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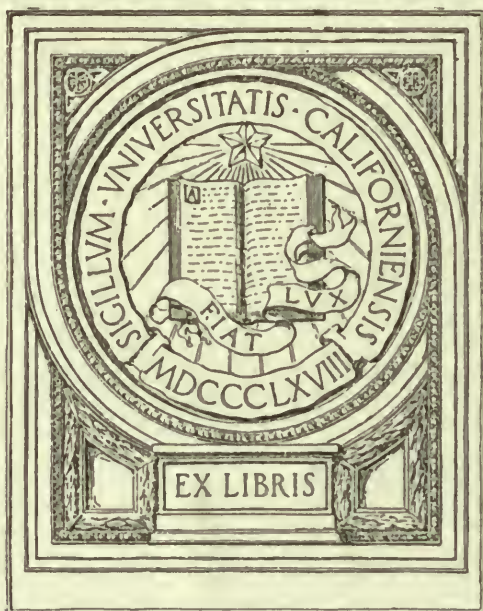
CUNEIFORM TEXTS
IN THE
METROPOLITAN MUSEUM OF ART

EDITED AND TRANSLATED
BY
ALFRED B. MOLDENKE, PH. D.

PUBLISHED FOR THE MUSEUM
NEW YORK

1893

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CUNEIFORM TEXTS

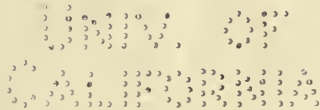
IN THE

METROPOLITAN MUSEUM OF ART

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TO VIND
ASSOCIATION

Argentine

PREFACE TO PARTS I. & II.

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 *h*, *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

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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.



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LIST OF BOOKS QUOTED, AND ABBREVIATIONS.

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INDEX OF PROPER NAMES.

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

I. CITIES.

[din]Babilu 11 ^{19 21} 12 ^{21 22} 13 ^{17 19} 14 ²⁶ 15 ^{14 16} 16 ¹⁷ 17 ¹⁴ 18 ¹² [19 ¹¹] 20 ¹⁶ 21 ^{20 22} 22 ^{16 17} 23 ^{12 14} 24 ¹⁶ 25 ^{18 20} 26 ^{22 24} 27 ^{13 14} 28 ^{15 17} 29 ²⁰ 30 ^{16 17} 31 ¹⁹	Babilu 14 ²⁷ 16 ¹⁹ 17 ^{5 16} 20 ¹⁵ 24 ¹⁴ 29 ²⁴ Barsiba 18 ¹¹ alû Bit-šar-i 31 ¹¹ alû Kas-sur (?) 13 ⁵
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II. MONTHS.

Nisannu 26 ²² 28 ¹⁵ 29 ²⁴ Airu 22 ⁴ 14 ²⁶ Simanu 30 ¹⁶ Dûzu 25 ¹⁸ 31 ¹² Ululu 27 ¹⁹ 17 ^{4 14}	Tašritu 13 ¹⁷ Samna 27 ^{4 6} 15 ¹⁴ Samna-am-a 21 ²⁰ Šabațu 19 ⁹ 20 ^{6 14} 23 ¹³ 24 ¹⁴ Adaru 11 ¹⁹ 12 ²¹ 16 ¹⁷ 18 ¹¹ 22 ¹⁶ 23 ⁶
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III. GODS.

Bil 21 ¹⁹ 25 ¹⁸ Gu-la 24 ¹² Za-ri-ku 17 ¹² 25 ¹³	Na-na 17 ¹⁰ 30 ^{3 6} Ninip 16 ^{4 17} Ša-maš 18 ⁹
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IV. PERSONS.

Ai 11 ⁴ 22 ¹² ilu Ī-a-na-šir 25 ⁶ ilu A-ba-ba-ti-la 27 ² Ab-la-a 30 ¹¹ Ab-la-da 18 ⁶ Ib-na-a 21 ¹⁶ Ī-gi-bi 12 ⁶ 14 ¹⁸ 20 ^{4 13} 21 ^{7 12} 22 ² 23 ⁶ 28 ⁶ 29 ³ 31 ^{2 3} 26 ^{2 20} Idanin-Nabû 18 ¹⁰ Id-da-a 25 ²	Iddin-..... 21 ¹ Iddin-Bil 23 ⁹ Iddin-Marduk 17 ^{1 2} 18 ¹ 23 ¹⁰ 24 ¹ 25 ³ 28 ¹⁶ 19 ³ Ia-ħa-ta 21 ⁵ Iddin-Nabû 20 ¹¹ 29 ²⁰ 31 ⁸ Iddin-na-ħu-nun-ți-iš-Marduk 28 ¹³ Iddin-na-Nabû 21 ¹⁶ Aħa-ba-ni 17 ¹⁴ 25 ¹⁶ Īțir-Marduk 22 ¹³ Īțir-ša-na-nim 12 ⁶
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The Metropolitan Museum of Art.

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

- Kal-*ba*-*ti* 21^{2 9} 31 [·]^{· 6}
- Ku-up-pu-ut-tum 29^{1 8 16 22}
- Ki-rib-ti 21¹²
- La-a-ba-ši 27³
- La-di-pi 30¹²
- Lu-uş-a-na-nûri-Marduk 21¹¹
- Man-di-di 13¹⁴ 30^{4 14}
- Mu-sal-li-mu 25⁷
- Mu-sal-lim-mu 17¹⁰
- Mi-şir-ai 26¹⁸
- Mi-şu-tum 22⁶
- Marduk-ban-zir 31¹⁰
- Marduk-iddin 21^{13 29 26}
- Marduk-zir-ibni 14²²
- Marduk-iţi-ir 12^{18 22 25 14}
- Marduk-musallim 17^{13 24 6}
- Marduk-îpî-iş 21¹⁴
- Marduk-iķi-şu-an-ni, 11^{8 12 2 14 14 24}
- Marduk-irba 14²¹
- Marduk-şum-ibni 18¹⁰
- Marduk-şum-uşur 28³
- Marduk-şarrâ-ni 16¹¹
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- Na-ba-ai 27⁴
- Nabû-balaţ-iddin 20¹
- Nabû-balaţ-su-iķbi 29¹³
- Nabû-balaţ-su-[iķbi] 15¹⁰
- Nabû-bâni-aḥa 24³
- Nabû-ga-mil 26¹⁷
- Nabû-iddin 20^{9 24 10 11 28 14}
- Nabû-zir-iddin 11^{16 16 16 13 22 14}
- Nabû-zir-iķi-şu 25³
- Nabû-zir-şutişur 14¹¹
- Nabû-aḥi-bul-luţ 14²⁶
- Nabû-aḥi-iddin 12^{7 9 16 13 13 14 17 17 11}
18^{8 20 3 6 12 22 2 23 4 26 2 27 2 28 6 8}
29^{3 31 2 3}
- Nabû-aḥi-iddin-na 21^{3 4 6 9}
- Nabû-aḥi-irba 11¹²
- Nabû-iţir 15^{2 6 7}
- Nabû-ukin-..... 15¹¹
- Nabû-ukin-apla 25⁶
- Nabû-lit-su 24¹³
- Nabû-mu-u-da 11¹⁸
- Nabû-musallim 11¹⁶
- Nabû-mu-şi-ni-ud-da 12^{16 26 6 16 16}
- Nabû-na'id 11^{20 12 22 13 18 14 26 15 16}
16^{18 17 6 16 18 12 19 11 20 16 21 22}
22^{17 23 14 24 16 25 18 26 23 27 14 28 16}
29^{29 30 17 31 13}
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- Nabû-apal-iddin 11^{1 11 12 4 11 13 16}
- Nabû-uşur 26¹⁸
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- Nabû-iriş 25^{16 30 13}
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- Nabû-şum-uşur 15^{9 27 10}
- Nabû-şip-uşur 17¹³
- Nabû-itti-apli 28⁴
- Nu-ub-ta-a 26⁴
- Na-din 23^{11 26 3 21}
- Na-di-nu 15¹³
- Na-din-Marduk 24³
- Na-din-şi-bar 15²
- Ni-lat-tum 29^{6 20 21}
- Ni-mi-ķu 13¹³
- Nu-u-pu 11¹⁸

- Naşii-ḥat- ai 14 ²³
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 Nîrgal-iddîn 14 ⁶
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 Nîrgal-na'id 11 ¹⁴
 Nîrgal-uşur 29 ⁴
 Nûr-Sin 11 ¹⁴ 17 ³ 4 18 ² 24 ² 28 ¹¹
 Na-ši-i-Nabû-apla 20 ¹⁰
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 Sin-ga-ga-nim-mî 16 ¹⁶
 Si-nu-nu 16 ⁶
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 Şil-la-a 15 ¹ 20 ³ 30 ⁴ 14
 Şir-diş-bit 27 ¹³

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 Ƙur-ban 11 ¹³
 Ƙur-ban-Marduk 14 ¹³
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 Rammânu-aḫi-uballiṭ 11 ¹³
 Rammân-u-mî-i 12 ¹⁹
 Rammânu-şum-iddin 24 ¹⁰
 Rammânu-şum-uşur 27 ¹⁶
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 Ri-mut-Bil 27 ⁹
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 Şakan-şum 25 ³
 Şu-la-a 12 ⁸ 14 ¹⁶ 23 ²⁰ 4 ¹³ 21 ⁷ 23 ⁵ 8

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

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

† Evidently the same scribe as the preceding.

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

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

Nabû-iddin	apal-šu ša Bil-idanin	apal amīlu ni-šur-gi-na	28 ¹²
Nabû-iddin	“ “ Zir-ukin	“ amīlu šangu Gula	24 ¹¹
Nabû-iddin	“ “ Mu-ši-zib-Bil	“ Na-ši-i-Nabû-apla	20 ⁹
Nabû-zir-iddin amīlu mār šipri dāni			16 ¹³
Nabû-zir-iddin	“ “ Nabû-musallim	“ Sin-tab-ni	11 ¹⁶
Nabû-zir-iḫi-ša	“ “ Šakan-šum		25 ³
Nabû-zir-šutišur	“ “ Nabû-šum-iddin	“ Ka-di-di	14 ²¹
Nabû-aḫi-bul-luṭ	“ “ Marduk-irba	“ Su-ḫa-ai	14 ²⁰
Nabû-aḫi-iddin <i>Scribe of the 20th Tablet.</i>	“ “ Šu-la-a	“ Í-gi-bi	12 ⁷ 9 ¹⁵ 14 ¹⁷ 20 ³ * 12 ²¹ 6 ²³ 4
Nabû-aḫi-iddin-na	“ “ Nabû-aḫi-iddin-na		21 ³
Nabû-iṭir	“ “ Šil-la-a	“ It-ik-kal-a	15 ² 6 ⁷
Nabû-ukin-zir	“ “ Bil-uballi-iṭ	“ amīlu pa-ši-ki	15 ¹¹
Nabû-mu-ši-ni-ud-[da]	“ “ Bil-zir-ibni	“ Í-sag-gil-ai	26 ¹⁶
Nabû-mu-ši-ni-ud-da	“ “ Bil-šu-nu	“ Bil-pat-ta-nu	12 ¹⁶
Nabû-is-kip	“ “ Marduk-šum-ibni	“ Idamin-Nabû	18 ⁹
Nabû-apal-iddin	“ “ Ba-la-ṭu	“ Ša-na-ši-...	11 ¹
Nabû-apal-iddin <i>Scribe of the 13th Tablet.</i>	“ “ Da-bi-ia	“ Su-ḫa-ai	13 ¹⁶
Nabû-u-šur-šu	“ “ Ba-la-ṭu	“ Mi-šir-ai	26 ¹⁸
Nabû-rimu-lip-tum	“ “ Šu-zu-bu amīlu rab.ka- a-ri ša šarri		23 ¹
Nabû-iriš <i>Scribe of the 30th Tablet.</i>	“ “ Šil-la-a	“ Man-di-di	30 ³ 13
Nabû-iriš	“ “ Tab-ni-i-a	“ Aḫa-ba-ni	25 ¹⁶
Na-din amīlu IR. ŠAL.TAB(?) ŠA <i>Scribe of the 23rd Tablet.</i>			23 ¹¹
Na-din <i>Scribe of the 26th Tablet.</i>	“ “ Nirgal-iṭir	“ Ba-bu-tu	26 ³ 21
Nûr-i-a	“ “ Bil-iḫi-ša	“ amīlu šangu Nana	30 ²
Nirgal-na'id	“ “ Nabû-zir-iddin	“-it-ka	11 ¹⁴
Su-ka-ai	“ “ Kal-ba-a	“ Babu-u-tu	27 ¹¹
Ri-dal-Šamaš	“ “ Íṭir-Marduk	“ Ípi-iš-ilu	22 ¹³
Rammānu-aḫi-uballiṭ	“ “ Dan-a	“ Nûr-Sin	11 ¹³
Ri-mut	“ “ Ai	“ Arad-Nirgal	22 ¹¹
Ri-mut	“ “ Nabû-ukin-apla		25 ⁶
Ri-mut	“ “ Ni-mi-ku	“ Man-di-di	13 ¹³
Ri-mut	“ “ Ḳur-ban-ni-Marduk	“ Ípi-iš-ilu	13 ¹⁶ 14 ¹⁶ 19
Ri-mut-Bil	“ “ Bil-Marduk	“ Ša-am-ma'	27 ⁸

Šu-la-a	apal-šu ša Iki-ša-apla	apal Iddin-Bil	23 ⁸																																					
Šapik-zir	“ “ Nabû-šum-iddin	“ Na-din-ši-bar	15 ^{1 6}																																					
Šapik-zir	“ “ Nirgal-musallim	“ Sin-ga-ga-nim-mi	16 ¹⁴																																					
Ša-aš-Bil-ți	“ “ Nabû-itti-apli	“ <u>Hu</u> -pu-u	28 ⁸																																					
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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-šu ša Marduk-šum-ušur		28 ²
Bani-a-tu-i-sag-ila	“ “ Nabû-šum-iddin		16 ^{1 10}
Nabû-u-šu-da-ḫâtâ	“ “ Ta-k iš-Gu-la	apal amīlu ḫipu	22 ⁸
Nu-ub-ta-a	“ “ Nabû-mu-ši-ni-ud-da	“ Ī-sag-gil-ai	26 ⁴
Ni-lat-tum	“ “ Arad-Bil	“ Iḫbi-[Marduk?]	29 ⁶

A GLOSSARY

OF THE ASSYRIAN WORDS OCCURRING IN THE TEXTS.

u *and*. Very frequent.

amīlu *IB-bani* carpenter. 21¹²

abālu *to bring*. iṭ-bal 29¹⁴

adi *together with*. a-di 14¹ 16⁷ 18³ 28⁸
a-di-i 29¹¹ a-di ili *until*. 22⁷ 29¹²
a-di ili ša *until that*. 26¹⁴

idu *hand, side*. i-di 26¹⁰

aḥu *portion, half*. a-ḥi 13⁵ 15⁵
a-ḥa-a-ta-šu-nu 25¹³ it-ti a-ḥa-miš
with one another. 28⁹

itīru *to receive*. iṭ-ṭi-ru 17⁴ i-ṭi-ru 22¹⁰
24⁷ i-tir-tum 28² i-ṭi-ru *pay*. 28¹

akālu *to eat, consume*. ik-kal 13⁷ 15⁶

ul *not*. 13⁸ 28⁹ 29¹⁷ 18

ilu *god*. Determinative. Frequent.

alû *city*. 13⁵ 31¹¹ ina ali u ṣiri *in city
and country*. 15⁴

ili *about*. 31⁴ For other instances see
under adi, ultu, ana, and ina.

ilu *to go up, make out*. il-li 13⁹ il-la' 12¹⁴
i-'i-li 12⁹ i-ti-li 25⁴ 7 ul-ti-la 31⁵

alādu *to bring forth*. tu-li-da 11⁹

alāku *to go*. il-lak (in the phrase našutti
illak) *possesses*. 13¹¹ il-la-ku *ibid*. 14⁹

alpu *cattle*. al-pa 20⁵

i-lat *to be additional*. 13¹¹ 30⁶

ultu *from*. 15⁷ 21⁴ ul-tu ili *below*. 13⁷
ultu ili mi-ḥir-tu *in behalf of*. 18⁴

umû *day*. 11¹⁹ 12²¹ 13¹⁶ 14²⁶ 15¹⁴ 16¹⁸
17⁶ 18¹¹ 19¹⁰ 20⁶ 21²¹ 22¹⁶ 23¹³
24¹⁴ 25¹⁹ 26²³ 27¹³ 28¹⁵ 29²⁸ 30¹⁶
31¹²

amīlu *man*. Determinative. Frequent.

amīlûtu *slave*. a-mi-lut-tum 29²

ummu *mother*. 26²⁶ ummi-šu 29²⁰

amīlu I.MAŠ *priest*. 21¹⁹

a.an Added to numerals.

ānu *not to be*. ia-a-nu 13¹²

ana a-na *to*. 11⁶ 12⁹ 11 15⁷ 20⁷ 21⁶ 28²
29⁹ 31⁴ 6 *for*. 11⁷ 12³ 4 10 15³ 17⁷
21⁸ 25²² 29⁶ 10 17 *as regards*. 13⁴
to the value of. 14² 6 10 14 15 a-na ili
against. 13⁹ *on account*. 25⁴ 7

ina *in, at, for, after*. 12⁷ 13⁵ 6 14² 15⁴ 6 6
17⁴ 18⁹ 7 19⁵ 21² 22⁴ 24⁶ 26²⁵ 27⁴ 5
30⁹ ina ili *against, to be received of*.
13³ 14⁵ 7 15² 4 16³ 17² 20³ 22³ 23⁴
24² 4 26³ 27³ 30 ina ili-šu 17⁹ 27⁷
ina ili-šu-nu 26⁸ ina lib-bi *there-
upon*. 26⁹ ina ḳâtâ *from, from the
hands of*. 12⁴ 18² 19³ 28⁵ 29⁴ 30⁶

an-us-ti-nu 25⁹

u.an.tim *receipt*. 12⁶ 12 14⁷ 28⁶ 31¹

aplu *son*. construct: apal. Very frequent.

ipīšu *to receive, acquire*. i-pu-šu 29⁵ 31³
i-pu-šu 12⁵ ip-pu-uš 15⁴ ip-pu-uš-
šu 13⁶ i-pu-uš-ša 28⁷ i-pi-š-ša 31¹

iḡu *wood*. Also determinative. iḡu iḡu 14¹⁵

arad šarrûtu An official. 11¹⁰

irṣitu *land*. Determ. following Babilu (not
transliterated in this book). Also 31¹¹

amīlu IR.ŠAL.TAB(?) ŠA 23¹²

išu *to be*. i-ša 23¹⁶ i-šu-[u] 26¹⁴

ašābu *to sit down*. u-šib-u *placed*. 26⁹ a-
ša-bi *presence*. 26²⁵

aššatu *wife*. aššati-šu 16⁵ aššat-su 18⁵
aššat-šu 26⁴ *servant*. aš-šat-ti 16⁶
aš-šat-su-nu 16⁹

ištīn *one*. išti-in 31⁷

ia-[a-tu(?)] I. 26¹²

itti *with*. it-ti 13⁶ 28⁹ it-ti-i 15⁵

itiḳu *to take away*. i-ti-iḳ 13⁸ 9

utru *profit*. u-tur 13⁹ 15⁵

balāṭu *to live*. bal-tu-u 28⁹

amīlu bânû *carpenter*. 15¹¹

bašû *to be*. ba-ši-i 18¹³

- bitu *house*. 26¹⁰ bit-ia 26¹⁰ bit-su-nu 26¹³
- gabbu *all*. gab-bi 26¹² gab-bu-tu 16⁸
- gabrû *rival, another, duplicate*. gab-ri 12¹²
- gallu *male slave*. gal-la 25¹¹ gal-la gal-la 14¹⁶ amîlu gal-la 17³
- gallatu *female slave*. gal-lat-su 22⁶ amîlu gal-lat-su 11²
- amîlu GIM is to be read amîlu bânû *carpenter*.
- gamru *cutire, all*. gam-ru-tu 12⁴ gam-ru-tum *fullness*. 11⁷
- gimru *vegetables*. gim-ru 30⁹
- ginû *offering, sacrifice*. gi-nu-u 28⁷ amîlu ni-şur-gi-na 28¹² 14¹⁴ (see note.)
- gu-ri-nu *threshed (?)* 14¹³
- gurrû A measure for dry and liquid substances. gur 25²⁰
- gişimmaru *datepalm*. 28⁷
- DU See manzazu.
- dibbu *complaint, lawsuit*. dib-bi 14³
- daḥ-ḥu-tum *additional, further demand*. 18¹³
- amîlu datnu *judge*. 23⁵ datni 16¹²
- dannu *large*. karpatu dan-nu-tu *jar, vessel*. 14¹ dan-nu 14²
- duppu *contract tablet*. 28⁷ 31¹
- dupsaru *scribe*. dupsar 12¹⁴ dup-sar 23¹¹ amîlu dupsar 11¹⁷ 12¹⁹ 13¹⁶ 14²⁴ 15¹³ 16¹⁶ 17¹² 20¹² 21¹⁶ 22¹⁶ 24¹² 25¹⁷ 26²¹ 27¹² 28¹² 29²⁶ 30¹² 31¹⁰
- zir-mu-u An iron instrument. 14¹²
- zittu *portion, share*. 15⁶
- ḥubullu *interest*. 19¹ 24⁶ ḥubulla-šu 22⁶ ina ḥubulli *at interest*. 18⁶ 24⁶
- ḥûdu *pleasure*. ḥu-ud 11² 21²
- ḥarrânu *business*. 13⁴ 10¹² 14⁹ 17¹⁵ 15⁷
- ṭu *shekel*. 11⁵ 13¹⁷ 14⁴ 6⁷ 10¹⁴ 16¹⁶ 17¹⁸ 19¹ 20¹ 22¹ 6²⁴ 25¹ 2¹⁰ 12²⁶ 7⁸ 27⁶ 28¹ 30¹ 31⁴ 6
- ṭâbu *good*. 14² 16
- ki *if*. ki-i 27⁶ *when*. 29¹⁰
- KI.LU 28⁷
- kalâlu *to be complete*. i-kat-lul 29¹⁶
- kam Placed after numerals to form ordinals. Very frequent.
- kûmu *instead of*. ku-um 11⁴
- ka-pak-i 25⁶
- kasû *cup. (?)* ka-sa-a-ta 14¹¹
- kussu *chair*. iṣu kussi 14¹⁴
- kaspu *silver, money*. Very frequent. kaspi-ia 26¹¹ kaspa.a 11⁷ 13¹² kaspa.a.an 12⁶ 22⁴
- kâru A measure. ka-ru-u 25⁶ ka-ri-šu-nu 25⁹
- karpatu *dish, vessel*. Used as determ. 14¹
- lâ *not*. 18¹² 23¹⁶ 27⁶
- libbu *heart*. lib-bi-šu 11² 21² ina lib-bi *thereupon*. 26⁶
- libittu *brick*. 28⁷
- liḫû *to take*. li-ti-ḫu-u 31⁷
- maḥâru *to receive*. ma-ḥir 28⁶ ma-ḥi-ir 30⁶ maḥ-ḥir 18⁶ ultu ili mi-ḥir-tu *in behalf of*. 18⁴
- mukinnu *witness*. amîlu mu-kin-nu 11¹² 12¹⁶ 13¹³ 14²⁰ 15¹⁹ 16¹¹ 17⁹ 21¹¹ 22¹¹ 23⁶ 24⁶ (?) 25¹⁴ 26¹⁶ 28¹⁰ 29²⁰ 30¹⁶ 31⁶ amîlu mu-kin 27⁶
- mala See the following.
- mimma *whatever*. 13¹¹ mimma ma-la *as much as*. 13⁴ 15²
- mana A piece of money. ma-na 11⁷ 12² 6 14¹⁷ 15¹ 16¹ 19¹ 22¹ 6 23¹ 16 24¹ 26¹ 7 27¹ ma-ni-a 24⁴ 26⁶ 27⁶
- manû *to count*. ma-nu-u 14⁴ 6
- mandâtu *hire, wages*. man-da-at-tum 16⁶
- manzazu *presence, witness*. 17⁷ 18⁷ 19⁶
- mâru *son*. mâr Frequent. mâr-šu Frequent. amîlu mâr šipri *messenger*. 16¹²
- mâru-u-tu *adoption*. 21⁶
- mar.banûtu An official. 11¹⁰
- marru *hatchet*. mar-ri 14¹²

