

INSCRIBED
BABYLONIAN TABLETS.

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SIR HENRY PEEK, BART.

TRANSLATED AND EXPLAINED

BY

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LONDON.

1888.

HARRISON AND SONS,
PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN'S LANE.

INTRODUCTION.

THE texts here printed and explained are a fair sample of the greater part of those found among the ruins of the ancient Sipar or Sippar (Sippara, identified with the Sepharvaim of the Bible)—now known as Abu-habbah. They show at once the prosperity of the city, the opulence of her temples, the way in which they acquired their wealth, and some of the uses to which it was put. The picture of ancient Babylonian life here presented is one which was to be seen not only at Sipar, but at every other Babylonian town of any importance; for the Babylonians were a prosperous people, skilled workmen, and ardent traders. Being, however, also exceedingly religious, they were constantly in the hands of their priests, who made frequent calls upon them either for the silver and gold which their skill and industry brought, or for a portion of the direct results of that skill and industry, for the adornment and the service of the temples of the land.

For the English student of Assyriology, the best works at present are Professor Sayce's *Assyrian Grammar*, Professor Lyon's *Assyrian Manual*, Professor Schrader's *Cuneiform Inscriptions and the Old Testament*, Geo. Smith's *History of Assurbanipal*, and *History of Sennacherib*, and Geo. Evans's *Essay on Assyriology*. A series of volumes entitled, "The Records of the Past," of which a new series is about to be issued, gives the results of the researches of many scholars, and a volume of "Abridged Grammars of the Languages (five in number) of the Cuneiform Inscriptions," by Geo. Bertin, published in Trübner's series of simplified Grammars, speaks as to the wide range of the study, and will be found to be exceedingly useful. For the study of Semitic Babylonian or Assyrian and Akkadian or Sumerian, the great English collection of selected inscriptions (*The Cuneiform Inscriptions of Western Asia*), in five volumes, published under the editorship of Sir H. C. Rawlinson, who may be regarded as the father of Assyriology, and published by the Trustees of the British Museum, is quite indispensable. The varied nature of the texts these volumes contain shows at once the wide range which Assyro-Babylonian literature embraces, and the value and importance of the study. The learned world owes much

to the energy of such explorers as Sir H. Layard, Sir H. C. Rawlinson, Hormuzd Rassam, Geo. Smith, Loftus, Botta, Oppert, Dieulafoy, and others who have excavated in the mounds which now represent the magnificence of the ancient East.

Of course the author does not, in the following pages, claim to have given translations incapable of further improvement. That new discoveries may overthrow many of his renderings, he fully expects. He therefore looks, from his fellow-workers in the same field, for that indulgence and consideration which he would himself willingly accord to the labours of another in a study which is always advancing, and that with such rapid strides that it not unfrequently happens that (at least in the eyes of the writer) a book giving results of researches may be, in some parts, already antiquated before it reaches the public for whom it is intended.

THEO. G. PINCHES.

It will be seen in the texts which follow that some of the characters are in outline. These are either doubtful in the original, or the author's restorations of the text.

The abbreviations D.P., D.PP., and D.S., mean "determinative prefix," "determinative prefixes," and "determinative suffix," respectively.

The letters W.A.I. (Western Asia Inscriptions) refer to the five volumes of the *Cuneiform Inscriptions of Western Asia* mentioned above.

K., S. +, 82-9-18, &c., refer to the collections of tablets in the British Museum.

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BABYLONIAN NUMERALS.

† Π (for † $\rightarrow\Pi$), *ěšten* (*išten*, *istin*), one, first,
2:9; 3:18; 7:1.

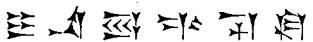
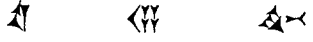
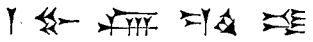
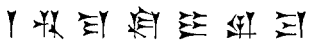
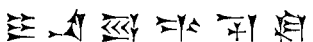

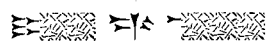

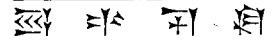
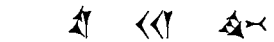

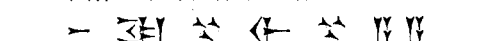
BABYLONIAN TABLETS.

No. 1.

SAMSU-SATANA, ABOUT 1969 B.C.

The first text is a small tablet of a blackish-grey colour, one inch and one-eighth broad, by one inch and three-sixteenths high, and three-eighths of an inch in the thickest part. It is convex on both sides, which are gradually thinned off towards the edges. This tablet is inscribed with twelve lines of writing of an antique and firm but rough and careless style, very much like that of others of the same period and nature. The obverse of the tablet is nearly perfect, but the reverse is mutilated in some places, damaging at least four of the six lines it bears. As the style of the writing is rough and careless, it is naturally difficult to decipher, and, in the transcription given herewith, many of the characters must be regarded as doubtful, and the translation, therefore, necessarily uncertain. This document is probably from Abu-habbah.

The following is a late Babylonian transcription of the early Babylonian cursive text:—

OBVERSE.	REVERSE.
  3.    6. 	  9.    12. 

TRANSCRIPTION AND TRANSLATION.

OBVERSE.	REVERSE.
I-na ârah Aari	<i>In the month Iyyar</i>
ûmu [arbâ-êšrit]	<i>day 14th</i>
3. 𒍪 Bu-sa-am-tu ^m	<i>Busamtu^m (and)</i>
𒍪 Hu-ma-di i-ru-ba	<i>Humadi came down.</i>
I-na ârah Aari	<i>In the month Iyyar,</i>
6. ûmu [êšrâ-êštin]	<i>day 21st,</i>
hamšit (?) âlpē (?)	5 (?) <i>oxen (?)</i>
it-ta-din (?)	<i>he gave.</i>
9. ârah Aari	<i>Month Iyyar</i>
ûmu [êšrâ-êštin]	<i>day 21st,</i>
šattu Sa-am-su-sa-ta-na šarr-e	<i>year when Samsu-satana the king</i>
12. ina ka-šad pan mât Aa	<i>(was) in capturing before the land of Aa.</i>

NOTES.

Line 1. (iti) *guda-si-sa*, the Akkadian name of the month Âaru, the Hebrew Iyyar. The name of this month is explained by the Assyrians as *šutêšur kalama*, "(the month) causing everything to prosper." It was the second month of the Babylonian and Assyrian year, corresponding with April—May. The character for month is written almost like in the original.

Line 2. The reading of the number "fourteen" is doubtful in Assyrian.

Line 3. The first (*Bu*) and third (*am*) characters of the name *Busamtum* are doubtful. *Salsabittum* is also a possible, but hardly probable, reading.

Line 4. The characters *Hu* and *di* are exceedingly roughly written, and are therefore doubtful. They can hardly be read otherwise, however, than as here transcribed. *Iruba* is the third person dual of the aorist of *êrêbu*, "to descend, enter."

Line 5. In the original the characters are written almost as one sign, . This is also the case, though to a less degree, with the same word in line 1.

Lines 7 and 8. These two lines being very mutilated, the reading and translation are both very doubtful.

Line 11. Samsu-ditana or Samsu-satana was the eleventh and last king of the dynasty of Babylon, and reigned for thirty-one years (according to the Babylonian reckoning, 1969–1938 B.C.).

Line 12. The reading of this line is very doubtful, though the characters can hardly be otherwise transcribed. If the reading and translation be correct, we get from this inscription a historical fact concerning this little-known king, who was the last of his line. The land of Aa (or Â), near which he seems to have fought, is supposed by Prof. Fried. Delitzsch to have lain in the neighbourhood of the Kurdish Mountains.

No. 2.

NABOPOLASSAR, 625—604 B.C.

This text is written on a small, carefully-formed tablet of the usual oblong rectangular shape, but is, in this case, flat-ended. Its size is an inch and three-eighths by an inch and three-quarters, and its colour is a blackish yellow-ochre. This inscription is very interesting, not only on account of its date, but also on account of its referring to the manufacture of woven stuffs, for which, as we know from the Biblical mention of the "goodly Babylonish garment,"* the ancient Babylonians were famous. A large number of the tablets from Abu-habbah,† and now in the British Museum, mention numerous gifts of woven stuffs, presented by the pious inhabitants to the various shrines in that city, which seems to have been the great centre of the Babylonian weaving-industry in ancient times.

OBSERVE.


 3. 
 6. 
 Edge: 

REVERSE.


 1. 
 2. 
 3. 


 12. 
 15. 
 18. 

Left-hand edge:—


 21. 

TRANSCRIPTION AND TRANSLATION.

OBSERVE.

- | | |
|---|-----------------------------------|
| 1. Sibîr me ĥamšâ ĥatâ ša kitî | 750 skeins of cotton, |
| 2. mimmu D.P. Šamaš ina eli | property of Šamaš, unto |
| 3. D.P.P. Dâan-âĥâ-iddina | Dâan-âĥâ-iddina. |
| 4. Šanê ki-pa-a-nu ša [šanêšr]-am us | 2 pieces from the 12th loom, and |
| 5. rib-u sak-ki iš-ka-ri | 4 lengths, the presents |
| 6. ša šatti [arbâ-êšrit] D.P.P. Dâan-âĥâ-iddina | of the 14th year, Dâan-âĥâ-iddina |
| 7. ina âraĥ Aari i-nam-din | shall give in the month Iyyar. |

* אֲדֶרֶת שְׂשֵׁנִי אֶחָת טוֹבָה, Josh. vii, 21. The equivalent of the Hebrew *addereth*, namely, *adirtu* (*subat adirtu*) is actually found in a list of garments of various kinds.

† Sippara or Sepharvaim, whence most, if not all, of the tablets here described and translated must have come.

REVERSE.

- ## NOTES.

Line 5. The characters transcribed as *sak-ki* are probably to be read *zīmu* (cf. W.A.I. V, pl. 31, 14c: 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵, SAK-KI = *zi-i-mu*). The meaning seems to be “image,” “outline,” “piece.” *Iškaru*. Compare the Hebrew אֶשְׁכָּר, “a gift.” The word occurs also below, line 12.

Line 9. *But* or *Buta^m* (*butu*), *put* or *puta^m* (*putu*). This word, which translates the Akkadian *zag*, "side," "right side," "right hand," seems, here and in similar phrases found in documents of this class, to mean "right." *But* (*buta^m*) *našû*, "to raise or take away the right," apparently equivalent to "to waive one's right."

Line 10. Here, instead of *am* (as given in line 4), we have *u* as the phonetic complement of the word for "twelfth" (*šanēšru*). This is less correct, as we should expect the accusative ending *a* or *am* rather than the nominative *u* before the verb *inamdin* ("he shall give"), line 14.

Line 15. *zu*. These characters are the ideograph for *nazāzu*, "to stand (witness)," followed by the phonetic complement *zu*. The whole is apparently to be read *manzazu*, a synonym of *mukīnu* or *mukīnnu*, "one witnessing."

Line 16. *u*. This group is apparently to be divided into two parts, and *u*. The former (*a-gar* in Akkadian) is an ideograph which was pronounced *ugaru* in Babylonian, and signifies "enclosed ground." The latter (*a*) is possibly the possessive pronoun of the first person singular. Strange as such a name as "my field" seems to be, it is probably not a whit more strange than many other proper names to be found in the Babylonian and Assyrian inscriptions.

Line 20. The transcription of the numeral for 14 (*arbā-ēšrit*) is, like that of the other compound numerals enclosed in brackets, provisional.

The following is a free translation of this text, as far as we are able to make it out: "750 skeins of cotton, the property of the Sungod, unto Dâan-âha-iddina. Dâan-âha-iddina shall give, in the month Iyyar, 2 pieces from the 12th loom, and 4 lengths, the presents for the 14th year. Marduk-nadin-âhi and Ârad-Nabî, his son, waive all rights (to it). Dâan-âha-iddina shall give to the Sungod, in the month Tammuz, one piece of cotton stuff from the 12th loom, and 4 lengths, the presents of the 13th year."

It will be seen that this text refers, apparently, to the giving out of the raw material, from the treasury of the temple of the Sungod at Sepharvaim, to a weaver named Dâan-âha-iddina, in order that he might weave it into a certain specified amount of material, he being, most likely, allowed to keep any overplus that might remain after he had delivered the lengths required. Marduk-nadin-âhi and Ârad-Nabî were possibly creditors of Dâan-âha-iddina, and their promise not to claim any of the material was necessary for the security of the temple authorities. In addition to the amount first mentioned, Dâan-âha-iddin was to give, in the month Tammuz, a certain further amount of weaving which had apparently not been required during the foregoing year. The tablet is dated in the month Sebat (the 11th month of the Babylonian year, corresponding to January—February), in the 14th year of Nabopolassar (611 B.C.); so that, as Iyyar was the 2nd month of the year (April—May), and Tammuz the 4th (June—July), none of the work mentioned was to be delivered until the 15th year of Nabopolassar (610 B.C.); Dâan-âha-iddin had, therefore, nearly four months in which to complete the first amount, and two months more for the second and lesser amount.




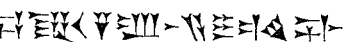





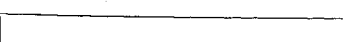


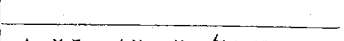


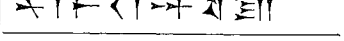








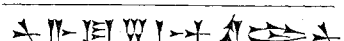


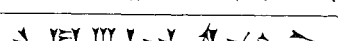
No. 3.

NABONIDUS, 555—538 B.C.

The text now under consideration refers, like the foregoing, to the property belonging to the Temple of the Sungod at Sippara, which, as may well be imagined from the interesting collection of texts here published, was one of the richest of all the great Babylonian worship-centres. The cattle for its sacrifices, and for the entertainment of the priests and temple-servants were exceedingly numerous, and increased, by the addition of gifts and tithes, almost daily.

This tablet is also rectangular and oblong, being two inches and a quarter high by two inches and seven-eighths long. The colour is reddish-grey and black. The writing is large and bold, so much so, that the scribe has been obliged to write the last line on the left-hand edge, as there was not room for it on the surface of the reverse.

OBVERSE.

3. 		
		
		
		
		
		
		
		
		
		

REVERSE.

12. 		
		
15. 		
18. 		
Left-hand edge: 		

TRANSCRIPTION.

A-mir-tu^m ša ka-lu-me-e ša D.P. rê'āni

ša D.P. Šamaš ša ar-ki e-piš nikasi ina šad-i am-mar

3. ârah Tišriti, ûmu êšrit, šattu šališšerit, Nabû-na'id, šar Ê-ki

Par-ru	Par-rat	
Ĥanšâ	Šuššu	[Naphariš] êšten mê êšrit Šamaš-iribâ.
6. Êšrâ-ĥamšu	[Sibâ]	[Naphariš] tišâ-ĥamšu Nabû-âĥa-bull-it.
Êšrâ	Šelašâ	[Naphariš] ĥanšâ Ĥa-ba-šir-ru.
Šuššu	Êšten me [ĥamšu]	[Naphariš] êšten me šuššu ĥamšu D.P. Šamaš-šarra-ûšur.
9. Êšrâ	Irbâa-ĥamšu	[Naphariš] šuššu ĥamšu D.P. Šamaš-zêrâ-ibnî.

REVERSE.

Šelašâ	Šelašâ-šanû	[Naphariš] šuššu šanû D.P. Nergal-uballit.
Šališšerit		Arad-D.P. Gu-la.

12. [Naphariš] šanê me samaššerit par-ri, šalšu me irbâa šanî-ta par-rat
 [Naphariš] hamšu me šuššu napsāti ina ri-ḫi
 ša ina pan D.P. rê'ani D.P. Šamaš-iriba
15. D.P. rab-bu-lu Ukîn-âbla, âbli-šu ša Kudurru
 Bêli-šu-nu âbil Zêrû-tu ina šad-i i-mur-ru
 e-lat šelašâ estin lû ši-pir û hamšu lû
18. šim êšt-en âlpê ša D.P. Šamaš-iriba
Left-hand edge: D.P. rab-bu-lu id-din-nu

TRANSLATION.

*The amount of the cattle of the shepherds
 of the Sungod, which, after the making of the corban, in the mountains has been collected.*

3. *Month Tisri, day 10th, year 13th, Nabonidus king of Babylon.*

	Bulls	Cows	
	50	60	Altogether 110 Šamaš-iriba
6.	25	70	„ 95 Nabû-âḫa-bullit
	20	30	„ 50 Habāširru
	60	105	„ 165 Šamaš-šarra-ûṣur
9.	20	45	„ 65 Šamaš-zêrâ-ibnî

REVERSE.

30	32	Altogether 62 Nergal-uballit
13		Arad-Gula.

12. Altogether 218 bulls, 342 cows—
 Altogether 560 animals of the tax
 which are in the possession of the shepherds, Šamaš-iriba
15. the chief of the cattle; Ukîn-âbla son of Kudurru;
 Bêli-šunu, son of Zêrûtu in the mountains have collected.
 A total of 31 bulls . . . and 5 bulls (is)
18. the sum of the first oxen which Šamaš-iriba.
 the chief of the cattle has given.

NOTES.

Line 1. *Amirtu*^m. This word I take to be from the root *âmāru*, “to be, or to make full or plentiful,” “to collect” (compare lines 2 and 16).

Line 2. 𐎶 𐎶𐎵 *nig-lag*, an Akkadian word, meaning, "that which (is) a gift" (in Assyrian *mimmu kurbannu*). According to the syllabaries this group is to be read *nikasu*, the equivalent of the Hebrew נִכְסִים, "wealth," but it is possible that the reading, as well as the meaning, of *kurbannu*, "corban," "gift to a temple," is the correct one here; unless, indeed, we are to regard the group as an Assyrian borrowing from the Akkadian, and read (*n*)*iglakku*, the form which it would probably take as a loan-word.



Line 4. *Parri, parrāt*. As we have here, in the first word, what is apparently a plural form, it is very likely that the feminine 𐎱 𐎲𐎠 is also to be regarded as plural, in which case the transcription with long *ā* in the second syllable (*parrāt*) is the more preferable.





Line 7. *Habaširru*. This rather uncommon name is to be found also in the Tablet S.+, 431, under the form *Habaširu* (see my paper, "Documents relating to Slave-dealing in Babylonia in ancient times," in the *Proceedings* of the Society of Biblical Archæology for November, 1884). A lengthened form, *habaširanu*, occurs as the name of the star *entenamašlum* (W.A.I. II, pl. 49, line 47), and a native Babylonian commentator seems (W.A.I. V, pl. 46, line 48 *ab*) to have tried to explain it by *išbut šer Anu*. Professor Sayce, in his "Astronomy and Astrology of the Babylonians," in the third volume of the *Transactions* of the Society of Biblical Archæology, p. 170, regards it as the same word as *habašillu* (*habašillatu*), Hebrew חֲבַצֶּלֶת, "lily" (Gesenius, "the meadow saffron").

Line 13. *Ribi*. This word is possibly connected with *riḥtu*, *riḥit*, "amount," "sum," "interest" (of money).

Line 15. *Rab-bulu*, "chief of the cattle," from *rabû*, "great," "one who is over," or "a chief," and *bulu*, "an animal (of the field)."

Line 16. *Imurru*. Third person plural masculine aorist of *āmāru*, "to collect" (see lines 1 and 2).

Line 17.  . The transcription and translation of this word are both doubtful.

 . This word is also doubtful as to reading and translation. Besides *šipir*, the readings *šipar*, *šitu*, *šitam*, &c., are also possible. With regard to the group   ("cattle-servant") I prefer to regard this as an animal of the ox kind, rather than as a "house-sheep" (Professor Fried. Delitzsch), or as a "ram."

Line 19. *Iddinnu*. The double *n* in this word apparently shows length or accent (*iddīnu*). The root is *nadānu*, "to give."

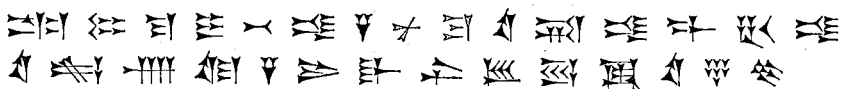
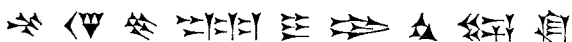
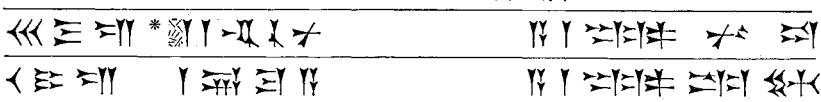
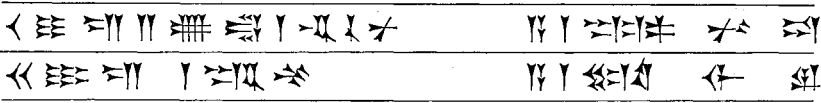
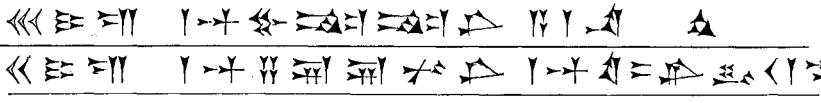

This text is one of those tithe-lists, of which so many have been found at Abu-habbah. It begins with the usual statement of the subject of the list. Then, between lines ruled by the scribe, follow the numbers of the animals and the names of the persons who have charge of them. After this the summation is given, and is followed by the names of the "chief of the cattle" and others who had collected them, with a note anent certain animals said to be given by Šamaš-iriba, "the chief of the cattle." It is to be noted that this last-named is probably not the Šamaš-iriba whose name occurs at the head of the list as having charge of a total of 110 bulls and cows; as, if it had been the same, his title would probably have been given as well.

No. 4.


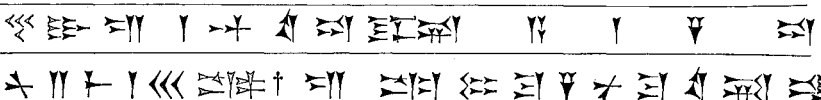
NABONIDUS, 555—538 B.C.

Unlike the foregoing, this text does not, apparently, refer to the dues or tithes paid to the temple of the Sungod at Sippara or Sepharvaim, but to the taxes of the district in which that city was situated. Unfortunately, the tablet is not quite so complete as No. 3, the bottom left-hand corner (seen from the obverse) being damaged, and the text otherwise slightly mutilated. In all cases where defective, however, I have been able to restore it with tolerable certainty.

The tablet is two inches and five-eighths high by three inches and five-eighths long. The obverse is blackish-yellow and the reverse black. The style of the writing is clear and easily read.

- 
 3. 

 6. 

 9. 

REVERSE.

- 
 12. 

TRANSCRIPTION.

- Suluppu i-mit-tum ša-nu-ma ut-ta-tum pi-ḥa-tum
 Sipar D.S. ša D.P. Kal-du (pl.), âraḥ Ululi, ūmu sibû
 3. šattu arbâ-êšrit, Nabû-na'id šar Bâbili D.S.
 Šelašâ-šalšu gur Bêli-šu-nu âbil Nabû-zêrâ-ukîn
 Ḥamiššerit gur Kal-ba-a âbil Nabû-ka-šir
 6. Šiššiserit gur šan-u bâb Bêli-šu-nu âbil Nabû-zêrâ-ukîn

* Apparently an erasure.

† Ka of *kalumma* written and erased.

Êšrâ-samnu gur Bêl-iddina âbil Li-ši-ru

[Šelašâ]-ḥamšu gur D.P. Bu-ne-ne-ibnî âbil Na-din

9. [Êšrâ]-ḥamšu gur D.P. Za-ga-ga-zērâ-ibnî Šamaš-tab-ni-âḥâ u Bêl-uballit

[Irbâa-šiššu] gur Iddina-Nabû u La-a-ba-ši

REVERSE.

[Irbâa-ribû] gur D.P. Šamaš-zēra-ibnî âbil Šu-la-a

12. [Irbâa-sibû] gur D.P. Šamaš-ukîn-âbla âbil Kudurru

(Naphariš) šanê me (tišâ) gur suluppu ša-nu-ma ut-ta-tum

TRANSLATION.

*The fruit due, again applied for, (in) the district
of Sippara from the Chaldeans. Month Elul, 7th day*

3. *year 14th, Nabonidus, king of Babylon*

34 *gur Bêli-šunu son of Nabû-zērâ-ukîn.*

15 *gur Kalbâ son of Nabû-kašir*

6. 16 *gur again, the gate of Bêli-šunu son of Nabû-zērâ-ukîn*

28 *gur Bêl-iddina son of Lâširu*

35 *gur Bunene-ibnî son of Nadin*

9. 25 *gur Zagaga-zērâ-ibnî, Šamaš-tabnî-âḥâ and Bêl-uballit*

46 *gur Iddina-Nabû and Lâbaši*

REVERSE.

44 *gur Šamaš-zērâ-ibnî son of Šulâ*

12. 47 *gur Šamaš-ukîn-âbla son of Kudurru*

Altogether 290 gur of fruit again applied for.

NOTES.

Line 1. *Suluppu*. This word indicates, as a rule, those kinds of fruit which have stones, and is, as usual, written ideographically, with the Akkadian group *ka-lum-ma* (*ka-luma*), composed of the word *ka* "mouth," and *luma*, "to grow" (of plants), literally "mouth-growth;" that is, "edible fruit."

Imittu^m means, literally, "right," and comes from the same root as *imnu*, "right hand" (Heb. יָמִין), the *n* being assimilated with the *t* of the feminine ending *tu^m*.

𐎶 𐎧 𐎶 𐎧 𐎶 𐎧 𐎶 𐎧. The second and third characters, *nu* and *ma*, are mutilated in the original, and the word has therefore been restored from the last line of the text, where it

occurs again. How the group is to be read is doubtful, and I have chosen the transcription *šanû-ma ûttatu^m* as being the most likely, though the third character may, indeed, be read *ba*. If my conjectured rendering, "again asked for," be the correct one, *uttatu^m* is the participle Pu'ul, feminine form, of *âtû*, "to speak." The word would, in this case, agree with *imittu^m*.

Line 6. The presence of the word *bâb* "gate," in this line is rather puzzling. In this case, it is probably equivalent to "through"—"16 gur again through Bêli-šunu son of Nabû-zêrâ-ukîn." The word *šanû*, "again," is on account of his having given already 34 gur (see line 4).

Line 8—12. The restorations in these lines are made partly from the traces of characters remaining on the edges of the break, and partly from the total of 290 gur given in the last line of the inscription.

Line 13. In this line the scribe began to write the *ka* of *kalumma* (= *suluppu*), but, remembering that he had forgotten the word *gur*, he erased the character *ka* which he had inscribed, and continued to write the line, inserting the omitted character.

After the last line is a blank space, which would give room for about five lines more; and here the scribe seems to have written various things, which he afterwards erased. Certain characters, however (𐎶 𐎶𐎵 *êštin me ħamšâ*, "150," apparently twice repeated, and 𐎶 𐎶𐎵𐎶 *êštin me irbâa*, "140"), are still legible. These were apparently jotted down by the scribe during some calculation which he was making. Similar notes or jottings are found on other tablets of this class.

This inscription, which is of a very simple nature, apparently refers to a second demand for taxes *in kind*, from certain Kaldû or Chaldeans, living in the district to which Sipar or Sepharvaim belonged, and whose names are given in the list of payments which follows. Whether it was a second levy, or a second demand for taxes already due, is uncertain; but the latter seems to be the more likely explanation; notwithstanding that Elul, the month in which the application was made, was the sixth month of the Babylonian year. They would probably not have made application for taxes for the second half-year until the end of the sixth month—supposing the taxes to have been due half-yearly.* Though Chaldeans, the names of the payers do not differ from those of the Babylonians proper, but it is not improbable that they bore other names than those here given. The amounts given by each vary considerably, and one of the people taxed (Bêli-šunu), for some reason not stated, pays an additional sum of 16 gur, besides the 34 gur which is, in the first line, also placed opposite his name. Judging from the wording, this second sum seems to have been on account of someone else.

The date of this text (14th year of Nabonidus) corresponds with the year 541 B.C.

* In the case of householders, the taxes seem to have become due thrice yearly, namely, in Nisan, Tammuz, and Marcheswan (the first, fourth, and eighth months).

No. 5.

NABONIDUS, 555—538 B.C.

This is a small tablet bearing only seven lines of writing, and refers to a payment of 1 *gur* of fruit to a man named Nabû-êdir-napšāti. It is an inch and a quarter high by an inch and three quarters long, and is of a blackish yellow-ochre colour. The writing is very clear and distinct, and the wording of the whole simple.

— 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 3. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵

REVERSE.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵

TRANSCRIPTION AND TRANSLATION.

Êšten gur suluppi	1 gur of first fruits
ultu bêt kâtâ a-na	from the house of hands to
3. Nabû-êdir-napšāti	Nabû-êdir-napšāti
âbil Šul-lu-mu 𐎶𐎵 irrišu	son of Šullumu, the farmer,
iddi-in.	he has given
6. Âraḥ Šabaṭi, ûmu êšrâ-êštin, šattu [arbâ-êšrit]	Month Sebat, 21st day, 14th year
Nabû-na'id, šar Bâbili D.S.	Nabonidus, king of Babylon.

NOTES.

Line 1. For *kalumma* = *suluppu*, see p. 11 (note to line 1).

