

# CUNEIFORM TEXTS

IN THE

METROPOLITAN MUSEUM OF ART

EDITED AND TRANSLATED

BY

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PUBLISHED FOR THE MUSEUM

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## PREFACE TO PARTS I. & II.

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In undertaking the publication of the cuneiform texts in the Metropolitan Museum of Art of New York City, I was prompted by the desire to render this small but interesting treasure accessible to students of the Semitic languages.

These two parts are the first of a series of seven parts to be published as quickly as time permits. The texts referred to, are divided into two collections, known as the "*Egibi*," and the "*Ward*" collections. The former was purchased in 1878 from the British Museum, and the latter from the Rev. Dr. W. H. Ward of the Wolfe Expedition, by Gen. C. P. di Cesnola, the Director of the Museum. Part I contains 21 texts of the *Egibi*, and Part II, 35 of the *Ward* collection.

Part I was published by me in June of this year under the title *Babylonian Contract Tablets in the Metropolitan Museum of Art*. The causes that led me to republish it here were numerous and weighty. Chief among them I may mention that the volume was published as a doctor's dissertation, and in the hurry to get the book into print, many typographical errors were overlooked, and mistakes that should have been corrected, were left untouched. I trust that in the present volume all such errors will have been avoided. Another cause was the desire of the Museum authorities to have some publication of their collections to offer to inquiring strangers and to the learned public. I regret that time did not permit me to have the Babylonian equivalents of many of the Assyrian signs cast. With the type at my disposal, however, the cuneiform text has been made to appear as similar as possible to the original writing on the contract tablets. Also in the transliteration many peculiarities will be found, which I have seen fit to discard in succeeding parts. Part I must, in fact, be considered a book by itself, complete and independent of any other part. The indices of Part I have also been incorporated in the preface instead of being placed at the end as in the first edition. The correspondence of such letter as *b*, *š*, *k*, etc., to Hebrew letters will be readily seen.

Part II will be found to be, I trust, an improvement upon Part I. Not only is the type of the cuneiform text exactly similar (excepting peculiarities of hand-writing of the individual scribes) to the original characters on the contract tablets, but the distinction between the transliteration and the translation is brought out more clearly by the use of Italic type for the former

instead of Antique Roman. The notes have also been made as short as possible, and they confine themselves to explanations of the text and to references. They have been relegated to the end.

The remaining texts in the Metropolitan Museum of Art have been divided for publication as follows:

Part III will contain Nos. 1-10 of the *Egibi*, and Nos. 16-45 of the *Ward* collection, Total: 40 Texts of the reigns of Nebuchadnezzar, Amelu-Marduk and Nergalsharusur.

Part IV will contain Nos. 32-36 of the *Egibi* and Nos. 66-77 of the *Ward* collection. Total: 17 texts of the reigns of Cyrus and Cambyses.

Part V will contain Nos. 37-56 of the *Egibi*, and Nos. 78-120 of the *Ward* collection. Total: 51 texts, chiefly of Darius.

Part VI will contain about 50 undated contract tablets, 5 belonging to the *Egibi* collection.

Part VII will contain all the Assyrian, Babylonian and Accadian texts of the *Ward* collection not included in any of the other parts.

In conclusion I wish to express my most sincere thanks to the Museum authorities, especially to Gen. C. P. di Cesnola and to Prof. I. H. Hall, for their kind and liberal treatment and for the manifold facilities that they have courteously placed at my disposal. Also to my brother, the Rev. Dr. C. E. Moldenke, who is at present publishing a catalogue of the Museum's magnificent collection of Egyptian antiquities, I wish to express my thanks for his kind help, especially in the drawing and procuring of the signs that are so frequently used in Part II, and will be required for the publication of the remaining parts.

NEW YORK CITY, }  
Oct. 1st, 1893. }

A. B. MOLDENKE.

## **PART I.**



LIST OF BOOKS QUOTED, AND ABBREVIATIONS.

- ABEL UND WINCKLER, Keilschrifttexte zum Gebrauch bei Vorlesungen. (Sanherib, Asarhaddon) Berlin 1890.
- Beiträge zur Assyriologie und Vergleichenden Semitischen Sprachwissenschaft, herausgegeben von Fr. Delitzsch und P. Haupt. Leipzig 1889-1892. . . . *B A*
- BRÜNNOW, R. E., A Classified List &c. Leyden 1889.
- DELITZSCH, FR., Assyrische Grammatik. Berlin 1889.
- “ Assyrische Lesestücke. Dritte Auflage. (Sintflutbericht) Leipzig 1885.
- “ Assyrische Studien. Heft I. Leipzig 1874.
- Babylonian and Oriental Record. London. . . . . *BOR*
- HOFFMANN, Auszüge aus syrischen Acten persischer Märtyrer. Leipzig 1880.
- HOMMEL, F., Geschichte Babyloniens und Assyriens. Berlin 1885-1889.
- JENSEN, P., Die Kosmologie der Babylonier. Strassburg 1890.
- LAGARDE, P., Agathangelus. (Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Vol. XXXV) 1887.
- LOTZ, W., Die Prisma-Inscripft des assyr. Königs Tiglathpileser I. Leipzig 1880. . *LTP*
- PEISER, F. E., Babylonische Verträge des Berliner Museums. Berlin 1890. . *Bab. Ver.*
- “ Keilschriftliche Actenstücke. Berlin 1889.
- POGNON, H., L'inscription de Bavian. Paris 1879.
- SAYCE, A. H., Lectures on the Origin and Growth of Religion (Hibberd Lectures). London 1877.
- SCHROEDER, Phöniciſche Sprache mit Entwurf einer Grammatik. Halle 1869.
- Sitzungsbericht der Königlichen Akademie der Wissenschaften zu Berlin. 1889.
- SMITH, P., Thesaurus Syriacus. Clarendon Press, Oxon. 1879.
- SMITH, S. A., Keilschrifttexte Asurbanipals. Leipzig 1887-1889.
- STRASSMAIER, J. N., Babylonische Texte, Heft I-VII. Inschriften von Nabonidus, Nabuchodonosor und Cyrus, von den Thontafeln des Britischen Museums copiert &c. Leipzig 1887-1890. . . . . *Strass. Nabn., Nbk., Cyr.*
- STRASSMAIER, J. N., Inschriften im Museum zu Liverpool. Leyden 1885.
- “ Verhandlungen des 5ten Internationalen Orientalisten Congresses zu Berlin. 1881.
- TALLQVIST, K. L., Die Sprache der Contracte Nabû-nâ'ids. Helsingfors 1890. . *Tallq.*
- TIELE, C. P., Babylonisch-assyrische Geschichte. Gotha 1886-1888.
- Zeitschrift für Assyriologie. Leipzig 1883-1892. . . . . *Z. A.*
- Zeitschrift der Deutschen Morgenländischen Gesellschaft. . . . . *ZDMG*



## INDEX OF PROPER NAMES.

*The superior numerals refer to the lines of the tablets, while the other numerals refer to the tablets.*

### I. CITIES.

[dtn]Babilu 11 <sup>19 21</sup> 12 <sup>21 22</sup> 13 <sup>17 19</sup> 14 <sup>25</sup> 15 <sup>14 15</sup> 16 <sup>17</sup> 17 <sup>14</sup> 18 <sup>12</sup> [19 <sup>11</sup> ] 20 <sup>15</sup> 21 <sup>20 22</sup> 22 <sup>16 17</sup> 23 <sup>12 14</sup> 24 <sup>16 25</sup> 25 <sup>18 20</sup> 26 <sup>22 24</sup> 27 <sup>13 14</sup> 28 <sup>16 17</sup> 29 <sup>30</sup> 30 <sup>15 17</sup> 31 <sup>13</sup>	Babilu 14 <sup>27</sup> 16 <sup>19</sup> 17 <sup>5 16</sup> 20 <sup>13</sup> 24 <sup>14</sup> 29 <sup>28</sup> Barsiba 18 <sup>11</sup> alû Bit-šar-i 31 <sup>11</sup> alû Kas-sur (P) 13 <sup>5</sup>
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### II. MONTHS.

Nisannu 26 <sup>22</sup> 28 <sup>15</sup> 29 <sup>28</sup> Airu 22 <sup>4</sup> 14 <sup>25</sup> Simanu 30 <sup>15</sup> Dûzu 25 <sup>18</sup> 31 <sup>12</sup> Ululu 27 <sup>13</sup> 17 <sup>4 14</sup>	Tašritu 13 <sup>17</sup> Samna 27 <sup>4 5</sup> 15 <sup>14</sup> Samna-am-a 21 <sup>20</sup> Šabaštu 19 <sup>9</sup> 20 <sup>5 14</sup> 23 <sup>13</sup> 24 <sup>14</sup> Adaru 11 <sup>19</sup> 12 <sup>21</sup> 16 <sup>17</sup> 18 <sup>11</sup> 22 <sup>16</sup> 23 <sup>6</sup>
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### III. GODS.

Bil 21 <sup>19</sup> 25 <sup>18</sup> Gu-la 24 <sup>12</sup> Za-ri-ku 17 <sup>12</sup> 25 <sup>13</sup>	Na-na 17 <sup>10</sup> 30 <sup>5 6</sup> Ninip 16 <sup>4 17</sup> Ša-maš 18 <sup>9</sup>
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### IV. PERSONS.

Ai 11 <sup>4</sup> 22 <sup>13</sup> ilu ĩ-a-na-šir 25 <sup>6</sup> ilu A-ba-ba-ti-la 27 <sup>2</sup> Ab-la-a 30 <sup>11</sup> Ab-la-da 18 <sup>5</sup> Ib-na-a 21 <sup>16</sup> ĩ-gi-bi 12 <sup>8</sup> 14 <sup>15</sup> 20 <sup>4 13</sup> 21 <sup>7 12</sup> 22 <sup>2</sup> 23 <sup>6</sup> 28 <sup>6</sup> 29 <sup>3</sup> 31 <sup>2 3</sup> 26 <sup>2 20</sup> Idanin-Nabû 18 <sup>10</sup> Id-da-a 25 <sup>2</sup>	Iddin-..... 21 <sup>1</sup> Iddin-Bil 23 <sup>9</sup> Iddin-Marduk 17 <sup>1 3</sup> 18 <sup>1</sup> 23 <sup>10</sup> 24 <sup>1</sup> 25 <sup>3</sup> 28 <sup>10</sup> 19 <sup>3</sup> Ia-ša-ta 21 <sup>3</sup> Iddin-Nabû 20 <sup>11</sup> 29 <sup>25</sup> 31 <sup>6</sup> Iddin-na-ĥu-nun-ĥi-iš-Marduk 28 <sup>13</sup> Iddin-na-Nabû 21 <sup>16</sup> Aĥa-ba-ni 17 <sup>14</sup> 25 <sup>16</sup> ĩtir-Marduk 22 <sup>13</sup> ĩtir-ša-na-nim 12 <sup>5</sup>
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*The Metropolitan Museum of Art.*

U-ka-ga-tu-ra-šad 30 <sup>7</sup>	Bil-i-ṭir 31 <sup>11</sup>
ilu ʾllatu-u 11 <sup>9</sup> 14 <sup>25</sup>	Bil-i-ṭi-ru 11 <sup>4</sup> 29 <sup>27</sup>
Ī-mid-su 19 <sup>9</sup>	Bil-kašir 12 <sup>19</sup>
Amtu 28 <sup>2</sup>	Bil-Marduk 27 <sup>8</sup>
Ī-sag-gil-ai 26 <sup>6</sup>	Bil-našir 25 <sup>22</sup>
A-pak-kal-ia 26 <sup>20</sup>	Bil-apal-iddin 11 <sup>12</sup> 19 <sup>8</sup> 24 <sup>9</sup> 12
Īpi-iš-ilu 13 <sup>2</sup> 14 <sup>19</sup> 22 <sup>14</sup> 30 <sup>11</sup>	Bil-pat-ta-nu 12 <sup>17</sup>
Iḳbi-[Marduk] 29 <sup>6</sup>	Bil-iḳi-ša 16 <sup>12</sup> 30 <sup>2</sup> 5
Iḳiša-apla 26 <sup>19</sup>	Bil-ri-man-ni 12 <sup>20</sup> 24 <sup>6</sup>
Iḳi-ša-apla 17 <sup>2</sup> 18 <sup>2</sup> 23 <sup>9</sup> 24 <sup>2</sup> 25 <sup>4</sup> 28 <sup>11</sup>	Bil-šum-išku-un 23 <sup>10</sup>
31 <sup>9</sup>	Bil-šu-nu 12 <sup>17</sup> 19 <sup>7</sup> 30 <sup>6</sup>
A-ra-bi 17 <sup>3</sup>	Bani-ia 29 <sup>14</sup>
Ir-ba-Marduk 14 <sup>24</sup>	Bani-i-a 11 <sup>8</sup> 29 <sup>4</sup> 7
Ardi-ia 29 <sup>24</sup>	Bāni-um-ma-gu 27 <sup>12</sup>
Arad-Bil 13 <sup>14</sup> 15 <sup>22</sup> 15 <sup>29</sup> 6	Ba-ni-ia 12 <sup>2</sup> 15 <sup>9</sup> 16 <sup>3</sup> 16 <sup>20</sup> 11(?)
Arad-Marduk 21 <sup>18</sup> 22 <sup>3</sup> 25 <sup>9</sup> 17	Bani-a-tu-i-sag-ila 16 <sup>1</sup> 10
Arad-Nirgal 22 <sup>12</sup> 25 <sup>16</sup>	Bit-ti-ia 21 <sup>19</sup> 25 <sup>17</sup>
A-ša-a-na-šad 25 <sup>8</sup>	
It-ik-kal-a 15 <sup>3</sup>	Gu-la-ri-nin-ni 11 <sup>2</sup> 12 <sup>1</sup> 10 <sup>13</sup>
It-ti-..... 25 <sup>21</sup>	
Itti-..... 29 <sup>24</sup>	Da-bi-ia 13 <sup>16</sup>
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Itti-Marduk-balaṣu 26 <sup>1</sup> 27 <sup>1</sup>	Du-ub-bi 20 <sup>11</sup>
Itti-Nabû-balaṣu 29 <sup>26</sup> 31 <sup>10</sup>	Du-um-muḳ 13 <sup>15</sup>
	Dan-a 11 <sup>14</sup>
Ba-bu-tu 12 <sup>20</sup> 26 <sup>4</sup> 21	Di-na-a 30 <sup>12</sup>
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Bil-ibni 31 <sup>9</sup>	Zir-ukin 24 <sup>11</sup>
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Bil-idanin 28 <sup>12</sup>	Ḫa-an-na-šû 16 <sup>9</sup>
Bil-zir-ibni 26 <sup>16</sup>	Ḫu-nu-ti-tiš-Šamaš-balaṣu 11 <sup>3</sup>
Bil-aḫi-iddin 27 <sup>12</sup>	Ḫu-pu-u 28 <sup>4</sup>
Bil-aḫi-iḳi-ša 19 <sup>6</sup>	
Bil-ḫarran 17 <sup>9</sup>	Ka-di-di 14 <sup>22</sup>
Bil-iṭir 27 <sup>9</sup>	Ka-di-nu 12 <sup>16</sup>

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Ku-up-pu-ut-tum 29 <sup>1</sup> 16 <sup>22</sup>	18 <sup>8</sup> 20 <sup>3</sup> 22 <sup>2</sup> 23 <sup>4</sup> 26 <sup>2</sup> 27 <sup>2</sup> 28 <sup>6</sup>
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La-a-ba-ši 27 <sup>3</sup>	Nabû-aḫi-iddin-na 21 <sup>3</sup> 4 <sup>9</sup>
La-di-pi 30 <sup>12</sup>	Nabû-aḫi-irba 11 <sup>12</sup>
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Man-di-di 13 <sup>14</sup> 30 <sup>4</sup> 14 <sup>14</sup>	Nabû-ukin-..... 15 <sup>11</sup>
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Mu-sal-lim-mu 17 <sup>10</sup>	Nabû-lit-su 24 <sup>13</sup>
Mi-ṣir-ai 26 <sup>18</sup>	Nabû-mu-u-da 11 <sup>16</sup>
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Marduk-ban-zir 31 <sup>10</sup>	Nabû-mu-ši-ni-ud-da 12 <sup>16</sup> 26 <sup>5</sup> 16 <sup>16</sup>
Marduk-iddin 21 <sup>13</sup> 29 <sup>26</sup>	Nabû-na'id 11 <sup>20</sup> 12 <sup>22</sup> 13 <sup>18</sup> 14 <sup>20</sup> 15 <sup>16</sup>
Marduk-zir-ibni 14 <sup>22</sup>	16 <sup>18</sup> 17 <sup>5</sup> 18 <sup>12</sup> 19 <sup>11</sup> 20 <sup>15</sup> 21 <sup>22</sup>
Marduk-iṭṭi-ir 12 <sup>18</sup> 22 <sup>3</sup> 25 <sup>14</sup>	22 <sup>17</sup> 23 <sup>14</sup> 24 <sup>15</sup> 25 <sup>19</sup> 26 <sup>23</sup> 27 <sup>14</sup> 28 <sup>16</sup>
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Marduk-iḫi-ša-an-ni 11 <sup>8</sup> 12 <sup>2</sup> 14 <sup>14</sup> 24 <sup>24</sup>	Nabû-is-kip 18 <sup>9</sup>
Marduk-irba 14 <sup>21</sup>	Nabû-apal-iddin 11 <sup>1</sup> 11 <sup>11</sup> 12 <sup>4</sup> 11 <sup>13</sup> 16 <sup>16</sup>
Marduk-šum-ibni 18 <sup>10</sup>	Nabû-uṣur 26 <sup>18</sup>
Marduk-šum-uṣur 28 <sup>3</sup>	Nab-iḫ-bi 29 <sup>24</sup>
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Na-ba-ai 27 <sup>4</sup>	Nabû-iriš 25 <sup>15</sup> 30 <sup>13</sup>
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Nabû-iddin 20 <sup>9</sup> 24 <sup>10</sup> 11 <sup>11</sup> 28 <sup>12</sup>	Nu-ub-ta-a 26 <sup>4</sup>
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 Si-nu-nu 16<sup>6</sup>  
 Sin-tab-ni 11<sup>17</sup>  
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 Şir-diş-bit 27<sup>13</sup>  
  
 Ka-ti-lu-tum 28<sup>2</sup>  
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 Kur-ban-Marduk 14<sup>15</sup>  
 Kur-ban-ni-Marduk 13<sup>2</sup>  
  
 Ri-dal-Şamaş 22<sup>13</sup>  
 Ra-mu-u-a 16<sup>4</sup>  
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 Rammān-u-mi-i 12<sup>19</sup>  
 Rammānu-şum-iddin 24<sup>10</sup>  
 Rammānu-şum-uşur 27<sup>10</sup>  
 Ri-mut 13<sup>1</sup> 6 13 14 18 19 25 5 15  
 Ri-mut-Bil 27<sup>5</sup>  
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 .....iṭ-ka 11<sup>15</sup>  
 .....şum-ukin-na 21<sup>1</sup>

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*The first column gives the name of the person, the second that of his father, and the third his family name. Only those names are catalogued here, of which the genealogy is given, or which have some special attribute to distinguish them from other names of the same form. For all other names see preceding index.*

Iddin-Marduk	apal-su sa Iḫi-ša-apla	apal Nūr-Sin	17 <sup>1 3</sup> 18 <sup>1</sup> 19 <sup>2 (?)</sup> 24 <sup>1</sup> 25 <sup>3</sup> 28 <sup>10</sup>
Iddin-Marduk	“ “ Bil-šum-iš-ku-un	“ amlu ḫīpu	23 <sup>10</sup>
Iddin-na-ḫu-nun- ḫi-iš-Marduk	“ “ Nabû-našir	“	28 <sup>13</sup>
<i>Scribe of the 18th Tablet.</i>			
*Iddin-Nabû-.....	“ “ [Bani-ia]	“ Du-ub-bi	20 <sup>11</sup>
Iddin-Nabû	“ “ Iḫi-ša-apla	“ Bil-ibni	31 <sup>8</sup>
Iddin-Nabû	“ “ Šal-a	“ .....	29 <sup>26</sup>
Iddin-na-Nabû	“ “ Ib-na-a	“ Da-bi-bi	21 <sup>15</sup>
Ī-a-na-ḫir	“ “ Mu-sal-li-mu		25 <sup>6</sup>
Iḫi-ša-apla	“ “ A-pak-kal-ia	“ Ī-gi-bi	26 <sup>19</sup>
Irba-Marduk	“ “ Mar-duk-iḫi-ša-an-ni	“ Īlatu-u	14 <sup>24</sup>
<i>Scribe of the 14th Tablet.</i>			
Ardi-ia	“ “ Itti-.....	“ amlu šakānu	29 <sup>24</sup>
Arad-Bil	“ “ Du-um-muḫ	“ Arad-Bil	13 <sup>14</sup>
Arad-Marduk	“ “ Bit-ti-ia	“ { amlu Ī.MAŠ Bil amlu šangu Bil	21 <sup>18</sup> 25 <sup>17</sup>
<i>Scribe of the 21st and 25th Tablets.</i>			
Arad-Marduk	“ “ Marduk-iḫi-ir	“ amlu ša- ḫābti -šu	22 <sup>3</sup>
Itti-Marduk-balaḫu	“ “ Arad-Bil		22 <sup>16</sup>
<i>Scribe of the 22nd Tablet.</i>			
Itti-Marduk-balaḫu	“ “ Nabû-aḫi-iddin	“ A-ba-ba-ti-la	27 <sup>1</sup>
Itti-Marduk-balaḫu	“ “ Nabû-aḫi-iddin	“ Ī-gi-bi	22 <sup>1 7</sup> 26 <sup>1</sup> 28 <sup>5</sup> 29 <sup>2 9</sup> 11 <sup>15</sup> 19 <sup>31</sup> 1 6 6
Itti-Nabû-balaḫu	“ “ Marduk-ban-zir	“ Bil-i-ḫi r	31 <sup>10</sup>
<i>Scribe of the 31st Tablet.</i>			
†Itti-Nabû-balaḫu	“ “ Marduk-iddin	“ Bil-i-ḫi-ru	29 <sup>23</sup>
<i>Scribe of the 29th Tablet.</i>			
Bil-uballi-iḫ	“ “ Na-di-nu		15 <sup>13</sup>
<i>Scribe of the 15th Tablet.</i>			
Bil-iddin	“ “ Ba-ni-ia	“ { Nirgal-uḫur Ri-šar-tum	29 <sup>4</sup> 29 <sup>7 20</sup>
Bil-iddin	“ “ Nirgal-uballi-iḫ	“ amlu sa	13 <sup>3 6 10 11</sup> 14 <sup>7</sup>
Bil-di-ḫir	“ “ .....	“ Nab-iḫ-bi	29 <sup>23</sup>

\* Possibly the same as Iddin-na-Nabû, the third name from this.

† Evidently the same scribe as the preceding.

Bil-aḫi-iḫi-ša	apal-šu ša Bil-šu-nu	apal	19 <sup>6</sup>
Bil-ḫarran	“ “ Mu-sal-lim-mu	“ amlu šangu Nana	17 <sup>9</sup>
Bil-iṭir	“ “ Nabû-šum-ušur	“ Rammân-šum-ušur	27 <sup>9</sup>
Bil-kašir	“ “ Bil-ri-man-ni	“ Ba-bu-tu	12 <sup>10</sup>
<i>Scribe of the 12th Tablet.</i>			
Bil-apal-iddin	“ “ Ī-mid-su		19 <sup>8</sup>
Bil-apal-iddin	“ “ Daḫ-ḫi-ša(?)	“ Nabû-lit-su	24 <sup>12</sup>
<i>Scribe of the 24th Tablet.</i>			
Bil-apal-iddin	“ “ Nabû-[iddin?]	“ Rammân-šum-iddin	24 <sup>9</sup>
Bil-apal-iddin	“ “ Nabû-aḫi-irba	“ Ḳur-ban	11 <sup>12</sup>
Bil-ri-man-ni	“ “ Marduk-musallim		24 <sup>6</sup>
Bil-šu-nu	“ “ Bil-iḫi-ša	“ amlu šangu Nana	30 <sup>6</sup>
Bil-.....	“ “ Nabû-šum-ušur	“ Bani-[ia]	15 <sup>8</sup>
Ba-ni-ia	“ “ Nabû-šum-iddin	“ amlu šangu Ninip	16 <sup>3 16</sup>
<i>Scribe of the 16th Tablet.</i>			
Bâni-um-ma-gu	“ “ Bil-aḫi-iddin-na	“ Šir-diš-bit	27 <sup>12</sup>
<i>Scribe of the 27th Tablet.</i>			
Dainu-zir-ibni	“ “ Ab-la-a	“ Īpi-iš-ilu	30 <sup>10</sup>
Zir-ûtu	“ “ Nabû-zir-iddin		22 <sup>14</sup>
Hu-nu -ti-tiš-Šamaš-balaṭu	“ “ Ai	“ Bil-i-ṭi-ru	11 <sup>5</sup>
Ki-di-nu	“ “ Marduk-iṭi-ir	“ Rammân-u-mt-i	12 <sup>16</sup>
Kal-ba-a	“ “ { Ia-ḫa-ta Nabû-aḫi-iddin	“ Ī-gi-bi	21 <sup>2 9</sup> 31 <sup>2 4 6</sup>
La-a-ba-ši	“ “ Zi-ri-ia	“ Na-ba-ai	27 <sup>3</sup>
La-di-pi	“ “ Di-na-a		30 <sup>12</sup>
Lu-uš-a-na-nûri-Marduk	“ “ Ki-rib-ti	“ Ī-gi-bi	21 <sup>11</sup>
Marduk-iddin	“ “ Marduk-īpi-iš	“ Zir-ai	21 <sup>13</sup>
Marduk-zir-ibni	“ “ Šu-la-a	“ Našir-ḫat-ai	14 <sup>22</sup>
Marduk-iṭi-ir	“ “ Ri-mut	“ Arad-Nirgal	25 <sup>14</sup>
Marduk-musallim	“ “ Nabû-šip-ušur	“ Aḫa-ba-ni	17 <sup>14</sup>
<i>Scribe of the 17th Tablet.</i>			
Marduk-iḫi-ša-an-ni	“ “ Bani-i-a	“ Īllatu-u	11 <sup>8</sup>
*Marduk-iḫi-ša-an-ni	“ “ Ba-ni-ia	“ .....ušur-bilu-u	12 <sup>2 14</sup>
Marduk-šarrâ-ni	“ “ Bil-iḫi-ša	“ Ša-ṭâbti-šu	16 <sup>11</sup>
Nabû-balaṭ-iddin	“ “ Šil-la-a	“ Na-ši-ir-na-a	20 <sup>1</sup>
Nabû-balaṭ-su-iḫbi	“ “ Bani-ia	“ Ri-šar-tum	29 <sup>13</sup>
Nabû-balaṭ-su-[iḫbi]	“ “ Zir-ia	“ amlu bânû	15 <sup>10</sup>
Nabû-ban-aḫa	“ “ Iḫi-ša-apla	“ Na-din-Marduk	24 <sup>3</sup>
Nabû-ga-mil	“ “ Nabû-mu-ši-ni-ud-da	“ Ī-sag-gil-ai	26 <sup>17</sup>

\* Very likely identical with the preceding. The family name is broken off at the beginning, hence the latter is uncertain.

Nabû-iddin	apal-su <sup>sa</sup> Bil-idanin	apal amlu ni-şur-gi-na	28 <sup>12</sup>
Nabû-iddin	“ “ Zir-ukin	“ amlu şangu Gula	24 <sup>11</sup>
Nabû-iddin	“ “ Mu-şi-zib-Bil	“ Na-şi-t-Nabû-apla	20 <sup>9</sup>
Nabû-zir-iddin amlu mâr şipri dâni			16 <sup>13</sup>
Nabû-zir-iddin	“ “ Nabû-musallim	“ Sin-tab-ni	11 <sup>16</sup>
Nabû-zir-iği-şa	“ “ Şakan-şum		25 <sup>3</sup>
Nabû-zir-şutişur	“ “ Nabû-şum-iddin	“ Ka-di-di	14 <sup>21</sup>
Nabû-aği-bul-luğ	“ “ Marduk-irba	“ Su-ğa-ai	14 <sup>20</sup>
Nabû-aği-iddin <i>Scribe of the 20th Tablet.</i>	“ “ Şu-la-a	“ İ-gi-bi	12 <sup>7 9 15</sup> 14 <sup>17 20 3 4</sup> 12 <sup>21 6 23 4</sup>
Nabû-aği-iddin-na	“ “ Nabû-aği-iddin-na		21 <sup>3</sup>
Nabû-iğir	“ “ Şil-la-a	“ It-ik-kal-a	15 <sup>2 6 7</sup>
Nabû-ukin-zir	“ “ Bil-uballi-iğ	“ amlu pa-şi-ki	15 <sup>11</sup>
Nabû-mu-şi-ni-ud-[da]	“ “ Bil-zir-ibni	“ İ-sag-gil-ai	26 <sup>16</sup>
Nabû-mu-şi-ni-ud-da	“ “ Bil-şu-nu	“ Bil-pat-ta-nu	12 <sup>16</sup>
Nabû-is-kip	“ “ Marduk-şum-ibni	“ Idanin-Nabû	18 <sup>9</sup>
Nabû-apal-iddin	“ “ Ba-la-ğ	“ Şa-na-şi-....	11 <sup>1</sup>
Nabû-apal-iddin <i>Scribe of the 13th Tablet.</i>	“ “ Da-bi-ia	“ Su-ğa-ai	13 <sup>16</sup>
Nabû-u-şur-şu	“ “ Ba-la-ğ	“ Mi-şir-ai	26 <sup>18</sup>
Nabû-rımu-lip-tum	“ “ Şu-zu-bu amlu rab.kn- a-ri şa şarri		23 <sup>1</sup>
Nabû-iriş <i>Scribe of the 30th Tablet.</i>	“ “ Şil-la-a	“ Man-di-di	30 <sup>3 13</sup>
Nabû-iriş	“ “ Tab-ni-i-a	“ Ağa-ba-ni	25 <sup>16</sup>
Na-din amlu IR. ŞAL.TAB(?) ŞA <i>Scribe of the 23rd Tablet.</i>			23 <sup>11</sup>
Na-din <i>Scribe of the 26th Tablet.</i>	“ “ Nirgal-iğir	“ Ba-bu-tu	26 <sup>3 21</sup>
Nûr-i-a	“ “ Bil-iği-şa	“ amlu şangu Nana	30 <sup>2</sup>
Nirgal-na'id	“ “ Nabû-zir-iddin	“ .....-it-ka	11 <sup>14</sup>
Su-ğa-ai	“ “ Kal-ba-a	“ Babu-u-tu	27 <sup>11</sup>
Ri-dal-Şamaş	“ “ İğir-Marduk	“ İpi-iş-ilu	22 <sup>13</sup>
Rammânu-aği-uballiğ	“ “ Dan-a	“ Nûr-Sin	11 <sup>13</sup>
Ri-mut	“ “ Ai	“ Arad-Nirgal	22 <sup>11</sup>
Ri-mut	“ “ Nabû-ukin-apla		25 <sup>6</sup>
Ri-mut	“ “ Ni-mi-ku	“ Man-di-di	13 <sup>13</sup>
Ri-mut	“ “ Kûr-ban-ni-Marduk	“ İpi-iş-ilu	13 <sup>10 14 16</sup> 19
Ri-mut-Bil	“ “ Bil-Marduk	“ Şa-am-ma'	27 <sup>6</sup>

Šu-la-a	apal-šu sa Iḫi-ša-apla	apal Iddin-Bil	23 *
Šapik-zir	“ “ Nabû-šum-iddin	“ Na-din-ši-bar	15 1 6
Šapik-zir	“ “ Nirgal-musallim	“ Sin-ga-ga-nim-mi	16 1 4
Ša-aš-Bil-ṭi	“ “ Nabû-itti-apli	“ Hu-pu-u	28 *
{ Tab-ni-i	“ “ Nabû-aḫi-iddin	{ amilu šangu ilu Zariḫu	17 1 1
{ Tab-ni-i-a		{ amilu šangu ilu Šamaš	18 1
Tabni-i-a amilu šangu ilu Zariḫu			25 1 2
Tab-ni-i-a	“ “ Nabû-mu-u-da	“ Nu-u-pu	11 1 7
<i>Scribe of the 11 th Tablet.</i>			
.....-šum-ukin	“ “ Iddin-.....		21 1
.....	“ “ Id-da-a		25 1

*The following five names are those of the women whose genealogy is given in these texts. They are appended here, because the persons can thus be more readily found in other texts.*

Amtu	marat-su sa Marduk-šum-ušur		28 *
Bani-a-tu-i-sag-ila	“ “ Nabû-šum-iddin		16 1 10
Nabû-u-šu-da-ḫâtâ	“ “ Ta-k iš-Gu-la	apal amilu ḫipu	22 *
Nu-ub-ta-a	“ “ Nabû-mu-ši-ni-ud-da	“ Í-sag-gil-ai	26 *
Ni-lat-tum	“ “ Arad-Bil	Iḫbi-[Marduk?]	29 *

## A GLOSSARY

### OF THE ASSYRIAN WORDS OCCURRING IN THE TEXTS.

- u** *and*. Very frequent.
- amīlu** **IB-bani** *carpenter*. 21<sup>13</sup>
- abālu** *to bring*. iṭ-bal 29<sup>14</sup>
- adi** *together with*. a-di 14<sup>1</sup> 16<sup>7</sup> 18<sup>3</sup> 28<sup>8</sup>  
a-di-i 29<sup>11</sup> a-di ili *until*. 22<sup>7</sup> 29<sup>12</sup>  
a-di ili ša *until that*. 26<sup>14</sup>
- idu** *hand, side*. i-di 26<sup>10</sup>
- aḫu** *portion, half*. a-ḫi 13<sup>5</sup> 15<sup>6</sup>  
a-ḫa-a-ta-šu-nu 25<sup>13</sup> it-ti a-ḫa-miš  
*with one another*. 28<sup>9</sup>
- itīru** *to receive*. iṭ-ṭi-ru 17<sup>4</sup> i-ṭi-ru 22<sup>10</sup>  
24<sup>7</sup> i-tir-tum 28<sup>2</sup> i-ṭi-ru *pay*. 28<sup>1</sup>
- akālu** *to eat, consume*. ik-kal 13<sup>7</sup> 15<sup>6</sup>
- ul** *not*. 13<sup>8</sup> 28<sup>9</sup> 29<sup>17</sup> 18<sup>8</sup>
- ilu** *god*. Determinative. Frequent.
- alū** *city*. 13<sup>5</sup> 31<sup>11</sup> ina alī u širi *in city and country*. 15<sup>4</sup>
- ili** *about*. 31<sup>4</sup> For other instances see under *adi, ultu, ana, and ina*.
- ilu** *to go up, make out*. il-li 13<sup>9</sup> il-la- 12<sup>14</sup>  
i<sup>2</sup>-i-li 12<sup>5</sup> i-ti-li 25<sup>4</sup> 7<sup>7</sup> ul-ti-la 31<sup>5</sup>
- alādu** *to bring forth*. tu-li-da 11<sup>6</sup>
- alāku** *to go*. il-lak (in the phrase *našutti illak*) *possesses*. 13<sup>11</sup> il-la-ku *ibid*. 14<sup>9</sup>
- alpu** *cattle*. al-pa 20<sup>5</sup>
- i-lat** *to be additional*. 13<sup>11</sup> 30<sup>8</sup>
- ultu** *from*. 15<sup>7</sup> 21<sup>4</sup> ul-tu ili *below*. 13<sup>7</sup>  
ultu ili mi-ḫir-tu *in behalf of*. 18<sup>4</sup>
- umū** *day*. 11<sup>19</sup> 12<sup>21</sup> 13<sup>18</sup> 14<sup>26</sup> 15<sup>14</sup> 16<sup>18</sup>  
17<sup>6</sup> 18<sup>11</sup> 19<sup>10</sup> 20<sup>5</sup> 21<sup>21</sup> 22<sup>16</sup> 23<sup>13</sup>  
24<sup>14</sup> 25<sup>19</sup> 26<sup>23</sup> 27<sup>13</sup> 28<sup>15</sup> 29<sup>28</sup> 30<sup>16</sup>  
31<sup>12</sup>
- amīlu** *man*. Determinative. Frequent.
- amīlūtu** *slave*. a-mī-lut-tum 29<sup>2</sup>
- ummu** *mother*. 26<sup>26</sup> ummi-šu 29<sup>20</sup>
- amīlu** **I.MAŠ** *priest*. 21<sup>19</sup>
- a.an** Added to numerals.
- ānu** *not to be*. ia-a-nu 13<sup>12</sup>
- ana** *a-na to*. 11<sup>8</sup> 12<sup>6</sup> 11<sup>15</sup> 15<sup>7</sup> 20<sup>7</sup> 21<sup>6</sup> 28<sup>2</sup>  
29<sup>9</sup> 31<sup>4</sup> 6<sup>6</sup> *for*. 11<sup>7</sup> 12<sup>3</sup> 4<sup>10</sup> 15<sup>3</sup> 17<sup>7</sup>  
21<sup>5</sup> 25<sup>12</sup> 29<sup>5</sup> 16<sup>17</sup> *as regards*. 13<sup>4</sup>  
*to the value of*. 14<sup>3</sup> 6<sup>10</sup> 14<sup>16</sup> *a-na ili against*. 13<sup>9</sup> *on account*. 25<sup>4</sup> 7<sup>7</sup>
- ina** *in, at, for, after*. 12<sup>7</sup> 13<sup>5</sup> 6<sup>14</sup> 3<sup>15</sup> 4<sup>5</sup> 6<sup>6</sup>  
17<sup>4</sup> 18<sup>6</sup> 7<sup>19</sup> 5<sup>21</sup> 2<sup>22</sup> 4<sup>24</sup> 5<sup>26</sup> 2<sup>27</sup> 4<sup>5</sup>  
30<sup>9</sup> *ina ili against, to be received of*.  
13<sup>3</sup> 14<sup>5</sup> 7<sup>15</sup> 2<sup>4</sup> 16<sup>3</sup> 17<sup>2</sup> 20<sup>3</sup> 22<sup>3</sup> 23<sup>4</sup>  
24<sup>2</sup> 4<sup>26</sup> 3<sup>27</sup> 3<sup>6</sup> *ina ili-šu* 17<sup>6</sup> 27<sup>7</sup>  
*ina ili-šu-nu* 26<sup>8</sup> *ina lib-bi there-upon*. 26<sup>6</sup> *ina kâtâ from, from the hands of*. 12<sup>4</sup> 18<sup>2</sup> 19<sup>3</sup> 28<sup>5</sup> 29<sup>4</sup> 30<sup>6</sup>
- an-us-ti-nu** 25<sup>9</sup>
- u.an.tim** *receipt*. 12<sup>6</sup> 12<sup>14</sup> 7<sup>28</sup> 8<sup>31</sup> 1<sup>1</sup>
- aplu** *son*. construct: *apal*. Very frequent.
- ipīšu** *to receive, acquire*. i-pu-šu 29<sup>5</sup> 31<sup>3</sup>  
i-pu-šu 12<sup>5</sup> ip-pu-uš 15<sup>4</sup> ip-pu-uš-  
šu 13<sup>5</sup> i-pu-uš-ša 28<sup>7</sup> i-piš-ša 31<sup>1</sup>
- iṣu** *wood*. Also determinative. iṣu iṣu 14<sup>15</sup>
- arad šarrûtu** An official. 11<sup>10</sup>
- irṣitu** *land*. Determ. following *Babilu* (not transliterated in this book). Also 31<sup>11</sup>
- amīlu** **IR.ŠAL.TAB(?)**.ŠA 23<sup>12</sup>
- išu** *to be*. i-ša 23<sup>16</sup> i-šu-[u] 26<sup>14</sup>
- ašābu** *to sit down*. u-šib-u *placed*. 26<sup>9</sup> a-  
ša-bi *presence*. 26<sup>26</sup>
- aššatu** *wife*. aššati-šu 16<sup>5</sup> aššat-su 18<sup>5</sup>  
aššat-šu 26<sup>4</sup> *servant*. aš-šat-ti 16<sup>6</sup>  
aš-šat-su-nu 16<sup>9</sup>
- ištīn** *one*. ištī-in 31<sup>7</sup>
- ia**-[a-tu(?)] *I*. 26<sup>12</sup>
- itti** *with*. it-ti 13<sup>6</sup> 28<sup>9</sup> it-ti-i 15<sup>5</sup>
- itilku** *to take away*. i-ti-iḫ 13<sup>9</sup>
- utru** *profit*. u-tur 13<sup>6</sup> 15<sup>5</sup>
- balātu** *to live*. bal-tu-u 28<sup>9</sup>
- amīlu** **bânû** *carpenter*. 15<sup>11</sup>
- bašû** *to be*. ba-ši-i 18<sup>13</sup>

