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A Late Old Babylonian list of rations from Dur-Abi-ešuh in the Cotsen collection (Los Angeles)

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n'était connu que par un nom d'année de Naram-Sin et par le texte fameux d'une tablette découverte à Ur par L. Woolley. L'article de *JNES* 79 est consacré à l'édition commentée du fragment IM 221139 et s'achève par une réédition de UET 1 275 (p. 14-20), texte qui est présenté dans l'introduction de l'article en ces termes (p. 2b) : « it is now clear that the tablet in question tells us only part of the story, it being just an excerpt from a longer inscription, *presumably copied by an apprentice scribe as an exercise* » (les italiques sont de DC). À l'époque paléo-babylonienne, ce genre d'exercice ne comporte pas de colophon indiquant l'identité du copiste. Mais on est désolé de voir que les efforts pour remettre dans leur contexte les découvertes épigraphiques faites à Ur sont ignorés (p. 13 n. 41). En effet, cette tablette, pourvue de la cote U 7756, n'est pas isolée : elle appartient à un groupe d'exercices d'apprentis scribes de différentes natures retrouvé dans la maison n° 7 Quiet Street, que j'ai commenté dans mon livre sur *Le Clergé d'Ur*². Il est vrai que D. Frayne dans *RIME* 2, 1993, p. 132, n'avait pas renvoyé à cet ouvrage dans sa bibliographie ; il ne figure pas non plus dans la bibliographie supplémentaire de *JNES* 79, p. 14b. Je me permets d'indiquer pour finir que j'ai attiré l'attention plus récemment sur un autre de ces exercices de copie d'inscriptions paléo-akkadiennes découverts au n° 7 Quiet Street, le « disque » d'Enheduanna UET 1 289 (U 7737)³.

Notes

N.B. Le projet *EcritUr* est désormais achevé d'un point de vue administratif, mais je publie cette note dans la suite de celles déjà parues sous cette rubrique, car elle est un fruit tardif de ce programme qui a été financé par l'ANR d'octobre 2017 à mars 2021.

¹ N. Alkhafaji & G. Marchesi, « Naram-Sin's War against Armanum and Ebla in a Newly-Discovered Inscription from Tulul al-Baqarat », *JNES* 79, 2020, p. 1-20.

² D. Charpin, *Le Clergé d'Ur au siècle d'Hammurabi (XIX^e-XVIII^e siècles av. J.-C.)*, HEO 22, Genève-Paris, 1986, p. 425-427. On y corrige l'attribution des commentaires de UET I à Burrows. Celui-ci était bien l'épigraphiste de la 5^e campagne (1926-27) lors de laquelle ces tablettes furent découvertes (cf. *AJ* VII/4, 1927, p. 404), mais ce fut à S. Smith que revint le soin de les publier (cf. la préface de UET I, p. v : « The Supplement containing Nos. 267 to 309, which was added after the results of 1926-7 were available, is mainly the work of the Rev. E. R. Burrows, S.J.; Nos. 274-276 were copied and translated by Mr. Sidney Smith. »).

³ D. Charpin, « Enanedu et les prêtresses-*enum* du dieu Nanna à Ur à l'époque paléo-babylonienne », dans D. Charpin *et al.*, *ARCHIBAB 4. Nouvelles recherches sur les archives d'Ur d'époque paléo-babylonienne*, Mémoires de NABU 22, Paris, 2020, p. 187-210, spéc. p. 201 et notes 87-89.

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58) A Late Old Babylonian list of rations from Dur-Abi-ešuh in the Cotsen collection (Los Angeles) — I have identified another text from Dur-Abi-ešuh in the Cotsen collection: Cots. Coll. 96222.¹⁾ Working on the photographs made available on the CDLI, I have been able to read a substantial part of the text. However, a collation is still necessary. As I won't be able to travel to Los Angeles in a near future, I am publishing here some preliminary remarks about that text.