Line 2. *Utu bêt kâtâ*, "from the house of hands." This interesting but rather puzzling expression "house of hands" occurs on several tablets of the British Museum. One of these, which may help to explain the expression, I reproduce here:

82—9—18, 3769.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 3. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
 6. 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵
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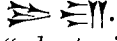
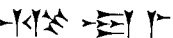
- | | |
|---|-------------------------------------|
| Hamšu mana ſubatē D.PP. Šamaš-zēr-ikīša | "5 mana of cloth Šamaš-zēr-ikīša |
| Hamšu mana D.PP. Šamaš-našir | 5 mana Šamaš-našir |
| 3. ultu bêt kâtâ ſa bâbi | from the house of hands of the gate |
| iddina. Âraḥ Kisilimi, ūmu (šanêšrit) | have given. Month Kislev, day 12th, |
| ūmu (šanêšrit), ſattu ſelašâ-ſiſšu | day 12th,* year 36th, |
| 6. Nabû-kudurru-uſur | Nebuchadnezzar, |
| ſar Bâbîli. | king of Babylon." |

Here, seemingly, two men, probably officials, have given out from the "house of hands" five mana (probably = mana's-worth) of some kind of woven material. In this case, there are two additional words: *ša bâbi*, "of the gate," implying that it was situated near the gate of the city (Sippara or Sepharvaim). In connection with the above may be taken the tablet 82—7—14, 144 (see my article, "A fragment of a Babylonian Tithelist" in the *Babylonian and Oriental Record* for March, 1887, p. 76), where we read as the superscription:—

Šemaš êšrû mimmu† Šamaš Ê-papar, ſa Nidintu^m âbli-ſu ſa Bêl-ibnî, ſa âraḥ Aari, ſattu êſtin Dariwûſu, ſarru. Bêt ſittê ſa ina pan ūmmanâti.

"Grain, the tithe of the treasury of the Sungod of Ê-papar, from Nidintu^m, son of Bêl-ibnî, for the month Iyyar, 1st year of Darius the king. Bêt-ſittê which is before the people."

Now the word *ſittu* (plu. *ſittê*) means, as I have elsewhere shown, "the palm of the hand," so that we may read the last phrase as "the house of hand-palms which is before the people." It is therefore possible that the Bêt-ſittê mentioned in the text above quoted, and the Bêt-kâtâ of Sir H. Peek's tablet and the text 82—9—18, 3769, are practically the same, and designate houses or temples where there were receptacles for collecting the gifts of worshippers—a kind of offertory-house.

Line 4. . This group is probably to be read *irrišu*, and apparently means "farmer," or "planter." The root seems to be *ירש*. Compare W.A.I. V., plate 20, line 41,  = *irrišuti*, "planting" or "farming."

This little text is one of those tablets recording, apparently, a loan, not from a private individual, but from one of the temples, or from the treasure-house of a temple. As will be seen from the note to the expression *Bêt-kâtâ*, payments of tithes were made to these institutions, and payments in kind received from them. In this case, a payment of one *gur* of fruit is made to "Nabû-êdir-napšâti, son of Šullumu, the farmer," probably for value received. It is probable that loans were, from time to time, granted by the authorities, to those in need of help, out of the temple-treasures.

The date of this little text, "21st day of Sebat, 14th year of Nabonidus," corresponds with January—February, 541 B.C.

* The scribe has apparently made a mistake, and written the day of the month twice over.

† See page 4 (note to line 2).

No. 6.

DARIUS, 519—484 B.C.

This tablet bears an inscription apparently referring to the payment of tithes to the temple of the goddess Gula (at Sipar), and may be regarded as a kind of receipt, the possession of which certified that the money due had been paid, and that the holder was therefore no longer liable.

The tablet is of the same form as the others, and is an inch and a half high by two inches long. Its colour is a dullish-grey. The writing, originally very clear, is now mutilated in parts. There is only one character, however, which may be regarded as being in any way doubtful.



TRANSCRIPTION AND TRANSLATION.

Estin pi šamaššamme ša êšrâ-irbît ka kiššati	1 pi of sesame, for 24 ka kiššati
mat-tuk mu-ta-ku ša âraḥ Âbi	tax of property (?) for the month Ab,
3. a-na Su-ka-a-a mâri ša Mušêzib-Marduk	to Suḫâa, son of Mušêzib-Marduk,
iddi-na. A-di-i êštin ma-ši-ḫi	he has given. The agreement (is) 1 measure,
mat-tuk ša bêṭ D.P. Gu-la ša	the tax of the temple of Gula for
6. âraḥ Âbi. Âraḥ Âbi	the month Ab. Month Ab,
ûmu êstinêšrit, šattu arbâ-êšrit	11th day, 14th year,
Da-a-ri-ia-muš šar mâtâtî.	Darius, king of countries.

NOTES.

Line 1. The *pi* (𐎶) was a measure containing 36 *ka* (𐎵), or 3,600 *gar* (𐎶). The reading *pi* is the most probable of the Akkadian values of this character when indicating a measure. A comparison with line 4 suggests that the Babylonian equivalent word may have been *mašîḫu*.

𐎶 𐎶 𐎶 = *šamaššamme* (𐎶𐎶𐎶, "sesame"), compare W.A.I. II, pl. 5, line 33 *cd*.

The 𒊕𒀭 is equivalent to $4 \times 6 \text{ ka} = 24 \text{ ka}$, or 2,400 *gar*. The characters 𒊕 𒍪 𒀭 = *kiššatu*, &c., probably greatly increase the value of the *ka* implied by the character 𒊕𒀭. The reading of *kiššatu* for 𒊕 𒍪 𒀭 in this case is not, however, certain, as there are other values to the group.

Line 2. *Mattuk*. This word is rather difficult to explain. According to the bilingual text K. 4874, the full form of the genitive is 𒌦 𒍪 𒀭, *mattukki*. Judging from the context the meaning is "thing dedicated." The Akkadian equivalent word is 𒂍𒀭 𒂍𒀭 (*sa-gu*), possibly "peace-saying" ("peace-dedication," "peace-offering").*

Line 4. *Eštin mašihī*, "one measure." This refers, possibly, to the "one *pi*" mentioned in the first line of the text, which might be better translated: "one *pi* of sesame from 24 *ka kiššati*, property-tax for the month Ab."

Line 5. The goddess Gula was regarded as the lifegiver and preserver of mankind, and was invoked in cases of sickness.

As above remarked, this text is apparently a kind of receipt given by Sukāa† to the person who had paid the tax or tithe in question, and the possession of which by the payer was regarded as a sufficient quittance. Apparently this levy was made according to some fixed scale, which is, perhaps, what is alluded to in the fourth line of the text. Judging from the wording "tax" or "tithe of the temple of Gula for the month Ab," it is probable that the payment here recorded was a monthly one. The measure designated by the character 𒀭 (*pi*) was the fifth part of a *gur*, the measure used in estimating the tonnage of ships; but what the modern equivalents of these measures would be is uncertain.

The date (14th year of Darius), which is the same as that of the foregoing text, corresponds with the year 506 B.C. The month Ab was the fifth of the Babylonian year, answering to July—August of our modern reckoning.

* Besides *mattukki*, several other readings—*sattukki*, *lattukki*; *saddukki*, &c.—are also possible. Also, for the Akkadian equivalent, *sa-du* (or *sa-dug*) may be read instead of *sa-gu*. This makes it not unlikely that the Babylonian form is *saddukki*, borrowed from the Akkadian *sa-du(g)*, the final *g* being, in accordance with the general rule, doubled, and changed into *k*, and *s* into *š*.





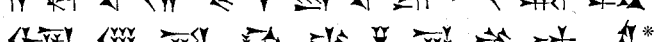
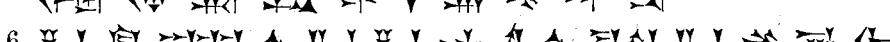

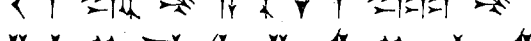



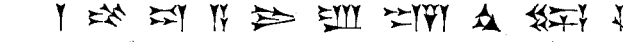
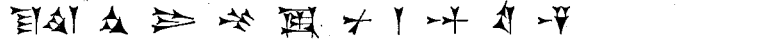
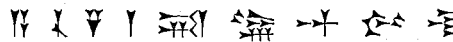
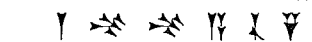

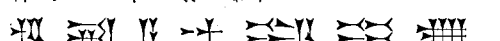


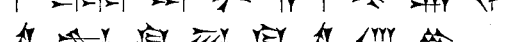
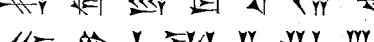
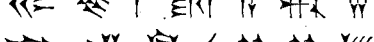

† This official is possibly the man who is recorded as having given an ox to the goddess Gula in Nisan of the 14th year of Darius. (See the "Guide to the Nimroud Central Saloon," page 113, No. 88.)

No. 7.

DARIUS, 519—484 B.C.

The next text in chronological order refers also to the temple-offerings, but in this case it is a record of the arrangements made for supplying meat to the great temple of the Sungod at Sepharvaim, apparently for the use of the priests and temple-servants.

The tablet on which the inscription is written is fairly large, being two inches and an eighth high by two inches and seven-eighths long. The colour of the obverse is a dark and reddish-grey; that of the reverse being greyish yellow-ochre. The reverse of this tablet was formerly covered, to a great extent, with a kind of silica, which prevented many of the characters from being recognized. This having been successfully cleaned off, the inscription now appears quite perfect. The text, however, notwithstanding that it is clearly and fairly well written, is not altogether free from difficulties in translating.

1. 

 3. 


 6. 


 9. 


 12. 


 15. 


 18. 


 21. 



* The scribe seems to have been going to erase the horizontal wedge of this character.





TRANSCRIPTION.

- U-mu ešt-en kišad li ša ➤ rab-û
 ša še-e-ri pa-ni ➤ Šamaš ina Ê-bar-ra, bit ➤ Šamaš
3. bēl Sipar D.S. ul-tu ūmu ḥamšu
 a-di ūmu ḥamiššerit ša arḥu-ut-su (napḥariš) ēšri-ta kišad li
 ū sibāšerita kišad ālpi ša kal šatti
6. ša ʾ Itti-Nabû-balaṭu ābli-šu-ša ʾ ➤ Šamaš-uballit ābil ʾ Mu-kal-lim
 u ʾ Bēl-iddina ābli-šu ša ʾ Nabû-mu-šētiḫ-ūrri
 ābil ʾ Mu-kal-lim a-na šatti
9. šuššan šikli ša gin-na a-na
 ʾ Lu-šēšî-nu-ur ābli-šu ša
 ʾ Irta-ukîn ābil ➤ šangu Ištar Bâbîli D.S.
12. id-din. ➤ Mu-kin-nu ʾ ➤ Šamaš-ēdir
 ābli-šu ša ʾ Ta-kiš- ➤ Gu-la ābil ➤ šangu ➤ Šamaš
 ʾ Šum-iddina ābli-šu ša ʾ ➤ Šamaš-iddina
15. ābil ➤ Išinnaa
 ešt-en-ta-am il-ku-u
 ➤ Rittu, ʾ Bēl-uballit, ābli-šu ša
18. ʾ Nabû-ukîn-zērâ ābil ʾ Mu-kal-lim
 Sipar D.S., arḥ Tešriti, ūmu ḥamiššerit
 šattu ēšrâa-šanîtu a ʾ Da-a-ri-ia-muš
21. šar Bâbîli u mâtâti.

TRANSLATION.



- Daily 1 neck of a bull from the chief
 of the flesh unto Šamaš in Ê-bara the house of the Sungod
3. lord of Sippara; from the 5th day
 to the 15th day of this month, altogether 10 necks of bulls
 and 17 necks of oxen for every year
6. from Itti-Marduk-balaṭu son of Šamaš uballit son of Mukallim
 and Bēl-iddina son of Nabû-mušētiḫ-urri
 son of Mukallim; for a year
9. $\frac{1}{3}$ of a shekel of silver which is standard to
 Lûšēšî-nûr son of
 Irta-ukîn son of the priest of Ištar of Babylon
12. he has given. Witnesses: Šamaš-ēdir,
 son of Takîš-Gula son of the priest of Šamaš;
 Šum-iddina son of Šamaš-iddina
15. son of the Išinnite.
 They have each taken (a copy).
 Scribe: Bēl-uballit son of
18. Nabû-ukîn-zērâ son of Mukallim.
 Sippara, month Tisri, day 15th,
 year 22nd, Darius,
21. king of Babylon and countries.



NOTES.








Line 1.  , *u-mu* (written with the ideograph  and the phonetic complement , "a day." This word is here used as in the English expression "a-day" ("one neck of an ox a-day"), and is equivalent to "each day," "daily."

Line 2. *Šêru*, "flesh." This word belongs, apparently, to the last word of the foregoing line, and forms, with it, the expression *Rabû-ša-šêri*, "chief of the flesh," or, as we should say, "head-butcher."


Line 4. *Ârḫut-su*. This rare expression is apparently the same as *ârḫussu*, which sometimes occurs with the meaning of "this month," like *ûmussu*, "this day." A parallel expression to the above occurs in the well-known phrase *balṭussu* and *balṭussunu*, "alive." All these forms are apparently (like *ârḫussu*) for *ûmutsu*, *balṭutsu*, and *balṭutsunu* respectively, and they seem to be composed of the unused abstract nouns *ûmûtu* "dailiness," and *balṭûtu*, "livingness," "its dailiness" ("its daylikeness") = "to-day;" "his livingness" and "their livingness" = "him alive" and "them alive (I captured)." *Ârḫutsu* (*ârḫussu*) therefore means "its monthlikeness," that is, "this month." Compare the expression *êdiššišu*, "alone," "by himself," in the phrase, "he fled by himself" (*Êdu*, "one;" *êdiš*, "alone," from which the noun *êdiššu*, "loneliness;" and then *êdiššišu*, "his loneliness.")

The last character of this line, which looks like , is evidently intended for .

Line 9.  . These characters are, as many variants show, to be read *gin-na*. This word apparently comes from the Akkadian *gina*, "to fix," a synonym of the Babylonian *kānu*.

Line 15.     . For the Assyrian rendering of  , see Haupt's *Akkadische sumerische Keilschrifttexte*, page 124, lines 20, 21. The whole group, therefore, is apparently to be read *Išinnāa*, "he of Išin."

Line 16. *Êštentam ilḫû*, "one-a-piece (= each) has taken," in other texts *êštentam šaṭari ilḫû* (or *ilteḫû*), "each a writing has taken," i.e., "each has taken a copy of the inscription."

Line 19. Between the second and the third character the sign  (see line 3) has been left out by the scribe.

In order to render the whole clearer, it would, perhaps, be as well to give here a free translation, as far as the peculiar nature of the inscription will allow it to be made:—

"One neck of a bull daily from the chief butcher unto Šamaš in Ê-para, the temple of Šamaš, lord of Sipar (Sippara or Sepharvaim)—from the fifth day to the fifteenth day of the month,* altogether 10 necks of bulls; and seventeen necks of oxen for every year, from Itti-Nabû-balaṭu, son of Šamaš-uballit, descendant of Mukallim, and Bêl-iddina, son of Nabû-mušêtiḫ-ûrri, descendant of Mukallim. He (apparently the last-named) has given one-third of a shekel of standard silver to Lûšêšî-nûr, son of Îrta-ukîn, descendant of the priest of Ištar of Babylon. Witnesses: Šamaš-êdir, son of Takîš-Gula, descendant of the priest of Šamaš;

* Apparently Tisri (September—October).

Šum-iddina, son of Šamaš-iddina, descendant of the Išinnite. They have each taken (a copy of this contract). Scribe: Bêl-uballiṭ, son of Nabû-ukîn-zērâ, descendant of Mukallim. Sipar, month Tisri, day 15th, 22nd year of Darius, king of Babylon and countries."


















This document apparently refers to three distinct gifts or payments, namely, a neck of a bull daily for ten days from the chief butcher; seventeen necks of oxen (*i.e.*, male or female) for every year from Itti-Nabû-balaṭu and Bêl-iddina, descendants of Mukallim; and two-thirds of a shekel of standard silver, evidently from the last-named, to Lûšēši-nûr, who seems to have been one of the priests of the temple of the Sungod. Two witnesses, besides the scribe Bêl-uballiṭ (who, being a descendant of Mukallim, was necessarily related to two of the persons mentioned, Itti-Marduk-balaṭu and Bêl-iddina), testify that the meat and the money have been duly paid; and there is a line stating that each (the witnesses included, apparently) has received a copy of the document. The year, being the 22nd of Darius, corresponds with 498 B.C. The month Tisri answers to September—October, and was the seventh month of the Babylonian year.

No. 8.

This is a short undated inscription giving a list of amounts (of silver, &c.) paid, with the names of the people from whom they had been received. It is probably a document referring to the revenues of a temple.

The tablet is a small and roughly-formed piece of clay, apparently baked, an inch and three-quarters high by an inch and a quarter broad. The greater part of it is black, with a small portion of a blackish-yellow colour. The writing is rough, and the upright wedges slant considerably backwards (that is, to the left). The horizontal wedges, on the other hand, have their points inclined downwards. In consequence of the peculiarity of the style, the tablet is exceedingly difficult to read, and one or two of the characters are doubtful.

OBERSE.

<     
     
 3. <     
    
    

REVERSE.

6.    
  
     
 9.      
  

TRANSCRIPTION AND TRANSLATION.

OBERSE.

Êšrit šikli Bêl-šarra-ûšur
 Šanê šikli ribâ-tu Kud-da-a
 3. Êšrit šikli Iki-ša-a
 Šalsit šikli, lû,
 Ši-rik-ka

10 *shekels*, *Bêl-šarra-ûšur* ;
 2 *shekels* and $\frac{1}{4}$, *Kuddâ* ;
 10 *shekels*, *Ikîšâ* ;
 3 *shekels* and a *sheep*,
Širikka ;

REVERSE.

6. Šališšerit šikli ribâ-tu
 Iddina-Bêl
 Šalsit šikli tam-ši-il-tu^m
 9. ša Par-šu-u.
 [Naphariš] irbâa-êštin bar

13 *shekels* and $\frac{1}{4}$,
Iddina-Bêl ;
 3 *shekels* and an *image*
from Paršu'u,
Altogether 41½.

NOTES.

Line 1. The last two characters of this line are doubtful, partly in consequence of the peculiar style of the writing, partly because they are written close to the corner, and have got rubbed. If, however, the reading be correct, the name is the same as that of the well-known ruler Belshazzar ; though, in this case, it most likely belonged to another person altogether.

5. *Širikka*. The last character of this name is doubtful.

8. *Tamšiltu*™, "image," comes from the root *mašālu*, "to be like," Heb. למשל.

9. 𒀭 𒀭 𒀭 𒀭, *Par-šu-u*, is apparently written for 𒀭 𒀭 𒀭 𒀭 𒀭, *Par-šu'-u*. The meaning of this name would be "the Flea." Names of animals were sometimes given to men and women, and it is not unlikely that the insect-world was also called to contribute its share of appellations when required.

The above text is exceedingly simple in its character, and does not, therefore, require much additional explanation. It may, however, be noted that the amounts paid are, in most of the cases, comparatively small, the man Kuddā, for instance, only contributing two shekels and a quarter. *Širikka*, however, who pays only three shekels, gives also a bull, probably to make up somewhat, and *Paršu'u*, who contributes the same amount, gives an image, most likely for the same reason. It is not unlikely that the gifts or payments here enumerated were freewill-offerings.

3. 全中国工人、农民、青年、妇女和
儿童，团结起来，打败日本侵略者，
建设一个独立、自由、民主、统一、
富强的新中国！

Line 2. *Habḥuru*. Perhaps it would be better to read the foregoing word with the name, making the compound *Bêt-Habḥuru*, the name of a small city in Babylonia. (See Strassmaier's *Wörterverzeichnis*, No. 3098.)

𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪. The reading *šiddu emēdu* ("fixed line"), as the transcription of these characters, is provisional. It is not unlikely that 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪𒍪 could be read as 𒍪𒍪𒍪𒍪 alone, and this character, according to K. 4362, was translated in Babylonian (or Assyrian) by *šeru* ("an outstretched line.") The same text gives 𒍪𒍪𒍪𒍪 𒍪𒍪𒍪 with the Babylonian rendering *šurrû ša itti*, apparently meaning "to be stretched out, of a line," *šurrû* being the Pu'ul of *šerû*, the Hebrew שרע.

Line 3. According to W.A.I. II, pl. 57, line 31, the group 𒍪𒍪𒍪 𒍪𒍪𒍪 (AN IB), is to be read as *Uraš*, one of the names of Ninip as lord *ša úddanē*, "of renown." (?) The god Anu seems also to have been designated by the group 𒍪𒍪𒍪 𒍪𒍪𒍪, *Uraš*, and is explained as *Anu^m*, *ša iššik ikribi*, "Anu, he who has received (our) prayers."

Line 4. *Šellibi*, apparently "Fox."

Line 5. *Naš-patri*, "the bearer of the sword," or "dagger," a very usual title.

Kāru. The meaning of this word is apparently "storehouse" or "granary."

Maškanu, "security," from *šakānu*, in its primitive meaning of "to dwell" ("to dwell securely"), hence the meaning (for *maškanu*) of "place," or "thing of security." Cf. the Hebrew משכן.

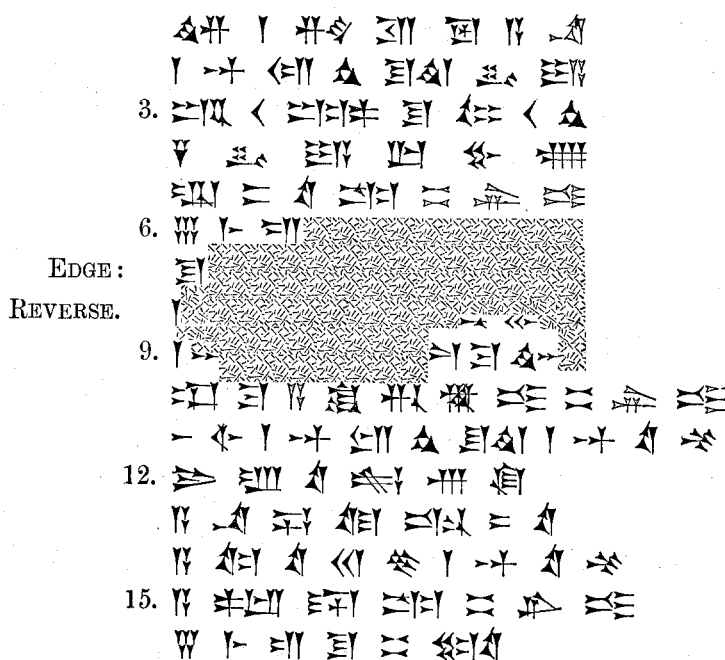
Line 6. 𒍪𒍪𒍪 = *ittu*, "side," plu. *idāti*.

Though it is not difficult to guess for what purpose this tablet was written, it is not altogether easy to find out the circumstances under which it was written. Judging from the wording, it seems to have been this: A certain man, unnamed, has a field to let or to sell, and has found a customer for it, to whom he is willing to part with the property. Apparently, however, the buyer has no ready money, and he therefore offers, as security, the granary or storehouse and his own dwelling-house. This information having been given to the scribe, or to some person interested in the transaction, he has jotted down the facts here stated, either as a memorandum of the contract, or else to enable the official deed of sale to be duly drawn up, according to the legal form. Documents of this kind are unusual, and this one possesses, therefore, greater interest than many tablets of the class to which it belongs.

No. 10.

This, the last document on our list, differs from all the others in being neither a tithelist, a receipt, nor a contract, but a private letter, written by a man named Gimillu to his brother, concerning one of their commercial transactions. The text, which is fairly interesting, shows a fresh phase of Babylonian life.

This tablet, unlike the others, is not quite perfect, part of the bottom of the obverse and the top of the reverse, as well as one line on the edge, being broken away. Though the continuity of the inscription is broken by this gap, it does not prevent the drift of the whole from being made out. The tablet is an inch and a quarter high by an inch and three-quarters long. The colour is dark grey. The style of the writing is a rough business hand, not at all easy to decipher.



TRANSCRIPTION AND TRANSLATION.

OBVERSE.

Duppi	†	Gi-mil-lu	a-na	Tablet of Gimillu to
†	→†	Nergal-uball-i†	âhi-ia	Nergal-uballit my brother.
3.	Bêl	u	Nabû šu-lum u balata.	May Bêl and Nebo the peace and life
	ša	âhi-ia	lik-bu-u	of my brother bespeak.
	Al-tap-par-ka	[bi-ni-tu ^m]		I am sending to thee. [The seed]
6.	šiššu	me	gur	600 gur
Edge	šu			[cause to be brought]

REVERSE.

- | | |
|---|---|
| 9. -ka-ba-' | says |
| um-ma [a]-mur ri-iḫ-tu ^m bi-[ni-]tu ^m | thus: I have seen the amount of the seed. |
| ina pan 𐎶 𐎶 Nergal-uballit 𐎶 𐎶 | with Nergal-uballit. Šamas-iddina |
| Šamas-iddina | |
| 12. 𐎶 rittu Sipar D.S. | the scribe of Sipar |
| a-na Bābīli il-tap-par | to Babylon will send. |
| a-di ūmu ēšrā-ēštin 𐎶 𐎶 Šamas-iddina | On the 21st day Šamas-iddina |
| 15. a-šap-ra-ka bi-ni-tu ^m | I will send to thee. The seed, |
| ḫaššu me gur šu-bi-li | 500 gur, cause to be brought. |

NOTES.

Line 3. In the expression *šulum u balata*, the scribe has written the first word in the construct form. This is probably in consequence of the word *u*, "and," which immediately follows, and which would supply, as it were, the ending *-a* of the accusative, assimilated with the *u* of the copula. If this be the case, the *u* of the second syllable of *šulum* must have been pronounced very short. The Babylonians were very loose in the use of the case-endings of the nouns.

Line 5. The word *bīnitu^m* is restored by comparison with line 15.

Line 9. The three characters *ka-ba-'* are apparently to be completed *i-ka-ba-'* (for *ikabba'*), imperfect Kal of *kabû*, "to speak."

Line 10. The traces following *umma* lend themselves to the characters *āmur*, aorist of *āmāru*, "to see."

Riḫtu^m, "amount," "interest," seems to come from a root *reḫu*, "to increase." (See page 9.)

Here, also, the last word is apparently to be restored as *bīnitu^m*.

Line 15. *Bīnitu^m*. This word is probably from the same root as *bīnu*, a word which translates the Akkadian 𐎶 𐎶 𐎶, *šinig*, undoubtedly a seed of some kind (see W.A.I. IV, pl. 27, No. 2). *Bīnitu^m* is, perhaps, the collective noun of the word *bīnu*.

Line 16. *Šūbili*. This word is evidently the imperative IV, 1 (Sup'ul) of *ābālu*, "to bring," a very common root in Babylonian.

In order to make the sense of this interesting text clearer, I give here, as before, a free translation of the whole:—

"Tablet from Gimillu to Nergal-uballit, my brother. May Bel and Nebo bespeak peace and life for my brother. I am just sending to thee. [Cause the seed], 600 gur

[to be brought] says thus:
 'I have seen the amount of the seed with Nergal-uballit.' Šamaš-iddina, the scribe of
 Sepharvaim, will send to Babylon. I will send Šamaš-iddina to thee on the 21st day.
 Cause the seed, 500 *gur*, to be brought."

This tablet refers, therefore, to a loan of some kind (or kinds) of seed, which was to be made by Nergal-uballit to Gimillu, his brother, the former being apparently at Babylon and the latter at Sepharvaim. Gimillu writes to let Nergal-uballit know that he is sending to him, and refers to a loan of 600 *gur* of seed. He then says that someone (the name is broken away) had seen the amount of the seed with Nergal-uballit, his brother,* and that Šamaš-iddina, a scribe at Sepharvaim, would send to Babylon, apparently to confer with him upon the subject. Gimillu concludes by saying that he would send Šamaš-iddina to him on the twenty-first day, and asks his brother to send 500 *gur* of seed. Whether this 500 *gur* be a mistake for 600 *gur*, as mentioned in line 6, or refer to another contract, the mutilated state of the tablet does not enable us to determine.

This text is an example of a numerous class of tablets in the British Museum, generally of a more or less difficult nature, partly because it is very difficult to guess under what circumstances they were written, partly on account of the different style of the writing and the unusual expressions which these texts contain.

* Apparently Nergal-uballit had declined to send the amount asked for, so his brother Gimillu tells him that he knows that he has it, as one of his friends had seen the amount in his possession (*amur ribtum blitum ina pan Nergal-uballit*, "I have seen the amount of the seed with Nergal-uballit").

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A.

Aa (or Â), name of a country, א א י י, *mât Aa*, 1:12.

Aaru, the month Iyyar, א א י א י, 1:1, &c., א א י א 2:7.

Âbu, the month Ab, א א א א (ârah Âbi), 6:2, 6.

âbâlu, to bring (also "to produce"), א א א א א, šu-bi-li, "cause to be brought," 10:16.

âblu, son, א א א א, א, 2:9; 3:15; 4:4—8, &c. (א א א = âbli-šu ša, "his son, of" = "son of"). From âbâlu.

Agara, *see* Ugara.

âdû, agreement, א א א א, a-di-i, 6:4.

âdi, א א א, to, up to, until, at, 7:4; 10:14.

âhû, brother, א א 10:2, 4.

âpu, ox, א א, 7:5; א א א (âlpē, "oxen") 3:18.

