obv. 1–8) to several persons (obv. 1<sup>1</sup>–2<sup>1</sup>). The fact of issue, however, needs to be confirmed for some reason, so each of the 2 persons mentioned in rev. 6<sup>1</sup>–7<sup>1</sup> are going to testify accordingly.

<sup>39</sup> Cf. *nādinānam lā ú-ki-in* ‘He was unable to establish (the identity of) the seller’ (Laws of Ešnuna § 40; see Roth 1995:65).

<sup>40</sup> A similar expression (not mentioning LUGAL, however) is attested in another document from Gasur (HSS 10, 107 obv. 1).

<sup>41</sup> Possibly in view of **ba-an lugal** attested once in a document from Sargonic Girsu (ITT 2, 4379 rev. 2).

1983:161–164).<sup>42</sup> Obv. 4 and passim: the suffix in KÙ.BABBAR-*śu* rather refers to the barley than to the person holding it and should probably be translated ‘its (= the barley’s) silver.’ The expression itself must be a reference to the current barley-to-silver ratio; obv. 8: *in* here is likely followed by a geographical name.

**166.** Obv. 10: The reading *a-na* UR<sub>5</sub> (suggested in Schrakamp 2012:287) finds parallels in Tell Suleimah texts, cf. *a-na* UR<sub>5</sub>.KAM (Visicato 1999:21f.). The line can be tentatively interpreted as *a-na* UR<sub>5</sub> ZÌ ù KÙ.BABBAR ‘(barley) for loans (to be returned?) in flour and silver.’

**167.** Rev. 10: *u-ru-ù* is most probably plural, cf. the singular *u-ru* in HSS 10, 171:9.

**168.** Obv. 5: it is possible to analyze this puzzling line as Akkadian: X-ID-*śu-nu la u-X* ‘their (= the yokes) ... is not ... .’ In this case X-ID would be an indication of a part of a yoke, whereas *la u-X* would point to a certain quality lacking in it. The plural adjective *ha-al-qú-tum* (rev. 7) refers to all aforementioned goods, so the accurate translation would be ‘lost/perished (items)’ rather than ‘loss.’ L.e. (comm.): The reading \**li-il-qá* ‘he shall take’ is excluded, because Sargonic precativ forms are regularly written with LI (to reflect the *e*-vocalism of the prefix).<sup>43</sup> It should be noted that *il-qá* is a standard Sargonic orthography for Prt 3ms of *leqûm* ‘to take,’<sup>44</sup> correctly interpreted as such in the translation. The interpretation of AL-NI is difficult;<sup>45</sup> the sequence is not attested as a PN in Sargonic.

**169.** Obv. 1: for **bazbaz<sub>x</sub>** (UZ.TUR), Akk. *paspasum* ‘domestic duck’ (as opposed to UZ, Akk. *usûm* ‘wild duck’) see Steinkeller–Postgate 1992:57 and Veldhuis 2004:223; obv. 2: *a-e a-e* is an exclamation expressing woe and distress similar to *ya’u ya’u* ‘woe!’ attested in the 1<sup>st</sup> millennium texts (AHw. 23 sub *ai*), so the line is to be translated ‘Woe (to me)!’

**170.** Obv. 6: For *imrûm* ‘fodder’ underlying *a-na im-ri-i[m]* see Schrakamp 2012:287.<sup>46</sup> Interestingly, *imrûm* is used here as a singular noun with mimation (unlike *išpikû* and *iškinû* that are built according to the same pat-

<sup>42</sup> For this loan document and related texts see Markina forthcoming.

<sup>43</sup> Sommerfeld 2003:581; Hasselbach 2005:200f.

<sup>44</sup> As such it has so far been attested only twice (in MAD 5, 82 rev. 3 and CTMMA I, 6 iii 37), whereas multiple examples of this verbal form used as a PN (obviously, abbreviated) are known from Sargonic Nippur, Girsu and Ur (cf. OSP 2, 93 iv 5, 128 iii 8, 129 iv 3; RTC 143 ii 2'; UET 2 Supp 16 ii' 5).