- martu *daughter*. marat-su 16² 22⁹ 26⁵
 28³ 29⁸ 10
- mu-šaḥ-ḫi-nu A bronze utensil. 14¹⁰
- maškānu *security, pledge*. maš-ka-nu 11⁵
 16¹⁰ 22⁵ 26¹¹ 13
- mašāru *to leave behind*. u-maš-ši-ru 29¹²
- matu *laud*. mat Determ. Frequent.
- nadānu *to give*. id-din 11⁹ 29¹¹ id-di-in
 21⁸ id-di-nu 20⁸ 29⁹ iddin-nu 17⁸
 id-t-nu 27⁶ i-nam-din 20⁶ 22⁶ 23⁷
 24⁸ i-nam-di-nu 16⁷ 29¹⁸ na-din 24⁷
 na-din-na-mu 12¹¹ li-nad-nu 21⁵ na-
 da-nu 18⁵ ina-ad-din 27⁴ u-da-nu-
 tu 17⁷ it-ta-din 29²⁰ 31⁷
- namḥaratu A vessel. nam-ḥa-ra-ta 14²
- namḡātu A vessel. nam-ša-a-ta 14²
- ni-si-su *bidding*. (?) 29¹⁵
- naṣāru *to protect*. amīlu ni-ṣur-gi-na 28¹²
 14 (see note.)
- našû *to raise*. *To bring*: na-ši 11¹¹ na-ša-
 a-tum 29²² *To take*: i-na-šu 15⁷ 16⁸
To lend: na-ša-a-ta 22¹¹
- na-aš-ḫi-ip-ti An iron utensil. 14¹²
- našûttu *command, commission, bidding*. na-
 aš-ut-tum 12⁷ 14⁸ na-[aš-ut-tu] 29¹²
 na-aš-ut-ti 31¹⁰ 30¹
- niš-ru 16⁸
- amīlu SA 13⁴
- siḫû An official. 11⁹
- sulûpu *date*. (ka-lum-ma) 14⁵
- sipparu *copper*. 14¹⁰ 11²⁰ 5
- pānu *face*. *To be received from*: la-pa-ni
 25²¹ ina pān 25¹² 5¹⁰ 12¹² *To be at the*
disposal of: 14¹⁹
- paḫirānu An official. 11¹³
- parzillu *iron*. 14¹² 12
- pa-ri-ri-is *female sheep*. (?) 20⁶
- pi-ša-an-na *equal*. 29⁸
- amīlu pa-ši-ki 15¹²
- pātu *certificate*. pu-ut 11⁹ 24⁶ 29²¹ pu-
 u-tu 15⁸
- ṣabātu *to take*. ṣa-bit 25⁸ ṣab-ta 26¹²
- ṣibtu *possession*. ṣib-tum 15⁷
- ṣiḫru *small*. ṣi-ḫi-ri 21⁴
- ṣīru *plain, field, country*. 25¹⁰ ina ali u
 ṣiri *in city and country*. 15⁴
- ḫa A measure. 14⁴
- ḫibû *to speak, say*. aḫ-bi 11⁵ iḫ-bu-šu 21⁸
 amīlu ḫīpu *guardian, keeper*. 22¹⁰ 23¹¹
- ḫaḫḫadu *head, capital*. 15⁸
- ḫâtû *hand*. ina ḫâtâ *from, from the hands of*.
 12⁴ 18² 19³ 28⁶ 29⁴ 30⁶ ta-ḫâtâ-miš
 See note to 14¹⁵
- rabû *to become great, increase*. i-rab-bi 17⁸
 24⁵ 26⁹ 27⁷ u-rab-bu-šu 21⁵
- amīlu rab.ka-a-ri An official 23³ (see note.)
- riḫtu *remainder*. ri-iḫ-tum 31⁸ ri-iḫ-ti
 29¹⁹ ri-ḫi-it 23¹⁵
- riksu *contract*. ri-ik-su 12¹³
- riḫu *empty*. ri-ḫu-tu 14¹
- ṣa *of, which*. Very frequent.
- ṣu 16⁷
- ṣû *he, it*. ṣu-u 12¹⁵ 21¹⁰
- ṣi.bar *grain*. 25²⁰
- ṣadû *east*. 21¹⁰
- ṣidatum *present*. ṣi-da-tum 29¹⁷
- ṣaṭāru *to write*. ṣa-ṭa-ru *document*. 31⁷ ṣa-
 ṭa-ra *in writing*. 29¹³
- ṣakānu *to place, set*. ṣak-na-tum 11⁵ amīlu
 ṣakānu *governor*. 29²⁵
- ṣikāru *wine*. 14³
- ṣalāmu *to be perfect*. ṣa-ta-lam-mu 14¹⁰
to be paid, hence, to receive: i-ṣal-li-mu
 22⁸
- ṣumu *name*. ṣu-mu 15⁷ ṣum-šu 12⁶
- ṣīmu *price*. 11⁷ 12⁴ 10²⁸ 28⁶ 29⁸
- ṣanû *to change*. ṣa-a-na-a-na *neither*. 13⁸
 ṣi-na *double*. 18⁸
- ṣangu *priest*. amīlu ṣangu 16⁴ 17¹⁰ 12¹²
 18⁹ 24¹² 25¹² 18³⁰ 30³ 6
- ṣipru *message*. amīlu mār ṣipri *messenger*.
 16¹³

šarāku to present. i-šar-ra-ku 29¹⁷
 šarru king. 23^{9 16} šar 11²¹ 12²² 13¹⁹
 14²⁷ 15¹⁵ 16¹⁹ 17^{6 16} 18¹² 19¹¹ 20¹⁵
 21²² 22¹⁷ 23¹⁴ 24¹⁸ 25¹⁰ 26²⁴ 27¹⁴
 28¹⁷ 29³⁰ 30¹⁷ 31¹²
 šattu year. 11²⁰ 12²¹ 13¹⁸ 14²⁶ 15^{9 14}
 16^{7 18} 17^{6 16} 18¹² 19¹⁶ 20¹⁴ 21²¹
 22¹⁷ 23¹² 24¹⁶ 25¹⁹ 26²² 27¹⁴ 28¹⁶
 29²⁹ 30¹⁶ 31¹² šatta every year. 31⁴
 šanāti two years. 19²

ta Placed after numerals. 14^{2 11 14 12 19}
 ta-ḫātā-miš See note to 14¹⁰ ta.a.an
 31⁷
 tibnu straw. 14¹²
 ti-lit-tum amount. (?) 18²
 tāru to turn, return. u-tir 29¹⁹ ti-ra 26¹¹
 ti-ra-šu 26¹²



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

2. ina ḥu-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. Kûrban means "gift" and may well be compared with the Hebrew קָרְבָּן Neh. x:35; xiii:31. Compare also קָרְבָּן Lev. vii:38, the Arabic قُرْبَانٌ "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 $2\frac{1}{4}$ 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.

1 Gu-la-ri-nin-ni u mar-šu	1 Gularininni and her son,
2 ša Marduk-i-ki-ša-an-ni apal-šu ša Ba-ni-ia	2 whom Mardukikishānni, the son of Bania,
3 apal-ušur-bilu-u a-na $\frac{2}{3}$ ma-na kaspi	3 the son of usurbelū, for two thirds mana of money,
4 a-na šim gam-ru-tu ina kâtâ Nabû-apal-iddin	4 at the full price, from the hands of Nabûapaliddin,
5 apal-šu ša Êtir-ša-na-nim i-pu-šu	5 the son of Êtêrshanim, received;
6 u u.an.tim a-nâ šum-šu i-'i-li	6 and a receipt in his name he set up,
7 ina na-aš-ut-tum ša Nabû-aḥi-iddin	7 at the bidding of Nabûahiddin,
8 apal-šu ša Šu-la-a apal Ê-gi-bi	8 the son of Shulâ, the son of Egibi.
9 kaspa.a.an $\frac{2}{3}$ ma-na . . . ša Nabû-aḥi-iddin	9 In money two thirds mana . . . , which Nabûahiddin
10 a-na šim Gu-la-ri-nin-ni u mar-šu	10 for the price of Gularininni and her son
11 a-na Nabû-apal-iddin na-din-na-mu	11 unto Nabûapaliddin gave.
12 u.an.tim gab-ri u.an.tim	12 The duplicate receipt, the . . . receipt
13 . . . -lu-u ri-ik-su ša Gu-la-ri-nin-ni u mar-šu	13 (and) the contract tablet about Gularininni and her son,
14 ša dupsar Marduk-i-ki-ša-an-ni il-la'	14 which the scribe (for) Mardukikishānni had set up,
15 ša Nabû-aḥi-iddin šu-u	15 the possession of Nabûahiddin it is.
16 amlu mu-kin-nu Nabû-mu-ši-ni-ud-da apal-šu ša	16 Witnesses: Nabûmusheniudda, the son of

17 Bil-šu-nu apal Bil-pat-ta-nu	17 Belshunu, the son of Belpattanu;
18 Ki-di-nu apal-šu ša Marduk-iṭi-ir	18 Kidinu, the son of Marduketēr,
19 apal Rammān-u-mi-i u amlu dupsar Bil-kašir apal-šu	19 the son of Rammānumē; and the scribe Belkasir, the son
20 ša Bil-ri-man-ni apal Ba-bu-tu	20 of Belrimanni, the son of Babutu.
21 Babilu araḥ Adaru ūmu 22 kam šaftu 2 kam	21 Babylon, in the month Adar, on the 22nd day, in the 2nd year of
22 Nabū-na'id šar Babili.	22 Nabūna'id, King of Babylon.

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, *Nabuapaliddin*. — 7. *na-aš-ut-tum*, as Tallqvist reads the word, taking it from the root *našū*. Peiser, on the other hand, reads *na-aš-pir-tum*, taking it from the root *šapāru*, "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 ʾili*, the following *ša* must be read *hi* (the appearance of the sign on the tablet would admit either) and the whole would be *ina muḥḥi*. 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-dānu*. — 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 $1/3$ ʔu kaspi ʃa Rimut apal-ʃu ʃa
 2 ʔur-ban-ni-Marduk apal Ipi-iʃ-ilu
 3 ina ili Bil-iddin apal-ʃu ʃa Nīrgal-
 uballi-iʔ
 4 apal amīlu sa a-na ʔarrāni mimma ma-
 la
 5 ina alū Kas-sur(?) ip-pu-uʃ-ʃu a-ʔi
 6 ina u-tur Bil-iddin it-ti Ri-mut
 7 ik-kal ul-tu ili 1 ʔu kaspi
 8 ʃa-a-na-a-na ul i-ti-iʔ
 9 ʃa i-ti-iʔ a-na ili il-li
 10 Bil-iddin na-aʃ-ut-ti ʃa ʔarrāni
 11 il-lak mimma i-lat ʃa Bil-iddin
 12 ia-a-nu kaspu ʃa ʔarrāni ʃa Nabū-aḫi-
 iddin
 13 amīlu mu-kin-nu Ri-mut apal-ʃu ʃa Ni-
 mi-ʔu
 14 apal Man-di-di Arad-Bil apal-ʃu ʃa
 15 Du-um-muʔ apal Arad-Bil
 16 amīlu dupsar Nabū-apal-iddin apal-ʃu
 ʃa Da-bi-la
 17 apal Su-ḫa-ai Babilu araḫ Taʃritu
 18 ūmu 22 kam ʃattu 4 kam Nabū-na'id
 19 ʃar Babil

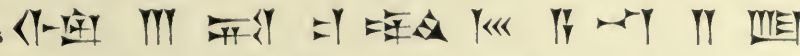
Translation.


- 1 $\frac{1}{3}$ shekel of money which Rimut, the
 son of
 2 Kurbanimarduk, the son of Epēshilu,
 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 Nabūahiddin.
 13 Witnesses: Rimut, the son of Nimeku,
 14 the son of Mandidi; Aradbel, the son of
 15 Dūmmuk, the son of Aradbel.
 16 Scribe: Nabūapaliddin, the son of Da-
 bla,
 17 the son of Suhā. Babylon, in the month
 Tashrit,
 18 on the 22nd day, in the 4th year of Na-
 būna'id,
 19 King of Babylon.


NOTES.

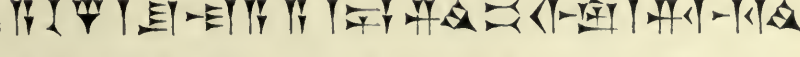
2. *Ḳur-ban-ni-Marduk* occurs also in the next tablet (14, 19), but the syllable *ni* is omitted. Undoubtedly the same man is mentioned in both cases. For *Ḳur-ban* see 11, 13. *Ipišilu* Cf. the Hebrew עִשְׂרָאֵל. — 5. Beginning of line 5 is blurred; therefore the reading of the name *alū Kassur* can be but tentative. — 6. *u-tur* I would connect with *atru* "more, exceeding"; and *atāru* "to be above". Compare also the Hebrew רוּרָה "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.* § 81*b*. 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-ik*, from *i'iku* "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 *li* 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 *našū'a 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 עֶלַת *Schröder, Phœn. Gram.* § 120) is an adverbial form from *elā*. See *Z. A.* III, 71, 175; *Tallq.* p. 40. *ia-a-nu*, compare the Hebrew יָאֵן. — 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.

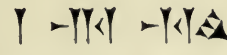
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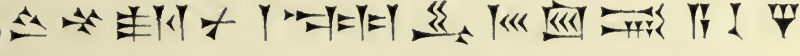
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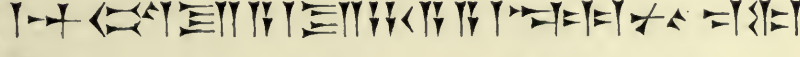
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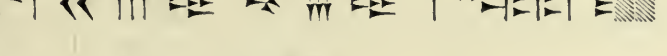
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 24 

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 26 

 27 

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.

Transliteration.

1 40 karpātu dan-nu-tu ri-ku-tu a-di
 2 2 ta nam-ša-a-ta u 2 ta nam-ḥa-ra-ta
 3 ina dib-bi 10 dan-nu ša šikāri ṭābi a-
 na
 4 1/3 [ka] 3 ṭu 3 ka 1 ṭu kaspi ma-nu-u

Translation.

1 40 empty vessels together with
 2 2 vessels; 2 sacrificial vessels
 3 (pending) in suit; 10 vessels of good
 wine to the value of
 4 ⅓ ka for 3 shekels, — 3 ka (equivalent
 to) 1 shekel to be counted; —

5 40 mašīḫu(?) sulūpi ša ina lili Nīrgaliddin	5 40 measures of dates, which are to be received from Nergaliddin,
6 ša a-na 1/3 ṭu kaspi ma-nu-u	6 which to the value of ⅓ shekel of money are to be counted ;
7 18 ṭu kaspi u.an.tim ša ina lili Bīliddin	7 18 shekels of money, a receipt for which is to be received from Beliddin,
8 apal-šu ša Nīrgal-uballi-iṭ 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 ṭu 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 ṭu 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 ṭu 4 ta lṣu kussi	14 to the value of 2 shekels ; 4 chairs ;
15 u 3 ta lṣu iṣu ṭābu(?) a-na 2 ṭu	15 and 3 good logs of wood(?) to the value of 2 shekels ;
16 1 ṭu 2 ta ḫātā-miš kaspi gal-la gal-la	16 1 and ⅔ shekels of money ; slaves ;
17 1/2 1 ma-na 10 ṭu kaspi ša ḥarrāni ša Nabū-aḫi-iddin	17 1½ mana, 10 shekels of money in the business of Nabūahiddin,
18 apal-šu ša Šu-la-a apal Ī-gi-bi u Rimut	18 the son of Shulā, the son of Egibi, and of Rimut,
19 apal-šu ša Ḳur-ban-Marduk apal Īp-iš-ilu ina pāni Rimut	19 the son of Kurbanmarduk, the son of Epēshilu, are at the disposal of Rimut.
20 amīlu mu-kin-nu Nabū-aḫi-bul-luṭ apal-šu ša	20 Witnesses: Nabūahibullut, the son of
21 Marduk-irba apal Nu-ḫa-ai Nabū-zir-šutišur	21 Mardukirba, the son of Suhā; Nabūzishuteshur,
22 apal-šu ša Nabū-šum-iddin apal Ka-di-di Marduk-zir-ibni	22 the son of Nabūshumiddin, the son of Kadidi; Mardukziribni,
23 apal-šu ša Šu-la-a apal Našir-ḫat-ai	23 the son of Shulā, the son of Nasirhat-ā ;
24 u amīlu dupsar Irba-Marduk apal-šu ša Marduk-iḫi-ša-[an-ni]	24 and the scribe Irbamarduk, the son of Mardukiki-hanni,
25 apal Īllatu-u Babilu araḫ Airu	25 the son of Ellatu. Babylon, in the month Airu,
26 ūmu 23 kam šattu 6 kam Nabū-na'id	26 on the 23rd day, in the 6th year of Nabūna'id,
27 šar Babili	27 King of Babylon.

NOTES.

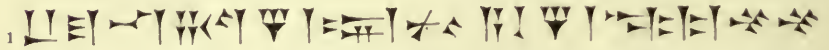
1. riḫuta must be connected with רִיקָה "empty." — 2. namṣata is mentioned also (nam-ṣa-tum) in Strass., Nabn. 258, 12; Peiser, Bab. Ver. CXLIII, 11; Haupt, B. A. I, 176. namḥarata. Cf. Lotze, TP 1.5. This word occurs again in Strass., Nabn. 258, 13; 787, 13; Cyr. 183, 18; also in Peiser, Bab. Ver. CXLVIII, 14. — 3. dib-bi means "suit, complaint before a court." For other instances see Tallq. p. 63. šikari ṭâbi. 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 mašṭḫu 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 ḥarrânu at first. — 10. mu-šaḫ-ḫi-nu. Tallqvist on page 132 suggests "a utensil of bronze." ša-ta-lam-mu must be taken from the root šalâmu "to be perfect." — 11. kasâta may be the Hebrew כֶּסֶת — 12. marri "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 marri 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. zi-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 גֶּרֶן "threshing floor." Hence tibnu gurinu may mean "threshed straw." — 16. That ḫâtâ-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. Ḫu-ban-Marduk is the same person that is mentioned in 13, 2, which see. ina pân is an idiomatic expression, meaning "to be received from," (cf. 25, 1. 2. 5. 10. 12.); but ina pâni, 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. ūlatu-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 540 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.

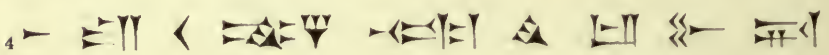
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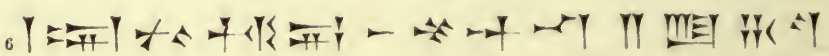
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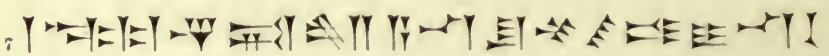
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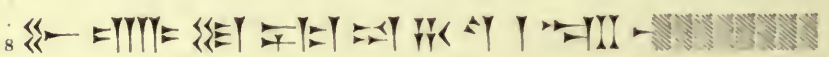
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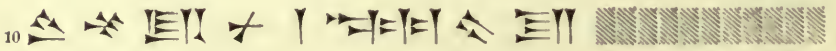
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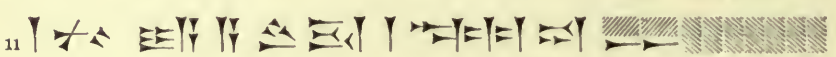
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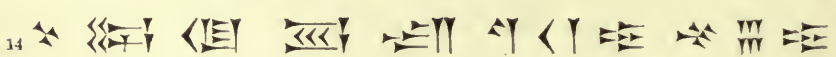
BACK.

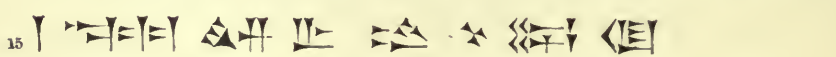
10. 

11. 

12. 

13. 

14. 

15. 

Tablet of a light brown color. $1\frac{1}{2}$ x $2\frac{1}{2}$ 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 $1\frac{1}{3}$ ma-na kaspi ša Šapik-zir apal-šu ša Nabû-šum-iddin	1 $\frac{1}{3}$ mana of money, which Šapikzîr, the son of Nabûshumiddin,
2 apal Na-din-šî-bar ina îli Nabû-iṭir apal-šu ša Šîl-la-a	2 the son of Nadinshebar, is to receive from Nabûctêr, the son of Šîlâ,
3 apal It-ik-kal-la a-na ḥarrâni mimma ma-la	3 the son of Itikkala, for the business, so much
4 ina alî u ṣî-ri ina îli ip-pu-uš	4 in city and country from (him) he will acquire.
5 ina u-tur a-ḥu zittu Nabû-iṭir it-tî-i	5 In the profit a part — the joint posses- sion — Nabûctêr with
6 Šapik-zir ik-kal ina šatti 2 ṭu kaspi	6 Šapikzîr will consume; during the year 2 shekels of money
7 Nabû-iṭir ultu ḥarrâni a-na šu-mu ṣib- tum i-na-šu	7 Nabûctêr from the business upon (his) name, as possession, will take.
8 pu-u-tu kaḫḫadi kaspi Bil.....	8 The receipt for the principal of money Bel.....
9 apal-šu ša Nabû-šum-uṣur apal Bani- [ia]	9 the son of Nabûshumusur, the son of Banîa, (has received).
10 amîlu mu-kin-nu Nabû-balaṭ-su-[ik-bi apal-šu ša]	10 Witnesses: Nabûbalatsukbi, the son of
11 Zîr-ia apal amîlu bânû Nabû-ukin-[zir]	11 Zîria, the son of the carpenter; Nabû- kinzîr,
12 apal-šu ša Bil-uballi-iṭ apal amîlu pa-šî- ki	12 the son of Beluballit, the son of the ... man;
13 amîlu dupsar Bil-uballi-iṭ apal-šu ša Na-di-nu	13 the scribe Beluballit, the son of Nadîn.
14 Babilu araḥ Samna ūmu 11 kam šattu 6 kam	14 Babylon, in the month Marcheshwan, on the 11 th day, in the 6 th 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." *ipîsu* has this meaning also in Deluge Tablets, l. 277. *ina alî u ṣîri*. This phrase occurs also in Peiser, Bab. Ver. XXXVIII, 8. See also Tullqvist, 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. 235, 9. *ṣibtum* from

gašātu "to take." The term is generally used to denote possessions of clothing and other articles, but here also of money. See Tallqvist, p. 120 and 121. — 8. pu-u-tu. This adds another form to Peiser's much discussed puṭ and Tallqvist's bud. Abel and Winckler, on p. 81b of their Keilschrifttexte, give a word pūtu "Zugang", which may be connected with the above. — 9. Nabû-šum-ušur. Another sign had previously been written for ušur, but was changed to its present form. — 11. amlu bânû (GIM). See Tallqvist, p. 57 and 61. — 12. amlu pa-ši-ki. For other passages see Tallqvist, p. 118; also his note. — 14. Dated in the year 540 B. C., as the preceding tablet.