âmāru, to see, א א א, a-mur, 10:10.

âmāru, to collect, א א א א, am-mar, 3:2; א א א א, i-mur-ru, 3:16.

âmirtu^m, א א א א א, amount, 3:1.

âna, א א א, to, 2:13; 5:2; 6:3; 7:8; 10:1, 13.

âšû, to go forth, *see* the name Lûšēši-nûr.

ârdû, servant; construct: ârad.

Ârad-Gula, א א א א א א, name, meaning "Servant of the goddess Gula," 3:11.

Ârad-Nabî, א א א א א א, name, meaning "Servant of Nabû," or "Nebo," 2:8.

ârhu, month; construct: ârah, א א א, 1:1, &c.

ârhûtsu, א א א א א (ârhu-ut-su), this month, 7:4.

ârki, א א א, after, 3:2.

E.

êdêru, to protect, א א א א, *see* the names Šamaš-êdir, Nabû-êdir-napšāti.

êzêbu, to leave, *see* the name Mušêzib-Marduk.

êlannu, א א א א א, above, 9:1.

êlat, א א א א, amount, sum (reading doubtful), 3:17.

Ê-papar, p. 14 (*see* Ê-para).

Ê-para (or Ê-parra), Ê-papara (or Ê-paparra), &c., א א א א א "House of Light" (the temple of the Sungod at Sipar), 7:2.

êpêšu, to make א א א א, e-piš, "the making of," 3:2.

êrêbu, to descend or enter, א א א א, i-ru-ba (aorist dual), 1:4.


êšêru, to direct, *see* the name Lîšîru.



êšrû, א א א א א, tithe, p. 14.




êštentam, א א א א א א, each one, 7:16.




êtêku, to cross, א א, *see* mušêtiḫ and the name Nabû-mušêtiḫ-urri.

I.







-ia, , possessive suffix of the 1st. pers. sing.
"my," 10:2, 4.

Iddina-Bêl,  , name, meaning "Bel has given," 8:7; 9:4.




Iddina-Nabû,   , name, meaning "Nebo has given," 4:10.

îmittu^m,   , right, due—*suluppu imittum*,
"the fruit of the right," = "the fruit due," 4:1.



îmurru, see âmāru.



îna,  , in (of time) 1:1, &c.; — in, from,
3:13; 7:2; (of action) 1:12 ("in capturing");
îna êli, —  , unto, 2:2; îna pan, —  , be-
fore (=with, in the possession of), 10:11.

Innanna, Akkadian name of Ištar, *which see*.





Ikîšā,    (ikî-ša-a), name, meaning "He
(the god) has given," 8:3.




îruba, *see* êrêbu.


îrišu,  , planter, farmer, 5:4.






Îrta-ukîn,  , name, meaning "He has set
(his) breast," (*i.e.*, resisted), 7:11.



Išinnâa,    , name, meaning "The
Išinnite," 7:15.






iškari,    , present, 2:5, 12.

Ištar,    (in Akkadian Innanna or Nana), the
goddess Istar or Venus, 2:18; 7:11.



itti, with, , *see* the proper name below.






Itti-Nabû-balaṭu,     , name, mean-
ing "With Nebo (is) life," 7:6.




îttu,  , side, beside, 9:6, 7.




Ittu-Marduk,     , name, probably
meaning "Beside Merodach" (he who stands
beside Merodach), 2:16.




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


Û, and,  , 2:8; 3:17; 4:10; 7:5; <,
4:9.



Ugara, name of a man,     , (A-gar-a,
Akkadian form), 2:16.

Ukîn-âbla,   , name, meaning "He (the
god) has established a son," 3:15.



Ûlulu, Elul,   , ârah Ûluli, the month
Elul, 4:2.



ûltu,   , from, 5:2; 82-9-18, 3769
(p. 13):3; 7:3.


ûmu, day, , 1:2, &c., &c.;  , u-mu, a
day, each day, 7:1.





umma,  , thus, 10:10.

ummanāti, people, p. 14.











Uraš,  , a by-name of the god Ninip or
of Anu, 9:3.



ûrru, light,  , *see* the name Nabû-mušêtiḫ-
urri.

uš, , the Akkadian word for "loom," 2:4,
10.


ûttatu^m,    , asked for (?), 4:1, 13.


B.



Bâbîlu or Bâbîli, Babylon,    *Tintir*
(*ki*), ("Lifeseat"), 2:18, 19; 4:3; 7:11;  ,
 , (*Ê ki* or *Êki ki*), 3:3; 10:13;  ,
7:21. (In the above forms the final character
(, *ki*) is the determinative suffix denoting
a geographical name.)

bâbu, gate,  , construct form: *bâb*, 82-9-18,
3769 (p. 13):3; bâb (apparently meaning
"through") 4:6.





balāṭu, to live; bulluṭu, to give life (*see* the
names Bêl-uballiṭ, Nergal-ubaliṭ, Nabû-âḫâ-
bulliṭ).






balāṭu, life, , 10:3. (*See* also the name Itti-
Nabû-balaṭu, &c.)





bêlu, lord, , construct case: bēl, 7:3.






Bêl,  , the god Bel, 10:3.

Bêl-ibnî, name, meaning "Bel has made," p. 14.

Bêl-iddin,    , name, meaning "Bel has
given," 4:7; 7:7.

Bêl-uballiṭ,     , name, meaning
"Bel has given life," 4:9; 7:17.

Bêl-naṣer (or -naṣir),    , name, meaning
"Bel protects," 2:15.

Bel-šarra-ûṣur (Belshazzar),     ,
name, meaning, "Bel, protect the king" (cha-
racters doubtful), 8:1.

Bêli-šunu, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶, name, meaning "Their (god) Bel" (probably an abbreviation), 3:16; 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 4:4, 6.

banû, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶, to make, form, *see* the name Šamaš-zērâ-ibnî, &c.

bînitum, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶, seed (?), 10:5, 10, 15.

Bunene, a divine name (*see* next).

Bunene-ibnî, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, proper name, meaning "Bunene has made," 4:8.

Busamtu, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, a proper name, 1:3.

bar, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶, half, 8:10.

bêtu or bitu, house, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, construct case bêt or bit, 5:2; 82-9-18, 3769 (p. 13):3; 6:5; 9:2, 6, 7; 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, bêt Šamaš, "the temple of the Sungod," 7:2; bêt kâtâ, bêt sittê, *see* pp. 13-14.

but (buta^m, butu) or put (puta^m, putu), 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, right, 2:9.

G.

Gimillu, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, name, meaning "Benefit," 10:1.

ginna, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, standard (silver), 7:9.

Gula, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, the goddess Gula, 6:5.

gurru (or gur), 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, a measure, 4:4-13; 5:1; 10:6, 16.

D.

Dâan-âḥa-iddina, name, meaning "The Judge (=Šamaš, the Sungod) has given a brother," 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 2:3; 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 2:6.

Du'uzu, Tammuz, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, âraḥ Du'uzu, the month Tammuz, 2:11.

duppu, tablet, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 10:1.

Dāriamuš (Dāriawuš), Darius, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 6:8; 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 7:20.

Dariwušu, Darius, p. 14.

Z.

Zagaga-zērâ-ibnî, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, name, meaning "Zagaga has made seed," 4:9.

Zakpu, planted, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, zak-pi, 9:1.

zērû, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, corn, cornfield, 9:1, 3; 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, seed, *see* the name Zagaga-zērâ-ibnî, &c.

Zērûtu, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, name, meaning "sowing," 3:16.

H.

Habaširru, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, proper name, 3:7 (note upon it, p. 8).

Haḥḥuru, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, proper name, 9:2.

Humadi, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, proper name, 1:4.

K.

-ka, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, suffixed pronoun, 2nd pers. sing., "to thee," 10:15.

Kuddâ, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, proper name, 8:2.

kudurru, boundary, *see* the names Nabû-kudurru-ûšur and Kudurru.

Kudurru, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, proper name, meaning "boundary" (in Akkadian nig-gub (𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶), lit. "that which is fixed") 3:15; 4:12. (Probably an abbreviated name.)

kal, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, every, 7:5.

Kalbâ, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, name, probably meaning "My dog," 4:5.

Kaldu (Galdu), 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, Chaldeans, 4:2.

kalâmu, to expose, *see* the name Mukallim.

kalumu, young ox, plu. 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, kalumê, 3:1.

kalumma (kaluma), *see* suluppu and the note, p. 11.

kânu, to fix, *see* the names Îrta-ukîn, Ukîn-abla.

kaspu, silver, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 7:9.

Kisilimu, Kisleu, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, âraḥ Kisilimi, the month Kisleu, 82-9-18, 3769 (p. 13):4.

kîpu, piece of woven stuff, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, ki-i-pi, 2:10; 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, ki-pa-a-nu (plural), 2:4.

kašâru, to bind, *see* the name Nabû-kašir, &c.

kâru, granary, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, ka-a-ri, 9:5,

kiššatu, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 6:1.

kašâdu, to capture, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, ka-šad, 1:12.

kišadu, neck, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, construct case: kišad, 7:1, 4, 5.

kitû, linen, 𐎠𐎼𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶, 2:1.

L.

- lû, bull, provisional reading of 𐎶 𐎶, 3:17; 7:1, 5 (*see note*); 8:4.
 lû and lî, precativ prefixes (verbal), *see* the names Lîšîru, Lûšêši-nûr.
 Lâbaši, 𐎶 𐎶 𐎶 𐎶, proper name, 4:10.
 laḳû, to take, 𐎶 𐎶 𐎶 𐎶, il-ḳu-u, 7:16.
 Lîšîru, 𐎶 𐎶 𐎶 𐎶, name, meaning "May he direct," 4:7.
 Lûšêši-nûr, 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 (Lu-šêši-nu-ur, 𐎶 𐎶 being the ideograph for âṣû (Šup'ul šûṣû) "to go forth"), name, meaning, "May he send forth light," 7:10.

M.

- Mukallim, 𐎶 𐎶 𐎶 𐎶, name, meaning, "He who shows," 7:6, 8, 18.
 mukinnu, 𐎶 𐎶 𐎶 𐎶, witness, witnesses, 7:12. (*kānu*.)
 mimmu, probable reading of the characters 𐎶 𐎶 (nig-ga), property, 2:2.
 mana, 𐎶 𐎶, maneh, a measure containing 60 shekels, 82-9-18, 3769 (p. 13); 1, 2.
 manzazu, presence, 𐎶 𐎶 (manza-zu), 2:15. (*nazāzu*.)
 mâru, son, 𐎶, 6:3.
 Marduk-nadin-âḫî, 𐎶 𐎶 𐎶 𐎶, name, meaning "Merodach has given a brother," 2:8.
 mašîḫu, measure, 𐎶 𐎶, ma-ši-ḫi, 6:4.
 maškanu, 𐎶 𐎶 𐎶, security, 9:5, 7. (*šakānu*)
 Mušêzib-Marduk, 𐎶 𐎶 𐎶 𐎶, name, meaning, "Saved by Merodach," 6:3.
 mušêtiḳ, 𐎶 𐎶, *see* the name Nabû-mušêtiḳ-urri.
 mâtu, country, 𐎶, 1:12; pl. mâtāti, countries, 𐎶 𐎶, 6:8; 𐎶 𐎶 𐎶, 7:21.
 mattuk, 𐎶 𐎶, tax or due (better, perhaps, šadduk), 6:2, 5.
 mutaku, 𐎶 𐎶 𐎶 𐎶, property (?), 6:2.

N.

- Nabû, 𐎶 𐎶, Nebo, 10:3.
 Nabû-âbla-ûṣur (Nabopolassar), 𐎶 𐎶 𐎶 𐎶, proper name, meaning "Nebo, protect the son," 2:21.
 Nabû-âḫâ-bullit, 𐎶 𐎶 𐎶 𐎶 𐎶, name, meaning "Nebo, save the brother," 3:6.
 Nabû-êdir-napšāti, 𐎶 𐎶 𐎶 𐎶 𐎶, name, meaning "Nebo, protect (his) life."
 Nabû-ukîn-zērâ, 𐎶 𐎶 𐎶 𐎶, name, meaning "Nebo has established seed," 7:18.
 Nabû-zērâ-ukîn, 𐎶 𐎶 𐎶 𐎶, name, meaning "Nebo has established seed," 4:4, 6.
 Nabû-kaṣir, 𐎶 𐎶 𐎶 𐎶, name, meaning "Nebo binds fast," 4:5.
 Nabû-kudurru-ûṣur (Nebuchadrezzar, Nebuchadnezzar), 𐎶 𐎶 𐎶 𐎶, name, meaning "Nebo, protect the landmark" (*see* kudurru), 82-9-18, 3769 (p. 13):6.
 Nabû-mušêtiḳ-urri, 𐎶 𐎶 𐎶 𐎶 𐎶, name, meaning "Nebo sender of light," 7:7.
 Nabû-na'id (Nabonidus), 𐎶 𐎶, name, meaning "Nebo is glorious," 3:3; 4:3; 5:7.
 nadānu, 𐎶, 𐎶, to give, 𐎶 𐎶 𐎶, i-nam-din (for inaddin) 3:7, 12, present or future Kal; 𐎶 𐎶, id-din, 7:12; 𐎶 𐎶 𐎶, id-din-nu, 3:19; 𐎶 𐎶, iddi-in, 5:5; 𐎶 𐎶, iddi-na, 82-9-18, 3765 (p. 13):4; 6:4, aorist Kal; 𐎶 𐎶 𐎶, aorist of the secondary form of the Kal, 1:8; for the permansive of participle Kal, *see* the name Marduk-nadin-âḫî, and
 Nadin, 𐎶 𐎶, name, meaning "he gives" (probably an abbreviation), 4:8 (*nadānu*).
 Nidintu, gift, proper name, p. 14 (*nadānu*).
 na'adu, 𐎶 (also 𐎶 𐎶), to be glorious, *see* the name Nabû-na'id.
 nikasu, corban or gift, 𐎶 𐎶 (in Akk. nig-lag), 3:2.
 napištu, soul, living thing, animal, 𐎶, plural napšāti, 𐎶 𐎶, 3:13, &c.
 naphariš, altogether (the probable pronunciation of 𐎶), 3:5-10, 12, 13; 4:13; 7:4; 8:10.

našāru, to protect (imperative: ūsur), 𐎶𐎵, 𐎶𐎶,
see the names Bêl-našir, Bêl-šarra-ūsur, &c.

nûru, light, see the name Lûšêši-nûr.

Nergal-uballit, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, name,
meaning "Nergal has given life," 3 : 10;
10 : 2, 11.

našû, to raise, bring, take; 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, na-šu-u,
they take away, 2 : 9.

Naš-paṭri, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, name, meaning, "the bearer
of the sword," 9 : 5.

S.

sakki, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, length (?), 2 : 5, 11. (Probably
Akkadian, and an equivalent of the Assyrian
šimu.)

suluppu, fruit, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 (ka-lum-ma), 4 : 1,
13 ; 5 : 1.

Samsu-satana, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, name
of an early Babylonian king, 1 : 11.

Sin-kašir, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, name, meaning
"Sin (the Moongod) has bound together,"
9 : 7.

sangu, see šangû.

Sipar, Sippar, name of a celebrated Babylonian
city, ideographically written 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 4 : 2;
7 : 3; 10 : 12; 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, 7 : 12; pho-
netically written 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, Sip-par D.S., 2 : 15.

Sukâa, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, name, meaning "He of
(the city) Suḫ," or "of the market," 6 : 3.

P.

pi, 𐎶𐎶, a measure, 6 : 1.

piḫatū, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, province, district, 4 : 1.

paṭru, sword, dagger, 𐎶𐎶𐎶𐎶, see the name Naš-
paṭri.

pan, before, 𐎶𐎶, 1 : 12; 3 : 14; 𐎶𐎶 𐎶𐎶, pa-ni,
unto, 7 : 2.

pani, before, unto, see pan.

parru, bull, pl. 𐎶𐎶𐎶𐎶, par-ri, 3 : 4, 12.

parratu, cow, pl. 𐎶𐎶𐎶𐎶, par-rat (=parrât),
3 : 4, 12.

Paršu'u, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, name, perhaps meaning
"the flea" (or "the Persian?"), 8 : 9.

Š.

šubatu, 𐎶𐎶, cloth, plural 𐎶𐎶 𐎶𐎶 𐎶𐎶 (*šubati*),
82-9-18, 3769 (p. 13): 1. (The character
𐎶𐎶 is apparently not the Babylonian form
of the Assyrian 𐎶𐎶, but of 𐎶𐎶𐎶.)

K.

ḫabû, to speak, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, ḫib-bu-u, "may
they bespeak," 10 : 4; 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, [ik-]
ḫa-ba-, "he says," 10 : 9.

ḫâšu, 𐎶𐎶, to give, present, see the name Šamaš-
zêr-ikîša, Takîš-Gula, and Ikiša.

ḫâtu, hand, skein, or hank (of thread), dual, 𐎶𐎶𐎶,
ḫâtâ, 2 : 1 ; 5 : 2 ; 82-9-18, 3769 (p. 13) : 3.

R.

rê'u, shepherd, plu. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 (rê'ani), 3 : 1,
14.

rabû, great, chief, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 (*rab-u*), 7 : 1.

rab-bulu, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, "chief of the cattle"
=head-herdsman, 3 : 15, 19.

ribâtu, 𐎶𐎶 𐎶𐎶 (ribâ-tu), a quarter, 8 : 2, 6.

riḫu, increase, collection, or tax; gen. 𐎶𐎶𐎶 𐎶𐎶,
ri-ḫi, 3 : 13.

riḫtu, 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶, amount (*riḫu*), 10 : 10.

rittu, scribe, 𐎶𐎶𐎶𐎶 (also šangû, "priest"),
2 : 15, 17 ; 7 : 17 ; 10 : 12.

Š.

ša, 𐎶𐎶, rel. pro. "which," 3 : 1, 14 ; 9 : 1, 2, 6;
genit. particle "of," 2 : 1 ; 82-9-18, 3769
(p. 13) : 3 ; 7 : 2 ; 9 : 3 ; 10 : 4 ; "for," 2 : 6 ;
"from," 4 : 2 ; 7 : 1 ; 8 : 9.

-šu, 𐎶𐎶, possessive pronoun "his;" 𐎶𐎶𐎶, âbli-šu,
"his son," 2 : 9, &c., &c.; 9 : 1. Plu. -šunu
(see the name Bêli-šunu).

Šabaṭu, Sebat, 𐎶𐎶𐎶 𐎶𐎶, ârah Šabaṭu, month
Sebat, 2 : 19 ; 5 : 6.

Šûbili, see âbâlu.

Šadû, mountain, 𐎶𐎶𐎶, šad-i (=šadî), mountains,
3 : 2, 16.

šiddu êmedu, provisional reading of 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶
𐎶𐎶, lit.: "fixed line," "boundary" ("along-
side"), 9 : 2, 3.

šûzubu, to save, 𐎶𐎶𐎶, *see* the name Mušêzib-Marduk.

šakānu, to make, to dwell, to dwell securely (*cf.* maškanu).

Šellibi, 𐎶 𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, name, apparently meaning "the Fox," 9 : 4.

Šulā, 𐎶 𐎶𐎶 𐎶𐎶 𐎶, a common Babylonian name, 4 : 11.

šulum, 𐎶 𐎶𐎶, peace, 10 : 3 (ordinary nominative form šulmu).

Sullumu, 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, proper name, from the same root as šulum, 5 : 4.

Šamaš, the Sungod, 𐎶𐎶 𐎶, 2 : 2, &c.; 7 : 2, &c.

Šamaš-êdir, 𐎶𐎶 𐎶 𐎶𐎶, name, meaning "Šamaš has protected," 7 : 12.

Šamaš-iddin, 𐎶𐎶 𐎶 𐎶𐎶, name, meaning "Šamaš has given," 7 : 14; 10 : 11, 14.

Šamaš-iriba, 𐎶𐎶 𐎶 𐎶𐎶, name, meaning "Šamaš has multiplied," 3 : 5, 14, 18.

Šamaš-uballit, 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶 (uball-it), name, meaning "Šamas has given life," 7 : 6.

Šamaš-ukîn-âbla (or -kain-âbli), 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, name, meaning "Šamaš has established a son," 4 : 12.

Šamaš-zēr-ikîša (or -zērâ-ikîša), 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶, name, meaning "Šamaš has given seed," 82-9-18, 3769 (p. 13) : 1.

Šamas-zērâ-ibnî, 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶, name, meaning "Šamaš has created seed," 2 : 17; 3 : 9; 4 : 11.

Šamaš-našir, 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶, name, meaning "Šamaš protects," 82-9-18, 3769 (p. 13) : 2.

Šamaš-šarra-ûšur, 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶, name, meaning "Šamaš, protect the king," 3 : 8.

Šamaš-tabnî-âhâ, 𐎶𐎶 𐎶 𐎶𐎶 𐎶𐎶, name, meaning "Šamaš, thou hast created a brother," 4 : 9.

šamaššamme, sesame, 𐎶𐎶 𐎶𐎶, 6 : 1.

šemaš (or šebar), 𐎶𐎶, grain, p. 14.

šîmu, sum, price, 𐎶𐎶𐎶𐎶, 3 : 18.

šumu, name, 𐎶𐎶, *see* the name Šum-iddin.

Šum-iddin, 𐎶𐎶 𐎶𐎶, name, meaning "He (the god) has given a name," 7 : 14.

Šangū, priest, 𐎶𐎶 𐎶𐎶 (also rittu, scribe), 2 : 15; 7 : 11, 13.

šanuma, 𐎶𐎶 𐎶𐎶, again, 4 : 1, 13.

-šunu, 𐎶𐎶, suffixed pronoun, *see* the name Bêli-šunu.

šapāru, to send, 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶, a-šap-ra, pres. or fut. Kal, 10 : 15; 𐎶𐎶𐎶 𐎶𐎶, al-tap-par (for aš-tap-par), 𐎶𐎶𐎶 𐎶𐎶, il-tap-par (for iš-tap-par), pres. or fut. of the secondary form of the Kal, 10 : 5 and 10 : 13 respectively.

šipir, *see* šitu.

šiklu, shekel, 𐎶𐎶𐎶, 7 : 9; 8 : 1—4, 6, 8.

šarru, king, 𐎶𐎶 𐎶𐎶, šarr-e (genitive), 1 : 11; 2 : 21 (the character 𐎶𐎶 may, however, be for 𐎶𐎶 𐎶𐎶, in which case the group is to be read šar Bâbîli, "king of Babylon"); 𐎶𐎶, 4 : 3, &c.

Širikka, 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶, proper name, 8 : 5.

šêru, flesh, genitive 𐎶𐎶 𐎶𐎶 𐎶𐎶 še-e-ri, 7 : 2.

šuššan, one-third, 𐎶𐎶, 7 : 9.

šitu (šitam, šipar, šipir, &c.) 𐎶𐎶 𐎶, a word of doubtful reading and meaning, 3 : 17.

šattu, year, 𐎶𐎶, 1 : 10; 2 : 6; &c., &c.; 𐎶𐎶 𐎶𐎶 (Akkadian mu an-na (mu ana), "line of the sky"), 7 : 5, 8.

T.

Takiš-Gula, 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, name, meaning "Gula has given," 7 : 13.

Tammišu, 𐎶𐎶 𐎶𐎶 𐎶𐎶, a woman's name, 9 : 6.

tamšiltu^m, 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶, image; 8 : 8.

Tišritu, Tisri, 𐎶𐎶 𐎶𐎶, ârah Tišriti, month Tisri, 3 : 3; 7 : 19.

Obverse.



No. 11.

Reverse.



Obverse.



No. 12.
Left hand edge.



Reverse.



Bottom edge



No. 11.

NABONIDUS, 555—538 B.C.

This text is an ordinary business-sized tablet of unbaked clay. It is a document of some importance, in that it refers to the execution of work upon a building which Nabonidus, the antiquarian-king, was either building or restoring. The form of contract which it presents is of the usual kind, but is of much greater interest than the majority of them on account of the uncommon transaction to which it refers, and the unusual words it contains.

Like the tablets already described, the form is oblong-rectangular, measuring 2 inches and $\frac{3}{8}$ wide by 1 inch and $\frac{7}{8}$ high. It is of a greyish colour, deepening to black in some places. The writing is good and well preserved, every character being quite legible, notwithstanding a slight reduction in the depth of the wedges at the top of the reverse.

OBVERSE.

[illegible]

REVERSE.

12. 一四三四三二一十
一五五六七九八
一六七八九十

15. 一二三四五六七八九
一〇一一一二一三
一四一五一六一七

18. 一九二零二三二四
二五二六二七二八
二九九〇三一三二

TRANSCRIPTION.

- Šanê ma-na šalašserit bar šiqli kaspi nig-ga →✚ Šamaš
a-na a-gur-ru ša dul-lu ša šarri
3. i-na muḫ-ḫi ✚ Ba-la-ṭu âbli-šu ša ✚ →✚ Šamaš-âḫâ-iddina
û ✚ Kud-da-a âbli-šu ša ✚ Ârad-Nabû
a-ki-i a-gur-ru ša ➤ ša-ku ša Bâbîli ✚
6. i-lab-bi-in-nu u i-ṣar-rab-bi
a-gur-ru a-na dul-lu ša šarri ina muḫ-ḫi
mar-ḫa-ṣu i-nam-din-nu. Bu-ut
9. dul-lu ša šarri na-šu-u, êšt-en bu-ut šan-î
na-šu-u
➤ mu-kin-nu : ✚ Nabû-šum-lišir, âbli-šu ša
12. ✚ Ba-laṭ-su mâr ➤ Ê-bar Innanna Bâbîli ✚;
✚ Bêl-âbla-iddina âbli-šu ša ✚ →✚ Ellat-u âbil ➤ šangû →✚ Šamaš;
✚ Âḫê-iddina →✚ Marduk âbli-šu ša ✚ Irîbâ →✚ Marduk
15. âbil ➤ šangû Innanna Bâbîli ✚; ✚ →✚ Šamaš-zērâ-ibnî
âbli-šu ša ✚ Šu-la-a âbil ✚ Mi-ṣir-a-a;
➤ rittu ✚ →✚ Marduk-na-ṣir, âbli-šu ša ✚ Šakin-šumi
18. mâr ➤ šangû Innanna Bâbîli ✚. Sipar ✚
âraḫ Simanni, ûmu êštînêšrit; šattu [šiššašerit]
Nabû-na'id šar Bâbîli ✚.

TRANSLATION.

- 2 mana 13½ shekels of silver, property of Šamaš
for the brickwork of the work of the king
3. unto Balatu son of Šamaš-âḫâ-iddina
and Kuddâ son of Ârad-Nabû.
As the brickwork of the governor of Babylon
6. they shall build and colour (it).
The brickwork of the work of the king in
trustworthiness they shall give. Liability for
9. the work of the king they take, the first liability (and) the second
they take.
Witnesses: Nabû-šum-lišir, son of
12. Balat-su, son of the priest of Istar of Babylon;
Bêl-abla-iddina, son of Êllatû, son of the priest of Šamaš;
Âḫê-iddina-Marduk, son of Irîbâ-Marduk,
15. son of the priest of Istar of Babylon; Šamaš-zērâ-ibnî,
son of Šula, son of Miṣirâa;
scribe, Marduk-naṣir, son of Šakin-šumi,
18. son of the priest of Istar of Babylon. Sippara,
month Sivan, day 11th, year 16th,
Nabonidus, king of Babylon.

FREE RENDERING.

Two mana and $13\frac{1}{2}$ shekels of silver, property of (the temple of) Shamas, for the brick of the service of the king, unto Balaṭu son of Šamaš-âḥâ-iddina and Kuddâ son of Ârad-Nabû. They shall build and colour (it) like the brickwork of the Governor of Babylon. They shall give the brickwork of the king's service in a trustworthy state. They take the responsibility of the service of the king, they take the first and the second liability.

NOTES.

Line 1. ∇ $\nabla\text{𐎶}$. Upon this word see *Inscribed Babylonian Tablets*, p. 4 (note to l. 2). It would be perhaps better to regard this group as a compound ideograph, rather than as the Akkadian word *nig* with its phonetic complement. The reading in Akkadian, however, would probably be the same, namely *nig-ga*.* This group is translated by *makkuri*† (cf. Heb. מִכְרִי, "something for sale," "price"), and that may be the reading here, though the meaning, indicated by the Hebrew equivalent, does not quite fit. *Mimmu*, however, seems, to a certain extent, to have been a synonym of *makkuru* in the common phrase *mimmu-šu, ša āli u šēri, mala bašû*, "his property, in town and country, all there is," and with this meaning might easily, especially in a passage like that of the present text, have replaced it.‡ In considering this word, it is worthy of note, that both characters of the group ∇ $\nabla\text{𐎶}$ have nearly the same primitive meaning. The character ∇ is the Assyrian ∇ , the archaic form being ∇ , and the line-form ∇ . This last is a rough picture of a dish or basin ∇ , turned on its side, hence the meaning of "food" (eaten from a dish), then household goods (crockery, &c.), property, thing (*mimmu* or *memu*).§ From the meaning of "dish" or "basin" comes that of making or forming (*šakānu*) in general (cf. the expression "a fictile vase"), with other kindred meanings. The character $\nabla\text{𐎶}$ is the Assyrian $\nabla\text{𐎶}$, of which the archaic form is $\nabla\text{𐎶}$, and the line form $\nabla\text{𐎶}$, a rough figure of a pot or vase (∇) for milk,|| &c. Taking ∇ , therefore, in its derived meaning of "what," "that which" (developed from its original signification of "thing," "something," "somewhat"), we get the idea of "crookery" (literally "that which is a pot") for the group ∇ $\nabla\text{𐎶}$, and therefrom the meaning of "household furniture," or "goods." Compare the similarly-formed groups ∇ $\nabla\text{𐎶}$ *nig-gub*, "that which is fixed" = *kudurru*, "boundary"; ∇ $\nabla\text{𐎶}$ *nig-ba*, "that which is extended" = *kīštu*, "a gift"; ∇ $\nabla\text{𐎶}$ *nig-gal*, or ∇ $\nabla\text{𐎶}$ *nig-nigal*, "that which there is" = *bašû*, "property" (from *bašû*, "to be").

