

4. For a discussion of the nineteenth-century theory which divided languages into three families, called the Semitic, Aryan and Turanian, see G. van Driem, *Languages of the Himalayas*, I (HdO 2/10; Leiden, 2001): 334-348. The Turanian theory was particularly popular in Britain.

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133) Corrigenda and addenda to “Four Middle Babylonian Legal Documents Concerning Prison” (Levavi 2017) — The following note presents reading corrections and prosopographical additions to the documents published in Levavi 2017. The prosopographical notes are especially interesting because they link these texts with the tablets published in CUSAS 30 (van Soldt 2015) and CUSAS 37 (Devecchi 2020), suggesting that they might have all stemmed from the same archival context. For each text, we present reading corrections followed by prosopographical addenda; new readings based on collations are marked with *. Absolute dates for the reigns of Kassite kings follow Brinkman 2017: 36.

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Text No. 1 (1 ŠŠ, 1245/6 BCE)

a) Corrigenda

- l. 5 𒌒^dsukkal → 𒌒^dé-a
 l. 28 ^{ld}nin-ši-kù-<ka>-ra-bi-iš-me → ^{ld}nin-ìmma-kára^a-bi-iš-me
 l. 31 dumu 𒌒^dé-a → dumu 𒌒^dé-a (determinative was wrongly omitted)

b) Prosopographical addenda

Marduk-kīna-ušur/Arad-Ea: CUSAS 30, 74: 7 (1 ŠŠ); CUSAS 30, 359: 7 (2 ŠŠ); CUSAS 30, 79: 46 ([xx]); CUSAS 30, 427: 21 (2 [xx]¹).

Uballissu-Papsukkal: he must be identical with Uballissu-Papsukkal, son of the shepherd [...]Adad, who appears as recipient of a quantity of wool originating from Kār-Nabû: CUSAS 30, 362: 7 (3 ŠŠ).

Ninimma-karābī-išme²: CUSAS 30, 387: 15 (9 KuE); CUSAS 30, 369: 19' (3 ŠŠ).

Aḫu-damqu/Arad-Ea (brother of Marduk-kīna-ušur?): CUSAS 30, 359: 3 (2 ŠŠ).

Mudammiq-Adad, scribe and diviner: he is one of the “main actors” of CUSAS 30 and CUSAS 37 (see van Soldt 2015: 555; Devecchi 2020: 41, 366), where he frequently acts as a scribe of legal documents: CUSAS 30, 17: 19' (23² [NM]), CUSAS 37, 327: 25' (5 KT), CUSAS 37, 330: 14 (14 KT), CUSAS 30, 2: 14' (8 KaE; here, he also bears the title of ^{ld}ḫal “diviner”), CUSAS 30, 10: r.6 (1 KuE), CUSAS 30, 11: 18 (9 KuE), CUSAS 30, 12: 14 (x KuE), CUSAS 30, 7: 28 (0 ŠŠ), CUSAS 30, 8: 19 (3 ŠŠ), CUSAS 30, 9: 23 (x ŠŠ), CUSAS 30, 16: 20² (2 [xx]), CUSAS 37, 334: 7' ([xx]).

Text No. 2 (0 ŠŠ, 1245 BCE)

a) Corrigenda

- l. 4 (and passim): ^fII- → ^fAI-
 l. 5 gaba.ri ma-am-ma → ^u*-še*-ri-ba*-am-ma. The awkward translation “Ninurta-kiššat-ilāni imprisoned ^fIsitu, her sister, in prison in her place” (Levavi 2017: 93), should therefore be “Ninurta-kiššat-ilāni brought in ^fAlsitu, her sister, and imprisoned her in prison”.
 l. 14 a-na ka ša¹(T. šu) di-ni → a-na ka-šu ki*-ni. The translation “Ninurta-kiššat-ilāni freed ^fIsitu and relinquished to him according to the judgement” (Levavi 2017: 93), should now be “Ninurta-kiššat-ilāni freed ^fAlsitu and relinquished (her) to him (i.e. Ibni-Marduk) based on his reliable statement/word”.
 l. 22 ^{ld}nin-urta-ia-KAL-su² → ^{ld}nin-urta-ia dumu a.zu
 l. 23 ^lqu-nu-nu-iš²-giš.tuk²-me² → ^lqu-nu-nu sak*-ru*-maš²
 l. 25 ^{ld}im-mu-si.sá dumu kur gar-ra → ^{ld}im-mu-si.sá dumu kur.gar.ra; i.e. mār kurgarrī (“son of Kurgarrī”) rather than mār māṭ G/Šarra (“a man of G/Šarra”). The same individual appears as a witness in Text No. 3: 28.
 l. 30 du.14.kam → ud.14.kam