Shapikzir and Nabueter have made a business venture together. Besides the little money they invested, they borrowed as capital to work with a certain amount of money from Bel, the son of Nabushum-usur. Now, there had been some disagreement, and the partners sought to frame this document, as an agreement explaining their relations toward one another. Nabueter is thus shown to be $\frac{1}{3}$ of a mana in debt to Nabushumiddin, which sum he covers by real estate in the city and in the country. In the profit derived from their business, both are to have an equal share, excepting that Nabueter is to have an additional amount of two shekels, by virtue of some service (not explained in this tablet) rendered. This sum is to be paid upon his name; that is, he is to give a receipt for this money independent of the firm-name, he alone receiving the money.

NO. 16.

FRONT.

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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.

Transliteration.

1 $\frac{1}{3}$ ma-na kaspi ša Bani-a-tu-Ī-sag-ila
 2 marat-su ša Nabû-šum-iddin
 3 ina ili Ba-ni-ia apal-šu ša Nabû-šum-iddin
 4 apal anĪlu šangu Ninip u Ra-mu-u-a
 5 aššati-šu kaspu man-da-at-tum

Translation.

1 $\frac{1}{3}$ mana of money which Baniatuesagila,
 2 daughter of Nabûshumiddin,
 3 is to receive from Bania, the son of Nabûshumiddin,
 4 the son of the priest of Ninip, and of Ramûa,
 5 his wife. The money is the wages

<p>6 ša Si-nu-nu aš-šat-ti 10 ũu kaspi</p> <p>7 i-nam-di-nu a-di 3 šu šattu</p> <p>8 u niš-ru gab-bu-tu 2 i-na-šu</p> <p>9 <u>H</u>a-an-na'-šu aš-šat-su-nu</p> <p>10 maš-ka-nu ša Bani-a-tu-Ī-sag-ila</p> <p>11 amĭlu mu-kin-nu Ma-duk-šarrā-ni</p> <p>12 apal-šu ša Bil-i-ki-ša apal ša-tāb i-šu</p> <p>13 Nabū-zir-iddin amĭlu mār šipri daini</p> <p>14 Šapik-zir apal Nīrgal-musallim</p> <p>15 apal Siu-ga-ga-nim-mi u amĭlu dupsa-</p> <p>16 Ba-ni-ia apal-šu ša Nabū-šum-iddin</p> <p>17 apal amĭlu šangu Ninip Babilu araḥ Adaru</p> <p>18 ũmu 6 kam šattu 6 kam Nabū-na'id</p> <p>19 šar Babili</p>	<p>6 of Sinnum the servant. 10 shekels of money</p> <p>7 they will give, together with 3 shu a year,</p> <p>8 and the entire sum (?) the two will bring.</p> <p>9 Hāna'shu their maid-servant</p> <p>10 is the security of Baniatuesagila.</p> <p>11 Witness: Marduksharrāni,</p> <p>12 the son of Belikīsha, the son of Sha-tābtīshu;</p> <p>13 Nabūziriddin, the messenger of the judges;</p> <p>14 Shapikzir, the son of Nergalmusallim.</p> <p>15 the son of Singaganimme; and the scribe</p> <p>16 Bania, the son of Nabūshumiddin,</p> <p>17 the son of the priest of Ninip. Babylon, in the month Adar,</p> <p>18 on the 6th day of the 6th year of Nabūna'id,</p> <p>19 King of Babylon.</p>
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NOTES.

1. **Baniatu.** A form from the root *banū* "to build." Hence, probably, "daughter." Compare the Hebrew בָּנָה "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. 547*. 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. 168. — 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

wife her slave Simunu for 20 shekels wages. Bania was not rich enough to pay the amount immediately, so he paid 10 shekels at once and promised to pay the remainder during the year. Until this agreement had been complied with, the slave of Bania and his wife was to remain as security with his sister. Even among so closely related members of a family legal forms had to be complied with!

NO. 17.

FRONT.

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BACK.

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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 $1/3$ (mana) 4 šu kaspi ša Iddin-Ma duk
aṣal-šu ša
2 Iḫi-ša-apla apal Nûr-Sin ina ili
3 A-ra-bi amīlu gal-la Iddin-Marduk
4 apal Nûr-Sin iḫ-ṭi-ru i-na(!) araḫ
Ululu
5 ša šattu 8 kam Nabû-na'id šar Babilī
6 ša ūmu ina ili-šu i-rab-bi
7 kaspu ša a-na manzaza u-da-nu-tu ...
8 iddin-nu
9 amīlu mu-kin-nu Bīl-harran apal-šu ša
10 Mu-sal-lim-mu apal amīlu šangu Na-na
11 Tab-ni-i apal-šu ša Nabû-aḫi-iddin
12 apal amīlu šangu ilu Za-ri-ku u amīlu
dupsar
13 Marduk-musallim apal-šu ša Nabû-
šip-uṣur
14 apal Aḫa-ba-ni Babilu araḫ Ululu
15 ūmu 28 kam šattu 8 kam Nabû-na'id
16 šar Babilī

Translation.

- 1 $\frac{1}{3}$ mana 4 shekels of money which Iddinmarduk, the son of
2 Ikishāpla, 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 Tabnē, the son of Nabûaḫiddin,
12 the son of the priest of Zariku; and the
scribe
13 Mardukmusallim, the son of Nabûship-
usur,
14 the son of Ahabāni. Babylon, in the
month Ululu,
15 on the 28th day, in the 8th year of Na-
bûna'id,
16 King of Babylon.

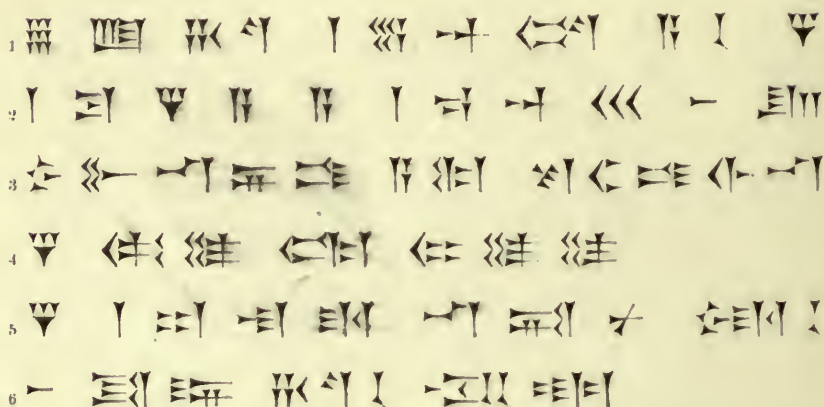
NOTES.

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 *amlu 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-ṭi-ru*. Half of the sign *iḫ*, and also half of the *ṭi*, 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, 52 (p. 134), gives *Za-ar-ri-ku* as the name of a man, taken undoubtedly from the name of the god. — 13. *Nabû-šip-ušur* for *Nabû-šipá-ušur*, "may Nebo protect the feet." — 15. Dated in the year 547 B. C.

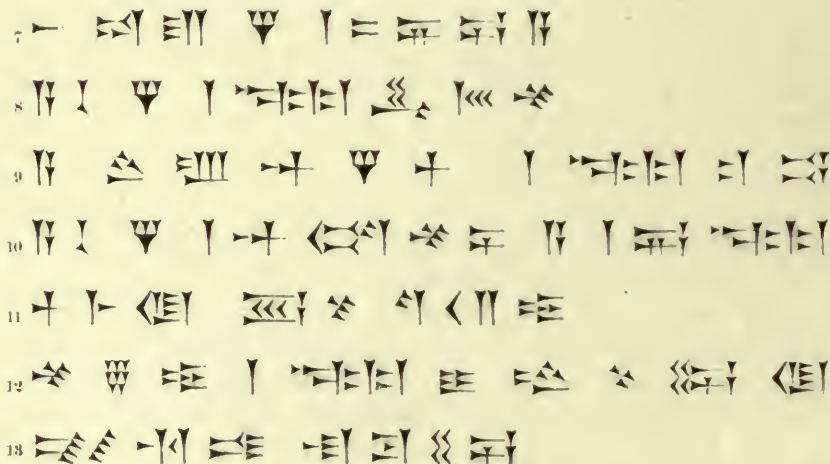
Iddinmarduk lent his slave *Arabi* 24 shekels of money in the month *Ululu*, which the latter was to return in the same month. As a slave was not held responsible for his actions, but his master, the latter, it would seem, did not wish to risk his money for a longer period. Every single day was to increase 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!

NO. 18.

FRONT.



BACK.



Tablet of a grayish brown color, $1\frac{1}{4}$ x $1\frac{1}{2}$ inches. The writing is good and the signs are plainly made; with the exception of the last five signs of line 3. These are written so closely together and are so lightly made, that it is difficult to decipher them. On the lower edge are two rows of finger nail impressions, each containing sixteen marks. The lower row, however, is more deeply pressed in.

Transliteration.

1 9 𒌦 kaspi Iddin-Marduk apal-šu 𒌦

Translation.

1 9 shekels of money Iddinmarduk, the son of

2 Iki-ša-apla apal Nû.-sin ina kâtâ	2 Ikishapla, the son of Nûrsin, from the hands of
3 Pu-na-ni-tum a-di ti-lit-tum ši-na	3 Pumanitum, together with double the amount(?)
4 ša ultu ūi mi-ḥir-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 ḥubulli kaspā-šu mah-ḥir	6 at interest: his money he has received.
7 ina manzazi ša Tab-ni-ta	7 In the presence of Tabûa,
8 apal-šu ša Nabû-aḥi-iddin	8 the son of Nabûahiddin,
9 apal amîlu šangu 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 Mardukšumibni, the son of Idaninnabû.
11 Barsiba araḥ Adaru ūmu 12 kam	11 Barsiba, in the month Adar, on the 12th day,
12 šattu 8 kam Nabû-na'id šar Babili	12 in the 8th year of Nabûna'id, King of Babylon.
13 daḥ-ḥu-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-ḥir-tu* is used as a preposition and means "opposite." Notice the identity of the signs *ḥir* and *tu*. — 5. *na-ta-nu* must be read *na-da-nu*. See Deluge Tablets, l. 187, *tu-ud-da-a at-ta* "thou shalt know." — 7. *manzazi*. For other examples see *l'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 Pabylonian 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 *daḥ-ḥu-tum* is uncertain. I would connect it with *daḥû* "to touch," and *diḥu* "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."

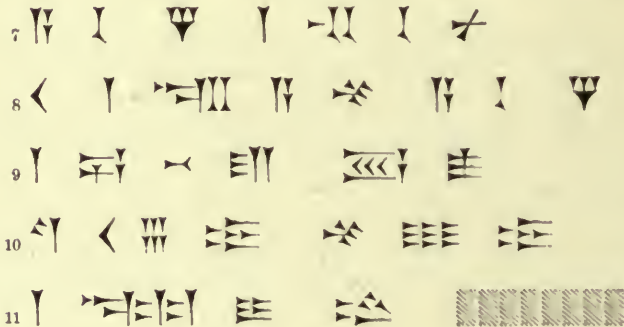
The sense I derive from the tablet is this: Iddinmarduk has lent Ablada 9 shekels of money, together with a small amount that he gave to the latter's wife. He now receives his money back. The interest on the 9 shekels and on the amount loaned besides, has now become as great as the latter amount. Hence 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 *Babili*, 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 $1\frac{1}{3}$ ma-na 4 ũu kaspi ĥubullu
 2 kaspi-šu ũa 2 ta ũanāti
 3 Iddinmarduk ina kātā
 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-aḥi-iḫi-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 araḥ 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 Babilī].	11 Nabūna'id, King of Babylon.

NOTES.

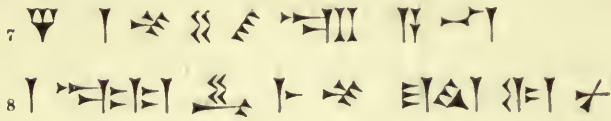
4. mā-ḫi-ir. The sign for ḫi is blurred and indistinct, and I was led to read u in its stead in the first edition of this book. Now, indeed, the form of the word is clear and the sense of the passage is obvious. The same form occurs in 30, 8. — 5. manzazi. Consult note to 18, 7. — 9. As no mention of 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.

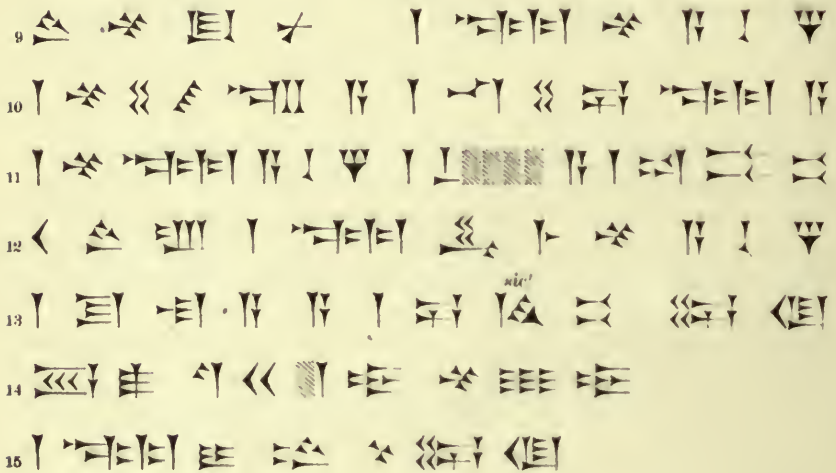
NO. 20.

FRONT.





BACK.



Tablet of a light gray color. $1\frac{1}{2}$ x $1\frac{3}{4}$ 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 *Bani-ša*. A few other unimportant lacunae occur in lines 14 and 15.

Transliteration.

- 1 4 ſu kaſpi ſa Nabû-balaſ-iddin
 2 mâr-ſu ſa ſil-la-a mâr ſa
 3 Na-ſi-ir-na-a ſa ina ili Nabû-aĥi-iddin
 4 apal-ſu ſa ſul-la-a apal i-gi-bi
 5 ūmu 24 kam ſa araĥ ſabaſtu i-nam-din
 6 pa-ri-ri-ia al-pa ſiparra
 7 ſa Mu-ſi-zib-Bil a-na
 8 Nabû-aĥi-iddin id-di-nu
 9 amlu mu-kin-nu Natû-iddin apal-ſu
 ſa
 10 Mu-ſi-zib-Bil apal Na-ſi-i-Natû-apla

Translation.

- 1 4 shekels of money of Nabûbalatiddin.
 2 the son of Silâ, 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 amîlu dupsar Nabû-aht-iddin apal-šu ša</p> <p>13 Šu-la-a apal I-gi-bi Babilu</p> <p>14 araḫ Šabaṭu ûmu 23(?) kam šattu 9 kam</p> <p>15 Nabû-na'id šar Babilu.</p>	<p>11 Iddinnabû, 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 apu 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 sigs. — 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 2¾ 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.

Transliteration.

Translation.

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-ḫa-ta ša Nabû-aḫi-iddin-na [mâ-šu]	3 Iahata, — whom Nabûahîdîna, the son of
4 ša Na-û-aḫi-iddin-na ul-tu ṣi-ḫi-i	4 Nabûahîdîna, from smallness
5 u-rab-bu-šu u li-nad-nu	5 had made him great, and had indeed given
6 u ša iḫ-bu-šu a-na Nabû-aḫi-iddin-na	6 also what he had promised him, — to Nabûahîdîna,
7 mâr-šu ša Šu-la-a apal Î-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-aḫi-iddin-na	9 Kalbâ, the son of Nabûahîdîna,
10 šu-u	10 is he.
11 amlu mu-kin-nu Lu-uṣ-a-na-nû-ri- Marduk	11 Witnesses: Lûsanânûrimarduk,
12 mâr-šu ša Ki-riḫ-ti apal Î-gi-bi	12 the son of Kiribti, the son of Egibi;
13 Marduk-iddin amlu IB-bani	13 Mardukiddin, the carpenter,
14 apal-šu ša Marduk-îpî-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 amlu dupsar Arad-Marduk apal-šu ša	18 and the scribe Aradmarduk, the son of
19 Bit-ti-ia apal amlu i-maš Bil	19 Bîtîa, the son of the priest of Bel.
20 Babilu araḫ Samna-am-a	20 Babylon, in the month Marcheshwan,
21 ûmu 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

contract tablet. The sense, however, is very plain. Kalbā had been a slave, and Nabūahiddin adopted him, thus making him a free man, and giving him all the privileges that freedom implied. This was, indeed, a leap from smallness to greatness. — 5. *li-nad-nu* with the precative *li*. This occurs often. — 6. This Nabūahiddin must be the father, the one mentioned in line 4. — 8. *mā ūta* is the term regularly used to signify "adoption." — 9. 10. These lines give the gist of the whole tablet. It is a quaint sentence and is entirely to the point. — 13. *IB-bani* "carpenter," a provisional translation. — 19. *i-maš* is an ideogram. The name of this scribe occurs also in 25, 17. But here his family name is given as *apal amlu šangu Bil*, thus proving conclusively that *i-maš* is a synonym of *šangu*, and possibly ought to be read *šangu*. For other passages where it occurs, see Tallq. p. 45. — 20. It is curious to note how the name of the month Marcheshwan is spelled out. The first of the three signs is deemed sufficient in nearly all the other cases where the name occurs. Cf. 15, 14; 27, 4. 5. — 21. Dated in the year 545 B. C.

Nabūahiddin had become possessed of Kalbā, the slave of Nabu(?)shumkin. He himself had no issue, and was thus led to adopt the slave, to whom he had undoubtedly taken a fancy. In order to do so, he had to obtain the consent of Kalbā's former master, so that no stain might remain upon his character or his social standing. This course would also effectually prevent all legal proceedings for reclaiming the slave on the ground that he belonged to the king, that he had never been properly sold, or for any other real or fictitious reason.

It was a common custom among the ancient Babylonians, if they were childless, to adopt worthy slaves. And if we remember that many noble and educated men of neighboring nations were reduced to slavery by the frequent and merciless raids of the Babylonian kings, and were brought to Babylon for sale, we shall not at all be surprised to find these taken into Babylonian families and there adopted.

NO. 22.

FRONT.



4 apal amlu ša řábtí-šu ina arař Airu kaapa.a.an	4 the son of the governor of his portion. In the month Air in cash
5 1/3 ma-na 5 řu u řubulla-šu i-nam-din	5 the 1/3 mana 5 shekels and its interest he will give.
6 Mi-řa-tum gal-lat-su mař-ka-nu	6 Misatum, his slave, is the security
7 řa, Itti-Ma-duk-balařu a-di ři řa Itti- Marduk-balařu	7 of Ittimardukbalatu until that Ittimar- dukbalatu
8 kaspá-řu i-řal-li-mu Nabú-u-řu-da- řátá	8 his money has received. Nabúshuda- kátá,
9 ma-řat-su řa Ta-kiř-Gu-la	9 the daughter of Takishgula,
10 apal amlu řipu pu-ut i-ři-ru řa kaspí	10 the son of the guardian, has received a receipt for the money
11 na-řa-a-ta amlu mu-kin-nu Ri-mut	11 she brought. Witnesses: Rimut,
12 apal-řu řa Ai apal Arad-Niřgal	12 the son of Ai, the son of Aradnergai;
13 Ri-dal-řamař apal-řu řa Iři -Marduk	13 Ridalshamash, the son of Etermarřduk,
14 apal Ipi-iř-ilu Zir-řutu apal-řu řa Nabú- zir-iddin	14 the son of Epéřihlu; Zirřutu, the son of Nabúziriddin;
15 u amlu dupsar Itti-Marduk-balařu apal-řu řa Arad-Bil	15 and the scribe Ittimardukbalařu, the son of Aradbel.
16 Babilu arař Adaru řumu 10 kam	16 Babylon, in the month Adar, on the 10th day,
17 řattu 10 kam Nabú-na'íd řar Babilí	17 in the 10th year of Nabúna'id, King of Babylon.

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. *amlu řa řábtí-řu*. See Tallq. p. 76 for other instances. — 5. "Its" interest, that is, the interest on the 1/3 mana 5 shekels. — 8. Strassmaier reads *Nabú-řip-tum-ri...*, 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. *amlu řipu*. Tallqvist on p. 122 gives a number of meanings for this word, and many passages where it occurs. *nařáta*, lit. "brought," then, "lent." — 13. *Ri-dal-řamař*. 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, $1\frac{1}{2} \times 2$ 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 $1\frac{1}{2}$ ma-na kaspi ša Nabû-rîmu-lip-tum	1 $\frac{1}{2}$ 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-aht-iddin	4 is to receive from Nabûahiddin,
5 amîlu dainu mâr-šu ša Šu-la-a	5 the judge, the son of Shulâ,
6 apal I-gi-bi ina araḥ 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 Iki-ša-apla apal Iddin-Bil	9 the son of Ikishapla, the son of Iddin- bel;
10 Iddin-Ma-duk apal-šu ša Bil-šum- išku-un	10 Iddinmarduk, the son of Belshumish- kun,
11 apal amîlu kîpu Na-din dup-sar	11 the son of the guardian; Nadin the scribe,
12 mâr amîlu IR.ŠAL.TAB(Š)ŠA Babilu	12 son of the Babylon,
13 araḥ Šabaṭu ûmu 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 $1\frac{1}{2}$ 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.

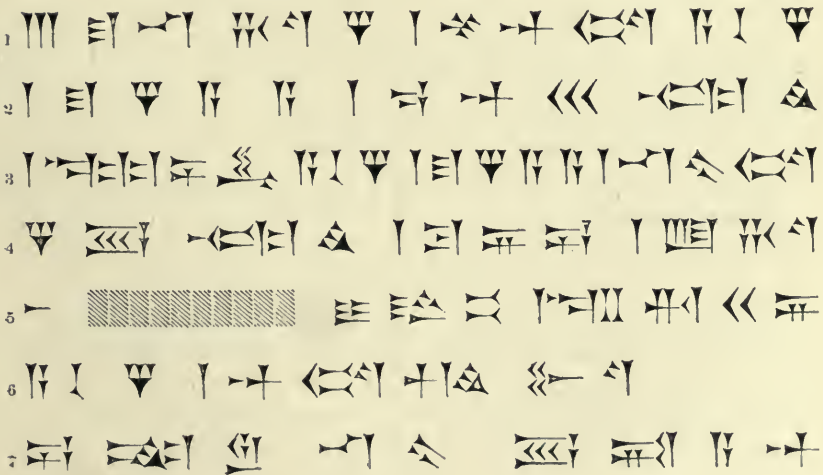
3. amîlu rab.ka-a-ri. This was the official appointed by the government to see that the weights and measures of the merchants were of correct legal size. *kâru* means a dry measure; it is the 𒀭𒀭 of I Kings iv:22. In Ezek. xlv:11 it is also used as a liquid measure. For other instances where this official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


This form is rarely found on the contract tablet; *amitu* is omitted at the beginning, and *sar* is added. Ordinarily the sign for *dup* suffices for the word *dupsa*; 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. *amitu 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 ½ 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 ½ 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 ½ 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 ½ 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.



8 

BACK.

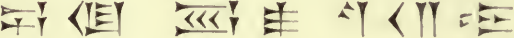
9 


10 

11 

12 

13 

14 

15 

16 

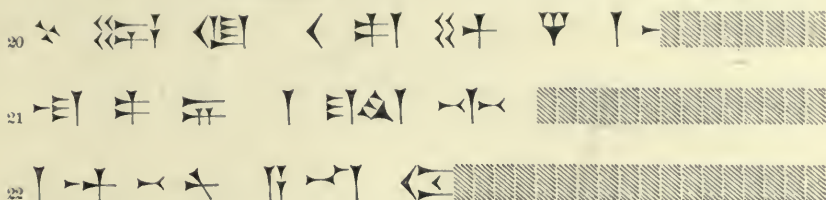
Tablet of a dark gray color, $1\frac{1}{2} \times 2\frac{1}{4}$ inches. On the left side there is no writing. A few lines of both obverse and reverse are prolonged over the right side. The writing is plain throughout. Some portions of the left side of the obverse are covered with a hard substance, which 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-sħa apal-šu ša Iki-ša-apla
apal Na-din-Marduk
4 ša arħa ina ili 1 ma-ni-ı 1 tu kaspi
5 ina [ħubulli] i-rab-bi Bil-ri-man-ni
6 apal-šu ša Marduk-nusallim ıı-ıı
7 i-ti-ru na-din arħa-ta.a.an
8 [ħubulla] 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.