Line 2. $\nabla\text{𐎶}$ $\nabla\text{𐎶}$. The tablets from Tell-el-Amarna, which give the form *du-ul-lu*, imply that my original reading of *dullu*, as the transcription of these characters, was quite correct. The word apparently means "service," from *dalālu*, "to serve."

* This is confirmed by W.A.I. V, 11, 38 and 39 *abc*, where we read $\nabla\text{𐎶}$ $\nabla\text{𐎶}$ (*.. -un-gar*) and $\nabla\text{𐎶}$ $\nabla\text{𐎶}$ (*.. -un-ga*), completed by Brünnow *mungar* and *munga* as the dialectic forms of this group. See also W.A.I. IV, pl. 23, 23 b.

† So Brünnow—see his "Classified List."


‡ The fact that ∇ *nig* by itself is equivalent to *mimmu* makes this still more probable.

§ Compare the Heb. מִכְרִי, and the Chald. ܡܝܡܡܐ, both meaning "vessel" and also "household goods." This latter word is possibly connected with the Semitic Babylonian *mimmu* (*mēmu*), *mamma* (*manma*, *manman*) and *Mammon*, "wealth." In modern languages we go a step farther, and apply the word "vessel" to persons, as in the phrase "an obedient vessel (instrument) of the Lord." Compare also the Ethiopic ገዢ:




|| Hence the meaning "a woman's breast," which this character has.

Line 5. 𐎶 𐎧 𐎢𐎽 *a-ki-i (âki)*. This is apparently the original form of 𐎧 𐎢𐎽 *ki-i (ki)*, "thus," "as," "like," "according to." Compare the proper name 𐎶 𐎧 𐎢𐎽 𐎠𐎢𐎺𐎠 *Mannu-akî-Nabû*, "Who is like Nebo," (Strassmaier, "Wörterverzeichniss," no. 5067—see also no. 319).

𐎶 𐎶 𐎶, D.P. *ša-ku* (*šaku*), apparently a word derived from the Akkadian 𐎶𐎶𐎶, *saḡ*, "head." *Šaku* means therefore "captain," and forms a component part of the word *rab-šaki*, the Heb. רַב־שָׂקֵה, *Rabshakeh*, in which, however, ק replaces the Semitic Babylonian 𐎶. This root also occurs in *šangu*, "priest" (see p. 41).

Line 6. , *i-lab-bi-in-nu u i-ṣar-rab-bia* (*ilabbinnu u isarrabbi*), for *ilabbinu u isarrabi*, the doubling of the last radical apparently indicating length in the foregoing vowel.* The two verbs are the present tense of *labānu*, “to lay bricks,” and *ṣarābu*, “to colour”† respectively. The plural ending, *u*, of the second verb is, curiously enough, replaced by *i*. This spelling is very rare, and seems to be due, in this case, either to the former verb having the plural ending, or to the occasional pronunciation of the terminal *u* as *ü*. (Compare *burku* and *birku*, “knee,” *purussū* and *purissū*, “decision,” &c.) A more usual form of this sentence would probably be *ilabbinu-ma (= wa) isarrabu*.

Line 8. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 *mar-ḥa-ṣu* (*marḥaṣu*). A parallel to the word *maṣkanu*, "security," often found in contracts. *Marḥaṣu* is from the root *raḥāṣu*, "to trust," the Chaldee ܪܚܐ, and is not to be confounded with *raḥāṣu*, "to inundate," Heb. ܪܚܐ, "to wash."

✱ bu-ut or bu-tu (*bât* or *bātu*). This difficult word, which is a synonym of the Akk. , *zag* (see W.A.I. V, 29, 56 *ab†*) seems to mean here "liability" or "responsibility." It is exceedingly common in these texts, and is only used in phrases similar to the present, as, for instance, when a slave is sold, the buyer accepts, at the same time, the liability to lend him for certain services, or to grant him certain privileges. § The translation given on pp. 4 and 5 of the description of Sir H. Peek's *Inscribed Babylonian Tablets* may therefore be corrected, *bât našû* possibly meaning "they take all responsibility." Compare, however, the note to line 9 on page 5, where the translation of  *zag* by *imittu*, "right (hand)" rather speaks in favour of the translation I have there adopted; though the translation of  *zag* by *bātu* in the sense of "liability" or "responsibility" might also be connected with that of "right" as something due, and therefore right and proper, and to be expected by the contractors.

Line 12. $\Rightarrow \Rightarrow \text{𐎶} \text{𐎶}$. This group, of which the reading and precise meaning are uncertain, undoubtedly indicates an order of priests (see W.A.I. V, pl. 60, col. I, l. 22, &c.). The group occurs also, with the phonetic complement *ra*, and without the determinative prefix for "man" ($\Rightarrow \text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶} \text{𐎶}$) in W.A.I. II, 9, 25, and is there translated by *likû*. The tablet in which it occurs contains mainly phrases and idioms, and is divided into sections, that in which this word occurs containing also the expressions "an existing house" (*bîtu bašû*), "the house coming forth from the heart" (*bîtu šûti libbi*), both apparently referring to the family, and in the latter

* *Inamdinnu* (for *inaddinu*) in line 8 exhibits the same peculiarity.

† See Lotz's *Tiglathpileser*, p. 140. The true form of the root is apparently *sarāpu*.

‡ The word might also be read *bādu*, and both forms might also be spelled with *p* (*pātu* and *pādu*).

§ Such, apparently, is the meaning of the words *būt sihu*, *pakiranu*, &c.

case equivalent to "proceeding from the loins of." These are followed by the words "his flesh (*šir-šu*) and "his blood" (*danu-šu*), and these, again, by *libištu āhitu* (in Akkadian *nu-barbara*), apparently meaning "a foreign dress," or "a changed dress." The word *likû* closes the section, and translates the phrases *su-ta kur* "to change into the body (of)," and *ê-bara* (our word), apparently, "to change the house." *Likû* would therefore mean "the taker," from *lakû* "to take," the Heb. לָקַח, and probably signifies "one who undertakes work for another"—in this case, "a deputy-priest." For 𒌦𒍪𒌦 = *Innanna*, *Nanâ*, or *Ištar*, see *Inscribed Babylonian Tablets*, p. 4, l. 18; p. 18, l. 11, and the *Index of Words*, under *Ištar*. The priest of *Ištar* of Babylon is mentioned in l. 15 of the present text (as well as in the two passages here quoted), and this makes it pretty certain that 𒌦𒍪𒌦 𒌦𒍪𒌦 𒌦 and 𒌦𒍪𒌦 𒌦𒍪𒌦 are not synonymous.*

Line 13. 𒌦𒍪𒌦 𒌦𒍪𒌦. This group, composed of the determinative prefix for "man," and a modification of the Babylonian character 𒌦𒍪𒌦, *duppu*, "tablet," has, in Semitic Babylonian, the pronunciation of *šangû*, meaning "priest." The non-Semitic form of the word is *sangu*, apparently borrowed from the Semitic Babylonian *šangû*, mentioned above. The long end-vowel of this latter form, however, implies that even this was a word of foreign origin. The most probable explanation is, that the Semitic Babylonian or Assyrian *šangû* is from *sang*, a nasalized form of the non-Semitic *sag*, 𒌦𒍪𒌦, "head" (also "chief"). Compare *Nisannu*, "the first (month)," and *isag* (Assyr. *išakku*) "chief," "viceroy," which are both from the Akkadian *nig-sag* ("that which is at the head"), the former being for *nisangu* (*nig-sangu*), and the latter for *ig-sag* = *nig-sag*. The syllabary S^a gives *sangu* as the name of 𒌦𒍪𒌦, *sag*, "head," the Babylonian 𒌦𒍪𒌦.

The date, 11th of Sivan, 16th year of Nabonidus, corresponds with May—June 539 B.C.,—one year only before the taking of Babylonia by Cyrus, when Nabonidus lost his throne, and Belshazzar his son, the crown which he shared with him, and his life.† As before remarked, it is not unlikely that the present text is a contract between Nabonidus and the builders Balātu and Kuddā to rebuild or restore a portion of one of the temples or sites examined by him in his archæological explorations, of which he has himself left most precious records.

* J. Jeremias ("die Cultustafel von Sippar"), reads *Ē-maš* as the Akkadian pronunciation.

† See my article "Belshazzar" in the New York *Independent* for August 15, 1889, p. 1055 (15).

DARIUS, 519—484 B.C.

The original is almost perfect, a very small portion only of one corner being broken away. The inscription, which is uninjured, is beautifully written, and there is a seal-impression on the edge. The size of the tablet is 3 inches and $\frac{1}{6}$ wide by 2 inches and $\frac{1}{6}$ high. The colour is dark grey, deepening to black in some places.

3 四十四 五十五 六十六 七十七 八十八 九十九 一百
 一百一十二 一百一十三 一百一十四 一百一十五 一百一十六 一百一十七 一百一十八 一百一十九 一百二十
 一百二十一 一百二十二 一百二十三 一百二十四 一百二十五 一百二十六 一百二十七 一百二十八 一百二十九 一百三十
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 一百四十一 一百四十二 一百四十三 一百四十四 一百四十五 一百四十六 一百四十七 一百四十八 一百四十九 一百五十
 一百五十一 一百五十二 一百五十三 一百五十四 一百五十五 一百五十六 一百五十七 一百五十八 一百五十九 一百六十
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 一百九十一 一百九十二 一百九十三 一百九十四 一百九十五 一百九十六 一百九十七 一百九十八 一百九十九 二百
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學士

12 | 一十合之必終 | 一十合之必終 | 一十合之必終
 15 | 一十合之必終 | 一十合之必終 | 一十合之必終
 18 | 一十合之必終 | 一十合之必終 | 一十合之必終
 21 | 一十合之必終 | 一十合之必終 | 一十合之必終

TRANSCRIPTION.

OBVERSE.

- A-di-i û-mu šanû ša ârah Tišriti U-AN-TIM ša irbit šuššanû ma-na kaspi
 ra-šu tu ša 𐎶𐎶 Nergal-âhê-iddina mâru ša 𐎶𐎶 Marduk-bêl-napšâti
 3 mâr D.P. šangû 𐎶𐎶 Šamaš ša ina muḫ-ḫi 𐎶𐎶 Marduk-ri-man-ni mâru ša 𐎶𐎶 Bêl-uballit
 mâr 𐎶𐎶 ni-šur-gi-ni-e 𐎶𐎶 Nergal-âhê-iddi-na (erasure)
 i-na-aš-ša-am-ma a-na 𐎶𐎶 Bêl-bul-liṭ-su mâru ša
 6 𐎶𐎶 Marduk-ri-man-ni i-na-ad-di-in mim-ma ra-šu-tu
 ša 𐎶𐎶 Nergal-âhê-iddina ina muḫ-ḫi 𐎶𐎶 Bêl-bul-liṭ-su û
 𐎶𐎶 Marduk-ri-man-ni âbi-šu ya-a-nu a-šar U-AN-TIM
 9 šu-ma-a-tim ta-na-am-ma-ar e-ṭir-tum ši-i

REVERSE.

(An erased line).

- 𐎶𐎶 Mu-kin-nu 𐎶 Ba-si-ia mâru ša 𐎶 Nabû-šum-ukîn mâr 𐎶 Ša-bi-na-ši-šu
 𐎶 Ab-la-a mâru ša 𐎶 Mušêzib-Marduk mâr 𐎶𐎶 Êllat-u
 12 𐎶𐎶 Marduk-šum-iddi-na mâru ša 𐎶𐎶 Marduk-našer mâr 𐎶𐎶 Êllat-u
 𐎶 Ni-din-tu^m mâru ša 𐎶 Su-ka-a-a mar 𐎶 Ittu-𐎶𐎶 Marduk
 𐎶 Balat-su-𐎶𐎶 Me-me mâru ša 𐎶 âhê-iddin-𐎶𐎶 Marduk mâr 𐎶𐎶 šangû Innanna Bâbili
 15 𐎶 Bêl-âḫa-it-tan-nu mâru ša 𐎶𐎶 Sin-īlu mâr 𐎶𐎶 Bêl-e-ṭi-ir
 𐎶𐎶 Bêl-uballit mâr ša 𐎶 Ḫa-aš-da-a-a mâr 𐎶 Man-di-di
 𐎶 Šum-iddina mâru ša 𐎶𐎶 Nabû-âbla-iddina mâr 𐎶 Išinnâa.
 18 𐎶 Lub-luṭ mâru ša 𐎶𐎶 Bêl-uballit mâr 𐎶𐎶 ni-šur-gi-ni-e.
 𐎶𐎶 Bêl-re'i-šu-nu dup-šarru mâru ša 𐎶 Ri-mut-bêl-īli
 mar 𐎶𐎶 Bêl-e-ṭi-ir Sippar 𐎶𐎶 ârah Ūlulî ūmu êšrâ-îrbît
 21 šatu šaltašâ-îrbît Da-a-ri-ia-muš šar Bâbili u matâti.

RIGHT-HAND EDGE.

Kunuk

Nadin-âḫi 𐎶𐎶 šangû Sip-par 𐎶𐎶.

TRANSLATION.

OBVERSE.

- On the 2nd day of the month Tisri, the contract of 4½ mana of silver,
 grant of Nergal-âhê-iddina, son of Marduk-bêl-napšâti,
 3 son of the priest of Šamaš, which (was) unto Marduk-rêmanni, son of Bêl-uballit,
 son of the nišurginû, Nergal-âhê-iddina
 will take away, and to Bêl-bullit-su, son of
 6 Marduk-rêmanni, will give. Any grant
 of Nergal-âhê-iddina unto Bêl-bullit-su and
 Marduk-rêmanni, his father, is not. Wherever this
 9 contract is shown, that is the guarantee.*

REVERSE.

- Witness: *Basia*, son of *Nabû-šum-ukîn*, son of *Šabinašišu*;
Ablâ, son of *Mušêzib-Marduk*, son of *Êllatu*;
 12 *Marduk-sum-iddina*, son of *Marduk-našer*, son of *Êllatu*;
Nidintu^m, son of *Sukâa*, son of *Ittu-Marduk*;
Balat-su-Meme, son of *Âha-iddin-Marduk*, son of the priest of *Ištar* of *Babylon*;
 15 *Bêl-âhâ-ittannu*, son of *Sin-îlu*, son of *Bêl-êtir*;
Bêl-uballiṭ, son of *Hašdâa*, son of *Mandidi*;
Sum-iddina, son of *Nabû-âbla-iddina*, son of *Išinnâa*;
 18 *Lablūt*, son of *Bêl-uballiṭ*, son of the *nišurginû*;
Bêl-rê'i-šumu, scribe, son of *Rêmut-bêl-îli*,
 son of *Bêl-êtir*, *Sippar*, month *Elul*, day 24th,
 21 year 34th, *Darius*, king of *Babylon* and countries.







RIGHT-HAND EDGE.

























Seal of *Nadin-âhê*, priest of *Sippar*.


FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.


On the second day of the month *Tisri*, the loan of 4 mana and $\frac{1}{3}$ of silver, grant of *Nergal-âhê-iddina*, son of *Marduk-bêl-napšâti*, descendant of the priest of the *Sungod*, which was made to *Marduk-rêmanni*, son of *Bêl-uballiṭ*, descendant of the *nišurginû*, *Nergal-âhê-iddina* will take away, and will give to *Bêl-bulliṭ-su*, son of *Marduk-rêmanni*. There is no grant whatever of *Nergal-âhê-iddin* unto *Bêl-bulliṭ-su* and *Marduk-rêmanni*, his father. Wherever this contract is shown, that is the guarantee.

NOTES.















Line 1.    , *âdî*, oblique case of a noun *âdû*, meaning apparently "time," "fixed period." The word, as used here, corresponds with the Hebrew and Chaldee , "up to," "during." It is probably a different word from *âdu*, "agreement," for which cf. Hebrew .

  , *u-an-tim*. This is a word of doubtful reading, but the meaning, "contract" or "document," may be regarded as fairly certain. The word is one of rather strange form, and that the group was not regarded as an ideogram having a pronunciation *entirely* different from that of the characters of which it is composed is implied by the fact that the form   , *u-an-ti*, is also found. Strassmaier gives also the form *u-an-tim-me*. The plural is written    *, and, judging from the words    *u-mu*, "days";    , *a-hat-ti*, "sisters," shows that the plural form did not generally differ in pronunciation from the singular. The first line (*cd*) of plate 35 of W.A.I. II, gives the word    *u-an-tu* or *u-an-tam*; explained, apparently, by    , *ša-gi-rum*, but whether this has anything to do with *u-an-tim* or not is uncertain. It seems to be the name of a plant,† and if so, the original signification was possibly some vegetable substance used for writing on.

*  is the sign of the plural.

†  is the determinative prefix for plants, probably unpronounced.




Line 2. 𒂍 𒂍 𒂍, ra-šu-tu. This is an abstract noun from rašû, "to have," and means, literally, "that which one has." Compare, for the root, the Chaldee רָשָׁא, "to have leave," "be permitted," whence רְשׁוּת, "leave," "power," parallel, as to form and meaning, with the Babylonian *rašûtu*, "grant."

Line 4.     , D.P. *ni-šur-gi-ni-e* (*nišur-ginē*). This word is genitive of *nišur-ginû*, a compound word, apparently meaning, "keeper of the dues," from *ni* (for *nig*), "he who," *šur*, "to guard," (a synonym of , *kar*), and *ginû*, from the Akkadian *gina*, "to fix," apparently meaning "due" (*cf.* J. Jeremias, "Die Cultustafel von Sippar," p. 7, line 48). Other forms are    , *ni-šur-gi-na* (*nišur-gina*) and    , *ni-šur-gi-e* (*nišur-gē*), the latter possibly due to a mistake of the scribe.

Line 5. *i-na-aš-ša-am-ma* (*inaššamma* or *inassawwa*). Present or future kal of *našû*, “to raise,” “take,” “take away,” with the enclitic *ma* or *wa*, “and.” The doubling of the *m* or *w* indicates that the foregoing vowel is long, the word being probably pronounced *inaššâwa*.

Line 6. 𒂗𒀭𒁀𒀭𒁀𒀭, *i-na-ad-di-in* (*inaddin*), more usually written *inamdin* in inscriptions of this class (see *Inscribed Babylonian Tablets*, No. 2, lines 7 and 14 of the cuneiform text). It is present or future kal of *nadānu*, "to give."

𐎶𐎵, *mim-ma* (*mimma*, or *mēma*?). This word is properly the accusative of *mimmu*, and means “anything,” “anything whatever,” “everything.” It corresponds with the Akkadian 𐎶, which is not to be read *nin*, but *nig* or *ig*. As I have already pointed out, the reading of the Assyrian 𐎶𐎵, when it corresponds with the Babylonian 𐎶𐎵, as *nin*, is incorrect. See the note to line 2 on p. 4, and line 1 on p. 39 of the present work; also the additional remarks thereon in the Additions and Corrections.

Line 7. , *ya-a-nu* (*yānu*). This word has apparently the force of a verb, and corresponds with the Hebrew . The form , *yāna*, also occurs, but apparently without any change of meaning.

𐤀 𐤔𐤁, *a-šar* (*āšar*), is the terminationless form of the common word 𐤀 𐤔𐤁𐤏 *aš-ru* (*āšru*), meaning "place." Here, as elsewhere, the form *āšar* seems to have the meaning of "wherever," Heb. 𐤀 𐤔𐤁, "who" (also "where"), Arab. 𐤀 𐤔𐤁, "trace," "footprint."

Line 9. $\text{𒍪 𒍪 𒍪} \rightarrow$, *šu-ma-a-tim* (*šumātīm*), literally, according to the form, the plural of $\text{𒍪} \rightarrow$ *šu-mu* (*šumu*), “name,” Heb. שֵׁם, plural שְׁמוֹת, Arab. اِسْم, also written, in Babylonian, 𒍪 𒍪 , and $\text{𒍪 𒍪} \rightarrow$. It is not impossible, however, that the word is intended, in reality, for *šuwāti*, that is, a special spelling of the common demonstrative adjective $\text{𒍪 𒍪} \rightarrow$, *šuatī^m*,* “this,” *šuwāti^m* and *šuatī^m* being pronounced almost, if not quite, alike in ancient Babylonian, they having been famous for rebuses of this kind from very early times. If this be the case, *āšar uantim šumatim* (= *šuatim*) *tanammar* would mean: “wherever *this* contract appears,” instead of “wherever the contract of names appears.”

* See Sayce's Grammar, p. 60.

𒂗𒀭𒂗𒀭 𒂗𒀭, *e-tir-tu^m* (*étirtu^m*) fem. noun from the verb *ētēru*, "to guard." The meaning of "guarantee" apparently comes from that of "safeguard"—protection against contradiction and consequently against disputes and possible litigation.

𒀭𒀭 𒀭, *ši-i* (*ši*), the feminine demonstrative pronoun, of which the masculine is 𒀭𒀭𒀭 *šu-u* (*šū*). It is generally used at the end of a sentence, as here, its antecedent being apparently the feminine *u-antim* in the foregoing line. A good example of the use of it is to be found in the name *Ša-Nanâ-ši*, "She is of Nanâ" (lit. "of Nanâ she").

Line 10. 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭, *Ša-bi-na-ši-šu* (*Šabināšišu*). This word is here treated as a proper name, but as it is generally preceded by the character for "man," 𒀭, it is clear that it denoted a trade, or a class of persons. There are various spellings of this word, such as 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭, *ša-bi-na-a-ši-šu*, 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭 𒀭𒀭, *ša-na-ši-šu* (*Šanāšišu*), &c. (See Strassmaier's *Wörterverzeichnis*.)

Line 16. 𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭, *Ha-aš-da-a-a* (*Hašdāa*), literally "He of Hašdu," "the Hašdian." The feminine form 𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭 𒀭𒀭𒀭, *Ha-aš-du-a-a-i-tu^m* (*Hašdāaitu^m*), "the Hašdianess" also occurs. (See my article in the *Babylonian and Oriental Record*, Vol. II, No. 1, p. 3, line 6, and the note upon it, p. 6.)

𒀭𒀭𒀭 𒀭𒀭𒀭, *Man-di-di* (*Mandidi*), if the genitive of *Mandidu*, means "the measurer" ("proctor?"), from *madādu*, "to measure." The group, however, may be borrowed from the Akkadian, in which case the probable reading would be *mansasa*, equivalent to the Semitic Babylonian *šutēšu*, "to cause to go forth" ("utter"). See W.A.I. II, 62, 52-56 *ab*, and compare Brünnow's "Classified List," under 𒀭𒀭𒀭. It is possible that the word means "herald" (*man sasa*, "proclaimer of the king").

Line 17. For 𒀭𒀭𒀭 𒀭𒀭𒀭 = *Išinnāa*, "the Isinnite," see *Inscribed Babylonian Tablets*, p. 19, note to line 15. Here also the determinative 𒀭 takes the place of the more usual 𒀭𒀭 (see the three names above treated of), showing that the word was regarded more as a personal than a place-name.

The date, 24th day of Elul in the 34th year of Darius, corresponds with August-September, in the year 485 B.C. The contract is an uncommon one, and is of value for the light it throws on the manner of granting and annulling loans among the Babylonians, this contract being the safeguard, both for Marduk-rêmanni and his son during the interval.

INDEX OF WORDS TO PART II.

The Alphabetic order is that of the Index of Words in Part I, to which the student is referred for the few words (principally names) not repeated here.

A.

âbu, אב, father, 12 : 8.

agurru, אגור, brick, brickwork, 11 : 2, 5, 7.

Ablaa, אבליא, proper name, probably meaning "my son," 12 : 11.

âdi, עד, up to, at (of time), on, 12 : 1.

Âhê-iddina-Marduk, אחי-ידנא-מרדוך, proper name, meaning "Merodach has given brothers," 11 : 14 ; 12 : 14.

âkî, אכּי, (a-ki-i), as, like, 11 : 5.





ammāt, אממת, cubit (see "Additions and Corrections").





ana, אנא, for, 11 : 2 ; in, 7 ; to, 12, 5.









antim (anti), possible reading of *u-an-tim*, which see.





âšar, אשר, wherever, 12 : 8.





E.





Ê-BAR (Ê-māš),    , an order of Babylonian priests, 11 : 12.

êirtu^m,    , guarantee, 12 : 9.

Ellatû,        , proper name, apparently meaning "the god of armies," or else an abbreviation of Êlu-êllatûa, "God is my army," 11:13; 12:11, 12 (a parallel to the well-known name Bêl-êllatûa).

êsrâ-îrbit, probable reading of    , 24th, 12 : 20.


























êšten,   (for  , êst-en), one, 11 : 9. (Also read *îšten* and *îstin*.)

êstinêšrit,    , eleventh, 11 : 19.



I.


îânu (yânu), 𐎶𐎵 𐎶 𐎶, it is not, 12 : 8.
 îlu, god, see the names Sin-îlu and Rêmut-bêl-
 îli.
 ina, in; ina muhhi, unto, 11 : 3; 12 : 3, 7; in,
 11 : 7.
 Innanna, 𐎶𐎶𐎵, one of the names of Istar, 11 : 12,
 15, 18; 12 : 14.
 Iribâ-Marduk, 𐎶 𐎶𐎵 𐎶𐎶 𐎶𐎶𐎶, proper name,
 meaning "Merodach has multiplied (children)," 11 : 14.
 Išinnâa, 𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶, name, meaning "the
 Išinnite," 12 : 17.
 Ištar, see Innanna.


U.

U-AN-TIM,                         

B.

Bābīlī, , the city Babylon, 11 : 5,
12, 15, 18, 20; , 12 : 14, 21.

Balaṭu, , proper name, meaning
“life,” 11 : 3.

Balaṭ-su, , proper name, meaning
“His life,” 11 : 12 (perhaps an abbreviation
of some such name as Nabû-balaṭ-su-ikbî,
“Nebo has commanded his life”).

Nabû-šum-lišir, 𐎶 𐎠𐎼𐎠𐎫 𐎶 𐎠𐎼𐎠𐎫, proper name, meaning "May Nebo direct the name," 11 : 11.

nadānu, to give, 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, i-na-ad-di-in, he will give, 12 : 6.

Nadin-âhi, 𐎶 𐎠𐎠 𐎠𐎠, proper name, meaning "he (the god) has given a brother" ("is giver of a brother"), 12 : edge.

Nidintu^m, 𐎶 𐎠𐎠 𐎠𐎠, proper name, meaning "gift," 12 : 13.

nig-ga, the probable Akkadian pronunciation of 𐎶 𐎠𐎠, property, 11 : 1 (see the note on p. 39).

namāru, to be bright, to shine; hence, to appear, 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, ta-na-am-ma-ar, 3rd pers. sing. fem. Kal; 12 : 9.

Nergal-âhê-iddina, 𐎶 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, 𐎶 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, proper name, meaning "Nergal has given brothers," 12 : 2, 4, 7.

našû, to raise, take, take away, 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, i-na-aš-ša-am-ma, 3rd pers. sing. aor. Kal, with copula -ma or wa, 12 : 5.

natānu, to give, Aorist *ittannu*; see the name Bêl-âhâ-ittannu. *Mattatum* (see Sir H. Peek's cylinder-seals, p. 8) is from the same root.

nišur-ginê, 𐎠𐎠 𐎠𐎠 𐎠𐎠 𐎠𐎠, temple-treasurer, 12 : 4, 18.

S.

Simannu (Siwannu), Sivan; 𐎠𐎠 𐎠𐎠, ârah Siwanni, the month Sivan, 11 : 19.

Sin-îlu, 𐎶 𐎠𐎠 𐎠𐎠, proper name, meaning "Sin (the Moongod) is god, 12, 15."

Sippar, 𐎶 𐎠𐎠 𐎠𐎠, the city Sipar, identified with Sepharvaim, 11 : 18; 12 : 20; 𐎶 𐎠𐎠, 12 : edge.

P.

put (or putu), see *but*.

Ş.

şarābu, to colour, 𐎠𐎠 𐎠𐎠 𐎠𐎠, i-şar-rab-bi (for i-şar-ra-pi), pres. or fut. Kal, 11 : 6.

R.

rê'u, shepherd (see the name Bêl-rê'i-šunu).

raḥāšu, to trust (see marḥāšu).

rêmu, to be gracious, see the name Marduk-rêmanni.

Rêmut-bêl-îli, 𐎶 𐎠𐎠 𐎠𐎠 𐎠𐎠, proper name, meaning "The grace of the lord of the god(s)," 12 : 19.

rašû, to have, grant. Hence

rašûtu, 𐎠𐎠 𐎠𐎠 𐎠𐎠, possession, grant, 12 : 2, 6.

Ş.