Photographs of Cots. Coll. 96222 have been published by M. Wilson, *Education in the Earliest Schools: Cuneiform Manuscripts in the Cotsen Collection*, Los Angeles, 2008, text n. 37. The latter identified it as a school text and described the tablet in the following way:

“Wrong! This practice administrative list has many careless spelling mistakes, and the teacher has shown his disapproval by emphatically crossing out the entire text.” (p. 27)

“This practice administrative text is a list of men's names and the amounts they have been paid. The surfaces of both the obverse and the reverse have been deeply scored with an “X” reaching corner to corner, perhaps because the text has so many simple errors. The tablet is dated to year fourteen of king Samsu-ditana, c. 1612.” (p. 135)

Cots. Coll. 96222 enumerates rations (of grain, probably barley) given to fifty-three individuals. It is dated 23(+x)/viii/Samsu-ditana 14:

54 ITI APIN¹.DU₈.A U₄ 23(+x).KAM
T. MU *sa-am-su-di-ta-na* LUGAL.E
56 ^{d1}PAP.NU^o.AN.KI

⁽⁵⁴⁾ Month viii, 23(+x)th day.

⁽⁵⁵⁻⁵⁶⁾ Year Samsu-ditana the king (for) Papnunanki (= Year 14).

Although the tablet had, indeed, been crossed out, this was not done because a teacher had been upset or displeased. Rather, this is a well known administrative practice: it means that, when the administration settled the accounts (*ina epēš nikkassī* in Akkadian²⁾), the data recorded on the tablet were transferred to the balanced account. This tablet, already dealt with, could therefore be discarded. Another possible explanation comes from the historical background: a famine seems to have occurred in Babylonia in the last months of the year Samsu-ditana 14, probably resulting in a *mīšarum* in Samsu-ditana 15 (D. Charpin, *RA* 99, 2005, p. 150-151): could it be that this text was cancelled because the distribution itself was cancelled for lack of grain?

Cots. Coll. 96222 is similar to the long lists CUSAS 8 59-62, which “record barley, sesame, and silver to be distributed to the temple’s personnel and deities, and they all date from the year Samsuditana 10,”³⁾ but it was written four years later. Many of the people mentioned in Cots. Coll. 96222 are attested in CUSAS 8 59-62, as well as in other accounting texts from Dur-Abi-ešuh from the time of Samsu-ditana:

- CUSAS 8 59: list of sesame rations given to about sixty individuals and gods (2/v/Samsu-ditana 10);
- CUSAS 8 60: list of barley rations given to about fifty individuals. The rations are received in the temple of the goddess Mišarum (13/v/Samsu-ditana 10);
- CUSAS 8 61: list of silver and grain rations given to sixteen individuals;
- CUSAS 8 62: list of barley rations given to about fifty individuals and gods; 4/vi/Samsu-ditana 10);
- CUSAS 8 64: receipt of barley for months ii and iii (30/iii/Samsu-ditana 11);
- CUSAS 8 67: small barley account (7/iv/Samsu-ditana 11);
- CUSAS 8 68: small barley account (23/iv/Samsu-ditana 11);
- CUSAS 8 71: small barley account (3/v/Samsu-ditana 11);
- CUSAS 8 75: expenditure of barley (11/v/Samsu-ditana 11).

The barley expenditure in CUSAS 8 87 is not dated, but the tablet mentions the same people as in CUSAS 8 59-62 and Cots. Coll. 96222. This document was therefore written under the reign of King Samsu-ditana. The same applies to the accounting texts CUSAS 8 86, 87, 88, and 89, as well as to CUSAS 29 170 and 171.

Below is an index of the people whom I have identified, with their attestations in texts from Dur-Abi-ešuh from the same period. Most of them are men, but there are a few children (“son of PN”) and at least a woman. When their title is given, these people are *nēšakkum*-priests, chief accountants (*šandabakkum*), and intendants (*šatammum*) —hence temple personnel. The children are probably their sons: Utu-mupada, whose son is mentioned on line 23, is known as the chief accountant of the god Enlil. Those without any title were probably also working in some way for the temples of Dur-Abi-ešuh.