<sup>45</sup> Unless it is taken as *al-ni il-qá* ‘he removed from us,’ which, however, would be highly unusual from the point of view of the formulary.

<sup>46</sup> The verb *marû* in connection with fattening livestock is reliably attested in MAD 1, 159:3 (*ma-ra-i*□) and, probably, Tutub 48 ii 7 (*i-ma-ri*[-*û*]).

tern, but used as *pluralia tantum* throughout the Sargonic corpus). Rev. 2: the line is omitted in the translation. Rev. 1 and 7: note the irregular use of BI (= /be/) in both *u-šu-bi-lam* and *šu-[b]i-lam*; i.e. 1: *u-ši-ù* appears to be the only attestation of *wašûm* in the basic stem in Sargonic.

**171.** Obv. 4: **na-bé-a** preceding the sender's name in the address formula looks highly unusual (Kienast–Volk 1995:12f.). In view of this, l. 3 of the obverse should perhaps be reinterpreted as a personal name<sup>47</sup> (= the sender), which also implies that Ur-Ningirsu and **šeš-ġu<sub>10</sub>** is the same person (= the addressee).

**176. é-ùr(-ra)** as a place of storage is attested in multiple Sargonic texts including BIN 8, 297 and 309 (with **ġál** as a verb), MAD 5, 109 (*a-na É.ÛR è-ru-ub*). A number of texts also mention **é-ùr-ġíd** as a place where large amounts of grain and grain products were kept (CUSAS 26, 196 and 205; DPA 9–11). Most of them are formulated in Akkadian, their formula being close to that of MAD 5, 109: (grain) *šu PN ana É.ÛR.ĠÍD è-ru-ub*.

**182.** Another possibility would be to read MU <sup>d</sup>*Na-ra-am*-<sup>d</sup>EN.ZU LUGAL [GN] <*ik-mi-ù*> and interpret it as an abbreviated date formula<sup>48</sup> of Narām-Sîn ('the year Narām-Sîn <defeated> the king of GN,' cf. a similarly structured date formula of Šar-kali-šarrē: *i[n]* 1 MU [<sup>d</sup>Šar-k]à-lí-LUGAL-*ri* ... <sup>1</sup>Šar-la-ag LUGAL *Ku-ti-im*<sup>ki</sup> *ik-mi-ù* (Gelb–Kienast 1990:54, D-27).

**184.** The term **é-za-zu** (a type of onion) is also attested in the Mesag archive (NBC 10196, see Bridges 1981:475).

**185–186.** It is highly probable that the texts indeed pertain to a royal journey (Schrakamp 2012:288 with lit.). No. 186 mentioning luxury furniture is similar to RTC 221–223 (Foster 1980; Visicato 2010:435–454).

**187.** Obv. 7: **A-zi** is a well-attested Sargonic PN (cf. CUSAS 11, 102 obv. iii 6; CUSAS 19, 69 obv. 8; ITT 1, 1265 obv. 3; ITT 1, 1448 obv. i 12; L'uomo 30 obv. 4; RTC 90 rev. i 3), so the line should probably be read as *šu A-zi* 'the one of A-zi.' Obv. 9: **sa-sa** is likely a reduplicated plural of **sa** 'sinew' (cf. also Schrakamp 2012:288: 10 **sa sa gu<sub>4</sub>** '10 (Bündel) Rindersehnen').<sup>49</sup>

<sup>47</sup> E. g. the element **-u<sub>4</sub>-ba** is attested in the ED onomasticon in **Mes-u<sub>4</sub>-ba** (e. g. TSS 100 rev. i 3 and *passim* in the volume).

<sup>48</sup> Abbreviated date formulae of Sargonic kings (with verb omitted) include D-17, D-18, D-20, D-24, D-37, D-46 and possibly D-37 (numeration after Gelb–Kienast 1990:39–61).

<sup>49</sup> To my knowledge, sinews are not among goods counted in bundles.