ša, 𐎶, of, 11 : 2, &c., &c.; 12 : 1, 2, &c., &c.

ši, 𐎶, ši-i, fem. dem. pronoun, "that," 12 : 9.

šuati^m, šuwati^m, probable reading instead of šumāti^m, which see, and compare p. 45.

Şabinâšišu, 𐎶 𐎠𐎠 𐎠𐎠 𐎠𐎠, proper name, from the name of an office, 12 : 10.

şaku, 𐎠𐎠 𐎠𐎠, governor, captain, 11 : 5.

Şakin-šumi, 𐎶 𐎠𐎠 𐎠𐎠, proper name, meaning "He (the god) makes a name," 11 : 17.

şalaššerit, probable reading of 𐎠𐎠, thirteen, 11 : 1.

şelašâa-îrbit, probable reading of 𐎠𐎠 𐎠𐎠, 34th, 12 : 21.

Şamaš, 𐎶 𐎠𐎠, the Sungod, 11 : 1, 13, &c.; 12 : 3 (see also the names beginning with this word).

Şamaš-âhâ-iddina, 𐎶 𐎠𐎠 𐎠𐎠 𐎠𐎠, name, meaning "Samas has given a brother," 11 : 3.

šumāti^m, 𐎠𐎠 𐎠𐎠 𐎠𐎠, plu. of *šumu*, "name," or *šuwāti^m*, demonstr. pronoun "this," 12 : 9 (see the note on this word, p. 45).

šanî, second, 𐎠𐎠 𐎠𐎠, 11 : 9; 𐎠𐎠 𐎠𐎠, 12 : 1.

şiklu, 𐎠𐎠, shekel, 11 : 1.

şarru, 𐎠𐎠, king, 11 : 2, &c.; 12 : 21.

şiššiserit, possible reading of 𐎠𐎠 𐎠𐎠, sixteenth, 11 : 19.

T.

Tišritum, Tisri, 𐎠𐎠 𐎠𐎠, ârah Tisriti, the month Tisri, 12 : 1.

ADDITIONS AND CORRECTIONS.

Page viii (Babylonian Numerals). Read *ēšrā-ēštin* instead of *šērá-ēštin* as the probable pronunciation of the number 21, and \lll instead of \lll in the number 342.

Pages 3-5. An alternative rendering of the character 𐎶𐎵 (lines 4 and 10 of the text of no. 2) is "length" (probable pronunciation *šiddu**). If this be the right rendering here, 𐎶𐎵 𐎶𐎵 𐎶𐎵 , SAK-KI, probably means "width." This would change the translation of lines 4-5 and 9-11 into "2 pieces of 12 (cubits) long (and) 4 cubits wide" (*šanē kīpānu ša [šanēšram] šiddi, arba' ammat sakki*) and "one piece 12 cubits long and 4 cubits wide (*ēšten kīpi [šanēšru] ammat siddi ū arba' ammat sakki*) respectively. The character 𐎶𐎵𐎶𐎵 in lines 5, 10, and 11 would then stand for "cubit," and would not be the phonetic complement of 𐎶 (*arba'*, "four," and *ribū*, "fourth"). My former translation of 𐎶𐎵 as "loom," rests upon the compound groups 𐎶𐎵 𐎶𐎵 , "loom," and 𐎶𐎵 𐎶𐎵 , "weaver." The alternative reading here proposed, however, is the more probable. On the other hand, the group 𐎶𐎵 𐎶𐎵 , on a tablet dated in the 17th year of Nabonidus, now in the possession of Miss Bruce, of New York, certainly seems to mean "looms."

For an alternative translation of *but našu* (no. 2, line 9), see page 40.


Instead of *A-gar-a ábil* (no. 2, line 16), read *Ugar-a-a*, and instead of "Ugarâ, son of Ittu-Marduk," read "Ugarâa, Ittu-Marduk." *Ugarâa* means "he of the field," so that the note to this line on page 5 should be changed accordingly.


For additional remarks on *nigga* (page 4, note to line 2) see page 39. Upon the word *Mammon* see Kautsch, *Grammatik der Biblisch-Aramäischen*, page 10 (under $\mu\alpha\mu\omega\hat{\nu}\hat{a}$ †), and the additional note to it on page 173. Whether the reading of 𐎶 𐎶𐎵 as *mimmu* be the right one or not, it does not affect the etymology proposed for *Mammon*—which, by the way, is not an "Assyrian" or "Babylonian" etymology, but only a Chaldean one. *Mammani* or *memmeni* both come, probably (at least with regard to the first component part), from a root 𐎶𐎵𐎶 —see the note on page 38.


Page 7, line 12. The word *rihi* seems to be a synonym of *rihtu*, "amount," "balance." (See no. 10, line 10.)

* See W.A.I. V, pl. 20, lines 46 and 47 (in each case, however, the text is incorrect, 𐎶𐎵 having been printed instead of 𐎶𐎵).

† The nominative (generally given as $\mu\alpha\mu\omega\hat{\nu}\hat{a}$ or $\mu\alpha\mu\omega\alpha\epsilon$) does not occur.

In line 17 of the transcription, read *māḫru-tu* instead of *ši-pir*, as the transcription of , and translate "besides the 31 former bulls, and 5 bulls." I am now inclined rather to regard *elat* as an adverb, meaning "besides," than as a noun. The notes to this line on page 9 are to be corrected in accordance with this.







It would also be probably better to translate  *šimu*, in the usual way, by "price." In this case the translation of lines 12-19 would have to be modified as follows:—"Altogether 218 bulls and 342 cows—total 560 animals—Šamaš-iriba, the head-herdsman, Ukîn-âbla son of Kudurru, (and) Bêli-šunu son of Zêrûtu have collected in the mountains with the remainder which are with the shepherds. Besides the 31 former bulls, and 5 bulls, they have given the price of one of the oxen of Šamaš-iribā, the chief of the cattle," *iddinnu* being translated as plural instead of singular—a much better way of regarding it.

On page 13, line 4 of the cuneiform text, the last character should be .

In lines 2 and 5 of no. 6 (page 15), read *sat-tuk* instead of *mattuk*. The Akkadian etymology from *sa-dug* (without, however, change of *s* into *š*), given in note (*) on page 16 may be regarded as an extremely probable one.

On page 16, line 22, strike out the words: "which is the same as that of the foregoing text."

Page 18. Strike out the *a* in line 20 of the transcription, and read Itti-Nabû-balaṭu in line 6 of the translation.

It is probable that the character , generally read *naphariš* (see the Index of words to Part I), when signifying "altogether," "total," ought to be read with a form of the root *gamāru*, "to complete." This suggestion is based upon the variant which gives  *mât Gamir* (with the phonetic complement , *ir*) for   , *mât Ga-mir*, "the land of Gomer." (See W.A.I. IV, pl. 47[54], no. 3, lines 9 and 39.)

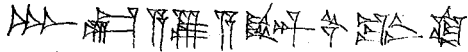
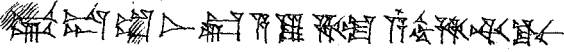
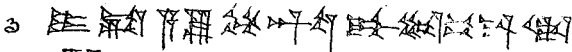
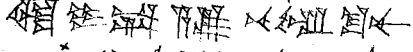
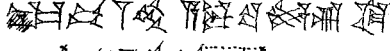

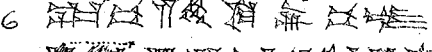

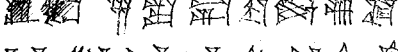

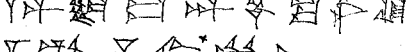







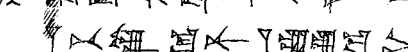
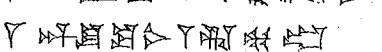
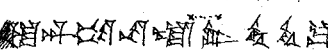
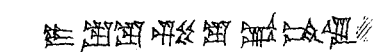

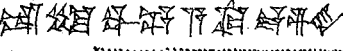
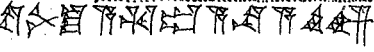
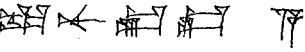
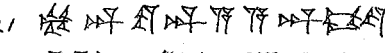
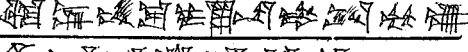
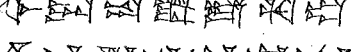
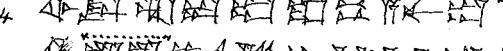
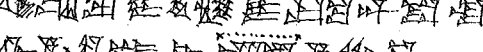

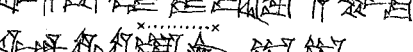

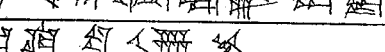

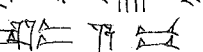

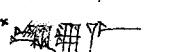
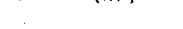
In the names *Šamaš-êdir*, *Nabû-êdir-napšati*, &c., the second element (*êdir*) would probably be better transcribed *êtir*, as in my earlier translations. (See "Babylonian Contract-Tablets and the Canon of Ptolemy" in the *Transactions of the Society of Biblical Archaeology*, Vol. VI, page 492. Compare also the word in question in Prof. Fried. Delitzsch's *Assyrisches Wörterbuch*.)

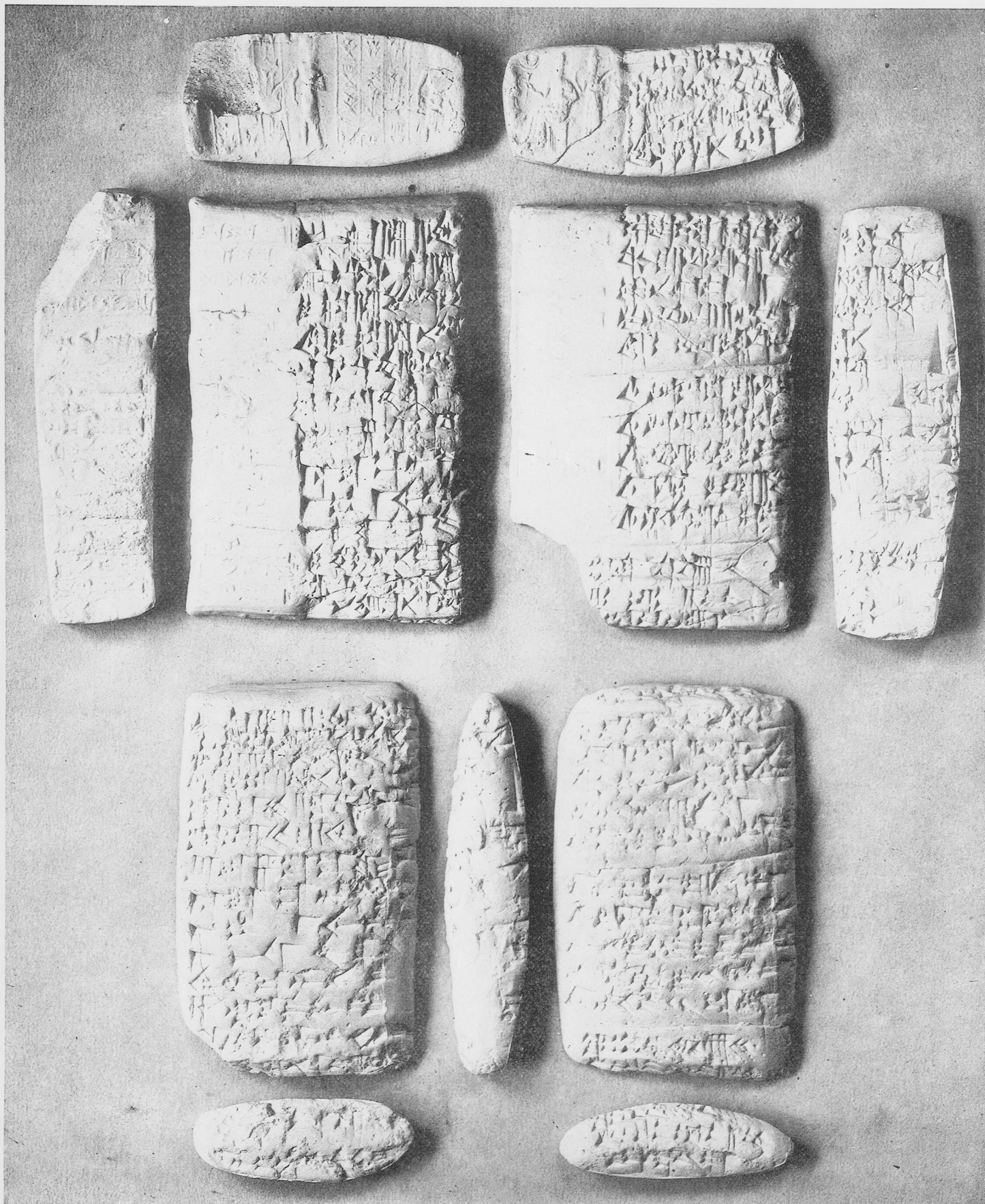
The student is requested to make the needful corrections, as indicated above, in the Index of Words, and in the notes, striking out such words, forms, and explanations as are incorrect. Attention is called to the concluding paragraph of the Introduction.

REVERSE.

A hand-drawn sketch of a landscape. In the foreground, there are several stylized trees with triangular canopies and vertical trunks. A path or road winds through the trees. In the background, there are more trees and a small structure or building. The drawing is done in a simple, sketchy style with some cross-hatching for shading.

ORIGINAL TEXT.

	(Seal of Dadu-sa.)	(Seal of Dadu-sa.)	
			
Seal of Dadu-sa.			* Left out on the inner tablet.
			
			
			* Inner tablet: 
			* Inner tablet: 
			* Do. do. 
			* Do. do. 
			* Inner tablet:  (arg.)
			* Do. do. 
			* Do. do. 
			
			
			
			
			
			
			
			
			
			
			
			* This character is left out on the inner tablet.
			* Inner tablet: 
			* Inner tablet: 
			* Inner tablet: 
			* Inner tablet: 
			
			* Omitted on the inner tablet.



EDGE ABOVE THE OBTVERSE OF THE CASE.

EDGE ABOVE THE REVERSE OF THE CASE.

OBTVERSE OF THE CASE.

REVERSE OF THE CASE.

OBTVERSE OF THE TABLET.

REVERSE OF THE TABLET.

EDGE BELOW THE OBTVERSE OF THE TABLET.

EDGE BELOW THE REVERSE OF THE TABLET.

EDGE ON THE LEFT OF THE OBTVERSE AND REVERSE OF THE CASE.

EDGE ON THE RIGHT OF THE OBT. AND REV. OF THE TABLET.

EDGE ON THE RIGHT OF OBTVERSE AND REVERSE OF THE CASE.

No. 13.

ZABIU^M (=ZABÛ), ABOUT B.C. 2282—2268.

This object is a tablet of an oblong rectangular shape, made of dark grey clay, heavy for its size. The surface is rough and damaged in some places, but, notwithstanding this, the inscription is in a fairly good condition. As is usual in inscriptions of this class, the characters are archaic and imperfectly formed, making it rather difficult to read. Hardly any portion of the available surface is left uninscribed. The length is $3\frac{3}{4}$ inches, and the width 2 inches.

This important text is one of those interesting archaic Babylonian law-records of which a large number have come down to us. Besides containing several unusual expressions and names, it is also dated in the reign of a king whose name is not often found on contemporary documents. The tablet now described probably had an envelope similar to that of No. 14, and to this fact may be due the unusual curvature of the reverse, the tablet having probably been bent when the envelope was moulded round it.

OBVERSE.

[illegible]

REVERSE.

[illegible]

TRANSCRIPTION AND TRANSLATION.

A-na bit ša Nu-ur--→† I-šum
itti Mi-il-ki-Bêlti i-ša-mu
3. † Ab-di-ili
u Ya-'za-ar-îlu ir-gu-mu-ma
da-ya-na^m im-ġu-ru-u-ma
6. da-ya-nu dīnam u-ša-ġi-zu-šu-nu-ti-ma
în bīti-šu Ê-azaga-zi ša Ana
ana Ab-di-ili
9. da-ya-nu id-di-nu-u^m
i-na bīti-šu Bit-D.P. Šamaš

- im-ta-ag-ru-u-ma
 12. šanû bar šar bît maškani mu-ba-šu
 šalšet ammat mu-ba-šu a-na ma-ki
 i-ta ➤✱ Šamaš-nu-ur-ma-tu^m
 15. û E-tel-pî-Sin
 mâr A-bu-u^m-ḫi-bu-u^m
 ✱ Nu-ur-➤✱ I-šum
 18. a-di Ḫa-ab-di-ili
 û Ya'-za-ar-ilu
 mârē Ya-di-ḫu-u^m
 21. u-ki-in
 u-ul i-tu-ur-ru-u^m
 a-ḫu-um a-na a-ḫi u-ul i-ra-ga-mu
 24. Mu ➤✱ Utu, ➤✱ Amarudu, û Za-bi-u^m
 in-pā
 Pan Ba-ba-lu^m-la-pa-du, dayanu
 Pan Na-tu-nu-um mâr Ḫa-an-ḫa-nu-um
 27. Pan ➤✱ Šamaš-nu-ur-ma-ti^m
 mâr A-bu-u^m-pi-ḫar
 Pan Ê-tel-pî-Sin
 30. Pan Bil-lu^m
 Pan Im-gu-ri-ia
 Pan ➤✱ Šamaš-ra-bi
 33. Pan Ba-bil-lu^m
 Pan Ib-ni Šamaš
 Pan ➤✱ Šamaš-ra-bi
 36. Pan A-bu-u^m-pi-ḫar
 [Pan] ➤✱ Šamaš-ri-a-me
 Pan Arad-➤✱ Šamaš
 39. Pan Id-ra-a-ni (?)
 Mu bala (?) Za-bi-um in-dim-ma (?)

they made the agreement and
 2½ furlongs, dwelling-house included (?)
 3 cubits inclusive (?) to the fence (?)
 of the boundary of Šamaš-nûr-mātu^m
 and Êtel-pî-Sin
 son of Abu^m-ḫibu^m
 Nûr-Išum
 to Ḫabdi-ili
 and Ya'zar-ilu
 sons of Yadiḫu^m
 has fixed;
 they shall not withhold, (and)
 one against another shall not litigate.
 They have invoked the spirit of Šamaš, Mero-
 dach, and Zabiu^m
 Before Babalu^m-la-padu the judge;
 Before Natunu^m son of Ḫanḫanu^m;
 Before Šamaš-nûr-mâti^m;
 son of Abu^m-piḫar;
 Before Êtel-pî-Sin;
 Before Billu^m;
 Before Imguria;
 Before Šamaš-rabi;
 Before Babillu^m;
 Before Ibnî-Šamaš;
 Before Šamaš-rabi;
 Before Abu^m-piḫar;
 [Before] Šamaš-riame;
 Before Arad-Šamaš;
 Before Idrāni (?).
 Year the reign of Zabiu^m was made.

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

Abdi-ili and Ya'zar-ilu laid claim to the house which Nûr-Išum bought along with Milki-Bêlti, and they went before a judge, and the judge let them have his judgment, and the judge gave the well of his (Nûr-Išum's) house, (called) Ê-azaga-zi of Anu, to Abdi-ili. They made the agreement in Nûr-Išum's house, (called) Bît-Šamaš; and Nûr-Išum conveyed to Ḫabdi-ili (=Abdi-ili) and Ya'zar-ilu, sons of Yadiḫu^m, 2½ furlongs, dwelling-house included (?), (and) 3 cubits included (?) up to the fence (?) of the boundary of (the property of) Šamaš-nûr-mātu^m and Êtel-pî-Sin, son of Abu^m-ḫibu^m. They shall not withhold the property, and they shall not litigate against each other. They have invoked the spirit of Šamaš, Merodach, and Zabiu^m.

† These characters are doubtful—see Brünnow's list.

Lines 12 and 13. The meanings of the words 𒍪 𒊩 𒊩 , *mubašu*, and 𒊩 𒊩 , *maki*, are doubtful. It is also possible that some of the other words ought to be read differently. 𒊩 𒊩 seems to be the same as the 𒊩 𒊩 of the Tell-sifr inscriptions.

Line 22. 𒊩 𒊩 𒊩 𒊩 𒊩 , *iturrum* (the last character is doubtful, but besides 𒊩 , *um*, the only other possible readings are 𒊩 𒊩 , *u*, or 𒊩 , *ma*, neither of them affecting the sense). The usual meaning of *tāru*, from which this word comes, is "to turn," "turn back," "turn into" (= "become"), but in this and other passages it evidently means "to keep back," "withhold." Compare the word 𒊩 𒊩 𒊩 , *tuaru*, "withholding," or "withdrawal," so common in Assyrian contracts.

It is seldom that documents of like importance with this are to be met with among the archaic records of old Babylonia.

Two men buy some landed property, and two others, probably neighbours, make a claim upon the property in question. As was the custom at that early period in Babylonia, they take a judge to decide the matter in dispute. A portion of the property is adjudged to the claimants, and the case ends, in the usual way, with a declaration that none of the property so adjudged is to be withheld, and that there is to be no further legal action. After invoking the spirit or name of the gods Šamaš and Merodach, and of Zabium the king, 14 witnesses' names are attached to the deed, and the text closes with the date, showing that it was drawn up in the accession-year of the king named.

The archaisms of the text, however, are still more interesting—the words *šāmu*, "to buy" (lit. "to price"); *ragāmu*, "to make a claim;" *dayanu* for *dāanu*, "judge;" &c., the full writing of the vowels (*imḥurū-ma*, *imtagrū-ma*, &c.), the constant use of the so-called mimmation (*dayanam*, *Šamaš-nār-mātum*, *Abum-ḥibum*, *āḥum*, &c.), as well as the style of the whole, all point to this. It is probably, however, the names that strike the student most. Such uncommon forms as the name of the judge, Babalum-la-padu; Natunu's father, Hanhanum; Billum; and Babillum, are most interesting. The two which probably carry off the palm in point of interest, however, are the names of Abdi-īlu and Ya'zar-īlu, his brother. As is well known, Assyrian is most important on account of its preserving the difference between the hard and the soft 𐤀, lost in Hebrew, but still existing in Arabic (ح and خ). Assyrian, however, in preserving this distinction, has introduced confusion, for it is often difficult to tell whether a root is 𐤀'פ, 𐤀'פ, or 𐤀'פ, &c., &c. It would therefore not be easy to say whether the former of these two names (*Abdi-īli*) were 𐤀'פ, 𐤀'פ, 𐤀'פ, or 𐤀'פ, had we not the important variant *Habdi-īli*, which shows at once that it was pronounced with the soft 𐤀, and belongs, therefore, to the last class. In the light of this, it is easy to see that *Hammu* in the royal name *Ḥammurabi*, and *Ammi* in *Ammi-zaduga*, which are both translated by *kimtu*, "family," are one and the same word, coming from a root 𐤀 (compare the Arabic 𐤀, meaning "relation," "family"), and that the two kings who bore these names were both Semites, *Ammi-zaduga* having given his an Akkadian form. What *Habdi-īli* or *Abdi-īli* means is difficult to say—*ābdu*, universally regarded as coming from the root 𐤀, means "servant" (why, if this derivation be the correct one, is it not *ēbdu*?). Perhaps we ought to read *Ḥapdi-īli* or *Āpdi-īli*, and compare, for the first element, the Arabic 𐤀, "valet," "servant," in which case the word would mean "the active servant of God."* In the name of his brother,

Ya'zar-îlu, we have a verbal form which must be exceedingly ancient for Babylonia. This name probably means "God has helped," and with this may be compared the Heb. **עֲזָרָאֵל**, "Whom God helps," and the place-name **יַעֲזִיר** or **יַעֲזִירָה**, "That which (Jehovah) aids" (Gesenius).

Other names of interest are *Natunum*, perhaps for *Natanum*, Heb. **נָתַן**, Nathan; *Êtel-pî-Sin*, "the moon-god is lord of the word;" *Imgurîa*, "my protection is Jah;"† *Babalum-lâ-padu*,‡ "Babalum the unsparing;" and to these may be added *Hanhanum*, *Abum-pîkar*, *Billum*, and *Babillum*. As Šamaš-rabi is given twice, there were probably two of that name among those interested in the case, and they are therefore both mentioned by the scribe.

* That these roots are **פ"ח** (Arabic **ح**), and not **פ"ע** (Arabic **ع**) is also proved by the Assyrian form of the word *Hamath*, which is spelled both *Amattu* and *Hamattu* or *Hammattu* (so also *Amedi* or *Yamedi* (*Hamedē*) now Diárbekr). Lane gives the following examples of the use of **حَامَّة** : **كَيْفَ الْحَامَّةُ وَالْعَامَّةُ** : "How are the particular or special friends, &c., and the common people?" **هَؤُلَاءِ حَامَّةُ الرَّجُلِ** : "these are the relations of a man," **هُوَ مِنْ حَمَّةِ نَفْسِي** : "he is of the beloved of my soul." With regard to the word **حَافِد**, that comes from the root **حَفَد** in its meaning of "to serve and work." Other words which Semitic Babylonian or Assyrian has in common with Arabic are **خِنْ** = *hinnu*, "hold of a ship," and **خُصْ** = *huṣṣu*, "reed-house" or "hut." A very instructive chapter might be written upon "the importance of Assyrian in the study of Arabic" or *vice versa*.

† Compare the British Museum tablet B. 57, l. 40 : **𒀠 𒀭 𒀠 𒀭**, *Aḫi-gā* = Heb. **אֲחִיךָ** "My brother is Jah." The monotheistic idea here indicated is more plainly shown in the names Abdi-îli and Ya'zar-îlu.

‡ Babalum is possibly one of the forms of the name Babylon. See my remarks on *Babalam*, *Babîlam*, and *Bâb-îli* in the *Babylonian and Oriental Record* for February, 1887 (Vol. I), p. 54.

This document is one of those technically known as *case-tablets*, that is to say, tablets with envelopes moulded around them after they had been inscribed, the envelope then receiving also the same inscription. In many cases both the tablet and its envelope are impressed with the cylinder-seals of one or more of the contracting parties or the witnesses. In the present instance it is the envelope only that is impressed with seals, the tablet itself not having space for any. The seals on the envelope, however, are especially good.

OBVERSE.

1 卦 二 爻 三 爻 四 爻 五 爻 六 爻 七 爻 八 爻 九 爻
 二 爻 三 爻 四 爻 五 爻 六 爻 七 爻 八 爻 九 爻
 3 二 爻 三 爻 四 爻 五 爻 六 爻 七 爻 八 爻 九 爻
 二 爻 三 爻 四 爻 五 爻 六 爻 七 爻 八 爻 九 爻
 6 二 爻 三 爻 四 爻 五 爻 六 爻 七 爻 八 爻 九 爻
 二 爻 三 爻 四 爻 五 爻 六 爻 七 爻 八 爻 九 爻
 9 二 爻 三 爻 四 爻 五 爻 六 爻 七 爻 八 爻 九 爻

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

EDGE
(of envelope). 15

REVERSE 18 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎
 (of envelope). 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎

- 21 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇 𠂇
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-
- 30 𠂇(?) 𠂇(?) 𠂇 𠂇 𠂇 𠂇

TRANSCRIPTION AND TRANSLATION.

- Šalšet ganī êḫlu ugar D.P. Tar-ba-ni D.S.
ga-du-um êštin ganī êḫlu zītti A-aḫ-ḫa-ti-
šu-nu*
3. i-ta êḫil Amat-D.P. Šamaš mārāt Li-bi-it-
Nanā
u i-ta êḫil Bēl-šu-nu
saga-bi diš-kam nār Puratti
6. saga-bi mina-kam ki-ir-bi-tu^m
šinibu šar ḫamšet zu bēt Sipar D.S.
êšten bar šar bēt D.P. Tar-ba-ni D.S.
9. êšten ālpi êštin littu mu-ru^m
êšten aban 'i-ku-še
mi-im-ma an-nu-u zīttu ku-ub-bu-tu
12. ša it-ti ḫ Sig-an-nu-ni-tu^m
ḫ Bēl-šu-nu ḫ Bēl-ba-ni
ḫ Il-šu-ba-ni ḫ Ri-mu-u^m
15. ū ḫ Marduk-na-ši-ir i'-din-ma
i-zu-zu zi-zu ga-am-ru
Li-ib-ba-šu-nu ṭa-ab
18. Iš-tu pi-e a-di ḫuraši,
ana matima a-ḫu-um a-na a-ḫa-im
la iragamu.
21. Niš ḫ Šamaš ḫ Aa ḫ Marduk
ū Sa-am-su-i-lu-na šarru it-mu-u
- Pan Da-du-ša abil A-ḫu-um
- 3 acres, a field of the province of Tarbani
(and) part of one acre, a field, property of
Āḫḫati-šunu
beside the field of Āmat-Šamaš daughter of
Libit-Nanā
and beside the field of Bēl-šunu
its first end the river Euphrates
its second end the aqueduct
 $\frac{2}{3}$ of a furlong 5 ZU the house of Sippar
 $1\frac{1}{2}$ furlong the house of Tarbani
1 ox, 1 young bull
1 'ikuše-stone
all this property together (?)
which is with Sig-Annunitu^m
Bēl-šunu, Bēl-bani
Il-šu-bani, Rēmu^m
and Marduk-našir, she has given and
they have paid the complete price.
To their heart it is good.
From the word to the gold
at a future time one against another
shall not make a claim.
The spirit of Šamaš, Aa, Marduk,
and Samsu-iluna the king they have invoked.
Before Dādu-sa son of Aḫu^m;

* For the variants, see the autographed plate.