- bitu *house*. 26<sup>10</sup> bit-ia 26<sup>10</sup> bit-su-nu 26<sup>13</sup>
- gabbu *all*. gab-bi 26<sup>13</sup> gab-bu-tu 16<sup>8</sup>
- gabru *rival, another, duplicate*. gab-ri 12<sup>13</sup>
- gallu *male slave*. gal-la 25<sup>11</sup> gal-la gal-la 14<sup>16</sup> amlu gal-la 17<sup>3</sup>
- gallatu *female slave*. gal-lat-su 22<sup>6</sup> amlu gal-lat-su 11<sup>3</sup>
- amlu GIM is to be read amlu bānū *carpenter*.
- gamru *entire, all*. gam-ru-tu 12<sup>4</sup> gam-ru-tum *fullness*. 11<sup>7</sup>
- gimru *vegetables*. gim-ru 30<sup>9</sup>
- ginū *offering, sacrifice*. gi-nu-u 28<sup>7</sup> amlu ni-ṣur-gi-na 28<sup>12 14</sup> (see note.)
- gu-ri-nu *threshed (?)* 14<sup>13</sup>
- guru A measure for dry and liquid substances. gur 25<sup>20</sup>
- gišimmaru *datepalm*. 28<sup>7</sup>
- DU See manzazu.
- dibbu *complaint, lawsuit*. dib-bi 14<sup>3</sup>
- daḥ-ḥu-tum *additional, further demand*. 18<sup>13</sup>
- amlu daiu *judge*. 23<sup>5</sup> dai-ni 16<sup>13</sup>
- dannu *large*. karpatu dan-nu-tu *jar, vessel*. 14<sup>1</sup> dan-nu 14<sup>3</sup>
- duppu *contract tablet*. 28<sup>7</sup> 31<sup>1</sup>
- dupsaru *scribe*. dupsar 12<sup>14</sup> dup-sar 23<sup>11</sup> amlu dupsar 11<sup>17</sup> 12<sup>19</sup> 13<sup>16</sup> 14<sup>24</sup> 15<sup>15</sup> 16<sup>15</sup> 17<sup>12</sup> 20<sup>12</sup> 21<sup>18</sup> 22<sup>16</sup> 24<sup>13</sup> 25<sup>17</sup> 26<sup>21</sup> 27<sup>12</sup> 28<sup>13</sup> 29<sup>26</sup> 30<sup>13</sup> 31<sup>19</sup>
- zir-mu-u An iron instrument. 14<sup>13</sup>
- zittu *portion, share*. 15<sup>6</sup>
- ḥubullu *interest*. 19<sup>1</sup> 24<sup>8</sup> ḥubulla-šu 22<sup>6</sup> ina ḥubulli *at interest*. 18<sup>6</sup> 24<sup>6</sup>
- ḥūdu *pleasure*. ḥu-ud 11<sup>2</sup> 21<sup>2</sup>
- ḥarrānu *business*. 13<sup>4 10 12</sup> 14<sup>9 17</sup> 15<sup>3 7</sup>
- ṭu *shekel*. 11<sup>6</sup> 13<sup>1 7</sup> 14<sup>4 6 7 10 14 16 16 17</sup> 18<sup>1</sup> 19<sup>1</sup> 20<sup>1</sup> 22<sup>1 6</sup> 24<sup>4</sup> 25<sup>1 3 10 12</sup> 26<sup>1 7 8 9</sup> 27<sup>6</sup> 28<sup>1</sup> 30<sup>1 9</sup> 31<sup>4 6</sup>
- ṭābu *good*. 14<sup>3 16</sup>
- ki *if*. ki-i 27<sup>6</sup> *when*. 29<sup>19</sup>
- KI.LU 28<sup>7</sup>
- kalālu *to be complete*. i-kat-lul 29<sup>16</sup>
- kam Placed after numerals to form ordinals. Very frequent.
- kūmu *instead of*. ku-um 11<sup>4</sup>
- ka-pak-i 25<sup>6</sup>
- kasū *cup*. (?) ka-sa-a-ta 14<sup>11</sup>
- kussu *chair*. iṣu kussi 14<sup>14</sup>
- kaspu *silver, money*. Very frequent. kaspi-ia 26<sup>11</sup> kaspa.a 11<sup>7</sup> 13<sup>12</sup> kaspa.a.an 12<sup>9</sup> 22<sup>4</sup>
- kāru A measure. ka-ru-u 25<sup>6</sup> ka-ri-šu-nu 25<sup>9</sup>
- karpatu *dish, vessel*. Used as determ. 14<sup>1</sup>
- lā *not*. 18<sup>13</sup> 23<sup>16</sup> 27<sup>5</sup>
- libbu *heart*. lib-bi-šu 11<sup>2</sup> 21<sup>2</sup> ina lib-bi *thereupon*. 26<sup>6</sup>
- libittu *brick*. 28<sup>7</sup>
- liḳū *to take*. il-ti-ḳu-u 31<sup>7</sup>
- maḥāru *to receive*. ma-ḥir 28<sup>6</sup> ma-ḥi-ir 30<sup>6</sup> maḥ-ḥir 18<sup>6</sup> ultu ili mi-ḥir-tu *in behalf of*. 18<sup>4</sup>
- mukinnu *witness*. amlu mu-kin-nu 11<sup>12</sup> 12<sup>16</sup> 13<sup>13</sup> 14<sup>20</sup> 15<sup>10</sup> 16<sup>11</sup> 17<sup>9</sup> 21<sup>11</sup> 22<sup>11</sup> 23<sup>8</sup> 24<sup>9</sup> (?) 25<sup>14</sup> 26<sup>15</sup> 28<sup>10</sup> 29<sup>23</sup> 30<sup>10</sup> 31<sup>8</sup> amlu mu-kin 27<sup>8</sup>
- mala See the following.
- mimma *whatever*. 13<sup>11</sup> mimma ma-la *as much as*. 13<sup>4</sup> 15<sup>3</sup>
- mana A piece of money. ma-na 11<sup>7</sup> 12<sup>8 9</sup> 14<sup>17</sup> 15<sup>1</sup> 16<sup>1</sup> 19<sup>1</sup> 22<sup>1 5</sup> 23<sup>1 16</sup> 24<sup>1</sup> 26<sup>1 7</sup> 27<sup>1</sup> ma-ni-i 24<sup>4</sup> 26<sup>8</sup> 27<sup>6</sup>
- manū *to count*. ma-nu-u 14<sup>4 6</sup>
- mandātu *hire, wages*. man-da-at-tum 16<sup>6</sup>
- manzazu *presence, witness*. 17<sup>7</sup> 18<sup>7</sup> 19<sup>6</sup>
- māru *son*. mār Frequent. mār-šu Frequent. amlu mār šipri *messenger*. 16<sup>13</sup>
- māru-u-tu *adoption*. 21<sup>8</sup>
- mar.banūtu An official. 11<sup>10</sup>
- marru *hatchet*. mar-ri 14<sup>13</sup>

- martu *daughter*. marat-su 16<sup>2</sup> 22<sup>9</sup> 26<sup>5</sup>  
 28<sup>3</sup> 29<sup>6</sup> 10<sup>10</sup>
- mu-šaḫ-ḫi-nu A bronze utensil. 14<sup>10</sup>
- maškānu *security, pledge*. maš-ka-nu 11<sup>5</sup>  
 16<sup>10</sup> 22<sup>6</sup> 26<sup>11</sup> 13<sup>13</sup>
- mašāru *to leave behind*. u-maš-ši-ru 29<sup>12</sup>
- matu *land*. mat Determ. Frequent.
- nadānu *to give*. id-din 11<sup>9</sup> 29<sup>11</sup> id-di-in  
 21<sup>8</sup> id-di-nu 20<sup>8</sup> 29<sup>9</sup> iddin-nu 17<sup>8</sup>  
 id-i-nu 27<sup>5</sup> i-nam-din 20<sup>5</sup> 22<sup>5</sup> 23<sup>7</sup>  
 24<sup>8</sup> i-nam-di-nu 16<sup>7</sup> 29<sup>18</sup> na-din 24<sup>7</sup>  
 na-din-na-mu 12<sup>11</sup> li-nad-nu 21<sup>5</sup> na-  
 da-nu 18<sup>5</sup> ina-ad-din 27<sup>4</sup> u-da-nu-  
 tu 17<sup>7</sup> it-ta-din 29<sup>20</sup> 31<sup>7</sup>
- namḫaratu A vessel. nam-ḫa-ra-ta 14<sup>2</sup>
- namḫātu A vessel. nam-ḫa-a-ta 14<sup>2</sup>
- ni-si-su *bidding*. (?) 29<sup>15</sup>
- naḣāru *to protect*. amīlu ni-ḣur-gi-na 28<sup>12</sup>  
 1<sup>4</sup> (see note.)
- našū *to raise*. *To bring*: na-ši 11<sup>11</sup> na-ša-  
 a-tum 29<sup>22</sup> *To take*: i-na-šu 15<sup>7</sup> 16<sup>8</sup>  
*To lend*: na-ša-a-ta 22<sup>11</sup>
- na-aš-ḫi-ip-ti An iron utensil. 14<sup>12</sup>
- našūtū *command, commission, bidding*. na-  
 aš-ut-tum 12<sup>7</sup> 14<sup>8</sup> na-[aš-ut-tu] 29<sup>12</sup>  
 na-aš-ut-ti 31<sup>10</sup> 30<sup>1</sup>
- niš-ru 16<sup>8</sup>
- amīlu SA 13<sup>4</sup>
- siḫū An official. 11<sup>9</sup>
- sulūpu *date*. (ka-lum-ma) 14<sup>5</sup>
- sipparu *copper*. 14<sup>10</sup> 11<sup>20</sup> 20<sup>6</sup>
- pānu *face*. *To be received from*: la-pa-ni  
 25<sup>21</sup> ina pān 25<sup>1</sup> 2<sup>5</sup> 10<sup>12</sup> *To be at the*  
*disposal of*: 14<sup>19</sup>
- paḣirānu An official. 11<sup>10</sup>
- parzillu *iron*. 14<sup>12</sup> 13<sup>13</sup>
- pa-ri-ri-is *female sheep*. (?) 20<sup>5</sup>
- pi-ša-an-na *equal*. 29<sup>5</sup>
- amīlu pa-ši-ki 15<sup>12</sup>
- pūtu *certificate*. pu-ut 11<sup>9</sup> 24<sup>6</sup> 29<sup>21</sup> pu-  
 u-tu 15<sup>8</sup>
- ḣabātu *to take*. ḣa-bit 25<sup>8</sup> ḣab-ta 26<sup>12</sup>
- ḣibtu *possession*. ḣib-tum 15<sup>7</sup>
- ḣiḣru *small*. ḣi-ḫi-ri 21<sup>4</sup>
- ḣīru *plain, field, country*. 25<sup>10</sup> ina ali u  
 ḣīri *in city and country*. 15<sup>4</sup>
- ḣa A measure. 14<sup>4</sup>
- ḣibū *to speak, say*. aḣ-bi 11<sup>6</sup> iḣ-bu-šu 21<sup>6</sup>
- amīlu ḣīpu *guardian, keeper*. 22<sup>10</sup> 23<sup>11</sup>
- ḣaḣḣadu *head, capital*. 15<sup>8</sup>
- ḣātū *hand*. ina ḣātā *from, from the hands of*.  
 12<sup>4</sup> 18<sup>2</sup> 19<sup>3</sup> 28<sup>5</sup> 29<sup>4</sup> 30<sup>6</sup> ta-ḣātā-miš  
 See note to 14<sup>16</sup>
- rabū *to become great, increase*. i-rab-bi 17<sup>6</sup>  
 24<sup>5</sup> 26<sup>9</sup> 27<sup>7</sup> u-rab-bu-šu 21<sup>5</sup>
- amīlu rab.ka-a-ri An official 23<sup>3</sup> (see note.)
- riḣtu *remainder*. ri-ḣ-tum 31<sup>6</sup> ri-ḣ-ti  
 29<sup>19</sup> ri-ḣi-it 23<sup>15</sup>
- riksu *contract*. ri-ik-su 12<sup>13</sup>
- riḣu *empty*. ri-ḣu-tu 14<sup>1</sup>
- ḣa of, which. Very frequent.
- ḣu 16<sup>7</sup>
- ḣū *he, it*. ḣu-u 12<sup>15</sup> 21<sup>10</sup>
- ḣi.bar *grain*. 25<sup>20</sup>
- ḣadū *east*. 21<sup>10</sup>
- ḣidatum *present*. ḣi-da-tum 29<sup>17</sup>
- ḣaḣāru *to write*. ḣa-ḣa-ru *document*. 31<sup>7</sup> ḣa-  
 ḣa-ra *in writing*. 29<sup>13</sup>
- ḣakānu *to place, set*. ḣak-na-tum 11<sup>5</sup> amīlu  
 ḣakānu *governor*. 29<sup>25</sup>
- ḣikāru *wine*. 14<sup>3</sup>
- ḣalāmu *to be perfect*. ḣa-ta-lam-mu 14<sup>10</sup>  
*to be paid, hence, to receive*: i-ḣal-li-mu  
 22<sup>8</sup>
- ḣumu *name*. ḣu-mu 15<sup>7</sup> ḣum-ḣu 12<sup>5</sup>
- ḣīmu *price*. 11<sup>7</sup> 12<sup>4</sup> 10<sup>28</sup> 28<sup>4</sup> 29<sup>8</sup>
- ḣanū *to change*. ḣa-a-na-a-na *neither*. 13<sup>8</sup>  
 ḣi-na *double*. 18<sup>3</sup>
- ḣangu *priest*. amīlu ḣangu 16<sup>4</sup> 17<sup>17</sup> 17<sup>10</sup> 12<sup>12</sup>  
 18<sup>9</sup> 24<sup>12</sup> 25<sup>13</sup> 18<sup>30</sup> 30<sup>3</sup> 5
- ḣīpru *message*. amīlu mār ḣīpri *messenger*.  
 16<sup>13</sup>

šarāku to present. i-šar-ra-ku 29 <sup>17</sup>	ta Placed after numerals. 14 <sup>2 11 14 15 19 2</sup>
šarru king. 23 <sup>2 16</sup> šar 11 <sup>21</sup> 12 <sup>22</sup> 13 <sup>19</sup>	ta-ḫātā-miš See note to 14 <sup>16</sup> ta.a.an
14 <sup>27</sup> 15 <sup>16</sup> 16 <sup>19</sup> 17 <sup>5 16</sup> 18 <sup>12</sup> 19 <sup>11</sup> 20 <sup>16</sup>	31 <sup>7</sup>
21 <sup>22</sup> 22 <sup>17</sup> 23 <sup>14</sup> 24 <sup>16</sup> 25 <sup>19</sup> 26 <sup>24</sup> 27 <sup>14</sup>	tibnu straw. 14 <sup>13</sup>
28 <sup>17</sup> 29 <sup>30</sup> 30 <sup>17</sup> 31 <sup>13</sup>	ti-lit-tum amount. (?) 18 <sup>3</sup>
šattu year. 11 <sup>20</sup> 12 <sup>21</sup> 13 <sup>18</sup> 14 <sup>26</sup> 15 <sup>6 14</sup>	tāru to turn, return. u-tir 29 <sup>19</sup> ti-ra 26 <sup>11</sup>
16 <sup>7 18</sup> 17 <sup>5 15</sup> 18 <sup>12</sup> 19 <sup>10</sup> 20 <sup>14</sup> 21 <sup>21</sup>	ti-ra-šu 26 <sup>12</sup>
22 <sup>17</sup> 23 <sup>13</sup> 24 <sup>16</sup> 25 <sup>19</sup> 26 <sup>25</sup> 27 <sup>14</sup> 28 <sup>16</sup>	
29 <sup>29</sup> 30 <sup>16</sup> 31 <sup>12</sup> šatta every year. 31 <sup>4</sup>	
šanāti two years. 19 <sup>2</sup>	







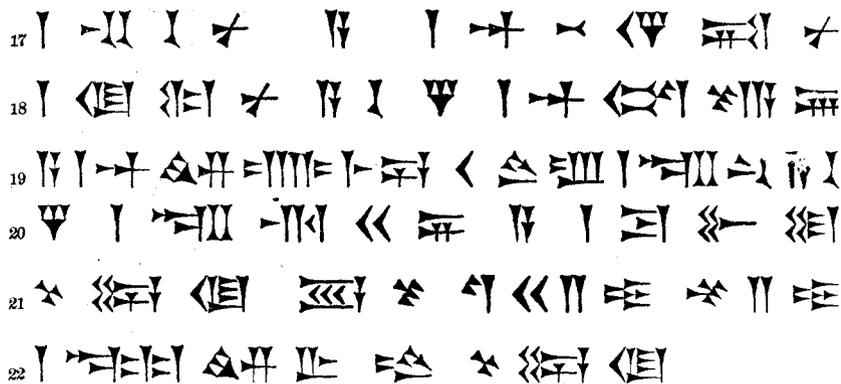
musallim	
17 apal Sin-tab-ni amlu dupsar Tab-ni-i-a	17 the son of Sintabni. Scribe: Tabnêa,
18 apal-šu ša Nabû-mu-u-da apal Nu-u-pu	18 the son of Nabûmûda, the son of Nûpu.
19 Babilu arah Adaru ûmu 5 kam	19 Babylon, in the month Adar, on the 5 th day,
20 šattu 2 kam Nabû-na'id	20 in the 2nd year of Nabûna'id,
21 šar 'Babili	21 King of Babylon.

NOTES.

2. ina hu-ud lib-bi-šu. A legal phrase. See Peiser's explanation in Z. A. III, 70. — 3. The space in the line indicates an erasure on the tablet by the scribe. He probably, by mistake, also erased the perpendicular wedge that usually introduces a person's name. — 5. šak-na-tum. This form occurs also Strass. Nabn. 253, 10. — 6. A very condensed expression. It is peculiar to find the form ak-bi used here instead of ik-bi. We would expect the third person; the sense evidently requires it: I have therefore translated it thus. The same form occurs in Strass. Nabn. 1113, 18 and 720, 10. I would class it as one of those mistakes so common in colloquial language. Or else, it might be taken as an instance where the dictator of the tablet has fallen out of his role, and has used the first instead of the third person. — 8. Undoubtedly Marduk, as the first signs show. Before the name Bani-i-ia, the determinative for person is again omitted. — 10. pa-ki-ra-nu is also used to denote the plaintiff, or the one that objects to the business transaction. But here it refers to an official. I would take arad-šarrûtu and mar-banûtu as officials in charge of the slave trade. Oppert, however, strenuously objects to this rendering (Z. A. III, 178). — 12. The sign kin, as will be seen, is written in a great variety of ways. I have endeavored in the texts to give them as near the actual writing as my type permits. — 13. The sign for kur is strange; the horizontal wedge ought to have been omitted. Perhaps it is a mistake on the part of the scribe. Kurban means "gift" and may well be compared with the Hebrew קָרְבָן Neh. x:35; xiii:31. Compare also קָרְבָן Lev. vii:38, the Arabic كَرْبَان "sacrifice, offering", and the Greek κορβᾶν Mark vii:11. — 20. Therefore the tablet is dated in the year 553 B. C.

Hunutitishshamashbalatu owed Nabuapaliddin  $\frac{1}{3}$  shekel of money. He evidently could not pay. So he gave his slave Gularininni, who was pregnant, to the latter as security. Now Nabuapaliddin had no use for the slave, or he saw that he could make a good bargain. Therefore, becoming tired of waiting, he resolves to sell the slave and her unborn child. He sells at an immense profit, — (or he is required to return the difference in the two amounts to the owner of the slave). The certificate of the officials, mentioned in lines 9 and 10, was obtained in order that there might be no dispute about the ownership of the slaves.





This beautiful tablet is of a dark yellow color, with large spots of brick red upon it. Size  $1\frac{1}{2}$  x  $2\frac{3}{4}$  inches. The writing on it is very clear, though some of the signs, especially in the first, second, and tenth lines, are run very closely together. The upper edge and the edges of the two sides are not written upon. The corners are slightly damaged, yet the signs can be clearly distinguished.

*Transliteration.*

*Translation.*

<p>1 Gu-la-ri-nin-ni u mar-šu</p> <p>2 ša Marduk-iḫi-ša-an-ni apal-šu ša Ba-ni-ia</p> <p>3 apal . . . . .-uṣur-bīlu-u a-na <math>\frac{2}{3}</math> ma-na kaspi</p> <p>4 a-na šim gam-ru-tu ina ḫâtâ Nabû-apal-iddin</p> <p>5 apal-šu ša Iṭir-ša-na-nim i-pu-šu</p> <p>6 u u.an.tim a-na šum-šu i-'i-li</p> <p>7 ina na-aš-ut-tum ša Nabû-aḫi-iddin</p> <p>8 apal-šu ša Šu-la-a apal I-gi-bi</p> <p>9 kaspa.a.an <math>\frac{2}{3}</math> ma-na . . . ša Nabû-aḫi-iddin</p> <p>10 a-na šim Gu-la-ri-nin-ni u mar-šu</p> <p>11 a-na Nabû-apal-iddin na-din-na-mu</p> <p>12 u.an.tim gab-ri u.an.tim</p> <p>13 . . . -lu-u ri-ik-su ša Gu-la-ri-nin-ni u mar-šu</p> <p>14 ša dupsar Marduk-iḫi-ša-an-ni il-la'</p> <p>15 ša Nabû-aḫi-iddin šu-u</p> <p>16 amīlu mu-kin-nu Nabû-mu-ši-ni-ud-da apal-šu ša</p>	<p>1 Gularininni and her son,</p> <p>2 whom Mardukikishānī, the son of Bania,</p> <p>3 the son of . . . . . usurbelū, for two thirds mana of money,</p> <p>4 at the full price, from the hands of Nabûapaliddin,</p> <p>5 the son of Eṭeršhananim, received;</p> <p>6 and a receipt in his name he set up,</p> <p>7 at the bidding of Nabûahiddin,</p> <p>8 the son of Shulā, the son of Egibi.</p> <p>9 In money two thirds mana . . . , which Nabûahiddin</p> <p>10 for the price of Gularininni and her son</p> <p>11 unto Nabûapaliddin gave.</p> <p>12 The duplicate receipt, the . . . receipt</p> <p>13 (and) the contract tablet about Gularininni and her son,</p> <p>14 which the scribe (for) Mardukikishānī had set up,</p> <p>15 the possession of Nabûahiddin it is.</p> <p>16 Witnesses: Nabûmusheniudda, the son of</p>
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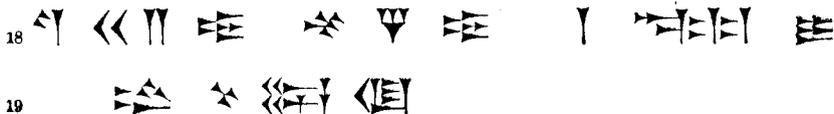
<p>17 Bil-šu-nu apal Bil-pat-ta-nu  18 Ki-di-nu apal-šu ša Marduk-iṭi-ir  19 apal Rammân-u-mi-i u am<sup>li</sup> dupsar  Bil-kašir apal-šu  20 ša Bil-ri-man-ni apal Ba-bu-tu  21 Babilu araḥ Adaru ūmu 22 kam  šaṭtu 2 kam  22 Nabû-na'id šar Babil.</p>	<p>17 Belshunu, the son of Belpattanu;  18 Kidinu, the son of Marduketêr,  19 the son of Rammânûmê; and the scribe  Belkasir, the son  20 of Belrimanni, the son of Babutu.  21 Babylon, in the month Adar, on the  22nd day, in the 2nd year of  22 Nabûna'id, King of Babylon.</p>
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## NOTES.

3. In the break here the last sign would indicate that either Nergal or Marduk has been broken off. — 5. Literally, "he made", then, "he received". — 6. As it was no concern of Mardukikishanni who would ultimately possess his slaves, the receipt was naturally made out in the name of the present purchaser, Nabûapaliddin. — 7. *na-aš-ut-tum*, as Tallqvist reads the word, taking it from the root *našû*. Peiser, on the other hand, reads *na-aš-pir-tum*, taking it from the root *šapâru*, "to send". Either is admissible. The former reading is chosen here because, to my judgment, it is the better. — 8. If the break contains *ina li*, the following *ša* must be read *hi* (the appearance of the sign on the tablet would admit either) and the whole would be *ina muḥhi*. This would not materially alter the sense, we would only have to supply "it" at the end of line 11. The passage would then read: "Two thirds of a mana to be received from N. for the price of G. and her son: to N. he gave it." Notice the form *na-din-na-mu* from *na-dânu*. — 12. The first *u.an.tim* and *gabri* must be read together, and the second *u.an.tim* with the illegible adjective in line 13. — 13. 14. This contract evidently gave age, parentage and history of the slaves, together with the certificate of the officials appointed by the government to take charge of the slave trade. This naturally went to the purchaser, so that he could have, so to speak, a legal document showing his right to the slaves. — 14. A very unusual form for Marduk, the usual form is given in lines 2 and 18. — 15. *šu-u* refers to the contract tablet described in 13. 14. — 21. Hence in the year 553 B. C.

This tablet treats of a sale through commission. Nabuahidin, one of the Egibi family, has instructed Mardukikishani, his agent probably, to purchase for him the slave Gularininni and her boy from Nabuapaliddin. The last named receives the full price from Mardukikishani, who in turn receives the purchase money from the original purchaser. We therefore appropriately find in line 12 mention made of a duplicate receipt, as each of the purchasers wished to be safe from all insinuations that the money had not been properly paid. Finally, Nabuahiddin, into whose possession the two slaves had now passed, becomes the possessor also of all the tablets bearing upon the sale.





Small tablet of a brown color,  $1\frac{1}{4} \times 2$  inches. The signs are very plain with two exceptions, one in the 5th and the other in the 17th line. It is but slightly damaged at the two lower corners of the obverse.

*Transliteration.*

- 1  $1/3$   $\dot{\text{t}}\text{u}$  kaspi  $\dot{\text{s}}\text{a}$  Rimut apal- $\dot{\text{s}}\text{u}$   $\dot{\text{s}}\text{a}$   
 2  $\text{K}\ddot{\text{u}}\text{r-ban-ni-Marduk}$  apal  $\text{I}\ddot{\text{p}}\text{-i}\ddot{\text{s}}\text{-i}\text{lu}$   
 3 ina ili Bil-iddin apal- $\dot{\text{s}}\text{u}$   $\dot{\text{s}}\text{a}$  Niral-  
 uballi-i $\dot{\text{t}}$   
 4 apal amilu sa a-na  $\text{h}\ddot{\text{a}}\text{r}\ddot{\text{r}}\text{a}\text{n}\ddot{\text{i}}$  mimma ma-  
 la  
 5 ina al $\ddot{\text{u}}$  Kas-sur(?) ip-pu- $\text{u}\ddot{\text{s}}$ - $\dot{\text{s}}\text{u}$  a- $\text{h}\ddot{\text{i}}$   
 6 ina u-tur Bil-iddin it-ti Ri-mut  
 7 ik-kal ul-tu ili 1  $\dot{\text{t}}\text{u}$  kaspi  
 8  $\dot{\text{s}}\text{a-a-na-a-na}$  ul i-ti-i $\dot{\text{k}}$   
 9  $\dot{\text{s}}\text{a}$  i-ti-i $\dot{\text{k}}$  a-na ili il-li  
 10 Bil-iddin na-a $\dot{\text{s}}$ -ut-ti  $\dot{\text{s}}\text{a}$   $\text{h}\ddot{\text{a}}\text{r}\ddot{\text{r}}\text{a}\text{n}\ddot{\text{i}}$   
 11 il-lak mimma i-lat  $\dot{\text{s}}\text{a}$  Bil-iddin  
 12 ia-a-nu kaspu  $\dot{\text{s}}\text{a}$   $\text{h}\ddot{\text{a}}\text{r}\ddot{\text{r}}\text{a}\text{n}\ddot{\text{i}}$   $\dot{\text{s}}\text{a}$  Nab $\ddot{\text{u}}$ -ah-  
 iddin  
 13 amilu mu-kin-nu Ri-mut apal- $\dot{\text{s}}\text{u}$   $\dot{\text{s}}\text{a}$  Ni-  
 mi- $\dot{\text{k}}\text{u}$   
 14 apal Man-di-di Arad-Bil apal- $\dot{\text{s}}\text{u}$   $\dot{\text{s}}\text{a}$   
 15 Du-um-mu $\dot{\text{k}}$  apal Arad-Bil  
 16 amilu dupsar Nab $\ddot{\text{u}}$ -apal-iddin apal- $\dot{\text{s}}\text{u}$   
 $\dot{\text{s}}\text{a}$  Da-bi-la  
 17 apal Su- $\text{h}\ddot{\text{a}}$ -ai Babilu ara $\dot{\text{h}}$  Ta $\dot{\text{s}}$ ritu  
 18  $\ddot{\text{u}}\text{mu}$  22 kam  $\dot{\text{s}}\text{a}\text{t}\text{tu}$  4 kam Nab $\ddot{\text{u}}$ -na'id  
 19  $\dot{\text{s}}\text{ar}$  Babil

*Translation.*

- 1  $\frac{1}{3}$  shekel of money which Rimut, the  
 son of  
 2 Kurbanimarduk, the son of Epëshilu,  
 3 is to receive from Beliddin, the son of  
 Nergaluballit,  
 4 the son of the ... In regard to busi-  
 ness, as much as he  
 5 in the city Kassur gains, a share  
 6 in the profit Beliddin with Rimut  
 7 will consume. Below 1 shekel of money  
 8 neither shall take away.  
 9 Who does take (anything) away, against  
 (him) there is a debt.  
 10 Beliddin the command of the business  
 11 possesses. Whatever is additional, be-  
 longing to Beliddin  
 12 it is not. The capital of the business be-  
 longs to Nab $\ddot{\text{u}}$ ahiddin.  
 13 Witnesses: Rimut, the son of Nimeku,  
 14 the son of Mandidi; Aradbel, the son of  
 15 D $\ddot{\text{u}}$ mmuk, the son of Aradbel.  
 16 Scribe: Nab $\ddot{\text{u}}$ apaliddin, the son of Da-  
 bia,  
 17 the son of Suh $\ddot{\text{a}}$ . Babylon, in the month  
 Tashrit,  
 18 on the 22nd day, in the 4th year of Na-  
 b $\ddot{\text{u}}$ na'id,  
 19 King of Babylon.

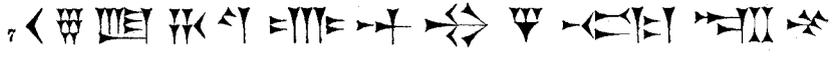
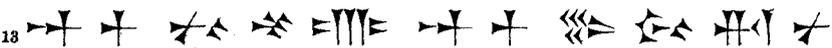
## NOTES.

2. *Ḳur-ban-ni-Marduk* occurs also in the next tablet (14, 19), but the syllable *ni* is omitted. Undoubtedly the same man is mentioned in both cases. For *Ḳur-ban* see 11, 13. *Īpišilu* Cf. the Hebrew עֵשָׂאֵל. — 5. Beginning of line 5 is blurred; therefore the reading of the name *alū Kassur* can be but tentative. — 6. *u-tur* I would connect with *atru* "more, exceeding"; and *atāru* "to be above". Compare also the Hebrew רוּתִי "that which remains over", then, "profit". The word occurs also in 15, 5. — 7. Literally "will eat", the meaning is "will share". *ultu ili*, a phrase not common in the contract tablets. Cf. *ištu ili* Del. Gram. § 81b. It has the sense here, undoubtedly, of "from, below". — 8. *ša-a-na-a-na* "the other", then in a wider sense, "either". *i-ti-iḱ*, from *itīḱu* "to remove", but here spelled with the *i* and not the *e* vowel. — 9. *il-li* "to be as a burden or debt", from *ilū* "to go up". The word occurs in this form in Strass. Nbk. 300, 10. After *ili* we must supply *šu*, which is often omitted. — 10. *na-aš-ut-ti*: see note to 12, 7. — 11. *il-lak* from *alāku*. The phrase *našūta alāku* (Tallq. p. 108) means "to go at the bidding of, to perform a business transaction for"; here, I take it, the sense requires another translation. *i-lat* (Phœnician עֵלַת Schröder, Phœn. Gram. § 120) is an adverbial form from עֵלָה. See Z. A. III, 71. 175; Tallq. p. 40. *ia-a-nu*, compare the Hebrew אֵין. — 15. The large space in the middle of the line indicates an erasure by the scribe on the tablet. The traces of the word he had written would give us for the first sign *amīlu*, as in line 16. The scribe forgot, at first, to record the last witnesses family name in his anxiety to have enough room for his own name. — 17. The sign for *ha* is doubtful. — 18. Dated in the year 551 B. C.

Beliddin and Rimut have gone into partnership with a certain sum of money advanced by Nabuahiddin. Beliddin is to manage the business, while Rimut is to do the work in a certain city. Beforehand Beliddin is to pay  $\frac{1}{3}$  shekel to Rimut, perhaps in order to induce him to enter the partnership, or to pay off a debt. Both are to share in the profit *equally*, otherwise there would be a statement to the contrary. This division is to take place only when the profit amounts to more than one shekel. If either anticipates and takes his share beforehand, he is in debt by this amount to his partner. On account of the smallness of the amounts involved, it may be supposed that the contract is one between two humble mechanics, perhaps weavers or gardeners.

## NO. 14.

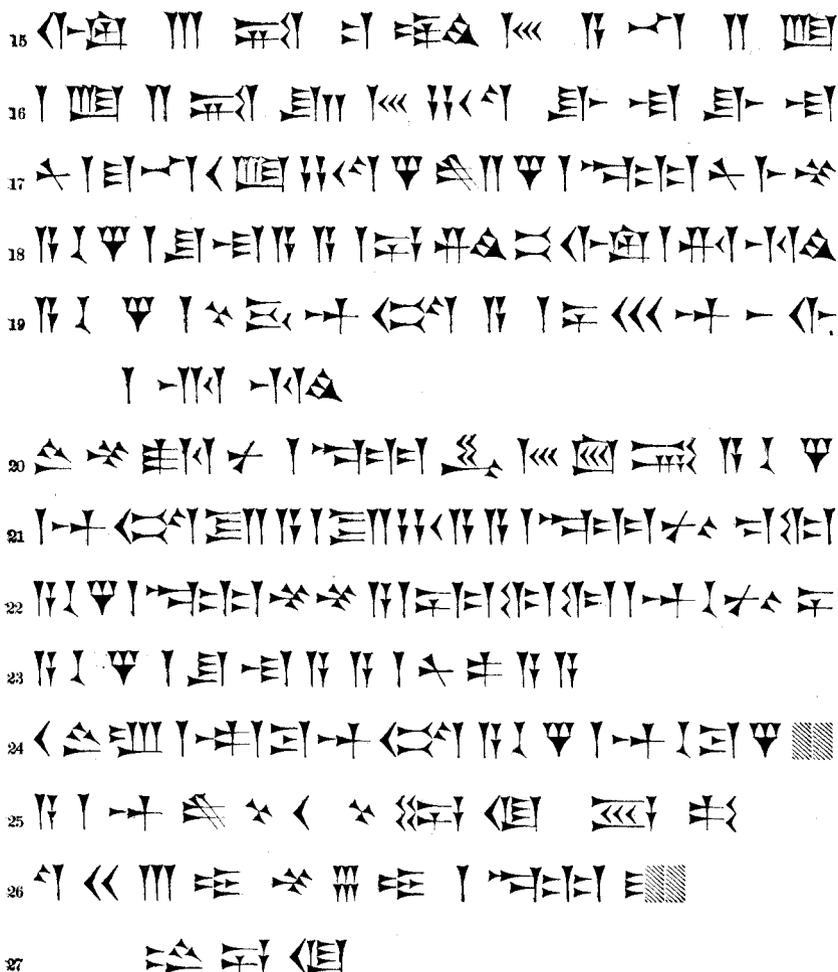
## FRONT.

