

Cornell University Studies in
Assyriology and Sumerology
(CUSAS)

Volume 35

MANUSCRIPTS IN THE SCHØYEN COLLECTION



CUNEIFORM TEXTS X

Sumerian Administrative and
Legal Documents
ca. 2900–2200 BC
in the Schøyen Collection

by
Vitali Bartash

CDL Press
Bethesda, Maryland
2017

Library of Congress Cataloging-in-Publication

Names: Bartash, Vitali, author.

Title: Sumerian administrative and legal documents ca. 2900–2200 BC in the Schøyen Collection / by Vitali Bartash.

Other titles: Cornell University studies in Assyriology and Sumerology ; volume 35.

Description: Bethesda, Maryland : CDL Press, 2017. | Series: Cornell University studies in Assyriology and Sumerology (CUSAS) ; volume 35

Identifiers: LCCN 2017019383 | ISBN 9781934309735 (alk. paper)

Subjects: LCSH: Cuneiform inscriptions, Sumerian. | Legal documents—Iraq—History. | Law, Sumerian.

Classification: LCC KL708 .B37 2017 | DDC 340.5/355—dc23

LC record available at <https://lcn.loc.gov/2017019383>

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ISBN 9781934309735

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Statement of Provenance

THE NEAR EASTERN PICTOGRAPHIC TABLETS, CUNEIFORM TABLETS AND SEALS

A. *Ownership History*

The holdings of pictographic tablets, cuneiform tablets and seals in The Schøyen Collection were collected mainly in the late 1980s, with further items in the 1990s. They derive from a great variety of former collections and sources. It would not have been possible to collect so many items, of such major textual importance, if it had not been based on the endeavour of some of the greatest collectors in earlier times. Collections that once held tablets and seals now in The Schøyen Collection are:

- Institute of Antiquity and Christianity, Claremont Graduate School, Claremont, California (1970–94)
- Erlenmeyer Collection and Foundation, Basel (ca. 1935–88)
- Cumberland Clark Collection, Bournemouth, UK (1920s–1941)
- Lord Amherst of Hackney, UK (1894–1909)
- Crouse Collection, Hong Kong and New England (1920s–80s)
- Dring Collection, Surrey, UK (1911–90)
- Rihani Collection, Irbid (ca. 1935) and Amman, Jordan (before 1965–88) and London (1988–)
- Lindgren Collection, San Francisco, California (1965–85)
- Rosenthal Collection, San Francisco, California (1953–88)
- Kevorkian Collection, New York (ca. 1930–59) and Fund (1960–77)
- Kohanim Collection, Tehran, Paris and London (1959–85)
- Simmonds Collection, UK (1944–87)
- Schaeffer Collection, Collège de France, Zürich (1950s)
- Henderson Collection, Boston, Massachusetts (1930s–50s)

- Pottesman Collection, London (1904–78)
- Geuthner Collection, France (1960s–80s)
- Harding Smith Collection, UK (1893–1922)
- Rev. Dr. W. F. Williams, Mosul (ca. 1850–60)
- Frida Hahn Collection, Berlin (1925–73)

These collections are the source of almost all the tablets and seals. Other items were acquired through Christie's and Sotheby's, where in a few cases the names of their former owners were not revealed.

The sources of the oldest collections, such as Amherst, Harding Smith and Cumberland Clark, were antiquities' dealers who acquired tablets and seals in the Near East in the 1890s–1930s. During this period many tens of thousands of tablets came on the market: in the summers of 1893–94 alone some 30,000 tablets. While most of these were bought by museums, others were acquired by private collectors. In this way some of the older of these collections were the source of some of the later collections. For instance, a large number of the tablets in the Crouse Collection came from the Cumberland Clark, Kohanim, Amherst and Simmonds collections. The Claremont tablets came from the Schaeffer Collection, and the Dring tablets came from the Harding Smith Collection.