Tablet of a dark gray color, 2 x 2 $\frac{1}{4}$ 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.

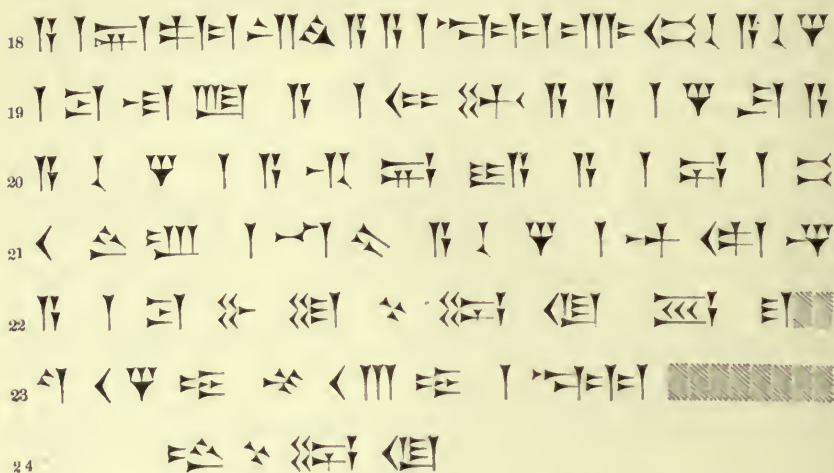
1 11 ʔu kaspi ʃa ina pân [apal- šur]	1 11 shekels of money which are to be re- ceived from, the son
2 ʃa Iĉ-da-a 9 ʔu kaspi ʃa ina pân	2 of Iddâ, (and) 9 shekels of money which are to be received from
3 Nabû-zir-iĉi-ʃa apal-šu ʃa Šakan-šum Iddin-Marduk	3 Nabûzirikîsha, the son of Shakansbum, — Iddinmarduk,
4 apal-šu ʃa Iĉi-ʃa-apla a-na ili i-ti-li	4 the son of Ikîshâpla, upon (his) account are made out;
5 1/3 ma-na kaspi ʃa ina pân 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 Í-a-na-ġir apal-šu ʃa	6 Nabûkinapla, — Eanasir, the son of
7 Mu-sal-i-mu a-na ili 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 . . . ʃiri 15 ʔu kaspi ʃa ina pân 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 ʔu kaspi ʃa ina pân Tab-ni-ri	12 5 shekels of money which are to be re- ceived from Tabnêa,
13 apal amîlu ʃangu ilu Za-ri-ku a-ġa-a- ta-šu-nu	13 the son of the priest of Zariku, are their shares.
14 amîlu mu-kin-nu Marduk-iĉi-ir apal-šu ʃa	14 Witnesses: Marduketêr, the son of

<p>15 Rimut apal Arad-Nirgal Nabû-iriš</p> <p>16 apal-šu ša Tab-ni-t-a apal Aḫa-ba-ni</p> <p>17 u amīlu dupsar Arad-Marduk apal-šu ša Bit-ti-ia</p> <p>18 apal amīlu šangu Bil Babilu arcḫ Dūzu</p> <p>19 ūmu 24 kam šattu 11 kam Nabû-na'id šar</p> <p>20 Babilī 10 gur šī.bar ša</p> <p>21 la-ḡa-ni It-ti- [apal?]</p> <p>22 Bil-naṣir a-na</p>	<p>15 Rimut, the son of Aradnergal; Nabû- eresh,</p> <p>16 the son of Tabnêa, the son of Ahabâni;</p> <p>17 and the scribe Aradmarduk, the son of Bittia,</p> <p>18 the son of the priest of Bel. Babylon, in the month Lûzu,</p> <p>19 on the 24th day, in the 11th year of Nabûna'id, King</p> <p>20 of Babylon. 10 measures of grain, which</p> <p>21 is to receive from Itti, (the son of)</p> <p>22 Belnasir for</p>
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NOTES.

1. ina pân is here equivalent to ina muḫḫi 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, pânû, 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 ka-û. But then the Greek κóρος 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-ḫi-ta-šû-nu. This form is found also in Strass., Nabn. 572, 10; 653, 9; and Nbk. 300, 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-ḡa-ni is the exact equivalent of the Hebrew לְגַמְלֵי. For other examples see Tallq. pp. 89, 90; Peiser, Bab. Ver. CXXX, 19; S. A. Smith, Kellschrifttexte 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, $1\frac{1}{2}$ x $2\frac{1}{2}$ 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 $\frac{1}{2}$ ma-na 6 $\dot{\text{t}}$ u kaspi ša Itti-Marduk-
-bala $\dot{\text{t}}$ u
 2 apal-šu ša Nabû-a $\dot{\text{b}}$ i-iddin apal i-gi-
 bi
 3 ina ili Na-din apal-šu ša Nirgal-i $\dot{\text{t}}$ ar
 4 apal Ba-bu-tu u Nu-ub-ta-a aššat-šu
 5 marat-su ša Natû-mu-šî-ni-ud-da
 6 apal I-sag-gil-ai ina lib-bi
 7 ša $\frac{1}{3}$ ma-na 6 $\dot{\text{t}}$ u kaspi ša ar $\dot{\text{b}}$ a ina
 ili
 8 1 ma-ni-1 1 $\dot{\text{t}}$ u kaspi ina ili-šu-nu

Translation.

- 1 $\frac{1}{2}$ mana, 6 shekels of money, which It-
 timarduk balatu,
 2 the son of Nabûahiddin, the son of Egi-
 bi,
 3 is to receive from Nadin, the son of
 Nergaletêr,
 4 the son of Babutu and Nûbtâ, his wife,
 5 the daughter of Nabûmusheniudda,
 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-at-bi u 1/4 10 tu kaspi u-šib-u	9 are to increase, and $\frac{1}{4}$ (on every) 10 shekels of money they are to place
10 ša bitī šādi 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 šat-ta ti-a-šu 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-šu i-šu-[u] . . .	14 until that his money is (paid).
15 amlu mu-kin-nu Nabû-mu-ši-ni-ud-[da.]	15 Witnesses: Nabûmusheniudda,
16 aṣal-šu ša Bil-ir-ibni apal Ī-sag-gil-ai	16 the son of Belzīribni, the son of Esaggilai;
17 Nabû-ga-mil apal-šu ša Nabû-mu-ši-ni-ud-da	17 Nabûgamil, the son of Nabûmusheniudda,
18 apal Ī-sag-gil-ai Nabû-r-ṣur-šu apal-šu ša	18 the son of Esaggilai; Nabûsurshu, the son of
19 Ba-la-tu apal Mi-ṣir-ai Ikt-ša-apla	19 Palatu, the son of Misirai; Ikishâpla,
20 aṣal-šu ša A-pak-kal-ia apal Ī-gi-bi	20 the son of Appakkalia, the son of Egi-bi;
21 u amlu dupsar Na-din apal-šu ša Ni-gal-iṭi:	21 and the scribe Nadin, the son of Nergal- etêr,
22 apal Ba-bu-tu Babilu arah Nisannu	22 the son of Babûtu. Babylon, in the month Nisan,
23 ūmu 14 kam šattu 13 kam Nabû-na'id	23 on the 14th day, in the 13th year of Nabûna'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.



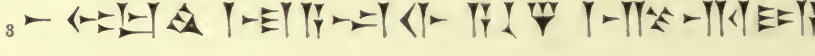




1. There is a break at the end of the line. *Itti-marduk-balaṭu*, however is a complete and common name. (See index to proper names.) There might have been some flaw in the clay of the tablet when the scribe wrote it, and this may have led him to pass over the small space. If this be so, the name is complete. — 6. *Ī-sag-gil-ai*. (Cf. also 16, l. 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. "Syros, Medus" at first meant "the Syrian, the Mede," then the terms became used as ordinary names. In line 19 we have *Mi-ṣir-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. 318*b*. — The real interest shall be one shekel on every

mana, that is, 1½ per cent. But to this amount must be added the interest spoken of in line 9, which is 2½ per cent, making the total interest for every month 4 1-6 per cent. — ma-ni-i. See Tallq. p. 96. — 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. ʔabta 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.

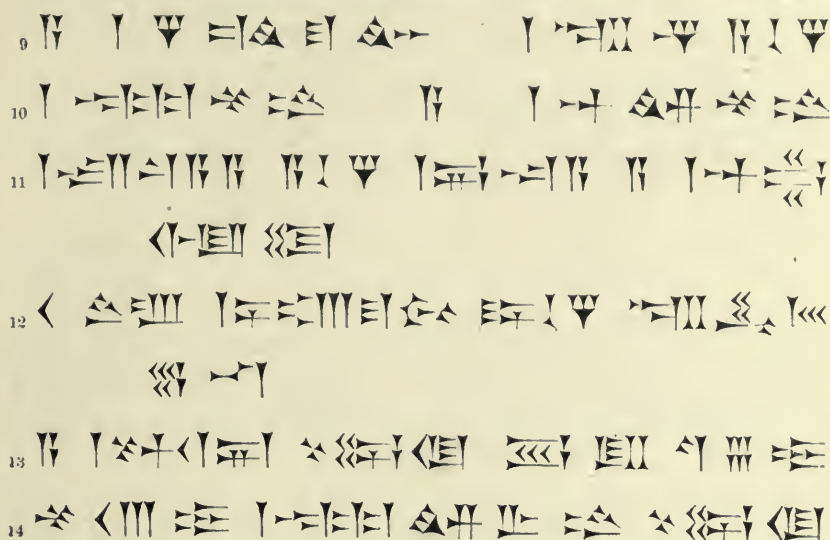
NO. 27.

FRONT.

1  2  3  4  5  6  7 

BACK.

8 



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: $1\frac{1}{2}$ x $2\frac{1}{4}$. The sides are free from writing, excepting the right side, which contains a few signs of lines prolonged from the reverse.

Transliteration.

- 1 $\frac{1}{2}$ ma-na kaspi ša Itti-Marduk-balaṭu
apal-šu ša
2 Nabû-aḫi-iddin apal A-ba-ba-ti-la
3 ina ili La-a-ba-ši apal-šu ša Zi-ri-ia
4 apal Na-ba-ai ina araḥ Samna ina-ad-
din
5 ki-i ina araḥ Samna lâ id-i-nu
6 ša a-ḫa ina ili 1 ma-ni-i 1 ṭu kaspi
7 ina ili-šu i-rab-bi
8 amlu mu-kin Ri-mut-Bil apal-šu ša
Bil-Marduk
9 apal Ša-am-ma' Bil-iṭir apal-šu ša
10 Nabû-šum-uṣur apal Rammânu-šum-
uṣur
11 Su-ka-ai apal-šu ša Kal-ba-a apal Babu-
u-tu

Translation.

- 1 $\frac{1}{2}$ mana of money which Ittimarduk-
balatu, the son of
2 Nabûahîdîn, the son of Ababatila,
3 is to receive from Lâbashi, the son of
Zirîa,
4 the son of Nabâ; in the month Mar-
cheswan, he will give (it).
5 If in the month Marcheswan he does
not give (it),
6 every month (at the rate of) upon 1 ma-
na 1 shekel of money
7 against him it shall increase.
8 Witnesses: Rimutbel, the son of Bel-
marduk,
9 the son of Shâmma' ; Beletêr, the son
of
10 Nabûshumusur, the son of Rammânu-
shumusur;
11 Sukâ, the son of Kalbâ, the son of Ba-
bûtu;

12 u amlu dupsar Bani-um-ma-gu má'-šu ša Bil-aḥi-iddin-na	12 and the scribe Baniummagu, the son of Belahiddinna,
13 apal Šir-diš-bit Babilu araḥ Ululu ûmu 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.

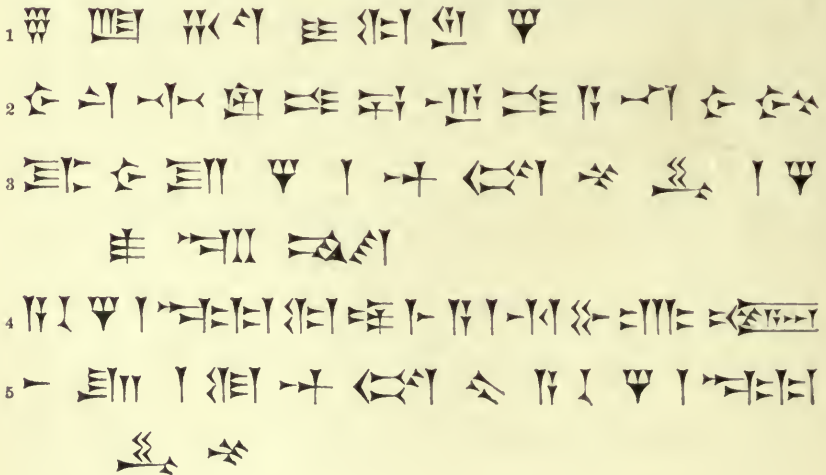
NOTES.

4. ina-ad-din. The word spelled in this way occurs also in Strass. Nabn. 282, 7. —
6. Rate of interest for every month $1\frac{1}{2}\%$ 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, how-
ever, occurs again in Strass. Nabn. 153, 5; Peiser, Bab. Ver. CXLVII, 10. — Ši-am-
ma'. A shortened form for Šama-ilu (Strass., Verzeich. zu den Liverpool Insch. p. 63.)
— 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.



<p>4 apal-šu ša Nabû-itti-apli apal Hu-pu- u šimū</p> <p>5 ina kâtâ Itti-Marduk-balaṭu apal-šu ša Nabû-aḥt-iddin</p> <p>6 apal Ī-gi-bi ma-ḥir</p> <p>7 i-pu-uš-ša duppa ša KILU libittu gi- nu-u u gišimmaru</p> <p>8 a-di u.an.tim ša Nabû-aḥt-iddin</p> <p>9 it-ti a-ḥa-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-idaun apal amīlu ni-ṣur-gi-na</p> <p>13 u amīlu dupsar Iddin-na-ḥu-nun-ṭi-š- Marduk</p> <p>14 apal-šu ša Nabû-naṣir apal amīlu ni- ṣur-gi-na</p> <p>15 Babilu araḥ 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 Hu- pû, (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 Nabûahid- din.</p> <p>9 With one another not will they live.</p> <p>10 Witness: Iddinmarduk, the son of</p> <p>11 Ikishûpla, the son of Nûrsin;</p> <p>12 Nabûiddin, the son of Belidanin, the son of the man;</p> <p>13 and the scribe Iddinashuuntishmar- duk,</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.


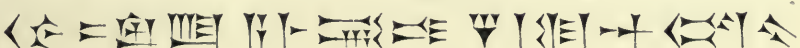

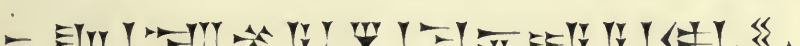



1. i-ṭi-u must be a substantive here, as the sense and every like construction demand. — 2. i-tir-tum, from the same root as the preceding, though a change in the first vowel has occurred. This form is also found in Strass. Nabn. 6 0, 17; 720, 15; Peiser, Bab. Ver. XLIII, 17; LXXI, 7. — Ša-aš-Bil-ṭi: 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. **KILU** may perhaps be an ideogram for *ḡinu* "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 *alpī* "cattle." See also Jeremias, B. A. I. p. 279. — 9. bal-tu-u: from *balāṭu*. 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. *amlu ni-gur-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 *lu* 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 Nabuhiddin, 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.

1  2  3  4  5  6  7 

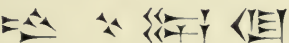
26 

LEFT SIDE.

25 

24 

23 

20 

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.

Transliteration.

Translation.

1 Ša-au-na-a Ku-up-pu-ut-tum	1 Shānā, 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-aḫi-iddin apal Ī-gi-bi	3 the son of Nabûahiddin, 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-ša-[-tum]	5 for money received. And Rishartum (and)
6 Ni-lat-tum marat-su ša Arad-Bil apal Iḫbi-[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 Shānā,

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 Kūppūtum for
17 šī-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 umīni-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 Kūppūtum will bring.
23 amīlu mu-kin-nu Bil-di-ḫir apal-šu ša	23 Witnesses: Beldiḫir, the son of
24 apal Nab-iḫ-bi Ardi-ia apal-šu ša Itti-	24 the son of Nabikbi; Ardiā, the son of Itti
25 apal amīlu šakānu Iddin-Nabû apal-šu ša Šal-a apal	25 the son of the overseer: Iddinabû, 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 Nisānu 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 Babili	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 **וּבְרֵאשִׁית** "to divide," hence "to divide into equal parts," then, "equal." pi-ša-an-na in Strass. Nabu. 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 *nađānu*, 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 *שֶׁטֶר* and *سَطْر*. — 14. *iṭ-bal*. Iftcal 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 *šidû* "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* must be supplied at the beginning of this line. — 24. *Nab-iḳ-bi*, a contracted form of *Nal ū-iḳbi*. 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 *Nabû* 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.

1 < 田 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎
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 3 𠄎 𠄎 田 𠄎 𠄎 𠄎 𠄎 | 𠄎 𠄎 𠄎 𠄎 𠄎
 4 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 | 𠄎 𠄎 𠄎 𠄎 𠄎
 5 𠄎 田 | 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 | 𠄎 𠄎 𠄎 𠄎 𠄎
 6 𠄎 𠄎 田 𠄎 𠄎 𠄎 𠄎 𠄎 | 田
 7 𠄎 田 田 田 田 田 田 田 田
 8 田 田 田 田 田
 9 田 田 田 田 田 田 田 田 田 田 田 田 田

BACK.

10 田 田 田 田 田 田 田 田 田 田 田 田 田
 11 𠄎 𠄎 𠄎 | 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 | 𠄎 𠄎 𠄎 𠄎 𠄎
 12 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 | 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎
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 17 田 田 田 田 田 田 田 田 田 田

Tablet of a light maroon color. $1\frac{1}{2} \times 1\frac{1}{2}$ 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*.

Transliteration.

- 1 10 *tu kaspi na-aš-ut-ti*
 2 *ša Nûr-i-a apal-šu ša Bil-i-ki-ša*
 3 *apal amlu šangu ilu Na-na Nabû-iriš*
 4 *apal-šu ša Šil-la-a apal Man-di-di*
 5 *u Bil-šu-nu apal-šu ša Bil-i-ki-ša*
 6 *apal amlu šangu ilu Na-na ina kâtâ*

 7 *U-ka-ga-tu-ra-šad*
 8 *ma-ḫi-ir i-lat*
 9 $1/3$ 4 *tu kaspi ina gim-ru*

 10 *amlu mu-kin-nu ilu Dafnu-zir-ibni*
 11 *apal-šu ša Ab-la-a apal İpi-iš-ilu*
 12 *La-di-pi apal-šu ša Di-na-a*
 13 *u amlu dupsar Nabû-iriš*
 14 *apal-šu ša Šil-la-a apal Man-di-di*
 15 *Babilu araḫ Simanu*
 16 *ûmu 18 kam šattu 14 kam*
 17 *Nabû-na'id šar Babili*

Translation.

- 1 10 shekels of money, the bidding
 2 of Nûrea, the son of Belikîsha,
 3 the son of the priest of Nana; Nabûeresh,
 4 the son of Sillâ, the son of Mandidi;
 5 and Belshunu, the son of Belikîsha,
 6 the son of the priest of Nana, from the
 hands of
 7 Ukagaturashad
 8 have received; in addition
 9 $4\frac{1}{3}$ shekels of money in vegetables (she
 paid ?).
 10 Witnesses: Dainuziribni,
 11 the son of Ablâ, the son of Epêshilu;
 12 Ladipi, the son of Dinâ,
 13 and the scribe Nabûeresh,
 14 the son of Sillâ, the son of Mandidi.
 15 Babylon, in the month Siman,
 16 on the 18th day, in the 14th year of
 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 Dafnu-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.

NO. 31.

FRONT.

- 1
- 2
- 3
- 4
- 5
- 6
- 7

BACK.

- 8
- 9
- 10
- 11
- 12
- 13

Tablet of a light fawn color, 1½ x 2 inches. The signs are very small and, in some places, indistinctly made. The writing is divided into three parts: First, the obverse, giving the subject mat-

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-ēḫi-iddin apal Ī-gi-bi u [Kal-ba-a]	2 the son of Nabûahiddin, the son of Egibi, and Kalbâ,
3 apal-šu ša Nabû-aḫi-iddin apal Ī-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-ḫu-u	7 will give. One document they took.
8 amlu 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 amlu dupsar apal-šu ša Marduk-ban-zir	10 Ittinabûbalatu, the scribe, the son of Mardukbanzir,
11 apal Bil-iṭir alû Bit-šar-i ṛṣitu	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 Babili	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: lftcal of ilu. — 7. il-ti-ḫu-u: lftcal 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.





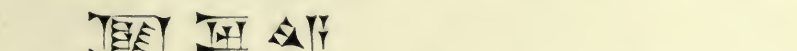
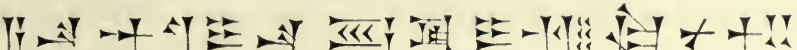
Two brothers, Kalba and Ittimardukbalatu, enter into an agreement concerning the disposal of certain funds, perhaps left to them by their deceased father. Kalba seems to possess a generous heart, for he promises his brother a yearly support of 10 shekels, besides giving him the remainder left over from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








PART II.

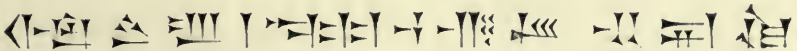
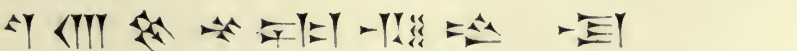
NO. 1.

OBVERSE.

- 1. 
- 2. 
- 3. 
- 4. 
- 5. 
- 6. 

-
- 7. 
 - 8. 
 - 9. 
 - 10. 
 - 11. 

REVERSE.

- 12. 
- 13. 



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.

- 1 30 *biltun kaspi ša Šamaš ina ili ina*
pân Šum-iddin
- 2 *Marduk-musallim Šar-a-ni-Mar-duk-*
apal Kir-ri-i-nu
- 3 *Nabû-musallim a-ki-i-mu a-na 1 ma-na*
šînû
- 4 *a-na Šamaš i-nu arah Ululu i-nam-di-*
nu išli-lu pu-ul ša-ni-î na-šu-u
- 5 *ki-i ina arah Ululu lâ id-dan-nu šînû*
- 6 *u la-lû-lu i-nam-di-nu*
- 7 *inu manzazu Bil-îpa-uš (amîlu)*
daînu
- 8 *Na'îd-Marduk (amîlu) šangu la*
bi
- 9 *Bil-îriš [apal-šu] ša Nu-na-u-ni-li*
- 10 *Nabû-gal-lim apal Îpi-iš-ihu*
- 11 *Arud-îlu apal Rab-diš-bani-î*
- 12 *u (amîlu) dupsar Nabû-îtir-napšâti*
Nippuru
- 13 *ûmu 13 kam šaltu riš šarrûtu*
- 14 *Sin-šum-îšir šar (mat) Aššur(ki)*




- 1 Thirty talents of money, belonging
to Shamash, to be received of
Shumiddin,
- 2 Mardukmusallim, Sharrânimarduk-
apal, Kirrêna, (and)
- 3 Nabûmusallim. Accordingly, for
one mana sheep
- 4 to Shamash in the month Ululu they
will give. One for the other is
security.
- 5 If in the month Ululu they will not
give (them), the sheep
- 6 and the young (?) they will give.
- 7 In the presence of Belepûsh, the
judge;
- 8 Na'îdmarduk, the priest;
- 9 Belerêsh, the son of Nanaunili;
- 10 Nabûgallim, the son of Epêsililu;
- 11 Aradilu, the son of Rabdishbanê;
- 12 and the scribe Nabûetêrnaphâti.
Nippur,
- 13 on the 13th day, in the accession
year of
- 14 Sinshumlîshir, King of Assyria.