1. 
2. 
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11. 
12. 
13. 

## BACK.

14. 

\*) This sign I would rather read *u* instead of *nun* or *sil*. The horizontal wedge is made so deep that it may accidentally have covered the second horizontal wedge of the sign *u*.



Tablet of a light brown color, 2 x 2½ inches. The upper and lower sides are well-curved, while the right and the left sides are perfectly flat. The signs are very plain and clearly made. There is a small space after line 27 dividing the writing, otherwise the latter goes around the tablet continuously. The sides contain no writing.

<i>Transliteration.</i>	<i>Translation.</i>
1 40 karpātu dan-nu-tu ri-ku-tu a-di	1 40 empty vessels together with
2 2 ta nam-ša-a-ta u 2 ta nam-ḫa-ra-ta	2 2 . . . . . vessels; 2 sacrificial vessels
3 ina dib-bi 10 dan-nu ša šikāri ṭābi a-na	3 (pending) in-suit; 10 vessels of good wine to the value of
4 1/3 [ka] 3 ṭu 3 ka 1 ṭu kaspi ma-nu-u	4 1/3 ka for 3 shekels, — 3 ka (equivalent to) 1 shekel to be counted; —

5 40 mašīpu(?) sulūpi ša ina ili Nīrgal-iddin	5 40 measures of dates, which are to be received from Nergaliddin,
6 ša a-na 1/3 ʔu kaspi ma-nu-u	6 which to the value of 1/3 shekel of money are to be counted ;
7 18 ʔu kaspi u.an.tim ša ina ili Bil-iddin	7 18 shekels of money, a receipt for which is to be received from Beliddin,
8 apal-šu ša Nīrgal-uballi-iʔ ša na-aš-ut-tum	8 the son of Nergaluballit, who the command
9 ša ḥarrāni il-la-ku	9 of the business possesses.
10 sipparu mu-šaḫ-ḫi-nu ša-ta-lam-mu a-na 2 ʔu kaspi	10 A perfect copper . . . . . to the value of 2 shekels of money ;
11 11 ta sippa-u ka-sa-a-ta a-na 1 ʔu kaspi	11 11 copper cups(?) to the value of 1 shekel of money ;
12 . . . . .-u-bar mar-ri parzili na-aš-ḫi-ip-ti	12 . . . . . an iron hatchet ; an iron . . . . . ;
13 parzili zir-mu-u parzili tibnu gu-ri-nu	13 an iron . . . . . ; threshed(?) straw
14 a-na 2 ʔu 4 ta iṣu kussi	14 to the value of 2 shekels ; 4 chairs ;
15 u 3 ta iṣu iṣu ʔābu(?) a-na 2 ʔu	15 and 3 good logs of wood(?) to the value of 2 shekels ;
16 1 ʔu 2 ta ʔātā-miš kaspi gal-la gal-la	16 1 and 2/3 shekels of money ; slaves ;
17 1/2 1 ma-na 10 ʔu kaspi ša ḥarrāni ša Nabû-aḫi-iddin	17 1 1/2 mana, 10 shekels of money in the business of Nabûahiddin,
18 apal-šu ša Šu-la-a apal I-gi-bi u Rimut	18 the son of Shulâ, the son of Egibi, and of Rimut,
19 apal-šu ša Kur-ban-Marduk apal Ipi-š-ilu ina pâni Ri-mut	19 the son of Kurbanmarduk, the son of Epêshilu, are at the disposal of Rimut.
20 amītu mu-kin-nu Nabû-aḫi-bul-luṭ apal-šu ša	20 Witnesses: Nabûahibullut, the son of
21 Marduk-irba apal Šu-ḫa-ai Nabû-zir-šutišur	21 Mardukirba, the son of Suhâ; Nabûzir-shuteshur,
22 apal-šu ša Nabû-šum-iddin apal Ka-di-Marduk-zir-ibni	22 the son of Nabûshumiddin, the son of Kadidi; Mardukziribni,
23 apal-šu ša Šu-la-a apal Našir-ḫat-ai	23 the son of Shulâ, the son of Nasirhat-â ;
24 u amītu dupsar Irba-Marduk apal-šu ša Marduk-iḫi-ša-[an-ni]	24 and the scribe Irbamarduk, the son of Mardukikishanni,
25 apal Illatu-u Babilu araḫ Airu	25 the son of Ellatu. Babylon, in the month Airu,
26 ūmu 23 kam šattu 6 kam Nabû-na'id	26 on the 23rd day, in the 6th year of Nabûna'id,
27 šar Babilu	27 King of Babylon.

## NOTES.

1. *riḫutu* must be connected with  $\text{רִיק}$  "empty." — 2. *namṣata* is mentioned also (*nam-ga-tum*) in Strass., Nabn. 258, 12; Peiser, Bab. Ver. CXLIII, 11; Haupt, B. A. I, 176. *namḥarata*. Cf. Lotze, TP 1.5. This word occurs again in Strass., Nabn. 258, 13; 787, 13; Cyr. 183, 18; also in Peiser, Bab. Ver. CXLVIII, 14. — 3. *dib-bi* means "suit, complaint before a court." For other instances see Tallq. p. 63. *ṣikari ṭābi*. Consult Peiser, Bab. Ver. p. 249. For the different varieties of wine see Zehnpfund's excellent notes in B. A. I, p. 524, note \*\*\*, and his addition to this note on pp. 634, 635. — 4. This line seems to say that the wine shall be rated at a reduced price. — 5. The sign for *mašīḫu* is uncertain. Cf. Peiser, K. A. p. 101; Bab. Ver. p. 243. — 9. It seems as if the sign for *ṭu* had been written on the tablet instead of *ḥarrānu* at first. — 10. *mu-ṣaḫ-ḫi-nu*. Tallqvist on page 132 suggests "a utensil of bronze." *ša-ta-lam-mu* must be taken from the root *šalāmu* "to be perfect." — 11. *kasāta* may be the Hebrew  $\text{כַּסֵּה}$  — 12. *marrī* "hatchet." Tallqvist on page 97 fully explains the derivation and meaning of the word. Zehnpfund, however, in B. A. I, p. 535 and 636 objects to this translation. He treats *marru* as a synonym of *ungu* "ring." *našḫipti* is some utensil made of iron. The word occurs also in Strass., Nabn. 571, 15; 784, 2; 926, 4; Peiser, Bab. Ver., p. 305. — 13. *zir-mu-u* also in Strass., Nabn. 252, 36. *tibnu* occurs also, but spelled out, in Strass., Nabn. 231, 3. *gu-ri-nu* may be connected with the Hebrew  $\text{גָּרֵן}$  "threshing floor." Hence *tibnu gurinu* may mean "threshed straw." — 16. That *ḫātā-miš* is added to numerals in order to denote fractions, the denominator of which is one number higher than the given number, and that the latter forms the numerator, is conclusively shown in the "Sitzungsbericht d. Kgl. Ak. d. Wissensch. zu Berlin," 1889, p. 828, Anm. 1. — 17. *galla galla* is the old way of writing the plural. — 19. *Ḳu-ban-Marduk* is the same person that is mentioned in 13, 2, which see. *ina pān* is an idiomatic expression, meaning "to be received from," (cf. 25, 1. 2. 5. 10. 12.); but *ina pāni*, here, means "to be at the disposal of, to be the property of." — 20. *bul-luṭ*. The usual form is *bul-liṭ*; the *u* of *bul* has evidently attracted the vowel in *luṭ*. — 25. *īllatu-u* (also 11, 9) is also given in Strass., "Wörterver. z. d. Inschrift. z. Liverpool," p. 20. — 26. Undoubtedly *na'id*, as the first three wedges show. Tablet dated in the year 543 B. C.

Nabuahiddin, and Rimut had formed a partnership. They determined to give up their joint business. Nabuahiddin, therefore, makes out a list of the articles and the money that are to fall to the share of Rimut. There we find copper, iron, and wooden utensils mentioned, and their respective values given; spices, wine, and money added, and all handed over to Rimut. Even Beliddin, their business manager, is compelled to pay back to Rimut the money he loaned from the latter.

It is to be regretted that we know so little about the various vessels and implements mentioned here. The value attached to each, however, shows them to be small and common objects.

NO. 15.

FRONT.

1 

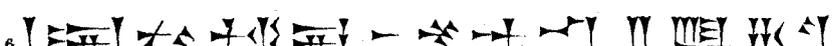
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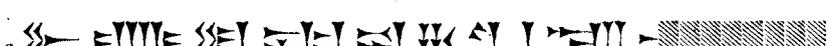
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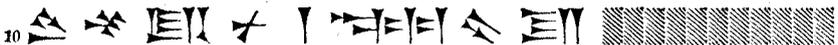
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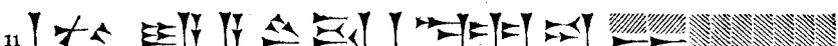
7 

8 

9 

BACK.

10 

11 

12 

13 

14 

15 

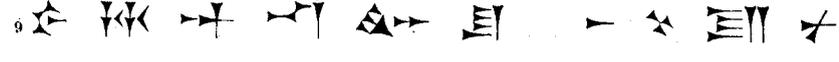
Tablet of a light brown color, 1½ x 2¼ inches. The tablet is gradually crumbling off, and it is fortunate that this copy could be made before the signs have been effaced. The right hand lower corner of the obverse is broken off, and thus the last signs of lines 8, 9, 10, and 11 are destroyed. The writing is plain and well defined. The left side is without inscription. There is also a large space between lines 12 and 13.

<i>Transliteration.</i>	<i>Translation.</i>
1 1/3 ma-na kaspi ša Šapik-zir apal-šu ša Nabû-šum-iddin	1 ⅓ mana of money, which Shapikzir, the son of Nabûshumiddin,
2 apal Na-din-ši-bar ina ili Nabû-iṭir apal-šu ša Šil-la-a	2 the son of Nadinshebar, is to receive from Nabûetêr, the son of Sillâ,
3 apal It-ik-kal-la a-na ḥarrâni mimma ma-la	3 the son of Itikkala, for the business, so much
4 ina ali u ṣṭ-ri ina ili ip-pu-uš	4 in city and country from (him) he will acquire.
5 ina u-tur a-ḥu zittu Nabû-iṭir-it-ti-i	5 In the profit a part — the joint posses- sion — Nabûetêr with
6 Šapik-zir ik-kal ina šatti 2 ṭu kaspi	6 Shapikzir will consume; during the year 2 shekels of money
7 Nabû-iṭir ultu ḥarrâni a-na šu-mu ṣib- tum i-na-šu	7 Nabûetêr from the business upon (his) name, as possession, will take.
8 pu-u-tu kaḳḳadi kaspi Bil-.....	8 The receipt for the principal of money Bel.....
9 apal-šu ša Nabû-šum-ušur apal Bani- [ia] .....	9 the son of Nabûshumusur, the son of Bania, (has received).
10 amīlu mu-kin-nu Nabû-balaṭ-su-[ik-bi apal-šu ša]	10 Witnesses: Nabûbalatsuiḳbi, the son of
11 Zir-ia apal amīlu bânû Nabû-ukin-[zir]	11 Ziria, the son of the carpenter; Nabû- kinzir,
12 apal-šu ša Bil-uballi-iṭ apal amīlu pa-ši- ki	12 the son of Beluballit, the son of the ... man;
13 amīlu dupsar Bil-uballi-iṭ apal-šu ša Na-di-nu	13 the scribe Beluballit, the son of Nadin.
14 Babilu araḥ Samna ūmu 11 kam šattu 6 kam	14 Babylon, in the month Marcheshwan, on the 11th day, in the 6th year of
15 Nabû-na'id šar Babili	15 Nabûna'id, King of Babylon.

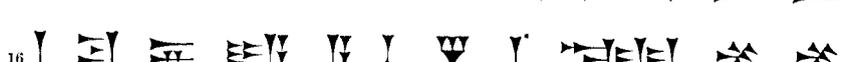
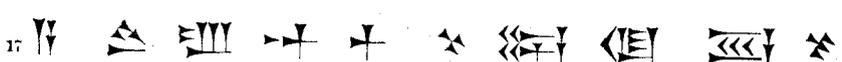
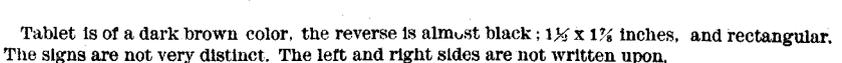
## NOTES.

3. The vertical wedge at the beginning of the sign *mimma* is left out. — 4. *ip-pu-uš*, "has acquired." *ipīšu* has this meaning also in Deluge Tablets, l. 277. *ina ali u ṣṭri*. This phrase occurs also in Peiser, Bab. Ver. XXXVIII, 8. See also Tallqvist, p. 120. — 5. *u-tur*, see note to 9, 6. Also Strass., Cyr. 148, 7; Nbk. 51, 4. — 7. *i-na-šu*. Similar forms occur in Strass., Nabn. 63, 12; 746, 14; Nbk. 295, 9. *ṣibtum* from



7  8  9  10 

## BACK.

11  12  13  14  15  16  17  18  19 

Tablet is of a dark brown color, the reverse is almost black;  $1\frac{1}{2}$  x  $1\frac{1}{4}$  inches, and rectangular. The signs are not very distinct. The left and right sides are not written upon.

<i>Transliteration.</i>	<i>Translation.</i>
1 $1/3$ ma-na kaspi ša Bani-a-tu-Ī-sag-lla	1 $\frac{1}{3}$ mana of money which Baniatuesagila,
2 marat-su ša Nabû-šum-iddin	2 daughter of Nabûšumiddin,
3 ina ili Ba-ni-ia apal-šu ša Nabû-šum-iddin	3 is to receive from Bania, the son of Nabûšumiddin,
4 apal amīlu šangu Ninip u Ra-mu-u-a	4 the son of the priest of Ninip, and of Ramûa,
5 aššati-šu kaspu man-da-at-tum	5 his wife. The money is the wages

6 ša Si-nu-nu aš-šat-ti 10 ʔu kaspi	6 of Sinunu the servant. 10 shekels of money
7 i-nam-di-nu a-di 3 šu šatta	7 they will give, together with 3 šu a year,
8 u niš-ru gab-bu-tu 2 i-na-šu	8 and the entire sum (?) the two will bring.
9 Ha-an-na'-šu aš-šat-su-nu	9 Hāna'shu their maid-servant
10 maš-ka-nu ša Bani-a-tu-ī-sag-ila	10 is the security of Baniatuesagila.
11 amīlu mu-kin-nu Ma-duk-šarrā-ni	11 Witness: Marduksharrāni,
12 apal-šu ša Bil-i-ki-ša apal ša-tāb i-su	12 the son of Belikīša, the son of Ša-tābtīshu;
13 Nabū-zir-iddin amīlu mār šipri dāni	13 Nabūziriddin, the messenger of the judges;
14 Šapik-zir apal Nirgal-musallim	14 Šapikzīr, the son of Nergalmusallim,
15 apal Sin-ga-ga-nim-mī u amīlu dupsar	15 the son of Singaganimme; and the scribe
16 Ba-ni-ia apal-šu ša Nabū-šum-iddin	16 Bania, the son of Nabūšumiddin,
17 apal amīlu šangu Ninip Babilu arah Adaru	17 the son of the priest of Ninip. Babylon, in the month Adar,
18 ūmu 6 kam šattu 6 kam Nabū-na'id	18 on the 6th day of the 6th year of Nabūna'id,
19 šar Babili	19 King of Babylon.

## NOTES.

1. *Baniatu*. A form from the root *banū* "to build." Hence, probably, "daughter." Compare the Hebrew בָּנִית "to beget," Gen. xxx: 3. *Isagila* was the name of the temple of Marduk at Babylon (Z. A. II, p. 179; Tiele, *Babylonisch-Assyrische Geschichte*, p. 541; Jensen, *Cosmologie* p. 492; Hommel, *Babylonisch-Assyrische Geschichte* p. 230; Sayce, *Babylonian Religion*, p. 64). Hence the name implies that she was born or lived in its neighborhood. — 6. *aššattu* here has the meaning of "servant, slave." It generally means "wife." — 7. The sign *šu* is often taken to be *šanitu* "time." Jensen (*Cosmologie* p. 47), however, doubts it; also Winckler in A. & W. *Keilschrifttexte, Schrifttafel* No. 347. Here it is some article. If *šu* is to be read *šanitu*, Bania and his wife seem to agree to pay the remaining 10 shekels (1 mana = 60 shekels,  $\frac{1}{2}$  mana = 20 shekels; 10 they pay immediately, leaving 10 to be paid) in three installments during the year. For the word *šattu* see Pognon, *L'inscription de Bavian*, p. 163. — 8. *niš-ru* must have the meaning of "sum" or "debt" in this passage; cf. Tallq. p. 108. It is curious that the simple numeral, two vertical wedges, suffices to denote the "two" persons. — 14. The scribe wrote *apal* instead of *apal-šu ša*; the latter usually precedes the father's name, while the former precedes the family name. Some other reason, however, may have prompted this omission. — 18. Dated in the year 549 B. C., as the two preceding tablets.

Baniatuesagila had loaned her brother, the priest of Ninip, and his



*Left Side.*

16



Tablet of a light brown color,  $1\frac{1}{2}$  x 2 inches. The signs are plainly and neatly made. All the available space on the tablet is used for writing, though the lines and the individual signs are well divided. A large round hole in the middle of line 4, extending into line 5, and a small break at the end of line 7, are the only things that mar the perfection of this little tablet. The words "King of Babylon" are found in the middle of the left side.

*Transliteration.*

- 1  $1\frac{1}{3}$  (mana) 4  $\frac{1}{2}$  kaspi sa Iddin-Marduk  
apal-sû sa
- 2 Iktî-ša-apla apal Nûr-Sin ina ili
- 3 A-ra-bi amîlu gal-la Iddin-Marduk
- 4 apal Nûr-Sin it-ti-ru i-na(!) araḥ  
Ululu
- 5 ša šattu 8 kam Nabû-na'id šar Babili
- 6 ša ūmu ina ili-šu i-rab-bi
- 7 kaspu ša a-na manzaza u-da-nu-tu . . .
- 8 iddin-nu
- 9 amîlu mu-kin-nu Bil-harran apal-šu ša
- 10 Mu-sal-lim-mu apal amîlu šangu Na-na
- 11 Tab-ni-i apal-šu ša Nabû-aḥi-iddin
- 12 apal amîlu šangu ilu Za-ri-ku u amîlu  
dupsar
- 13 Marduk-musallim apal-šu ša Nabû-  
šip-uṣur
- 14 apal Aḥa-ba-ni Babilu araḥ Ululu
- 15 ūmu 28 kam šattu 8 kam Nabû-na'id
- 16 šar Babili

*Translation.*

- 1  $\frac{1}{3}$  mana 4 shekels of money which Iddinmarduk, the son of
- 2 Iktishâpla, the son of Nûrsin, from
- 3 Arabi, the slave of Iddinmarduk,
- 4 the son of Nûrsin, will receive in the month Ululu,
- 5 of the 8th year of Nabûna'id, King of Babylon.
- 6 Every day against him it will increase.
- 7 The money, which for witness (fees) was given, (Arabi)
- 8 has given.
- 9 Witnesses: Belharran, the son of
- 10 Musallim, the son of the priest of Nana;
- 11 Tabnê, the son of Nabûahiddin,
- 12 the son of the priest of Zariku; and the scribe
- 13 Mardukmusallim, the son of Nabûship-usur,
- 14 the son of Ahabâni. Babylon, in the month Ululu,
- 15 on the 28th day, in the 8th year of Nabûna'id,
- 16 King of Babylon.

## NOTES.

1. The word *mana* is omitted. — 2. The scribe had written the sign for *i* first, in place of *Nûr*, and then had changed the former to the latter sign. — 3. Arabi, I would take as first having denoted the nationality of the slave, (for he is distinctly called *amîlu gal-lu* here,) then the word became a proper name, and we find one Arabi, the son of *Bilšunu*, the son of the priest of *Šamaš*, mentioned in Strass., Cambyses 257, 14. 15. (See also note to *Isaggilai*, 26, 6.) Between lines 3 and 4 *apal-šu ša Iḫi-ša-apla*, his father's name, is omitted, and only the family name is given. This is the reason why we find simply *apal* beginning line 4. His father's name is given in line 2, and the scribe evidently thought it unnecessary to repeat. — 4. *iḫ-ḫi-ru*. Half of the sign *iḫ*, and also half of the *ḫi*, is broken off. No traces are visible. The sign for *ša* must evidently be a mistake for *na*; and as both signs are very common, the scribe might have written the one for the other. — 7. *u-da-nu-tu*. A curious form from *nadānu*. For forms with final *tu(m)*, see Strass., Nbk. 78, 4; Nabn. 357; 525, 23; &c.; and for preformative *u*, see Strass., Cyr. 26, 9; 170, 7; 337, 12. — 10. *Mu-sal-lim-mu*. The final syllable must be read *mu* and not *šumu*, as an examination of the same name in 25, 7 will show. *ilu Na-na*. See Z. A. III, p. 5; VII, p. 142; Jensen, Kosmologie p. 102; Sayce, Babylonian Religion pp. 260, 282. Compare also Payne Smith, Thesaurus col. 2387; Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer pp. 130. 151 ff; Lagarde, Agathangelus 1887 p. 135; on Sassanide coins, BOR I, p. 166; ZDMG, 44, 669. — 13. *ilu Za-ri-ku*. This god's name is found also in Strass., Cyr. 141, 14; 149, 12; see also 25, 13 of this book. Strassmaier, Verh. des 5ten Intern. Orient. Cong. zu Berlin 1881, B. 42, 32 (p. 134), gives *Za-ar-ri-ku* as the name of a man, taken undoubtedly from the name of the god. — 13. *Nabû-šip-uṣur* for *Nabû-šipâ-uṣur*, "may Nebo protect the feet." — 15. Dated in the year 547 B. C.

Iddinmarduk lent his slave Arabi 24 shekels of money in the month Ululu, which the latter was to return in the same month. As a slave was not held responsible for his actions, but his master, the latter, it would seem, did not wish to risk his money for a longer period. Every single day was to increase the amount; at what rate of interest, we do not know. This daily increase seems especially severe, for a slave could not have been but a poor man. The latter was also required, as an additional curb to his business ambition, to pay the witness fees. With this imposition he seems to have cheerfully complied, according to line 8. After all the payments to be made, and considering the short time that the loan had to run, Arabi must have had to contend with great financial embarrassments. Happy he, if he returned the money at the proper time!



2 Iḫi-ša-apla apal Nû.-sin ina kâtâ	2 Ikishâpla, the son of Nûrsin, from the hands of
3 Pu-na-ni-tum a-di ti-lit-tum ši-na	3 Punanitum, together with double the amount(?)
4 ša ultu ili mi-ḫir-tu	4 which, in behalf
5 ša Ab-la-da na-da-nu aššat-šu	5 of Ablada, he gave to his wife
6 ina ḫubulli kaspâ-šu maḫ-ḫir	6 at interest: his money he has received.
7 ina manzazi ša Tab-ni-ta	7 In the presence of Tabnêa,
8 apal-šu ša Nabû-aḫi-iddin	8 the son of Nabûahiddin,
9 apal amīfu ḡangu Ša-maš Nabû-is-kip	9 the son of the priest of Shamash; Nabû-iskip,
10 apal-šu ša Marduk-šum-ibni apal Idanin-Nabû	10 the son of Mardukshumibni, the son of Idaninnabû.
11 Barsiba araḫ Adaru ūmu 12 kam	11 Barsiba, in the month Adar, on the 12 th day,
12 šattu 8 kam Nabû-na'id šar Babili	12 in the 8 th year of Nabûna'id, King of Babylon.
13 daḫ-ḫu-tum lâ ba-ši-t	13 A further demand there is not.

## NOTES.

3. *ti-lit-tum*. The meaning of this word is doubtful. Peiser, *Bab. Ver.* p. 309, translates "Auflage"; and Tallqvist, p. 41, follows him. The word occurs also in the same form in Strass., *Nabn.* 1058. 8. *ši-na* really means "two," but if it must be translated thus, it ought to precede its substantive. — 4. *mi-ḫir-tu* is used as a preposition and means "opposite." Notice the identity of the signs *ḫir* and *tu*. — 5. *na-ta-nu* must be read *na-da-nu*. See *Deluge Tablets*, i. 187, *tu-ud-da-a at-ta* "thou shalt know." — 7. *manzazi*. For other examples see *alq.* p. 103, and Peiser, *Bab. Ver.* LIII. 6. The word in the *Deluge Tablets*, lines 141 and 143, means "a resting place" (*Haupt, B. A.* I. 173). — 9. The name of the god Shamash is here spelled out, usually the ideogram *tu* is written. — *Barsiba* or "Borsippa," the name of the Babylonian city founded by Nebuchadrezar. Many tablets are dated from this city. See Strass., *Cyr.*, *Inhaltsverz.* p. 14; *Camb.*, *Inhaltsverz.* p. 16; &c. — 12. Hence in the year 547 B. C. — 13. The meaning of *daḫ-ḫu-tum* is uncertain. I would connect it with *daḫû* "to touch," and *diḫu* "neighborhood." Its position at the end of the tablet, and the fact that it is used in the phrase in which *rašûtu* is generally used, would give it a meaning similar to "demand."

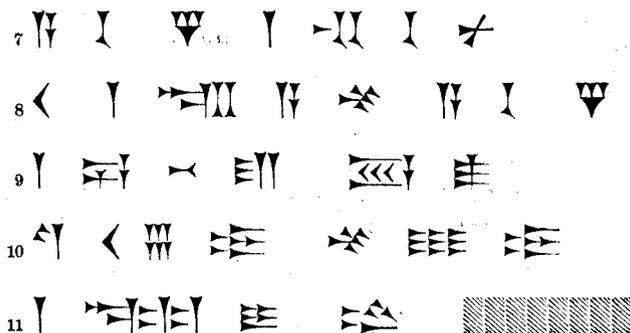
The sense I derive from the tablet is this: Iddinmarduk has lent Ablada 9 shekels of money, together with a small amount that he gave to the latter's wife. He now receives his money back. The interest on the 9 shekels and on the amount loaned besides, has now become as great as the latter amount. Hence we have the expression *double* amount. The entire sense of the tablet rests upon the supposition that "*telittum*" means "*amount*."

## NO. 19.

## FRONT.



## BACK.



Tablet of a light brown color,  $1\frac{1}{2} \times 1\frac{1}{2}$  inches. The signs are crudely made and much of the space is not used. The lower right hand corner of the reverse is effaced, destroying the word *Babli*, traces of the upper part of which, however, can yet be clearly distinguished. Two rows of finger nail marks are found on the upper side: the first with eight, and the second with thirteen indentations. Undoubtedly the first row also contained thirteen marks, and five of these have been broken off.

## Transliteration.

- 1  $\frac{1}{3}$  ma-na 4 ũu kaspi ĥubullu
- 2 kaspi-šu ũa 2 ta ũanāti
- 3 Iddinmarduk ina ũatā
- 4 Ba-la-ũu ma-ĥi-ir

## Translation.

- 1  $\frac{1}{3}$  mana 4 shekels of money, the interest
- 2 on his money for two years,
- 3 Iddinmarduk from the hands of
- 4 Balatu has received(?).

5 ina manzazi ša.	5 In the presence of
6 Bil-aḫl-iḫt-ša	6 Belahikisha,
7 apal-šu ša Bil-šu-nu	7 the son of Belshunu ;
8 u Bil-apal-iddin apal-šu ša	8 and Belapaliddin, the son of
9 I-mid-su araḫ Šabaṭu	9 Emidsu. In the month Šabat,
10 ūmu 16 kam šattu 9 kam	10 on the 16 th day, in the 9 th year of
11 Nabū-na'id šar [mat Babil].	11 Nabūna'id, King of Babylon.

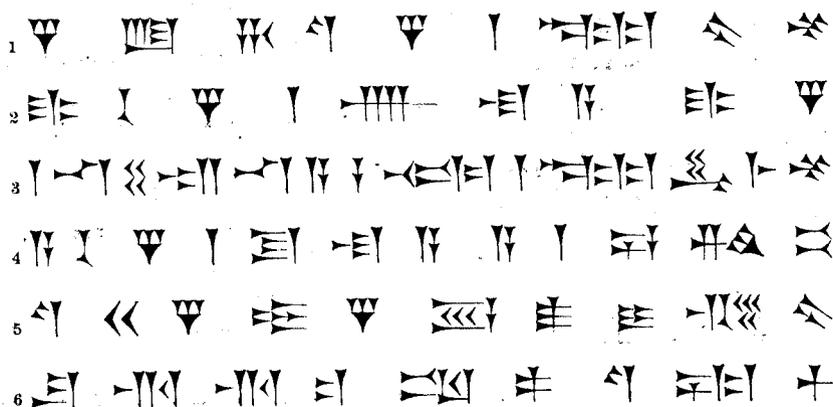
NOTES.

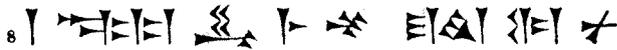
4. ma-ḫi-ir. The sign for ḫi is blurred and indistinct, and I was led to read u in its stead in the first edition of this book. Now, indeed, the form of the word is clear and the sense of the passage is obvious. The same form occurs in 30. 8. — 5. manzazi. Consult note to 18. 7. — 9. As no mention of a city is made, we are led to infer that Babylon is meant. — 10. This tablet is therefore dated in the year 546 B. C.

Balatu has loaned a certain sum of money from Iddinmarduk and now, at end of two years, he brings the interest,  $\frac{1}{3}$  mana and 4 shekels. Or, as a mana contains 60 shekels, he brings 24 shekels. We are not told the rate of interest in this case; and as the latter varied greatly from exorbitant to insignificant rates, we are entirely in the dark, how much the sum of money loaned amounted to.

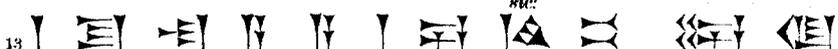
**NO. 20.**

*FRONT.*



7   
 8 

*BACK.*

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 14   
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Tablet of a light gray color, 1½ x 1¼ inches. The signs are very indistinct, as if made by a dull stylus. The left edge is not inscribed, otherwise all the available space is used. The only serious imperfection is a small round hole in line 11 of the reverse, breaking out the signs for *Banīka*. A few other unimportant lacunae occur in lines 14 and 15.

*Transliteration.*

1 4 ũ kaspī ſa Nabû-balaſ-iddin  
 2 mâr-ſu ſa ſil-la-a mâr ſa  
 3 Na-ſi-ir-na-a ſa ina li Nabû-aſi-iddin  
 4 apal-ſu ſa ſu-la-a apal i-gi-bi  
 5 ũmu 24 kam ſa araſ ſabaſu i-nam-din  
 6 pa-ri-ri-is al-pa ſiparra  
 7 ſa Mu-ſi-zib-Bil a-na  
 8 Nabû-aſi-iddin id-di-nu  
 9 amlu mu-kin-nu Nabû-iddin apal-ſu  
 ſa  
 10 Mu-ſi-zib-Bil apal Na-ſi-i-Nabû-apla

*Translation.*

1 4 shekels of money of Nabûbalatiddin,  
 2 the son of Sillâ, the son of  
 3 Nashêrnâ, which he is to receive from  
 Nabûahiddin,  
 4 the son of Shulâ, the son of Egibi.  
 5 On the 24th day of the month Shabat  
 he will give  
 6 the sheep(?), the ox, (and) the copper,  
 7 which Mushezibbel to  
 8 Nabûahiddin gave.  
 9 Witnesses: Nabûiddin, the son of  
 10 Mushezibbel, the son of Nashênabûapla;

<p>11 Iddin-Nabû apal-šu ša [Bani-ia] apal Du-ub-bi</p> <p>12 u amlu dupsar Nabû-aht-iddin apal-šu ša</p> <p>13 Šu-la-a apal I-gi-bi Babilu</p> <p>14 araḥ Šabaṭu ūmu 23(P) kam šattu 9 kam</p> <p>15 Nabû-na'id šar Babil.</p>	<p>11 Iddinabû, the son of Bania, the son of Dûbbi;</p> <p>12 and the scribe Nabûahiddin, the son of</p> <p>13 Shulâ, the son of Egibi. Babylon,</p> <p>14 in the month Shabat, on the 23rd day, in the 9th year of</p> <p>15 Nabûna'id, King of Babylon.</p>
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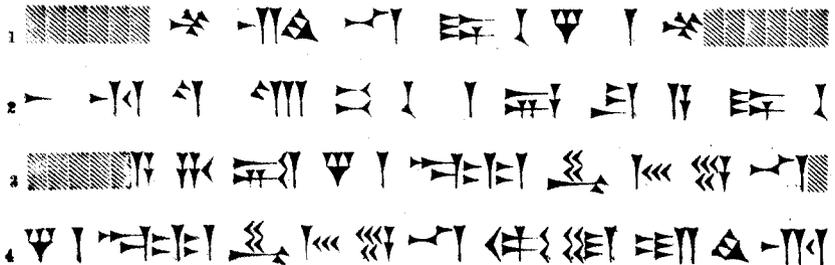
NOTES.

2. mâru and aplu are used indiscriminately in the Contract Tablets. — 3. The sign for ša is a little peculiar. We generally find *two* small vertical wedges above one heavy vertical wedge, here we have only *one*. I have printed three in other cases, because my type did not contain the sign with two, and because it is more easily recognized. — 6. pa-ri-ri-is I would connect with parratu "a female sheep" (Tallqvist, p. 117; Delitzsch, Assy. Stud. p. 166). The word, however, if read correctly, must be classed among the unknown. — 11. Without doubt Bani-ia, as the first signs show. There is room for only two signs. — 13. The form of gi is curious. The other parts of the sign the scribe must have forgotten, as such a sign was not in use among the Babylonians. On tablet 30, lines 2 and 3, of this book, we find it written in the form of a single vertical wedge. The size of the break in this line will admit of but two more vertical wedges. — 14. Tablet dated in the year 546 B. C., as the preceding.

Nabubalatiddin has lent Nabuahiddin 4 shekels of money. The latter being unable to pay, agrees to give instead of cash payment the sheep, the ox, and the copper utensils just given to him by Mushezibbel, one of his debtors. *Alpu* is the general name for cattle; he therefore might have promised a calf or a cow.

NO. 21.

FRONT.





Tablet of a dark yellow color, shading to black at the lower right hand corner of the obverse. Size: 2 x 2¼ inches. At the end of the tablet there is a considerable space (¾ inch) not used. Also between lines 10 and 11, the scribe has left a large space. None of the four edges are written upon. The upper edge of the obverse is broken off at the two corners, the larger break being on the right side. The extreme right of the obverse is also damaged in many places. The signs are large and beautifully made; and the lines are well spaced.

<i>Transliteration.</i>	<i>Translation.</i>
1 . . . šum-ukin-na mâ-šu ša Iddin- . . .	1 . . . . shumukinna, the son of Iddin- . . .
2 ina hu-ud lib-bi-šu Kal-ba-a mâ-šu	2 in the pleasure of his heart, Kalbâ, the son of
3 [ša] Ia-ḥa-ta ša Nabû-aḥi-iddin-na [mâ-šu]	3 Iahata, — whom Nabûahîddinna, the son of
4 ša Na-û-aḥi-iddin-na ul-tu ḡi-ḡi-i	4 Nabûahîddinna, from smallness
5 u-rab-bu-šu u li-nad-nu	5 had made him great, and had indeed given
6 u ša ik-bu-šu a-na Nabû-aḥi-iddin-na	6 also what he had promised him, — to Nabûahîddinna,
7 mâr-šu ša Šu-la-a apal Ī-gi-bi	7 the son of Shulâ, the son of Egibi,
8 a-na mâru-u-tu id-di-in	8 for adoption gave.
9 Kal-ba-a mâr ša Nabû-aḥi-iddin-na	9 Kalbâ, the son of Nabûahîddinna,
10 šu-u	10 is he.
11 amġlu mu-kin-nu Lu-uḡ-a-na-nġri-Marduk	11 Witnesses: Lûsanânîrimarduk,
12 mâr-šu ša Ki-rit-ti apal Ī-gi-bi	12 the son of Kiribtî, the son of Egibi;
13 Marduk-iddin amġlu IB-bani	13 Mardukiddin, the carpenter,
14 apal-šu ša Marduk-ġi-ġi-iš	14 the son of Mardukepêš,
15 apal Zir-ai Iddin-na-Nabû	15 the son of Zirai; Iddinnanabû,
16 mâr-šu ša Ib-na-a	16 the son of Ibnâ,
17 apal Da-bi-bi	17 the son of Dabibi;
18 u amġlu dupsar Arad-Marduk apal-šu ša	18 and the scribe Aradmarduk, the son of
19 Bit-ti-ia apal amġlu ġ-maš Bil	19 Bitîia, the son of the priest of Bel.
20 Babilu araḡ Samna-am-a	20 Babylon, in the month Marcheshwan,
21 ūmu 4 kam šattu 10 kam	21 on the 4th day, in the 10th year of
22 Nabû-na'id šar Babilî.	22 Nabûna'id, King of Babylon.