b) Prosopographical addenda

^fYātu and ^fAlsitu, daughters of the leatherworker: these sisters appear together as recipients of cereals in the following texts, which date to before ^fYātu’s escape: CUSAS 30, 297: 4, 5 (8 KuE); CUSAS 30, 298: 6, 7 (9 KuE); CUSAS 30, 299: 5, 7, r.7 (0 ŠŠ); in CUSAS 30, 321: 29 ([xx]) there is no checkmark in correspondence of ^fYātu: perhaps she was already absent and her share was not delivered; ^fYātu is identified as zāḫ “escapee” in CUSAS 30, 300: 5, 6 (0 ŠŠ); CUSAS 30, 301: 4, 5, 29 (0 ŠŠ); CUSAS 30, 322: 1', 26' ([xx]); further attestations of “anonymous” ^fYātu and ^fAlsitu in CUSAS 30 probably refer to the same women, based on the date and context of the texts.

Ninurta-kiššat-ilāni: Ninurta-kiššat-ilāni is one of the central officials in CUSAS 30, where he occurs in 36 texts: see van Soldt 2015: 24, 558.

Ninurtāya, son of the asū: CUSAS 30, 9: 20 (x ŠŠ); CUSAS 30, 204: 13 (1 ŠŠ); CUSAS 30, 242: 14 (2 ŠŠ).

Qunnunu, sakrumaš: CUSAS 37, 245: 2 (9 KuE); CUSAS 30, 390: 16 (0 ŠŠ); based on their dates and contexts, further attestations of an “anonymous” Qunnunu in CUSAS 30 might refer to the same person: see e.g. CUSAS 30, 204: 18 (1 ŠŠ).

Rigim-Adad, plowman: CUSAS 30, 91: 19 (6 KuE); CUSAS 37, 244: 14 (6 KuE).

Adad-šumu-lišir, mār kurgarrī (brother of Ayyaru): CUSAS 30, 126: 18 (6 [xx]); CUSAS 30, 201: 15 (8 KuE); CUSAS 30, 280: 5 (8 KuE); CUSAS 30, 204: 11 (1 ŠŠ).

Ayyaru (brother of Adad-šumu-lišir): CUSAS 30, 204: 9 (1 ŠŠ); CUSAS 30, 207: 9 (2 ŠŠ); CUSAS 30, 247: 7 ([x] ŠŠ).

Mudammiq-Adad, scribe: see Text No. 1 above.

Text No. 3 (2 ŠŠ, 1243 BCE)

a) Corrigenda

- l. 1 ^hx-iš²-ša-ba → x x ní².ba; it is unclear whether the penultimate sign is a z/ša or a ní² written with a slightly split

stylus. While níg.ba, for qīštu, may seem a better reading, this element is otherwise unknown to be used as the second part in contemporary onomasticon (all published examples are of the Qīšat/Qīšti-DN pattern).

l. 2 BAD dam.ᵀgár x¹ → be-el ᵀIDᵀ/DAᵀ x¹?

l. 27 ᵀ30-šeš-sum.na → ᵀkur-šeš-sum.na

l. 28 kur gar-ra to be read kur.gar.ra: see corrigenda to Text No. 2: 25 above.

b) Prosopographical addenda

Arad-nubatti: he should probably be identified with the homonymous *ḫazannu* who is frequently attested in CUSAS 30 and CUSAS 37 (see van Soldt 2015: 25, 537; Devecchi 2020: 20, 352; see also Text No. 4 here); he is identified once as *ḫazannu* of the House of Enlil-kidinnī or Bīt-Enlil-kidinnī (CUSAS 37, 337: 7-8; n.d.), twice perhaps also as *ḫazannu* of Dūr-Enlilē (CUSAS 30, 198: 11, [x] KTᵀ; CUSAS 30, 358: 12–13; 1 ŠŠ); cf. also Arad-nubatti *bēl āli* and Arad-nubatti scribe in MUN 13: 12', 14' (2 ŠŠ).