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.





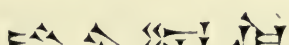
NO. 2.

OBVERSE.

1 
 2 
 3 

4 
 5 
 6 

REVERSE.

7 
 8 
 9 
 10 
 11 

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 ḫu-bu-tu-ut-tum

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


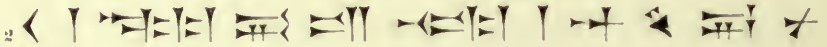
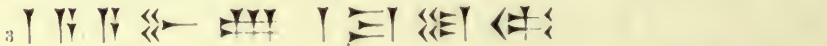
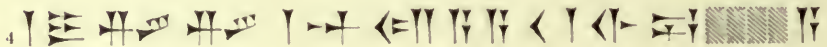
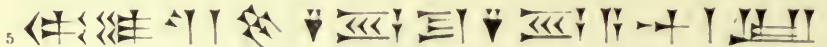

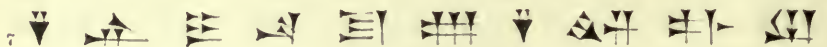
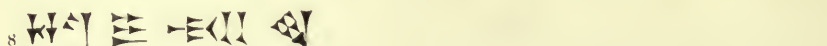


4 (amītu) nu-kin-*nu* Ku-si-ru mār (amībū)
ri²u
5 Nabū-aḫī-šul-lim mār Im-bu-ši-ia
6 Bil-iddin mār Ir-a-*nu*
7 Bil-ki-šir mār Í-gi-bi
8 u Bil-ka-sir alū Ifi-mi-ri
6 arah Šabatu [šumu] 25 kam šattu 12
kam
10 šattu 12 kam Šamaš-šum-ukin-*na*
11 šar Babilī(ki)

4 Witnesses: Kasiru, the son of the
shepherd;
5 Nabūahishullim, the son of Imbushia;
6 Beliddin, the son of Iranu;
7 Belkishir, the son of Egibi;
8 and Belkasir. At the city Himeri,
9 in the month Shabatu, on the 25th
day, in the 12th year,
10 in the 12th year of Shamashshum-
ukin,
11 King of Babylon.

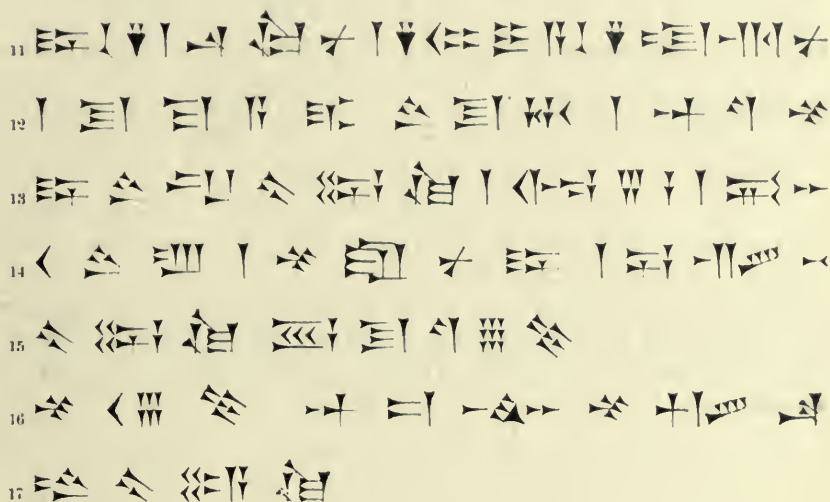
Shulā has advanced Belahirba 1 mana and 6½ shekels, and this tablet merely records that fact without stating when the money is to be returned, or what interest, if any, is to be paid.

NO. 3.

OBVERSE.

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

14 *u (umūlu) dupsar Mu-ra-nu mār Ī-gi-bi*15 *Babīlu(ki) arah Dūzu ānu 9 kam*16 *šaltu 16 kam Šamaš-šun-ukin-na*17 *šar Babīli(ki)*

14 and the scribe, Muranu, the son of Egibi.

15 Babylon, in the month Dūzu, on the 9th day,

16 in the 16th year of Shamashshum-ukin,

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 Dūzu (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.

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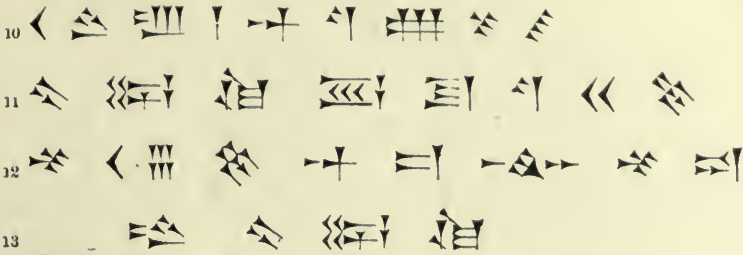
6

7

REVERSE.

8

9



Tablet yellow; 1½×2 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.

- | | |
|---|--|
| <p>1 ⅓ šiklu kaspi ni-is-ḥu</p> <p>2 ša ūli Nabū-bīl-ilāni</p> <p>3 ul-tu ūmu 20 kam ša araḥ Dūzu</p> <p>4 a-šar Nabū-šum-išku-un ina pān a-
mur-a</p> <p>5 u-tir li-it-tir</p> <p>6 (amītu) mu-kin-nu Šil-la-a</p> <p>7 mār ša Nabū-na-ai</p> <p>8 Tab-bi-it apal Sin-kur-u-nu</p> <p>9 Lu-ba-lat apal Nabū-na-ai</p> <p>10 u (amītu) dupsar Šamaš-u-ši-zib</p> <p>11 Babīlu(ki) araḥ Dūzu ūmu 20 kam</p> <p>12 šattu 16 kam Šamaš-šum-ukin</p> <p>13 šar Babīli(ki)</p> | <p>1 One-third shekel of money, the re-
vocation,</p> <p>2 which (took place) against Nabūbel-
ilāni,</p> <p>3 from the 20th day of the month Dūzu,</p> <p>4 wherever Nabūšumishkun will be
found,</p> <p>5 the remainder he will verily return.</p> <p>6 Witnesses: Sillā,</p> <p>7 the son of Nabūnāai;</p> <p>8 Tabēt, the son of Sinkurunu;</p> <p>9 Lubalat, the son of Nabūnāai;</p> <p>10 and the scribe Shamashushezib.</p> <p>11 Babylon, in the month Dūzu, on
the 20th day,</p> <p>12 in the 16th year of Shamashshum-
nkin,</p> <p>13 King of Babylon.</p> |
|---|--|

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

NO. 5.

OBVERSE.

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

REVERSE.

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



Tablet brown shading to black; $1\frac{1}{2} \times 2\frac{1}{4}$ 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 | (amūbu) nu-kin-ni-ti ša ina pa-ni-ša-
[nu] | 1 | These are the witnesses according to
whose testimony |
| 2 | Nirgal-u-šal-lu il-ti | 2 | Nergalushathi with. |
| 3 | ina bit (ilu) Ša-bit-bit ta-bal-[ta-a]l | 3 | in the temple of the god Sabitbit
lived. |
| 4 | Šar-lu-u i-pi-ša <i>Ī. DUP</i> | 4 | Sharlu. |
| 5 | Ušur-ru-ši (amūbu) TU [biti] (ilu) Ša-
bit-bit | 5 | Ušurrushi, the. of the temple
of the god Sabitbit; |
| 6 | Bil-mu-šal-ni (amūbu) TU biti (ilu) Ša-
bit-bit | 6 | Belmushalni, the of the
temple of the god Sabitbit; |
| 7 | Ē-ti-ru (amūbu) TU biti (ilu) Ša-bit-bit | 7 | Ētern, the. of the temple of
the god Sabitbit; |
| 8 | Bil-ti-ru ³ (amūbu) TU biti (ilu) Ša-bit-bit | 8 | Beletér, the. of the temple of
the god Sabitbit; |
| 9 | Zir-ia (amūbu) zammaru | 9 | Ziria, the singer; |
| 10 | A-ša-ri-du apal Ša-na-ši-ša | 10 | Asharidu, the son of Shanashishu; |
| 11 | Šamaš-nballi-it (amūbu) <i>PI. IR. MĪŠ</i> | 11 | Shamashballit, the. ; |
| 12 | Šamaš-ušur (amūbu) šangu ša Amat-ni-
gab-a[(ki)] | 12 | Shamashusur, the priest of the city (?)
Amatnigabu; |
| 13 | Marduk-zir-ibni apal Ir-a-ni | 13 | Mardukziribni, the son of Irani; |
| 14 | Nabû-ušur apal Aššur-ibni | 14 | Nabûsur, the son of Ashshuritmi; |
| 15 | Šamaš-mudammik apal (amūbu)
<i>IJI. BI</i> | 15 | Shamashmudammik, the son of
the. ; |
| 16 | Bî-bî-i-a apal (amūbu) <i>IJI. BI</i> | 16 | Bîbîa, the son of the. |
| 17 | araḫ Tašritu iamū 17 kam šallu 13
k[am] | 17 | In the month Tashritu, on the 17th
day, in the 13th year of |
| 18 | Kin-ṭa-lu-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 *Ī. DUP* is not known.



Tablet light brown; $1\frac{3}{8} \times 2\frac{1}{2}$ 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.

<p>2 <i>ina pân Na-ši-ri</i> 3 <i>ina pân Bil-ahî-ir-ba</i> 4 <i>ina pân Ri-šar-tu</i> 5 [<i>ina</i>] <i>pân Šu-la-a</i> 6 [<i>ina</i>] <i>pân Kal-la-a</i> 7 [<i>ina p</i>] <i>ân Bil-uballî-it u Dir-na-a</i> 8 <i>inu pân Bil-uballî-it arah Ululu</i></p>	<p>2 from Nasiri; 3 from Belahirba; 4 from Rishartu; 5 from Shulâ; 6 from Kalbâ; 7 from: Beluballit and Dinnâ; 8 from Beluballit; in the month Ululu (they will pay).</p>
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Lines 9—12 are destroyed.

<p>13 [<i>ina pân</i>] <i>Marduk-zir-ibni</i> 14 [<i>ina</i>] <i>pân Marduk-tab-la-a-ni</i> 15 <i>ša a-na sudûpu iddin-nu</i> 16 <i>ša a-na ŠĪ.BAR na-ša-a</i> 17 <i>ma-na 50 šiklu 3½ šiklu kaspi</i> 18 [<i>u</i>] <i>16 ma-na 14 šiklu ta.[a.an]. miš kaspi</i> 19 [<i>arah Air</i>] <i>u ūnu 15 kam šattu 14 kam</i> 20 <i>Kam-ta-la-nu</i></p>	<p>13 from Mardukziribni; 14 from Marduktabbâni. 15 which for dates were given; 16 which for grain were brought; 17 mana 53½ shekels of money; 18 and 16 mana 14 shekels each of money. 19 In the month Airu, on the 15th day, in the 14th year of 20 Kineladanos.</p>
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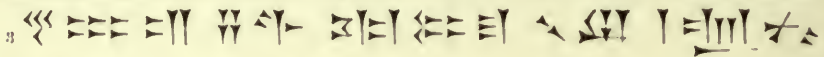
The clew to this tablet, the first line, is unfortunately broken off. But it is plain that it contains a list of some objects, which the persons mentioned in lines 2—14 are to pay either as tithes or as taxes. The parts broken off at the beginning of lines 2—17 evidently contained numerals. Line 17 seems 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.

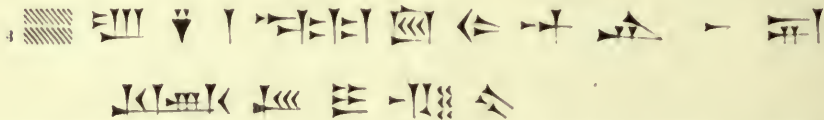
NO. 7.

OBVERSE.

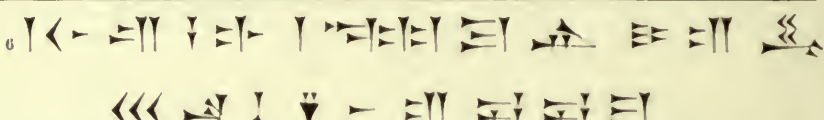
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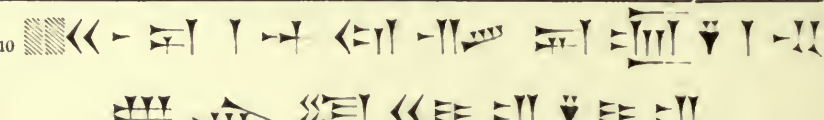
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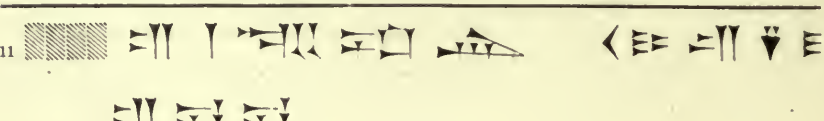
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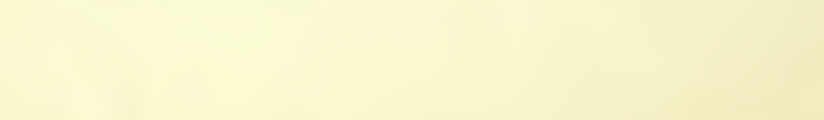
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REVERSE.

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18  | | | | | | | | | | | | | |

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19  | < | | | | | | | | |

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21 <<<< | | | | | | | | | | | | | |

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Tablet brown; 2½×3¼ 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>salûpu i-mit-tu ša (amîlu) NU.ŠAR.
MÎŠ ša alû Bûl-iḫ-bi</i></p> <p>2 <i>šattu 8 kam Nabû-apal-uṣur šar Babilî
(ki)</i></p> <p>3 <i>46 gur 4 pi salûpu gam-ru Šapik-zir</i></p> <p>4 <i>[Î].DUP ša Nabû-bul-lil-an-ni inu
bîli iburi i-nam-dîn</i></p> <p>5 <i>15 gur 3 pi Ai-ri u Aḫu-lu-mur 10 gur
šîš-šîn-na šu ša 2 gur i-ḫir (!)</i></p> <p>6 <i>71 gur 2 pi Nabû-ba-ni 5 gur šîš-šîn-
na-šu ša 1 gur i-ḫir-ma</i></p> <p>7 <i>74 gur Nîrgal-musallim 9 gur ša 2 gur</i></p> <p>8 <i>I.DUP ša Bûl-u-ir-tu</i></p> <p>9 <i>31 gur Šamaš-apal-uṣur 5 [gur] ša 1
gur</i></p> <p>10 <i>+ 21 gur Nîrgal-musallim Î.DUP ša
Bû-u-ir-tu 25 gur ša 5 gur</i></p> <p>11 <i>.... gur Bûl-šak-ir 15 gur ša 3 gur i-
ḫir</i></p> <p>12 <i>.... Marduk-šum-ibni Šamaš-šap-ir
16 gur 2 pi ša 3 gur 2 pi</i></p> <p>13 <i>..... u Nîrgal-ibni Î.DUP- ša
Nabû-na'id</i></p> <p>14 <i>..-ukin Î.DUP 2 gur ša 3 gur</i></p> <p>15 <i>..... Nabû-zir-ibni</i></p> <p>16 <i>.....-Bû Î.DUP ša Nabû-ibni-
[zir]</i></p> <p>17 <i>.....-uṣur 10 gur ša 2 gur 2 pi</i></p> | <p>1 Dates still on the tree, belonging to the officers of the city of Belikki.</p> <p>2 In the 8th year of Nabopolassar, King of Babylon.</p> <p>3 46 gur 4 pi perfect dates Shapikzir,</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) Nabûbâni, 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) Shamashapulusur, 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>16bel, the of Nabûibnizir.</p> <p>17 usur, 10 gur (palm branches) equivalent to 2 gur 2 pi (dates).</p> |
|--|---|


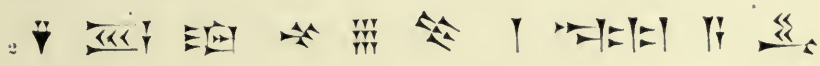

18 [L.D]UP ša Ša-Nabû-šar-u
 8 gur ša 2 gur
 19 12 gur 2 pi ša 2 gur 2 pi
 20 40 gur 2 pi Ai-ri Nabû-šar-zib-an-ni
 21 arah Ululu šum 21 kam šallu 8 kam
 Nabû-apal-usur šar Babilî(ki)


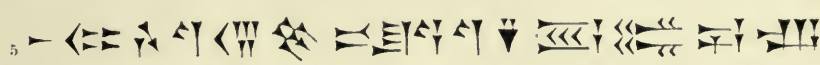

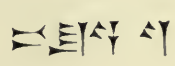


18 the of Shanabûshû,
 8 gur (palm branches) equivalent
 to 2 gur (dates).
 19 12 gur 2 pi (palm branches)
 equivalent to 2 gur 2 pi (dates).
 20 40 gur 2 pi Airi (and) Nabûshuzib-
 anni (will give).
 21 In the month Ululu, on the 21st day,
 in the 8th year of Nabopolassar,
 King of Babylon.

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.

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 8  *The remainder of the line is erased, the traces correspond to line 11.*

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REVERSE.

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 18 I 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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 20 <<< W 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

Tablet gray; $1\frac{1}{2} \times 2\frac{1}{2}$ inches. The clay is soft and brittle. The signs are very small and crude. A straight line separates lines 2 and 4. Line 13 just occupies the lower edge. There is much space wasted.

1 *salûpu ša a-na maš-šar-tu*

2 *ša araḫ Nisanun šattu 9 kam Nabû-
apal-ušar*

3 *a-na amîlu MÎŠ a (amîlu)
MU. MÎŠ mîdîn*

4 $28\frac{1}{2}$ [pi] $4\frac{1}{2}$ ka *Marduk-zir-ib-ni*

1 (This is the number of measures of
dates, which at the end

2 of the month Nisanun of the 9th
year of Nabopolassar,

3 to the priests and the (temple)
servants was given.

4 $28\frac{1}{2}$ pi $4\frac{1}{2}$ ka Mardukziribni,

5	<i>ina mi-šil ūnu 15 kam arka ūnu ša arah Simanu i-tir</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-i-ti-ir ina tal-lak ūnu 15 kam arka ūnu</i>	6	75 pi Shamashetér, at the end of the 15th day after the first day
7	<i>ša arah Nisannu (amīlu) mu-tu i-tir</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-it apal (amīlu) pa-šit-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>ūnu 15 kam ma-ak-ka-su u gil-li i-tir</i>	12	on the 15th day as taxes and rent(?) paid.
13	<i>napharu 75½ [pi] ili Šamaš-i-ti-ir</i>	13	Altogether 75½ pi were received from Shamashetér.
14	5 [gur] <i>ŠĪ.BAR ša Šamaš-i-ti-ir</i>	14	5 gur of grain, which Shamashetér
15	<i>ša (amīlu) man-di di ina bil ili</i>	15	for the measurer in the temple of the god (gave),
16	<i>arah Adaru ūnu 13 kam šattu 8 kam</i>	16	in the month Adaru, on the 13th day, in the 8th year.
17	3 <i>har(?)-ra-ša 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 Nisanna</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) Musallimapla (paid).
20	35 [pi] <i>i-tir</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; Shamashetér 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 Shamashetér's quota. Lines 17 and 18 give the amounts of grain paid to the measurers for their work and their keep.

NO. 9.

OBVERSE.

1 𠄎 十 𠄎 𠄎 一 𠄎 𠄎 𠄎 十 𠄎

2 𠄎 一 𠄎 一 十 𠄎 𠄎 十 𠄎

3 𠄎 一 𠄎 𠄎 𠄎 一 𠄎 一 𠄎 𠄎

4 一 十 一 𠄎 𠄎 𠄎 𠄎 𠄎

5 𠄎 一 一 𠄎 𠄎 𠄎 𠄎 十

6 一 𠄎 𠄎 一 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

7 𠄎 一 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

8 𠄎 一 𠄎 十 一 𠄎 𠄎 𠄎 𠄎 十

9 一 一 一 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 十

10 𠄎 一 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

11 𠄎 一 𠄎 𠄎 𠄎 一 一 一 𠄎 𠄎 𠄎

12 𠄎 一 𠄎 𠄎 一 一 𠄎 𠄎 一 𠄎

13 𠄎 一 𠄎 𠄎 一 一 𠄎 𠄎 一 𠄎 一 𠄎 一 𠄎

14 𠄎 一 𠄎 𠄎 一 一 𠄎 𠄎 一 𠄎 一 𠄎 一 𠄎

15 𠄎 一 𠄎 𠄎 一 一 𠄎 𠄎 一 一 一 𠄎

16 𠄎 一 𠄎 𠄎 一 一 𠄎 𠄎 一 𠄎 一 𠄎 一 𠄎

17 𠄎 一 𠄎 𠄎 一 一 𠄎 𠄎 一 一 一 𠄎

18 

REVERSE.

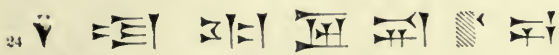
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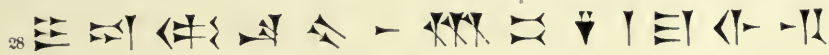
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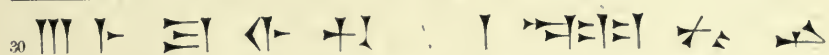
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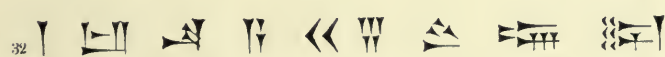
27 

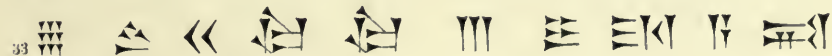
28 

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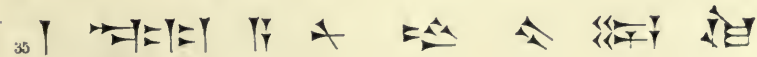
30 

31 

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33 

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35 

Tablet gray, very hard, surface glazed; $1\frac{3}{4} \times 3$ 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.