**193.** For this incantation against a snake, see now the recent edition in Roudik 2014:231f.

**194.** This is a witnessed declaration similar to those known from Ešnunna (OAIC 8–12): in this case Dada (rev. 2) demands the release (*pu-ṭu-ur*, rev. 5) of a woman named Šaqītu (rev. 4) from Ilum-bani (rev. 3) in the presence of 5 witnesses (ll. 1–7). Obv. 7: read *ÁBBA-ut* [...], the restoration of the remaining part of the line is beset with difficulties.<sup>50</sup> Rev. 4: for the professional designation IB attested as early as Fara see Molina 1991:144. Rev. 6: *iq-bi-ù-ni* is a verbal form with double marking of the subjunctive (*-u- + -ni*)<sup>51</sup> rather than the plural.

**195.** Obv. 4': the reading suggested by A. Westenholz (**inim ku<sub>5</sub>-rá-ni** 'his decision,' see commentary in CUSAS 13, p. 230) seems preferable. Obv. 5': **Nin-nin** is a common Sargonic PN (cf. MAD 1, 271 obv. 3; MAD 1, 163+165 obv. i 22; HSS 10, 157 obv. ii 12; CUSAS 19, 50 obv. 2; CUSAS 13, 76 rev. 6'), so the reading is likely *ù Nin-nin* 'Further: Nin-nin [...],' with *ù* introducing the new topic.<sup>52</sup>

**196.** Rev. 1: for the compound verb **šu ~ús** 'to send' in Sargonic letters see Kienast–Volk 1995:238f.

**197.** Obv. 2: The element *-ZA-ad* in *Wa-tár-ZA-ad* might be the same one as in the divine name *Ištar-ša-ad* known from the Old Assyrian sources (Lewy 1965:274).<sup>53</sup>

**198.** Rev. 3: translate 'may they send (him) here' (pl.).

<sup>50</sup> Although the spelling *ÁBBA-ut* is easily conceivable, it has no precedents in the Sargonic corpus, cf. *ÁBBA-bu-ut* (Gelb 1957:256f.). Moreover, the construct state *šībūt*, unambiguously suggested by the spelling, is expected to directly precede the *enma*-clause, which is hard to reconcile with the sign remains after it. Furthermore, all known comparable examples display relative pronouns, not asyndesis: *ÁBBA-bu-tum šu-ut en-ma ...* (OAIC 9:12f.), *ÁBBA šu-ut en-ma* (OAIC 11:5f.), *ÁBBA šu-ut ma-ḥa-ar-šu-nu [en-ma]* in OAIC 12:15f. (cf. also the structurally similar *ŠU+NIGIN [15] ÁBBA-bu-tu[m] šu-ut IRI<sup>[ki]</sup> [A]-ḥa-ti-ku-ku [ÁBB]A IRI<sup>[ki]</sup> [L<sup>i</sup>]<sup>?</sup>-wi-ir [DUMU.MUNU]S **Ku-ku** [x] *bi-ti-iš tu-ù-bi-lu-ši* 'Total: 15 witnesses of the city (to the fact) that Aḥāti-Kuku, the city elder, brought Liwwir, the daughter of Kuku to the house' in *JCS* 28, p. 230).*

<sup>51</sup> For additional examples see Hasselbach 2005:206.

<sup>52</sup> This use of *ù* is rather common in Sargonic letters (see Kienast–Volk 1995:289 for the list of pertinent examples).

<sup>53</sup> According to Lewy, the name means 'Ištar of being (i. e. while being) fiery red' and refers to an aspect of Sirius impersonated by the goddess; a derivation from the verb *šādum* 'to melt (down)/to turn fiery red (said of celestial bodies)' (CAD § 59; AHw. 1074) is assumed (ibid.).

**203.** The use of DUN-**a** in Sargonic is not restricted to people (**lú**). The term is also attested about animals (Foster 1982:31f.); rev. 3f.: unclear, personal names as read in the edition would be rather uncommon; rev. 9: most probably a name of the type *l̄-lí-iš-tá-kál*.

**210.** Obv. 2': head of at least one wedge is visible on the photo after SIKI in l. 2', probably to be interpreted as the beginning of a qualifier ('of three years, ... wool'). The term MAŠ.NI is also found in MAD 4, 10 rev. 9 (possibly also in connection with interest).