## NOTES.

1. The name does not occur again on the tablet; we therefore cannot supply the missing links. — 3. That the son bears the same name as his father is very rare. The break at the end of the line will admit of only the two signs *apal* and *šu*. — 4. 5. "From smallness had made him great" is an expression for which I can find no parallel in any





<p>4 apal amīlu ša ṭābti-šu ina araḥ Airu kaspā.a.an</p> <p>5 1/3 ma-na 5 ṭu u ḥubulla-šu i-nam-din</p> <p>6 Mi-ḡa-tum gal-lat-su maš-ka-nu</p> <p>7 šu Itti-Marduk-balaṭu a-di ili ša Itti- Marduk-balaṭu</p> <p>8 kaspā-šu i-šal-li-mu Nabū-u-šu-da- kātā</p> <p>9 marat-su ša Ta-kiš-Gu-la</p> <p>10 apal amīlu ḡipu pu-ut i-ṭi-ru ša kaspi</p> <p>11 na-ša-a-ta amīlu mu-kin-nu Ri-mut</p> <p>12 apal-šu ša Ai apal Arad-Nirgal</p> <p>13 Ri-dal-Šamaš apal-šu ša Iṭi -Marduk</p> <p>14 apal Ipi-iš-ilu Zir-ūtu apal-šu ša Nabū- zir-iddin</p> <p>15 u amīlu dupsar Itti-Marduk-balaṭu apal-šu ša Arad-Bil</p> <p>16 Babilu araḥ Adaru ūmu 10 kam</p> <p>17 šattu 10 kam Nabū-na'id šar Babili</p>	<p>4 the son of the governor of his portion. In the month Air in cash</p> <p>5 the 1/3 mana 5 shekels and its interest he will give.</p> <p>6 Misatum, his slave, is the security</p> <p>7 of Ittimardukbalatu until that Ittimar- dukbalatu</p> <p>8 his money has received. Nabūshuda- kātā,</p> <p>9 the daughter of Takishgula,</p> <p>10 the son of the guardian, has received a receipt for the money</p> <p>11 she brought. Witnesses: Rimut,</p> <p>12 the son of Ai, the son of Aradnirgal;</p> <p>13 Ridalshamash, the son of Eṭermarduk,</p> <p>14 the son of Epēshilu; Zirātu, the son of Nabūziriddin;</p> <p>15 and the scribe Ittimardukbalatu, the son of Aradbel.</p> <p>16 Babylon, in the month Adar, on the 10th day,</p> <p>17 in the 10th year of Nabūna'id, King of Babylon.</p>
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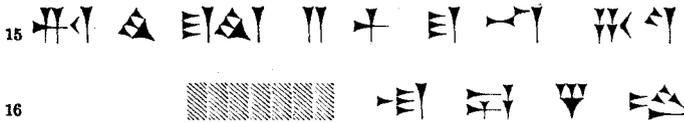
## NOTES.

This tablet has already been published by Strassmaier in his autograph texts of the reign of Nabonidus, No. 479. Several of the signs on this tablet are blurred, which fact accounts for the differing readings of the first edition of this book. — 4. *amīlu ša ṭābti-šu*. See Tallq. p. 76 for other instances. — 5. "Its" interest, that is, the interest on the 1/3 mana 5 shekels. — 8. Strassmaier reads *Nabū-šip-tum-i-*, which, in my judgment, is not borne out by the signs on the tablet; the above reading seems to me to be the most likely. — 10. *amīlu ḡipu*. Tallqvist on p. 122 gives a number of meanings for this word, and many passages where it occurs. *našāta*, lit. "brought," then, "lent." — 13. *Ri-dal-Šamaš*. Strassmaier writes *mut* in place of *dal*. But the sign *dal* is so plainly made, that it can not possibly be mistaken for *mut*. — 17. Dated 545 B. C.

Ittimardukbalatu has lent Aradmarduk 25 shekels which the latter promises to return with interest during the month Airu (May). Until this payment is made, Ittimardukbalatu retains a female slave of Aradmardukbalatu as security. Nabushudakata is also to receive back the money she loaned, evidently, to Aradmarduk. The former, because she is mentioned on this tablet together with Ittimardukbalatu, and bears



## LEFT SIDE.



Tablet of a brown color.  $1\frac{1}{4}$  x 2 inches. The signs are plainly written, excepting the name in the first line. It seems as if something had been broken off in the beginning of line 16. As the sense is complete, however, the part effaced may not have contained any writing.

<i>Transliteration.</i>	<i>Translation.</i>
1 $1/2$ ma-na kaspi ša Nabû-rîmu-lip-tum	1 $1/2$ mana of money which Nabûremu- liptum,
2 mâr-šu ša Šu-zu-bu	2 the son of Shuzubu,
3 amîlu rab.ka-a-ri ša šarri	3 the <i>rabkari</i> of the king,
4 ina ili Nabû-aḫi-iddin	4 is to receive from Nabûahiddin,
5 amîlu datnu mâr-šu ša Šu-la-a	5 the judge, the son of Shulâ,
6 apal Ī-gi-bi ina araḫ Adaru	6 the son of Egibi; in the month Adar
7 i-nam-din	7 he will give (it).
8 amîlu mu-kin-nu Šu-la-a	8 Witnesses: Shulâ,
9 mâr-šu ša Iḫi-ša-apla apal Iddin-Bil	9 the son of Ikishapla, the son of Iddin- bel;
10 Iddin-Marduk apal-šu ša Bil-šum- išku-un	10 Iddinmarduk, the son of Belshumish- kun,
11 apal amîlu ḫîpu Na-din dup-sar	11 the son of the guardian; Nadin the scribe,
12 mâr amîlu IR.ŠAL.TAB(?) ŠA Babilu	12 son of the . . . . . Babylon,
13 araḫ Šabaṭu ūmu 2 kam šattu 11 kam	13 in the month Shabat, on the 2nd day, in the 11th year of
14 Nabû-na'id šar Babilu	14 Nabûna'id, King of Babylon.
15 ri-ḫi-it 2 $1/2$ ma-na kaspi	15 The remainder $2\frac{1}{2}$ mana of money
16 . . . . . lâ i-ša šarri	16 . . . . . does not belong to the king.

## NOTES.

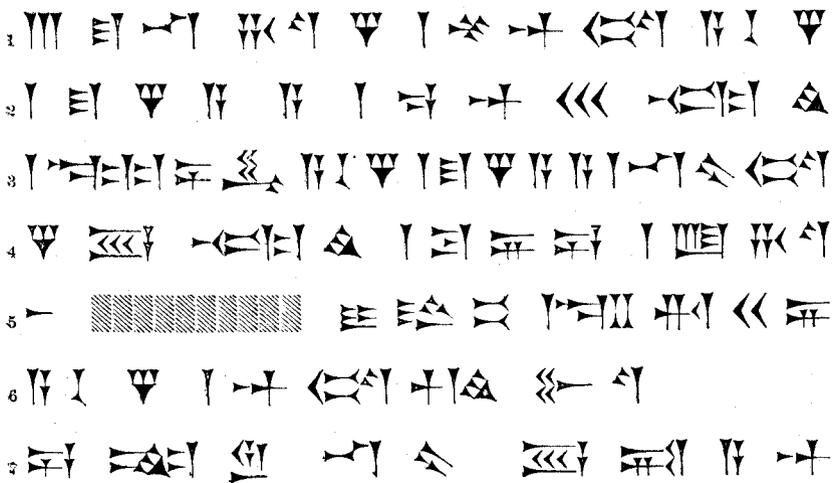
3. amîlu rab.ka-a-ri. This was the official appointed by the government to see that the weights and measures of the merchants were of correct legal size. *kâru* means a dry measure; it is the  of I Kings iv:22. In Ezek. xlv:11 it is also used as a liquid measure. For other instances where this official is mentioned see Tallq. p. 79. — 4. This Nabûahiddin is mentioned also in 12, 7. 9. 15. — 11. amîlu ḫîpu: cf. 15, 10 and note. dupsar.

This form is rarely found on the contract tablets. *amīlu* is omitted at the beginning, and *sar* is added. Ordinarily the sign for *dup* suffices for the word *dupša*; cf. 11, 17; 12, 19; 13, 16; 14, 24; &c. — 12. The reading of the title of the father of the scribe is very uncertain. *amīlu* **IR** occurs very often on the tablets (Tallq. p. 50), but the remaining signs are so indistinct, that I venture to give them only with great reserve. — 13. In the year 544 B. C. — 15. The whole debt must have consisted of 3 mana, only  $\frac{1}{2}$  mana of which was to be paid in the month Adar; about this remainder there was undoubtedly another tablet in existence.

Naburemuliptum has loaned Nabuahiddin  $\frac{1}{2}$  mana, which the latter promises to pay back in the month Adar (March). Naburemuliptum must have belonged to the household of the king, and the  $\frac{1}{2}$  mana must have been loaned from the king's funds; for, in lines 15 and 16, we find a remainder mentioned which did not belong to the king, but was the private property of Naburemuliptum. The fact that there is no statement to the effect that the  $\frac{1}{2}$  mana belonged to the king, is no proof; for Naburemuliptum had lent the money, and he alone was responsible for its return. He also, undoubtedly, kept a private account of his loans and disbursements for the king. The attributes in lines 3, 5, 11, and possibly 12, show that the contracting parties must have been of high standing, and render the above explanation of the tablet very probable.

## NO. 24.

### FRONT.



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BACK.

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Tablet of a dark gray color,  $1\frac{1}{2} \times 2\frac{3}{4}$  inches. On the left side there is no writing. A few lines of both obverse and reverse are prolonged over the right side. The writing is plain throughout. Some portions of the left side of the obverse are covered with a hard substance, which renders a few of the signs difficult to read. In lines 5 and 8 in the lacunæ, traces of the signs for 'hubullu' can be seen. But on the left upper corner nothing can be read, as the tablet is there covered with this flinty accumulation, the removal of which would, I fear, entail the partial destruction of the tablet.

*Transliteration.*

1 3 ma-na kaspi ša Iddin-Marduk apal-  
šu ša

2 Iki-ša-apla apal Nûr-sin ina ili

3 Nabû-ban-aḥa apal-šu ša Iki-ša-apla  
apal Na-din-Marduk

4 ša arḥa ina ili 1 ma-ni-1 1 ṭu kaspi

5 ina [hubulli] i-rab-bi Bil-ri-man-ni

6 apal-šu ša Marduk-nusallim pu-ri

7 i-ti-ru na-din arḥa-ta.a.an

8 [hubulla] i-nam-din

*Translation.*

1 3 mana of money which Iddinmarduk,  
the son of

2 Ikishapla, the son of Nûrsin, is to re-  
ceive from

3 Nabûbanaha, the son of Ikishapla, the  
son of Nadinmarduk.

4 Every month (at the rate of) upon one  
mana 1 shekel of money

5 at interest shall increase. Belrimanni,

6 the son of Mardukmusallim, a receipt

7 has received (and) has given. Every  
month

8 interest he will give.

<p>9 [amīlu mu-kin-nu] Bil-apal-iddin apal- šu ša</p> <p>10 Nabû-[iddin(?)] apal Rammân-šum- iddin</p> <p>11 Nabû-iddin apal-šu ša Zir-ukin apal</p> <p>12 ša amīlu šangu Gula Bil-apal-iddin</p> <p>13 amīlu dupsar apal-šu ša Daḥ-ḫi-ša(?) apal Nabû-lit-su</p> <p>14 Babilu araḥ Šabaṭu ūmu 12 kam</p> <p>15 šattu 11 kam Nabû-na'id</p> <p>16 šar Babili</p>	<p>9 Witnesses: Belapaliddin, the son of</p> <p>10 Nabûiddin, the son of Rammânshum- iddin;</p> <p>11 Nabûiddin, the son of Zirukin, the son</p> <p>12 of the priest of Gula; Belapaliddin,</p> <p>13 the scribe, the son of Dakhisha, the son of Nabûlitsu.</p> <p>14 Babylon, in the month Shabat, on the (2th day,</p> <p>15 in the 11th year of Nabûna'id,</p> <p>16 King of Babylon.</p>
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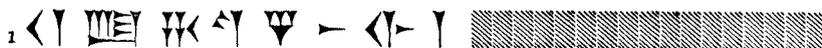
NOTES.

3. Nabû-ban-aḫa. Peiser in his *Babyl. Ver.* wrongly transcribes this name Nabû-ban-zir. The last sign never has the meaning: zīru "seed." Strass. in his *Camb.* correctly transcribes Nabû-ban-aḫu (2, 13; 309, 11; 388, 17). — 4. The rate would therefore be 12 shekels a year on one mana, or 20 per cent. The form ma-ni-1 is generally used in this connection. For other examples see Tallq. p. 96 and Peiser *Babyl. Ver.* p. 319b. — 9. amīlu mu-kin-nu is evidently demanded by the sense. — 10. Nabû-iddin. Traces of the iddin can be distinctly seen. — 11. The šu at the end of the line is either omitted or written so lightly as to escape detection. — 13. Daḥ-ḫi-ša. I doubt whether this name is read correctly.

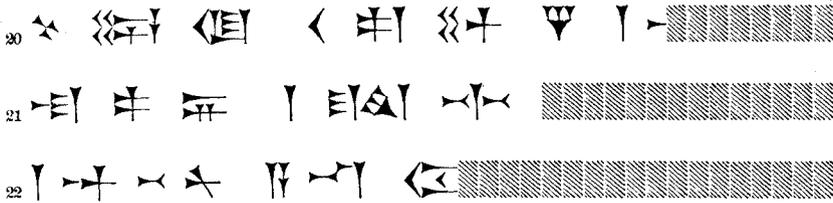
Iddinmarduk had loaned Nabubanaha 3 mana through the agency of Belrimanni. This money was to bear interest monthly, and consequently monthly payments are demanded. Belrimanni seems to have been a man like the modern real estate agent. He gives a receipt for the money intrusted to him to Iddinmarduk, and receives one from Nabubanaha, to whom he had given the money; here his responsibility ends. He doubtless received a commission commensurate with the service he had performed for Iddinmarduk from the latter. This we might find recorded upon another tablet.

NO. 25.

FRONT.







Tablet of a dark gray color, 2 x 2½ inches. The left side is smooth and flat, and contains no writing. In general, the writing upon the tablet is plain, only in some places it is worn away to such a degree that decipherment is impossible. The upper left hand corner of the obverse, as well as of the reverse, is entirely broken off. At the end of the tablet there is also a bad break, but this probably contained only a few signs. Line 11 is just on the lower edge, which it completely fills.

*Transliteration.*

*Translation.*

1 11 ʔı kaspi ʃa ina pān . . . . . [apal- š-]	1 11 shekels of money which are to be re- ceived from . . . . ., the son
2 ʃa Id-da-a 9 ʔı kaspi ʃa ina pān	2 of Iddā, (and) 9 shekels of money which are to be received from
3 Nabû-zir-iḫi-ʃa apal-šu ʃa ʃakan-šum Iddin-Marduk	3 Nabûzirikîsha, the son of Shakanshum, — Iddinmarduk,
4 apal-šu ʃa Iḫi-ʃa-apla a-na ili i-ti-li	4 the son of Ikishâpla, upon (his) account are made out;
5 1/3 ma-na kaspi ʃa ina pān Ri-mut apal-šu ʃa	5 1/3 mana of money, which is to be re- ceived from Rimut, the son of
6 Nabû-ukin-apla Ī-a-na-ḡir apal-šu ʃa	6 Nabûkinapla, — Eanasir, the son of
7 Mu-sal-li-mu a-na i-li i-ti-li	7 Musallim, upon (his) account is made out;
8 ka-ru-u ʃa ka-pak-i A-ʃa-a-na-šad ʃa- bit	8 a measure of . . . . . Ashânashad took;
9 Arad-Marduk ʃa ka-ri-šu-nu an-us-ti- nu	9 Aradmarduk according to their meas- ures . . . . .
10 . . . ḡiri 15 ʔı kaspi ʃa ina pān Rad- ši- . . . . .	10 . . . . . of land; 15 shekels which are to be received from Radshi . . . . .
11 u gal-la ʃa Nabû-ri-man-ni . . . . .	11 and the slave of Nabûrimanni . . . . . (and)
12 5 ʔı kaspi ʃa ina pān Tab-ni-i	12 5 shekels of money which are to be re- ceived from Tabnêa,
13 apal amîlu ʃangu ilu Za-ri-ḡu a-ḡa-a- ta-šu-nu	13 the son of the priest of Zariku, are their shares.
14 amîlu mu-kin-nu Marduk-iḫi-ir apal-šu ʃa	14 Witnesses: Marduketêr, the son of

15 Rimut apal Arad-Nirgal Nabû-iriš	15 Rimut, the son of Aradnergal; Nabû-eresh,
16 apal-šu ša Tab-ni-i-a apal Aha-ba-ni	16 the son of Tabnêa, the son of Ahabâni;
17 u amîlu dupsar Arad-Marduk apal-šu ša Bit-ti-ia	17 and the scribe Aradmarduk, the son of Bittia,
18 apal amîlu šangu Bil Babilu araḥ Dûzu	18 the son of the priest of Bel. Babylon, in the month Dûzu,
19 ûnu 24 kam šattu 11 kam Nabû-na'id šar	19 on the 24th day, in the 11th year of Nabûna'id, King
20 Babili 10 gur šī.bar ša.....	20 of Babylon. 10 measures of grain, which .....
21 la-pa-ni It-ti-..... [apal?]	21 is to receive from Itti....., (the son of)
22 Bil-našir a-na.....	22 Belnasir for.....

## NOTES.

1. *ina pân* is here equivalent to *ina muḫhi* or, as I prefer to read, *ina ili*. It means "in the service of," and then in an extended sense, "to be received from." See Tallq. p. 115, *pânu*, 3. — 8. A very difficult line. *ka-ru-u* I take to mean "measure," though that word is generally written *kâru* (cf. Tallq. p. 79) and not *karû*. But then the Greek *κόρος* has both vowels short, showing that the pronunciation must have varied. *ka-pak-i* can possibly be some variety of grain, the general term for which, *šī.bar*, the scribe mentions in line 20. — 9. *an-us-ti-nu* can only be a provisional reading. — 10. *ḡi i*. Aradmarduk must therefore have received his share in real estate. — 13. *a-ḫ-a-ta-šc-nu*. This form is found also in Strass., Nabn. 572, 10; 653, 9; and Nbk. 360, 7. — Dated in the year 544 B. C. — 20. The scribe had forgotten to insert the three lines 20-22 in their proper place in the body of the writing, therefore, in order not to omit them entirely, he adds them as a postscript here at the end. — 21. *la-pa-ni* is the exact equivalent of the Hebrew לפני. For other examples see Tallq. pp. 89, 90; Peiser, Bab. Ver. CXXX, 19; S. A. Smith, Keilschrifttexte Assurbanipals III, p. 59; and Del., Assyr. Gram. p. 224.

The explanation of this tablet is easier than its translation. Very likely the tablet has reference to proceedings in some law court. A certain amount of money and grain, perhaps an inheritance, is divided among Iddinmarduk, Eanasir, Ashanashad, Aradmarduk, and finally two other persons, whose names are broken off. Iddinmarduk gets 20 shekels; Eanasir, also 20; Ashanashad, a measure of some substance, the value of which probably also amounted to 20 shekels; Aradmarduk takes his share *according to their measures*, that is, 20 shekels worth, in real estate; then the first nameless person receives his 20 shekels, 15 from Radshi..... and the slave of Naburimanni, and 5 from Tabnea; finally, Itti..... pays to the last creditor the latter's 20 shekels in grain.





## LEFT SIDE.



Tablet of a dark amber color shading to black,  $1\frac{1}{2} \times 2\frac{3}{8}$  inches. The signs are well made, and cover the entire surface of the tablet. Both corners of the right side are broken off, rendering lines 1, 10-15, 22, and 23 incomplete. This tablet undoubtedly belongs to the reign of Nabuna'id, as the break in line 23, though large in extent in the above text, will admit of but one sign on the tablet.

## Transliteration.

- 1  $1\frac{1}{2}$  ma-na 6 ũu kaspi ſa Itti-Marduk-  
.....-balaũu  
2 apal-ſu ſa Nabu-aſti-iddin apal I-gi-  
bi  
3 ina ili Na-din apal-ſu ſa Nirgal-iſtir  
4 apal Ba-bu-tu u Nu-ub-ta-a aſſat-ſu  
5 marat-su ſa Nabu-mu-ſi-ni-ud-da  
6 apal I-sag-gil-ai ina lib-bi  
7 ſa  $1\frac{1}{3}$  ma-na 6 ũu kaspi ſa arſa ina  
ili  
8 1 ma-ni-i 1 ũu kaspi ina ili-ſu-nu

## Translation.

- 1  $\frac{1}{2}$  mana, 6 shekels of money, which It-  
timarduk... balatu,  
2 the son of Nabuhiddin, the son of Egi-  
bi,  
3 is to receive from Nadin, the son of  
Nergaletér,  
4 the son of Babutu and Nùbtâ, his wife,  
5 the daughter of Nabumusheniudda,  
6 the son of Esaggilai. Thereupon  
7  $\frac{1}{3}$  mana, 6 shekels of money every month  
at the rate of  
8 (upon) 1 mana 1 shekel of money, against  
them

9 i-ab-bi u 1/4 10 ũu kaspi u-šib-u	9 are to increase, and ¼ (on every) 10 shekels of money they are to place
10 ša biti šâdi i-di bit-ia . . . .	10 in the house to the east hand of my house,
11 u ti-ra kaspi-ia maš-ka-[nu] . . . .	11 and they are to return my money. The security
12 ũab-ta ti-ra-šũ ia-[a-tu(?)]	12 they took, they are to return it to me(?).
13 bit-su-nu gab-ti maš-k[a-nu]	13 Their whole house is security,
14 a-di ili ša kaspi-šũ i-šũ-[u] . . . .	14 until that his money is (paid).
15 amilu mu-kin-nu Nabũ-mu-ši-ni-ud-[da]	15 Witnesses: Nabũmusheniudda,
16 apal-šũ ša Bil-zir-ibni apal Ī-sag-gil-ai	16 the son of Belziribni, the son of Esaggilai;
17 Nabũ-ga-mil apal-šũ ša Nabũ-mu-ši-ni-ud-da	17 Nabũgamil, the son of Nabũmusheniudda,
18 apal Ī-sag-gil-ai Nabũ-ušur-šũ apal-šũ ša	18 the son of Esaggilai; Nabũsurshu, the son of
19 Ba-la-ũu apal Mi-šir-ai Iki-ša-apla	19 Balatu, the son of Misirai; Ikišâpla,
20 apal-šũ ša A-pak-kal-ia apal Ī-gi-bi	20 the son of Appakkalia, the son of Egi-bi;
21 u amilu dupsar Na-din apal-šũ ša Ni-gal-išir	21 and the scribe Nadin, the son of Nergal-êtêr,
22 apal Ba-bu-tu Babilu araš Nisannu	22 the son of Babũtu. Babylon, in the month Nisan,
23 ũmu 14 kam šattu 13 kam Nabũ-na'id	23 on the 14th day, in the 13th year of Nabũna'id,
24 šar Babili	24 King of Babylon.
25 ina a-ša-bi ša Bil-lit-su-nu	25 In the presence of Bellitsunu,
26 ummu ša Na-din	26 the mother of Nadin.

## NOTES.

1. There is a break at the end of the line. *Itti-marduk-balaũu*, however is a complete and common name. (See index to proper names.) There might have been some flaw in the clay of the tablet when the scribe wrote it, and this may have led him to pass over the small space. If this be so, the name is complete. — 6. *Ī-sag-gil-ai*. (Cf. also 16. 1. 10, and note.) It is a question whether these names ending in *ai* are adjective forms or have passed over and become ordinary proper names. I should be inclined to the latter view. We have a good parallel in the proper names of slaves among the Romans. "Syruš, Meduš" at first meant "the Syrian, the Mede," then the terms became used as ordinary names. In line 19 we have *Mi-šir-ai* "the Egyptian" also used as a proper name. Generally, however, these forms are family names. *ina libbi ša* "thereupon." See Peiser's renderings, *Bab. Ver.* p. 318b. — The real interest shall be one shekel on every

mana, that is,  $1\frac{3}{8}$  per cent. But to this amount must be added the interest spoken of in line 9, which is  $2\frac{1}{2}$  per cent, making the total interest for every month 4 1-6 per cent. ma-ni-i. See Tallq. p. 56. — 9. u-š b-u. Strass., Nbk. 137, 11, has the form uš-šit-u. — 11. 12. ti-ra. A peculiar form from târu. It is in the dual, agreeing with the subject: Nadin and his wife. gabta is in the dual for the same reason. — 22. The first signs show that "Nisan" is the month mentioned. — 25, 26. Women, as a rule, were not allowed to act as witnesses. We therefore find the short note simply to mention the fact that Nadin's mother, Belitsunu, was also present at the signing of the contract, thus signifying her assent to her son's actions.

Ittimardukbalatu had loaned Nadin and his wife 36 shekels. These were to increase at the fixed rate of 4 1-6 per cent, about the usual percentage for that time. Nadin and Nubta had evidently had some business transaction before with Ittimardukbalatu, for we find a *security* mentioned in line 11; but, on account of the break, we are debarred from learning of what nature this security was. However, they gave this back, and, in addition, they gave their house as security in return for the money loaned.

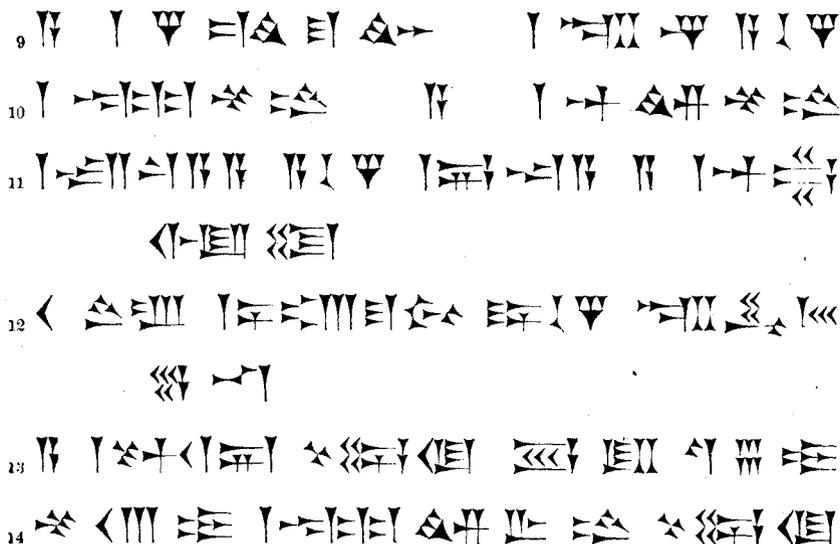
## NO. 27.

### FRONT.

1 + E1 T1 W1 A1 W1 I E1 T1 G1 S1 W1 W1 W1  
 2 I T1 T1 T1 W1 I1 S1 W1 I T1 W1 T1 T1 T1 T1 E1  
 3 T1 G1 T1 S1 I E1 W1 T1 T1 W1 I W1 I T1 T1 T1 T1 T1  
 4 W1 I T1 T1 T1 W1 W1 T1 W1 T1 T1 T1 T1 T1 S1  
 5 E1 W1 T1 W1 T1 T1 T1 T1 T1 T1 T1 T1 T1 T1  
 6 W1 W1 T1 G1 T1 I T1 T1 T1 I E1 W1 W1 A1  
 7 T1 G1 T1 S1 I W1 T1 T1 T1

### BACK.

8 S1 S1 E1 I T1 T1 T1 T1 T1 W1 I W1 I T1 T1 G1 T1



Tablet, on obverse, of a light brown color shading to dark brown; on reverse, from dark brown to almost black. The signs are distinct and prettily made. Size: 1¾ x 2¼. The sides are free from writing, excepting the right side, which contains a few signs of lines prolonged from the reverse.

<i>Transliteration.</i>	<i>Translation.</i>
1 1/2 ma-na kaspi ša Itti-Marduk-balaṭu apal-šu ša	1 ½ mana of money which Ittimarduk-balatu, the son of
2 Nabû-aḫī-iddin apal A-ba-ba-ti-la	2 Nabûahîiddin, the son of Ababatila,
3 ina ili La-a-ba-ši apal-šu ša Zi-ri-ia	3 is to receive from Lâbashi, the son of Zirîa,
4 apal Na-ba-ai ina araḫ Samna ina-ad-din	4 the son of Nabâ; in the month Marcheshwan, he will give (it).
5 ki-i ina araḫ Samna lâ id-i-nu	5 If in the month Marcheswan he does not give (it),
6 ša a-ḫa ina ili 1 ma-ni-i 1 ṭu kaspi	6 every month (at the rate of) upon 1 mana 1 shekel of money
7 ina ili-šu i-rab-bi	7 against him it shall increase.
8 amlu mu-kin Ri-mut-Bil apal-šu ša Bil-Marduk	8 Witnesses: Rimutbel, the son of Belmarduk,
9 apal Ša-am-ma' Bil-iṭir apal-šu ša	9 the son of Shâmma' ; Beletêr, the son of
10 Nabû-šum-uṣur apal Rammânu-šum-uṣur	10 Nabûshumusur, the son of Rammânu-shumusur;
11 Su-ka-ai apal-šu ša Kal-ba-a apal Babu-tu	11 Sukâ, the son of Kalbâ, the son of Babûtu;

12 u amlu dupsar Bani-um-ma-gu má-r-šu ša Bil-aḫi-iddin-na	12 and the scribe Baniummagu, the son of Belahiddiuna,
13 apal Šir-šiš-bit Babilu araḫ Ululu ūmu 6 kam	13 the son of Sirdishbit. Babylon, in the month Ululu, on the 6th day,
14 šattu 13 kam Nabû-na'id šar Babili	14 in the 13th year of Nabûna'id, King of Babylon.

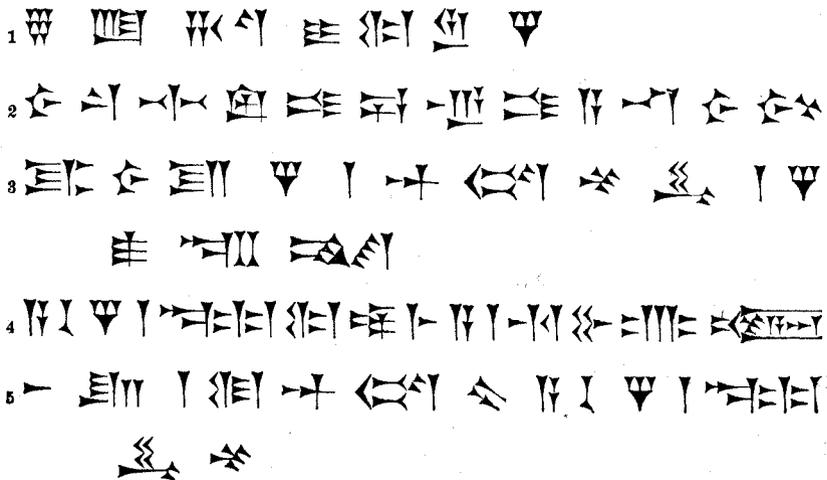
## NOTES.

4. *ina-ad-din*. The word spelled in this way occurs also in Strass. Nabn. 282, 7. — 6. Rate of interest for every month 1% per cent, or for the year 20 per cent. — 8. *mu-kin*. The final *nu* might have been omitted by the scribe by mistake. The form, however, occurs again in Strass. Nabn. 153, 5; Peiser, *Eab. Ver.* CXLVII, 10. — *Ša-am-ma'*. A shortened form for *Šama-ilu* (Strass., *Verzeich. zu den Liverpool Insch.* p. 60.) — 14. Dated in the year 542 B. C., as the preceding tablet.

Ittimardukbalatu has loaned Labashi half of a mana, and has made an agreement with him that the money is to be returned during the month Marcheshwan. Until that time the money shall bear no interest. But, if payment is not made during that month, then interest at 20 per cent a year will accrue against him. Hence the money is really loaned for an indefinite period of years.

## NO. 28.

## FRONT.



6 𐎠 𐎢 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠 𐎠  
 7 𐎠  
 8 𐎠

BACK.

9 𐎠  
 10 𐎠  
 11 𐎠  
 12 𐎠  
 13 𐎠  
 14 𐎠  
 15 𐎠  
 16 𐎠  
 17 𐎠

Tablet of a dark gray color, 1½ x 1½ inches. The writing is very much effaced; in fact, the tablet is gradually crumbling to pieces. The left side, as in most of these tablets, is not written upon. The above reading is the best possible.

Transliteration.

1 8 ṭu kaspi i-ṭi-ru ša  
 2 Ka-ti-lu-tum i-tir-tum a-na Amtu  
 3 marat-su ša Marduk-šum-ušur ša-aš-  
 Bil-ṭi

Translation.

1 8 shekels of money, the pay which  
 2 Katilutum paid to Amtu,  
 3 the daughter of Mardukshumusur;  
 Shāshbelti,

<p>4 apal-šu ša Nabû-itti-apli apal Hu-pu-u šimu</p> <p>5 ina kâtâ Itti-Marduk-balaṭu apal-šu ša Nabû-aḫi-iddin</p> <p>6 apal I-gi-bi ma-ḫir</p> <p>7 i-pu-uš-ša duppa ša KILLU libittu gi-nu-u u gišimmaru</p> <p>8 a-di u.an.tim ša Nabû-aḫi-iddin</p> <p>9 it-ti a-ḫa-miš ul bal-tu-u</p> <p>10 amīlu mu-kin-nu Iddin-Marduk apal-šu ša</p> <p>11 I-ki-ša-apla apal Nûr-Sin</p> <p>12 Nabû-iddin apal-šu ša Bil-idanin apal amīlu ni-ṣur-gi-na</p> <p>13 u amīlu dupsar Iddin-na-ḫu-nun-ṭi-iš-Marduk</p> <p>14 apal-šu ša Nabû-naṣir apal amīlu ni-ṣur-gi-na</p> <p>15 Babilu araḫ Nisannu ūmu 14 kam</p> <p>16 šattu 14 kam Nabû-na'id</p> <p>17 šar Babili</p>	<p>4 the son of Nabûittiapli, the son of Hupû, (his) price</p> <p>5 from the hands of Ittimardukbalatu, the son of Nabûahiddin,</p> <p>6 the son of Egibi, received.</p> <p>7 They made a tablet concerning . . . . ., bricks, offerings, and date palms,</p> <p>8 together with a receipt for Nabûahiddin.</p> <p>9 With one another not will they live.</p> <p>10 Witness: Iddinmarduk, the son of</p> <p>11 Ikishâpla, the son of Nûrsin;</p> <p>12 Nabûiddin, the son of Belidanin, the son of the . . . . . man;</p> <p>13 and the scribe Iddinnahununtishmarduk,</p> <p>14 the son of Nabûnasir, the son of the . . . . . man.</p> <p>15 Babylon, in the month Nisan, on the 14th day,</p> <p>16 in the 14th year of Nabûna'id,</p> <p>17 King of Babylon.</p>
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## NOTES.

1. i-ṭi-u must be a substantive here, as the sense and every like construction demand.

— 2. i-tir-tum, from the same root as the preceding, though a change in the first vowel has occurred. This form is also found in Strass. Nabn. 670, 17; 720, 15; Peiser, Bab. Ver. XLIII, 17; LXXI, 7. — Ša-aš-Bil-ṭi: we would expect Ša-aš-Bil-iṭ. The last sign, however, is indistinct on the tablet. — 4. Nabû-itti-apli: "May Nebo be with the sons." — 7. i-pu-uš-ša is in form the 3rd person plural feminine of the preterite. But there is no reason why the feminine should be used. I would again, as in 11, 6, regard it as a mistake that has crept into this the colloquial language of Babylon. It will be seen at the first glance how much the different cases are confounded, especially in the contract tablets. The Babylonian at this stage resembles the Middle Arabic, where the pronunciation of the final vowels was often kept, but where, in four cases out of five, the wrong ending was used, leading, in the end, to the dropping of all final vowels. KILLU may perhaps be an ideogram for šinu "sheep." gi-nu-u is taken by Tallqvist (p. 62) to mean "sacrifices, offerings." Peiser (Bab. Ver. pp. 258 and 289) takes it as equivalent to alpi "cattle." See also Jeremias, B. A. I. p. 279. — 9. bal-tu-u: from balâṭu. As the ṭ and the t were almost identical in pronunciation, the scribe evidently did not make the distinction in this case. Tallqvist, on page 57 of his valuable little book, gives a word

balātu "fulness, blessing," but this meaning evidently does not fit into this passage. — 12. amīu ni-šur-gi-na may mean "the man who guards the sacrificial offering;" from našāru "to protect" and ginû in line 7. He would thus be an attaché of the temple. — 13. The signs hu and nun are curiously blended together. — 16. Dated in the year 541 B. C.

The explanation of this text is easy. Katilitum and her husband Ittimardukbalatu determine to part with their servants Amtu and Shashbalti. The latter, I would conclude, are a married couple. Eight shekels are the wages of Amtu, and a similar amount, doubtlessly given on another tablet, came into the hands of Shashbalti. These four set up a tablet, giving the amount of work performed; and they add to this the receipt of Nabuahiddin, the father of Ittimardukbalatu, who therefore seems to have been the controlling power in the affairs of the two respective couples. This last receipt acted as a final document concerning their mutual relations; that is, it signified that the work had been properly performed, and that Ittimardukbalatu and his wife had to be satisfied and now had no claims against the servants. Finally, in line 9, we come to the quaint sentence: *With one another they will not live.* This shows that the rupture between the two couples is complete: they want to have nothing more to do with each other.

## NO. 29.

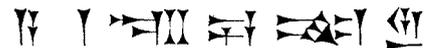
### FRONT.





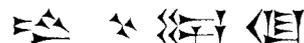
26 | 

LEFT SIDE.

27 | 

28 | 

29 | 

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Tablet of a dark gray color, 1½ x 2¼ inches. The signs are very lightly made and closely written. In fact, the whole tablet is one conglomeration of signs, there being no space anywhere left unused. The scribe evidently sought to crowd as much as possible on the small piece of clay. On the right side, in some places, very little can be distinguished, as the signs are almost completely rubbed off. There is, however, but one break on the tablet, and this is in line 18, where the determinative for *woman* is broken out. The other lacunæ are caused by the rubbing off of the signs. The fact, that the scribe sought to crowd so long a text on so little space, accounts for the omission of many of the signs that must be supplied in order to make sense.