Ali-talimi	0,5.0 <i>a-lí-ta-li-mi</i> (Cots. Coll. 96222: 12)	A man with the name Ali-talimi is mentioned in a loan of silver dated 25/xi/Samsu-ditana 13. He is a scribe: – CUSAS 8 53: 18 (<i>a-lí-ta-li-mi</i> DUB.SAR).
Awiliya	0,2 ² .0 <i>a-wi-il-ia</i> GÁ ² .DUB ² .BA ² (Cots. Coll. 96222: 1) (The title requires a collation, to see clearly the edge.)	– CUSAS 8 59: 3 (<i>a-wi-li-ia</i>). The same name appears line 54, and refers to someone receiving grain to be given to Inanna (^d INANNA GÌR <i>a-wi-li-ia</i>); probably the same man; – CUSAS 8 60: 42 (<i>a-wi-li-ia</i>); – CUSAS 8 61: 16 (<i>a-wi-li-ia</i>); – CUSAS 8 62: 28 (<i>a-wi-li-ia</i>); – CUSAS 8 88: 1 (<i>a-wi-li-ia</i>).
Etelpu(m)	0,3.0 <i>e-tel-pu</i> (Cots. Coll. 96222: 16)	Several men with the name Etelpu(m) are attested under Samsu-ditana: – CUSAS 8 60: 29 + 34 (<i>e-tel-pu-um</i>); – CUSAS 8 62: 6 (<i>e-tel-pu</i> DUMU SANGA) + 22 (<i>e-tel-pu</i> DUMU <i>be-lí-ia</i>); – CUSAS 8 87: 9 (<i>e-tel-pu-um</i> DUMU <i>be-lí-ia</i>); – CUSAS 29 171: 5 (<i>e-tel-pu</i>);

		– CUSAS 29 205: 6' (<i>e-tel-pu</i> ; letter written in Ammiditana 11).
Gimillum	0 <i>gi-mil-lum</i> (Cots. Coll. 96222: 7)	– CUSAS 8 60: 5 (<i>gi-mil-lum</i>); – CUSAS 8 62: 37 (<i>gi-mil-lum</i> DUMU ^d ĪŠKUR- <i>na-ši-ir</i>).
Ibnatum	0,2.0 <i>ib-na-tum</i> (Cots. Coll. 96222: 21)	
Iddatum	0,3.0 <i>id-da-tum</i> DUMU GĪR.NI.Ī.SA ₆ (Cots. Coll. 96222: 20)	– CUSAS 8 59: 7 (<i>id-da-tum</i> DUMU GĪR.NI.Ī.SA ₆). Maybe also in CUSAS 8 60: 25 (<i>id-da-tum</i>), CUSAS 8 83: 7 (<i>id-da-tum</i> ; undated) and 88: 5 (undated). Another Iddatum, son of Enlil-eribam, is attested in CUSAS 8 62: 38.
Ili-bani	0,2.0 <i>i-lí-ba-ni</i> (Cots. Coll. 96222: 41)	–
Iluni	0,2.0 <i>i-lu-ni</i> (Cots. Coll. 96222: 53)	Several men with the name Iluni are attested under Samsu-ditana: – CUSAS 8 59: 28 (<i>i-lu-ni</i>) and 39 (<i>i-lu-ni</i> ŠÀ.TAM); – CUSAS 8 60: 17 (<i>i-lu-ni</i> DUMU <i>hu-za-lum</i>); – CUSAS 8 62: 15 (<i>i-lu-ni</i> DUMU <i>hu-za-lum</i>) and 27 (<i>i-lu-ni</i> DUMU <i>el-le-tum</i>); – CUSAS 8 84: 9 (<i>i-lu-ni</i> ŠÀ.TAM); – CUSAS 8 89: 12 (<i>i-lu-ni</i>).
Lu-Asalluḫi, <i>šatammum</i>	0,3.0 LÚ.<<LÚ [?] >> ^d ASAL.LÚ.HI (Cots. Coll. 96222: 9)	– CUSAS 8 59: 22 (LÚ. ^d ASAL.LÚ.HI); – CUSAS 8 60: 18 (LÚ. ^d ASAL.LÚ.HI ŠÀ.TAM); – CUSAS 8 61: 20 (LÚ. ^d ASAL.LÚ.HI); – CUSAS 8 62: 40 (LÚ. ^d ASAL.LÚ.HI); – CUSAS 8 71: 3 (LÚ. ^d ASAL.LÚ.HI); – CUSAS 8 75: 1 (LÚ. ^d ASAL.LÚ.HI); – CUSAS 8 89: 6 (LÚ. ^d ASAL.LÚ.HI); – CUSAS 29 170: 2 (LÚ. ^d ASAL.LÚ.HI).
Lugal-šeš, <i>nēšakkum</i> -priest	0,4.0 LUGAL.ŠEŠ (Cots. Coll. 96222: 4)	– CUSAS 8 59: 9 (LUGAL.ŠEŠ); – CUSAS 8 60: 15 (LUGAL.ŠEŠ) and 44 (DUMU LUGAL.ŠEŠ); – CUSAS 8 62: 31 (LUGAL.ŠEŠ); – CUSAS 8 86: 9 (LUGAL.ŠEŠ); – CUSAS 8 88: 8 (LUGAL.ŠEŠ). The same man is probably mentioned in a silver loan dated 13/iii/Samsu-ditana 11. Here his title and patronym are given: CUSAS 8 52: 11 (IGI LUGAL.ŠEŠ NU.ÈŠ DUMU ^d NIN.URTA- <i>ra-im</i> -NUMUN).
<i>mār</i> Beliya “the son of Beliya”	[x] DUMU <i>be-lí-ia-a</i> (Cots. Coll. 96222: 27)	– CUSAS 8 59: 13 (DUMU <i>be-lí-ia-a</i>); – CUSAS 8 61: 2 (DUMU <i>be-lí-ia-a</i>); – CUSAS 8 87: 13 (DUMU <i>be-lí-ia-a</i>); – CUSAS 8 88: 12 (DUMU <i>be-lí-ia</i>). Maybe also in CUSAS 8 83: 4 (DUMU <i>be-lí-ia-a</i> , undated).
<i>mār</i> Ebatum “the son of Ebatum”	[x] DUMU <i>e-ba-tum</i> (Cots. Coll. 96222: 25)	