Amīl-Gula/Ḫulālu: CUSAS 30, 387: 14 (9 KuE); CUSAS 30, 69: 19 (1 ŠŠ); CUSAS 30, 359: 8 (2 ŠŠ).

Arad-nubatti, carpenter: CUSAS 30, 38: 13 (2 ŠŠ); CUSAS 30, 58: 34 (2ᵀ ŠŠ); CUSAS 30, 119: 8 (0 Kšt).

Amurru-aḫa-iddina³⁾/Zākīru, measuring official: a certain ᵀdingir-šeš-sum.[na] dumu ᵀza-ki-ri man-di-di is attested in CUSAS 30, 389: 7–8 (0 ŠŠ); see also Text No. 4 below; the identification seems reasonable, but further collation is needed. A measuring official named Zākīru is listed as a witness in two legal texts that date to one generation earlier: CUSAS 30, 17: 16' (23ᵀ [NM])ᵀᵀ and CUSAS 37, 330: 13 (14 KT).

Adad-šumu-lišir: see Text No. 2 above.

Mudammiq-Adad, scribe: see Text No. 1 above.

Text No. 4 (2 ŠŠ, 1243 BCE)

a) Corrigenda

l. 14 ᵀip¹-[pa]-ᵀad¹-su → ᵀip¹-[pa]-ᵀad¹-ma*

l. 17–18 [...ᵀmu-še-z]i-ib-ᵀu.gur ka šu i [...] / [...] x x x ᵀki-am¹ iq-bi → [...ᵀmu-še-z]i-ib-ᵀu.gur ka-šu i-p[u-uš-ma] / [a-na ᵀna]m-ᵀri ki-a-am¹ iq-bi, thus “Mušēzib-Nergal ope[ned] his mouth and spoke [to Na]mru as follows”.

l. 20 The phrase [la] a-ma-a-at, “I will not die (in prison)” (Levavi 2017: 97), may be read as the less dramatic [la] a-ba*-a-at, “let me not spend the night (in prison)”. However, one may still incline to maintain the original reading, since in this specific context, a hyperbolic speech might actually fit better than a “dry” statement. Be that as it may, both readings are possible and the meaning of the text does not change (only the tone).

l. 30 ᵀra¹-ba-ᵀaᵀ.ᵀdim SU-ᵀḪIᵀᵀ-TL-ᵀlugalᵀᵀ → ᵀeri*-ba-ᵀdim šu-ḫur*-ti ᵀlugalᵀᵀ

l. 31 ᵀᵀᵀ[x]-sum.na → ᵀᵀᵀdingir-šeš¹-sum.na

l. 33 [igi ᵀ]ᵀx¹-ni²-ia ᵀigi ᵀi-l¹-ia

b) Prosopographical addenda

Arad-nubatti, ḫazannu: see Text No. 3 above.

Ḫi-aḫa-iddina, measuring official: CUSAS 30, 204: 17 (1 ŠŠ); CUSAS 30, 207: 7 (2 ŠŠ); CUSAS 30, 391: 11 (1 ŠŠ); see possible connection to Amurru-aḫa-iddina/Zākīru, measuring official, in Text No. 3 above.

Mudammiq-Adad, scribe: see Text No. 1 above.

Notes

1. This attestation is uncertain, since the text mentions Marduk-kīna-ušur without patronymic (contra van Soldt 2015: 554).

2. Previously read Ninšiku-karābī-išme.

3. Previously read Šin-aḫa-iddina.

4. Read [ᵀZa]-ᵀki¹-rù instead of [ᵀx]-ᵀx¹-rum (see Devecchi 2020: 43 fn. 4).

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