<i>Transliteration.</i>	<i>Translation.</i>
1 Ša-an-na-a Ku-up-pu-ut-tum	1 Shānnā, Kūppūtum,
2 u Tab-lu-ṭu a-mi-lut-tum ša Itti-Marduk-balaṭu	2 and Tablutu, the slaves which Ittimardukbalatu,
3 apal-šu ša Nabû-ahi-iddin apal I-gi-bi	3 the son of Nabûahîddîn, the son of Egi-bi,
4 ina kâtâ Bil-iddin apal-šu ša Ba-ni-ia apal Nirgal-uṣur	4 from the hands of Beliddin, the son of Banîa, the son of Nergalusur,
5 a-na kaspi i-pu-šu u Ri-šar-[tum]	5 for money received. And Rishartum (and)
6 Ni-lat-tum marat-su ša Arad-Bil apal Iḳbi-[Marduk(?)]	6 Nilattum, the daughter of Aradbel, the son of Ikbimarduk,
7 u Bil-iddin apal-šu ša Ba-ni-ia apal Ri-šar-tum	7 and Beliddin, the son of Banîa, the son of Rishartum,
8 kaspa šima pi-ša-an-na u Ku-up-pu-ut-tum	8 for money, an equal price, and Kūppūtum
9 a-na Itti-Marduk-balaṭu id-di-nu u	9 to Ittimardukbalatu gave; also
10 Tab-lu-ṭu marat-su Ša-an-na-a	10 Tablutu, the daughter of Shānnā,

11 a-di-i kaspi-šu id-din Itti-Marduk-balaṭu	11 together with his money (that) he gave; Ittimardukbalatu
12 u-maš-ši-ru adi ili na-[aš-ut-tu]	12 left behind, until the bidding
13 ša-ṭa-ra ša Nabû-balaṭ-su-iḫbi apal-šu ša	13 in writing of Nabûbalatsuikbi, the son of
14 Bani-ia apal Ri-šar-tum iṭ-bal	14 Bania, the son of Rishartum, he will bring.
15 Itti-Marduk-balaṭu ni-si-su i-kat-lul	15 Ittimardukbalatu his bidding has fulfilled.
16 Ša-an-na-a u Ku-up-pu-ut-tum a-na	16 Shānnā and Kûppûttum for
17 ši-da-tum ul i-šar-ra-ku a-na kaspi	17 a present not will he present (or) for money
18 ul i-nam-di-nu Ša-an-na-a u [Ri]-šar-tum	18 not will he sell. Shānnā and Rishartum
19 Itti-marduk-balaṭu ki-i u-tir ša ri-ḫi-ti	19 Ittimardukbalatu, when he returns what remainder (there is),
20 Bil-iddin u Ni-lat-tum ummi-šu it-ta-din	20 (to) Beliddin and Nilattum, his mother, he will give.
21 Ni-lat-tum pu-ut Ša-an-na-a u	21 Nilattum the receipt (concerning) Shānnā and
22 Ku-up-pu-ut-tum na-ša-a-tum	22 Kûppûttum will bring.
23 amīlu mu-kin-nu Bil-di-ḫir apal-šu ša	23 Witnesses: Beldiḫir, the son of . . . . .,
24 apal Nab-iḫ-bi Ardī-ia apal-šu ša Itti- . . . . .	24 the son of Nabikbi; Ardīa, the son of Itti . . . . .,
25 apal amīlu šakānu Iddin-Nabû apal-šu ša Šal-a apal . . . . .	25 the son of the overseer: Iddimabû, the son of Sala, the son of . . . . . ;
26 Itti-Nabû-balaṭu amīlu dupsar apal-šu ša Marduk-iddin	26 Ittinabûbalatu, the scribe, the son of Mardukiddin,
27 apal Bil-i-ṭi-ru	27 the son of Beleteru.
28 Babilu araḫ Nisannu ūmu 20 kam	28 Babylon, in the month Nisan, on the 20th day,
29 šattu 14 kam Nabû-na'id	29 in the 14th year of Nabûna'id,
30 šar Babilu	30 King of Babylon.

## NOTES.

1. a-mi-lut-tum and gallu are used interchangeably. — 4. The determinative ilu "god" is omitted before Nirgal. — 5. The space in the word i-pu—šu denotes an erasure by the scribe on the tablet. "And" must be supplied at the end of the line, as Rišartum and Nilattum were two different women. — 8. pi-ša-an-na-a "equal;" compare the Hebrew פּוּלְלָה "to divide," hence "to divide into equal parts," then, "equal." pi-ša-an-na in Strass. Nabn. 186, 5; 213, 2; 1029, 7 is undoubtedly the same word. — 11. Notice

how peculiarly *id-din* is written. The horizontal wedge has the value of *nadānu*, and the three slanting wedges must here be taken as the phonetic complement *din*: giving us as the complete word the form *iddin*. — 13. *ša-ṭa-ra* I would take here as an adverbial accusative, or as an accusative of specification. Compare 𐎶𐎵 and 𐎶𐎵𐎶. — 14. *iṭ-bal*. Iftaal of *abālu*. — 15. *ni-si-su*. Perhaps this might be a secondary form of *našūtu* "bidding" from *našū*. That the *š* should go over into *s* would not be a strange thing in colloquial language. However, I offer this only as a suggestion. — 17. *ši-da-tum* I would connect with *šidū* "tribute," cf. *Sanh.* II, 55. It fits especially well with *i-šar-ra-ku*, from *šarāku* "to give, present," though the former is spelled with *k* and the latter with *ḳ*. — 18. *Ri-šar-tum*. *Ri* is omitted by the scribe by mistake: also the two combined vertical wedges at the end of the sign *tir* in line 19. — 20. *ana maš*: be supplied at the beginning of this line. — 24. *Nab-iḳ-bi*, a contracted form of *Nal ū-iḳ-bi*. It is strange that the scribe has not recognized this and written the god's name with the determinative. I consider this a good example of how the Assyrian proper names were read. I believe that *Nabū* in proper names was read as it is here, and not, as in other cases, we are accustomed to transcribe it. But as Assyrian is a written and not a spoken language for us, we must transcribe the signs as they stand. — 28. The usual sign *din* is omitted before *Babilu*. — 29. Dated in the year 541 B. C., as the preceding tablet.

The sense of the tablet is briefly the following. *Ittimardukbalatu* has been commissioned by *Nabubalatsuikbi* to acquire for him the three female slaves *Shanna*, *Kupputtum*, and *Tablutu*. *Rishartum* and *Nilattum* and *Beliddin*, who seem to have had some interest in the slave *Kupputtum*, hereby signify their assent to the sale. But *Ittimardukbalatu* is first required to show on what authority he purchases the slaves. He therefore leaves *Tablutu* and *Shanna* behind him as security, and deposits the money in order to bind the bargain, and goes to obtain a tablet from *Nabubalatsuikbi*, giving him authority to purchase the slaves. Probably *Ittimardukbalatu* was no responsible person, hence this demand was made. He is also required by the sellers neither to present the slaves to anybody, nor to sell them. The latter seem to have had a kind heart, for this condition was made, evidently, in order to protect the slaves from ever obtaining an unkind and cruel master. *Ittimardukbalatu*, when he returns the "change" to his employer, will finally hand over the purchase money to *Beliddin* and his mother, and will receive from the latter a receipt for two of the slaves. About the final disposal of the third slave, the want of room prevented the scribe from giving us any information. We are therefore compelled to wait for another tablet on this subject.

NO. 30.

FRONT.

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BACK.

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Tablet of a light maroon color,  $1\frac{1}{4}$  x  $1\frac{1}{4}$  inches. The signs are blurred and difficult to decipher. The left side is not inscribed. In the first line of the reverse there is a large hole, which destroys the lower part (the vertical wedge) of the sign *tar*.

<i>Transliteration.</i>	<i>Translation.</i>
1 10 ʔu kaspi na-aš-ut-ti	1 10 shekels of money, the bidding
2 ša Nûr-i-a apal-šu ša Bil-iḫi-ša	2 of Nûrea, the son of Belikîsha,
3 apal amîlu šangu ilu Na-na Nabû-iriš	3 the son of the priest of Nana; Nabûeresh,
4 apal-šu ša Šil-la-a apal Man-di-di	4 the son of Sillâ, the son of Mandidi;
5 u Bil-šu-nu apal-šu ša Bil-iḫi-ša	5 and Belshunu, the son of Belikîsha,
6 apal amîlu šangu ilu Na-na ina ʔâtâ	6 the son of the priest of Nana, from the hands of
7 U-ka-ga-tu-ra-šad	7 Ukagaturashad
8 ma-ḫi-ir i-lat	8 have received; in addition
9 1/3 4 ʔu kaspi ina gim-ru . . . . .	9 $4\frac{1}{3}$ shekels of money in vegetables (she paid?).
10 amîlu mu-kin-nu ilu Dainu-zir-ibni	10 Witnesses: Dainuziribni,
11 apal-šu ša Ab-la-a apal İpi-iš-ilu	11 the son of Ablâ, the son of Epêshilu;
12 La-di-pi apal-šu ša Di-na-a	12 Ladipi, the son of Dinâ,
13 u amîlu dupsar Nabû-iriš	13 and the scribe Nabûeresh,
14 apal-šu ša Šil-la-a apal Man-di-di	14 the son of Sillâ, the son of Mandidi.
15 Babilu araḫ Simanu	15 Babylon, in the month Siman,
16 ūmu 18 kam šattu 14 kam	16 on the 18th day, in the 14th year of
17 Nabû-na'id šar Babili	17 Nabûna'id, King of Babylon.

NOTES.

8. *ma-ḫi-ir* is the singular; we would expect the plural. *i-lat*: see note to 13, 11. — 9. *gim-ru*: see Tallqvist p. 61. The latter takes it to be the name of some produce mentioned together with grain and vegetables. — 10. *ilu Dainu-zir-ibni*. The fourth sign of the name is *tar*; in Brûnnow's Classified List (No. 9541) the reading is not given. The above is only tentative. — 12. The first sign is evidently a mistake on the part of the scribe. The sense requires that only the vertical wedge should stand here. The wedge crossing it is out of place. The family name of the last witness is omitted. — 16. Dated in the year 541 B. C., as the two preceding tablets.

Ukagaturashad had embarked in the grocery business. She had received a commission from Nurea, Nabutum, and Belshunu to furnish 10 shekels worth of groceries as well as  $4\frac{1}{3}$  shekels worth of vegetables. She acquitted herself of this commission, and obtained this tablet as a receipt.



ter of the tablet, with a large space below, which extends to the top of the reverse. Secondly, one and one-third lines on the upper part of the reverse, which contain the name and parentage of but one witness. Below this there is again a large space. Finally, four lines containing the name of the scribe and the date. This careful division of the text shows that the scribe must have been a painstaking man.

None of the sides is written upon. The right hand upper corner of the obverse is broken off, otherwise the tablet would be complete.

<i>Transliteration.</i>	<i>Translation.</i>
1 u.an.tim ša i-piš-ša duppu ša Itti-Marduk-[balaṭu]	1 The receipt which is made out (namely) the tablet, which Ittimardukbalatu,
2 apal-šu ša Nabû-ḫi-iddin apal I-gi-bi u [Kal-ba-a]	2 the son of Nabûahiddin, the son of Egibi, and Kalbâ,
3 apal-šu ša Nabû-aḫt-iddin apal I-gi-bi i-pu-šu	3 the son of Nabûahiddin, the son of Egibi, made.
4 Kal-ba-a šatta ili 10 ṭu kaspi a-na	4 Kalbâ every year about 10 shekels of money to
5 Itti-Marduk-balaṭu ul-ti-la u 4 1/2 ṭu kaspi	5 Ittimardukbalatu will pay, and 4½ shekels of money,
6 ri-ḫ-tum Kal-ba-a a-na Itti-Marduk-balaṭu	6 the remainder, Kalbâ unto Ittimardukbalatu
7 it-ta-din išti-in ta.a.an ša-ṭa-ru il-ti-ku-u	7 will give. One document they took.
8 amīlu mu-kin-nu Iddin-Nabû apal-šu ša Iḫi-ša-apla	8 Witness: Iddinnabû, the son of Ikishapla,
9 apal Bil-ibni	9 the son of Belibni.
10 Itti-Nabû-balaṭu amīlu dupsar apal-šu ša Marduk-ban-zir	10 Ittinabûbalatu, the scribe, the son of Mardukbanzir,
11 apal Bil-iṭir alû Bit-šar-i iršitu	11 the son of Beleter. In the city Bitshare,
12 araḫ Dûzu ūmu 23 kam šattu 16 kam	12 in the month Dûzu, on the 23rd day, in the 16th year of
13 Nabû-na'id šar mat Babilî	13 Nabûna'id, King of Babylon.

## NOTES.

4. šatta. Note the insertion of an a between the signs an and na. All four signs must be read as an ideogram. — 5. ul-ti-la for uštila: Iftal of ilu. — 7. il-ti-ku-u: Iftal of liḫu. — 8. As a general rule two or more witnesses were required for every legal action; here only one is mentioned. The scribe, however, can be considered the second. — 12. Dated in the year 539 B. C.

Two brothers, Kalba and Ittimardukbalatu, enter into an agreement concerning the disposal of certain funds, perhaps left to them by their deceased father. Kalba seems to possess a generous heart, for he promises his brother a yearly support of 10 shekels, besides giving him the remainder left over from the money inherited from his father.



## **PART II.**







Tablet light brown, beautifully glazed. The obverse is very much effaced by cracks and breaks, but the reverse is perfect  $1\frac{3}{4} \times 2\frac{1}{2}$  inches. The signs are beautifully made. Line 4 is prolonged over the right edge. The king's name in the last line is very plain.

- |   |   |
|---|---|
| <p>1 30 <i>biltum kaspi ša Šamaš ina ili ina pân Šum-iddin</i></p> <p>2 <i>Marduk-musallim Šar-a-ni-Mar-duk-apal Kir-ri-i-na</i></p> <p>3 <i>Nabû-musallim a-ki-i-na a-na 1 ma-na šini</i></p> <p>4 <i>a-na Šamaš i-na araḥ Ululu i-nam-di-nu išti-in pu-ut ša-ni-i na-šu-u</i></p> <p>5 <i>ki-i ina araḥ Ululu lâ id-dan-nu šini</i></p> <p>6 <i>u ta-lit-tu i-nam-di-nu</i></p> <p>7 <i>ina manzazu Bit-ipu-uš (amîlu) dânu . . . . .</i></p> <p>8 <i>Na'id-Marduk (amîlu) šangu la bi . . . . .</i></p> <p>9 <i>Bû-irîš [apal-šu] ša Na-na-u-ni-li</i></p> <p>10 <i>Nabû-gal-lim apal Ipi-iš-îlu</i></p> <p>11 <i>Arad-îlu apal Rab-diš-bani-i</i></p> <p>12 <i>u (amîlu) dupsar Nabû-iṭir-napšâti Nippuru</i></p> <p>13 <i>îmu 13 kam šattu riš šarrûtu</i></p> <p>14 <i>Šin-šum-îšir šar (mat) Aššur(ki)</i></p> | <p>1 Thirty talents of money, belonging to Shamash, to be received of Shumiddin,</p> <p>2 Mardukmusallim, Sharrânimarduk-apal, Kirrêma, (and)</p> <p>3 Nabûmusallim. Accordingly, for one mana sheep</p> <p>4 to Shamash in the month Ululu they will give. One for the other is security.</p> <p>5 If in the month Ululu they will not give (them), the sheep</p> <p>6 and the young (?) they will give.</p> <p>7 In the presence of Belepûsh, the judge . . . . .;</p> <p>8 Na'idmarduk, the priest . . . . .;</p> <p>9 Belerêsh, the son of Nanaunili;</p> <p>10 Nabûgallim, the son of Epêshilu;</p> <p>11 Aradîlu, the son of Rabdishbanê;</p> <p>12 and the scribe Nabûetêrnaphâti. Nippur,</p> <p>13 on the 13th day, in the accession year of</p> <p>14 Sinshumlishir, King of Assyria.</p> |
|---|---|

Thirty talents of money are due the god Shamash, or rather his temple at Nippur (Niffer). On the strength of this the six persons mentioned in lines 1, 2, and 3, are to pay tithes. They are to present the god in the month Ululu (September) with sheep, to the value of one mana. If they fail to bring the tithe in the stipulated time, they are to give the sheep and their increase, probably at a time when the priests become tired of waiting.

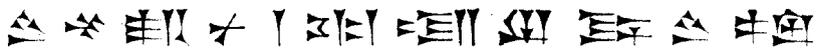
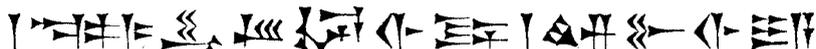
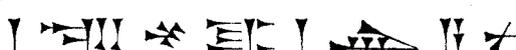
This is the only tablet of the collection dated in the reign of a king of Assyria. As a king of this name is as yet unknown to me, I should prefer to call him one of Asurbani-pal's successors, about whom there is still much to be learned.

NO. 2.

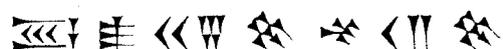
OBVERSE.

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REVERSE.

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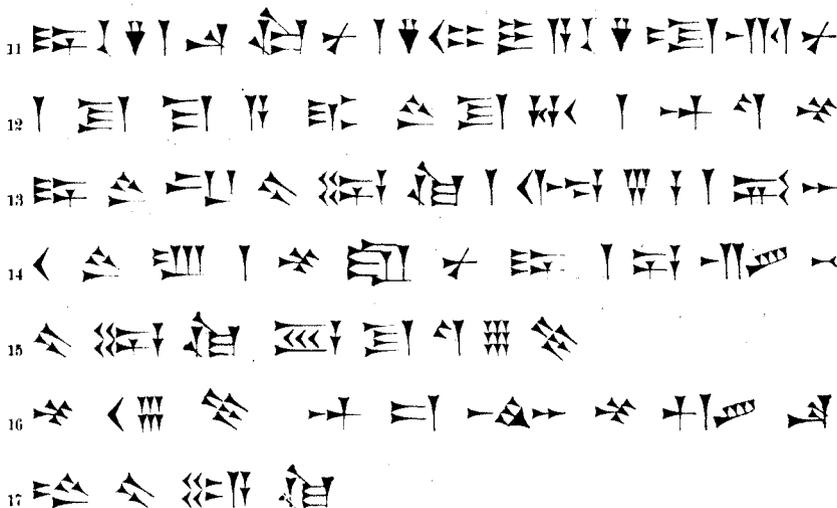
Tablet yellow,  $1\frac{3}{8} \times 2\frac{3}{8}$  inches. In perfect state of preservation. The signs are large and well made. The upper edge and also the left edge are without writing; the right edge contains a few signs of prolonged lines. Below line 3 there is a line separating the first three lines, as indicated above, from the rest of the tablet.

1 1 ma-na  $\frac{1}{3}$  šiklu 6 šiklu kaspi ša Šu-la-a  
 2 ina ili Bil-aḫi-ir-ba  
 3 lu-bu-tu-ut-tum

1 One mana, one-third shekel and six shekels of money, which Shulá  
 2 is to receive from Belahirba  
 3 as advance.



## REVERSE.



Tablet brown, mottled with black spots;  $1\frac{3}{4} \times 2\frac{1}{4}$  inches. The obverse is flat, while the reverse curves outward, so that the tablet is one inch thick at the middle. Perfectly preserved. The signs are large and well made. There is a large space at the end not used, and the left edge is also without writing.

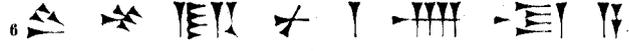
1	3 ma-na kaspi ša Tu- <sup>3</sup> Šu-la-a	1	Three mana of money which Tu <sup>3</sup> , Shulá,
2	u Nabû-ga-mil ina ili Aššur-dan-nu	2	and Nabûgamil are to receive from Ashshurdannu,
3	Ai-bu-u Ba-tu-ul	3	Aibû, Batûl,
4	I-gi-gi Nergal-ai u Ši-i-[gu-a]	4	Igigi, Nergalai, and Shêgna.
5	ultu îanu 1 kam ša araĥ Dûzu ša arĥa.a.an 1 šiklu	5	From the first day of the month Dûzu on, every month one shekel
6	ina îli-šu-nu i-rab-bi îšti-in pu-ut	6	against them shall increase. One is security for
7	ša-ni-i na-šu-u ša im-mar-ru	7	the other. Whom they will find,
8	kaspu i-maĥ-ĥar	8	he shall receive the money.
9	(amîlu) mu-kin-nu Ir-ba	9	Witnesses: Irba,
10	mâr-šu ša Tik-ra-ĥa-ma Du-um-ĥu	10	the son of Tikrahama; Dumku,
11	mâr-šu ša Ka-âi-nu Ša-mi-i apal-šu ša Ad-ri-nu	11	the son of Kadinu; Shami, the son of Adrinu;
12	Su-lâ-a mâr (amîlu) bâ'iru Šamaš- iddin	12	Shulâ, the son of the fisherman; Shamashiddin,
13	mâr (amîlu) šangu Babilî(ki) Dumĥi-ia apal Ga-ĥal	13	the son of the priest of Babylon; Dumkin, the son of Gahal;

14 <i>u (amīlu) dupsar Mu-ra-nu mār Ī-gi-bi</i>	14 and the scribe, Muranu, the son of Egibi.
15 <i>Babilu(ki) arah Dûzu imu 9 kam</i>	15 Babylon, in the month Dûzu, on the 9th day,
16 <i>šattu 16 kam Šamaš-šum-ukin-na</i>	16 in the 16th year of Shamashshum-ukin,
17 <i>šar Babilu(ki)</i>	17 King of Babylon.

The three persons named in lines 1 and 2, have loaned three mana to the six mentioned in lines 3 and 4. They are to pay no interest till the month Dûzu (July) arrives. Thereafter they must pay the very moderate interest of one shekel per month, that is, 6 $\frac{2}{3}$  per cent per year. If, however, the debtors wish to return the money, they may pay it to any one of the three creditors, whom they can most conveniently reach.

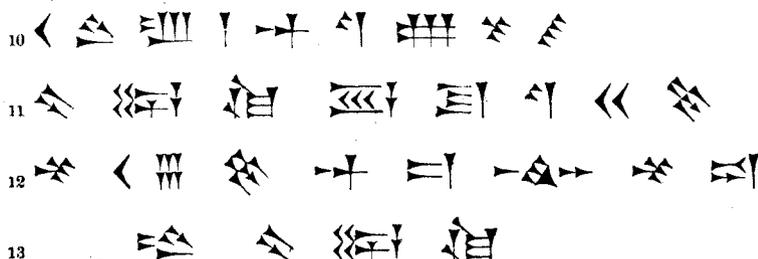
## NO. 4.

### OBVERSE.

1  2  3  4  5  6  7 

### REVERSE.

8  9 



Tablet yellow;  $1\frac{3}{4} \times 2$  inches. The signs are very indistinct, as if the stylus used was dull or had been pressed into the clay lightly. The two names at the beginning of lines 8 and 9 are but tentative readings, as they are partially covered with a hard flinty substance. The edges are not written upon. A large space is left between lines 9 and 10.

- |    |   |    |  |
|----|---|----|--|
| 1  | <i>š šiklu kaspi ni-is-lu</i>                 | 1  | One-third shekel of money, the revocation,   |
| 2  | <i>ša ili Nabû-bil-ilâni</i>                  | 2  | which (took place) against Nabûbelilâni,     |
| 3  | <i>ul-tu îmu 20 kam ša araḥ Dûzu</i>          | 3  | from the 20th day of the month Dûzu,         |
| 4  | <i>a-šar Nabû-šum-išku-un ina pân a-mur-a</i> | 4  | wherever Nabûshumishkun will be found,       |
| 5  | <i>u-tir li-iṭ-ṭir</i>                        | 5  | the remainder he will verily return.         |
| 6  | <i>(amîlu) mu-kîn-nu Šil-la-a</i>             | 6  | Witnesses: Sillâ,                            |
| 7  | <i>mâr ša Nabû-na-ai</i>                      | 7  | the son of Nabûnâai;                         |
| 8  | <i>Tab-bi-it apal Sin-kur-u-nu</i>            | 8  | Tabêt, the son of Sinkurunu;                 |
| 9  | <i>Lu-ba-laṭ apal Nabû-na-ai</i>              | 9  | Lubalat, the son of Nabûnâai;                |
| 10 | <i>u (amîlu) dupsar Šamaš-u-ši-zib</i>        | 10 | and the scribe Shamashushezib.               |
| 11 | <i>Babîlu(ki) araḥ Dûzu îmu 20 kam</i>        | 11 | Babylon, in the month Dûzu, on the 20th day, |
| 12 | <i>šattu 16 kam Šamaš-šum-ukin</i>            | 12 | in the 16th year of Shamashshumukin,         |
| 13 | <i>šar Babîlu(ki)</i>                         | 13 | King of Babylon.                             |

Nabûbelilâni had been excluded by Nabûshumishkun from a certain portion of his inheritance. Now this action is revoked and Nabûbelilâni can hope to inherit all he had expected.

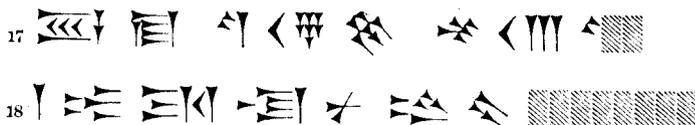
NO. 5.

OBVERSE.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.

REVERSE.

- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.

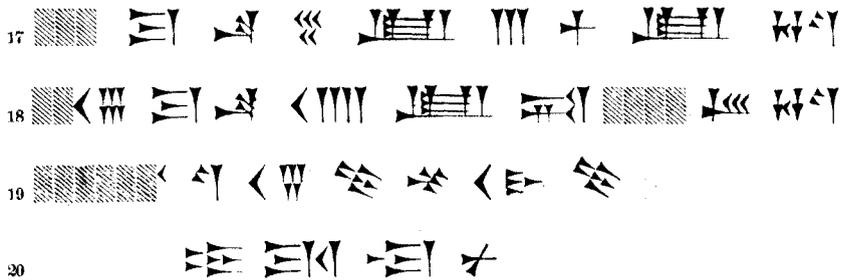


Tablet brown shading to black; 1½×2½ inches. The upper right hand corner of the obverse is destroyed, and the obverse is badly damaged throughout by the crumbling off of the clay. The reverse is almost perfect, a few easily supplied signs at the end of lines 17 and 18 being broken off. The signs are very plain. There is no writing on the left edge.

- |    |   |    |  |
|----|---|----|--|
| 1  | (amību) mu-kin-ni-i ša ina pa-ni-ša-<br>[nu] .....      | 1  | These are the witnesses according to<br>whose testimony        |
| 2  | Nirgal-u-šat-ḫi it-ti .....                             | 2  | Nergalushathi with.....  |
| 3  | ina bīt (ibu) Ša-bit-bit [a-bal-[la-a]]                 | 3  | in the temple of the god Sabitbit<br>lived.                    |
| 4  | Šar-lu-u-..... i-pi-ša <i>Í. DUP</i>                    | 4  | Sharlū.....  |
| 5  | Ušur-ru-ši (amību) TU [bīti] (ibu) Ša-<br>bit-bit       | 5  | Usurrushi, the..... of the temple<br>of the god Sabitbit;      |
| 6  | Bil-mu-šal-ni (amību) TU bīti (ibu) Ša-<br>bit-bit      | 6  | Belmushalni, the..... of the<br>temple of the god Sabitbit;    |
| 7  | É-ti-ru (amību) TU bīti (ibu) Ša-bit-bit                | 7  | Etēru, the..... of the temple of<br>the god Sabitbit;          |
| 8  | Bil-ī-tir <sup>3</sup> (amību) TU bīti (ibu) Ša-bit-bit | 8  | Beletēr, the..... of the temple of<br>the god Sabitbit;        |
| 9  | Zir-ia (amību) zammaru                                  | 9  | Ziria, the singer;   |
| 10 | A-ša-ri-du apal Ša-na-ši-šu                             | 10 | Asharidu, the son of Shanashishu;                              |
| 11 | Šamaš-uballi-it (amību) <i>PI. IR. MĪŠ</i>              | 11 | Shamashuballit, the.....;                                      |
| 12 | Šamaš-ušur (amību) šangu ša Amat-ni-<br>gab-a[[ki]]     | 12 | Shamashusur, the priest of the city (?)<br>Amatnigaba;         |
| 13 | Marduk-zir-ibni apal Ir-a-ni                            | 13 | Mardukziribni, the son of Iraui;                               |
| 14 | Nabū-ušur apal Aššur-itmi                               | 14 | Nabūsur, the son of Ashshuritmi;                               |
| 15 | Šamaš-mudammī-ik apal (amību)<br><i>ḪI. BI</i>          | 15 | Shamashmudammik, the son of<br>the.....;                       |
| 16 | Bi-bi-i-a apal (amību) <i>ḪI. BI</i>                    | 16 | Bibēa, the son of the.....                                     |
| 17 | araḫ Tašritu imu 17 kam šattu 13<br>k[am]               | 17 | In the month Tashritu, on the 17th<br>day, in the 13th year of |
| 18 | Kan-ta-la-nu šar Ba[bili(ki)]                           | 18 | Kineladanos, King of Babylon.                                  |

This tablet is evidently a document prepared for use in some suit. It gives the names of the witnesses who could testify that Nergalushathi and another person, whose name is contained in the break at the end of line 2, had lived together in the temple of the god Sabitbit for a certain time. What the two words at the end of line 4 mean, I am at loss to say, as the meaning of *Í. DUP* is not known.





Tablet light brown;  $1\frac{3}{8} \times 2\frac{1}{8}$  inches. A fragment. The lower and left portions are completely destroyed, as well as line 1. The signs have also suffered considerably. Line 4 seems to have been erased.

2	.....	<i>ina pân Na-ši-ri</i>	2	.....	from Nasiri;
3	.....	<i>ina pân Bil-ahî-ir-ba</i>	3	.....	from Belahirba;
4	.....	<i>ina pân Ri-šar-tu</i>	4	.....	from Rishartu;
5	.....	[ <i>ina</i> ] <i>pân Šu-la-a</i>	5	.....	from Šulâ;
6	.....	[ <i>ina</i> ] <i>pân Kal-ba-a</i>	6	.....	from Kalbâ;
7	.....	[ <i>ina p</i> ] <i>ân Bil-uballi-it u Dir-na-a</i>	7	.....	from Beluballit and Dinnâ;
8	.....	<i>ina pân Bil-uballi-it araḥ Uulu</i>	8	.....	from Beluballit; in the month Ululu (they will pay).

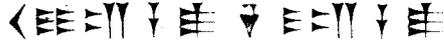
Lines 9–12 are destroyed.

13	.....	[ <i>ina pân</i> ] <i>Marduk-zir-ibni</i>	13	.....	from Mardukziribni;
14	.....	[ <i>ina</i> ] <i>pân Marduk-tab-ba-a-ni</i>	14	.....	from Marduktabbâni.
15	.....	<i>ša a-na sulûpu iddin-nu</i>	15	.....	which for dates were given;
16	.....	<i>ša a-na ŠĪ.BAR na-ša-a</i>	16	.....	which for grain were brought;
17	.....	<i>ma-na 50 šiklu 3½ šiklu kaspi</i>	17	.....	mana 53½ shekels of money;
18	.....	[ <i>u</i> ] <i>16 ma-na 14 šiklu ta. [a.an]. mîš kaspi</i>	18	.....	and 16 mana 14 shekels each of money.
19	.....	[ <i>araḥ Air</i> ] <i>u ânu 15 kam šattu 14 kam</i>	19	.....	In the month Airu, on the 15th day, in the 14th year of
20	.....	<i>Kan-ta-la-nu</i>	20	.....	Kineladanos.

The clew to this tablet, the first line, is unfortunately broken off. But it is plain that it contains a list of some objects, which the persons mentioned in lines 2–14 are to pay either as tithes or as taxes. The parts broken off at the beginning of lines 2–17 evidently contained numerals. Line 17 seems to imply that the dates mentioned in line 15 were valued at . . . mana 53½ shekels; and the grain, in line 16, according to line 18, at 16 mana, 14 shekels.

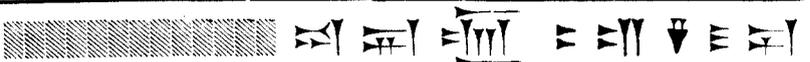


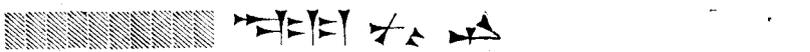
12  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

 A continuation of the cuneiform script from line 12, consisting of several groups of characters.

13  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

 A continuation of the cuneiform script from line 13, consisting of several groups of characters.

14  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

15  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

16  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

*REVERSE.*

17  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

18  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

 A continuation of the cuneiform script from line 18, consisting of several groups of characters.

19  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

20  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

21  A line of cuneiform script starting with a shaded rectangular area on the left, followed by several groups of characters.

 A continuation of the cuneiform script from line 21, consisting of several groups of characters.

Tablet brown;  $2\frac{3}{4} \times 3\frac{1}{2}$  inches. The lower left hand corner of the obverse is totally broken off, also the upper left hand corner of the reverse is destroyed thus. The tablet is in bad condition, cracks, crumbling off of the clay, and breaks occur throughout. The upper and the left edges are not written upon. Erasures are frequent. A few wedges, numerals, are scattered in the empty space above and below the date on the reverse, not bearing upon the text of the tablet. Line 8 is written small and very closely to line 7, as if explanatory of line 7.

- |   |  |
|---|--|
| <p>1 <i>sulûpu i-mit-tu ša (amîlu) NU.ŠAR.<br/>MÎŠ ša alû Bîl-iġ-bi</i></p> <p>2 <i>šattu 8 kam Nabû-apal-uşur šar Babilî<br/>(ki)</i></p> <p>3 <i>46 gur 4 pi sulûpu gam-ru Šapik-zir</i></p> <p>4 <i>[Ī].DUP ša Nabû-bul-lit-an-ni ina<br/>bîli ūwri i-nam-dîn</i></p> <p>5 <i>15 gur 3 pi Ai-ri u Ahu-lu-mur 10 gur<br/>šîš-šîn-na šu ša 2 gur i-tîr (!)</i></p> <p>6 <i>71 gur 2 pi Nabû-ba-ni 5 gur šîš-šîn-<br/>na-šu ša 1 gur i-tîr-na</i></p> <p>7 <i>74 gur Nîrgal-musallim 9 gur ša 2 gur</i></p> <p>8 <i>I.DUP ša Bû-u-ir-tu</i></p> <p>9 <i>31 gur Samaš-apal-uşur 5 [gur] ša 1<br/>gur</i></p> <p>10 <i>+ 21 gur Nîrgal-musallim Ī.DUP ša<br/>Bû-u-ir-tu 25 gur ša 5 gur</i></p> <p>11 <i>.... gur Bîl-šak-ir 15 gur ša 3 gur i-<br/>tîr</i></p> <p>12 <i>.... Marduk-šum-ibni Šamaš-şap-ir<br/>16 gur 2 pi ša 3 gur 2 pi</i></p> <p>13 <i>..... u Nîrgal-ibni Ī.DUP ša<br/>Nabû-na'id</i></p> <p>14 <i>.. .....-ukin Ī.DUP 2 gur šu 3 gur</i></p> <p>15 <i>..... Nabû-zir-ibni</i></p> <p>16 <i>.....-Bû Ī.DUP ša Nabû-ibni-<br/>[zir]</i></p> <p>17 <i>.....-uşur 10 gur ša 2 gur 2 pi</i></p> | <p>1 Dates still on the tree, belonging to the ..... officers of the city of Belikbi.</p> <p>2 In the 8th year of Nabopolassar, King of Babylon.</p> <p>3 46 gur 4 pi perfect dates Šapikzir,</p> <p>4 as the ..... of Nabûbullitanni, into the store-houses will give.</p> <p>5 15 gur 3 pi (dates) Airi and Ahulumur, 10 gur of their palm branches equivalent to 2 gur (dates) they will give.</p> <p>6 71 gur 2 pi (dates) Nabûbani, 5 gur of his palm branches equivalent to 1 gur (dates) he will give.</p> <p>7 74 gur (dates) Nergalmusallim, 9 gur (palm branches) equivalent to 2 gur (dates),</p> <p>8 the ..... of Beluirtu, (he will give).</p> <p>9 31 gur (dates) Shamashapalusur, 5 gur (palm branches) equivalent to 1 gur (dates, he will give).</p> <p>10 + 21 gur (dates) Nergalmusallim, the ..... of Beluirtu, 25 gur (palm branches) equivalent to 5 gur (dates, he will give).</p> <p>11 .... gur (dates) Belshakir, 15 gur (palm branches) equivalent to 3 gur (dates), he will give.</p> <p>12 Mardukshumibni (and) Shamashsapir, 16 gur 2 pi (palm branches) equivalent to 3 gur 2 pi (dates, they will give).</p> <p>13 ..... and Nergalibni, the ..... of Nabûna'id.</p> <p>14 ..... ukin, the ..... 2 gur (palm branches) equivalent to 3 gur (dates).</p> <p>15 ..... Nabûziribni.</p> <p>16 .....bel, the ..... of Nabûibnizir.</p> <p>17 ..... usur, 10 gur (palm branches) equivalent to 2 gur 2 pi (dates).</p> |
|---|--|

<p>18 ..... [L.D]UP ša Ša-Nabû-šu-u 8 gur ša 2 gur</p> <p>19 ..... 12 gur 2 pi ša 2 gur 2 pi</p> <p>20 40 gur 2 pi Ai-ri Nabû-šu-zib-an-ni</p> <p>21 araḫ Ululu imu 21 kam šattu 8 kam Nabû-apal-ušur šar Babilî(ki)</p>	<p>18 ..... the ..... of Shanabûshû, 8 gur (palm branches) equivalent to 2 gur (dates).</p> <p>19 ..... 12 gur 2 pi (palm branches) equivalent to 2 gur 2 pi (dates).</p> <p>20 40 gur 2 pi Airi (and) Nabûshuzib- anni (will give).</p> <p>21 In the month Ululu, on the 21st day, in the 8th year of Nabopolassar, King of Babylon.</p>
--	---

This tablet treats of the taxes that the farmers had to pay to the granary of the city Belikbi. The officials mentioned in line 1, were probably the tax-gatherers. The tablet seems to say that palm branches could be used instead of the fruit in payment of the taxes, and the ratio between the value of the branches and of the fruit is given in several instances. The bad state of preservation in which the tablet now is, and the terse expressions, render the tablet difficult to translate.