mār Ene “the son of Ene”	[x] DUMU <i>e-ne-e</i> (Cots. Coll. 96222: 30)	– CUSAS 8 59: 35 (DUMU <i>e-ne-e</i>); – CUSAS 8 60: 47 (DUMU <i>e-ne-e</i>); – CUSAS 8 62: 8 (DUMU <i>e-ne-e</i>); – CUSAS 8 89: 17 (DUMU <i>e-ne-e</i>).
mār Eterum “the son of Eterum”	0,5.0 DUMU ^r <i>e-te-rum</i> (Cots. Coll. 96222: 19)	The father, Eterum, is mentioned in several lists: – CUSAS 8 59: 18 (<i>e-te-rum</i>). Line 61, he receives grain to be given to Ninsianna (^d NIN.SI ₄ .AN.NA GÌR <i>e-te-rum</i>); – CUSAS 8 60: 33 (<i>e-te-rum</i>); – CUSAS 8 87: 14 (<i>e-te-rum</i>); – CUSAS 8 89: 2 (<i>e-te-rum</i>).
(Taribum) mār Hulmatum “the son of Hulmatum”	0,4.0 DUMU <i>hu-ul-ma-tum</i> (Cots. Coll. 96222: 2)	His name, Taribum, is specified in two lists: – CUSAS 8 59: 29 (<i>ta-ri-bu-um</i> DUMU <i>hu-ul-ma-tum</i> ; this T. is not the <i>šatammum</i> , cf. CUSAS 8 62: 30 vs. 44); – CUSAS 8 62: 30 (<i>ta-ri-bu</i> DUMU <i>hu-ul-ma-tum</i>).
mār Ibi “the son of Ibi”	0,4.0 DUMU <i>i-bi-i</i> (Cots. Coll. 96222: 13)	– CUSAS 8 59: 12 (DUMU <i>i-bi-i</i>); – CUSAS 8 60: 30 (DUMU <i>i-bi-i</i>); – CUSAS 8 61: 22 (DUMU <i>i-bi-i</i>); – CUSAS 8 88: 11 (DUMU <i>i-bi-i</i>).
mār Sinatum “the son of Sinatum”	[x] ^d DUMU ¹ <i>si-na-tum</i> (Cots. Coll. 96222: 29)	– CUSAS 8 59: 15 (DUMU <i>si-na-tum</i>).
mār Utu-mupada “the son of Utu-mupada”	0 DUMU ^d UTU.MU.PÀ<.DA> (Cots. Coll. 96222: 23)	His father, Utu-mupada, was <i>šandabakkum</i> of Enlil. He is mentioned in several texts: – CUSAS 8 20: 24 (IGI ^d UTU.MU.PÀ.DA GÁ.DUB.BA ^d EN.LÍL.LÁ; a loan dated 12/v/Samsu-ditana 2); – CUSAS 8 44: 11 (IGI ^d UTU.MU.PÀ.DA GÁ.DUB.BA; loan dated [...]/ii/Samsu-ditana 3); – CUSAS 8 59: 4 (^d UTU.MU.PÀ.DA); – CUSAS 8 60: 3 (^d UTU.MU.PÀ.DA); – CUSAS 8 62: 1 (^d UTU.MU.PÀ.DA GÁ.[DUB.BA]); – CUSAS 8 88: 2 (^d UTU.MU.PÀ.DA).
Nanna-medu	0,3.0 ^d ŠEŠ.KI.ME.DU (Cots. Coll. 96222: 8)	– CUSAS 8 59: 19 (^d ŠEŠ.KI.ME.DU); – CUSAS 8 60: 48 (^d ŠEŠ.KI.ME.DU); – CUSAS 8 62: 2 (^d ŠEŠ.KI.ME.DU); – CUSAS 8 75: 3 (^d ŠEŠ.KI.ME.DU); – CUSAS 8 89: 3 (^d ŠEŠ.KI.ME.DU).
Ninnutum	[x] <i>ni-in-nu-tum</i> (Cots. Coll. 96222: 35)	– CUSAS 8 59: 10 (<i>ni-in-nu-tum</i>); – CUSAS 8 60: 35 (<i>ni-in-nu-tum</i>); – CUSAS 8 62: 5 (<i>ni-in-nu-tum</i>); – CUSAS 8 84: 12 (<i>ni-in-nu-tum</i>); – CUSAS 8 88: 9 (<i>ni-in-nu-tum</i>).
Ninurta-muballit	0,4.0 ^d NIN.URTA- <i>mu-ba-lí-ī</i> ¹ (Cots. Coll. 96222: 22)	At least two men with this name are attested: – CUSAS 8 59: 21 (^d NIN.URTA- <i>mu-ba-lí-ī</i>) and 40 (^d NIN.URTA- <i>mu-ba-lí-ī</i>). Line 58, one of them receives grain to be given to Pabilsag (^d PA.BIL.SAG GÌR ^d NIN.URTA- <i>mu-ba-lí-ī</i>); – CUSAS 8 61: 21 (^d NIN.URTA- <i>mu-ba-lí-ī</i>); – CUSAS 8 89: 5 (^d NIN.URTA- <i>mu-ba-lí-ī</i>).
Rintum, wife of Atta	0 ^{munus} <i>ri-im-tum</i> (Cots. Coll. 96222: 17)	– CUSAS 8 67: 6-7 (<<MUNUS>> ^{munus} <i>ri-im-tum</i> DAM <i>a-at-ta-a</i>);