B. *Archaeological Provenance, Findspots*

In most cases the original findspots of tablets that came on the market in the 1890s–1930s and later are unknown. Therefore great parts of the holdings of most major museums in Europe and the United States are without archaeological provenance. This also applies to The Schøyen Collection. Based on the texts of the tablets themselves the following provenances can nevertheless be identified:

About 90% of the Old Babylonian tablets come from Larsa.

About 70% of the Early Dynastic and Old Akkadian tablets come from palace and temple archives in Adab and Umma.

The Old Assyrian tablets all come from Kanesh (Kültepe) excavation level II.

From Lagash and its vicinity there are tablets from E-Ninnu temple, Ninkar temple in Nimin, Ningishzida temple, Nindara and Ningirsu temples in Girsu, Ur-Bau temple in Uru-kug, and Inanna and Emush temples in Bad-Tibira.

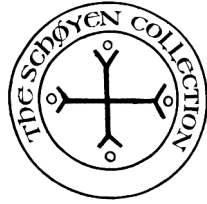
From Nineveh: The Royal Library of Ashurbanipal, and the Ezida temple of Nabu.

From Nimrud: North-west palace of Ashurnasirpal II, the library of Nabû-zuqup-kena, and the palace of Sargon II.

In addition to further major sites like Ur, Uruk, Eridu, Isin, Babylon, Nippur, Susa, Persepolis, there are tablets and seals from at least thirty further sites.

Martin Schøyen

MANUSCRIPTS IN THE SCHØYEN COLLECTION



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Sources and Studies in the History of Mathematics and Physical Sciences
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Bethesda, Md.: CDL Press, 2017
- Vol. X. V. Bartash, *Sumerian Administrative and Legal Documents ca. 2900–2200 BC
in the Schøyen Collection*
Cornell University Studies in Assyriology and Sumerology 35
Bethesda, Md.: CDL Press, 2017

Other volumes in preparation

Series Editor's Preface

CUSAS 35 by Vitali Bartash completes the publication of nearly all remaining tablets from the Early Dynastic through Sargonic periods in the Schøyen Collection. The majority (451) of the 521 tablets included below is identified as coming from Adab and Umma while the rest (70) is attributed to four identified and unknown sites. The tablets reflect the range of texts known previously from these periods and sites and are associated often with texts and archival groups known from earlier publications. They add substantial new data to the history, socio-economic issues, agricultural and legal practices, religion and cult, and metrology and lexicography of these periods. Indeed, the publications in CUSAS have provided an extraordinary addition and contribution to our knowledge of the formative periods in Mesopotamian history and should encourage additional research to incorporate these new data.

Given the long hiatus of excavations in Iraq and the lack of controlled excavation of texts from the third millennium, these publications are providing scholars and students with a means to continue to develop a more detailed understanding of Sumerian and Akkadian culture and history until and beyond the moment when excavation and discovery resume. The lack of excavated context of these tablets, lamentable as it might be, cannot, nor should it, deter scholars from utilizing the data from these texts to further our knowledge of Mesopotamian civilization any more so today than the study and publication of unprovenanced texts have been in the past.

We must be grateful to Vitali Bartash for undertaking this comprehensive study and publication, to Andrew George, the editor of the Schøyen Collection series, for organizing and supervising its publication, and to Martin Schøyen for facilitating its rapid appearance.

David I. Owen
Curator of Tablet Collections
Jonathan and Jeannette Rosen
Ancient Near Eastern Studies Seminar
Cornell University, Ithaca, New York
April 2017

Acknowledgments

I express my deep gratitude to Martin Schøyen for permission to edit and publish these manuscripts. Through his hospitality and cooperation, my work in the Collection was an enjoyable task.

David I. Owen kindly accepted the manuscript for the publication in the series *Cornell Studies in Assyriology and Sumerology*. Aage Westenholz shared with me his preliminary transliterations of the majority of the documents edited here, which facilitated the work on the project. His remarks on the interpretation of a number of personal names in the manuscript are greatly appreciated. The Department of the Ancient Near Eastern Archaeology, Jan-Waalke Meyer, Thomas Richter, and the research training group “Value and Equivalence” of the University of Frankfurt/Main provided financial support for the first two trips to the Collection in 2013 and 2014. A third visit took place in 2015.