## NO. 8.

### OBVERSE.

- 1 
- 2 
- 3 
- 
- 4 
- 5 
- 6 
- 
- 7 
- 8  | *The remainder of the line is erased, the traces correspond to line 11.*



5	<i>ina mi-šil ūmu 15 kam arka ūmu ša arah Simanu i-ṭir</i>	5	in the middle (of the month) on the 15th day after the first day of the month Simanu, paid.
6	75 [pi] <i>Šamaš-iti-ir ina tal-lak ūmu 15 kam arka ūmu</i>	6	75 pi Shamashetēr, at the end of the 15th day after the first day
7	<i>ša arah Nisannu (amīlu) mu-tu i-ṭir</i>	7	of the month Nisannu (to) the . . . . . man, paid.
8	160 + (This line is erased, the traces correspond to line 11, hence probably misplaced.)		
9	15 [pi] <i>Bil-uballi-iṭ apal (amīlu) pa-ši-ki</i>	9	15 pi Beluballit, the son of the . . . . .,
10	<i>u Balat-su ana ili Kudurru</i>	10	and Balatsu for Kudurru (paid).
11	196 [pi] <i>Nabû-zir-gal-lim</i>	11	196 pi Nabûzircallim
12	<i>ūmu 15 kam ma-ak-ka-su u ṣil-li i-ṭir</i>	12	on the 15th day as taxes and rent(?) paid.
13	<i>napharu 75½ [pi] ili Šamaš-iti-ir</i>	13	Altogether* 75½ pi were received from Shamashetēr.
14	5 [gur] <i>ŠĪ. BAR ša Šamaš-iti-ir</i>	14	5 gur of grain, which Shamashetēr
15	<i>ša (amīlu) man-di di ina bit ili</i>	15	for the measurer in the temple of the god (gave),
16	<i>arah Adaru ūmu 13 kam šattu 8 kam</i>	16	in the month Adaru, on the 13th day, in the 8th year.
17	3 . . . . . <i>ḫar(?)-ra-šu ša (amīlu) man-di-di</i>	17	3 . . . . . is the (wages) of the measurer.
18	1 g[ur] <i>ki-is-ki-[ru] ša arah Nisannu</i>	18	1 gur is sustenance for the month Nisannu.
19	19 [pi] <i>Balat-su (amīlu) ri?u Musallim-apla</i>	19	19 pi Balatsu, the shepherd, (and) Musallimlapla (paid).
20	35 [pi] . . . . . <i>i-ṭir</i>	20	35 pi . . . . . paid.

The purport of this tablet is given in the first three lines. It is a list of the debts or tithes that were paid to the priests and temple servants. All these amounts were paid at various dates, but before the end of the month Nisannu of the 9th year. There Mardukziribni pays in the middle of Simanu of the previous year; Shamashetēr has just 15 days to spare for his 75 pi, and 47 days for his 5 gur. Line 13 seems to be a repetition of line 6, and in the 13th line half of a pi has even been added to Shamashetēr's quota. Lines 17 and 18 give the amounts of grain paid to the measurers for their work and their keep.





Tablet gray, very hard, surface glazed;  $1\frac{1}{4} \times 3$  inches. The signs are plainly made. Numerous dividing lines separate the various sentences. The upper, lower, and left edges are not written upon. The right edge contains a few signs of prolonged lines.

- |    |   |    |  |
|----|---|----|--|
| 1  | <i>ŠÍ.BAR</i> ša (amīlu) irriši ša Šamaš                  | 1  | Grain belonging to the gardeners of Shamash,                                   |
| 2  | ša ina pāni Marduk-šar-an-ni                              | 2  | which is at the disposal of Marduk-sharanni,                                   |
| 3  | (amīlu) bīl piḫāti ša Ra-tar Bil-ibni                     | 3  | the prefect, which Ratar, Belibni,   |
| 4  | Šamaš-zir-iḫi-ša iš-šu-nu                                 | 4  | (and) Shamashzirikisha, brought.   |
| 5  | 582 pi ma-si-lu   | 5  | 582 measures, the size of a pi,  |
| 6  | ina 2 ta ilippi ša (amīlu) bīl piḫāti                     | 6  | in two ships, belonging to the prefect, (they brought).                        |
| 7  | ḫarrānu maḫ-ri-i-tum i-du ul na-din                       | 7  | In the first business transaction he did not pay freight money.                |
| 8  | 347½ [pi] 12 [ka] a-ka-lu ma-si-lu                        | 8  | 347½ pi 12 ka, measures of food,   |
| 9  | ina 1 ilippi ša (amīlu) bīl piḫāti ša pāni-tum            | 9  | in one ship belonging to the prefect, (they brought); this is at his disposal. |
| 10 | ḫarrānu ar-ki-i-tum i-du ul na-din                        | 10 | In the second business transaction he did not pay freight money.               |
| 11 | 435 ma-si-lu ina ilippi ša A-id-a                         | 11 | 435 measures in the ship of Aida (they brought);                               |
| 12 | 439 ina ilippi ša Nabū-itir                               | 12 | 439 in the ship of Nabūetēr;   |
| 13 | 439 ina ilippi ša Bil-iddin apal Mu-ni-šu                 | 13 | 439 in the ship of Beliddin, the son of Mumesu;                                |
| 14 | 429 ina ilippi ša Bil-iddin apal Na-šir                   | 14 | 429 in the ship of Beliddin, the son of Nasir;                                 |
| 15 | 439 ina ilippi ša Bil-šu-nu                               | 15 | 439 in the ship of Belshunu;   |
| 16 | 439 ina ilippi ša Iddin-na-nu-nu                          | 16 | 439 in the ship of Iddinnanunu;  |
| 17 | 363 ina ilippi ša Sin-ušur                                | 17 | 363 in the ship of Sinusur;  |
| 18 | 386 mašīlu (ilu) . . . . . si-su                          | 18 | 386 measures . . . . . sisu (brought).   |
| 19 | naḫḫaru 4239½ [pi] 3 [ka] . . . . .                       | 19 | Total 4239½ pi 3 ka . . . . .  |
| 20 | ina lib-bi 2004 ma-si-lu a-na si-kab                      | 20 | Thereof 2004 measures are for . . . . .;                                       |
| 21 | 199 mašīlu (amīlu) dup-sar                                | 21 | 199 measures (for) the scribe;   |
| 22 | 66 mašīlu (amīlu) man-di-di                               | 22 | 66 measures (for) the measurer;  |
| 23 | 42 i-da-a-ta  | 23 | 42 (measures) are the freight moneys   |
| 24 | ša abū ka-lu-uš-[š]i-i                                    | 24 | of the chief . . . . .   |
| 25 | <i>ŠÍ.BAR</i> ša Nabū-šum-išku-un (amīlu) irrišu ša Šamaš | 25 | The grain belonging to Nabūshum-ishkun, the gardener of Shamash,               |
| 26 | Ukin Du-muk-ukin iš-šu-nu                                 | 26 | Ukin (and) Dumukukin brought.  |
| 27 | 300 ma-si-lu ina ilippi ša Šamaš                          | 27 | 300 measures in the ship of Shamash (he brought).                              |
| 28 | i-du ul na-din ina lib-bi ša 1 ma-si-lu                   | 28 | Freight money he did not pay. Thereof (however) 1 measure                      |

<p>29 a na abù ka-lu-uš-ši-i iddin          30 300 ma-ši-lu ša Nabû-zir-ibni</p> <p>31 iš-ša-a ina lib-bi 30 ma-ši-lu          32 Ib-na-a 25 (amīlu) dup-sar          33 9 (amīlu) man-dī-di 3 i-da-a-la          34 arah Abû ūmu 9 kam šattu 9 kam</p> <p>35 Nabû-apal-usur šar Babīi(ki)</p>	<p>29 to the chief . . . . . he gave.          30 300 measures belonging to Nabûzir-          ibni          31 were brought. Thereof 30 measures          32 Ibnâ (received); 25, the scribe;          32 9 the measurer; 3 for freightage.          34 In the month Abu, on the 9th day,          in the 9th year of          35 Nabopolassar, King of Babylon,</p>
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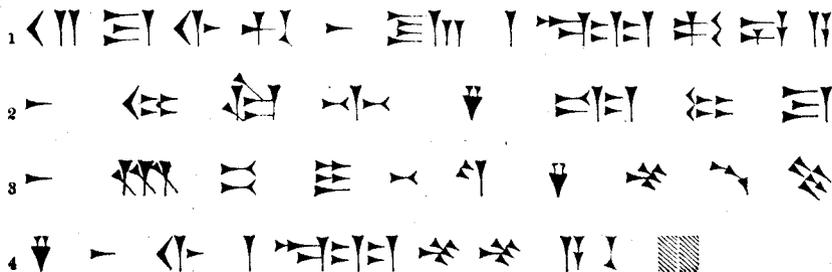
Marduksarrâni, the prefect of the province, has purchased a large quantity of grain from the gardeners of the temple of Shamash. This grain is to be freighted to him by water. Ratar, Belibni, and Shamashzirikisha are selected to transport the grain. They make use of 10 ships. Three of these belong to the prefect, consequently he has to pay no freightage for these, but for the remaining 7 ships his freightage amounts to 43 measures. It is interesting to note that the total given in line 19, is 59 pi 9 ka below the actual amount: evidently the scribe was no expert mathematician. From line 20—24 the disbursements of the prefect are recorded. It is interesting also to note what wages or commission were given to the scribe and to him that measured the grain. The scribe performs intellectual labor, he therefore receives three times as much as the mere measurer. After all deductions the prefect has remaining 2186½ pi 12 ka.

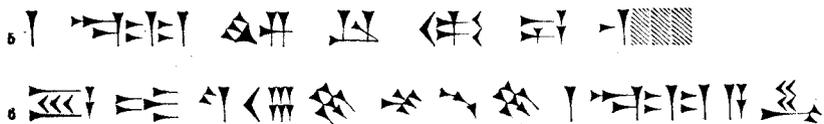
Lines 25—29 contain the account of Nabûshumishkun; and lines 30—33 that of Nabûziribni. The former spends only one measure for freightage; while the latter spends the disproportionate sum of 67 measures, though each receives 300 measures. Money seems to have been banished entirely from all these transactions, each man is paid in grain, and willingly accepts it.

As there are three accounts made out on this one tablet, I think it the most likely supposition to assume that it was made out for the gardeners of the temple, and was kept in the temple archives at Sippara.

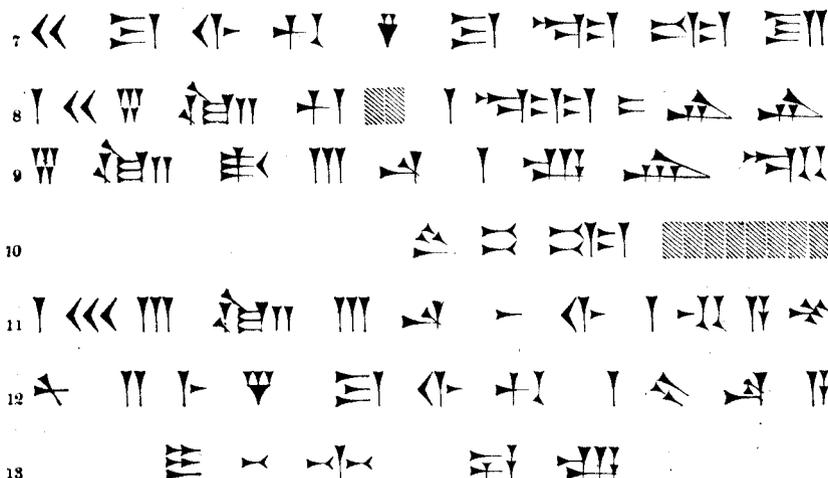
## NO. 10.

### OBVERSE.





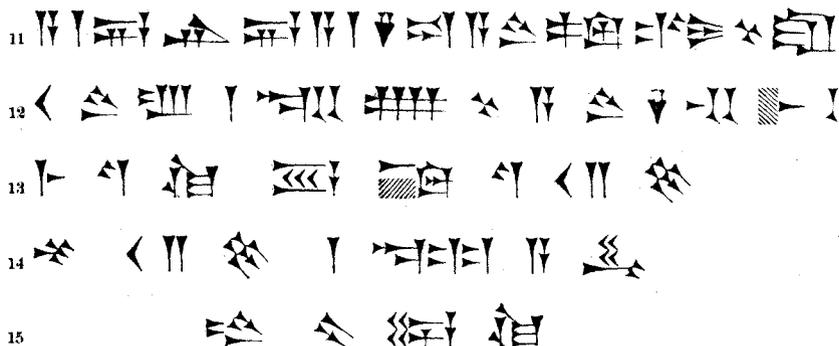
## REVERSE.



Tablet brown; 1×2½ inches. The obverse is well preserved, with the exception of the right hand lower corner, which is blurred; the traces of the king's name are, however, certain. Line 10 of the reverse is badly effaced.

- |  |   |
|--|---|
| <p>1 12 <i>ma-ši-hu ina kâtâ Nabû-gud-i-a</i></p> <p>2 <i>ina mi-di-ti ša sulûpu</i></p> <p>3 <i>ina lib-bi i-mit-tu ša šattu 9 kam</i></p> <p>4 <i>ša ina pân Nabû-šum-iddin apal-šu [ša]</i></p> <p>5 <i>Nabû-na'id ul i-! [ir]</i></p> <p>6 <i>arâš Kisilimu imu 16 kam šattu 9</i><br/><i>kam Nabû-apal-ušur</i></p> <p>7 20 <i>ma-ši-hu ša ma-ak-ka-su</i></p> <p>8 85 <i>mašihû 3 [ka] Nabû-tab-ni-ni</i></p> <p>9 5 <i>mašihû 3 ka Êtî-ir-Bû</i></p> <p>10 (<i>amîlu</i>) <i>šikaru</i> . . . . .</p> <p>11 93 <i>mašihû 3 ka ina pân Bû-apal-iddin</i></p> | <p>1 12 measures from the hands of Nabûgudea,</p> <p>2 in the measuring of the dates,</p> <p>3 in addition to the dates still on the tree, of the 9th year,</p> <p>4 which he was to receive of Nabûshumiddin, the son of</p> <p>5 Nabûna'id, he did not receive.</p> <p>6 In the month Kisilimu, on the 16th day, in the 9th year of Nabopolassar.</p> <p>7 20 measures for taxes;</p> <p>8 85 measures 3 ka Nabûtabniri,</p> <p>9 5 measures 3 ka Etêbel,</p> <p>10 the wine . . . . ., (paid);</p> <p>11 93 measures 3 ka were received of Belapaliddin.</p> |
|--|---|





Tablet brown;  $1\frac{1}{2} \times 2$  inches, rectangular. The three lowest lines of the obverse are badly damaged. The two right corners of the reverse are destroyed. The clay has crumbled off in some places, rendering decipherment difficult. A straight line on the lower edge divides obverse and reverse.

- |  |  |
|--|--|
| <p>1 2 ma-na <math>\frac{2}{3}</math> ma-na 5 šiklu kaspi ša-lul-tu</p> <p>2 ša ultu Šamaš šim šini</p> <p>3 ina ili Nabû-mudammî-iš</p> <p>4 apal-šu ša Ša-Nabû-šu-u mâr (amîtu)<br/>ri'u</p> <p>5 ina araš Adaru [imû] 1 a-na Šamaš</p> <p>6 i-nam-din</p> <p>7 ina manzazu ša Bil-ušur (amîtu) šangû<br/>Marduk</p> <p>8 Mi-nu-u-a-na-Bil mâr . . . . .</p> <p>9 apal Nûr-Marduk Bil-ib-ni</p> <p>10 apal (amîtu) šangû Sip-par(ke) Šamaš-<br/>nûr-ibni</p> <p>11 apal Dan-ni-dan-a Kudurru apal ri'u<br/>sîsi</p> <p>12 u (amîtu) dupsar Bil-ukin apal (amîtu)<br/>šakin in-bu-šu</p> <p>13 Sip-par(ke) araš Nisannu imû 12 kam</p> <p>14 šattu 12 kam Nabû-apal-ušur</p> <p>15 šar Babilî(ke)</p> | <p>1 <math>2\frac{2}{3}</math> mana 5 shekels of money, the<br/>third (loan?)</p> <p>2 which (he received) from Shamash,<br/>namely, the price of the sheep,</p> <p>3 to be received from Nabûmudammik,<br/>4 the son of Shanabûshû, the son of<br/>the shepherd.</p> <p>5 In the month Adaru, on the first day,<br/>to Shamash</p> <p>6 he will give (the money).</p> <p>7 In the presence of Belusur, the priest<br/>of Marduk;</p> <p>8 Mintûanabel, the son of . . . . . ,</p> <p>9 the son of Nûrmarduk; Belibni,<br/>10 the son of the priest of Sippara;<br/>Shamashnûribni,</p> <p>11 the son of Dannidana; Kudurru, the<br/>horse herdsman;</p> <p>12 and the scribe Belukin, the son of<br/>the overseer of his fruit (?).</p> <p>13 Sippara, in the month Nisannu, on<br/>the 12th day,</p> <p>14 in the 12th year of Nabopolassar,<br/>15 King of Babylon.</p> |
|--|--|

The temple of the sun-god at Sippara had sold Nabûmudammik 2½ mana 5 shekels' worth of sheep. But the latter had not paid. He therefore makes out this promissory note, stating that he will pay the money on the first day of Adaru (March). As the tablet mentions no interest, Nabûmudammik seems to have had the use of the money up to that date free.

NO. 12.

OBVERSE.

1 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

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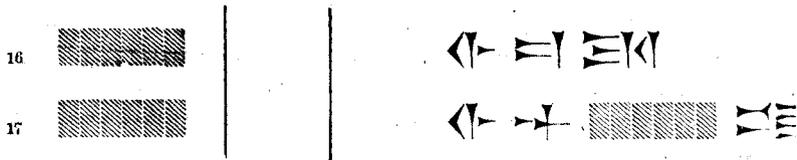
11 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

12 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

13 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

14 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

15 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵



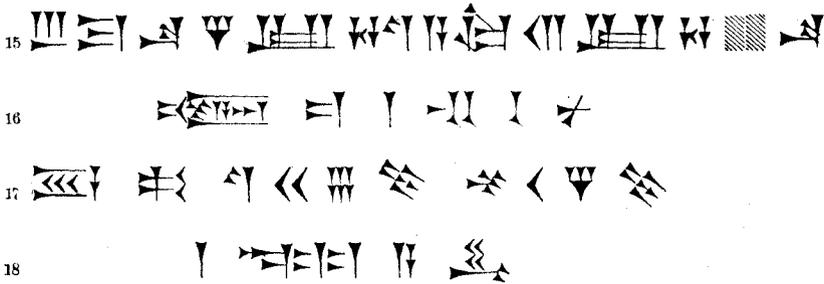
Lines 18 and 19 are effaced, beyond this there seem to be no more lines.

Tablet of a mauve color;  $1\frac{1}{4} \times 3\frac{1}{4}$  inches. The bottom is totally effaced, the left corner particularly. The reverse seems to have contained no writing, but as the upper part is gone there may have been a few lines there. The signs are roughly made.

<p>1 <i>alpu LU.NITA niġi Sip-par(ki)</i></p> <p>2 <i>araġ Airu imu 13 kam šattu 13 kam</i></p> <p>3 <i>Nabû-apal-ušur šarru</i></p> <p>4 <i>alpu ŠU.U alpu TU.ĶAL p.ġn (ilu) Šamaš</i></p> <p>5 1 [<i>alpu ŠU.U</i>] 1 [<i>alpu TU.ĶAL</i>] p.ġn (ilu) Ai</p> <p>6 1 [<i>alpu</i>] 1 [<i>alpu</i>] p.ġn šubli (?) (ilu) ME</p> <p>7 1 [<i>alpu</i>] 2 [<i>alpu</i>] p.ġn biti (ilu) Marduk</p> <p>8 <i>u (ilu) Zar-pa-ni-tum</i></p> <p>9 1 [<i>alpu</i>] 1 [<i>alpu</i>] p.ġn (ilu) Pu-bil-bil</p> <p>10 [<i>alpu</i>] 1 [<i>alpu</i>] p.ġn (ilu) Bilit Sip-par(ki)</p> <p>11 1 [<i>alpu TU.ĶAL</i>] p.ġn (ilu) Rammānu</p> <p>12 1 [<i>alpu</i>] p.ġn (ilu) Ša-la</p> <p>13 1 [<i>alpu</i>] p.ġn (ilu) A-mun</p> <p>14 1 [<i>alpu</i>] p.ġn (ilu) Bil</p> <p>15 1 [<i>alpu</i>] p.ġn (ilu) Ea ŠAL.Ī.PAR.RA</p> <p>16 ..... p.ġn GIŠ.DA</p> <p>19 ..... p.ġn (ilu) [A-nu-ni]-tum</p> <p>18 and 19 destroyed.</p>	<p>1 Cattle (and) sheep; the sacrifices at Sippara.</p> <p>2 In the month Airu, on the 13th day, in the 13th year of</p> <p>3 Nabopolassar, the King.</p> <p>4 A ..... cattle, and a ..... cattle for Shamash;</p> <p>5 one ....., one ..... for the god Ai;</p> <p>6 one ....., one ..... for the dwelling of the god Me;</p> <p>7 one ....., two ..... for the temple of Marduk</p> <p>8 and Zarpanitum;</p> <p>9 one ....., one ..... for the god Pubelbel;</p> <p>10 one ....., one ..... for Belit of Sippara;</p> <p>11 one ..... for the god Rammān;</p> <p>12 one ..... for the god Shala;</p> <p>13 one ..... for the god Anu;</p> <p>14 one ..... for the god Bel;</p> <p>15 one ..... for the god Ea .....</p> <p>16 ..... for .....</p> <p>17 ..... for the goddess (Anuni)tum.</p>
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This interesting tablet gives us the list of offerings presented to each of the gods in the great temple of the sun-god at Sippara on the 13th day of the month Airu (May), in the 13th year of Nabopolassar. The headings of two columns are given in line 4, and lines are drawn, just as we do to-day in our ledgers. The priest evidently kept a careful account for each day. Other lists of the same character are Nos. 17, 26, etc., to be published in Part III.





Tablet brown;  $1\frac{3}{8} \times 2\frac{1}{2}$  inches. Both lower corners of the obverse are broken off. The upper right portion of the reverse is glued on. Above line 18 the numeral for 14 is written, and above line 17, that for 27. These figures, however, can have no meaning here. Two straight lines divide the text, as indicated.

- |   |  |
|---|--|
| <p>1 <i>kitû ša (amîlu) uš-par kitû ina kâtâ</i><br/>(<i>amîlu</i>) <i>nu-giš-sar(mîš)</i></p> <p>2 <i>ša alû Bil-ik-bi iš-šu-u duppa</i></p> <p>3 2000 <i>kat ša kitû ša Bil-na'id ina pân</i><br/><i>šamaš-aġġ-iddin</i></p> <p>4 <i>ina ūb-bi 500 mi-šu 1000 [kat] a-na 10</i><br/><i>šiklu kaspi</i></p> <p>5 500 [<i>mî-šu</i>] <i>ku-mu 3 gur sulġpu i-šu-</i><br/><i>u-ma</i></p> <p>6 <i>ša ina pâni-šu-nu i-ti-tir</i></p> <p>7 1 <i>ma-na 8 šiklu a-di 10 šiklu kaspi ša</i><br/><i>ki[tû]</i></p> <p>8 <i>Bil-na'id it-ta-din</i></p> <p>9 2300 <i>kat ša kitû ša Bil-šu-[nu]</i></p> <p>10 ..... <i>bil-tum u-ba-<sup>9</sup> u Ē-tu</i>.....</p> <p>11 [<i>ina ūb-bi 10</i>]75 <i>mî-šu 1225 [kat]</i></p> <p>12 .....<i>ta ša Bil-šu-nu a-na 12 šiklu</i><br/><i>[kaspi]</i></p> <p>13 ..... <i>a-na šamaš it-ta-din</i></p> <p>14 500 [<i>mî-šu</i>] <i>pu-ut zitti ša šu-la-a a-na</i><br/><i>šu</i> ..... <i>Bil-šu-nu</i></p> <p>15 <math>\frac{1}{2}</math> <i>ma-na 4 šiklu kaspi a di 12 šiklu</i><br/><i>kas[pi a]-na</i></p> <p>16 <i>šim kitû Bil-šu-nu [it-ta-din]</i></p> | <p>1 Linnen of the weaver. Linnen into the hands of the stewarts</p> <p>2 of the city. Belikki, he brought for a receipt (?).</p> <p>3 2000 kat of linnen, which Belna'id is to receive from Shamashahiddin;</p> <p>4 thereof 500 meshu, 1000 kat for 10 shekels of money,</p> <p>5 500 meshu for 3 gur of dates was the sum(?)</p> <p>6 that he paid to them.</p> <p>7 One mana 8 shekels, in addition to the 10 shekels of money (paid) for the linnen,</p> <p>8 Belna'id gave.</p> <p>9 2300 kat of linnen, which Belshunu</p> <p>10 ..... demanded, and Etu.....;</p> <p>11 thereof 1075 meshu, 1225 kat,</p> <p>12 ..... which Belshunu for 12 shekels of money</p> <p>13 (bought), to Shamash he gave.</p> <p>14 500 meshu for the joint possession of Shulâ, for ....., Belshunu (acquired);</p> <p>15 <math>\frac{1}{2}</math> mana 4 shekels of money, in addition to the 12 shekels of money, for</p> <p>16 the price of the linnen Belshunu (paid).</p> |
|---|--|

17 <i>arāḫ Airu ūmu 26 kam šattu 14 kam</i>	17 In the month Airu, on the 26th day in the 14th year of
18 <i>Nabû-apul-ušur</i>	18 Nabopolassar.

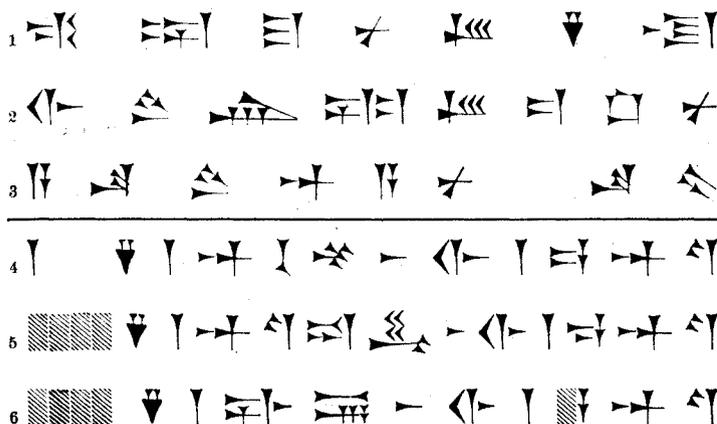
A weaver brought a certain amount of woven linnen to the stewarts or governors of the city Belikbi. This the latter were to dispose of according to contract. Therefore Belna'id gets 2000 kat. It seems that Shamashahiddin must have been the weaver mentioned in line 1. Of these 2000, 1500 (if we make a *mi-su* equal to a *kat* in value) cost 10 shekels, and the remaining 500, 3 gur of dates. But to this amount must be added the 8 shekels that Belna'id had already paid, perhaps as earnest money.

Then there were 2300 kat, which fell to the share of Belshunu. The text of lines 10, 11, and 12 is so fragmentary that we can only guess how this linnen was paid for. These 2300 kat were divided into 1075 meshu and 1225 kat, for which Belshunu paid 12 shekels into the treasury of the temple of Shamash. Now 500 of these meshu Belshunu seems to have acquired together with Shulâ. The above mentioned 12 shekels were probably the commission of the temple. The actual price Belshunu paid for the linnen was  $\frac{1}{3}$  mana 4 shekels, in addition to the 12 shekels commission. Hence Belshunu paid altogether 36 shekels for 2300 kat of linnen, while Belna'id paid for 2000 kat 18 shekels and 3 gur of dates, or about half as much. The latter must therefore have known how to drive a bargain, or must have bought much inferior linnen.

This tablet is probably dated at the city of Belikbi, some rich man, who called the city he founded by this name. See No. 7 of this part.

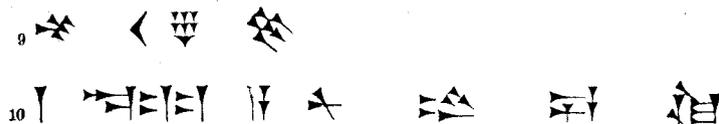
## NO. 14.

### OBVERSE.





## REVERSE.



Tablet shading from light to dark gray;  $1\frac{1}{2}+2$  inches. A straight line is drawn below the 3rd line. The obverse is badly damaged, the lower left corner is completely destroyed. A break occurs in the middle of the upper edge. The right side shows the marks of the thumb as the scribe held the tablet while writing upon it. The upper and left edges are free of writing. A large space at the end is unused.

1	<i>alpu um-ma-nu(miš) ša la</i>	1	Cattle, in great numbers, which
2	<i>pân (amīlu) ir-riš (miš) (iḡu) si-nu</i>	2	by the gardeners of the . . . . .,
3	<i>a-na (amību) [šangu] (ilu) A-nu na-din</i>	3	were given to the (priests of) the god Anu.
4	<i>ištīn ša Marduk-iddin ina pân Nūr- Šamaš</i>	4	One (head of cattle), which Marduk- iddin has received from Nūr- shamash;
5	<i>. . . . . ša Šamaš-ukīn-aḫī ina pân Nūr-Šamaš</i>	5	. . . . ., which Shamashukinahi has received from Nūrshamash;
6	<i>. . . . . ša Mar-duk ina pân [Nūr]- Šamaš</i>	6	. . . . ., which Marduk has received from Nūrshamash (and)
7	<i>Man-nu-di-i-Nabū</i>	7	Mannudinabū,
8	<i>[arab] Abu imu 22 kam</i>	8	In the month Abu, on the 22nd day,
9	<i>šattu 17 kam</i>	9	in the 17th year of
10	<i>Nabu-apal-uṣur šar Babilī(ki)</i>	10	Nabopolassar, King of Babylon.

This tablet is a receipt for cattle, probably tithes, received by the priests of the temple of the god Anu. Mardukiddin, Shamashukinahi, and Marduk are the priests, Nūrshamash and Mannudinabū are the tithe-payers.

NO. 15.

OBVERSE.



Tablet brown and black;  $1 \times 2\frac{1}{2}$  inches. The four edges contain no writing. The reverse is erased by the scribe, as long crossing lines show. Lines 6 and 7 are very lightly made, and it seems that they just escaped the destructive stylus of the scribe.

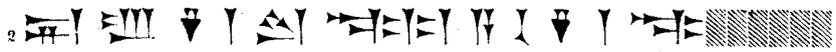
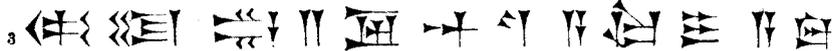
1 *sulūpu i-mit-tu ša (išu) kiru ša Šamaš*  
 2 *ša Dil-bat(ki) arah Ululu šunu 30 kam*  
 3 *šattu 19 kam Nabū-apal-ušur šar*  
*Babili(ki)*  
 4 *101 gur Uḫ-ḫi-i-a*  
 5 *101 gur Šamaš-iri-iš*  
 6 *napharu 202 gur sulūpu*  
 7 *lu gari-ru-tu*

1 Dates, still hanging on the tree, of  
 the garden of Shamash,  
 2 at Dilbat. In the month Ululu, on  
 the 30th day,  
 3 in the 19th year of Nabopolassar,  
 King of Babylon,  
 4 101 gur Uhhéa (received);  
 5 101 gur Shamasherêsh (received);  
 6 Total 202 gur of dates  
 7 altogether (were sold).

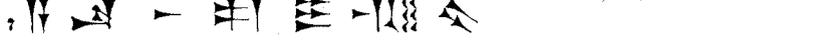
The tablet explains itself. The temple of Shamash at Dilbat sold 202 measures of dates to two persons; and this is a memorandum of that fact. Dilbat is a place occurring in almost every tablet of Peiser's "Keilschriftliche Acten-Stücke aus Babylonischen Städten."

NO. 46.

OBVERSE.

- 1. 
- 2. 
- 3. 


- 4. 
- 5. 
- 6. 


- 7. 
- 8. 
- 9. 

REVERSE.

- 10. 
- 11. 
- 12. 
- 13. 
- 14. 





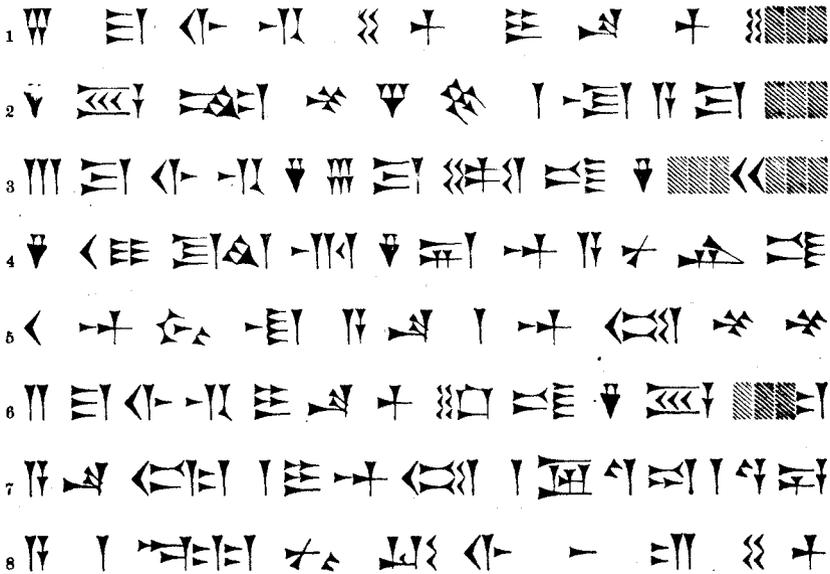
Tablet gray with numerous black spots;  $1\frac{1}{4} \times 1\frac{1}{8}$  inches. The lower right corner of the obverse is flattened down, thus destroying part of two witnesses' names. The reverse is perfect.

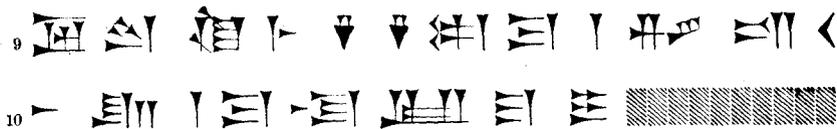
<p>1 <i>ma-kuur-ra ša Nabû-šum-iddin</i></p> <p>2 <i>i-bu-ru-ma a-na Bil-iddin</i></p> <p>3 <i>a-na 1 šiklu kaspi id-din-uu</i></p> <p>4 <i>ina manzazu Bil-iḫi-ša</i></p> <p>5 <i>apal-šu ša Nīrgal . . . . .</i></p> <p>6 <i>I-lu-i-pu-[uš]</i></p> <p>7 <i>Ri-mut</i></p> <p>8 <i>Babīlu(ki) araḫ Ululu</i></p> <p>9 <i>īmu 15 kam šattu 3 kam</i></p> <p>10 <i>Nabû-na'id šar</i></p> <p>11 <i>Babīli(ki)</i></p>	<p>1 The merchandise, which Nabūshum-iddin,</p> <p>2 namely the harvest, to Beliddin</p> <p>3 for one shekel of money gave,</p> <p>4 In the presence of Belikisha,</p> <p>5 the son of Nergal . . . . .,</p> <p>6 Iluipūsh, (and)</p> <p>7 Rimut.</p> <p>8 Babylon, in the month Ululu,</p> <p>9 on the 15th day, in the 3rd year of</p> <p>10 Nabonidus, King of</p> <p>11 Babylon.</p>
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This tablet is a receipt pure and simple. Nabūshumiddin sold one shekel's worth of produce to Beliddin, and gave him this receipt for his money.

**NO. 48.**

*OBVERSE.*





## REVERSE.



Tablet light brown;  $1\frac{3}{8} \times 2\frac{1}{2}$  inches. The clay has crumbled off in numerous places. The right upper corner of the obverse is destroyed, and a large crack divides the upper portion of the reverse, on the right side, from the rest of the tablet. The writing is tolerably distinct. The left and the upper edges are free of writing.

1 5 *ma-ši-hu ŠĪ.BAR i-na maš-ša[r-tum]*  
 2 *ša arah Abu sattu 4 kam La-a-ba-*  
    *[ši] . . . . .*  
 3 3 *ma-ši-hu ša 6 bu-li-tum ša . . . . .*  
 4 *ša 16 i(?)-ri ša bitī (ilu) A-nu-ni-tum*  
 5 *u (ilu) Gu-la a-na Marduk-šum-iddin*  
 6 2 *ma-ši-hu i-na maš-šar-tum ša arah*  
    *[A]bu*

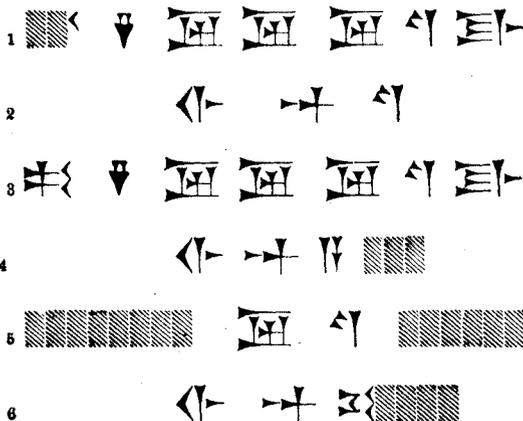
1 5 measures of grain at the end  
 2 of the month Abu, of the 4th year,  
    Labāshi (will give);  
 3 3 measures with 6 talents of . . . . .  
    . . . . (and)  
 4 with 16 . . . . . for the temple of the  
    goddess Anunitum  
 5 and the goddess Gula, to Marduk-  
    shumiddin (he will give).  
 6 2 measures, at the end of the month  
    Abu,

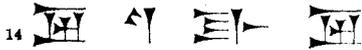
<p>7 a-na ði Na'id-Marduk Lu-us-ana-nür-i              8 apal Nabü-zir-gal-lim 1 gur ŠĪ.BAR              9 L.U.NITA ki-mi ša ša-lam-ma Gi-mil-u              10 ina kätä Ba-la-tu-ma i-nam-din              11 Ba-la-tu ŠĪ.BAR-šu i-tir              12 + 2 pi ŠĪ.BAR a-na ku-ur-ru-bu              13 ša a-šu-ĥu              14 5 ma-ši-ĥu i-na maš-šar-tem              15 ša araĥ Abu šattu 4 kam a-na              16 Mu-ra-nu apal Lu-us-ana-nür-i              17 ŠĪ.BAR ina kätä Šamaš-irba ša bit alpi              18 araĥ Nisannu imu 3 kam šattu 4 kam              19 Nabü-na'id šar Babil(i)</p>	<p>7 on the account of Na'idmarduk, Lúsananüre,              8 the son of Nabüzirgallim, (will give).              1 gur of grain,              9 sheep, wholesome flour (?) Gimillu              10 into the hands of Balatu will give:              11 Balatu has received his grain.              12 + 2 pi of grain for the offering              13 of .....              14 5 measures at the end              15 of the month Abu, of the 4th year, to              16 Muranu, the son of Lúsananüre, (he will give):              17 the grain is to be received of Shamash-irba at the house of the cattle.              18 In the month Nisannu, on the 3rd day, in the 4th year of              19 Nabonidus, King of Babylon.</p>
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This tablet is evidently a statement containing the debts of Labāshi, Lúsananüre and Gimillu. Very likely this statement was issued by some agent, through whose hands the merchandise and the money had to pass.