24. Pan Ța-ri-du-um ra-bi-a-nu-um
 Pan Sin-i-din-nam âbil Ib-ba-→Ț Ša-la
 Pan A-na-tum âbil Sin-a-bu-šu

27. Pan →Ț Šamaš-na-ši-ir-ab-li

Iti Guda-si-sa, utu u-uššu-kam

mu ka-tab-ka-tab-a-bi

30. ra (?) -ra (?) ê El-lil-la.

Before Țaridu^m the scribe;

Before Sin-idinna^m son of Ibba-Šala;

Before Anatu^m son of Sin-abu-šu;

Before Šamaš-našir-âbli.

Month Iy^rar, day 18th

year of the announcement (?) of

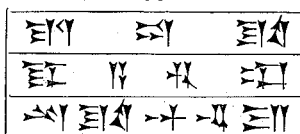
the closing (?) of the temple of Bel.

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

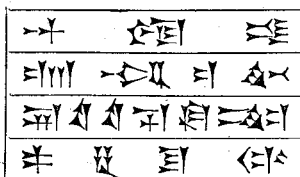
Three acres of a field in the province of Tarbani, (and) part of an acre of a field, the property of Âhḫati-šunu, (situated) beside the field of Âmat-Šamaš, daughter of Libit-Nanâ, and beside the field of Bêl-šunu, one end (being) the river Euphrates, and the other the aqueduct. Two-thirds of a furlong (and) 5 *zu* (?), (with) the house (in) Sippar, 1½ furlong (with) the house (in) Tarbani, 1 ox, 1 young sheep, (and) 1 *'ikuše*-stone—all this property together (?), which is in the possession of Sig-Anunitu^m, Bêl-šunu, Bêl-banî, Îl-šu-banî, Rêmu^m, and Marduk-našir, she (Âhḫati-šunu) has sold, and they have paid the complete price. They are content—from the word to the gold (that is, with regard to the agreement or contract, and with regard to the money and everything else) at no future time shall (the buyers and the seller) have any claim against each other. They have invoked the spirit of Šamaš, Aa, Marduk, and Samsu-iluna, the king.

INSCRIPTIONS FROM THE SEAL-IMPRESSIONS TRANSCRIBED INTO THE LATE BABYLONIAN SCRIPT (*see pp. 64 and 66*).

A



B



C



A.

TRANSCRIPTION.

Da-du-ša
 mâr A-ḫu-um
 ardu ša D.P. Sin

TRANSLATION.

Dādu-ša
son of Aḫum
servant of the god Sin.

B.

D.P. Nin-ip
 sukkala mağa geš-kam
 Ê-par-para si-sa-de
 sig-azaga šu-du





Ninip
messenger supreme and hero
(of) E-parpara director
glorious brightness perfecting.



C.
















mâr Gi-mil-*



*son of Gimil-**









NOTES.





Line 1. , *ganû*. The character  has, in Akkadian, the value of *gana*, translated, in Assyrian or Semitic Babylonian, by *ganû* (borrowed from the Akkadian *gana*), and *êklu*, "field." The former is apparently the reading here, on account of the more usual group for "field,"  , *êklu*, following. It being a measure, I have translated it by the English analogous word "acre," though it probably differed as to extent from the latter.



 , *ugaru* (from the Akkadian *agar*), is apparently here to be translated by "district," as the usual rendering of "field" does not suit. The real meaning seems to be "tract of land."





Line 2. In this text I am in doubt as to how the character  ought to be rendered, hence my transcription of      , *A-ab-ḥa-ti-šu-nu*, and     , *Ab-ḥa-ti-šu-nu*, here, and  , *i'-din* in l. 15—the former because it is most unlikely that an aspirate () should come before a guttural; the latter because *i'din* is what would be expected for *iddin* or *indin*, from *nadānu*. *Āḥḥati-šunu* is a female name meaning "Their sister," and is, like Amat-Šamaš in the next line, unprovided with the feminine prefix.


Line 3.  , *ita*, oblique case (accusative) of *itu*, "side."

Lines 5 and 6.    , *saga-bi diš-kam* (= *rēs-su ēšten*), "its 1st end;"    , *saga-bi mina-kam* (= *rēs-su šanû*), "its 2nd end." The word *saga* (= *rēšu*) means, literally, "head." This is a very common expression in these early contracts, and was, in later times, replaced by more precise definitions, such as "upper eastern side, end," etc. In the contract tablets of this early period the words "1st" and "2nd" are often left out.


   , *kirbitu*^m. I have translated this word by "aqueduct," which is a very likely rendering. *Karābu* (*kirbitu*^m has *k* for *k* before *i*) means "to approach," and the noun may express almost any idea connected with this. Perhaps "foot-path" or "approach-road" would be better.

Line 7 and 8. The character  *šar* means "to write," and "to make a furrow," hence my rendering "furlong." The  is a measure treated of by the Museum tablet 81-11-3, 1311.



Line 9. The character  is translated by *littu* (from the Akkadian *lid*), *arḥu*, and *rīmu*, "bull." It also occurs in the bilingual lists with the prefix , making the group  , rendered in Semitic Babylonian by *mīru*, probably "draught-ox," a word with which *muru* (or *mūru*) is probably connected.*





* The Arabic , "filly," is apparently akin to these forms.

Line 11. *Mimma annū zittu kubbutu*^m. The meaning which I have given to this line seems to me to be the most probable one. *Mimma* means "anything whatever," "everything;" *annū* is the well-known adjective "this;" and *zittu* (Akkadian *ḡala*) is a fem. noun from *zānu* or *zēnu*, probably meaning "to adorn," hence, the adornment of a house, furniture, property. *Kubbutu* is the only doubtful word, and as it cannot be an adjective and is hardly likely to be a noun, it is probably to be regarded as the permansive of the Pu'ul of a verb, meaning "they have collected together," or "it has been collected together."

Line 15. . This group is apparently to be read as I have transcribed it, namely *i'din* for *indin* (3rd pers. sing. masc.—for fem.—*kal*) from *nadānu*, "to give." The aspirate apparently indicates a nasal pronunciation, which generally, however, becomes an assimilation (*iddin*). The form in the text is interesting and important.

Line 16. *Izūzu* is 3rd pers. plu. masc. *kal* from *zāzu*, "to give." *Zīzu* is from the same root. For *izūzu zīzu gamru* we generally find the Akkadian expression *sama-tilani-šu inna(n)lal=ana šimi-šu gamrūti iddin*, "he has given as its complete price" (*lit.* "complete prices").

Line 17. *Libba-šunu tāb*, *lit.* "to their heart it is good," the last word is written in the partly ideographic style . B. 83 (B.M.) gives , *ta-ab*, in the same phrase.

Lines 18–21. *Ištu pē adi ḥuraši ana matima aḥu^m ana aḥi^m lā iragamu*. For this the B.M. tablet 89–10–14, 663, l. 35, has the variant , *istū bē* (for *pē*) *adi ḥuraši ūl iragamu*, "from the word to the gold they shall not dispute." For , *u-kur-šu = ana matima*, cf. W.A.I., II, pl. 48, l. 12; V, 25, l. 4, 22, &c.; and for , *enima nu-gagā = iragamu*, cf. W.A.I., V, pl. 25, l. 6: , *enim-ma nu-mu-un-ši-in-ga-ga = ūl iraggum-ši*, "he shall not dispute with her."

This, being an archaic text, has mainly the same peculiarities as the foregoing. Examples of the use of the mimmation are to be found in lines 2 (*gadum*), 6 (*kirbitum*), 11 (*kubbutum*), 12 (*Sig-Annunitum*), 14 (*Rēmum*), 19 (*āḥum*, *āḥim*), 23 (*Āḥum*, see also seal-impression A), 24 (*Taridum rabianum*), and 26 (*Anatum*). The fem. determinative prefix is left out before the feminine names *Āḥḥatišunu* and *Amat-Šamaš* (ll. 2–3), and the masc. prefix before *Libit-Nanā* (l. 3), *Bēl-šunu* (l. 4), *Marduk-našir* (l. 15), the names in the lists of witnesses (ll. 23–27). The names themselves are probably hardly so interesting as those of No. 13, but some of them are worthy of note. A parallel to the common name *Aḥum*, "Brother," (l. 23) will be found in the form *Āḥḥati-šunu*, "Their sister," (with long *a* in the first syllable expressed) in l. 2—compare, for this name, *Bēl-šunu*, "Their lord," in lines 4 and 13. By the side of *Bēl-banī*, "Bel is a creator," we have the interesting and not uncommon name of *Il-šu-banī*, "His god is a creator." Finally, we may quote the interesting name *Dādu-ša*, "Her beloved," "Her darling" (l. 23)—an indication of a Babylonian mother's love.

The picture of Eastern life here presented is such as was not uncommon in those days. A woman, named *Āḥḥati-šunu*, is mentioned as selling a field—probably a considerable property—situated beside the field of another woman named *Āmat-Šamaš* ("The handmaid of the Sun-god"). The fact that these two fields, side by side, both belonged to women, is sufficiently noteworthy. In addition to this, however, we have here the record of the sale of the property by *Āḥḥati-šunu*,

apparently carried out by herself, for neither husband, son, nor brother is mentioned. This accords with what we know of the freedom and independence of women in ancient Babylonia at all periods, and forms an interesting confirmation of the contracts and legal documents of later date.



Subject from the cylinder of Dâdu-ša.

The subject of the cylinder-seal of Dâdu-ša, (to the left of the obverse, on the edge or thickness of the same side, and on the edge between the beginning and end), shows, on the right (next to the inscription it bears) a standing deity, dressed in a goatskin robe, and wearing a horned head-dress. On the left of the inscription (see the upper edge), is a deity dressed in a tunic reaching to the knees, grasping, in his left hand, which he holds against his breast, a sword or other weapon.



Subject from a cylinder-seal, probably that of Taridu*.

Next to the seal-impression of Dâdu-ša (left-hand side and edge) is the subject from another cylinder, not impressed, however, in its entirety. Going from right to left, we first see a divine attendant holding up her hands in adoration. She wears a robe reaching to the feet, a horned head-dress, and has her hair looped up behind. In front of her is the crescent moon, with the sun within it, and, below, a hand with six fingers, probably emblematic of completeness of power (the total of the fingers and the thumb being seven), and apparently the object which she is adoring. Behind the female adoring are two small figures, one above the other. These are satyrs like Êa-banî, and have the upper part of the body like a man, and the lower part like the hinder part of a bull, tail included. They both wear horned head-dresses. Farther to the left is another scene—a deity, front-face, dressed in a goatskin robe, and wearing a conical hat with a peculiar brim, and a globe above. He holds in his right hand a kind of trident. The consort, apparently, of this deity, also front-face, and wearing a hat like his, stands a little farther to the left. Above the trident which the deity holds, are two animals (lions?) rearing so that their bodies cross. Below are two ibexes, face to face, rearing on their hind legs.

* The subject is restored from the right-hand edge (see page 66).



Subject from a cylinder-seal, probably that of Sin-idinnam (as on the tablet).



Subject from a cylinder-seal, probably that of Sin-idinnam, with the figures transposed as was evidently intended by the designer.

Still going to the left, we see another design, apparently from another cylinder. The first figure is a divine attendant similar to that already described, looking the same way (to the left) towards a deity whose image is not impressed. In the field, behind her, is a vase. To the left is a standing deity, dressed in a goatskin robe and wearing a horned head-dress. He holds in his right hand, and also, seemingly, in his left, a small, narrow vase, from which a liquid descends to the ground in a wavy stream, and is caught by two small figures, with cups, at his feet. A female deity in a goatskin robe stands before him. Between them are a grotesque-looking head, and other emblems.



Subject from a cylinder-seal, probably that of Šamaš-našir-Abli.

On the left of the text on the lower edge is part of an impression from a fourth cylinder. It shows a goddess, front-face, wearing a goatskin robe and a horned head-dress, and holding some object in her right hand. To the left is a seated deity, also clad in a goatskin robe and wearing a horned head-dress. With his left hand he seems to grasp his beard, in his right he holds a staff and a ring, emblems of authority and eternity. Above is the crescent moon with the sun inside it. This seated figure is apparently the Sungod, the patron deity of Sippar, whence the tablet probably came. The subject is probably not complete.



Subject from a cylinder-seal, perhaps of one of the contracting parties.

Continuing to the space on the left of the reverse, a mutilated impression from a cylinder is to be seen. It shows the remains of two deities—the bottom of the robe of that to the right, and the whole figure, from the shoulders, of that to the left. Behind the latter is a divine attendant, similar to those already described, adoring.



Subject from a cylinder-seal, perhaps that of Anatum or one of the contracting parties.

The next seal-impression (that with the four lines of inscription) shows a deity clothed in a tunic, like that on the cylinder of Dâda-ša. This figure is mutilated, however, and the upper part is broken away. Before him stands a staff terminating, apparently, in a hand like that in the second impression described, but the fingers seem not to be so numerous. On the left of the inscription is a divine attendant, in a goatskin robe, like the others.

The remains of yet another cylinder-impression are also to be seen just above the break in the reverse. This design is divided into two rows by a guilloche ornament. The upper row seems to show an animal (a bull?) rearing. The lower row has, on the right, some unrecognizable objects, and then, seemingly, two satyrs like the figures of Êa-banî (half man and half bull) standing face to face, holding a staff between them. The design, however, is not at all well impressed, and the figures are, therefore, very doubtful.

Impressions of cylinder-seals are also to be seen on other parts of the surface of the envelope, more especially on the right-hand edge or thickness, the cylinders having also been rolled over the inscription on the tablet (as was customary at the time). The impression of the inscription from the seal of Dâdu-ša may there be detected, together with two impressions of the cylinder with the six-fingered hand, and one of the seated deity on the edge below the obverse. The impressions of the former cylinder show that there was another figure, dressed in a goatskin robe, and holding up the hands in adoration, on the right of, and facing, the six-fingered hand—which, as we may thereby gather, was an object of adoration. It is here, also, that the words *mâr Gimil** occur.

Not only, therefore, is this document of importance from the point of view of the history of Babylonian culture, but also on account of the light it throws on early Babylonian art and Babylonian mythology.
















A small oblong contract-tablet, fairly clearly written, and in good preservation, the reverse only being somewhat defaced, and a small portion of one corner chipped away. Height, $1\frac{1}{2}$ inches; length, 2 inches. Colour, greyish yellow-ochre.

[illegible][illegible]

Šelašâ gurri suluppi ša 𒌦𒀭 Marduk-[našer]
 abli-šu ša Ablâ a-na kaspi a-na
 3. 𒌦 Ak-du-lu-mur u 𒌦𒀭 𒄩a-ni-na-a
 𒌦 gal-lat ša 𒌦𒀭 Marduk-našer id-din-nu.
 𒌦𒀭 kat-su ina lib-bi paṭ-rat. Mim-ma ma-la
 6. ê-lat šelašâ gurri suluppi ultu bêti
 𒌦𒀭 Marduk-našer ša ina âl Sip-par
 u-še-eš-su-u 𒌦 Ak-du-lu-mur

30 gur of fruit which Marduk-[našer]
son of Ablā for silver to
Akdu-lūmur and Haninā,
servant of Marduk-našer, has given.
His hand is free concerning it. Anything, what-
ever,
besides the 30 gur of fruit, from the house
of Marduk-našer which is in Sippar
they may bring forth, Akdu-lūmur

9.  sa-ri ša  Marduk-našer
šu-u.
 Mu-kin-nu :  Nabû-kain-zērî
12. âbli-šu ša  Nergal-u-še-zib abil 
Gal-du ;
u  rittu,  Tab-ni-e-a, âbli-šu ša
 Nabû-šum-u-kin, abil  Nu-u-bu.
15. Bâbîli , âraḥ Nisanni, ûmu [irba 'êšrit],
šattu [siba-êšrit],  Nabû-na'id
šar Bâbîli .

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

(As to the) 30 *gur* of fruit, which Marduk-našer, son of Ablâa, has sold to Akdu-lûmur, and Hâninâ, slave of Marduk-našer, for silver; his hand is free concerning it. Akdu-lûmur is Marduk-našer's servant, with regard to everything that he may bring forth from the house of Marduk-našer, which is in Sippara, besides the 30 *gur* of fruit.

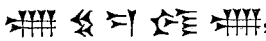
NOTES.


Line 1. The name 𒌦𒍪 𒍪𒌦𒍪𒌦, *Marduk-našer*, is restored by comparison with lines 4, 7, and 9, where the same name occurs again.

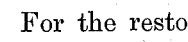



[illegible]

Line 5. $\langle \text{𐎧} \text{𐎧} \text{𐎧} \rangle$, *paṭrat* is the 3rd pers. fem. permansive kal of *paṭāru*, "to free," "to be free," and agrees in gender with $\text{𐎧} \text{𐎧}$, *kāt*, construct case of *kātu*, "hand," in the same line. The dual suffix of $\text{𐎧} \text{𐎧}$ is placed merely as a kind of determinative, to show what the meaning of 𐎧 is in this case—that the construct singular is to be understood, is indicated by the form of the possessive pronoun which follows, namely, $\text{𐎧} \text{𐎧}$, *su*, for 𐎧 , *šu*.

* Or (if we suppose the determinative prefix to have been left out, for political reasons, before)
Aššur-lāmur, "Let me see the city Aššur."

Line 8. , *ušēššū* (generally *ušēšū*), is the 3rd pers. plur. masc. *shaphel* (or *šupul*) of *āšū*, "to go forth." The subjects are evidently Akdu-lûmur and H̄aninâ.

Line 9. , *D.P. sari*. This word I take to be the Assyrian (Babylonian) form of the Heb. שר, "leader," "commander," "prince," here meaning simply "chief slave or servant." If this be the case, it is a doublet of *šarru* or *šaru*, "king."

Line 13. For the restoration    , *Tabnêa*, see S. +, 254, l. 7, where Tabnêa, son of Nabû-šum-ukîn, son of Nûbu, is mentioned as witness to another transaction which he attended, also with Nabû-kain-zērî, on the same day. Acting as witness to contracts, &c., seems to have been a profession in ancient Babylonia.

Though short, this text is very interesting, both on account of the words it contains, and the insight it gives into Babylonian life. Though it is not stated, yet it is very probable that H̄aninâ was Akdu-lûmur's wife, hence their being mentioned and working together. Akdu-lûmur was probably a freeman, retained as a trusty servant in the service of Marduk-našer.



A small oblong tablet of baked clay, similar in shape to No. 15, very well written and in good preservation, but rather worn at the corners. Height, 1½ inches; length 2½ inches. Colour, yellowish grey. The scratches on the edge indicate that a mould was taken from it, after it was found, for the purpose of making casts in the clay of the country, these casts being probably afterwards offered for sale as genuine antiquities.

3 一 二 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十 二十一 二十二 二十三 二十四 二十五 二十六 二十七 二十八 二十九 三十 三十一 三十二 三十三 三十四 三十五 三十六 三十七 三十八 三十九 四十 四十一 四十二 四十三 四十四 四十五 四十六 四十七 四十八 四十九 五十 五十一 五十二 五十三 五十四 五十五 五十六 五十七 五十八 五十九 六十 六十一 六十二 六十三 六十四 六十五 六十六 六十七 六十八 六十九 七十 七十一 七十二 七十三 七十四 七十五 七十六 七十七 七十八 七十九 八十 八十一 八十二 八十三 八十四 八十五 八十六 八十七 八十八 八十九 九十 九十一 九十二 九十三 九十四 九十五 九十六 九十七 九十八 九十九 一百

TRANSLATION.

*A house from Itti-Marduk-balaṣu, son of Nabû-âḫē-iddin
son of Êgibi. As rent of the house
for a year, 8 shekels of silver to
Nabû-âḫē-iddin, son of Nabû-âbla-iddin*

- âbil 𐎶 Su-ḡa-a-a id-din. A-ḡi kaspi
 6. ina ri-eš šatti û ri-iḡ-tu^m kaspi
 i-na mi-šil šatti i-nam-din.
 Bat-ḡa ša a-sur-ri-e i-ṣab-bat;
 9. ur-ri i-ša-an-nu. Araḡ Nisanni
 ki-na-a-a-tu^m u-mu Bêl
 nu-ub-tu^m ša êštin šikli kaspi i-nam-din.
 12. Ul-tu ûmi šišša-êšrit ša âraḡ Kisilimi bêtu
 ina pa-ni-šu.
 Kaspa ša ri-eš šatti 𐎶 Itti-→→ Marduk-balaṭu
 ma-ḡi-ir.
 ➤ Mu-kin-nu: 𐎶 →→ Nergal-uballit, âbli-
 šu ša 𐎶 Gin-na-a,
 15. âbil 𐎶 Rab-a-ša-→→ Nin-ip; 𐎶 Ri-mut-Bêl,
 âbli-šu ša 𐎶 →→ Marduk-êṭ-ir, âbil 𐎶 Ê-ṭe-ru;
 ➤ rittu: 𐎶 Bêl-u-dam-mi-iḡ, âbli-šu
 18. ša 𐎶 Bêl-âḡê-iddin, âbil 𐎶 E-gi-bi.
 Bâbîlu 𐎶, âraḡ Kisilimi, ûmu ḡamšu, šattu
 šiššitu
 𐎶 Kur-aš, šar Bâbîli 𐎶, šar mâṭāti.

son of Suḡāa, he has fixed. Half the silver
 at the beginning of the year and the balance of
 the silver

in the middle of the year he shall pay.

He shall take away the dilapidation of the wall;
 he shall renew the woodwork. In the month Nisan,
 the due of the day of Bel

a tax of 1 shekel of silver, he shall pay

From the 16th day of the month Kislev the house
 is before him.

The money for the beginning of the year Itti-
 Marduk-balaṭu has received.

Witnessing: Nergal-uballit, son of Ginna,

son of Rabā-ša-Ninip; Remut-Bel,

son of Marduk-êṭir, son of Êṭeru.

Scribe: Bêl-udammik, son

of Bêl-âḡê-iddin, son of Egibi.

Babylon, month Kislev, day 5th, year 6th,

Cyrus, king of Babylon, king of countries.

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

(The following refers to) the house (hired) from Itti-Marduk-balaṭu, son of Nabû-âḡê-iddin, descendant of Egibi. As rent of the house for a year he has fixed 8 shekels of silver (to be paid) by Nabû-âḡê-iddin, son of Nabû-abla-iddin, descendant of Suḡāa. He shall pay half the money at the beginning of the year and the balance of the money in the middle of the year. He shall make good the dilapidation of the wall, and shall renew the woodwork. In the month Nisan he shall pay the dues of Bel, a tax of one shekel of silver. The house is at his disposal from the 16th day of the month Kislev. Itti-Marduk-balaṭu has received the first half-year's rent.


NOTES.

Line 2. 𐎶 𐎶, *idi*, is the case in *i* (used as the construct) of *idu*, the usual word for "rent" or the hire of any object (ships or boats, slaves, &c.).

The scribe seems to have written 𐎶 𐎶, *ana*, twice over, at the end of this, and the beginning of the next line. The former one is partially erased.

Line 5. 𐎶 𐎶, *âḡi*, is the construct case in *i* (cf. *idu*, above) of *âḡu*, one of the words for "half." It is related to *âḡû*, "brother," *âḡātu*, "sister," *âḡātu*, "partnership" (archaic form *âḡiatu*), *âḡaweš*, "each other," &c.










The meaning of "to fix" for *nadānu* is confirmed by other examples of leases, in which the same phrase occurs.


Line 6. For , *nḥtu*^m, “balance” (of money), “amount,” see p. 26. It is connected with *nḥu*, a word of similar meaning (see p. 7, l. 13, and the revised rendering on p. 52, 2nd paragraph).


Line 7. *Ina mišil šatti*, literally, "in the half of the year." 𒄩𒍪 𒍪 , *mišil*, is the construct form of *mišlu*, from *mašālu*, the Heb. לַעֲשׂוֹת , "to make like," "equal," hence division into two equal parts.

Line 8. 𐤁𐤏𐤕 , *batka*, is the accusative of *batku*, "dilapidation," from *bataku*, Heb. בָּתַק , "to cleave asunder."
































𐎶 𐎶 𐎶 𐎶 𐎶, *asurrē*, is the genitive case of *asurrū*, rendered in Akkadian (R^m 343, obv., l. 10) by 𐎶 𐎶 𐎶 𐎶 𐎶, “* + house + wall” (S. A. Smith’s *Miscellaneous Assyrian Texts*, pl. 16). On the tablet 81-4-28, 327, it is translated by 𐎶 𐎶 𐎶 𐎶, *išdi bīti*, “foundation of a house.” (Cf. obv., l. 11, of R^m 343.)

Line 9.  , *ûrri*, or *ûri*, "beam(s)," "woodwork," must be regarded as the ideograph  with the phonetic complement *ri*. The commonest forms of the word are  , *ûru*, and  , *ûri*.  , *urru*, also occurs.

Line 10. , *kindātu*^m. The first character is restored from Strassmaier's *Inscripfen von Nabonidus*, No. 9, l. 9. The translation "due" is only provisional. The "day of Bêl"* is probably the festival of Merodach, which must have been held at the beginning of Nisan, the "new year's month." *Kindātu*^m may therefore mean the festival of the new year.

Line 11. , *nābtu*^m,† is probably from the root *nābu*, the Heb. נֹרֵב, “to sprout,” “germinate,” “increase.” *Nābtu* would therefore mean “profit,” hence “earnings,” “capital,” “amount.” The feminine name *Nābtaa* probably does not mean “my bee” (*nābtu* being also the word for “bee” as “the producer”), but “my treasure;” for, as the names of children are generally given to them in their infancy, the former (“my bee”) would hardly be appropriate for a child, who could not work, and who would probably be rather an expense than a profit. *Nābu*, a not uncommon masculine name (*see* No. 15, l. 14, pp. 67 and 68), is most likely from the same root.

Itti-Marduk-balaṭu seems, judging from the contract-tablets of the British Museum, to have been a large house-owner. Translations of tablets (in one of which he lets a house) of a similar nature to the above will be found in the *Guide to the Nimroud Central Saloon*, pp. 107 and 117. We shall probably have occasion to speak more of this man, Itti-Marduk-balaṭu (who must have been one of the richest tradesmen in Babylon), when translating future texts.

* Cf. W.A.I. V, pl. 31, l. 50:    , *um ili u šarri*, "day of god and king" =                           

+ The form 𒌦 𒍪 𒌦 𒍪 , *nu-ub-bu-tu* (*Inscr. of Nabonidus*, No. 9, l. 9), is not correct. The original has 𒌦 𒍪 𒌦 𒍪 , *nubtu*.

No. 17.

CAMBYSES, 529—521 B.C.



A baked clay tablet, small and oblong, similar in shape to the two preceding. The text is clearly written and in good preservation, though a fragment broken away from the bottom left hand corner has damaged lines 10—12. The height is $1\frac{3}{4}$ in., and the length $2\frac{1}{4}$ in. Colour, reddish grey.




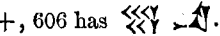

Two duplicates of this text exist, one in the British Museum, and the other in the Museum of Art in New York. Both have variants, and complete the text where the tablet is fractured. The New York text I quote from my copy of the Rev. J. N. Strassmaier's copy, made several years ago. The British Museum duplicate is numbered S. +, 606, and is published by Strassmaier in his *Inschriften von Cambyses*, No. 334. The lines in each copy are divided differently.

OBERSE.

1. 
 2. 
 3. 
 4. 
 5. 
 6. 
 7. 
 8. 
 9. 
 10. 
 11. 

REVERSE.

12. 
 13. 
 14. 

¹ Seems to be omitted on the New York tablet.² S. +, 606 here inserts .³ S. +, 606 here has .⁴ S. +, 606 omits .⁵ S. +, 606 has .⁶ The New York tablet here omits .

- [illegible]

¹ S. +, 606 here inserts .

² S. +, 606: W.

³ S. +, 606: .

⁴ This character seems to be left out on the New York tablet.

⁵ S. +, 606 and the New York tablet here have V.

⁶ S. 4, 606: “ \ll ”.

⁷ † written over — — omitted on S. +, 606.

^s S. +, 606: | 𠄎 𠄎 𠄎 𠄎.

TRANSCRIPTION.

1. Ț Iddina-Nabû, âbli-šu șa Ț Mu-še-zib-Bêl i-na Țu-ud lib-bi-šu
 Ț →Ț Na-na-a-it-ti-ia ≧ gal-lat-su
 3. û mârti-šu, mâr šalset ârȚi Ț Mi-șir-i-tu^{m*}
 Țu-bu-ut midpani-šu a-na șanê ma-na kaspi
 a-na șimi gam-ru-tu a-na Ț Itti-→Ț Marduk-balațu
 6. âbli-šu șa Ț Nabû-âȚê-iddin, âbil Ț E-gi-bi id-din.
 Kasp-a-am, șanê ma-na, șim Ț →Ț Na-na-a-it-ti-ia
 û mârti-šu Ț Iddina-Nabû ina Țâta Ț Itti-→Ț Marduk-balațu
 9. e-țir. Bu-ut ≧ si-Țu-u, ≧ pa-kir-ra-nu,
 ≧ arad-șarr-u-tu, ≧ mâr-ban-u-tu,
 [șa ina muȚ]-Ți † Ț →Ț Na-na-a-it-ti-ia
 12. [u mârti-šu il]-la-a, Ț Iddina-Nabû na-și.
 ≧ Mu-kin-nu: Ț Kal-ba-a, âbli-šu șa Ț Zil-la-a, âbil Ț Na-ba-a-a;
 Ț Kur-ban-ni-→Ț Marduk, âbli-šu-șa Ț E-til-lu, âbil Ț E-țe-ru
 15. Ț Nabû-zêr-iddin, abli-šu șa Ț Ki-rib-tu; Ț Kal-ba-a, abli-šu șa
 Ț Bêl-êțir, âbil Ț Su-Ța-a-a; † Ț Ikî-șa-→Ț Marduk, abli-šu șa
 Ț Ba-la-tu, âbil Ț Bêl-e-țe-ru. Bâbîli Ț
 18. araȚ Kisiliwi, âmu êșrâ-șalșu, șattu șișșit, Ț Kam-bu-zi-ia
 șar Bâbîli Ț, șar mâtâti.
 E-lat u-an-tim șanê § me Țamșâ|| gurri suluppi
 21. șa Ț Itti-→Ț Marduk-balațu șa ana êli Ț Iddina-Nabû.