Walther Sallaberger read portions of the manuscript and provided a number of significant corrections. Andrew George offered manifold support, which included logistical advice, making final collations of several tablets, and

taking required photographs. He also identified three additional tablets that are included in this book and helped with copy-editing. Manuel Molina provided the transliterations of the Sargonic Adab texts in the Real Academia de Historia in Madrid prior to their publication, read this manuscript, and supplied me with a number of sharp-eyed corrections. Palmiro Notizia offered a number of corrections and remarks on the edition of ED IIIb documents from the Umma region. Jorge Hernández shared his knowledge of the early texts from Isin. Camille Lecompte gave corrections and suggestions on the three ED I–II texts. Robert Middeke-Conlin clarified calculations in three Sargonic texts about fields. Armando Bramanti assisted with vector graphic software and offered several useful remarks concerning the Umma texts. Bram Jagersma gave me his skillful feedback concerning verbal forms in one text.

My dear wife Volha and our son Dominic I thank for constant encouragement and happy times during the work on this project that followed us all over the world, in Frankfurt, Washington D.C., Helsinki, Vienna, Jena, and Munich.

Vitali Bartash
Munich, April 2017

Abbreviations

Lexical lists are cited according to DCCLT, unless otherwise specified.

AAICAB 1/1 J.-P. Grégoire, *Archives administratives et inscriptions cunéiformes de l'Ashmolean Museum et de la Bodleian Collection d'Oxford* 1. Paris, 1996.

ARET 13 P. Fronzaroli, *Testi di cancelleria: I rapporti con le città (Archivio L. 2769)*. Archivi Reali di Ebla, Testi, XIII. Rome, 2003.

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BIN 8 G. G. Hackman, *Sumerian and Akkadian Administrative Texts from Predynastic Times to the End of the Akkad Dynasty*. Babylonian Inscriptions in the Collection of B. J. Nies 8. New Haven, Conn., 1958.

BPOA 1 T. Ozaki and M. Sigrist, *Ur III Administrative Tablets from the British Museum. Part One*. Biblioteca del Próximo Oriente Antiguo 1. Madrid, 2006.

CAD *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Chicago, 1956–2010.

CDLI R. K. Englund, Cuneiform Digital Library Initiative. <http://cdli.ucla.edu>. Los Angeles.

CHEU G. Contenau, *Contribution à l'histoire économique d'Umma*. BEHE, Sciences philologiques et historiques 219. Paris, 1915.

CST T. Fish, *Catalogue of Sumerian Tablets in the John Rylands Library*. Manchester, 1932.

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Introduction

General Remarks

The 521 texts edited in this volume are mostly administrative and legal documents that can be dated by paleographic criteria to about 2900–2200 BC. The earliest texts are roughly contemporaneous with the Early Dynastic I–II (“archaic”) texts from the city of Ur. Several very late documents immediately precede the Ur III period and may belong to the so-called Late Sargonic or Gutian period.

Other major editions of the Early Dynastic and Sargonic texts in the Schøyen Collection include CUSAS 12 and CUSAS 17, lexical texts and monumental/royal inscriptions respectively. Mathematical texts were published in Friberg 2007. Twenty-five texts written in Akkadian that belong to the “Šuilišu archive” of Sargonic date from the town *Maškan-ili-Akkade* appeared recently in CUSAS 27.¹ A single Sargonic text was included in CUSAS 26.² Several documents kept in the Schøyen Collection were excluded from the corpus by the present

author for different reasons.³ Finally, the collection houses three Early Dynastic incantation tablets, published in 2016,⁴ and a further four Early Dynastic tablets that are inscribed with unidentified Old Sumerian literary compositions and await publication.