- | | |
|---|---|
| <p>1 ŠĪ.BAR ša (amīlu) irriši ša Šamaš
 2 ša ina pāni Marduk-šar-an-ni
 3 (amīlu) bīl piḫāli ša Iu-tur Bil-ibni
 4 Šamaš-zir-iḫī-ša iḫ-šu-nu
 5 582 pi nu-ši-ḫu
 6 ina 2 ta ilippi ša (amīlu) bīl piḫāli
 7 ḫarrānu mah-ri-i-tum i-du ul na-din
 8 347½ [pi] 12 [ka] a-ka-bu ma-ši-ḫu
 9 ina 1 ilippi ša (amīlu) bīl piḫāli ša
 pāni-tum
 10 ḫarrānu ar-ki-i-tum i-du ul na-din
 11 435 ma-ši-ḫu ina ilippi ša A-ū-a
 12 439 ina ilippi ša Nabū-ūṭēr
 13 439 ina ilippi ša Bil-iddin apal
 Ma-mi-ša
 14 429 ina ilippi ša Bil-iddin apal Na-ḫir
 15 439 ina ilippi ša Bil-ša-nu
 16 439 ina ilippi ša Iddin-na-mu-nu
 17 363 ina ilippi ša Sin-aḫar
 18 386 mašīḫu (ilu) si-sa
 19 napḫaru 4239½ [pi] 3 [ka]
 20 ina lib-bi 2004 ma-ši-ḫu a-mi si-kab
 21 199 mašīḫu (amīlu) dap-sar
 22 66 mašīḫu (amīlu) man-di-di
 23 43 i-da-a-ta
 24 ša abū ka-lu-ūš-[š]i-ī
 25 ŠĪ.BAR ša Nabū-šam-iška-un (amīlu)
 irrišu ša Šamaš
 26 Ukin Du-muk-ukin iḫ-šu-nu
 27 300 ma-ši-ḫu ina ilippi ša Šamaš
 28 i-du ul na-din ina lib-bi ša 1 ma-ši-ḫu</p> | <p>1 Grain belonging to the gardeners of
 Shamash,
 2 which is at the disposal of Marduk-
 sharanni,
 3 the prefect, which Ratar, Belibni,
 4 (and) Shamashzirikisha, brought.
 5 582 measures, the size of a pi,
 6 in two ships, belonging to the pre-
 fect, (they brought).
 7 In the first business transaction he
 did not pay freight money.
 8 347½ pi 12 ka, measures of food,
 9 in one ship belonging to the prefect,
 (they brought); this is at his dis-
 posal.
 10 In the second business transaction
 he did not pay freight money.
 11 435 measures in the ship of Aida
 (they brought);
 12 439 in the ship of Nabūcētēr;
 13 439 in the ship of Beliddin, the son
 of Mumesu;
 14 429 in the ship of Beliddin, the son
 of Nasir;
 15 439 in the ship of Belshunu;
 16 439 in the ship of Iddinnanunu;
 17 363 in the ship of Sinusur;
 18 386 measures sisu (brought).
 19 Total 4239½ pi 3 ka
 20 Thereof 2004 measures are for;
 21 199 measures (for) the scribe;
 22 66 measures (for) the measurer;
 23 43 (measures) are the freight moneys
 24 of the chief
 25 The grain belonging to Nabūshum-
 ishkun, the gardener of Shamash,
 26 Ukin (and) Dumukukin brought.
 27 300 measures in the ship of Shamash
 (he brought).
 28 Freight money he did not pay.
 Thereof (however) 1 measure</p> |
|---|---|

29 *a nu abû ka-lu-uš-šî-î idliu*
 30 300 *ma-ši-lu ša Nabû-zir-ibni*
 31 *iš-ša-a ina lib-bi 30 ma-ši-lu*
 32 *Ib-na-a 25 (amîlu) dup-sar*
 33 9 (*amîlu*) *man-di-di 3 i-da-a-la*
 34 *arâh Abû îmu 9 kam šattu 9 kam*
 35 *Nabû-apal-usur šar Babûi(ki)*

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,

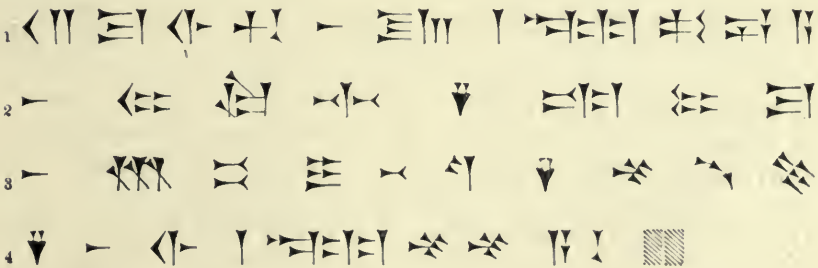
Marduکشarrâni, the prefect of the province, has purchased a large quantity of grain from the gardeners of the temple of Shamash. This grain is to be freighted to him by water. Ratar, Belibni, and Shamashzirikisha are selected to transport the grain. They make use of 10 ships. Three of these belong to 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.

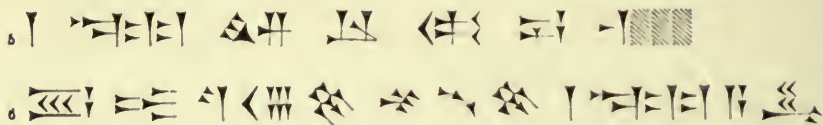
Lines 25—29 contain the account of Nabûshumishkun; and lines 30—33 that of Nabûziribni. The former spends only one measure for freightage; while the latter spends the disproportionate sum of 67 measures, though each receives 300 measures. Money seems to have been banished entirely from all these transactions, 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; $1 \times 2\frac{1}{2}$ 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.

1 12 *ma-ši-ḫu ina kálá Nabû-gud-i-a*

2 *ina mi-di-ti ša sulûpu*

3 *ina lib-bi i-mit-tu ša šattu 9 kam*

4 *šacina pân Nabû-šum-iddin apal-ša [ša]*

5 *Nabû-na'id ul t-t[ir]*

6 *aruḫ Kisilimu šunu 16 kam šattu 9
kam Nabû-apal-ušur*

7 20 *ma-ši-ḫu ša ma-ak-ka-su*

8 85 *mašihū 3 [ka] Nabû-tab-ni-ni*

9 5 *mašihū 3 ka Êti-ir-Bû*

10 (*amîlu*) *šikaru*

11 93 *mašihū 3 ka ina pân Bû-apal-iddin*

1 12 measures from the hands of Nabûgudea,

2 in the measuring of the dates,

3 in addition to the dates still on the tree, of the 9th year,

4 which he was to receive of Nabû-šumiddin, the son of

5 Nabûna'id, he did not receive.

6 In the month Kisilimu, on the 16th day, in the 9th year of Nabopolassar.

7 20 measures for taxes;

8 85 measures 3 ka Nabûtabniri,

9 5 measures 3 ka Etêrbel,

10 the wine, (paid);

11 93 measures 3 ka were received of Belapaliddin.



Tablet brown; 1½×2 inches, reetangular. 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.

1 2 ma-na ⅔ ma-na 5 šiklū kaspi ša-lul-tu

2 ša ul-lu Šamaš šam rīni

3 ina ili Nabû-nudammî-ik

4 apal-šu ša Ša-Nabû-šu-u mâr (amîlu)
rî'u

5 ina araḥ Adaru [îmu] 1 a-na Šamaš

6 i-nam-dîn

7 ina manzazu ša Bil-ušur (amîlu) šanpu
Marduk

8 Mi-nu-u-a-na-Bil mâr

9 apal Nûr-Marduk Bil-ib-ni

10 apal (amîlu) šanpu Sip-par(ki) Šamaš-
nûr-ibni

11 apal Dan-ni-dam-a Kudurru apal rî'u
šîšî

12 u (amîlu) dupsar Bil-ukin apal (amîlu)
šakin in-bu-šu

13 Sip-par(ki) araḥ Nisannu îmu 12 kam

14 šaltu 12 kam Nabû-apal-ušur

15 šar Babilî(ki)

1 2⅔ mana 5 shekels of money, the
third (loan?)

2 which (he received) from Shamash,
namely, the price of the sheep,

3 to be received from Nabûnudammik,
4 the son of Shanabûshû, the son of
the shepherd.

5 In the month Adaru, on the first day,
to Shamash

6 he will give (the money).

7 In the presence of Belusur, the priest
of Marduk;

8 Minûanabel, the son of

9 the son of Nûrmarduk; Belibni,

10 the son of the priest of Sippara;
Shamashnûribni,

11 the son of Dannidana; Kudurru, the
horse herdsman;

12 and the scribe Belukin, the son of
the overseer of his fruit (?).

13 Sippara, in the month Nisannu, on
the 12th day,

14 in the 12th year of Nabopolassar,

15 King of Babylon.

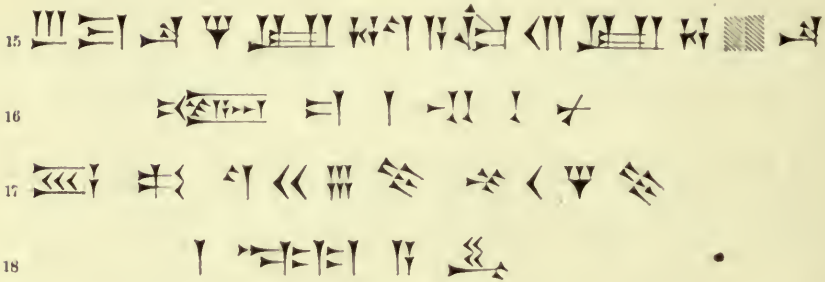


Lines 18 and 19 are effaced, beyond this there seem to be no more lines.

Tablet of a mauve color; $1\frac{1}{2} \times 3\frac{1}{2}$ 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.

1	<i>alpu LU.NITA niḫi Sip-par(ki)</i>	1	Cattle (and) sheep; the sacrifices at Sippara.
2	<i>ucaḫ Airu imu 13 kam šattu 13 kam</i>	2	In the month Airu, on the 13th day, in the 13th year of
3	<i>Nabū-apal-uṣur šarru</i>	3	Nabopolassar, the King.
4	<i>alpu ŠU.U alpu TU.ḪAL p̄n (ilu) Šamaš</i>	4	A cattle, and a cattle for Shamash;
5	1 [“] 1 [“] <i>p̄n šubti (?) (ilu) ME</i>	5	one , one for the god Ai;
6	1 [“] 1 [“] <i>p̄n šubti (?) (ilu) ME</i>	6	one , one for the dwelling of the god Me;
7	1 [“] 2 [“] <i>p̄n biḫi (ilu) Marduk</i>	7	one , two for the temple of Marduk
8	<i>u (ilu) Zar-pa-ni-tum</i>	8	and Zarpanitum;
9	1 [“] 1 [“] <i>p̄n (ilu) Pu-ḫil-li!</i>	9	one , one for the god Pubelbel;
10	[“] 1 [“] <i>p̄n (ilu) Bilī Sip-par(ki)</i>	10	one , one for Belit of Sippara;
11	1 [alpu TU.ḪAL] <i>p̄n (ilu) Rammānu</i>	11	one for the god Rammān;
12	1 [“] <i>p̄n (ilu) Ša-la</i>	12	one for the god Shala;
13	1 [“] <i>p̄n (ilu) A-nun</i>	13	one for the god Anu;
14	1 [“] <i>p̄n (ilu) Bil</i>	14	one for the god Bel;
15	1 [“] <i>p̄n (ilu) Éa ŠAL.Ī.PAR.RA</i>	15	one for the god Ea
16	..... <i>p̄n GIŠ.DA</i>	16	..... for
17	..... <i>p̄n (ilu) [A-nu-ni]-tum</i>	17	..... for the goddess (Anni)tum.
18 and 19	destroyed.		

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; $1\frac{3}{4} \times 2\frac{1}{4}$ 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.

- 1 *kilû ša (amīlu) nā-par kilû ina kâtû*
(*amīlu*) *nu-giṣ-šar(niṣ)*
- 2 *ša ulû Bil-ik-bi iṣ-šu-u duppa*
- 3 2000 *kat ša kilû ša Bil-na'id ina pân*
Šamaš-ahî-iddin
- 4 *ina ūb-bi 500 mi-ša 1000 [kat] a-na 10*
šiklu kaspi
- 5 500 [*mi-šu*] *ku-nu 3 gur sudūpu i-šu-*
u-nu
- 6 *ša ina pāni-šu-nu i-ti-fir*
- 7 1 *ma-nu 8 šiklu a-di 10 šiklu kaspi ša*
ki[tû]
- 8 *Bil-na'id it-ta-din*
- 9 2300 *kat ša kilû ša Bil-šu-[nu]*
- 10 *bil-tun u-ba' u Í-tu-.....*
- 11 [*ina lib-bi 10*]75 *mi-šu 1225 [kat]*
- 12-*la ša Bil-šu-nu a-nu 12 šiklu*
[kaspi]
- 13 *a-nu Šamaš it-ta-din*
- 14 500 [*mi-šu*] *pu-ut zilli ša Šu-la-a a-nu*
šu Bil-šu-nu
- 15 $\frac{1}{2}$ *ma-nu 4 šiklu kaspi a-di 12 šiklu*
kas[pi a]-nu
- 16 *šim kilû Bil-šu-nu [it-ta-din]*

- 1 Linnen of the weaver. Linnen into the hands of the stewarts
- 2 of the city Belikbi, he brought for a receipt (?).
- 3 2000 kat of linnen, which Belna'id is to receive from Shamashahiddin;
- 4 thereof 500 meshu, 1000 kat for 10 shekels of money,
- 5 500 meshu for 3 gur of dates was the sum(?)
- 6 that he paid to them.
- 7 One mana 8 shekels, in addition to the 10 shekels of money (paid) for the linnen,
- 8 Belna'id gave.
- 9 2300 kat of linnen, which Belshunu
- 10 demanded, and Etn.....;
- 11 thereof 1075 meshu, 1225 kat,
- 12 which Belshunu for 12 shekels of money
- 13 (bought), to Shamash he gave.
- 14 500 meshu for the joint possession of Shulá, for, Belshunu (acquired);
- 15 $\frac{1}{2}$ mana 4 shekels of money, in addition to the 12 shekels of money, for
- 16 the price of the linnen Belshunu (paid).

17 *arāḫ Airu ūmu 26 kam šattu 14 kam*

17 In the month Airu, on the 26th day
in the 14th year of

18 *Nabū-apal-uṣur*

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 Shamashabiddin must have been the weaver mentioned in liue 1. Of these 2000, 1500 (if we make a *mi-šu* 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 Shulā. 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.

1	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵
2	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵
3	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵
4	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶
5	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶
6	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶	𐎶



REVERSE.



Tablet shading from light to dark gray; 14+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>alpa um-ma-na(miš) šu lu</i>	1	Cattle, in great numbers, which
2	<i>pân (amīlu) ir-riš (miš) (iān) si-mu</i>	2	by the gardeners of the,
3	<i>a-na (amīlu) [šangu] (īlu) A-nu nu-din</i>	3	were given to the (priests of) the god Anu.
4	<i>ištū šu Marduk-iddin ina pân Nūr- Šamaš</i>	4	One (head of cattle), which Marduk- iddin has received from Nūr- shamash;
5	<i>. šu Šamaš-ukin-ahī ina pân Nūr-Šamaš</i>	5	. . . . ., which Shamashukinahi has received from Nūrshamash;
6	<i>. šu Mar-duk ina pân [Nūr]- Šamaš</i>	6	. . . . ., which Marduk has received from Nūrshamash (and)
7	<i>Mun-nu-di-i-Nabū</i>	7	Mannudinabū,
8	<i>[arāh] Abu ūmu 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-ušur 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 *sūlūpu i-nit-lu ša (i)šū kiru ša Šamaš*
 2 *ša Dil-bat(ki) aruḫ Uulu imu 30 kam*
 3 *šattu 19 kam Nibū-apul-ušur šar*
Babili(ki)
 4 *101 gur Uḫ-ḫi-i-a*
 5 *101 gur Šamaš-iri-iš*
 6 *napharū 202 gur sulūpu*
 7 *lu gar-ru-lu*

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 Uhhēa (received);
 5 101 gur Shamasherēsh (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."






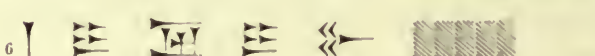
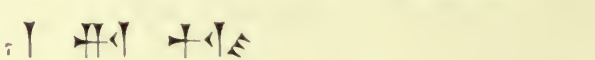
18 šattu 3 kam Nabū-na'id šur Babilī(ki)

18 in the 3rd year of Nabonidus, King
of Babylon.


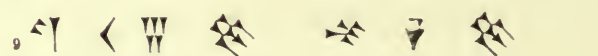
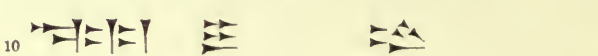
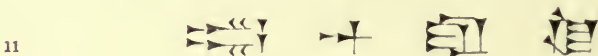
Aradnabū is to receive 44 gur of grain from his namesake in the month Abu (August), and at a place somewhere between the two gates of the Shamash temple, called the sheep-gates, and the river Nikudi. Here in one of the government agencies, the second Aradnabū (the two are distinguished by the names of their fathers) will measure out the 44 gur, using the measure of a person named Rimut as a standard. Four of these standard measures shall be considered the equivalent of one gur. At the measuring of the grain Nergalsharnillit and Mushezibmarduk will be present to see that the measuring is done honestly. The contract was made in the month Nisannu (April), and hence had four months to run.

NO. 47.

OBVERSE.

1  2  3  4  5  6  7 

REVERSE.

8  9  10  11 

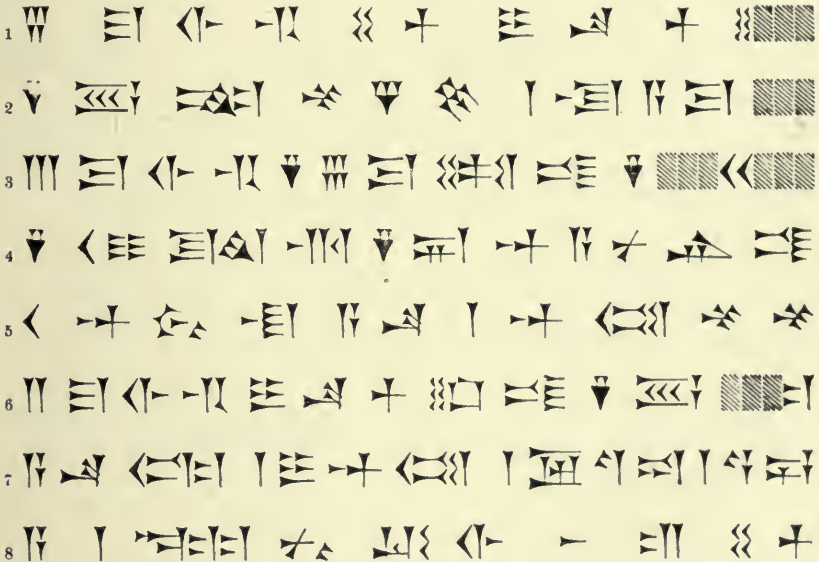
Tablet gray with numerous black spots; $1\frac{1}{4} \times 1\frac{3}{8}$ inches. The lower right corner of the obverse is flattened down, thus destroying part of two witnesses' names. The reverse is perfect.

<p>1 <i>ma-kur-ra ša Nabû-šum-iddin</i></p> <p>2 <i>i-bu-ru-na a-na Bil-iddin</i></p> <p>3 <i>a-na 1 šiklu kaspi id-din-na</i></p> <p>4 <i>ina munzazu Bil-iqī-ša</i></p> <p>5 <i>apul-šu ša Nirgal</i></p> <p>6 <i>I-lu-i-pu-[uš]</i></p> <p>7 <i>Ri-mut</i></p> <p>8 <i>Babīlu(ki) arah Ululu</i></p> <p>9 <i>īnu 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 Nabûshum-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 Iluipûsh, (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. Nabûshumiddin sold one shekel's worth of produce to Beliddin, and gave him this receipt for his money.

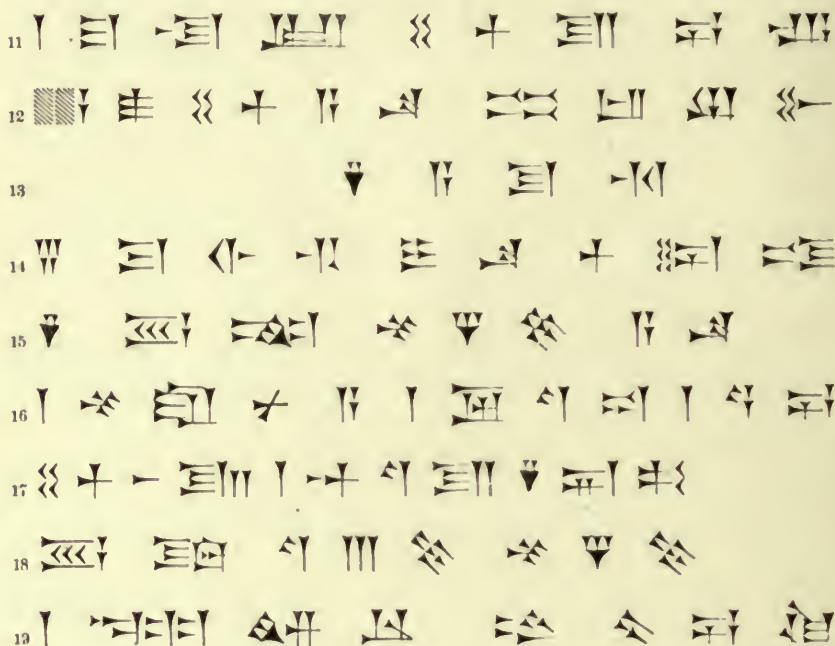
NO. 48.

OBVERSE.





REVERSE.



Tablet light brown; $1\frac{1}{2} \times 2\frac{1}{2}$ 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-lu ŠĪ.BAR i-nu maš-ša[r-tum]

2 ša arah Abu šallu 4 kam La-a-ba-
[ši]

3 3 nu-ši-lu ša 6 ba-li-tum ša

4 ša 16 i((t)-ri ša bīli (ilu) A-nu-ni-tum

5 u (ilu) Gu-la a-nu Marduk-šum-iddin

6 2 ma-ši-lu i-nu 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,

7 a-na ñi Na'id-Mardok Lu-uš-ana-
nir-i
8 apal Nabû-zir-gal-lim 1 gur ŠĪ.BAR
9 LU.NITA ki-mi ša ša-lam-na Gi-
mil-u
10 ina kâtâ 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-lu
14 5 ma-ši-lu i-na maš-šar-tum
15 ša araḫ Abu šattu 4 kam a-na
16 Mu-ra-mu apal Lu-uš-ana-nir-i

17 ŠĪ.BAR ina kâtâ Šamaš-irba ša bit
alpi
18 araḫ Nisannu imu 3 kam šattu 4 kam
19 Nabû-na'id šar Babilî(ki)



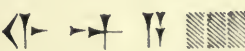


7 on the account of Na'idmarduk, Lús-
ananûre,
8 the son of Nabûzurgallim, (will give).
1 gur of grain,
9 sheep, wholesome flour (?) Gimillu

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 Murann, the son of Lúsananûre, (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.

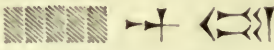
This tablet is evidently a statement containing the debts of Labâshi, Lúsananure and Gimillu. Very likely this statement was issued by some agent, through whose hands the merchandise and the money had to pass.

NO. 49.

OBVERSE.

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REVERSE.