**211.** Obv. 4': the second sign is LAK 134, so the reading ŠU.I 'barber' is unlikely; the sequence should probably be taken as a PN.

**213.** Obv. 2: **Lú-lil-la** is a personal name (cf. CUSAS 11, 129 obv. 2; TCBI 1, 207 rev. 1, etc.).

**214.** Rev. 4': likely **é-duru<sub>5</sub>-énsi<sub>ki</sub>**, cf. ITT 1, 1182 rev. 4 and ITT 2, 5695 obv. 3. Rev. 5': read **má-gur<sub>8</sub>** (followed by a PN?).

## 2. Notes to CUSAS 19

**38.** The text may indeed be of MS date, cf. similar MS documents SCTRAH 26–29.

**90.** The term interpreted as DAG.ME.ZUM, probably denoting a specific type of sheep,<sup>54</sup> has so far been attested only in four documents from Sargonic Adab: CUSAS 19, 90 (obv. 2, 4, rev. 8); CUSAS 19, 148 (obv. 2); CUSAS 13, 120 (obv. 6 and rev. 4'); CUSAS 13, 136 (obv. 3). Interestingly, the form of the first sign in the sequence as found in CUSAS 19, 90 and CUSAS 13, 136 differs from the one that appears in CUSAS 19, 148 and CUSAS 13, 120. In the former pair of documents the shape of the sign closely resembles that of LAK 740, whereas in the latter pair it is more like LAK 734.

**130.** Obv. 1': **zì ùr** probably refers to baking flour (a possibility duly noted in the commentary to the text), cf. 5 **sila zì-za ùr-šè** '5 sila of z.-flour for baking' (PPAC 1, 947). Note that both texts deal with expenditures for the ensi's table. Sargonic passages involving **ùr** and referring to storage practices (on the rooftop or loft) are discussed above in notes to CUSAS 13, 176.

**170.** As noted in the commentary, the text is related to CUSAS 13, 162 by the mention of Ur-Enlila, the perfume-maker (**Ur-<sup>d</sup>En-líl-lá i-rá-**

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<sup>54</sup> See the commentary in Maiocchi 2009:153. Note also, that two times out of four the term is used in connection to **ninda ne-saġ** 'bread for offerings' (CUSAS 13, 120 and CUSAS 19, 90).

**rá**). Since this person is also attested in the document OIP 14, 119 (A 672) which undoubtedly stems from Adab, the attribution of CUSAS 13, 162 to Girsu is unlikely (see also Schrakamp 2012:286f.).

**199.** The attribution of this document to Isin is not very convincing because the use of the expression **ġiri-ġen-na** PN ‘the journey of PN’ seems to be restricted to the corpus of the Adab texts.<sup>55</sup> The only known attestation of **ġiri-ġen-na** outside Adab comes from Umma where it exhibits a somewhat different usage: (sheep) **nin é kaskal-šè du-ni ġiri-ġen-na ì-lah<sub>4</sub>** ‘the lady of the household drove (the sheep) along the way while being on her journey’ (Nik II, 53; see Foster 1982:31).

### 3. Glossary of Akkadian lexemes attested in CUSAS 13<sup>56</sup>

The following list includes all Akkadian forms used in the corpus of CUSAS 13 tablets.<sup>57</sup> The lexemes are given according to their basic forms as found in AHw. The texts are referred to by their CUSAS 13 publication number. Note that most of the forms stem from non-Adab texts.

<i>abum</i>	‘father’	<i>a-bi</i> <b>169</b> obv. 7, rev. 4
<i>ada(m)mu</i>	‘a type of garment’	<sup>úg</sup> <i>’à-da-mu-um</i> <sup>58</sup> <b>146</b> obv. 2
<i>ai</i>	‘woe!’	<i>a-e</i> <sup>59</sup> <b>169</b> rev. 2
<i>alākum</i>	‘to go’	[ <i>l</i> ]- <i>li-kam-ma</i> <b>197</b> rev. 2
<i>amrum</i>	‘ambergris’	<i>am-ru-um</i> <sup>60</sup> <b>162</b> obv. 10
<i>ana</i>	‘to, for’	<i>a-na</i> passim
<i>arḫiṣ</i>	‘quickly’	<i>ar-ḫi-iš</i> <b>169</b> rev. 6
<i>baluḫḫum</i>	‘a type of aromatic’	<i>ba-lu-ḫum</i> <sup>61</sup> <b>162</b> obv. 6
<i>enma</i>	‘thus, saying’	<i>en-ma</i> <b>169</b> obv. 4; <b>170</b> obv. 1; <b>194</b> rev. 1; <b>197</b> rev. 1