Since the documents edited here are devoid of excavation context, their dates and provenances are based mostly on external and internal characteristics. To the former belong measurements, format, and color of the clay. The latter include scribal conventions particular to a certain location, language, and specific phraseology. Finally, onomastics are helpful in many cases. Thus, in most cases the provenance and date of a document can be established with a high degree of certainty. In the course of work on this project the author tried to determine the provenance of as many texts as possible, but some remain without identifiable provenance. Further work is necessary to place these in their respective chronologies and locations.

The high number of texts, alongside the fact that they come from at least half a dozen sites in Iraq and Syria, makes it unfeasible here to sum-

¹ CUSAS 27: MS 1952/8 (no. 226), MS 2191/22 (no. 237), MS 2246 (no. 25), MS 2248 (no. 88), MS 2254 (no. 179), MS 2872/1 (no. 58), MS 2872/2 (no. 73), MS 2872/3 (no. 60), MS 2872/4 (no. 71), MS 2872/5 (no. 62), MS 3550 (no. 104), MS 4191 (no. 196), MS 4198a (no. 160), MS 4198b (no. 43), MS 4215 (no. 153), MS 4227a (no. 149), MS 4227b (no. 211), MS 4236 (no. 35), MS 4251 (no. 176), MS 4254 (no. 161), MS 4263 (no. 137), MS 4267a (no. 78), MS 4267b (no. 212), MS 5005 (no. 228), MS 5006 (no. 72).

² CUSAS 26: MS 3186 (no. 270).

³ MS 1952/38 is a school tablet of a later date, probably Ur III. MS 5048/11 and MS 5044/14 contain only seal impressions. MS 2666 of allegedly Sargonic date was not located. Finally, MS 2191/20 is an unsuccessful attempt to copy a multicolumn document of a date somewhere between the Early Dynastic IIIa and Middle Sargonic periods (= fake).

⁴ CUSAS 32: MS 4549/1–2 and MS 4550 (nos. 1–3).

marize the particulars of their physical and textual formats, paleography, contents, distinctive features of grammar and syntax, and all other new data relevant to the field of cuneiform studies and the history of the ancient Near East. Short introductions to the larger groups of texts are provided in the editions below, but since most of the texts edited here belong to “archives” and “files” previously known and discussed at length elsewhere, only general remarks as to the structure and contents of these texts are offered.

Of the 521 texts, 484 are of administrative content. They deal with matters related to the economy and administration of palace and temple organizations of the Early Dynastic and Sargonic periods: management of land, labor, animals, animal husbandry, agriculture, remuneration, taxation, etc. There are seven letters among these texts, but they do not make up a separate group, since individuals that appear in them are mentioned in other documents that are administrative in the strict sense (“accounts”).

A much smaller group of 25 texts are legal documents. They add significantly to our understanding of legal procedures and social relations in early Mesopotamia. Finally, the book includes school tablets and exercises that, in their format, resemble administrative documents.

The language of the majority of texts is Sumerian. Only twelve texts are Semitic. One document (No. 467) derives from Ebla and likely is to be read in the Eblaite language but, since the text is purely logographic, no Semitic forms appear. The other eleven Semitic texts are in Akkadian. However, in most cases this fact is determined only by the syntax of the measures (i.e. “measure + accounted goods” instead of the Sumerian word order “accounted goods + measure”), by the sporadic appearance of lexemes such as u_3 “and,” and by other manifestations of the Akkadian language that are typical of logographically written texts of the period.

The Temporal and Geographical Distribution of the Texts

The majority of the documents belongs to the Early Dynastic IIIb and Early Sargonic periods. Only a small number are of earlier date. There are three Early Dynastic I–II (ca. 2900–2700 BC) documents of unclear provenance (Nos. 471–73) and eleven documents of Early Dynastic IIIa or “Fara” date (ca. 2600–2500 BC). Two of the latter are from Šuruppak (Fara) itself. The provenance of the rest is uncertain but the region of Umma is a likely candidate for at least some of them. The exact date of one school document is difficult to establish more precisely than simply as “Sargonic” (No. 520). The distribution of all other texts according to date is the following:

Early Dynastic IIIb (ca. 2500–2350 BC)	61
Early Dynastic to Early Sargonic (ca. 2350–2300 BC)	214
Early Sargonic (ca. 2300–2270 BC)	78
Middle Sargonic (ca. 2270–2230 BC)	68
Classical Sargonic (ca. 2230–2180 BC)	74
Late Sargonic (ca. 2180–2110 BC)	11

The supposed provenance of all documents in the volume is as follows:

Adab	348
Adab?	15
Umma region	85
Umma region?	3
Isin	13
Isin?	2
Šuruppak (Fara)	2
Ebla	1
Sagub	1
unclear	51

PART 1: *Texts from Adab*. Together the two charts show that the majority of the documents in this book are Early Dynastic to Early Sargonic texts from Adab. The term “Meskigala texts” was coined in the cuneiform studies for these documents because they date to the governorship of Meskigala (Mes-ki-gal-la). He was installed as governor (ensi₂) of Adab by Lugalzagesi after his conquest of that city during the late Early Dynastic IIIb period. The long career of

Meskgigala in a time of drastic political and social change suggests that he was a shrewd and unusual character. He switched his support from Lugalzagesi to Sargon after the latter had begun his successful conquest of Sumer. Meskgigala's evidently brilliant political career marked a period of a semi-independence for the province of Adab within the Akkad state, but must have ended ingloriously after the suppression of a revolt of the Sumerian aristocracy against Rimuš, the son of Sargon.¹ His governorship can be considered a distinct period in the history of Adab, and the term "Early Dynastic to Early Sargonic" in most cases refers more precisely to documents composed during his time in office.

The majority of Adab texts of this date record the administration of goods, animals, and personnel within several central households. The most important of them, besides the palace (e_2 -gal), were e_2 -TUR (or e_2 -dumu) and e_2 -AH. A certain Silim-Utu, who appears in a large number of Early Dynastic/Early Sargonic texts from Adab, was apparently the supervisor (nu -banda₃) of the e_2 -TUR. For major publications of "Meskgigala texts," see primarily Bdl 1 and CUSAS 11.

This volume also includes a considerable number of later texts from Adab. Middle Sargonic texts are treated in detail in SCTRAH and CUSAS 20, whereas OIP 14, PPAC 1, Bdl 1, CUSAS 13 and CUSAS 19 are the major publications of Classical Sargonic texts from this city. CUSAS 23 offers a substantial number of Middle and Classical Sargonic texts from Adab.

The term "Middle Sargonic" is of doubtful value in the description of Adab tablets. In the almost complete absence of year date formulae in administrative records, it is hard to link specific documents to particular rulers. Onomas-

tics often prove ineffective here, since the same persons may appear in both Early Sargonic and Middle Sargonic tablets. For example, these are the texts that mention a group of individuals including Niġir-abzu, IM-ki-du₁₀, E'amaš, etc. Therefore, the term "Middle Sargonic" in the present work does not specifically denote the reign of Maništusu and the early reign of Naram-Suen, but is a rather impressionistic statement that the text in question is younger than the Meskgigala texts but older than the distinctive right-angular texts of Classical Sargonic date.

In the case of a number of texts a provenance in Adab is possible but not certain. They may come from other cities (Isin, Kiš, Ġirsu) or archives ("Lugal-ra archive," "Mesag archive").

PART 2: *Texts from Isin*. For an overview of the early Isin texts, see MC 4 pp. 5–8. The majority of Isin texts in the volume belongs to a private archive, for which see CUSAS 26 nos. 45–59. In these texts several temples function as courts of justice. These are Egalmaġ, the temple of the goddess Ninisina, and a temple dedicated to her consort, Pabilsaġ. The content of these documents is typical of legal texts of this period and city. The matters include purchases of immobilia, contesting these purchases, slave purchases, contesting slave status, etc. Most of the texts from the archive are of Classical Sargonic date. One text is certainly of an earlier date but belongs to this group nevertheless. This shows that the archive was formed over a certain period of time.