		– CUSAS 8 71: 5 (MUNUS <i>a-at-ta-a</i>). Her husband is attested in several texts: – CUSAS 8 59: 41 (<i>a-at-ta-a</i>); – CUSAS 8 60: 19 (<i>a-at-ta-a</i>); – CUSAS 8 62: 39 (<i>a-at-ta-a</i>); – CUSAS 29 171: 9 (^r <i>a¹-at-ta-a</i>).
Sin-ituram	[x] 30- <i>i-tu-ra-am</i> (Cots. Coll. 96222: 34)	
Sunanu, <i>šandabakkum</i>	0,1.0 <i>sú-na-nu</i> (Cots. Coll. 96222: 18)	– CUSAS 8 59: 17 (<i>sú-na-nu</i>); – CUSAS 8 60: 32 (<i>sú-na-nu</i> GÁ.DUB.BA); – CUSAS 8 61: 14 (<i>sú-na-nu</i>); – CUSAS 8 62: 20 (<i>sú-na-nu</i> GÁ.DUB.BA); – CUSAS 8 89: 1 (<i>sú-na-nu</i>).
Šumum-libši	0,2.0 <i>šu-mu-um-li-ib-ši</i> (Cots. Coll. 96222: 51)	A man named Šumum-libši is attested as barber (ŠU.I) in two receipts from the year Samsu-ditana 3 (CUSAS 8 33: 4 and 38: 4).
Taribum, <i>šatammum</i>	0,4.0 <i>ta-ri-bu ŠÀ.TAM</i> (Cots. Coll. 96222: 6)	– CUSAS 8 62: 44 (<i>ta-ri-bu-um ŠÀ.TAM</i>).
Taribum	^r x ¹ ^r <i>ta¹-ri-bu</i> (Cots. Coll. 96222: 40)	There are several men with that name, cf. CUSAS 8 61: 5+6.
Utu-luti, <i>šandabakkum</i>	0,3.0 ^d UTU.LÚ.TI GÁ.DUB.BA (Cots. Coll. 96222: 15)	– CUSAS 8 59: 37 (^d UTU.LÚ.TI GÁ.DUB.BA); – CUSAS 8 60: 40 (^d UTU.LÚ.TI); – CUSAS 8 64: 6 (^d UTU.LÚ.TI); – CUSAS 8 68: 3 (^d UTU.LÚ.TI). And in two texts written under Ammi-šaduqa: – CUSAS 8 23: 25 (^d UTU.LÚ.TI GÁ.DUB.BA; Ammi-šaduqa 8; sacrificial sheep receipt); – CUSAS 8 54: 16 (^d UTU.LÚ.TI GÁ.DUB.BA; Ammi-šaduqa 2; barley receipt).

