

**43) Fara Notes, 1: Administrative lists identified as dub bar and dub gibil** — The assignments of donkeys for ploughing to various individuals represent one of the most prominent text groups from Fara, ancient Šuruppag. After their edition by Pomponio/Visicato (1994, 301–448 = EDATŠ) they have been re-edited by Steibe/Yıldız (2015 = WVDOG 143) including some new texts and collations. These two books carefully note parallel sequences of personal names between various texts of larger and smaller size (Lecompte 2017 added more cases). The repetition of names in a similar order is known from various administrative archives over the course of several years. The parallels indicate a historical “reality” behind the sequences that is not connected to the professions as it is the case in lists from other places; thus the parallel sequences may relate to other factors (such as, e.g., the location of the fields or the city-quarters?). The apparent differences between lists (with, at times, more entries in the smaller than in the larger list), however, actually do not support fully the conclusion by Pomponio/Visicato (1994) that the lists cover only one year or a very short period. The lists of men working in agriculture represent the important social group of the “farmers and soldiers” (thus Schrakamp 2014), and therefore a better understanding of the lists of fields, barley and plough animals is essential for an analysis of the society of Šuruppag.

The subscripts identify the estates (of the city-goddess Sud: WVDOG 143, nos. 32, 33, 39; also called *diġir* “deity” no. 44; *e<sub>2</sub> geme<sub>2</sub>* “female servants’ estate”: *ibid.* nos. 31, 36, 68) or the person responsible for the account (WVDOG 143, nos. 4, 5, 24, 44: *saġ-an-tuku dub-sar*).

Another element is the designation of a list as *dub gibil* “new tablet” or *dub bar(-ra)* “additional(?) tablet” in the subscripts. The size of the tablets (large/medium/small) does not reflect the distribution of the terms exactly. In the following list the references with improved readings (compared to the edition of Steibe/Yıldız 2015) are marked by an asterisk (\*):

- *dub gibil*: WVDOG 143, no. 1 (= WF 22 = EDATŠ no. 115; large tablet); no. 27\* (medium); no. 66 (small); no. 77 (= WF 21 = EDATŠ no. 157, small); no. 78\* (small)
- *dub bar*: WVDOG 143, no. 58\* (medium); no. 61\* (= TŠ 106 = EDATŠ no. 154, small/medium); no. 67\* (small); no. 70\* (= WF 14 = EDATŠ no. 155; small); no. 71\* (small); no. 89\* (medium?)
- note the variant form *dub bar-ra* in other contexts, with goats: WVDOG 143, 156\* (= TŠ 156, small); with barley: WF 87 (= EDATŠ no. 22, medium)
- unclear: WVDOG 143, no. 53 (*dub-[bar?]*; medium)

On *dub gibil*: Reading of WVDOG 143, no. 27 v 3 as [*dub*] *gibil* with Lecompte (2017, 277). In WVDOG 143, no. 78 iii 1 the edition has “*dub*<sup>1</sup>(=MES)-*gibil*”, but the photo shows a clear DUB sign.

On *dub bar*: The term *dub bar(-ra)* was not identified by Steibe/Yıldız (2015), but they read mostly *dub-“dili”* instead, namely in WVDOG 143, no. 58 iv 3; 61 iv 2; 67 iv 3; 70 iv 3. However, the sign BAR often has the appearance of AŠ in Fara texts (Krebernik 1998, 280), and the *-ra* of the parallels indicates the correct reading. Furthermore, the term was emended incorrectly (as happens so often in Assyriology), reading “*mes*<sup>1</sup>(=DUB)-*bar*” WVDOG 143, no. 71 iv 3, and “*mes*<sup>1</sup>(=DUB)-*bar-ra*” no. 156: 2. For “*mes-bar*” in WVDOG 143, no. 89 r.ii’ 2’ the correct interpretation is instead [*d*] *ub bar* (the first small vertical, differentiating DUB from MES, is not preserved).

Although it is still unclear how the terms *dub gibil* “new tablet” or *dub bar(-ra)* “additional(?) tablet” relate exactly to the management of agricultural labour, these subscripts contribute to a better evaluation of the accounting practices at Šuruppag.

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