* The British Museum tablet has *Mi-sir'-i-tum*.

† The New York tablet has *ina muh* (or *ina éli*).

‡ S. †, 606 here inserts \Rightarrow *rittu*.

§ The New York tablet has ša šané.

|| The British Museum tablet has *irba'a*.

TRANSLATION.







- Iddina-Nabû, son of Mušêzib-Bêl, in the joy of his heart
Nanâ-ittîa, his slave*
3. *and her daughter, a child of 3 months, Egyptians,
the spoil of his bow, for 2 mana of silver,
for the complete price, to Itti-Marduk-balaṭu,*
6. *son of Nabû-âḫê-iddin, son of Egibi, has sold.
The silver, 2 mana, the price of Nanâ-ittîa
and her daughter, Iddina-Nabû from the hands of Itti-Marduk-balaṭu*
9. *has received. Right of defeasor, pre-emptor,
royal-servantship, adoption
which may be upon Nanâ-ittîa*
12. *and her daughter exists not—Iddina-Nabû takes it away.
Witnessing: Kalbâ, son of Zillâ, son of Nabâa;
Kurbanni-Marduk, son of Etillu, son of Êteru;*
15. *Nabû-zêr-iddin, son of Kirîbtu; Kalbâ, son of
Bêl-êtir, son of Suhâa; (scribe:) Ikîša-Marduk, son of
Balaṭu, son of Bêl-êteru. Babylon,*
18. *month Kislev, day 23rd, year 6th, Cambyses,
king of Babylon, king of countries.
Besides the contract of 250* gur of fruit*
21. *from Itti-Marduk-balaṭu, which was unto Iddina-Nabû.*

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

Iddina-Nabû, son of Mušêzib-Bêl, has cheerfully sold Nanâ-ittîa, his slave, and her daughter, a child of three months, Egyptians, captured by his bow, for two mana of silver, the complete price, to Itti-Marduk-balaṭu, son of Nabû-âḫê-iddin, son of Egibi. Iddina-Nabû has received the money, two mana of silver, the price of Nanâ-ittîa and her daughter, from the hands of Itti-Marduk-balaṭu. No right of defeasor, pre-emptor, royal service, or freedmanship exists with regard to Nanâ-ittîa and her daughter—Iddina-Nabû renounces it.

NOTES.

Line 2. *Nanâ-ittîa* is a Babylonian name meaning "the goddess Nanâ is with me," and indicates that it was not unusual to give foreign captives native Babylonian names.

Line 3. , *mâr šalšet ârḫi*, means, literally, "a son of 3 months," and was the idiomatic expression corresponding with our "3 months old." The masculine , *mâr*, for , *mârat*, must not therefore be regarded as indicating the gender. It is noteworthy that we have here , *mâr-ti-su*, "her daughter," for , *mâr-at-su* (cf. , *gal-lat-su*, "his female-slave," in line 2), pointing to an analogy with the modern Arabic usage, as

* The British Museum tablet has "240, agreeing with the amount given by the tablet S. +, 187 (see pp. 76 and 77, line 1, of the transcription and translation).

for example, *kitābak*, “thy book” (m.), *kitābek*, “thy book” (f.), where the sound of the vowel *before* the possessive pronoun indicates the gender, the classical forms being *kitābuka* and *kitābuki* respectively.

Line 10. The second of the two words on this line, *mār-banātu*, indicates the position of a slave to whom freedom had been practically granted—freedman. *Sihû* seems to be one who has the right to unmake a contract that has been entered into (cf. Heb. *סָחָה*, “to sweep away”). *Pakirranu* seems to be one who has a right to make a claim. *Arad-šarrûtu*, “royal service,” probably means the liability of the slave to be requisitioned on behalf of the king.

The text here translated is of considerable importance in consequence of its being practically a contemporary historical document, testifying to the reality of Cambyses’ conquest and occupation of Egypt, which took place in his 5th year (525 B.C.). We have here the proof, also, that Babylonian soldiers took part in the conquest of the country; and in “spoiling the Egyptians,” even taking or making slaves.

As has been before remarked (p. 72), the man to whom the slave and her child were sold, Itti-Marduk-balaṭu, must have been one of the richest tradesmen in Babylon at this time. Page 70 gives the text of a lease granted by him to Nabû-âhê-iddina, and many other transactions, in which he was one of the contracting parties, exist. Itti-Marduk-balaṭu seems shortly after (if the *Nanâ-ittia* mentioned on the tablet Sp. 69* be the same woman) to have placed his newly-acquired slave, with two other female-slaves, upon some property (a kind of farm) which he held with Nadinu (son of Iddina-âhâ son of Isinnâa) and his wife Inṣabtu^m, at the city of Kêš (month Adar of the same year). All three slaves, however, were sold, by Nadinu and Inṣabtu^m (apparently with the consent of Itti-Marduk-balaṭu), to the son of a certain Iddina-Marduk, for 7 mana 56 shekels of silver, only a month later (Nisan of the 7th year of Cambyses).

The transaction mentioned in lines 20 and 21 took place on the same day as the text here translated (23rd of Kislev of the 6th year of Cambyses). The document recording it still exists, and is preserved in the British Museum (S. +, 187†). The text is as follows:—

TRANSCRIPTION.

- Šanê me irbaa gurri suluppi ša ¶ Itti-→ Marduk-balaṭu
 âbli-šu ša ¶ Nabû-âhê-iddina abil ¶ Egibi
 3. ina êli ¶ Iddina-Nabû âbli-šu ša ¶ Mušêzib-Bêl
 Ina ârah Adari ina muḥḥi ¶ Rêša-Bêl-êlû
 êstin me suluppi inamdin
 6. u êstin me irbaa gurri ina ârah Tišriti
 šattu sîbitu ina kaḫḫadi-šunu inamdin.
 → Mukinnu: ¶ Kalbâ, abli-šu ša Zillâ,

* Strassmaier's *Inschriften von Cambyses*, No. 349.

† *Ibid.*, No. 335.

9. âbil 𐎶 Nabâa; 𐎶 Ikîša→𐎶 Marduk, âbli-šu ša
 𐎶 Balaṭu, âbil 𐎶 Bêl-eṭiri;
 𐎶 Kurbanni→𐎶 Marduk, dupšarru, âbli-šu ša 𐎶 Êtillu,
 12. âbil 𐎶 Eṭeru. Bâbîli 𐎶, ârah Kisiliwi,
 ûmu ešrâ-salšu, šattu šiššitu, 𐎶 Kambuzîa,
 šar Bâbîli 𐎶, šar mâtāti.

TRANSLATION.

- 240 gurri of fruit from Itti-Marduk-balaṭu,
 son of Nabû-âḫê-iddina, son of Egibi,
 3. unto Iddina-Nabû, son of Mušêzib-Bêl.
 In the month Adar, unto Rêša-Bêl-êlû,
 100 (gurri) of fruit he shall give
 6. and 140 gurri in the month Tisri,
 the 7th year, to the full amount, he shall give.
 Witnesses: Kalbâ, son of Zillâ,
 9. son of Nabâa; Ikîša-Marduk, son of
 Balaṭu, son of Bêl-eṭiri;
 Kurbanni-Marduk, scribe, son of Etillu,
 12. son of Eṭeru, Babylon, month Kisleu,
 day 23rd, year 6th, Cambyses,
 king of Babylon, king of countries.

FREE RENDERING.

(This tablet refers to) 240 *gurri* of fruit from Itti-Marduk-balaṭu, son of Nabû-âḫê-iddina, son of Egibi, to Iddina-Nabû, son of Mušêzib-Bêl. He (Iddina-Nabû) shall give 100 (*gurri*) of fruit (as part payment) to Rêša-Bêl-êlû in the month Adar, and 140 *gurri*, in full, in the month Tisri of the 7th year.

Witnesses: Kalbâ, son of Zillâ, son of Nabâa; Ikîša-Marduk, son of Balaṭu, son of Bêl-eṭiri. Scribe: Kurbanni-Marduk, son of Êtillu, son of Êṭeru. Babylon, month Kisleu, day 23rd, year 6th, Cambyses king of Babylon and of the world.




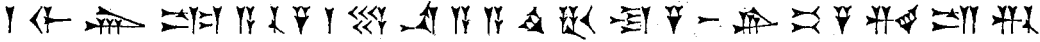
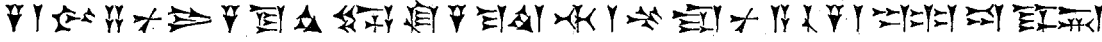
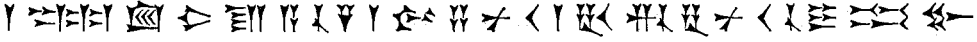

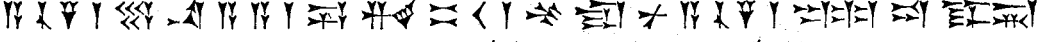

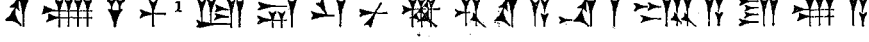
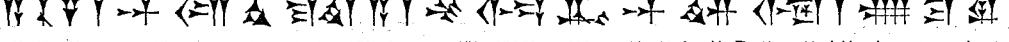
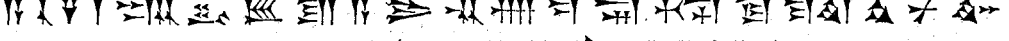
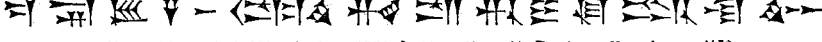

The ultimate fate of Cambyses' warrior and his whilom captives is unknown, for their names seem not to occur again, though there is some chance that they may be met with in tablets not yet published or discovered.

No. 18.

DARIUS, 519—484 B.C.

A rectangular tablet of baked clay, oblong, and above the average size. The text is well written, but the edges of the characters are not very sharp, and the characters themselves vary in size in different lines, probably in consequence of omissions having been inserted by the scribe. A fracture has broken away a portion of lines 22-25, and lines 1 and 2 have been apparently wantonly damaged since the text was found. The height of the tablet is $2\frac{1}{8}$ in. and the length 3 inches. This document, like no. 16, also bears traces of having been moulded for the purpose of making casts.

OBVERSE.

3. 




6. 


9. 


12. 
EDGE. 


REVERSE.

15. 


18. 



¹ = - |.² Thus on the original³ | written over <.⁴ Lines 18 and 19 are written smaller than the others.

- [illegible]

TRANSCRIPTION.

I-si-ir-tu^m ša muh-hi gi-iš-ri û ka-a-ri e-tu(?)-*

û e-lu-u bêť kip-tu^m ša 𐎶 Gu-za-nu 𐎶 ša-ku Bâbîli 𐎶

3. ša i-na pa-an ṽ Ši-ir-ka, âbli-šu ša ṽ Iddi-na-a
 ṽ Ši-ir-ka âbli-šu ša ṽ Iddi-na-a a-ḫi zâtî ša ina ir-bi ša gi-iš-ri
 ša ṽ Gu-za-nu ≡ ša-ku Bâbîli ≡ ša it-ti ṽ Mu-ra-nu âbli-šu ša ṽ Nabû-kain-âbli
6. ṽ Nabû-bul-liṭ-su abli-šu ša ṽ Gu-za-nu u ṽ Ḫa-ri-ša-nu u ṽ I-ku-bu
 ṽ → Nergal-ib-ni ≡ maṣṣare gi-iš-ri ṽ Ši-ir-ka
 âbli-šu ša ṽ Iddi-na-a âbil ṽ Ê-gi-bi u ṽ Mu-ra-nu âbli-šu ša Nabû-kain-âbli
9. âbil ṽ ≡ Maṣṣar → ma-u-ku a-na su-u-tu a-na ârḫi ḥamiššerit šiklî kaspi
 piṣ-û ša ina êštin šiklî bit-ka nu-uḫ-ḫu-tu a-na ṽ Bêl-a-su-u-a
 abli-šu ša ṽ → Nergal-uball-iṭ abil ṽ Mu-damm-iḫ-→ Addu û ṽ U-ba-ru
12. abli-šu ša ṽ Bêl-âḫê-iriba abil ≡ maṣṣar → ma-u-ku id-din-nu-'
 Elippête ša ina muḫ-ḫi gi-iš-ri i-ki-il-la-'
 ṽ Bêl-a-su-u-a u ṽ U-ba-ru is-si-ru-'
15. Kasap ir-bi ša gi-iš-ri ša ârḫu-us-šu (sic) ša ṽ Ši-ir-ka
 ṽ Mu-ra-nu u ≡ bēlē zînâtî-šu ṽ Bêl-a-su-u-a û
 ṽ U-ba-ru ša la ṽ Ši-ir-ka ul i-na-an-di-nu-'
18. Na-aš-par-tu^m ma-la a-na muḫ-ḫi giš-ri tal-la-ku, ṽ Bêl-a-su-u(-a) u ṽ U-bar a-na
 ṽ Šir-ku u ≡ maṣṣare giš-ri u-kal-la-mu-'
 ≡ Mu-kin-nu: ṽ Nabû-it-tan-nu abli-šu ša Ar-di-ia âbil ṽ → Sin-ilāni;
21. ṽ Arad-→ Marduk, âbli-šu ša ṽ Mu-še-zib-Bêl, abil ṽ Šip-pi-e; ṽ Mu-ra-nu, abli-šu-ša
 [ṽ Bêl]-iddi-na abil ṽ Ša-na-ši-šu; ṽ Nabû-re'i-šu-nu, âbli-šu ša Nabû-šum-ušur, âbil
 ṽ Pî-ša-bâbi;
 [ṽ Ni-din]-tu^m, abli-šu ša ṽ Kal-ba-a abil ṽ Su-ḫa-a-a
24. [ṽ] Mušēzib-→ Marduk, ≡ rittu, abli-šu-ša ṽ Šum-ukîn, abil ṽ Ba-bu-tu.
 Bâbîli ≡, âraḫ Tišriti, ûmu êštin, šattu êšrâ-šiššit ṽ Da-ri-ia-wuṣ,
 šar Bâbîli ≡ šar mâtâtî. Êšt-en-a-ta-am il-ku-u

TRANSLATION.

*The profit which is upon the bridge and the quay, the . . .
and the tower Bét-kiptu^m of Guzanu, governor of Babylon*

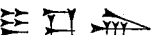
3. which is before Širka, son of Iddinā,

- Širka son of Iddina, besides the property which is of the income of the bridge of Guzanu governor of Babylon, which is with Muranu son of Nabû-kain-abli*
6. *Nabû-bullit-su son of Guzanu, and Harişanu and Iḫubu, Nergal-ibnî, watchman of the bridge, Širka son of Iddinâ son of Egibi, and Muranu son of Nabû-kain-abli*
 9. *son of the watchman of the pontoon, for the hire for a month 15 shekels of silver white which is by the 1 shekel piece, coined, to Bêl-âsûa son of Nergal-uballit son of Mudammik-Addu and Ubaru*
 12. *son of Bêl-âḫê-iriba son of the watchman of the ship they have given The ships which unto the bridge are moored Bêl-âsûa and Ubaru shall take care of*
 15. *The money of the income of the bridge which (is) monthly from Širka, Muranu, and the watchman of his property, Bêl-âsûa and Ubaru, when not Širka, they shall not pay,*
 18. *the traffic, as much as upon the bridge goes, Bêl-âsû(a) and Ubar to Širku and the watchmen of the bridge shall show. Witnessing: Nabû-ittannu, son of Ardîa, son of Sin-ilâni;*
 21. *Arad-Marduk, son of Mušêzib-Bêl, son of Šippê; Muranu, son of Bêl-iddina, son of Šanašîšu; Nabû-rê'i-šunu, son of Nabû-šum-ûşur, son of Pi-ša-bâbi; Nidintu^m, son of Kalbâ, son of Suḫâa;*
 24. *Mušêzib-Marduk, scribe, son of Šum-ukîn, son of Babutu. Babylon, month Tisri, day 1st, year 26th, Darius king of Babylon, king of countries. Each has taken.*

FREE RENDERING.

(The following refers to) the profit which is received from the bridge and the quay, the . . . and the tower Bêt-kiptu^m, (belonging to) Guzanu, captain of Babylon, of which Širka son of Iddinâ has charge, besides the amount which comes from the income of the bridge owned by Guzanu captain of Babylon, of which Muranu son of Nabû-kain-abli and Nabû-bullit-su son of Guzanu have charge. Harişanu and Iḫubu and Nergal-ibnî are the watchmen of the bridge. Širka son of Iddinâ son of Egibi and Muranu son of Nabû-kain-abli, son of the watchman of the pontoon, have paid to Bêl-âsûa son of Nergal-uballit son of Mudammik-Addu, and Ubaru son of Bêl-âḫê-iriba, son of the watchman of the pontoon as dues for a month, 15 shekels of white silver, by the one shekel piece, coined. Bêl-âsûa and Ubaru shall guard the ships which are moored to the bridge. Muranu and his trustees, Bêl-âsûa and Ubaru, shall not pay the money, the income from the bridge, which is due monthly from Širka, in his absence. The traffic, as much as goes upon the bridge, Bêl-âsûa and Ubaru shall report to Širka and the watchmen of the bridge.

NOTES.

Line 1. , *îsirtu^m* (for it is thus, according to the traces, that the word is to be restored), comes apparently from the root êsêru, "to imprison," "enclose." The translation "guard" or "watch" would probably suit the root-meaning better, but the words *ahî zîtti*

ša *irbi* ša *gišri*, "besides the property (or amount) of the income of the bridge," in line 4 seems to require the meaning of "takings," i.e., profit from tolls. This root, of which the present or future (*issiru*) occurs in line 14 (where it seems to have its common meaning of "to enclose" or "guard"), has, in its infinitive form, *ésēru*, the same form as verbs with *י* or *ע* as first radical. The Hebrew cognate, however, is *רָסַר* (with *ס*) with which the Ethiopic, Aramaic, and Arabic also agree.

𐎶𐎵𐎶𐎵𐎶𐎵 *gišri*. This word seems to mean pontoon-bridge, and that this is the correct rendering, the mention of ships or boats in lines 9, 12 (in both cases 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, and 13 (𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *ēlippēti*, "ships") which last were moored to it (*ina ēli gišri ikilla*), seems to confirm. The word *gišri* occurs again in lines 4, 7, 15, 18, and 19 (in the last two cases spelled with 𐎶𐎵𐎶𐎵𐎶𐎵, *giš-ri*, instead of *gi-iš-ri*), and appears on the tablet 83-1-18, 1313,* as 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *giširri* (*ša ina giširri ša nāri*, "[ships?] which (are) by the bridge of the river"). *Gišru* or *giširru* is the Heb. גֶּשׁוּר, *Geshur*, a place-name supposed to mean "bridge," and the Arab جَسْر, so well known in Arabic place-names under the form of *jisr*. The ordinary Semitic Babylonian (Assyrian) word for "bridge" seems to have been *titurru*, plu. *titurrāti*.

𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵 *kāri*. This word is doubtful, but the traces on the original hardly allow of any other reading. This word occurs in the great India-House inscription of Nebuchadnezzar, where he says that Nabopolassar, his father, had built two strong quays (*kāre*) with bitumen and brick, and made the quays of the river Arahtu, which he, Nebuchadnezzar, had completed ("the sides of the quay (*kār*) of its (Babylon's) ditch, (and) 2 strong quays (*kāre*) I made with bitumen and brick, and bound together with the quays (*kāre*) of my father").

Line 2. Here I regard 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *ēlū*, as a noun, with the meaning of tower, or something similar. *Bēt kiptu*^m (better, perhaps, *kibtu*^m), I have transcribed as if it were a name. Perhaps, however, it ought to be translated, and in that case the best rendering is probably "warehouse." The word *kibtu*^m seems to have two meanings, one that of "evil" (= Akkadian 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *gig*, "evil"), and the other something to do with property. The most instructive passages for this word are W.A.I. II., pl. 12, ll. 41-46, where the phrases *ūl ana ḥubulli*, *ana ḥubutate*, "not as a pledge, as property,"† and *ūl kimin* (i.e.: *ana ḥubulli*), *ana kibti*, "not do. (i.e.: as a pledge), as a trust," occur, and are followed by *ūl ḥubuli*, "not a pledge;" *ana kibti*, "as a trust;" *kābu*, "to entrust;" and *ana kābi*, "to be entrusted" (gerundive meaning). It is even possible that, as the text seems to refer to tolls or dues, the word *bēt kibtu*^m means "bonded warehouse."

Line 4. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵, *irbi* or *ērbi* (oblique case, after *ina*, of *irbu* or *ērbu*) means "income," from *ērēbu*, "to enter," &c. "Toll" is probably the common meaning of *irbu*.

Line 9. 𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵. This is an Akkadian word or group, Semitized, apparently, by the addition of the common terminal syllable *-ku*, as *ašurraku* from the Akkadian *asirra*, *parakku* from the Akkadian *bara*, &c. This terminal *-ku* (*-kku*) is doubtless of Akkadian origin, and the word in the text may therefore be read *mauku* or *maukku*. The meaning of the group is "ship-

* Strassmaier's *Inschriften von Cyrus*, no. 23, l. 3.


† I.e., something which might be carried off as one's own, the root *ḥabātu* (whence *ḥubutate* comes) meaning "to plunder."


hold," or "ship-hollow"="hull," "hulk," from 𐎧𐎠𐎢 , *ma*, "ship," and 𐎧𐎠𐎢 , *u*=*hinnu ša elippi*, "hold (or hull) of a ship."



𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵, *sātu*. This word is apparently the Hebrew סָטָה. *Ana sātu ana ārhi* would therefore mean "as the amount for a month." The Syriac is ܣܬܐ and ܣܬܐ. The form *sātu* is apparently feminine.

Line 13. , *ikilla*, is the 3rd pers. fem. plural present kal of *kalû* Heb. סָגַרְתִּי, "to close," "shut up," "restrain." The fem. form is in agreement with the gender of the noun *ēlippētī*, "ships," at the beginning of the line.

Line 14. Upon the root of 𒌦 𒌦 𒌦 𒌦, *issiru'*, see the note to *isirtu*^m in line 1.

Line 15. For *arhussu* (here written for ) see p. 19, note to line 4.

Line 18. , *našpartu^m*, generally means "message" (lit. "sending," from *šapāru*, "to send") or "authority." Here *našpartu^m* seems to mean "those having authority to use the bridge," and may be well rendered by the word "custom" or "clientèle."

Line 19. , *ukallamu'*, is the 3rd pers. plu. masc. present *pu'ul* of *kalamu*, "to expose." This use of the root explains the Arab. , "to speak," and apparently comes from the idea of showing a person a thing by words.

The principal man mentioned in the above text is Širka son of Iddinā. This man, as we learn from other texts, was a descendant of Egibi, and his name is spelled in various ways ($\text{𒌦} \text{𒈪}$, *Širik*; $\text{𒌦} \text{𒈪} \text{𒍪}$, *Širikki*; $\text{𒌦} \text{𒈪} \text{𒄣}$ or $\text{𒌦} \text{𒀭} \text{𒄣}$, *Širkū*; $\text{𒌦} \text{𒈪} \text{𒅗}$ or $\text{𒌦} \text{𒀭} \text{𒅗}$, *Širki* (see no. 22, line 2); $\text{𒌦} \text{𒁺} \text{𒊩}$,^{*} *Šišīr* (apparently a mistake for $\text{𒌦} \text{𒁺} \text{𒊩}$, *Širik*); $\text{𒌦} \text{𒁺} \text{𒆷}$, *Šišku*; and $\text{𒌦} \text{𒁺} \text{𒆸}$, *Šiški*), according as it was uttered with or without the case-endings (generally pronounced, at this period, obscurely enough, seemingly) -u, -i, or -a, and with the 2nd radical (r) properly pronounced, or changed into š. Širkū (for such is the most correct form outside of a Babylonian inscription), was apparently not his real name, but the designation of the office which he held. According to the Louvre tablet M.N.B. 1130, l. 3, his other name was Marduk-našir-âblu ($\text{𒌦} \text{𒁺} \text{𒊩} \text{𒋖} \text{𒃶} \text{𒂵} \text{𒉈}$) *Marduk-nasir-ablu, mâru ša Iddinā, mâr Egibi*, “Sirik, whose other name is Marduk-našir-ablu, son of Iddinā, son of Egibi”). Some of the tablets seem to give him another parentage, calling him son of Itti-Marduk-balatu, son of Egibi. How this is to be explained is not at present clear.

As far as is at present known, Širku's business-transactions begin in the third year of Darius, and consist of the usual loans, exchanges, purchases, sales, agreements, &c. One of the most interesting records concerning him is where certain charioteers go to Elam on his account :—

“(This tablet refers to) Kušurrā son of Bania son of Banâ-šu-îlu (?). He will go, for his wages, to Elam, with the charioteers of Bêl-abla-iddina, captain of Babylon, unto Širku, son of Iddinā, son of Egibi. Kušurrā receives from the hands of Širku 50 shekels of silver, by the one-shekel piece, his wages until the end of the month Tisri. Each has taken a copy of the agreement. Apsanu son of Nergal-uballiṭ takes the responsibility for Kušurrā.

* B.M. tablet 81-6-25, 63, ll. 5, 8, and 14.

"Witnesses: Marduk-šum-ušur, son of Kurbanni-Marduk, son of the horse-keeper;* Iddina-Nabû, son of Bêl-šunu, son of the sergeant of the quay;† Bêl-ittannu, son of Itti-Nabû-balaṭu, son of Balaṭu; Apsanu, the scribe, son of Nergal-uballit, son of Udannin-Addu. Babylon, month Nisan, day 15th, year 5th, Darius, king of Babylon, king of the world."‡

It would seem, from the above, as if Širku was in Elam in the 5th year of Darius (*ana muḫḫi Širku illakku*, "unto Širku he will go"), and the general tone of the document seems to imply official business.

Another tablet records that Širku received the rent of a house, "which is upon the *giššu* of Borsippa," from Ahêwa, who has to make certain repairs, and then deliver up the house to Širku. This apparently refers to the termination of a repairing lease—an abomination with which we are not unacquainted in modern days—and is dated the 20th of Tammuz, in the 17th year of Darius. In Sivan of the same year Širku put some money into a business which was being carried on by Nidintu^m, Iddina-Bêl, Iḫubu, and Bêl-iddina.

It seems to have been about the 26th year of Darius that Širku turned his attention to bridges, boats, &c.

On the 18th of Iyyar (the second month of the year, = April) Iḫubu (see l. 6 of our tablet) son of Nadinu and Bêl-ušallim the king's captain (*rêš šarri*) received from the hands of Šišku son of Iddinā, by direction of Guzanu captain of Babylon (see l. 2 of our tablet) 15 *gurri* of fruit and $\frac{1}{3}$ rds of a mana of silver.

On the 16th of next month (Sivan = May) we find Širku was the scribe who drew up the document recording the sale (?) of two "ships," one of 6 cubits beam (*ina êli šapurri rapšu*)—"a freight-vessel (?) which is upon service (?) " (*tupû ša ina êli nabalkattu^m*), and a ship of $7\frac{1}{2}$ (cubits) beam, "which is in the bridge (*ša ina gišri*) with (?) one ship of 5 cubits beam" by Kašir, son of Ibrîa, son of Marduk-abi-šu. Bêl-upaḫḫir, son of Bau-êreš, son of Mudammik(?)-Addu, takes the responsibility of managing "the ship of freight" (*êlip tuppû*) and "the ship of the bridge" (*êlippi ša gišri*). Bêl-asûa, son of Nergal-uballit, son of Mudammik-Addu§ was one of the witnesses to this transaction.

On the 8th day of Sivan (the 3rd month, = June), Širku borrowed some money upon the security of two slaves, in order to continue to acquire boats for the bridge. This text, which is rather interesting, runs as follows:—

"[2] mana 10 shekels of white silver, coined, which is by the one-shekel piece, not standard, from Mušêzib, son of Pisaram, unto Šišku, son of Iddinā, son of Egibi. Mušêzibtu^m and Narû, his female-slaves (*latani-šu*) (the wrist of Mušêzibtu^m is inscribed with the name of Iddinā, father of Šišku, and the wrist of Narû is inscribed with the name of Šišku) are the security of Mušêzib. There is no hire paid for the slaves or interest on the money. Another possessor shall not have power over (them) until Mušêzib receives the money, 2 mana 10 shekels of white silver, coined, which is by the one-shekel piece. Šišku son of Iddinā takes the responsibility of the non-

* Or "groom."