Notes

¹. Museum number PARS 64. CDLI P273826.

². On this practice, see: G. Chambon and A.-I. Langlois, “*nikkassum napiš* « le compte est clos », *nipiš nikkassim* « reddition/apurement du compte »”, *NABU* 2017/13.

³. K. Van Lerberghe & G. Voet, *A Late Old Babylonian Temple Archive from Dūr-Abiešuḫ*, CUSAS 8, Bethesda, 2009, p. 2.

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59) ‘Open the Granary!’ Ur-Zababa’s Letter to Šilli-Šamaš: The Duplicate from the Cotsen Collection — Andrew George recently published sixty-six Akkadian letters from the Schøyen collection which he identified as school exercises.¹⁾ Several unpublished tablets from the Rosen and Cotsen collections are quoted as well, and one of them is edited (Cots. Coll. 40719).

Among the tablets from the Cotsen collection (Los Angeles) mentioned in his book is Cots. Coll. 52150, which he identified as a duplicate of three tablets from the Schøyen collection (MS 2748 = CUSAS 43 5A, MS 3688 = 5B, and MS 3747 = 5C) and two tablets from the Rosen collection (CUNES 48-09-288 and CUNES 48-11-074, unpublished). All six tablets have the same text. A. George gives it the title “‘Open the Granary!’ Ur-Zababa’s Letter to Šilli-Šamaš” in CUSAS 43. Having photographed Cots. Coll. 52150 while working in the Cotsen collection in 2017, I am offering here an edition of this tablet.

Cots. Coll. 52150, now in the Lloyd E. Cotsen Cuneiform Tablets Collection at UCLA, has the museum number SC-III-1i.²⁾ A photograph and a short description have been published by M. Wilson,