<sup>55</sup> See now Molina et al. 2014:84-85 with lit.

<sup>56</sup> All of CUSAS 19 texts are written in Sumerian.

<sup>57</sup> Words of Akkadian origin regularly found in Sumerian contexts (which enables their analysis as Akkadisms in Sumerian) are also included.

<sup>58</sup> The spelling with É (also attested in Sargonic Gasur, see HSS 10, 217:5<sup>1</sup>) makes the interpretation of *adammum* as a *red* garment rather unlikely, cf. Heb. *’ādōm* (HALOT 15): É is not expected to correspond to \*’a.

<sup>59</sup> See notes to the text (above).

<sup>60</sup> Also attested as <sup>šim</sup>*am-ru-um* in Sargonic Girsu (STTI 27 rev. 2). In this text the ambergris is measured in baskets (**gurdub**).

<sup>61</sup> Markina 2012:174; Brunke–Sallaberger 2010:50.

<i>ḫalqum</i>	‘lost’	<i>ḫa-al-qú-tum</i> (pl.) <b>168</b> rev. 7
<i>in</i>	‘in, inside’	<i>in</i> passim
<i>ište</i>	‘with’	<i>iš-te</i> <sub>4</sub> passim
<i>kānum</i>	D ‘to testify’	<i>u-kā-an</i> <sup>62</sup> <b>146</b> rev. 8
<i>kī</i>	‘like’	<i>ki</i> <b>169</b> rev. 4
<i>kuk(ku)rum</i>	‘a type of aromatic’	<sup>sim</sup> <i>kúk-ru</i> <sup>63</sup> <b>162</b> rev. 2
<i>kutānum</i>	‘a textile’	<sup>túg</sup> <i>ku<sub>8</sub>-tá-nu</i> <b>146</b> obv. 3
<i>-ma</i> (conj.)	‘and’	<i>-ma</i> <b>169</b> rev. 1; <b>197</b> obv. 4, rev. 2
<i>maḫārum</i>	‘to receive’	<i>im-ḫur</i> <b>165</b> rev. 7
<i>mannum</i>	‘who?’	<i>ma-nu-um</i> <b>169</b> rev. 3
<i>mašālum</i>	‘mirror’/‘vessel’ <sup>64</sup>	<i>ma-ša-lum</i> <b>157</b> obv. 9’
<i>mašlūm</i>	‘skin-bucket’	<sup>kuš</sup> <i>maš-lí-um</i> <sup>65</sup> <b>208</b> rev. 11
<i>našparum</i>	‘garment bag’ <sup>66</sup>	1 <sup>túg</sup> <i>na-ás-pá-ru</i> <sup>67</sup> <b>37</b> obv. 3’ [1] <sup>túg</sup> <i>na-ás-pá-ru-[um]</i> <b>124</b> obv. 5 4 <sup>túg</sup> <i>na-ás-pá-ru</i> <b>154</b> obv. 1, 4; rev. 1’, 4’ 2 <sup>túg</sup> <i>na-ás-pá-ra-me</i> <sup>68</sup> <b>168</b> obv. 7
<i>nadānum</i>	‘to give’	<i>tá-dī-in</i> <sup>69</sup> <b>146</b> rev. 5’
	Š ‘to collect’	<i>li-ša-dī-in</i> <b>169</b> rev. 7
<i>nisqū</i>	‘selected (people)’	<i>ni-is-qū</i> <sup>70</sup> <b>109</b> obv. 12
<i>paṭārum</i>	‘to release’	<i>pu-tú-u[r]</i> <b>194</b> rev. 5
<i>qabūm</i>	‘to speak’	<i>qí-bi-ma</i> <b>169</b> rev. 1; <b>197</b> obv. 4 <i>iq-bí-ù-ni</i> (subj.) <sup>71</sup> <b>194</b> rev. 6
<i>šarāqum</i>	‘to steal’	[i]š-ri-i[q] <b>197</b> rev. 1

<sup>62</sup> See notes to the text (above).