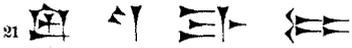
## NO. 49.

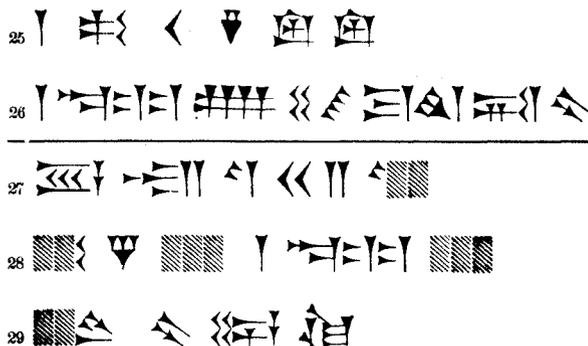
### OBVERSE.





REVERSE.





Tablet light brown;  $1\frac{1}{8} \times 2\frac{3}{4}$  inches. The surface has crumbled away in many places, and thus the tablet is in a very bad condition. The best rendering possible is given below.

1	[alp]u ša šinû LU.TU.ĶAL	1	Cattle, namely . . . . . sheep,
2	pân (ilu) Šamaš	2	for the god Shamash.
3	alpu ša šinû LU.TU.ĶAL	3	Cattle, namely . . . . . sheep,
4	pân (ilu) A-[num]	4	for the god Anu.
5	[alpu ša šinû] LU.TU.[ĶAL]	5	Cattle, namely . . . . . sheep,
6	pân (ilu) Mar[duke]	6	for the god Marduk.
7	[alpu ša šinû] LU.TU.ĶA[L]	7	Cattle, namely . . . . . sheep,
8	[pân] (ilu) Marduk	8	for the god Marduk (and)
9	pân (ilu) [Zar]-pa-ni-tum	9	for the goddess Zarpanitum.
10	alpu ku. . . . . [L]U.TU.ĶAL	10	Cattle, namely . . . . .,
11	pân (ilu) Bilit-mi-tu-ka	11	for the goddess Belitmetuka.
12	LU.TU.ĶAL.LUM	12	.....
13	pân (ilu) Rammânu	13	for the god Rammân.
14	LU.TU.ĶAL.LU	14	.....
15	pân (ilu) A-[nu]m	15	for the god Anu.
16	u (ilu) Bil	16	and the god Bel.
17	LU.TU.ĶAL.LUM	17	.....
18	pân (ilu) marâti bit TU.ĶAL	18	for the gods, the daughters of the house of . . . . .
19	LU.TU.ĶAL.LUM	19	.....
20	[pân] (ilu) GAR	20	for the god Gar.
21	LU.TU.ĶAL.LUM	21	.....
22	pân (ilu) A-nu-ni-tum	22	for the goddess Anunitum
23	ša Sippari(ki) ilâni šina	23	of Sippara: two goddesses.
24	1 LU.NITA Nîrgal(?)-ukin-na-balatû	24	Onesheep Nergalukinnabalatu (gave).
25	1 alpu u 3 šinû	25	One head of cattle and 3 sheep
26	Nabû-u-šî-zib it-ta-din	26	Nabûshezib gave.

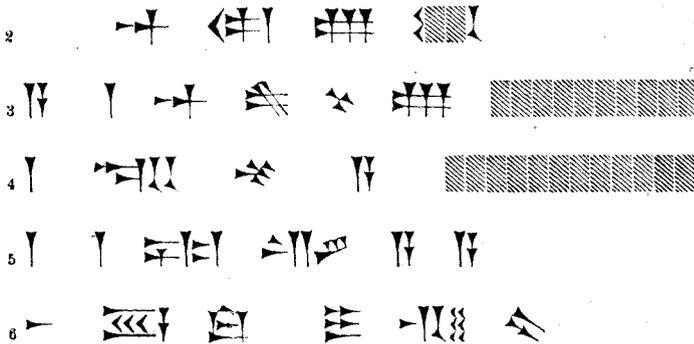
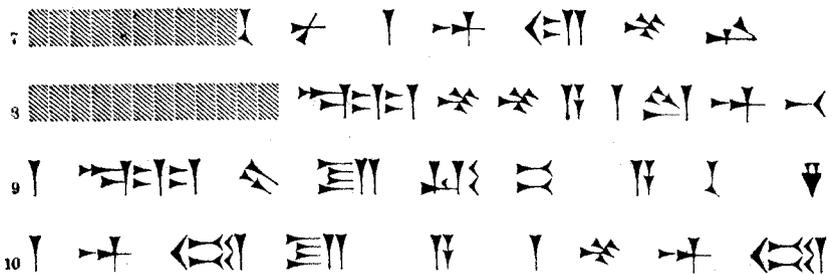
27 *urak Samna innu 22 k[am]*28 [*šattu*] 4 [*kam*] *Nabū-[na'id]*29 [*š*]ur *Babii(ki)*27 In the month Samna, on the 23rd  
day,

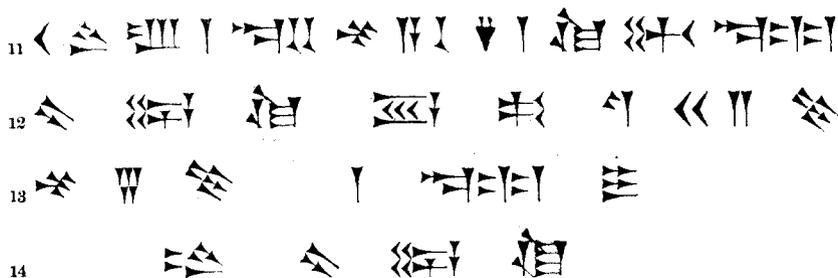
28 in the 4th year of Nabonidus,

29 King of Babylon.

This tablet gives us a list of the offerings made to the gods at Sippara in the great temple of the sun-god on the 22nd day of the month Samna (November), in the 4th year of Nabonidus. Besides the regular offerings, Nergalukiunabalatu and Nabûshezib seem to have made sacrifices.

The break on the tablet at the end of line 27 shows indistinct traces of the sign *i*, and hence I have placed this tablet among those of Nabonidus, rather than among those of Nabopolassar, to whose reign most of the tablets of this class must be referred.

**NO. 50.***OBVERSE.**REVERSE.*



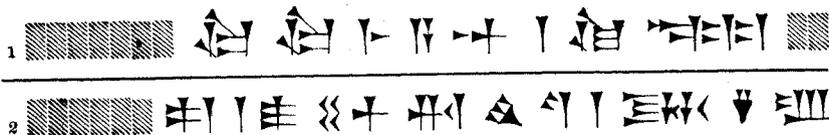
Tablet light gray; 1½×1¼ inches. The first line of the obverse is totally effaced, likewise the upper left corner of the reverse. The tablet, on the whole, is very much damaged.

<p>2 <i>Nirgal-u-kin</i>                  3 <i>apal (ilu) Ellat-u [a-na]</i>                  4 <i>Bil-iddin apal</i>                  5 <i>Sag-gil-ai</i>                  6 <i>ina arah Tashritu i-nam-din</i>                  7 [(amitu) mu-ki]n-nu <i>Nirgal-šum-ibni</i>                  8 [apal-šu-ša] <i>Nabû-šum-iddin apal</i>  <i>Arad-Bil</i>                  9 <i>Nabû-balat-su ik-bi apal-šu ša</i>                  10 <i>Marduk-irba apal Iddin-Marduk</i>                  11 <i>u (amitu) dupsar Bil-iddin apal-šu ša</i>  <i>Ki-sir-Nabû</i>                  12 <i>Babû(ki) arah Airu imu 22 kam</i>                  13 <i>šattu 5 kam Nabû-na'ul</i>                  14 <i>šar Babil(ki)</i></p>	<p>2 Nergalukin,                  3 the son of Ellatu, (to)                  4 Beliddin, the son of                  5 Saggilai,                  6 in the month Tashritu, will give.                  7 Witnesses: Nergalshumibni,                  8 the son of Nabûshumiddin, the son                  of Aradbel;                  9 Nabûbalatsnikbi, the son of                  10 Mardukirba, the son of Iddinmarduk:                  11 and the scribe Beliddin, the son of                  Kisirnabû.                  12 Babylon, in the month Airu, on the                  22nd day,                  13 in the 5th year of Nabonidus,                  14 King of Babylon.</p>
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This tablet is a regular promissory note. Nergaliddin promises to give to Beliddin either money or some commodity in the month Tashritu (October).

## NO. 51.

### OBVERSE.





<p>2 ..... gur 1 pi ŠĪ BAR ri-ḫi-tu Piš-ša-dup</p> <p>3 a-di araḫ Ṭēbitu šattu 6 kam Nabū- na'id šarru</p> <p>4 30 gur ultu bīt būšu araḫ Ṭēbitu šattu 6 [kam]</p>	<p>2 ..... gur, 1 pi of grain, the remain- der, Pishshadup,</p> <p>3 until the month Tebitu of the 6th year of Nabonidus the King, (will give).</p> <p>4 30 gur from the storehouse in the month Tebitu of the 6th year, (he will give).</p>
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Line 5 is erased.

<p>6 28 gur 3 pi ina bīt būšu araḫ .....</p> <p>7 ..... gur ina ḫātā Nabū-šum-iddin</p> <p>8 ..... kaspu ša ka .....</p>	<p>6 28 gur 3 pi into the storehouse, in the month ..... (he will deliver).</p> <p>7 ..... gur from the hands of Nabū- shumiddin (he will receive).</p> <p>8 ..... money of .....</p>
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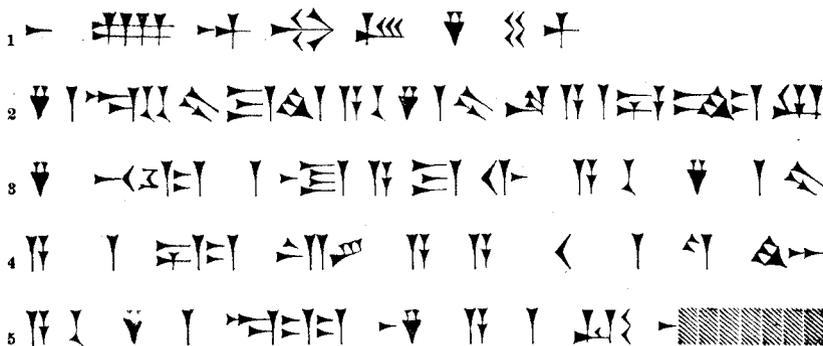
Four or more lines are broken off.

<p>13 ..... Nabū-gab-zu a-di ūmu .....</p> <p>14 ..... ki-mi-mi bīti Šapik-zir .....</p> <p>15 ..... Ai ana ili pi-i ša Itti-Na[bū- balātu]</p> <p>16 .....-šu ŠĪ BAR-šu Araḫ-Gula a-na ili pi-i ša Itti-[Nabū-balaṭu]</p> <p>17 [araḫ] Nisanmu ūmu 7 kam šattu 7 k[am]</p> <p>18 [Nab]ū-na'id šar Babilī [(ki)] ..... ša .....</p> <p>19 tum .....</p>	<p>13 ..... Nabūgabzu until the .... day .....</p> <p>14 ..... sustenance of the house of Shapikzir .....</p> <p>15 ..... Ai, according to the word of Ittinabūbalatu, (took).</p> <p>16 .. his ..... of his grain Araḫ- gula according to the word of Ittinabūbalatu (took).</p> <p>17 In the month Nisanu, on the 7th day, in the 7th year of</p> <p>18 Nabū-na'id, King of Babylon.</p> <p>19 .....</p>
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The defective condition of this fragment will allow me only to make a supposition in regard to the subject matter of the text. Ittinabūbalatu seems to have been the overseer of some public granary. He is, in the first place, to receive 100 gur each from certain persons, and then he is to mete these out again in the month Tebitu, but in smaller amounts each. Whether the same persons that gave the grain are to receive part of it back, paying the remainder for the use of the storehouse or whether the givers and the receivers are different persons, our fragmentary text does not state. At least, it is certain, according to lines 15 and 16, that Ittinabūbalatu was an authoritative person, and that his word had some weight in the management of the granary.

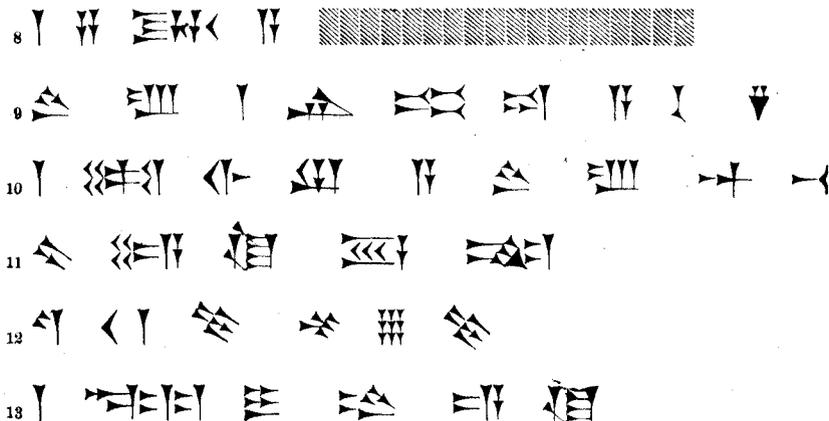
## NO. 52.

## OBVERSE.



About one line on the obverse, and one on the reverse are broken off.

## REVERSE.



Tablet light gray, a fragment;  $1 \times 1\frac{1}{2}$  inches. The bottom is broken off, destroying two, possibly more, lines. The signs are plain, though well-worn away.

- 1 *ina u-an-tim (niš) ša ŠÍ.BAR.*  
 2 *ša Bil-uballi-iš apal-šu ša Din-na-a*  
*apal Í-ti-ri*  
 3 *ša ina ili Ia-a-ba-ši apal-šu ša Balatu*

- 1 Upon the certificates for grain,  
 2 belonging to Beluballit, the son of  
 Dinná, the son of Eteru,  
 3 which is to be received of Labáshi,  
 the son of Balatu,





24



## LEFT SIDE.

25



26



Tablet dark brown;  $1\frac{1}{8} \times 2\frac{3}{8}$  inches. The tablet is in perfect condition, with the exception of the lower part of the left edge, where the signs are very blurred. The right edge is covered by the signs of lines prolonged from obverse and reverse, with the exception of the upper part which is free of wedges, and which contains the number of the tablet.

- |    |    |
|----|----|
| 1  | 2  |
| 2  | 3  |
| 3  | 4  |
| 4  | 5  |
| 5  | 6  |
| 6  | 7  |
| 7  | 8  |
| 8  | 9  |
| 9  | 10 |
| 10 | 11 |
| 11 | 12 |
| 12 | 13 |
| 13 | 14 |
| 14 | 15 |

1 Nürshamash and Mushezibnabû, the servants,

2 whom Nidintum, the son of Nabûsharusur, for 2 mana 10 shekels of money

3 to Iddinmarduk, the son of Ikishâpla, the son of Nürsin,

4 from the month Tashritu of the 8th year of Nabonidus, King of Babylon, on,

5 gave; and the term (of payment) till the end of the month Ululu

6 of the 9th year on his account be set.

7 His term (of payment) had passed away, and the money which he should pay

8 there was not. (Then) Nidintum to Iddinmarduk

9 said "(Since) money for thy payment (to me)

10 there is not, Nürshamash and Mushezibnabû

11 for a tablet of the full price, I will bring; (which tablet shall say)

12 'Nidintum, the son of Nabûsharusur,

13 of his own free will, Nürshamash

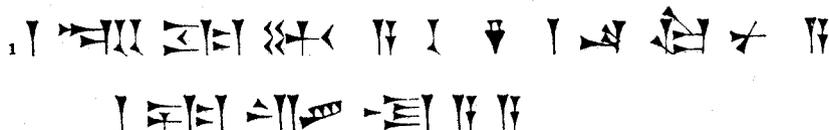
14 and Mushezibnabû for 2 mana 10 shekels of money,

- |  |   |
|--|---|
| <p>15 <i>a-na Iddin-Marduk apal-šu ša Iki-ša-apla apal Nūr-Sin</i></p> <p>16 <i>id-din pu-ut si-ḫu-ḫu-u pu-ki-nu arad-šar-u-tu</i></p> <p>17 <i>u mār-bānu-tu ša ili Nūr-Šamaš u Mu-ši-zib-Nabū</i></p> <p>18 <i>ša ti-il Ni-din-tum nu-ši (anīlu) mu-kin-nu</i></p> <p>19 <i>La-a-ba-ši apal-šu ša Du-muḫ apal Sag-gil-la-ai</i></p> <p>20 <i>Šakin-šum apal-šu ša Šum-ušur apal Ši-qu-u-a</i></p> <p>21 <i>Bū-musallim apal-šu ša Ziri-ia apal Na-šu-ai</i></p> <p>22 <i>u (anīlu) dupsar Nabū-šapik-zir apal-šu ša Ba-laṭ-su</i></p> <p>23 <i>apal Tuk-pi-i Babilu(ki) arad Tashritu imu 10 kam</i></p> <p>24 <i>šattu 9 kam Nabū-ra'id šar Babilu(ki)</i></p> <p>25 <i>ina a-ša-bi ša É-ba-tum aššati-šu . . . . .</i></p> <p>26 <i>marat-su ša Marduk-šum-ibni apal Šu-[la-a]</i></p> | <p>15 to Iddinmarduk, the son of Iki-shāpla, the son of Nūrsin,</p> <p>16 gave. Against flight, reclaiming by the seller, reclaiming by the king's officer,</p> <p>17 and previous adoption, which about Nūrshamash and Mushezibnabū</p> <p>18 might arise, Nidintum will be responsible." Witnesses:</p> <p>19 Labāshi, the son of Dumuk, the son of Saggillai;</p> <p>20 Shakinshum, the son of Shumusur, the son of Shigūa;</p> <p>21 Belmusallim, the son of Ziria, the son of Nashuai;</p> <p>22 and the scribe Nabūshapikzir, the son of Balatsu,</p> <p>23 the son of Tukpé. Babylon, in the month Tashritu, on the 10th day,</p> <p>24 in the 9th year of Nabonidus, King of Babylon.</p> <p>25 In the presence of Ebatum, the wife of . . . . .,</p> <p>26 the daughter of Mardukshumibni, the son of Shulā.</p> |
|--|---|

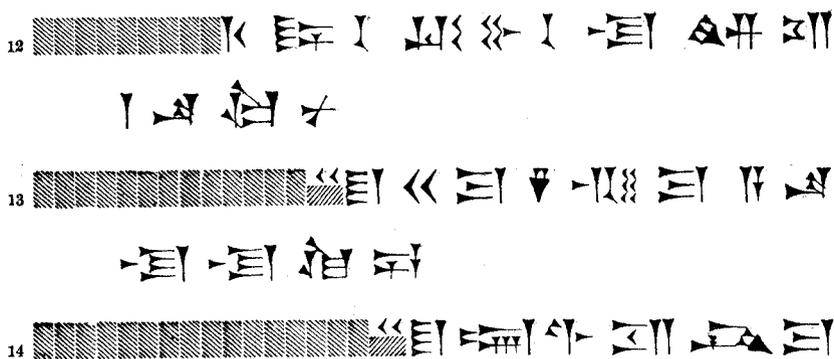
This tablet treats of the sale of two slaves by Nidintum to Iddinmarduk. A contract tablet was at first made, according to which the 2 manā 10 shekels were to be paid at the end of the month Ululu in the 9th year of the reign of Nabonidus. But Iddinmarduk found himself unable to pay at the appointed time. So Nidintum, immediately in the beginning of the succeeding month, has a tablet made, recording the absolute sale of the slaves, and allowing the money to remain as a debt over Iddinmarduk. What interest, if any, the latter is to pay, is not stated here.

## NO. 54.

### OBVERSE.

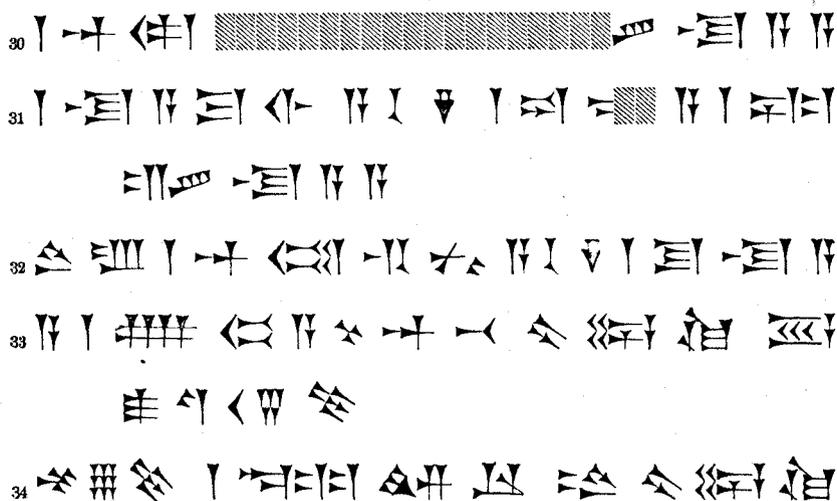






According to my judgment about fifteen lines are broken off here.

*REVERSE.*



Tablet brown, with a decided pink tinge; 2¾ inches wide at the broadest, and 2½ inches long at the longest part. The three remaining edges are perfectly flat and smooth. According to my judgment more than half of the tablet below line 14 is broken off. In the middle of line 14 the tablet is 1¼ inches thick. This tablet has been published in autograph by Strassmaier in his texts No. 380, as well as by Pinches in *Hebraica* III, 13 ff. Peiser gives a transliteration and translation in *Z. A. III*, pp. 365–371. I would not have republished the tablet here, if it were not my intention to publish every cuneiform text in the possession of the Metropolitan Museum of Art. This text contains 13 lines less than the one published by Pinches and Peiser, from whom the missing parts are supplied.

- |  |  |
|--|--|
| <p>1 <i>Bil-ka-ḡir apal-šu ša Na-di-nu apal Sag-gil-la-ai</i></p> <p>2 <i>a-na Na-di-nu abi-šu apal-šu ša Ziri-ia apal Sag-gil-la-ai</i></p> <p>3 <i>iḡ-bi um-ma a-na bît mar-bîni-i taš-pur-an-ni-ma Zu-un-na-a</i></p> <p>4 <i>aš-ša-ti a-ḡu-uz-ma mâru u mârtu lî tul-ḡu Bil-u-sat</i></p> <p>5 <i>mâr-šu ša Zu-un-na-a mîr aššati-ia ša la-pa-ni</i></p> <p>6 <i>Ni-ḡu-ḡu apal Nûr-Sin mu-ti-šu maḡ-ru-u</i></p> <p>7 <i>tu-lî-ḡu a-na mîru-u-tu lu-ul-ki-i-ma</i></p> <p>8 <i>lu-u mâru-u-a šu-u ina duppi ma-u-ti-šu</i></p> <p>9 <i>ti-ša-ab-ma iškîṭini u mim-mu-ni</i></p> <p>10 <i>ma-la ba-šu-u ku-nu-uk-ma pa-ni-šu šu-ud-gil-ma</i></p> <p>11 <i>[l]u-u mâru ḡa-bit ḡâti-i-ni šu-u Na-di-nu a-mat</i></p> <p>12 <i>[Bil-ka-ḡ]ir mâr-šu iḡ-bu-šu lî im-gur Na-di-nu</i></p> <p>13 <i>[a-na ū-mu ru-ḡu-t]u man-ma ša-nam-ma a-na lî la-ki-i</i></p> <p>14 <i>[iškîṭi u nikasu-šu-nu]-tu dup-pi ištur-ma</i></p> | <p>1 Belkasir, the son of Nadinu, the son of Saggillai,</p> <p>2 to Nadinu, his father, the son of Ziria, the son of Saggillai,</p> <p>3 spoke: "To the house of the adopted sons thou didst send me, and Zunnâ</p> <p>4 I took to wife; but a son or a daughter she bore (me) not; Belusat,</p> <p>5 the son of Zunnâ, the son of my wife, whom unto</p> <p>6 Nikudu, the son of Nûrsin, her former husband,</p> <p>7 she bore, as my adopted son I will take:</p> <p>8 verily he shall be my son. At (the writing of) the tablet concerning his adoption,</p> <p>9 thou shalt be present. Our rights of income and our possessions,</p> <p>10 as many as they may be, with seal write over to him.</p> <p>11 Verily our adopted son shall he be. Nadinu, to the word (which)</p> <p>12 Belkasir, his son had spoken, did not give his assent. (Then) Nadinu,</p> <p>13 that for eternal days no one else should seize</p> <p>14 (his) rights of income and his services, wrote out a tablet.</p> |
|--|--|
- (About 15 lines are missing. For the continuation of the text see Zeitschrift für Assyriologie III, pp. 366—368.)
- |   |   |
|---|---|
| <p>30 <i>Nîrgal . . . . . [apal Sag-g]il-la-ai</i></p> <p>31 <i>La-a-ba-ši apal-šu ša Du-m[uk] apal Sag-gil-la-ai</i></p> <p>32 <i>(amû) dupsar Marduk-bîl-zir apal-šu ša Su-la-a</i></p> <p>33 <i>apal U-ḡur-a-mat-Bîl Babilu(k<sup>c</sup>) araḡ Šabatû ūmu 15 kam</i></p> <p>34 <i>šattu 9 kam Nabû-na'id šar Babilu(ki)</i></p> | <p>30 Nergal . . . . . , the son of Saggillai;</p> <p>31 Lâbashi, the son of Dumuk, the son of Saggillai;</p> <p>32 the scribe Mardukbelzir, the son of Shulâ,</p> <p>33 the son of Usuramatbel. Babylon, in the month Shabatu, on the 15th day,</p> <p>34 in the 9th year of Nabonidus, King of Babylon.</p> |
|---|---|



15 šattu 12 kam Nabû-na'id [sar] Babil(i)

15 in the 12th year of Nabonidus, King of Babylon.

What this tablet purports to say, I am at a loss to tell. The only fact mentioned, besides the date, is that Kurbannimarduk is a witness.

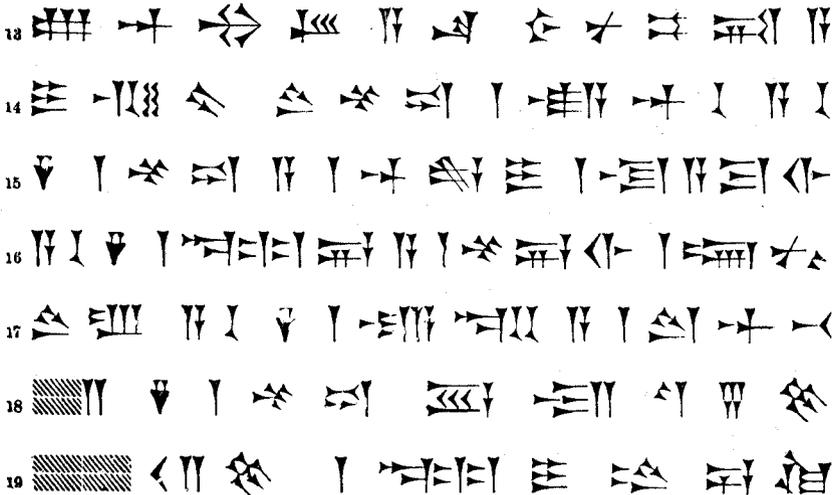
NO. 56.

OBVERSE.

1 2 3 4 5 6 7 8 9 10 11

REVERSE.

12



Tablet brown,  $1\frac{3}{8} \times 1\frac{1}{8}$  inches. The right upper corner of the obverse is broken off. And the surface of the obverse is as if pressed down with the finger before the tablet was baked. There are numerous cuts and strokes on the tablet, which were undoubtedly made by the careless scribe. Otherwise the signs are well made.

- |   |  |
|---|--|
| 1 [i-n]a ki-it ša araḥ Samna Nu-ub-ta-a                             | 1 At the end of the month Samna, Nūbtá,                                      |
| 2 [marat . . . . .] apal-šu ša Mu-š-izib-Bil apal Arad-Samaš        | 2 the daughter of . . . . .; the son of Mushezibbel, the son of Aradshamash, |
| 3 . . . . . ma-na kaspi a-na Šamaš-iddin apal-šu ša Marduk-zir-ibni | 3 . . . . . mana of money to Shamashiddin, the son of Marduziribni,          |
| 4 apal Šar-a-ra-zu-u (amīhu) mār šip-ri ša Šum-ukin                 | 4 the son of Shararazū, the messenger, for Shumukin,                         |
| 5 [apal]-šu ša Na-šir apal Arad-Bil ta-nam-din-ma                   | 5 the son of Nasir, the son of Aradbel, will give.                           |
| 6 u-an-tim (miš) ša ŠĪ.BAR u sulīpu                                 | 6 The receipts for the grain and the dates                                   |
| 7 ša Šum-ukin ša ina ūli Kur-ban-ni-Marduk                          | 7 of Shumukin, which against Kurban-nimarduk,                                |
| 8 apal-šu ša Marduk-šum-ibni [apal] Arad-Nirgal                     | 8 the son of Mardukshumibni, the son of Aradnirgal,                          |
| 9 mu-tum ša Nu-ub-ta-a i-il-la?                                     | 9 the husband of Nūbtá, are made out,  |
| 10 i-na-aš-u-ma [a]-na Nu-ub-ta-a                                   | 10 (the latter) will take, and to Nūbtá                                      |
| 11 u-bul-lam-ma u 4 rit-tum kas[pi]                                 | 11 he will bring (them). And 4 certificates (?) for the money                |
| 12 a-na Šamaš-iddin ta-nam-din-ma                                   | 12 to Shamashiddin she will give.  |

<p>13 <i>u-an-tim (niš) a-na Nu-ub-ta-a</i>          14 <i>i-nam-din (amīlu) mu-kin Ítir-Marduk</i>  <i>apal-šu</i>          15 <i>ša Šum-ukin apal (ilu) Kib-na'id</i>  <i>La-a-ba-ši</i>          16 <i>apal-šu ša Nabû-īdanin apal Mu-kal-</i>  <i>lim Šapik-zir</i>          17 <i>(amīlu) dupsar apal-šu ša Ítir-Bil</i>  <i>apal Arad-Bil</i>          18 <i>[a]lû ša Šum-ukin araḥ Samna imu 5</i>  <i>kam</i>          19 <i>[šattu] 12kam Nabû-na'id šar Babilī(ki)</i></p>	<p>13 The receipts to Nûbtâ          14 he will return. Witnesses: Etêrmar-          duk, the son          15 of Shumukin, the son of Kibna'id;          Lâbashi,          16 the son of Nabûīdanin, the son of          Mukallim; Shapikzir,          17 the scribe, the son of Etêrbel, the          son of Aradbel.          18 In the city of Shumukin, in the          month Samna, on the 5th day,          19 in the 12th year of Nabonidus, King          of Babylon.</p>
--	---

Nûbtâ promised to pay a certain sum of money at the end of the month Marcheshwan (November) to Shamashiddin. The latter was in turn to pay it over to his master Shamashukin. This sum of money was due for grain and dates bought of Shamashukin. Now the bills had been made out in the name of Kurbannimarduk, the husband of Nûbtâ. He naturally turned them over to his wife, who had contracted the debt. Nûbtâ then issued four bonds which she gave to Shamashiddin, in order to insure her payment of the money. As soon as she had paid the proper amount, these certificates or bonds would naturally be returned to her, as lines 13 and 14 state. The debt had about 25 days to run, and therefore, probably, no interest was to be paid.

## NO. 57.

### OBVERSE.



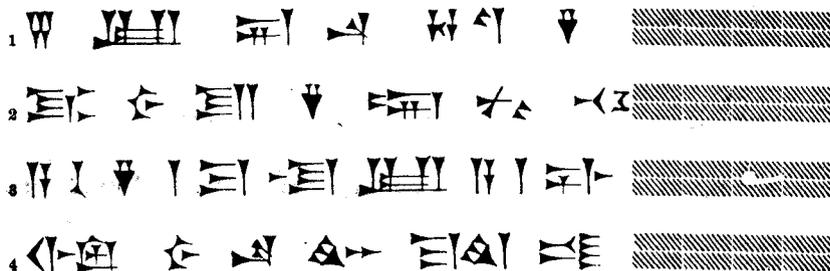


<p>9 [i]-na-šu u i-lat ra-[šu-tu]</p> <p>10 ša ili Marduk-kašir (amīlu) ..... [ša]</p> <p>11 Sum-ušur apla-šu ša Nabû-na-[šir]</p> <p>12 apal Mî-pî-i Iddin-na-apla [apal-šu]</p> <p>13 ša Īrîš-Bîl apal Bîl-i- .....</p> <p>14 (amīlu) dupsar Itti-Nabû-balaṭu apal- šu ša .....</p> <p>15 alû Ma-mîl-ki-šu araḥ Ululu</p> <p>16 îmu 1 kam šattu 13 kam Nabû-[na'id]</p> <p>17 šar Babilî</p>	<p>9 he will bring. And in addition there is the balance</p> <p>10 in favor of Mardukkasir, the ....., (which)</p> <p>11 Shumusur, the son of Nabûnasir, 12 the son Mepê, (and) Iddinapha, the son</p> <p>13 of Ereshbel, the son of Bite ....., (will give).</p> <p>14 Scribe: Ittinabûbalatu, the son of .....</p> <p>15 In the city Mamilkishu, in the month Ululu,</p> <p>16 on the 1st day, in the 13th year of Nabonidus,</p> <p>17 King of Babylon</p>
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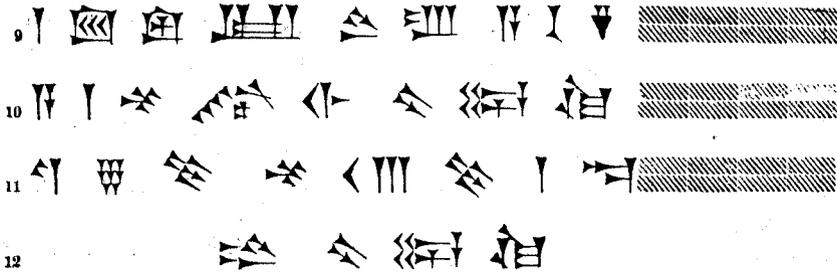
Beletérnapshâti, Marduk....., and Nabûzirkasir, who were farmers or gardeners, promise to sell 66 gur of dates to the son of Balatu. They will also sell him unripe dates, and something else connected with the date-palm (line 7), at a specified price. Now this son of Balatu seems to have purchased the account of Mardukkasir, to whom some dates were due from Shumusur and Iddinapha. The last named two men must have stood in some intimate relation with the three mentioned in lines 3 and 4, otherwise they would not have been mentioned on this tablet and in this connection.

## NO. 58.

### OBVERSE.



*About two lines on the obverse, and two on the reverse are broken off.*

*REVERSE.*

Tablet gray;  $1\frac{1}{8} \times 1\frac{1}{8}$  inches. A fragment. The signs are crude. The right side and about 4 lines upon the lower edge, are broken off. The left and upper edges are not written upon.

1 5 <i>šiklu bit-ka kaspi ša</i> . . . . .	1 5 coined shekels of money, which . . . . .
2 <i>marat-su ša Šapik-zir ina ili</i> . . . . .	2 the daughter of Shapikzir is to receive from . . . . .,
3 <i>apal-šu ša Ba-la-tu apal Mar- [duk]</i> . . . . .	3 the son of Balatu, the son of Mar- duk . . . . .,
4 <i>u Na'-it-tum [marat-su ša]</i> . . . . .	4 and Na'ittum, (the daughter of) . . . .

About four lines are broken off.

9 <i>Bul-lu-tu (amitu) dupsar apal-šu ša</i> . . . . .	9 Bullutu, the scribe, the son of . . . . .,
10 <i>apal Mu-lul-lim Babīlu(ici) [arab]</i> . . . .	10 the son of Mulullim. Babylon, in the month . . . . .,
11 <i>amū 8 kam šattu 13 kam Na[bū-na'id]</i>	11 on the 8th day, in the 13th year of Nabonidus,
12 <i>šar Babīli(ici)</i>	12 King of Babylon.

This tablet merely records the small debt of five shekels, which the son of Balatu and Na'ittum were to pay to the daughter of Shapikzir. Whether interest was to be paid or not, we can not tell, as that interesting fact may have been contained in the four lost lines.

NO. 59.

OBVERSE.

1 2 3 4 5 6 7

REVERSE.

8 9 10 11

Tablet  $1\frac{1}{2} \times 2\frac{1}{2}$  inches. In very bad condition. The corners, excepting the upper right hand one of the obverse, are broken off. There is a large hole in line 5. The last two lines are badly marred. The space seems to indicate the 15th year.