† *Nas-patri karri* (apparently for *kâri*—cf. p. 81). *Nas-patri* = "bearer of the sword" = "gendarme."

‡ Tablet 77-4-17, 2 (Strassmaier's *Inschriften von Darius*, no. 154).

§ See pp. 78, 79, 80, 10th line of text and translation.

escape (\Rightarrow *lā-hiliku*) of Mušēzibtu^m and Narû. The day when Mušēzibtu^m and Narû go to another place, Šišku shall pay to Mušēzib $\frac{1}{2}$ (a measure) of grain a day, penalty for them (?). The money, which is for a ship of the bridge (*ēlippi ša* \Rightarrow *giširi*), has been given to Šišku.

“Witnesses: Iribâ, son of Šamaš-iriba; Nidintu^m, son of Kalba, son of Suḥâa; Passasu, son of Mušēzib-Marduk, son of Arad-Nergal; Aḫia-likîn, son of Šamšaa; Bêl-kašir, son of Iddina-Marduk, son of Irani; scribe: Bêl-bullit-su, son of Niḫudu, son of Damḫa. Babylon, month Sivan, day 8th, year 26th, Darius, King of Babylon, king of the world.”*

The next document apparently records the purchase of the ship referred to in the above. It is dated in the month Ab (two months later), and is as follows:—

“A ship of 6 by the cubit beam, 20 by the cubit the seat of its waters,† which Nabû-abla-iddina, son of Lâbaši, son of Nûr-Papsukal, has sold to Širikki, son of Iddinâ, son of Egibi, for 4 mana of silver (and) 10 shekels of silver, which are by the one-shekel piece, which are not standard, which are (in the form of) the tail (?) of a bird.‡ Nabû-abla-iddina takes the responsibility of the management (?) of the ship. The money, 4 mana 10 shekels of white (silver), the price of his ship, Nabû-abla-iddina has received from the hands of Širikki.

“Witnesses: Nidintu^m, son of Kalbâ, son of Suḥâa; Liblut, son of Nergal-iddina, son of the *kutu*; Ablâ, the king’s captain, son of Ša-pî-Tutu; Bêl-iriba, son of Kalbâ, son of Mulurušu (?); Arad-Ninip, son of Bêl-kašir; scribe: Marduk-šum-iddina, son of Nabû-abla-iddina, son of Dikî. Babylon, month Ab, day 6th (?), year 26th, Darius (*Dari’ušu*), king of Babylon and the world.”§

The above is followed by two lines referring to the freight at the time on board.

Here the tablet belonging to Sir Henry Peek comes in (1st day of Tisri), and 6 days later (7th of Tisri) Širku seems to have delivered something on behalf of Šûzubu and Guzanu son of Ḫambaku.¶ The next tablet of the present series (see pp. 86–88), which refers to a vineyard which was to be delivered by Širku, seems to be dated a week or two later in the same month.¶

The next tablet is dated the 7th of Marcheswan in the 26th year, and apparently refers to the now completed bridge:—

“(This tablet refers to) the toll (?) for the use (?) of the bridge,** (received) from Nabû-nadin-âḫi son of Ablâ, which from the month Tammuz, 26th year of Darius, king of Babylon and the world, until the end of the month Sivan of the 27th year, Širku, son of Iddinâ, son of Egibi, has received from the hands of, son of Šabaya, on account of Nabû-na[din-âḫi son of] Ablâ. Each before

* 81–6–25, 54.

† This probably means its length.

‡ The words “which are not standard, which are (in the form of) the tail (?) of a bird” are, on the original, *ša la ginnu, ša ḫalla iṣṣur*. The last two words (*ḫalla iṣṣur*) may also be translated “feather of a bird,” and they were also used to designate a plant which grew in Merodach-baladan’s plantations. Mr. C. E. Peek reminds me that the oldest Chinese coins are in the shape of implements (knives, &c.), and that this goes to confirm Professor de Lacouperie’s attempts to prove a common origin for Chinese and Babylonian civilization.

§ Tablet S. +, 92.

¶ Tablet S. +, 953.

¶ See page 87.

** *Ilki ša dîpi ša giširi*. *Ilku* seems to indicate the payment for “going” on the bridge, and apparently comes from *âlaku*, “to go.”

“Witnesses: Bêl-abla-iddin, son of Marduk-šum-iddin, son of the priest of Gula; Bêl-iriba, son of Kalbā, son of Mukallim; Nergal-šum-ibnī, son of Šullumu; and Nabû-âhâ-ittannu the scribe, son of Muzêzib-Bêl, son of the high-priest of Ninip. Babylon, month Marcheswan, day 7th, year 26th, Darius, king of Babylon and the world.”*

From Tammuz to the end of Sivan of the next year indicates the space of a Babylonian year.

The next transaction to which I have access was probably the last of importance in which Širku was engaged during that year. The text seems to read as follows:—

“The ship of Iddina-Bêl, of which Šamaš-iddina son of Bêl-iddina has charge (has been handed) to the sailors. The ship is for hire as far as the boundary of *šérûa*. He has given (it), for $\frac{2}{3}$ mana of white silver, coined, to Širik, son of Iddinā, son of Egibi. The money, $\frac{2}{3}$ mana, (for) the hire of the ship and its provisionment, he has received. The ship shall not pass the broad (water) (*rabbu*)—if it pass, he shall pay 5 mana of silver. Each has taken (a copy of this contract).

“Witnesses: Habaširu, son of Sattinu; Hašdāa, son of Bêl-balat-su-iḫbī; Bultā, son of Šamaš-ibni; and the scribe, Bêl-iriba, son of Ablā, son of Mukallim. Babylon, month Adar, day 6th, year 26th, Darius, king of Babylon and the world.”†

Many other documents referring to Širku exist, and two of them (one of which has been already mentioned) will be found translated in these pages (see nos. 19 and 22). The most important, however, is a letter from Guzanu (perhaps the captain of Babylon of that name mentioned on pp. 78–80) to Širku concerning some mysterious communications which the latter had made to him, and which seems to have been some kind of a plot against Guzanu, who, as a military man, was possibly rather severe.

It is to be noted that Sirach, the father of the Jesus who wrote Ecclesiasticus, is apparently a namesake of the Širku or Širikku whose history has been tentatively dealt with here.

* Tablet S. +, 88.

† Tablet 76–10–16, 20.

No. 19.

DARIUS, 519—484 B.C.

An oblong rectangular tablet of baked clay of a reddish yellow colour. The text is clearly written and in good preservation, though one of the right-hand corners is broken off, damaging lines 5—13. The height is $1\frac{3}{4}$ inches, and the length $2\frac{1}{4}$ inches.

OBVERSE.

9 Edge.

REVERSE.

12 13 14 15 16 17 18

TRANSCRIPTION AND TRANSLATION.

I-ku-bu mârû ša ¶ Bêl-iddina mâr E-gi-bi
rab ➤ šikari ¶ Na-di-nu mârû ša Bêl-
iddina

3. mâr ➤ rê'i-sîšî rab ➤ šikari

êšt-en bu-ut šan-u na-šu-u a-di muḫ-ḫi
ka-ra-am ša nâri ➤ Sin ¶ Ab-la-a

*Ikubu son of Bêl-iddina son of Egibi
the chief of the wine (and) Nadinu the son of
Bêl-iddina
the son of the keeper of the horse, the chief of the
wine
the one the responsibility of the other takes until
the vineyard of the river of Sin, Ablâ,*

6. mâru ša 𒍪 Nadin-âhi 𒍪 malah (?) ša
 šarri ša . . .
 𒍪 Ri-man-ni-îlu 𒍪 rab-ka-[a-ri]
 ša šarri ina kâtâ 𒍪 Ši-rik[-ki]
 9. mâru ša 𒍪 Iddi-na-a mâr 𒍪 [E-gi-bi]
 ma-ḫi-ir.
 𒍪 Mu-kin-nu: 𒍪 Ta-at-tan-nu [mâru]
 12. ša 𒍪 Nabû-kašir mâr 𒍪 Da-bi-bi; 𒍪 . . .
 mâru ša 𒍪 Tat-tan-nu mâr 𒍪 Ep-eš-îlu;
 𒍪 Ni-din-tu^m mâru ša 𒍪 Ardi-ia mâr
 𒍪 Arad-Nabû;
 15. 𒍪 Nabû-uball-it dup-šarru, mar 𒍪 Bêl-
 âbla-ušur
 Bâbîli 𒍪, ârah Tišriti, ūmu êšrâ-šiššu
 𒍪 Da-a-ri-ia-wus, šar Bâbîli 𒍪
 18. šar mâtāti.
- son of Nadin-âhi, the boatmen of the king, which
 [is before]
 Rêmanni-îlu, the chief of the quay
 of the king, from the hands of Širik[k]*
*son of Iddinâa son of [Egibi]
 has received.
 Witnessing: Tattannu, [son]
 of Nabû-kašir, son of Dabibi; . . . ,
 son of Tattannu, son of Êpeš-îli;
 Nidintu^m son of Ardîa, son of Arad-Nabû;
 Nabû-uballit, the scribe, son of Bêl-abla-ušur.
 Babylon, month Tisri, day 26th,
 Darius, king of Babylon,
 king of countries.*

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

Iḫubu the butler, son of Bêl-iddina, son of Egibi (?), and Nadinu the butler, son of Bêl-iddina, son of the groom, are responsible for each other, until Ablâ, son of Nadin-âhi, the boatman (?) of the king receives the vineyard of the river of Sin, which (is in the possession of) Rêmanni-îlu, the head-man of the king's quay, from the hands of Sirikki, son of Iddinâ, son of Egibi.

NOTES.

Line 2. The order of the first three characters, 𒍪- 𒍪 𒍪, is unusual, but as it is repeated in line 3, it is evidently intentional. The order apparently ought to be 𒍪 𒍪- 𒍪, but it was possibly changed because of the probability that 𒍪, *bi*, would be taken for the phonetic complement of 𒍪-, *rabu* or *rabi*. In *rab-k[âri?]*, line 7, 𒍪- occupies its proper place. The character 𒍪- is generally written 𒍪-, as in line 7. 𒍪 is equivalent to *šikaru*, "wine."

Line 5. 𒍪 𒍪 𒍪 𒍪, *karam*. The translation of "vineyard" is here adopted for this word in consequence of the fact that the two principal parties to the contract, Iḫubu and Nadinu, were butlers ("chiefs of the wine"). *Karam* is apparently the Hebrew כֶּרֶם, *kerem* (the *a*-sound is restored in the form used with a suffix, and in the plural—*karmî*, *k'rāmîm*. Cf. the Arabic كَرْمٌ. The absence of a terminal vowel seems to imply that it was regarded as a foreign word; and it is not impossible that *karanu* and *kurunnu*, "wine," are connected with it by some such interchange between *m* and *n* as is met with in the character 𒍪, *rim* and *rin*. The words *ga[rinnu]*, Akkadian *garin* or *garim*, and *ta[garinnu]*, Akkadian *dagrin* or *dagrim*, which translate the ideograph 𒍪, may also be compared. Cf., for *garinnu*, the Hebrew גֶּרֶן, "threshing-floor."

𒍪 𒍪 𒍪 𒍪, *nâr Sin*, "the river of the moongod," was possibly only a canal.

As there are transpositions in lines 2 and 3, in the group $\Sigma\text{-}\Xi\text{-}\Xi$, I have also, to make sense, regarded a transposition as having taken place here, "the vineyard of the river of Sin" having been written in this line instead of the next member of the phrase ("Ablâ, son of Nadin-âhî, the boatman of the king"), as would be required by Semitic Babylonian syntax. The proper sequence of the members of the phrase would be "until Ablâ, son of Nadin-âhî, the boatman of the king, receives the vineyard of the river of Sin, which is before (= in the possession of) Rêmanni-îlu, the chief of the treasury of the king, from the hands of Širikki, son of Iddinâ, son of Egibi." The fracture in lines 6—9 can hardly have contained anything that would materially affect this phrase, and the transposition here suggested will probably, therefore, not be considered unreasonable, especially if the requirements of the sense and the careless writing of the text be taken into consideration.

Line 6. $\Xi\text{-}\Xi$ is apparently a mistake for $\Xi\text{-}\text{𐎶𐎵}$, *malab*, "boatman," "sailor."

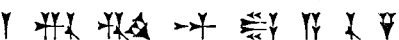



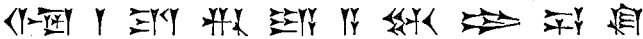
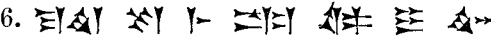
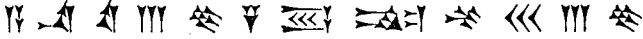
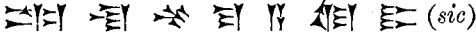


Line 16. It will be noticed that in the date, the year has been left out, and this is apparently another instance of carelessness on the part of the scribe, which would be very satisfactorily explained if we suppose the day of the month and the year of the king's reign to have been the same. Other instances of scribes being influenced by this fact also occur. In the present case the conjecture is supported by the fact that Širikki (or more correctly, Širku) was at the height of his prosperity and most active in business during the 26th year of Darius (see pp. 83-85).

No. 20.



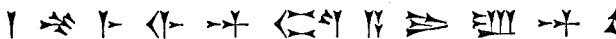


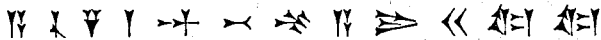
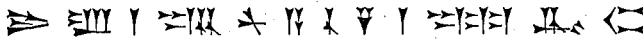

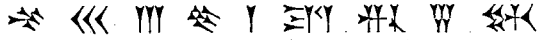
DARIUS, 519—484 B.C.

A rectangular tablet of baked clay, of a dark grey colour, inclined to reddishness in some places. The text is clearly written in a bold business-hand, and is in good preservation, one (or two) characters only being defaced in the upper part of the reverse. The height of the tablet is $1\frac{5}{8}$ inches, and the length $2\frac{1}{4}$ inches.

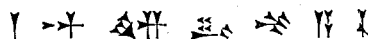
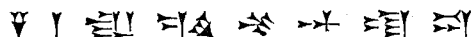
OBVERSE.

1. 
 2. 
 3. 
 4. 
 5. 
 6. 
 7. 
 8. 
 9. EDGE. 
 10. 

REVERSE.

11. 
 12. 
 13. 
 14. 
 15. 
 16. 
 17. 
 18. 
 19. 
 EDGE. 

LEFT-HAND EDGE.

21. 
 22. 

TRANSCRIPTION.

- ¶ Ri-mut-→- Babi âbli-šu ša
 ¶ Ha-ba-ši-ru a-na
 3. ¶ Bêl-âhê-iddina abli-šu ša
 ¶ →- Šamaš-iddina ina Bêl u Nabû
 û ¶ Da-ri-ia-a-wuš šar Bâbili
 6. it-ta-me ka-di-i'
 A-na ûmu šalšu ša ârah Abi šattu šalašâ-šalset
 ka-la-mu-ma a-ki-i
 9. u-an-tim ra-šu-u-tu
 ša ¶ Bêl-âhê-iddina ša ina muḫ-ḫi-ia
 ḫarrana-a . . -ni-šu aš-ša-ka-nu
 12. ≧ Mu-kin-nu : ¶ →- Šamaš-iribā, abli-šu ša
 ¶ Mu-šib-ši-→-Marduk, abil ≧ šangu →- Šamaš ;
 ¶ →- Nergal-êṭir, abli-šu ša ¶ Ta-kiš-→- Gula,
 15. abil ≧ šangu →- Šamaš ; ¶ Bêl-a-su-u-a,
 abli-šu ša ¶ →- Êa-iddina, abil ≧ man-di-di ;
 ≧ Rittu : ¶ Bêl-našir, abli-šu ša Nabû-ik-šur.
 18. Sipar ¶, arah Du'uzi, ûmu sibû,
 šattu šalašâ-šalset, ¶ Da-ri-ia-wuš
 šar Bâbili u mâtāti.

LEFT-HAND EDGE.

21. ¶ Addu-âḫa-iddina, abli-šu
 ša ¶ Ra-am-mu-→- Ad-du.

TRANSLATION.

- Rêmut-Babi, son of*
Habaširu, to
 3. *Bêl-âhê-iddina, son of*
Šamaš-iddina, by Bel and Nebo
and Darius, king of Babylon,
 6. *has sworn thus :*
On the 3rd day of the month Ab, year 33rd,
everything also according to
 9. *the tablet of claim*
of Bêl-âhê-iddina, which is unto me
my business, I will place as his . . .
 12. *Witnessing : Šamaš-iriba, son of*
Mušibši-Marduk, son of the priest of Šamaš ;
Nergal-êṭir, son of Takîš-Gula,

15. son of the priest of the Sungod; Bêl-âsûa, son of Êa-iddina, son of the mandidi. Scribe; Bêl-našîr, son of Nabû-iḫšur.
18. Sippara, month Tammuz, day 7th, year 33rd, Darius, king of Babylon and countries.

LEFT-HAND EDGE.

21. *Addu-âha-iddina*, son
of *Rammu-Addu*.





FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

Rēmūt-Bâbi, son of Ḥabaširu, has sworn to Bêl-âḫê-iddina, son of Šamaš-iddina, by Bel and Nebo, and Darius, king of Babylon, thus: On the 3rd day of the month Ab, year 33rd, everything, according to Bêl-âḫê-iddina's tablet of claim, which is against me—even my business, I will make over as his [property].

NOTES.

Line 1. 𒌦 𒌦𒌦𒌦 𒌦𒌦𒌦 𒌦𒌦𒌦 𒌦𒌦𒌦, *Rēmut-Bābi*. In this name the sign for 𒌦𒌦𒌦, *bābu*, is regarded as being substituted for 𒌦𒌦𒌦 *Bau*, the name of a well-known Babylonian goddess. This presupposes the pronunciation *bavi* for the character 𒌦𒌦𒌦 = *bābu*, "a gate," the addition of the usual case-endings to the name of the goddess Bau, and assumes that 𒌦𒌦𒌦𒌦𒌦 was probably pronounced *Bav*. The late form of the name Ur-Bau, 𒌦𒌦𒌦𒌦𒌦 𒌦𒌦𒌦𒌦𒌦, however, points either to Babu or Bavu rather than Bavi, or to the syllabic value of *ba* for 𒌦𒌦𒌦.

[illegible]

Line 11. , *harrana*, the dual of , *harranu*, "road," means also "business," often also "partnership." I am unable to suggest what the lost characters between  and  may be.

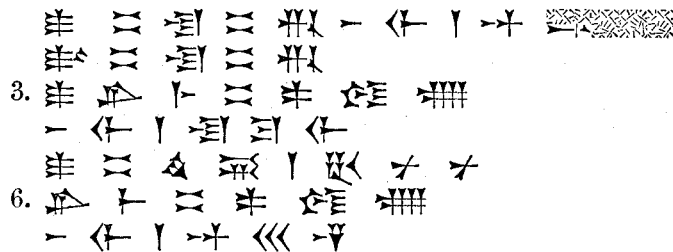
Line 14. According to the variants on other tablets, this name is to be read *Takiš-Gula*, and not *Takiš-Meme*, as it is written. It is, nevertheless, possible that it was sometimes pronounced in the latter way.

Line 22. The name 𒌷 𒀭 𒌷 𒀭 𒌷 𒀭, *Rammu-Addu*, is a very interesting one. It means "Hadad thundered," *rammu* being for *ramimu*, like *šaknu* for *šakinu*, from the root *ramāmu*, whence also *Rammānu*, "the thunderer," *Rimmon*, one of the names of Hadad, in Babylonian Addu. *Rammu-Addu* is the name of an additional witness.

* E. and V. Revillout in the *Babylonian and Oriental Record*, Vol. I, p. 102.

No. 21.

A small oblong tablet of unbaked clay, inscribed, on one side only, with seven lines of writing. The text is in fair condition, except that the end of the first line, where it extends round on to the reverse, is broken away in consequence of the clay having flaked off there. The length is $1\frac{1}{16}$ inches, and the height $1\frac{5}{16}$ inches. The colour is grey.













TRANSCRIPTION AND TRANSLATION.

- | | |
|--|--|
| [Samaššerit ƙa] šikari la-bi-ri ina pan
↓ → Bêl (?) . . . | 18 ƙa of old wine, (which is) with Bêl (?) . . . ; |
| [Šalašâ ƙa] šikari la-bi-ri | 30 ƙa of old wine ; |
| 3. [Samaššerit ƙa] ni-me šikari pa-šu-u
ina pan ↓ La-ba-ši. | 18 ƙa, jars of white wine, (which is)
with Lâbaši ; |
| [Samaššerit ƙa] šikari tâbi ↓ Ĥa-nu-nu | 18 ƙa of sweet wine, Hanon ; |
| 6. ni-me šikari pa-šu-u
ina pan ↓ → Sin-êtir. | a jar of white wine, (which is)
with Sin-êtir. |

NOTES.

Line 1. Ξ . This character is given, on a tablet from Abu-habbah, as being equivalent to 18 Δ (ka).

Line 2. 𒊕𒌷. The same tablet makes this character equivalent to 30 𒌷 (*ka*).

Line 3.  . This apparently means "wine-jar," and may possibly be equivalent to   , *sappatu*^m, or    , *sappattu*^m, which has the same meaning. I have given in the text, however, the common values of the characters. The hieroglyphic form of  shows apparently a jar for wine or unguents.

𐎧𐎠𐎧𐎠𐎧𐎠, *pašû*. This is apparently a doublet of *pišû*, "white," applied to silver, &c.

Line 5. 𠩺 𠩺 𠩺, *šikaru tābu*. *Tābu*, "good," here represented by the ideogram 𠩺 𠩺 𠩺, DUGGA, probably means also "sweet," when applied to wine. Compare the Hebrew שֶׁמֶן הַטֹּב, "good (*i.e.*, sweet-smelling) ointment," &c.

𐎶 𐎶 𐎶 𐎶, *Hanunu* (better *Hanūnu*), is the well-known Hanon or Hanun, Hebrew חֲנוּן, *Hanūn*, 2 Sa., x, 1, &c. The person mentioned on our tablet was probably not a Babylonian.

No. 22.

A small letter-tablet, closely inscribed on both sides and on the edges with 32 lines of writing, crowded and small in some parts, and often difficult, on that account, to read. The height of this document is $2\frac{3}{16}$ inches, and the width $1\frac{3}{16}$ inches. The colour is dark grey, in some places almost black. A crack across the tablet damages somewhat lines 23 and 24 of the reverse, but the characters can be restored with almost perfect certainty.

OBSERVE.

3. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫

24. 非 西 來 回 今 日 回
 人 忘 忘 忘 忘 忘 忘 忘
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27. 一發以知爭 四國可全圖 六
比 卒 無 日 可 會 終 可

EDGE. 

[illegible]

LEFT-HAND EDGE.

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TRANSCRIPTION AND TRANSLATION.

Duppi ʾ Dāan-bēl-ūṣur a-na
 ʾ Ši-ir-ki bēli-ia. U-mu-
 3. us-su Bēl u Nabû a-na
 balaṭ napṣāti ša bēli-ia u-sal-la.
 A-na muḥ-ḫi 𐎢𐎣 𐎧𐎫 ka-lu-me-e
 6. ša bēli iš-pur-ru Bēl u Nabû
 lu-u i-du-u ki-i 𐎢𐎣 𐎧𐎫
 ka-lu-mu la-pa-ni-ka
 9. ab-si-in û ku-tal-la
 aš-kun-nu a-mur 𐎶 gal-la-ka
 ina ši-e-nu u 𐎶 gal-la-ka
 12. ina ka-lu-me-e šu-pur-ma
 par-šu ki-i kalumu
 ul-tu lib-bi
 15. u-še-lù din (?) -tu^m (?) Nabû
 ki-i ešt-en 𐎢𐎣 𐎧𐎫 ka-lu-mu
 la a-na kaspi a-bu-ku
 18. Umu êšrû a-na 𐎶 Šamaš e-pu-uš
 a-mur ḫamšaa-šiššu ultu kâtâ-šu
 êšrâ ḫaḫḫadu a-na bēli-ia
 21. ul-te-bi-lu šûmu
 ša 𐎶 pîḫati ša bēli in-ḫu-ru
 bēl êḫlêti ki-i il-li-ku-nu
 24. u-šu-az-zu-'um-ma
 𐎶 pîḫati ša êḫlêt-i-ni a-na kaspi
 in-na-din-nu-u al-la ni-si

27. ina lib-bi di-ir-ra-ku-ma û ša bêli

ik-bu-u um-ma Mi-nam-ma

⇒ šipra-a-ma la ta(?) -aš-pur (?)

30. u šêra ta-an-di-di

ina lib-bi-ma am-la aš-pu-rak-ka

êšt-en ⇒ šipru a-ka-at-tu-ka li-il-ki u

li-iḫ-ḫi-iz.

in the midst I am surrounding also, and as
my lord

said thus: "Why

my messenger also hast thou not sent?
and the land thou hast measured?"

Concerning (that) also word (?) I sent to thee,
let one messenger take and let him deliver (?)
thy message (?)



FREE RENDERING.







Letter from Dâan-bêl-ušur to Širku, my lord. I pray to-day to Bel and Nebo for the preservation of the life of my lord. Concerning the oxen which my lord sent, Bel and Nebo know that there is an ox (for them) from thee. I have made the irrigation-channel and the wall. I have seen thy servant with the sheep, and thy servant with the oxen, send also a command that he may cause an ox to be brought up from there, (as an offering to?) Nebo, for I have not purchased one ox for money. On the 20th day I worked for Šamaš (the Sungod)—I saw 56 (oxen). From him* I have caused 20 head to be sent to my lord. The garlic of the governor, which my lord bought, the lord of the fields took possession of, when they had gone, and the governor of our fields sold (it) for silver; so the plantations also I am guarding there, and as my lord said thus: "Why hast thou not sent my messenger and (why) hast thou measured the ground?" About (that) also word (?) did I send to thee. Let one messenger take and let the same deliver (?) thy message.

NOTES.






The present text is one of considerable difficulty, some parts being, in fact, exceedingly obscure, especially towards the end. The obscurity is due partly to the imperfect state of portions of the text (especially the characters written on the edges), and partly to the fact that many words are very rare.

Lines 3-4. The division of the word *umussu* is noteworthy. For suggestions as to the origin of the form, see p. 19, note to line 4.

Line 5. For *kalumē*, see p. 8. In lines 8 and 16 the singular *kalumu* occurs. The group   seems to be used as a determinative before this word.

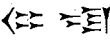



Line 9.   , *absin*, seems to be the phonetic spelling of   , *absin*, the Akkadian for *šer'u*, an irrigation-channel or gutter. *kutalla* is the accusative of *kutallu*, "wall."

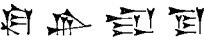

Line 22.   , *inhuru* seems to be for   , *imhuru*, from *maḫāru*, "to receive."



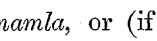
Line 24.     , *ušuḫzu*. The root of this word seems to be *šāzu*, which, from the context, must mean something like "to take possession of." Compare Assurbanipal's


* *I.e.*: "From the Sungod." Judging from certain of the tablets from Sippara, it would seem that the temples there possessed considerable property, and that the priests traded with the tithes of livestock and produce exacted from the worshippers.

annals, Col. III, lines 93, 94: *adi âpil Bâbîli šunuti kirib mât Aššur ušuzzu*, "with the Babylonian them within Assyria I caused to take possession." *Ušuzzu* seems to have been regarded by some Assyriologists as the Shaphel of *nazāzu*, "to fix," but the form usually found is the irregular *ulziz* (for *ušziz* = *ušazziz*). *Ušuzzu* as Shaphel of *nazāzu* would be still more irregular.

Line 26. , *miši*. This word might possibly mean "exit," but the form generally found is *mûšû*, so that that rendering is unlikely. It may possibly come from , "to spread out," though this, too, seems like , to be a verb , and to require the same form (*mûšû*).

Line 27. , *dirraku*, seems to be the 1st pers. sing. permansive kal of *dâru*, Heb. , "to surround." The double *r* would be to denote a lengthening of the vowel (*diraku*), and the form would be the same as that of *kânu*, namely, *kînaku*.

Line 31. , *mamla*, or (if the  belong to the foregoing word) , *amla*, I am unable to explain. The meaning "word" is a conjecture.

Line 32. , *akattu-ka*. The word *akattu* also I am unable to explain, and the meaning "message" is likewise a conjecture.

A portion of the history of Širki (also spelled Širku, etc.), the person to whom this letter is addressed, is given on pp. 82–85 (*cf.* also pp. 86–88), and the present text is an additional testimony to his importance and wealth. Daan-bêl-ušur, the writer of this tablet, is mentioned, together with his wife Nanâ-bêl-ušri, on the Louvre tablet M.N.B. 1130 (*cf.* p. 82). This couple, with their six children, were slaves of Širku, and dwelt on his property in the city of Suppatu^m. On one occasion (as recorded on the Louvre tablet) they formed part of the security for a sum of 45 mana of silver, advanced to Širki by Šarru-dûri, "the king's captain, son of Idra'." The whole family seems afterwards to have been given, by Marduk-našir-ablu (this, it will be remembered, was Širki's real name*), on the 5th day of Sivan, in the 16th year of Darius, to Amat-Bau, daughter of Kalbâ, as part of her dowry. Further research will probably reveal more of the history of Širki and his slaves.

* See p. 82.