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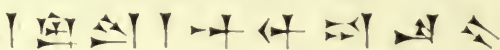
19 

20 

21 

22 

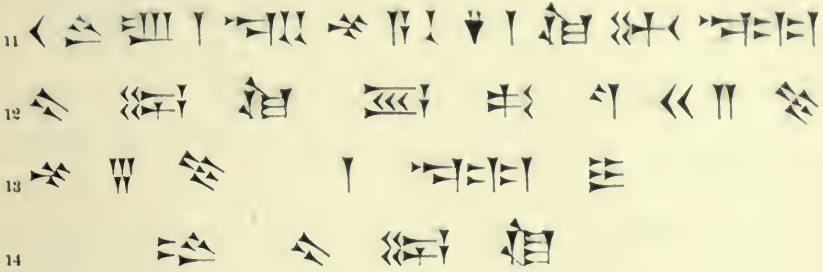
23 

24 



Tablet light brown; $1\frac{1}{8} \times 2\frac{1}{4}$ 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	[<i>alpu</i>] <i>ša šinî LU.TU.ĶAL</i>	1	Cattle, namely sheep,
2	<i>pân (ilu) Šamaš</i>	2	for the god Shamash.
3	<i>alpu ša šinî LU.TU.ĶAL</i>	3	Cattle, namely sheep,
4	<i>pân (ilu) A-[<i>num</i>]</i>	4	for the god Anu.
5	[<i>alpu ša šinî</i>] <i>LU.TU[ĶAL]</i>	5	Cattle, namely sheep,
6	<i>pân (ilu) Mar[<i>duk</i>]</i>	6	for the god Marduk.
7	[<i>alpu ša šinî</i>] <i>LU.TU.ĶAL[L]</i>	7	Cattle, namely sheep,
8	[<i>pân</i>] (<i>ilu</i>) <i>Marduk</i>	8	for the god Marduk (and)
9	<i>pân (ilu) [Zar]-<i>pa-ni-tum</i></i>	9	for the goddess Zarpanitum.
10	<i>alpu ĩu. [L]U.TU.ĶAL</i>	10	Cattle, namely ,
11	<i>pân (ilu) Bilit-mi-tu-ka</i>	11	for the goddess Belitnetuka.
12	<i>LU.TU.ĶAL.LUM</i>	12	.....
13	<i>pân (ilu) Rammân</i>	13	for the god Rammân.
14	<i>LU.TU.ĶAL.LU</i>	14	.....
15	<i>pân (ilu) A-[<i>nu</i>]<i>nu</i></i>	15	for the god Ann.
16	<i>u (ilu) Bel</i>	16	and the god Bel.
17	<i>LU.TU.ĶAL.LUM</i>	17	.....
18	<i>pân (ilu) marâti bit TU.ĶAL</i>	18	for the gods, the daughters of the house of
19	<i>LU.TU.ĶAL.LUM</i>	19	.....
20	[<i>pân</i>] (<i>ilu</i>) <i>GAR</i>	20	for the god Gar.
21	<i>LU.TU.ĶAL.LUM</i>	21	.....
22	<i>pân (ilu) A-nu-ni-tum</i>	22	for the goddess Anunitum
23	<i>ša Sippari(ki) ilâni šina</i>	23	of Sippara: two goddesses.
24	1 <i>LU.NITA Nirgal(?)</i> - <i>ukin-na-halaŕu</i>	24	Onesheep Nergalukinnabalatu (gave).
25	1 <i>alpu u 3 šinî</i>	25	One head of cattle and 3 sheep
26	<i>Nabû-u-šî-zib il-ta-din</i>	26	Nabûshezib gave.



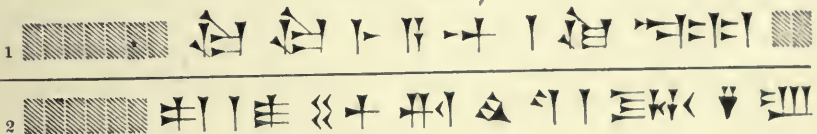
Tablet light gray; 1½×1¼ inches. The first line of the obverse is totally effaced, likewise the upper left corner of the reverse. The tablet, on the whole, is very much damaged.

- | | |
|--|--|
| <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 [(amiltu) mu-ki]n-nu <i>Nirgal-sum-ibni</i>
 8 [apal-su-sa] <i>Nabû-sum-iddin apal</i>
 <i>Arad-Bil</i>
 9 <i>Nabû-balat-su ik-bi apal-su sa</i>
 10 <i>Marduk-irba apal Iddin-Marduk</i>
 11 <i>u (amiltu) dapsar Bil-iddin apal-su sa</i>
 <i>Ki-šir-Nabû</i>
 12 <i>Babilu(ki) arah Airu amu 22 kam</i>
 13 <i>šallu 5 kam Nabû-na'id</i>
 14 <i>šar Babilu(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 Nabûshmidin, the son
 of Aradbel;
 9 Nabûbalatsnikbi, the son of
 10 Mardukirba, the son of Iddinmarduk;
 11 and the scribe Beliddin, the son of
 Kisirnaû.
 12 Babylon, in the month Airu, on the
 22nd day,
 13 in the 5th year of Nabonidus,
 14 King of Babylon.</p> |
|--|--|

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.



2 gur 1 pi ŠĪ BAR ri-*hi-tu*
Piš-šu-dup
 3 a-di arah Tēbitu šattu 6 kam Nabū-
na'id šarru
 4 30 gur ulu bīt bīšu arah Tēbitu šattu
 6 [kam]

2 gur, 1 pi of grain, the remain-
 der, Pišshadup,
 3 until the month Tebitu of the 6th
 year of Nabonidus the King, (will
 give).
 4 30 gur from the storehouse in the
 month Tebitu of the 6th year, (he
 will give).

Line 5 is erased.

6 28 gur 3 pi ina bīt bīšu arah
 7 gur ina kātā Nabū-šum-iddin
 8 kaspu ša ka

6 28 gur 3 pi into the storehouse, in
 the month (he will deliver).
 7 gur from the hands of Nabū-
 shumiddin (he will receive).
 8 money of

Four or more lines are broken off.

13 Nabū-gab-zu a-di ūmu
 14 ki-mi-mi bīti Šapik-zir
 15 Ai ana ili pi-i ša Itti-Na[bū-
balātu]
 16-šu ŠĪ BAR-šu Arad-Gula a-na
ili pi-i ša Itti-[Nabū-balātu]
 17 [arah] Nisanu ūmu 7 kam šattu 7
k[am]
 18 [Nabū-na'id šar Babilī (ki)]
ša
 19 tum

13 Nabūgabzu until the day

 14 sustenance of the house of
 Šhapikzir
 15 Ai, according to the word of
 Ittinabūbalatu, (took).
 16 .. . his of his grain Arad-
 gula according to the word of
 Ittinabūbalatu (took).
 17 In the month Nisanu, on the 7th
 day, in the 7th year of
 18 Nabū-na'id, King of Babylon.

 19

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.

4 <i>apal Sug-gil-ai u Tu'</i>	4 the son of Suggillai, and of Tu',
5 <i>apal-ša ša Nabû-itîr apal I k-b[i]-</i>	5 the son of Nabûetêr, the son of Ikbi . . .

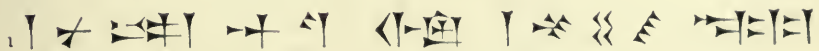




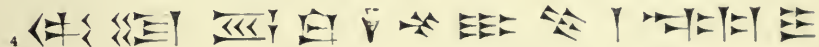

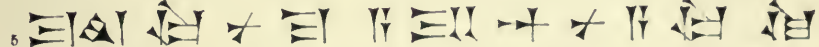


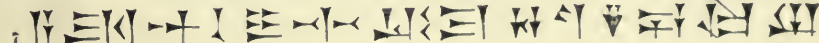
Two or more lines are destroyed.

8 <i>Za-kir apal</i>	8 Zakir, the son of
9 <i>(amîtu) dapsar Ni-ku-du apal-ša ša</i>	9 Scribe: Nikudu, the son of
10 <i>Li-ši-ru apal (amîtu) šangû Bil</i>	10 Lishiru, the son of the priest of Bel.
11 <i>Babîlu(ki) araly Abu</i>	11 Babylon in the month Abu,
12 <i>îmu 11 kam šultu 9 kam</i>	12 on the 11th day, in the 9th year of
13 <i>Nabû-na'ûd šar Babîli(ki)</i>	13 Nabonidus, King of Babylon.

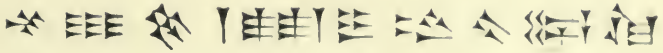
Beluballit has in his possession certificates entitling him to a certain quantity of grain from Labâshi and Tu'. He now proceeds, on the strength of these, to take part of his possessions, and this tablet, duly inscribed with the fact, is then given to the two latter persons.

NO. 53.

OBVERSE.

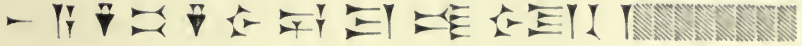
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LEFT SIDE.

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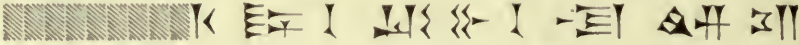


26



Tablet dark brown; $1\frac{1}{3} \times 2\frac{2}{3}$ 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.

- | | |
|---|--|
| <p>1 Nu-ur-Šamaš u Mu-ši-zib-Nabû (amîlu)
la-mu-la-nu</p> <p>2 ša Ni-dîn-tum apal-šu ša Nabû-šar-
ušur a-na 2 ma-na 10 šiklu kaspi</p> <p>3 a-na Iddin-Marduk apal-šu ša Ikî-ša-
apla apal Nür-Sin</p> <p>4 ul-tu araḥ Tašritu ša šattu 8 kam
Nabu-na'ûl šar Babilî(ki)</p> <p>5 id-di-nu-na a-da-an-wi a-di ki-it šu
araḥ Ululu</p> <p>6 ša šattu 9 kam a-na ū is-ku-nu-na</p> <p>7 a-da-an-šu i-ti-ik-ma kaspu ša i-ti-ru</p> <p>8 lâ i-ši Ni-dîn-tum a-na Iddin-Marduk</p> <p>9 ik-bi um-ma kaspu a-na t-ti-ri-ka</p> <p>10 lâ i-ši Nür-Šamaš u Mu-ši-zib-Nabû</p> <p>11 [a-n]a duppi šmi gam-ru-tu a-bu-ak</p> <p>12 Ni-dîn-tum apal-šu ša Nabû-šar-ušur</p> <p>13 ina hu-ud lib-bi-šu Nu-ur-Šamaš</p> <p>14 u Mu-ši-zib-Nabû a-na 2 ma-na 10
šiklu kaspi</p> | <p>1 Nürshamash and Mushezibnabû, the
servants,</p> <p>2 whom Nidintum, the son of Nabû-
sharusur, for 2 mana 10 shekels of
money</p> <p>3 to Iddinmarduk, the son of Ikishâpla,
the son of Nürsin,</p> <p>4 from the month Tashritu of the 8th
year of Nabonidus, King of Baby-
lon, on,</p> <p>5 gave; and the term (of payment) till
the end of the month Ululu</p> <p>6 of the 9th year on his account be set.</p> <p>7 His term (of payment) had passed
away, and the money which he
should pay</p> <p>8 there was not. (Then) Nidintum to
Iddinmarduk</p> <p>9 said "(Since) money for thy payment
(to me)</p> <p>10 there is not, Nürshamash and Mushe-
zibnabû</p> <p>11 for a tablet of the full price, I will
bring; (which tablet shall say)</p> <p>12 'Nidintum, the son of Nabûsharusur,
13 of his own free will, Nürshamash</p> <p>14 and Mushezibnabû for 2 mana 10
shekels of money,</p> |
|---|--|

12 

𐎠 𐎡 𐎢 𐎣

13 


𐎠 𐎡 𐎢 𐎣

14 

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

REVERSE.

30 𐎠 𐎡 𐎢  𐎣 𐎤 𐎥

31 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨  𐎩 𐎪 𐎫

𐎬 𐎭 𐎮 𐎯

32 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮

33 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮

𐎯 𐎰 𐎱 𐎲

34 𐎠 𐎡 𐎢 𐎣 𐎤 𐎥 𐎦 𐎧 𐎨 𐎩 𐎪 𐎫 𐎬 𐎭 𐎮

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 1½ 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-ku-ṣir 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>iḫ-bi um-ma a-na bit mar-bīni²i taš-pur-an-ni-ma Zu-un-na-a</i></p> <p>4 <i>aš-ša-ti a-ḫu-uz-ma māru u mārtu lā tul-du Bil-u-sat</i></p> <p>5 <i>mār-šu ša Zu-un-na-a mār aššati-ia ša la-pa-ni</i></p> <p>6 <i>Ni-ḫu-du apal Nūr-Sin mu-ti-šu maḫ-ru-u</i></p> <p>7 <i>tu-li-du a-na mār-ru-u-tu lu-ul-ki-i-ma</i></p> <p>8 <i>lu-u māru-u-a šu-u ina duppi mu-ti-šu</i></p> <p>9 <i>ti-ša-ab-ma iškūtini 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 māru ṣa-bit ḫāti-i-ni šu-u Na-di-nu a-mat</i></p> <p>12 <i>[Bil-ka-ṣ]ir mār-šu iḫ-bu-šu lā im-gur Na-di-nu</i></p> <p>13 <i>[a-na ū-mu ru-ḫu-l]u man-ma ša-nam-ma a-na lā lu-ki-i</i></p> <p>14 <i>[iškūtini u nikasu-šu-nu]-tu dup-pi iš-tur-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 Zunnā</p> <p>4 I took to wife; but a son or a daughter she bore (me) not; Belusat,</p> <p>5 the son of Zunnā, the son of my wife, whom unto</p> <p>6 Nikudu, the son of Nūrsin, 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.)

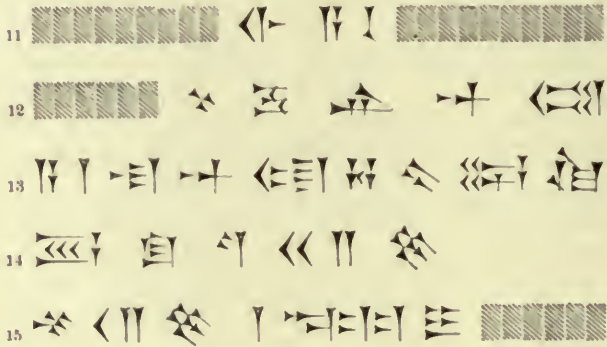
- | | |
|---|--|
| <p>30 <i>Nirgal [apal Sag-g]il-la-ai</i></p> <p>31 <i>La-a-ba-ši apal-šu ša Du-m[uḫ] apal Sag-gil-la-ai</i></p> <p>32 <i>(amih) dupsar Marduk-bil-zir apal-šu ša Su-la-a</i></p> <p>33 <i>apal U-ṣur-a-mat-Bil Babilu(ki) araḫ Šabatū ūmu 15 kam</i></p> <p>34 <i>šattu 9 kam Nabū-na'id šar Babilu(ki)</i></p> | <p>30 Nergal , the son of Saggillai;</p> <p>31 Lábashi, the son of Dumuk, the son of Saggillai;</p> <p>32 the scribe Mardukbelzir, the son of Shulā,</p> <p>33 the son of Usuramatbel. Babylon, in the month Šabatn, on the 15th day,</p> <p>34 in the 9th year of Nabonidus, King of Babylon.</p> |
|---|--|

Belkasir had married Zunnā according to the wish of his father Nadinu. But Zunnā proved to be barren. Belkasir, however, did not wish to depart this life without an heir, he therefore proposed the adoption of his step-son. To this Nadinu, for some reason, would not give his assent. Now Belkasir had every legal right to adopt Belusat, and he would undoubtedly have done so, had not his father made a will declaring that if Belkasir should have a natural and legal son, the latter should be the heir of his grandfather's fortune. If, however, this heir should not come to this world, then Belkasir should adopt his brother, and the latter would then become the heir of Nadinu's wealth. If Belkasir should be unwilling to adopt his brother (?), then he should adopt his sister. — The end of the tablet is unfortunately broken off, hence we can not learn the final result of all these hypotheses.

For a fuller explanation of this tablet see Z. A. III, 365—371.

NO. 55.

REVERSE.



This very fragmentary tablet, of which only part of the reverse is preserved, is of a light gray color, 1 x 1½ inches. The signs are very lightly, but finely, made. At least ten lines must be missing.

11-ši apal-šu [ša]

 12 [apal] Kur-ban-ni-Marduk
 13 apal Irba-Nirgal Babilu(ki)
 14 araḥ Tašritu ūmu 22 kam

11shi, the son of

 12 the son of; Kurbannimarduk
 13 the son of Irbanergal. Babylon,
 14 in the month Tashritu, on the 22nd day,


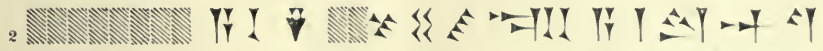




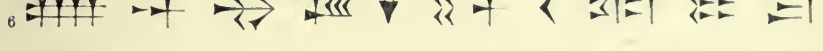
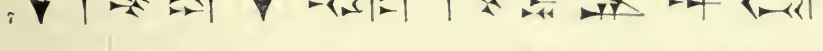

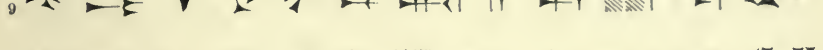

15 *sattu* 12 *kam Nabû-na'id [sar] Babilî(ki)*

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, $1\frac{1}{2} \times 1\frac{1}{4}$ 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.

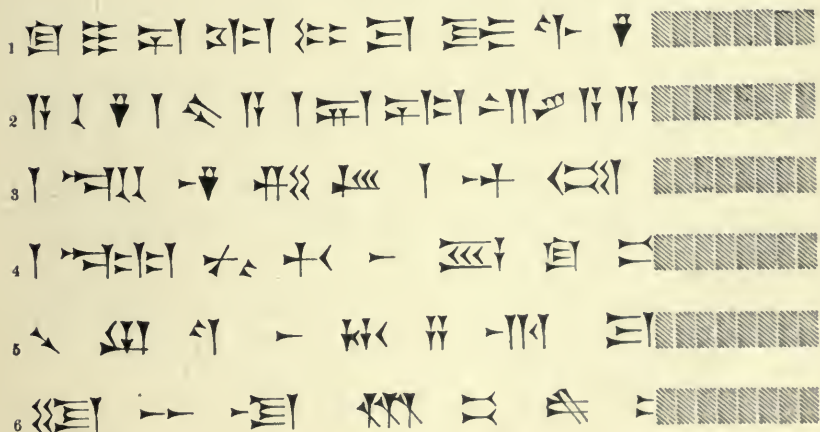
- | | |
|---|--|
| 1 [i-n]a ki-il ša arah Samna Nu-ub-ta-a | 1 At the end of the mouth Samna, Nūbtá, |
| 2 [marat] apal-šu ša Mu-š-tzib-Bil apal Arad-Šamaš | 2 the daughter of; the son of Mushezibbel, the son of Aradshamash, |
| 3 ma-na kaspi a-na Šamaš-iddin apal-šu ša Marduk-zir-ibni | 3 mana of money to Shamash-iddin, the son of Marduziribni, |
| 4 apal Šar-a-ra-zu-u (amitu) m̄r šip-ri ša Šum-ukin | 4 the son of Shararazú, 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 (mlš) ša ŠĪ. BAR u sulūpu | 6 The receipts for the grain and the dates |
| 7 ša Šum-ukin ša ina ili K̄ur-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 í-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 certifi-cates (?) for the money |
| 12 a-na Šamaš-iddin ta-nam-din-ma | 12 to Shumashiddin she will give. |

<p>13 <i>u-an-tim</i> (niš) <i>ā-na Nu-ub-ta-a</i></p> <p>14 <i>i-nam-din</i> (<i>amīlu</i>) <i>ma-kin Īūr-Marduk</i> <i>apal-šu</i></p> <p>15 <i>ša Šum-ukin apal</i> (<i>ilū</i>) <i>Kib-na'id</i> <i>La-a-ba-ši</i></p> <p>16 <i>apal-šu ša Nabū-idanin apal Mu-kal-</i> <i>lum Šapik-zir</i></p> <p>17 (<i>amīlu</i>) <i>dupsar apal-šu ša Īūr-Bil</i> <i>apal Arad-Bil</i></p> <p>18 [<i>a</i>]tū <i>ša Sum-ukin aral Samna imu 5</i> <i>kam</i></p> <p>19 [<i>sattu</i>] 12<i>kam Nabū-na'id šar Babilī(ki)</i></p>	<p>13 The receipts to Nūbtā</p> <p>14 he will return. Witnesses: Etermar- duk, the son</p> <p>15 of Shumukin, the son of Kibna'id; Lābashi,</p> <p>16 the son of Nabūidanin, the son of Mukallim; Shapikzir,</p> <p>17 the scribe, the son of Eterbel, the son of Aradbel.</p> <p>18 In the city of Shumukin, in the month Samna, on the 5th day,</p> <p>19 in the 12th year of Nabonidus, King of Babylon.</p>
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Nūbtā 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 Nūbtā. He naturally turned them over to his wife, who had contracted the debt. Nūbtā 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.

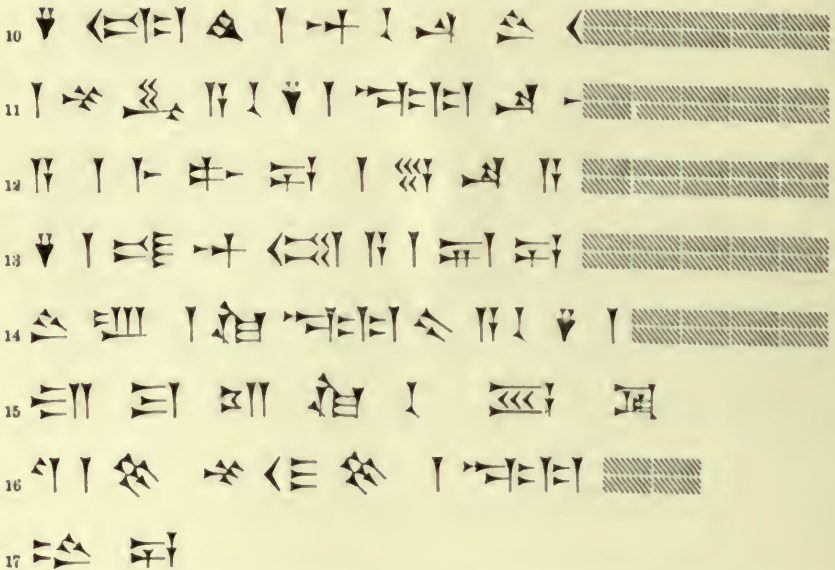
NO. 57.

OBVERSE.





REVERSE.



Tablet light gray; at the longest side 1½, and at the broadest 1¼ inches. The right edge, with part of the tablet, is totally destroyed. The signs are very blurred and difficult to decipher. There are no wedges on the left and the upper edges.