1 + 6 LU.NITA ina kâtâ Ri-mut

2 [apal]-šu ša A-hu-nu araḥ Dûzu îmu  
3 kam

1 + 6 sheep are to be received from  
Rimut,

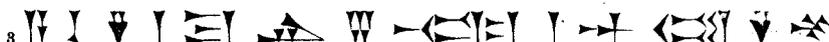
2 the son of Ahunu, in the month  
Dûzu, on the 3rd day;

<p>3 35 LU.NITA ina kâtâ Šamaš- mudammi-ik (amitu) ri'u 4 + 7 LU.NITA ina kâtâ Musallim- Marduk apal pa-ki-r[a-nu] 5 + 22 LU.NITA i-na LU.NITA 6 ..... -la-a ina kâtâ (amitu) rab ša šangi 7 ..... lî a-na šad-ik ..... 8 [(amitu) dupsar] Šamaš-zir-gal-tim 9 [apal-šu ša] Šamaš-dîr-a 10 [ara]h Dûzu îmu 10 kam šattu 15(?) kam 11 Nabû-na'id šar Babilî(ki)</p>	<p>3 36 sheep from Shamashmudammik, the shepherd; 4 + 7 sheep from Musallimarduk, the son of the overseer; 5 + 22 sheep, as ..... sheep, 6 from the chief of the priests, 7 ..... not for slaughter ..... 8 Scribe: Shamashziggallim, 9 the son of Shamashdûra. 10 In the month Dûzu, on the 10th day, in the 15th year of 11 Nabonidus, King of Babylon.</p>
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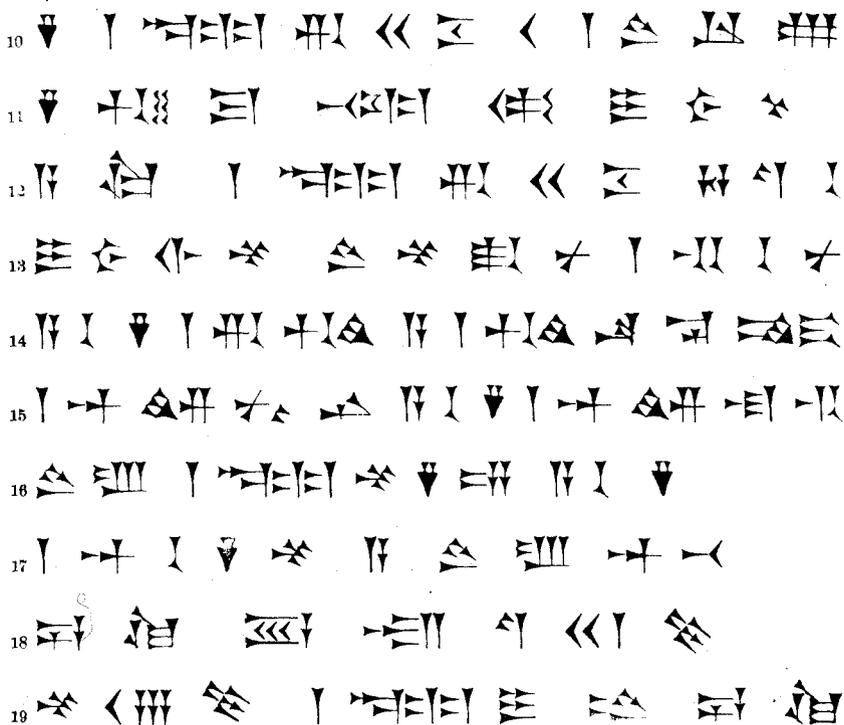
This tablet gives a list of the sheep and of those that offered them, probably in the temple at Sippara.

## NO. 60.

### OBVERSE.

1  2  3  4  5  6  7  8  9 

## REVERSE.



Tablet dark brown shading to black;  $1\frac{1}{2} \times 1\frac{1}{2}$  inches. The tablet has been very roughly used, judging by the blurred appearance of the signs. The left edge contains no writing, the right edge but a few signs of prolonged lines. The edges and corners are perfect; the whole tablet is preserved.

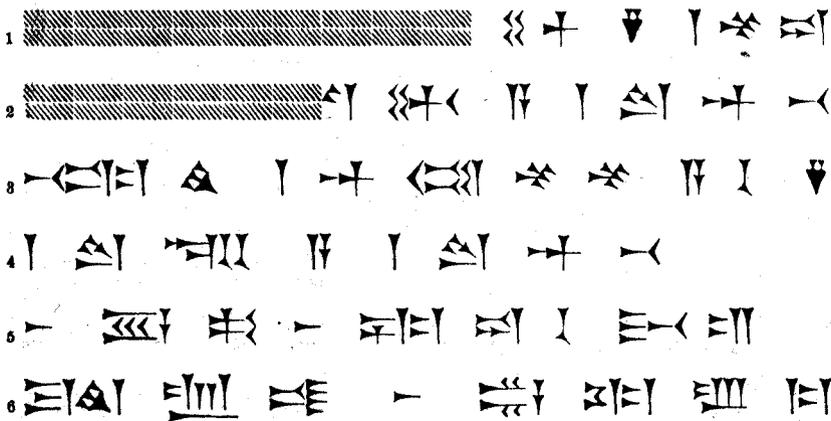
- |  |  |
|--|--|
| 1 $\frac{1}{2}$ ma-na 5 $\frac{1}{2}$ šiklu kaspi ša | 1 $\frac{1}{2}$ mana 5 $\frac{1}{2}$ shekels of money, which |
| 2 ina 1 šiklu bil-ka ša Nabû-ri-man-ni               | 2 is divided into single shekels, which Nabûrimanni.         |
| 3 apal-šu ša Ba-ni-ia ina ili Marduk-šakin-šum       | 3 the son of Bania, is to receive from Mardukshakinšum,      |
| 4 apal-šu ša Bîl-ušur-šum apal (amîlu) šangu Bîl     | 4 the son of Belušuršum, the son of the priest of Bel;       |
| 5 ša šatti ina ili 1 ma-na 12 šiklu                  | 5 every year, upon one mana, twelve shekels of               |
| 6 kaspi ina ili-šu i-rab-bi                          | 6 money shall increase against him.                          |
| 7 Marduk-šu-la-lyu-u-a                               | 7 Mardukshulahûa   |
| 8 u mâri-šu (amîlu) niši biti-šu                     | 8 and her sons, the slaves of his house,                     |
| 9 maš-ka-nu  | 9 are the security   |
| 10 ša Nabû-ri-man-ni u (amîlu) rašu-u                | 10 of Nabûrimanni. And a creditor,                           |

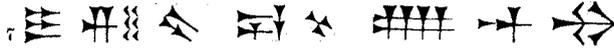
<p>11 <i>ša-nam-ma ina elli ul i-šal-laṭ</i></p> <p>12 <i>a-di Nabû-ri-man-ni kaspa-šu</i></p> <p>13 <i>i-šal-lim-mu (amīlu) mu-kin-nu Bil- šu-nu</i></p> <p>14 <i>apal-šu ša Ri-mut apal Mut-na-si-bii</i></p> <p>15 <i>Rammānu-zir-ibni apal-šu ša Rammānu- la-bak</i></p> <p>16 <i>(amīlu) dupsar Nabû-šum-išku-un apal-šu ša</i></p> <p>17 <i>Marduk-šakīn-šum apal (amīlu) šangu Bil</i></p> <p>18 <i>Babīlu(ki) araḥ Samna imu 21 kam</i></p> <p>19 <i>šattu 16 kam Nabû-na'id šar Babilī(ki)</i></p>	<p>11 whoever he be, over (the slaves) shall have no say</p> <p>12 until Nabûrimanni his money</p> <p>13 shall have received. Witnesses: Bel- shunu,</p> <p>14 the son of Rimut, the son of Mut- nasibil;</p> <p>15 Rammānziribni, the son of Ram- mānlabak.</p> <p>16 Scribe: Nabushumishkun, the son of</p> <p>17 Mardukshakinshun, the son of the priest of Bel.</p> <p>18 Babylon, in the month Samna, on the 21st day,</p> <p>19 in the 16th year of Nabonidus, King of Babylon.</p>
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Mardukshakinshum loaned  $\frac{1}{2}$  mana 5 $\frac{1}{2}$  shekels of money from Nabûrimanni. This money had been paid out in single shekels, therefore Mardukshakinshum received 25 $\frac{1}{2}$  pieces of coin. Now this money is to bear interest, the rate of interest to be 12 shekels on 60 for every year, hence 20 per cent. Until the loan is repaid, the female slave of Mardukshakinshum, together with her sons, are to be security. These slaves, it is especially stipulated, can not be given as security to another creditor of their master, nor can they be disposed of by the latter, until Nabûrimanni's claim has been settled.

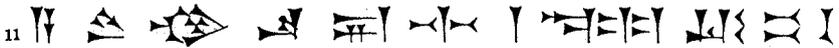
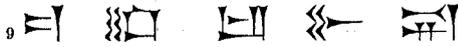
## NO. 61.

### OBVERSE.





REVERSE.



Tablet brown, with numerous black spots;  $1\frac{1}{4} \times 1\frac{3}{4}$  inches. The left upper corner of the obverse is destroyed, thus breaking off the beginning of the last few lines of the reverse. The left edge is not written upon.

1 ..... [gur] ŠĪ. BAR ša Šum-ukin  
 2 [apal-šu ša] .....na-šir apal Arad-  
 Bil  
 3 ina ūli Marduk-šum-iddin apal-šu ša  
 4 Arad-Bil apal Arad-Bil  
 5 ina araḫ Airu ina kaḫḫadi-šu 14 gur  
 6 id-dup-tum ina bābu Ka-lak-ku  
 7 i-nam-din i-lat u-an-tim  
 8 u šēb ti tu [i-pi]-i-ša  
 9 (išu) kirū ip-pu-uš  
 10 (amīlu) mu-kin-nu Ukin-zir apal-šu ša  
 Ai

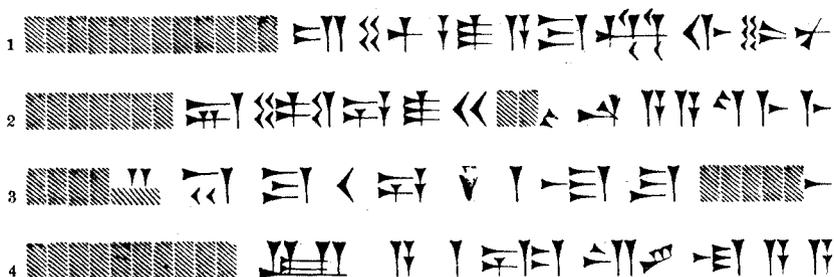
1 ..... gur of grain which Shumukin,  
 2 the son of .....nasir, the son of  
 Aradbel,  
 3 is to receive of Mardukshumiddin,  
 the son of  
 4 Aradbel, the son of Aradbel.  
 5 In the month Airu, in his sum total,  
 14 gur (of grain)  
 6 as ....., in the gate Kulakku,  
 7 he will give. In addition a receipt  
 8 and a bond (?) were given (that)  
 9 he will make a park.  
 10 Witnesses: Ukinzir, the son of Ai,

<p>11 <i>apal (amīlu) tābtu na-bit-ti Nabū-ik-bi-šu</i></p> <p>12 [<i>apal-šu ša</i>] <i>Nirgal-ibni apal (amīlu) rab bāni</i></p> <p>13 .....<i>tuk-Marduk apal-šu</i></p> <p>14 [<i>ša</i>] ..... [<i>apal</i>] <i>Šum-idan-nu</i></p> <p>15 ..... <i>ša ši dan ši ta</i></p> <p>16 ..... [<i>šattu</i>] + 4 <i>kam Nabū-na'id</i></p> <p>17 [<i>šar</i>] <i>Babili(ki)</i></p>	<p>11 the son of the ..... man; Nabu-ikbishu,</p> <p>12 the son of Nergalibni, the son of the chief carpenter;</p> <p>13 .....tukmarduk, the son</p> <p>14 of ....., the son of Shumidannu;</p> <p>15 .....</p> <p>16 In the month ....., on the .... day, in the +4th year of Nabonidus,</p> <p>17 King of Babylon.</p>
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Shumukin is to receive from Mardukshumiddin a certain quantity of grain. In the month Airu (May) the latter promises to give 14 measures in the gate Kalakku (see Peiser, B. V. VI 5). In addition to this, lines 7-9 seem to say, he is to make a park for Shumukin. The labor connected with this is probably to count the same as the delivery of several measures of grain. Lines 8 and 15 are too blurred to be properly deciphered.

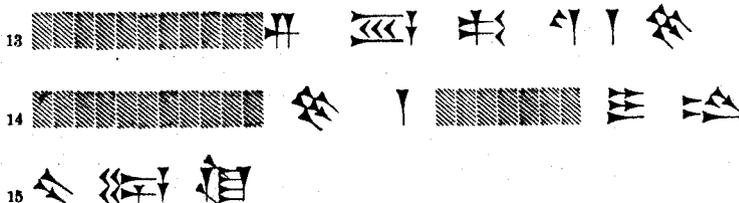
## NO. 62.

### OBVERSE.



*About four lines on the obverse, and four on the reverse are broken off.*

### REVERSE.



Tablet a fragment of dark gray color with dark olive spots;  $\frac{3}{4} \times 1\frac{1}{8}$  inches. The right upper side is perfect; the left side is effaced, and the lower portion is totally destroyed. The upper and right edges contained no writing. About 8 lines are missing.

<p>1 ..... gur ŠĪ.BAR 2 pi a-ba-aḥ ši- in-nu</p> <p>2 ..... bit-li-i-ma 20 ..... ḳa-ai tu- mi-mi</p> <p>3 ..... ba-u-ti ša La-ba-[a-š]i</p> <p>4 [apal-šu ša Ba-la-tu apal Sag-gil-la-ai</p>	<p>1 ..... gur of grain, 2 pi of .....</p> <p>.....</p> <p>2 ..... vessels of spices, 20 .....</p> <p>.....</p> <p>3 ..... of Labāshi,</p> <p>4 the son of Balatu, the son of Saggillai.</p>
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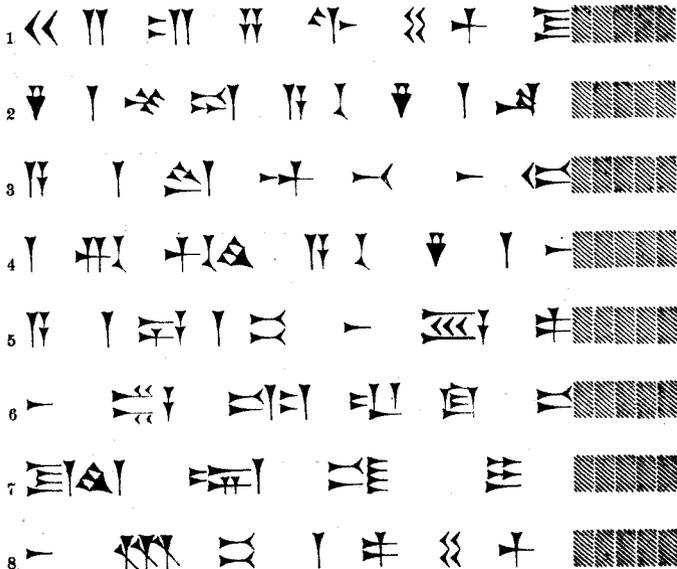
About 8 lines are missing.

<p>13 .....-im araḥ Airu imu 1 kam</p> <p>14 [šattu] ..... kam [Nabû]-na'id šar</p> <p>15 Babilî(ki)</p>	<p>13 ....., in the month Airu, on the first day,</p> <p>14 in the ..th year of Nabonidus, King</p> <p>15 of Babylon.</p>
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This exceedingly fragmentary tablet gives a list of goods belonging to Labāshi. Whether he is to receive them from somebody else, or to give them, or whether this is merely a list or inventory, the fragmentary state of the tablet will not allow us to determine.

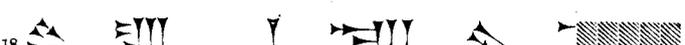
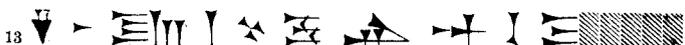
## NO. 63.

### OBVERSE.





## REVERSE.



Tablet dark gray;  $1\frac{3}{8} \times 1\frac{3}{8}$  inches. A fragment. The tablet is much damaged. The right side is completely effaced.

- 1 22 gur 4 pi ŠĪ.BAR šu-[ul-lu(?)]
- 2 ša Šum-ukin apal-šu ša Na-.....
- 3 apal Arad-Bil ina i[li]
- 4 Ri-mut apal-šu ša .....
- 5 apal Ī-gi-bi ina araḫ Airu [ša šattu  
..... kam]

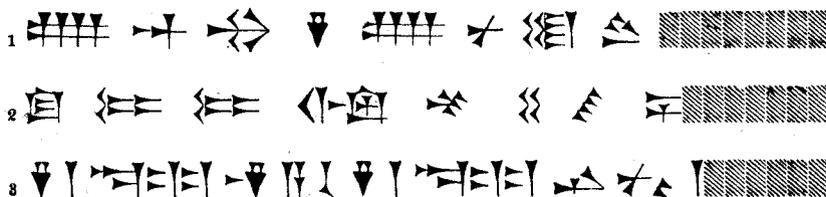
- 1 22 gur 4 pi of grain, over and above
- 2 which Shumukin, the son of Na-.....,
- 3 the son of Aradbel, is to receive from
- 4 Rimut, the son of .....,
- 5 the son of Egibi. In the month  
Airu, of the ...th year,

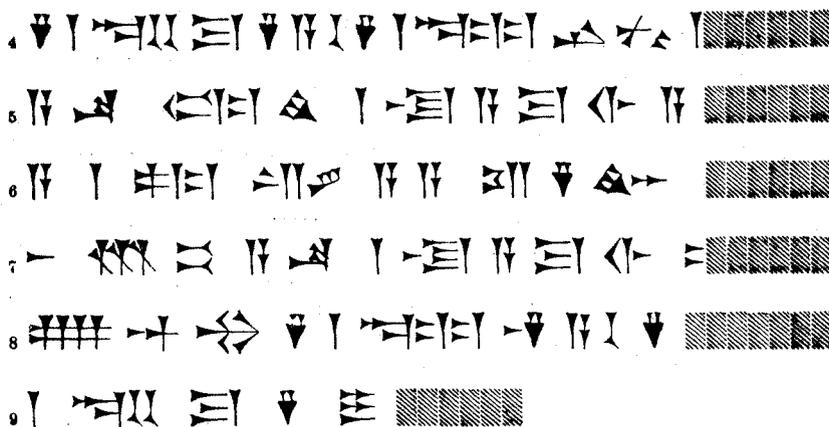
<p>6 <i>ina bâbi Ka-lak-ku ka</i>[<i>kâdi-su</i>]          7 <i>id-dup-tum i</i>[<i>nam-din</i>]          8 <i>ira lib-bi 1 pi ŠĪ.BAR</i> .....</p> <p>9 <i>ŠĪ.ZIR-šu zak</i>-[<i>pi</i>] .....</p> <p>10 <i>iĕ-ka-bu maš-ka-nu</i> .....</p> <p>11 <i>apal-šu ša Na-din-šu apal Arad-</i>  <i>(ibu)</i> .....</p> <p>12 <i>ša ŠĪ.BAR</i> .....</p> <p>13 <i>ša ina kâtâ Kur-ban-ni-Marduk</i>  <i>[mâr]</i> .....</p> <p>14 (<i>amĭlu</i>) <i>mu-kin-nu</i> [<i>Na</i>]bû-šum-u-  <i>g[ur apal-šu ša]</i></p> <p>15 <i>Ī-ri-šu apal (amĭlu) rab bâni</i> .....</p> <p>16 <i>apal-šu ša Nabû-iĕ-bi apal (amĭlu)</i>....</p> <p>17 <i>Marduk-šakin-šum apal-šu ša Ši.</i> ....</p> <p>18 (<i>amĭlu</i>) <i>dupsar Bĭl-uballi-i</i>[<i>ĭ</i>]          19 <i>apal Arad-Bĭl alû</i> .....</p> <p>20 <i>araĕ Samna ĩmu 28</i> [<i>kam šattu</i>].....  <i>[kam]</i></p> <p>21 <i>Nabû-na'id šar</i> [<i>Babili(ke)</i>]</p>	<p>6 in the gate Kalakku, his sum total,          7 namely the ....., he will give          8 Thereof 1 pi grain, and .... (measures          of)          9 his seed field, planted with .....</p> <p>10 are called the security. ....</p> <p>11 the son of Nadishu, the son of Arad          ....., (is witness that the money)</p> <p>12 for the grain of ..... was paid ....</p> <p>13 which was received from Kurbanni-          marduk, (the son of) .....</p> <p>14 Witnesses: Nabûshumusur, the son of</p> <p>15 Erishu, the son of the chief carpenter;          .....</p> <p>16 the son of Nabûikbi, the son of the          .....</p> <p>17 Mardukshakinshum, the son of          Shi.....</p> <p>18 Scribe, Beluballit,          19 the son of Aradbel. In the city ....</p> <p>20 in the month Samna, on the 28th day,          in the ..th year of</p> <p>21 Nabonidus, King of Babylon.</p>
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Shumukin is to receive 22 gur 4 pi of grain from Rimut. The latter promises to deliver it in the month Airu of the ..th year, in the gate Kalakku (see Peiser, B. V. VI 5). But Rimut has evidently already received his pay. He is therefore required to offer some security. This he offers in the shape of grain and cultivated land. The son of Nadinshu had seen Rimut receive his pay from the hands of Kurbannimarduk, hence Rimut can not retreat from his agreement.

## NO. 64.

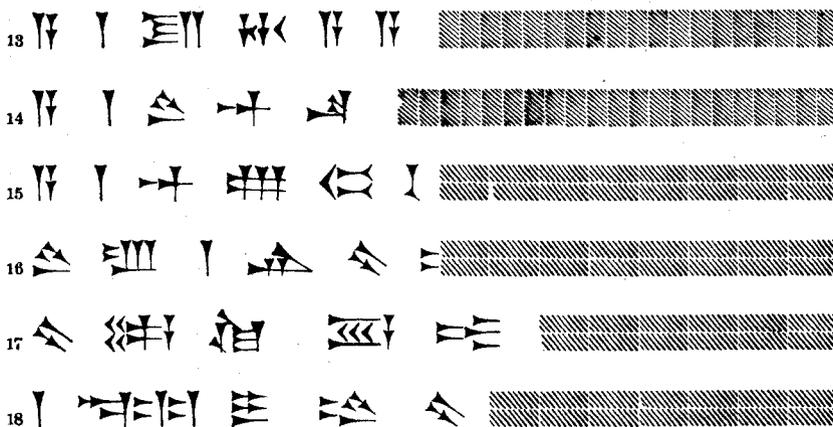
### OBVERSE.





About one line on the obverse, and two on the reverse are broken off.

*REVERSE.*



Tablet dark gray shading to black;  $1\frac{3}{4} \times 2\frac{1}{4}$  inches at the broadest and longest parts. The right and lower edges are destroyed. The right side of the reverse is totally effaced. The signs are very plainly made.

1 *u-an-tim ša u-nu-tu (amtu)* .....

2 *šubatu uššubu u mu-ši-zib* .....

1 The receipt for the utensils of the  
..... man,

2 (for) ..... garments and loans (?)  
.....

<p>3 ša Nabû-ûtir apal-šu ša Nabû-ibni-zir a[pa]l] .....[u]</p> <p>4 ša Bîl-ikî-ša apal-šu ša Nabû-ibni-zir a[pa]l] .....</p> <p>5 a-na ùli La-a-ba-ši apal-[šu ša] .....</p> <p>6 apal Sa-gil-ai iš-ša-’</p> <p>7 ina lib-bi a-na La-a-ba-ši .....</p> <p>8 u-an-tim ša Nabû-ûtir apal-šu ša [Nabû-ibni-zir]</p> <p>9 Bîl-ikî-ša i-[nam-din]</p>	<p>3 that belonged to Nabûetêr, the son of Nabûibnizir, the son of ....., (and)</p> <p>4 that belonged to Belikisha, the son of Nabûibnizir, the son of .....,</p> <p>5 to the account of Lâbashi, the son of .....,</p> <p>6 the son of Saggillai, is made out.</p> <p>7 Thereafter to Lâbashi, .....,</p> <p>8 the receipt of Nabûetêr, the son of Nabûibnizir,</p> <p>9 Belikisha will give.</p>
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Lines 10, 11 and 12 are effaced.

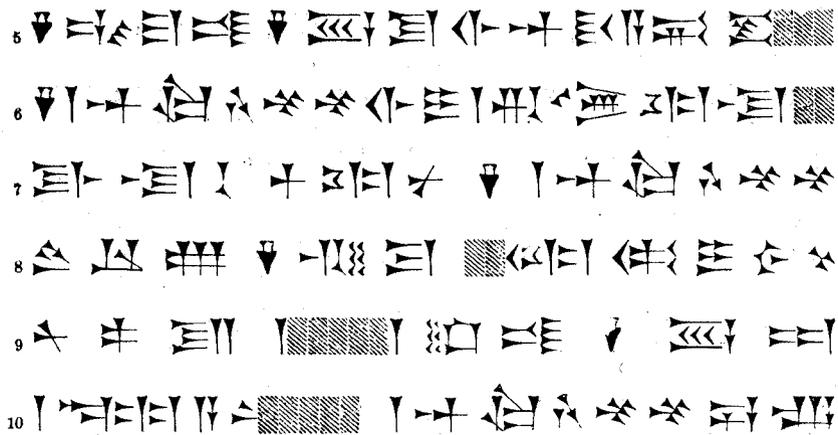
<p>13 apal Su-ħa-ai .....</p> <p>14 apal amîhu (ihu) Na-[na-a] .....</p> <p>15 apal Ihu-u-šur-šu .....</p> <p>16 (amîhu) dupsar Ni-din-tu[m apal-šu ša] .....</p> <p>17 Babilu(ki) araħ Kisilimu [îmu] .....</p> <p>[kam šattu] ..... [kam]</p> <p>18 Nabû-na’id šar Ba[bili(ki)]</p>	<p>13 the son of Suhai; .....</p> <p>14 the son of the priest of Nanâ;</p> <p>15 the son of Ilusurshu; .....</p> <p>16 Scribe: Nidintum, the son of .....</p> <p>17 Babylon, in the month Kisilimu, on the ..th day, in the ..th year of</p> <p>18 Nabonidus, King of Babylon.</p>
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Nabûetêr and Belikisha, two brothers, sold a certain amount of implements, clothes, and other things. The bill was to be paid by Lâbashi. Nabûetêr had evidently commissioned his brother Belikisha to look after his interests. Therefore Lâbashi was to pay the sum of money due the two brothers of Belikisha, and the latter was to give the former his receipt together with that of his brother. The remainder of the tablet, from line 10 on contained only the names of the witnesses and the date.

## NO. 65.

### OBVERSE.



*REVERSE.*

Tablet light gray;  $1\frac{1}{2} \times 2$  inches. The signs are blurred, and a considerable portion of the surface of the tablet has crumbled off. The right upper corner, extending half the length and breadth of the tablet, is broken off. A bad break is also found on the lower edge. The tablet is very difficult to decipher.

- |   |   |
|---|---|
| <p>1 18 gur ŠĪ.BAR [ša (ilu) Dainu-šum-iddin]</p> <p>2 apal-šu ša Šil-la-a [apal] ..... [ina uli]</p> <p>3 Nabû-apal-iddin apal-šu ša Marduk-irba apal .....</p> <p>4 ina araḥ Dûzu kaḳkaḳadu-šu i-nam-din 26 gur</p> <p>5 ša pir<sup>2</sup>u ma-tum ša araḥ Dûzu pân Bilil-ahrātu niḳ[us]</p> <p>6 ša (ilu) Dainu-šum-iddin ši i Ri-kiš-šak-la-.....</p> <p>7 gal-la-šu maš-ka-nu ša (ilu) Dainu-šum-iddin</p> <p>8 (amīlu) rašū-u ša-nam-ma (ina) uli ul i-šal-laḫ</p> <p>9 pap-pa-su a[-na ma]š-sar-tum ša araḥ Tēbitu</p> <p>10 Nabû-apal-iddin [a-na] (ilu) Dainu-šum-iddin i-tir</p> <p>11 u-an-t[im (niš)] ..... pa(?) i ti</p> <p>12 gab-bi ..... šu-ub-[la-a]-'</p> <p>13 (amīlu) mu-kin-nu Ri-mut apal-šu ša Nabû-ibni-zir</p> <p>14 apal Man-nu-gi-ri Bil-iddin</p> <p>15 apal-šu ša Li-ši-ru apal Ī-sag-gil-[la-ai]</p> <p>16 u (amīlu) ḫupsar Marduk-šum ..... [apal-šu ša] .....</p> <p>17 apal Arad-Nirgal [Babilu(ki)]</p> <p>18 araḥ Šabatu ūmu 25 kam [šattu] .... [kam]</p> <p>19 Nabû-na'id š[ar Babilu(ki)]</p> | <p>1 18 gur of grain, which Dainushum-iddin,</p> <p>2 the son of Sillā, the son of ....., is to receive from</p> <p>3 Nabûapaliddin, the son of Marduk-irba, the son of .....</p> <p>4 In the month Dûzu he will give his amount. 18 gur</p> <p>5 of seed-land, during the month Dûzu, are for the goddess Belit-ahrātu, the sacrifice</p> <p>6 of Dainushumiddin is it. Rikish-shakla-.....,</p> <p>7 his slave, is the security of Dainushumiddin.</p> <p>8 Another creditor shall have no say over him.</p> <p>9 (His) sustenance till the end of the month Tebitu</p> <p>10 Nabûapaliddin will pay to Dainushumiddin.</p> <p>11 The receipts for .....</p> <p>12 all (of them) ....., he will cause to be brought.</p> <p>13 Witnesses: Rimut, the son of Nabû-ibnizir,</p> <p>14 the son of Mannugiri; Beliddin,</p> <p>15 the son of Lishiru, the son of Esaggillai;</p> <p>16 and the scribe Mardukšum.....; the son of .....,</p> <p>17 the son of Aradnergal. Babylon (?),</p> <p>18 in the month Šabatu, on the 25th day, in the . . . th year of</p> <p>19 Nabonidus, King of Babylon.</p> |
|---|---|

Dainushumiddin is to receive from Nabûapaliddin 18 gur of grain. The latter promises to deliver them in the month Dûzu (July). These 18 gur have already been vowed to the goddess Belit-ahrātu by Dainushumiddin, and the latter has also promised to have them delivered in the same month. Consequently he must be severe in demanding the grain at the proper time. He, therefore, takes Rikishshakla . . . , the

slave of Nabûapaliddin as security, and by means of line 8, denies the right of any other creditor of Nabûapaliddin to have any say over the slave. He even demands sustenance for the latter, for five months beyond the time, when the payment of the grain has become due. Lines 11 and 12 seem to imply that after all requirements have been satisfied, Dainushumiddin will cause all the necessary receipts to be handed over to his debtor Nabûapaliddin.

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## NOTES.

- No. 1.** Line 1. *ina ili ina pân* is a double expression of one and the same idea, as *ina ili* and *ina pân* are used interchangeably in the contract tablets.
- Lines 3, 5. *šinî* Brünnow C. L. 10253.
- Line 6. *ta-lit-tu* is probably a *t* formation of the stem *alâdu*, Heb. לִי meaning "to beget"; hence, tentatively, "the young."
- Line 10. The sign *ni* is written on the tablet by mistake for *kak*.
- Line 12. *Nippuru*. See Brünnow C. L. 2877.
- No. 2.** Line 1.  $\frac{1}{2}$  *šiklu* 6 *šiklu* written instead of 6 $\frac{1}{2}$  *šiklu*.
- Line 7. According to Strassmaier, Cambyses Nos. 195, 226, 286, *Bil-ici-šir* is the son of *Šu-la-a*, of the family of Egibi. In this tablet, however, only the family names are given.
- Line 9. *ûmu* is omitted by the scribe, and *šattu 12 kam* is repeated by mistake in the next line.
- Line 10. In tablets Nos. 2 and 3 of this part a final phonetic syllable *na* is added to Shamashshumukin's (Saosduchinos) name. In No. 4, however, it is omitted.
- No. 3.** Lines 1, 12. *Šu-la-a*. To be read thus though *Šu-ba-a* is written.
- Line 8. Notice the curious form of *maš*.
- Line 14.  $\curvearrowright$  for  $\curvearrowleft$
- No. 4.** Line 1. *ni-is-hu*. See Tallqvist p. 105, and Peiser, K. A. II<sup>28</sup>.
- Line 5. *u-tir*. From *utru*. See Strass. Neb. 261<sup>e</sup>; also Part I of this book, where it occurs in the form *u-tur* 13<sup>e</sup> 15<sup>e</sup>.
- No. 5.** Lines 3, 5, 6. (*ilu*) *Ša-bit-bit*. Strassmaier reads (*ilu*) *Zamame*.
- Lines 7, 8. The last sign is the sign of repetition, and means that *TU.BIT* (*ilu*) *Ša-bit-bit* is to be repeated.
- Line 11. (*amitu*) *PI.IR. MÍŠ*, if read syllabically (*amitu*) *pi-ir (míš)*, may mean "seedsmen," though there is no reason why the plural should have been used.

**No. 5.** Line 12. I would take *Amat-ni-gab-a* with the (*ki*) broken off as the name of a city, as every parallel construction with (*amīlu*) *šangu* demands.

Line 14. *Aššur-iḫbi*. See Brünnow, C. L. 5124.

Lines 15, 16. (*amīlu*) *HI.BI* might be a mistake on the part of the scribe for (*amīlu*) *HI.GA*, as only two small perpendicular wedges are lacking in order to make of *hi a ga*. Then we must read, according to Brünnow, C. L. 8239 (*amīlu*) *iḫbi*. In line 16 *amīlu* is omitted.

**No. 6.** Line 17. The same construction as in 2<sup>1</sup> of this part.

**No. 7.** Lines 5, 6. *šiš-šin-na*. This word I take with Tallqvist (p. 112) to mean "palm-branches," according to the Heb. שִׁשְׁבִּימִים Cant. 7:9. But it must be read with the *š* and not the *s* sound. Peiser, (B. V. p. 240; K. A. p. 102) believes it to signify the portion that the steward or tenant receives.

Lines 8, 10. *Bū-u-ir-tu* "Bel has sent," from *'irū*.

**No. 8.** Line 3. The pronunciation of the 4th sign is not known as yet. (*amīlu*) *MU(MIS)*. See Tallqvist, p. 90.

Line 5. This is a round-about way of saying "on the 15th day of the month Simanu."

Line 6. *tal-lak*. A *t* formation from *alīku*.

Line 12. *šil-li* Heb. שֵׁל "shade, roof," then perhaps "rent."

**No. 9.** Line 2. *ina pāni* "to be at the disposal of," and not to be read *ina pān* "to be received from," as the context shows. Compare line 9.

Lines 18, 21, 22. *mašīhu* as I conjecture. Mr. Pinches (Inscribed Babylonian Tablets in the Possession of Sir Henry Peek, Bart., Part I. p. 16) shows that this sign stands for 24 *ka*. As *mašīhu* was only a general term, the *mašīhu* mentioned in this tablet must consequently have contained 24 *ka*.

Lines 23, 33. *i-da-a-ta* must be the plural of *idu*.

**No. 10.** Line 2. *mi-di-ti* "measuring," Heb. דָּדַד "to stretch, to measure."

**No. 11.** Line 5. *kam* seems to have been omitted.

**No. 13.** Line 3. *kat* or *katā* hands is taken by Mr. Pinches (Insc. Bab. Tab. Part. I, p. 4) to mean "skeins."

**No. 14.** Line 1. *alpu um-ma-nu (mīš)*. "Cattle in great numbers." *ummānu* means "troops, people, army;" but it contains the idea of number, I have therefore rendered it thus here. (See Tallq., p. 43 for examples.)  
*la pān* לְפָנַי Compare No. 25, line 21 of Part I.

- No. 14.** Line 5. The sign for *Nabû* is erased at the end of the line.
- No. 15.** Line 7. *la gam-ru-tu*. The *la* here has the same ideomatic force as the Hebrew preposition.
- No. 46.** Line 3. *bâbâni šini Šamaš*. These were evidently the two gates of the temple of the sun-god at Sippara, through which the sacrificial sheep were brought in.
- Line 16. The perpendicular wedge before *amîlu* is a mistake by the scribe.
- No. 47.** Line 1. *ma-kur-ra* from the same root as the Hebrew **מָכַר** "to sell."
- Line 2. *i-bu-ru-ma* for *i-bu-ru-ma*.
- Line 6. The names compounded with *Ilu* are not common. A few are *Îpîšîlu*, *Aradîlu*, etc.
- No. 48.** Line 2. The name *Labâši* is spelled either *La-a-ba-ši* or *La-ba-a-ši*.
- Line 3. *ba-li-tum* must be considered a variant for *billum*.
- Line 9. *ki-mi* "sustenance, support." (Peiser, B. V. XXIII<sub>13</sub>) *Ša-lam-ma* **שָׁלֵם** "good, wholesome."
- Line 12. *ku-ur-ru-bu* comes from the same root as **קָרַבְן** (Lev. 7:38), and is a by-form of the latter.
- No. 49.** Line 1. *LU.TU.KAL* is probably to be read phonetically as the phonetic endings *ium* in lines 12, 17, 19 and 21, and *lu* in line 14, show. The *LU* is probably the prefixed determinant. Compare *LU.NITA*.
- No. 51.** Line 14. *ki-mi-mi* is a lengthened form of *ki-mi*. Cf. No. 48<sup>9</sup>.
- No. 53.** Line 1. (*amîlu*) *la-mu-ta-nu*. See Tallq. p. 89.
- Line 16. The scribe by mistake wrote *si-šu-šu-u* for *si-šu-u*. and *pa-ki-nu* for *pa-ki-ra-nu*.
- Line 18. *ša* is evidently a needles repetition.
- No. 54.** Line 9. *iškâtini* seems to be a double plural formation.
- No. 56.** Line 11. *rit-tum* must mean something like "certificate." Consult also Peiser B. V. p. 324a.
- Line 15. (*ilu*) *Kib-na'id*. A tentative reading.
- No. 57.** Line 6. *tu-hal-la lib-bi*. Compare *tu-hal-lum lib-lib-bi*, Peiser, B. V. CXLVII<sub>7</sub>; also *lib-bi lib-bi*, Strassmaier, Nabn. 271<sup>16</sup> 385<sup>16</sup>.
- No. 59.** Line 4. *pa-ki-ra-ni*. The determinative (*amîlu*) is omitted.
- No. 60.** Line 7. *Marduk-šu-la-šu-u-a* means "Marduk is my forgiveness." Hebrew root **סָלַח**.
- Line 8. (*amîlu*) *nîši* is used here as (*amîlu*) *galli*.
- No. 61.** Line 4. *Arad-Bil apal Arađ-Bil*. The two names are distinguished here in writing, though they are pronounced alike.

- No. 61.** Line 5. Usually the tens precede the units, but the reverse is the case here.
- No. 62.** Line 1. *ši-in-nu* occurs also in Strass, Nabn. 558, 10.
- No. 64.** Line 1. *u-nu-tu* "utensils." Consult A. & W. Sanh. I, 28.  
 Line 2. *uššubu*, according to Brünnow C. L. 11188.  
 Line 14. (*amīlu*) (*ilu*) *Na-[na-a]*. *šangu* is omitted. This a frequent omission on the contract tablets.
- No. 65.** Line 5. *pir<sup>u</sup> ma-tum* is evidently another phrase for *ŠĪZIR* translated by Peiser "seed (field)." Here *pir<sup>u</sup>* is equivalent to *ŠĪ.BAR* of line 1, and *ma-tum* is added to complete the phrase.  
*Bilit-aḫrātu* (Brünnow C. L. 11523) "Belit of the Future," "Belit, Goddess of Futurity."  
 Line 14. *-šu ša* seems to be erased in this line on the tablet, as is indicated by the space.