PART 3: *Texts from the Umma region*. There are two major group of texts in this section. The first and larger group comprises Early Dynastic IIIb documents that record the administration of Inana's temple household at Zabala. These texts most likely originate in that city. The second group includes documents from Early Sargonic Umma that date to the office of *Šurusken* (Su_4 - ru - us_2 - Gi), the governor of the province of Umma during the reign of Sargon. Finally, there are some texts from Umma of later date.

Recent major publications of Early Dynastic texts from the Umma region are Bdl 2,

¹ For an overview of ED/ES Meskgigala texts, see Schrakamp 2013: 201 fn. 3 with additional references. For a recent concise up-to-date summary of the political history of the Akkad Empire, see Schrakamp 2016: 1–10. For Meskgigala in historical context, see Sallaberger and Schrakamp 2015: 43, 88, 93–95 and Marchesi 2015: 143, 152.

CUSAS 14, CUSAS 23 and CUSAS 33. For a detailed list of principal and minor publications of this textual corpus, see Schrakamp 2013: 202 fn. 9. On the “Umma debate,” the question of which archaeological site was Umma in which historical period, see Bartash 2015c.

A substantial number of the Early Dynastic IIIb documents from Umma region in this volume may be attributed to the time of the governor Me’anedu (Me-an-ne₂-du₁₀ ensi₂), who had a long reign of at least thirty-two years. His contemporaries were Enme’ana of Adab and Enanatum of Lagaš. For the chronology of these rulers, see Marchesi 2015: 142 f. and Monaco 2015: 162 f.

PART 4: *Texts from other locations.* These include two Fara sale contracts, a document from the Mesag archive from Sagub, and a record of textiles from Early Dynastic Ebla.

PART 5: *Texts with uncertain provenance.* Finally, there are fifty-one texts of various dates whose provenance is hard to establish, although in some cases there are clues that may allow an identification. Because of their contents the documents in this part are among the most fascinating in the volume. Notable is the presence of a considerable number of ED IIIa (“Fara”) documents with numerous lexemes that are taken directly from lexical lists, the so-called “practical vocabularies.”

Contents: Highlights

The contents of specific groups of texts are summarized in their editions. Here it will suffice to draw attention to a number of texts that yield unique or noteworthy information.

Historical information. A remarkable document is text No. 107, which records an allocation of beer. The event for which the beer is distributed is the reception of two high-ranking guests from Kiš and Ĝirsu. One of them is the *kuš*₇-official of the “king of Kiš.” Sargon is probably meant here. The text originates from his early career. It is known that Sargon became king long before he began the conquest of Sumer. Ebla evidence mentions an anonymous “king

of Kiš” who was most likely Sargon. Literary compositions suggest that Sargon was the successor of Ur-Zababa, a king of Kiš whom he eliminated by a coup. Text No. 107 offers further information on Sargon’s rise to power. The text suggests that negotiations occurred between representatives of Adab, the “king of Kiš,” represented by his animal manager, and the chief cook of Ĝirsu. These high-ranking officials must have assembled because of some important matter. The present document may hint at an unsuccessful attempt to draw the Lagaš state over to Sargon’s side. Note that the document records beer for a second banquet that lasted several days. This shows that there were at least two meetings.

Society. Numerous texts contribute to our better understanding of urban society in southern Mesopotamia during the Early Dynastic and Sargonic periods. An example is No. 360, which records a great number of high and middle-level officials in Adab during the reign of Naram-Suen. Another text, No. 363, provides a vivid picture of high priests, officials, and professionals in three major households in Classical Sargonic Adab. These organizations are the e₂-maḥ, e₂-GANA₂.IŠ, and the temple of the god Ašgi, e₂^dAš₇-gi₄. A number of *sila* of an unknown commodity distributed to the list of persons doubtlessly relates to their respective status. Saĝĝa, the chief temple-administrator, lu₂-maḥ, the high priest, and the chief scribe are at the top of the hierarchy. By contrast, the priests šu-luḥ-ḥa and brewers are referred to not individually but as a group, and receive the least amount.