<sup>63</sup> Markina 2012:177.

<sup>64</sup> Ibid.

<sup>65</sup> For other Sargonic spellings of the term v. Markina 2012:177.

<sup>66</sup> For the interpretation of the Sargonic term *našparum* as a bag for keeping fine clothes clean see Molina et al. 2014:68 with lit.

<sup>67</sup> Note the absence of mimation in this instance.

<sup>68</sup> Note the dual form *našparā* with the Sumerian plurality marker (**-me**) attached.

<sup>69</sup> See notes to the text (above).

<sup>70</sup> For a detailed discussion of this term in Sargonic sources see now Schrampp 2010:143–151.

<sup>71</sup> See notes to the text (above).

<i>šemûm</i>	‘to hear’	<i>iš-má</i> <b>170</b> rev. 5
<i>-šu</i>	‘his/him’	<i>-šu</i> <b>165</b> obv. 4, 7; <b>197</b> obv. 5
<i>šu</i>	‘that’	<i>šu</i> passim <i>ša</i> <b>170</b> obv. 5
<i>šugalla’um</i>	‘an official’	ŠU.GAL <sub>5</sub> .LÁ- <i>um</i> <b>57</b> rev. 3; <b>94</b> obv. 5; <b>100</b> obv. 3; ŠU.LÁ:GAL <sub>5</sub> - <i>um</i> <b>118</b> rev. 1; <b>214</b> obv. 6
<i>u</i>	‘and’	<i>ù</i> passim
<i>wabālum</i>	Š ‘to send’	<i>u-šu-bi-lam</i> <sup>72</sup> <b>170</b> rev. 1 <i>šu-bi-lam</i> <i>ibid.</i> rev. 3
<i>wadûm</i>	D ‘to identify’	<i>li-w[a]-di-iš</i> <sup>73</sup> <b>197</b> rev. 3
<i>warûm</i>	‘to lead, to bring’	<i>u-ru-ù</i> <b>167</b> rev. 10 <i>li-ru-nim</i> <b>198</b> rev. 3
<i>wašûm</i>	‘to go out’	<i>u-ši-ù</i> <b>170</b> l.e. 1
<i>wašābum</i>	‘to dwell’	<i>u-ša-ab</i> <b>198</b> rev. 2
<i>zibibiānum</i>	‘black cumin’	<i>zi-zi-bi-a-nûm</i> <sup>74</sup> <b>121</b> rev. 3, 8, 12

Several forms attested in the CUSAS 13 corpus remain unclear, among them *šu-NE-um* **7** rev. 2; [*mu*<sup>2</sup>]-*ša-kum* **166** obv. 6; *al-NI-íl-GA* **168** l.e.; *ma-li-BU*<sup>2</sup> **170** rev. 6 and *SIG-da-um* **161** obv. 6.

To conclude, the volumes under review are an important addition to the corpus of the Sargonic Adab texts. The authors should be thanked for their time and effort invested in studying and publishing of these difficult but very important documents that improve our knowledge of Adab in Sargonic times.

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<sup>72</sup> Note the irregular use of BI (= /be/) in both forms. Such spellings for the forms of *wabālum* in the Š-stem are also known from Sargonic Ešnuna/Diyala region (*šu-bi-lim* in Kienast–Volk 1995, Di 1:12), and Gasur (*li-šè-bi-lam* *ibid.*, Ga 5:6; Ga 7:14).

<sup>73</sup> This is a further example of a verbal form with the abbreviated 3ms suffix (Hasselbach 2005:156; Kogan–Markina 2006:572f.).

<sup>74</sup> For this word and its Sargonic by-forms see Markina 2012:180.

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