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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; Rieneke Sonneveld will publish collations of the Aramaic inscriptions separately. I wish to thank curator Dr. Filip Vukosavović for allowing access to the tablets in Summer 2016.

**no. 5:** 32  
\[\text{ù 2 } \text{mar}\text{me} \text{ ina igi 1ši-īd-qī-[a-a-ma]} \] (“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  
\[\text{2 (pt)} \]  
\[\text{—: 9} \]  
\[\text{1 (pi) 3* bān} \]  
\[\text{—: 12} \]  
probably read ri-[bu-ū] after PN  
\[\text{—: 15} \]  
there is no dingir sign written underneath ma; after ù, a Personenkeil introducing a second PN is visible  
\[\text{—: 24} \]  
this line reads 4 bān despite the fact that line 21 reads 5 bān

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

copy of lines 3, 4 and 13 of CUSAS 28 no. 25
no. 26: 5a
read aša gab-bi “the entire field” (instead of aša é rīt-<ti>)
—: 5b
read šā “e-bir-id “of Across-the-River” (instead of šā šuš ša e-bir id)
—: 7
read šā “e-bir-id “of Across-the-River” (instead of šā uru hi-li’-pi)
—: 23
the name of the scribe is šu-šu-mu-mu (Enlil-sumu-iddin) instead of šu-šu-num-mu

no. 39: 1
at the end of the line read zag.lu aša šā šu-[ia]-hu-du (“imittu-rent of the field of the Judean(s)”) no. 42: 3
qal-lat (without feminine marker) no. 44: 9
ma-ša-šu (there is no tú at the end of the line; Nbm 787: 12 has the same spelling: 200₂šu-dan-nu ma-ša-šu)
—: 11
a-na šu-šu-a no. 49: 7
min-mu ma-la [ina šu]-bi il-lu-a’ (“whatever grows therein”) 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 ur 1 gín bit-qa lá
9. ina ur šu-ba-nil šu-šu
10. 1/2 gín bit-qa lá ina mūš.cen₂
11. 1’ 1/2 gín šu-a-a na ku₆₉
12. bit-qa a-na sum.sikil sum ur

6. 3 shekel (and) 1/8
7-8. given in Hursagkalamma (Kish) for beer
8. 1 shekel minus 1/8
9. in Bit-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
the day number is 15 instead of 16
read ku₅ hi₄ a (“fish”) instead of gu₄ hi₆ a (“cattle”)
—: 14
the a in su₇ ub₃ ba₃ ta₄ is written defectively, with a single vertical wedge
— left edge
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 ha₅ ri₃ i₇ (instead of šám buru₁₄)
—: 19 the name of the first witness is to be read ¹ár-rab (instead of ¹mu₃ ūru); 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  
iiškin ud.10+2 privilegium
   —: 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-la]*
   —: 18  e-lat-ti [...] 
   —: 19  šá ina muh-hi-šá [...] 
   —: 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 *id-ri-a-u-š* (instead of *id-ri-a-mi-š*)
   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*)
the final sign reads -šá, not -za

no. 82: 16 ú-il-tiššiš 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 ‘ki-in-na-a (not ‘ki-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 ‘mu-kin-ua.

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

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– 158 –