Bread and grain products. A considerable number of the Adab texts of the Late Early Dynastic IIIb and Early Sargonic periods in this volume records allocations of bread, beer, and other grain products to a multitude of individuals, workers, temples, and gods. These goods were issued by several organizations, the most prominent of which were the e₂-AḤ and the e₂-dumu. Like many Early Dynastic/Early Sargonic Adab tablets, most tablets that mention

the e_2 -AH are pierced in the middle with a hole of about 3.5 mm.

Another related group of texts from Adab records the allocation of bread and beer to a fixed number of deities, households, and individuals. The deities are Inana, Iškur, Nimmug, Enki, ENesi and Bara-Enlilgar. The households include the e_2 -dam, e_2 -dumu and e_2 -AH. The individuals are recorded without their titles. However, they were most likely high officials. They are PUSA-Ašgi, Ma'U, Ur-Šerda, Urnu, Numuna, and Ilala. These texts together with the "E'AH file" constitute a single archive that must have recorded transactions during a relatively short period of time.

Section 1.4.5 (texts Nos. 275–88) is a Middle Sargonic dossier of bread allocations. It records a great variety of professional titles and gives a vivid impression of the social structures within the central households in Adab. A notable detail is the high frequency of references to officials and other persons directly connected to the king. The king's son is also mentioned.

An interesting text is No. 399, an ED IIIb tablet from the Umma region. It is a list of various grain products, some of which represent rare ingredients for beer.

Legal procedures. Text No. 7 is a unique legal document that was incised on a stone tablet. A list of luxury items, including jewelry, precious metals, garments and other luxuries, occupies the major part of the document. These goods were in the possession of a certain stone-cutter and his wife. Several individuals are proclaimed to be thieves. The final section of the document calculates the sum of the pecuniary injury done by the theft. The appearance of governor Enme'ana of Adab and the quotation of his words at the end of the document suggest that it must have been a capital case.

Chariots. Two Early Dynastic/Early Sargonic texts from Adab (Nos. 198–99) record parts of chariots or wagons. Text No. 196 is a unique document, which, despite its poor state of preservation, seems to record the blueprint of an Ešnunna-type chariot.

Women and children. Text No. 283 is a document that records the allocation of bread to a number of individuals who belonged to a central organization, probably the palace of the governor of Adab. Notably, the two first individuals are nin ensi₂ "governor's sister" and geme₂ ensi₂ "governor's maid." As might be expected, the sister receives twice as much bread as the maid.

A number of texts in the volume (Nos. 264–65, 299, 301, 303–5) form an addition to a Middle Sargonic dossier that records the administration of a wool and textile workshop: the so-called "Mama-ummi's file." For a discussion of this dossier and additional texts, see SCTRAH and CUSAS 20. The workshop was staffed by women and their supervisors were also female.

Text No. 446 records the allocation of a garment to a woman who bears the title *karkid*. The term *karkid* is usually associated with prostitutes.

Text No. 23 is a record of Subareans. Only women, boys, and girls are mentioned. The children are recorded as branded or not branded. Three supervisors are in charge of them. The reference to a building e_2 -kešda-a, interpreted as a textile workshop, indicates that these women and children were employed as foreign labor in the governor's domain. The absence of men suggests that these people were forcibly abducted from their homeland and the men executed or employed elsewhere.

Numerical tablets. Two (mostly) numerical texts, Nos. 315–16, record deliveries of wood to a warehouse. These texts, among other partly or fully numerical tablets of Early Dynastic and Sargonic date, explicitly show that administrative records were part of daily management in central households in early Mesopotamia, and were often made simultaneously with the transactions they recorded. In the present case, the scribe noted by tens the loads of wood that were brought into a warehouse.

Metrology. A number of texts offer new information about metrology and measurement practices during the Early Dynastic and Sargon-

ic periods. For example, No. 171 obv. i 5 offers a notation that resembles the writing for 2 *ban* in capacity in connection to oil. The writing must denote a fraction of the unit *umbin*, however. Several texts show that a single sign N_8 (“bariga”) played multiple metrological roles depending on period and context (see the index of discussed signs and lexemes).