- 1 66 gur sulūpu zaḫ-pi šu
 2 apal-šu šu Balātu upal Ī-su₂-jil-ai
 [ina ili]
 3 Bū-īfir-nupšāti Marduk [u]
 4 Nabū-zir-kašir ina araḥ Tušritu š[im]
 5 gan-ru-tu ina ḥa-ša-ri i[t-ti]
 [gur]
 6 tu-ḥul-la lib-bi kas-pa (?)
 7 bil-tum ša ḥu-ša-ḫi
 8 i-nam-din-nu išti-in p[u-ut]

- 1 66 gur dates, the planting, which
 2 the son of Balatu, the son of Esag-
 gillai, (is to receive of)
 3 Beletērnāpshāti, Marduk, and
 4 Nabūzirkasir. In the month Tashritu,
 at the
 5 full price, during the harvesting,
 together with gur of
 6 unripe dates, for money (?)
 7 talents of date
 8 they will give. One receipt

<p>9 [i]-na-šu u i-lat ra-[šu-la]</p> <p>10 ša ili Marduk-kašir (amīlu) [ša]</p> <p>11 Šum-ūšar apla-šu ša Nabû-na-[šir]</p> <p>12 apal Mi-pi-ê Iddin-na-apla [apal-šu]</p> <p>13 ša Êrêš-Bil apal Bil-ê- [ša]</p> <p>14 (amīlu) dupsar Itti-Nabû-balaṭu apal- šu ša [ša]</p> <p>15 alû Ma-mil-ki-šu araḥ Uluḥ</p> <p>16 âmu 1 kam šattu 13 kam Nabû-[ua'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 Mardukkasiir, the, (which)</p> <p>11 Shumusur, the son of Nabûnasir, 12 the son Mepê, (and) Iddinnapla, 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 Uluḥ,</p> <p>16 on the 1st day, in the 13th year of Nabonidus,</p> <p>17 King of Babylon</p>
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Beletêrnaphâtî, 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 Mardukkasiir, to whom some dates were due from Shumusur and Iddinnapla. 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; $1\frac{1}{2} \times 1\frac{1}{2}$ 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	<i>5 šiḫlu bil-ka kaspi ša</i>	1	5 coined shekels of money, which
2	<i>marat-su ša Šapik-zir ina ūi</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 (amīlu) dapsar apal-šu šu</i>	9	Bullatu, the scribe, the son of,
10	<i>apal Mu-lul-lim Babilu(ki) [araly]</i>	10	the son of Mulullim. Babylon, in the month,
11	<i>amū 8 kam šaltu 13 kam Na[bū-na'id]</i>	11	on the 8th day, in the 13th year of Nabonidus,
12	<i>šar Babilu(ki)</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 [apa]-šu ša A-lu-nu araḥ Dûzu ūmu
3 kam

1 + 6 sheep are to be received from Rimut,

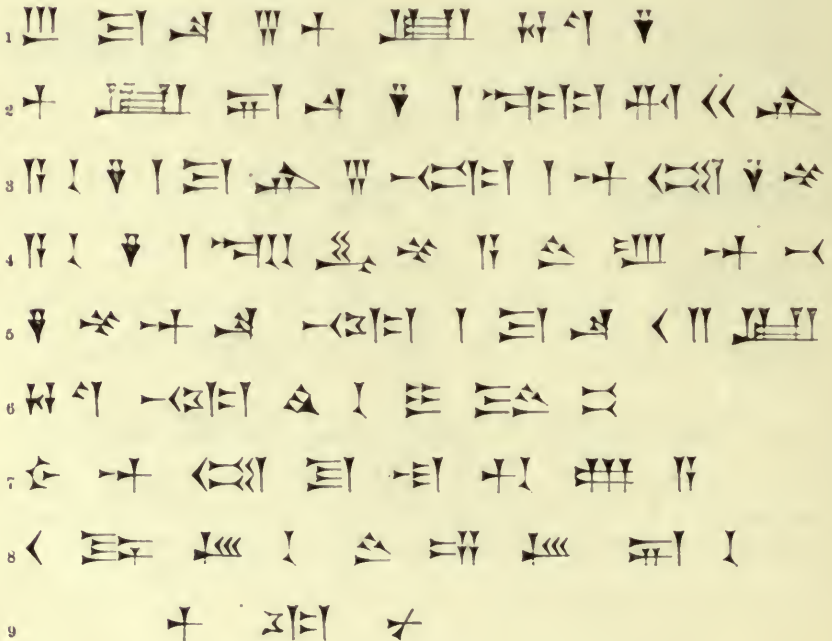
2 the son of Ahunu, in the month Dûzu, on the 3rd day;

3	35 LU.NITA ina k ² l ² Šamaš- mulammī-ik; (amīlu) rī'a	3	36 sheep from Shamashmudammik, the shepherd;
4	+ 7 LU.NITA ina k ² l ² Musallim- Marduk apal ḡa-ki-r[a-na]	4	+ 7 sheep from Musallimarduk, the son of the overseer;
5	+ 22 LU.NITA i-na LU.NITA	5	+ 22 sheep, as sheep,
6	. . . . . -lu-a ina k ² l ² (amīlu) rab ša šangi	6	from the chief of the priests,
7	. . . . . l ² a-na šad-ik	7	. . . . . not for slaughter
8	[(amīlu) dupsar] Šamaš-zir-gal-lim	8	Scribe: Shamashzurgallim,
9	[apal-šu ša] Šamaš-dūr-a	9	the son of Shamashdūra.
10	[ara]š Dūzu šunu 10 kam šattu 15(?) kam	10	In the month Dūzu, on the 10th day, in the 15th year of
11	Nabū-na'īd šar Babilī(ki)	11	Nabonidus, King of Babylon.

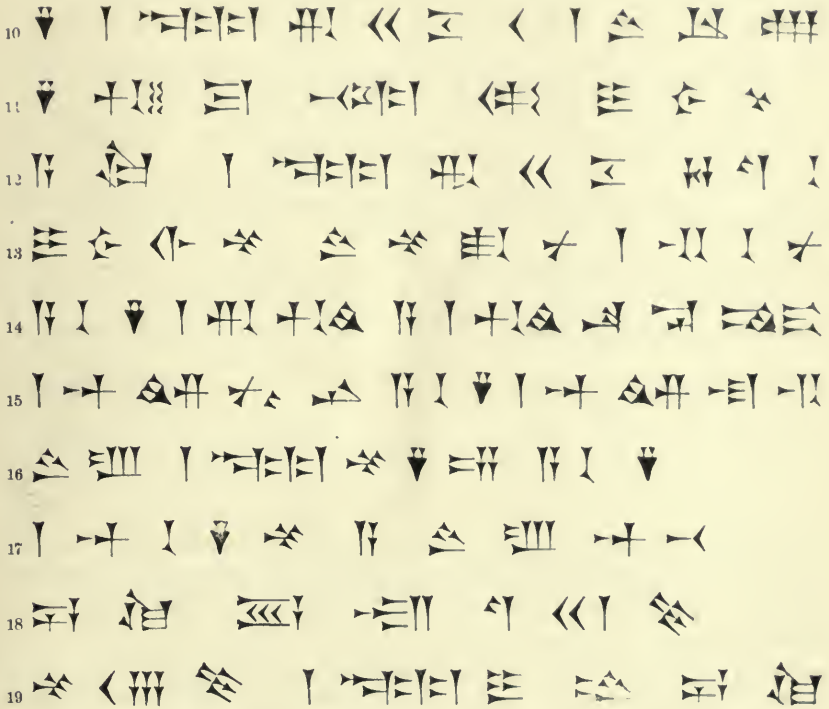
This tablet gives a list of the sheep and of those that offered them, probably in the temple at Sippara.

NO. 60.

OBVERSE.



REVERSE.



Tablet dark brown shading to black; $1\frac{3}{8} \times 1\frac{1}{8}$ 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.

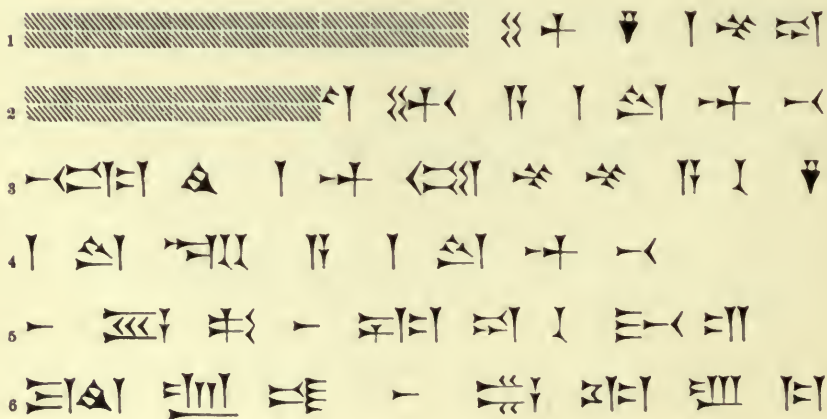
- | | |
|---|--|
| <p>1 $\frac{1}{2}$ ma-na 5$\frac{1}{2}$ šikū kaspi ša
 2 ina 1 šiklu bil-ka ša Nabū-ri-man-ni</p> <p>3 apal-šu ša Ba-ni-in ina ili Marduk-
 šakin-šum
 4 apal-šu ša Bil-ušur-šum apal (amīlu)
 šangu Bil
 5 ša šatti ina ili 1 ma-na 12 šikūn</p> <p>6 kaspi ina ili-šu i-rab-bi
 7 Marduk-šu-la-ḫu-u-a
 8 u māri-šu (amīlu) nišī bīli-šu
 9 maš-ka-nu
 10 ša Nabū-ri-man-ni u (amīlu) rašū-u</p> | <p>1 $\frac{1}{2}$ mana 5$\frac{1}{2}$ shekels of money, which
 2 is divided into single shekels, which
 Nabūrimanni,
 3 the son of Bania, is to receive from
 Mardukshakinshum,
 4 the son of Belusurshum, the son of
 the priest of Bel;
 5 every year, upon one mana, twelve
 shekels of
 6 money shall increase against him.
 7 Mardukshulahūa
 8 and her sons, the slaves of his house,
 9 are the security
 10 of Nabūrimanni. And a creditor,</p> |
|---|--|

- | | |
|---|---|
| <p>11 <i>ša-nam-ma ina ili ul i-šal-laṭ</i></p> <p>12 <i>a-di Nabû-ri-man-ni kaspā-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-mul apal Mut-nu-si-bī</i></p> <p>15 <i>Rammānu-zir-ibni apal-šu ša Rammānu-la-bak</i></p> <p>16 <i>(amīlu) dupsar Nabû-šun-išku-un apal-šu ša</i></p> <p>17 <i>Marduk-šakin-šum apal (amīlu) šangu Bil</i></p> <p>18 <i>Babilu(ki) araḥ Samna imu 21 kam</i></p> <p>19 <i>šattu 16 kam Nabû-na'id šar Babilu(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: Belshunu,</p> <p>14 the son of Rimut, the son of Mutnasibil;</p> <p>15 Rammânziribni, the son of Rammânlabak.</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> |
|---|---|

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.



7

REVERSE.

8

9

10

11

12

13

14

15

16

17

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 qaḫḫadi-šu 14 gur
 6 id-dup-tum ina bâbu Ka-lak-ku
 7 i-nam-din i-lat u-an-tim
 8 u šib ti tu [i-pi]-i-ša
 9 (i-šu) kirû ip-pu-uš
 10 (amûlu) mu-kin-nu Ukin-zir apal-šu ša
 Ai

1 gur of grain which Shumukin,
 2 the son ofnasir, 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 Kalakku,
 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,

11	<i>apal (amīlu) tābtu na-bū-li Nabū-iḫ-bi- šu</i>	11	the son of the man; Nabu- ikbishu,
12	<i>[apal-šu ša] Nirgal-ibni apal (amīlu) rab bāni</i>	12	the son of Nergalibni, the son of the chief carpenter;
13	<i>. tuk-Marduk apal-šu</i>	13	. . . . . tukmarduk, the son
14	<i>[ša] [apal] Šum-idan-nu</i>	14	of, the son of Shumidannu;
15	<i>. ša šl dan šl ta</i>	15	. . . . .
16	<i>. [šattu] + 4 kam Nabū-na'id</i>	16	In the month, on the . . . day, in the +4th year of Nabonidus,
17	<i>[šar] Babilī(ki)</i>	17	King of Babylon.

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.

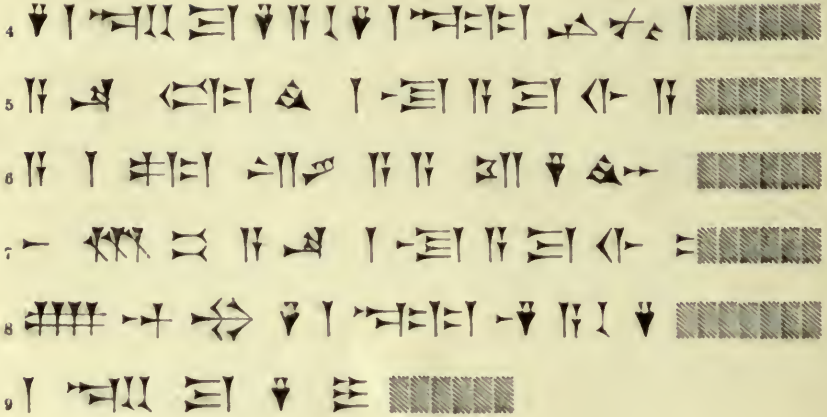
OBVERSE.



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

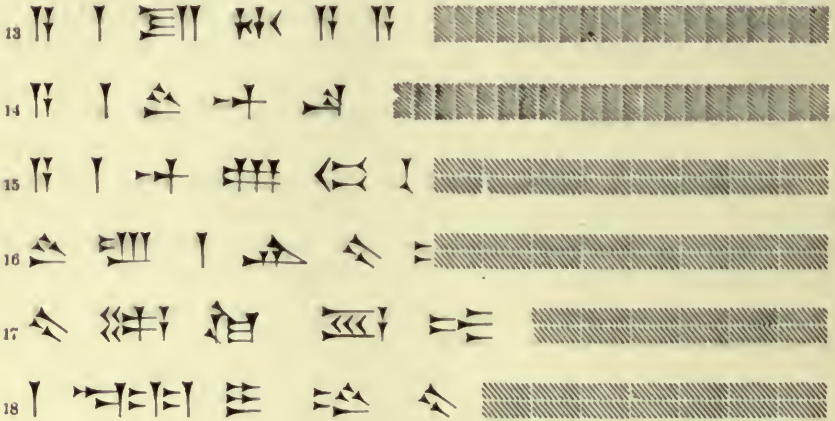
REVERSE.





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 (amīlu)*

2 *šubatu uššubu u mu-ši-zib*

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

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

<p>3 <i>ša Nabû-itîr apal-šu ša Nabû-ibni-zir</i> a[pa]l][u]</p> <p>4 <i>ša Bil-ikî-ša apal-šu ša Nabû-ibni-zir</i> a[pa]l]</p> <p>5 <i>a-na ili La-a-ba-ši apal-[šu ša]</i></p> <p>6 <i>apal Sa-gil-ai iš-ša-?</i></p> <p>7 <i>ina lib-bi a-na La-a-ba-ši</i></p> <p>8 <i>u-an-tim ša Nabû-itîr apal-šu ša</i> [Nabû-ibni-zir]</p> <p>9 <i>Bil-ikî-ša i-[nam-din]</i></p>	<p>3 that belonged to Nabûetêr, the son of Nabûibnizir, the son of, (and)</p> <p>4 that belonged to Belikîša, 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 Belikîša will give.</p>
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Lines 10, 11 and 12 are effaced.

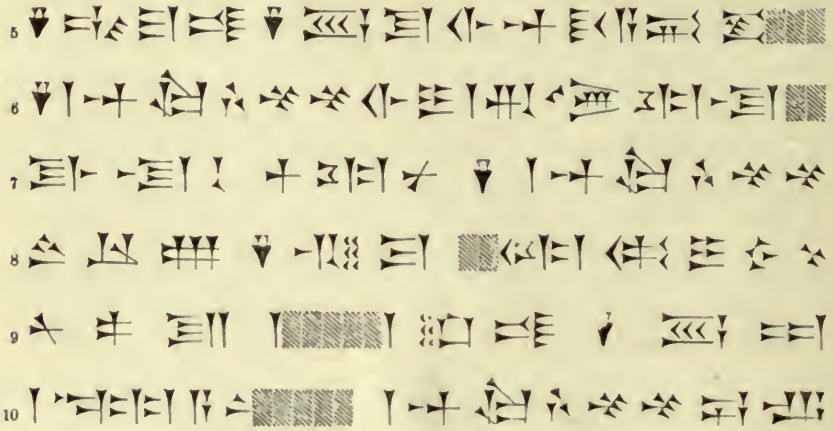
<p>13 <i>apal Su-ĥa-ai</i></p> <p>14 <i>apal amîlu (ilu) Na-[na-a]</i></p> <p>15 <i>apal Ilu-u-šur-šu</i></p> <p>16 <i>(amîlu) dupšar Ni-din-tu[m apal-šu ša]</i></p> <p>17 <i>Babîlu(ki) araĥ Kisîlimu [înu]</i> [kam šattu] ... [kam]</p> <p>18 <i>Nabû-na'id šar Ba[bîli(ki)]</i></p>	<p>13 the son of Suhai;</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 Kisîlimu, on the ..th day, in the ..th year of</p> <p>18 Nabonidus, King of Babylon.</p>
--	--

Nabûetêr and Belikîša, 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 Belikîša to look after his interests. Therefore Lâbashi was to pay the sum of money due the two brothers of Belikîša, 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.

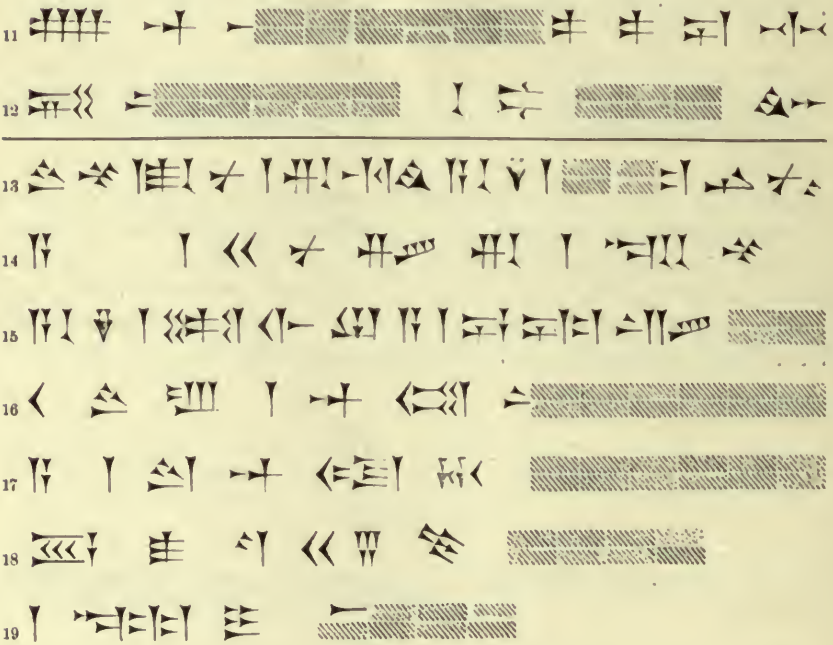
NO. 65.

OBVERSE.





REVERSE.




Tablet light gray; 1½×2 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 ili]</p> <p>3 Nabû-apal-iddin apal-šu ša Marduk-irbu apal</p> <p>4 ina araḫ Dūzu kaḫḫadu-šu i-nam-din 26 gur</p> <p>5 ša pir²u ma-tun ša araḫ Dūzu p²in Bilit-ahrātu niḫ[u]</p> <p>6 ša (ilu) Dainu-šum-iddin ša i Ri-kiš-šak-la-</p> <p>7 gal-ia-šu maš-ka-nu ša (ilu) Dainu-šum-iddin</p> <p>8 (amīlu) rašū-u ša-nam-ma (ina) ili ul i-šal-laṭ</p> <p>9 pap-pa-su a[na ma]š-šar-tum ša araḫ Tībitu</p> <p>10 Nabû-apal-iddin [a-na] (ilu) Dainu-šum-iddin i-tir</p> <p>11 u-an-t[im (māš)] pa(?) i ti</p> <p>12 gab-bi šu-ub-[la-a]-?</p> <p>13 (amīlu) nu-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-[ia-ai]</p> <p>16 u (amīlu) dupsar Marduk-šum [apal-šu ša]</p> <p>17 apal Arad-Nirgal [Babilu(ki)]</p> <p>18 araḫ Šabatu imu 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 Dūzu he will give his amount. 18 gur</p> <p>5 of seed-land, during the month Dūzu, are for the goddess Belit-ahrātu, the sacrifice</p> <p>6 of Dainushumiddin is it. Rikishshakla,</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 Mardukshum; the son of,</p> <p>17 the son of Aradnergal. Babylon (?),</p> <p>18 in the month Shabatu, 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 Dūzu (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 Nabúapaliddin as security, and by means of line 8, denies the right of any other creditor of Nabúapaliddin 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 Nabúapaliddin.



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. *šni* Brünnow C. L. 10253.
- Line 6. *ta-lit-tu* is probably a *t* formation of the stem *alâdu*, Heb. לִילִי 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. 2577.
- 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-ki-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. *îmu* 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 *maḫ*.
- Line 14.  for 
- No. 4.** Line 1. *ni-is-ḫu*. See Tallqvist p. 105, and Peiser, K. A. II²⁶.
- Line 5. *u-tir*. From *utru*. See Strass. Neb. 261⁶; also Part I of this book, where it occurs in the form *u-tur* 13⁶ 15⁵.
- 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. (*amīlu*) *PI. IR. MĪŠ*, if read syllabically (*amīlu*) *pi-ir (mīš)*, 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*) *III. BI* might be a mistake on the part of the scribe for (*amīlu*) *III. 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*) *tābi*. In line 16 *amīlu* is omitted.
- No. 6.** Line 17. The same construction as in 2¹ of this part.
- No. 7.** Lines 5, 6. *šiš-šîn-na*. This word I take with Tallqvist (p. 112) to mean "palm-branches," according to the Heb. שִׁשְׁבִּימ Cant. 7:9. But it must be read with the *š* and not the *s* sound. Peiser, (B. V. p. 210; K. A. p. 102) believes it to signify the portion that the steward or tenant receives.
- Lines 8, 10. *Bil-u-ir-tu* "Bel has sent," from *'irû*.
- No. 8.** Line 3. The pronunciation of the 4th sign is not known as yet. (*amīlu*) *MU(MIŠ)*. See Tallqvist, p. 90.
- Line 5. This is a round-about way of saying "on the 15th day of the month Simanu."
- Line 6. *tul-lak*. A *t* formation from *alīku*.
- Line 12. *šil-li* Heb. לִי "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. *mašīḫu* 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 *mašīḫu* was only a general term, the *mašīḫu* mentioned in this tablet must consequently have contained 24 *ka*.
- Lines 23, 33. *i-da-a-ta* must be the plural of *ida*.
- No. 10.** Line 2. *mi-di-ti* "measuring," Heb. דָּרַם "to stretch, to measure."
- No. 11.** Line 5. *kam* seems to have been omitted.
- No. 13.** Line 3. *ḫat* or *ḫâtû* hands is taken by Mr. Pinches (Insc. Bab. Tab. Part. I, p. 4) to mean "skeins."
- No. 14.** Line 1. *alpu um-ma-nu (miš)*. "Cattle in great numbers." *ummanû* 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* לִפְנֵי 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. *lu gam-ru-lu*. The *lu* here has the same ideomatic force as the Hebrew preposition.
- No. 46.** Line 3. *bâbâni šinî 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*, *Arudîlu*, 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. XXIII₁₃) *Ša-lam-ma* שָׁלֵם "good, wholesome."
- Line 12. *ku-ur-ru-bu* comes from the same root as קָרַבְּ (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^o.
- No. 53.** Line 1. (*amîlu*) *la-mu-ta-nu*. See Tallq. p. 89.
- Line 16. The scribe by mistake wrote *si-ġu-ġu-u* for *si-ġu-u*, and *pa-ki-nu* for *pa-ki-ra-nu*.
- Line 18. *ša* is evidently a needles repetition.
- No. 54.** Line 9. *iškâtîni* 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-ġal-la lib-bi*. Compare *tu-hal-lum lib-lib-bi*, Peiser, B. V. CXLVII₇; also *lib-bi lib-bi*, Strassmaier, Nabn, 271^{1 6 11} 385^{1 6}.
- No. 59.** Line 4. *pa-ki-ra-nu*. The determinative (*amîlu*) is omitted.
- No. 60.** Line 7. *Marduk-šu-la-ġu-u-a* means "Marduk is my forgiveness." Hebrew root מָלַץ.
- Line 8. (*amîlu*) *nîši* is used here as (*amîlu*) *galli*.
- No. 61.** Line 4. *Arad-Bûl apal Arad-Bûl*. The two names are distinguished here in writing, though they are pronounced alike.

Metropolitan museum of art. N567

Cuneiform texts

MAY 26 1922	<i>copy</i>	APR 17 1922
MAY 19 1923	<i>copy</i>	MAY 17 1923
AUG 10 1928	<i>u a</i>	AUG 10 1928
AUG 1 1927	<i>u a</i>	AUG 1 1927
AUG 1 1928	<i>u a</i>	AUG 1 1928
JAN 24 1946	<i>Gains</i>	JAN 21 1946

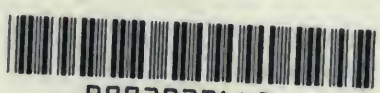
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