Priests and cult. Numerous texts in the volume add significantly to the reconstruction of the religious cults of Adab and Umma, and illustrate the role of priests in these cults and in society. Text No. 354 records the allocation of sheep heads and hearts to priests and deities in Adab. The cultic functionaries include the high priests of the goddess *Diġirmah* and the high priestess of the gods *Ašgi* and *Ninšubur*. The text does not explicitly state the purpose of the allocation. Do these heads and hearts represent the ingredients for some *cordon bleu* meals for the priests or were they used in religious practices?

A considerable number of texts from Adab are lists that record the distribution or offering of food to gods and temples. They create a clear image of the Adab “pantheon” and the sequence of temples and deities gives an indication of their respective importance. For instance, text No. 361 places the temple e_2 -*maḥ*, the abode of the goddess *Diġirmah/Ninḥursaġa*, the titular deity of Adab, at the top of the text. She is followed by *Enlil*, the chief “national” Sumerian god, and *Ašgi*, the main male deity at Adab. These are followed by other major Sumerian deities of that period: *Inana*, *Iškur*, *Ninšubur*, *Ašnan*, *Enki*, *Utu* and *Su'en*. Other offering lists, such as Nos. 356 and 340, are further sources for the study of the deities who were worshipped in Adab during the Classical Sargonic period. Text No. 362 records valuable gifts by a number of individuals to *Lala*, a priestess who at Adab embodied the wife of the god *Ašgi* (dam dAš_8 - gi_4).

Transliterations

With rare exceptions, transliterations follow Rykle Borger’s MZL. In some cases, when the syllabic or logographic reading is rare, the

“name” of the sign is given in brackets. Some other explanations also appear in brackets. For instance, since the “northern” scribal tradition differentiates between the signs *ARAD* and $UŠ/\hat{G}EŠ_3$ (see Sommerfeld 2012: 199), one finds *gala*(*ARAD.KU*) instead of the usual writing *gala* = $UŠ.KU$.

Following the practice already employed in CUSAS 23, numbers are transliterated in full as they appear on the tablet. For example, $1(gur) 1(bariga) 1(ban_2) 1(sila_3)$ is set down, instead of $1.1.1.1 sila_3$. Although the latter notation is a handy way to economize on space, the former style is especially useful if the numbers are written unusually, as is the case in many texts in this book. Similarly, the numbers for fractions of weight measures are transliterated in such a way as to exactly render the writing. Therefore, instead of the usual $\frac{2}{3}$ *ma-na*, one will find $^{su_2}2N_8$ *ma-na* and $^{su_2}1N_8.1N_8$ *ma-na* for the same fraction “two-thirds mina.” The N-numbers (N_8 , etc.) refer to the list of conventions employed in ZATU p. 166.

Following the practice adopted in CUSAS 23 from CDLI, all damaged signs are marked with half square brackets instead of full square brackets: ‘DA’ instead of [D]A or D[A].

Translations

All texts are provided with translations. Needless to say in some cases, for instance when manuscripts are damaged or employ hitherto unknown terminology, the translation is a preliminary interpretation. Nevertheless, the aim is to provide specialists and scholars from other disciplines with a tool that will give easy access to these texts and facilitate their further study.

All proper nouns are translated with initial capital letter. Akkadian names often appear in a reconstructed form in the translation. In cases where the author is unsure of the meaning and phonemic structure of a name, it is simply put in italics to denote that it may be Semitic.

Photographs of the Tablets

This volume includes 144 images of tablets and bullae. Photographs of all documents edited in the book may be viewed and downloaded

at the site of the *Cuneiform Library at Cornell University* (<http://cuneiform.library.cornell.edu/publications>) or the *Cuneiform Digital Library Initiative* website search interface, by inputting the collection number of the desired tablet into the respective field (cdli.ucla.edu/search/). Photographs of the tablets in the present book were made by agents of the Schøyen Collection, mostly in the early 2000s.

