ARCHIVES FROM ERECH
TIME OF
NEBUCHADREZZAR AND NABONIDUS

BY
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NEW HAVEN
PUBLISHED FOR GOUCHER COLLEGE BY
YALE UNIVERSITY PRESS
LONDON - HUMPHREY MILFORD - OXFORD UNIVERSITY PRESS
MDCCCCXIII
PREFATORY NOTE.

It is a pleasure for me to write this prefatory note, first because Goucher College has a Babylonian collection of importance and is able to add this book to the sum of those which are making real for us today a very important period of ancient history; second, because I am grateful to the men who made it possible to secure the Goucher College Babylonian Collection and to give it to the public in this scholarly and attractive form.

Colleges of the size and equipment of Goucher do not ordinarily find themselves possessed of so valuable a collection of ancient records. There are but seven universities in the United States which own such collections, the more important being found at Yale, Pennsylvania, Harvard and Chicago. Only three colleges have similar collections: Goucher with almost 1,000 tablets, Smith with about 800, and Haverford with a smaller number. It is due to Professor Clay of Yale University that Goucher secured its collection. He brought the matter to the attention of Professor Dougherty, who communicated with me. I was desirous of securing a collection of Babylonian tablets for three reasons: because I was eager to have Goucher College take part in the furthering of the knowledge of ancient Babylonia and Assyria; because I appreciated keenly the ability of Professor Dougherty to deal with the tablets and wanted him to have an opportunity for further research work; and because of my personal interest, inasmuch as my graduate research lay in the Semitic field.

As usual, there were no funds available to buy the collection. My mind turned spontaneously to a friend of Goucher College whom I thought I could interest in the collection. He granted me an interview and in less than five minutes' time authorized me to proceed with the purchase and to charge the expense to him. It is needless to say that we appreciate his gift and are greatly indebted to him. I regret that he refuses to allow me to mention his name.
Others are far more capable than I am to judge of the value of this work which is now given to the public. Buttressed by the opinion of so eminent an authority as Professor Clay, however, and strengthened by the scholarly qualifications of Professor Dougherty, I am confident that this book will be an important supplement to the knowledge we now have of Babylonia and Assyria and particularly of that which comes from the archives of Erech in the time of Nebuchadrezzar and Nabonidus.

July 10, 1922.  

William W. Guth.
To

PRESIDENT WILLIAM WESTLEY GUTH
A.B., S.T.B., Ph.D., LL.D.

Whose Interest and Influence made possible
the Goucher College Babylonian Collection
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ARCHIVES FROM ERECH
TIME OF Nebuchadrezzar AND Nabonidus
INTRODUCTION.

A little more than a century ago scholars were making their first attempts at the decipherment of the cuneiform language. The task was a difficult one and it was not until 1851 that the science was put on a firm basis by the initial achievement of Rawlinson. Today, as the result of many notable discoveries, the linguist and historian have at their disposal a veritable treasury of ancient literature retrieved from the mounds of Mesopotamia, once the seat of mighty empires and the home of cultured peoples.

This literature of a long past age consists of different kinds of inscriptions, each with its value in depicting the life of the period to which it belongs. Accounts of the campaigns of warlike kings, records of architectural work in the construction of palaces and temples, reports of astronomical observations, mathematical computations, bilingual dictionaries, hymns from temple liturgies, texts with formulae for divination, mythological narratives, etc., prove the complexity of the society which they represent.

Assyriologists, however, have a rich field for study and investigation in another class of documents, the legal contracts, court records, official letters, and business inventories found in temple archives. The life of ancient Babylonia centered in the temple, which controlled the secular as well as the-religious activities of the district over which it exercised jurisdiction. Naturally the main function of the temple was to perform ceremonies in honor of the gods, but it also served as a bank and court for the financial and legal affairs of the people. Careful records of all these dealings were kept by the temple authorities. Scribes skilled in the use of the stylus indented soft clay tablets with accurate accounts of transactions as soon as they were concluded. These tablets, some of them simply sun-dried, others baked in the fire, have been preserved for many centuries in the heaped ruins which now mark the sites of ancient centers of worship.

The finding of these documents followed by their decipherment has unfolded a fascinating story of a civilization which was at its height long before the beginning of our era. It is stimulating to the imagination to realize that we today
possess records of the intimate daily life of people who had highly advanced relations with one another thousands of years ago. Myth, legend, exaggeration, and misinformation find no place in these archives. Each tablet represents a definite transaction which took place at a certain time and place between individuals that are mentioned by name, the temple often being a party to the contract. Such an accumulation of records is of the highest value in the contributions it makes to our knowledge of the language, social relations, industries, commerce, law and religion of a race that once exerted a dominating influence upon the course of history.

While there is considerable Early Babylonian and some Assyrian literature of this type, most published texts belong to the Neo-Babylonian, Persian and Greek periods. The important European collections are found in the British Museum\(^1\) and the Berlin Museum.\(^2\) Among American institutions of learning numerous texts have been published by Pennsylvania University\(^3\) and Yale University.\(^4\) The collections of the late J. P. Morgan\(^5\) and the late Dr. J. B. Nies\(^6\) are now in the Yale Babylonian Museum, the former as a loan collection and the latter, with $50,000 for its increase and publication, as a bequest by Dr. Nies.

In 1918 Goucher College was fortunate enough to secure, through the influence of President Guth, who is a specialist in Semitics, and the generosity of a donor, a valuable collection of nearly a thousand Babylonian tablets. The dealer from whom they were purchased at the recommendation of Professor A. T. Clay certified that they came from the mound of Warka, the site of the ancient city of Erech, and their contents prove the correctness of his assertion. All available evidence indicates the antiquity and importance of Erech\(^7\) as a metropolis of southern Babylonia. Its great temple was Eanna, noted for the worship of Ishtar, the supreme goddess of the Babylonians and the Assyrians. Astarte, "the queen of heaven," whose worship by the Jews Jeremiah\(^8\) so severely condemned, was the Phoenician counterpart of this Babylonian deity. She was represented by Aphrodite among the Greeks and by Venus among the Romans.

About ninety per cent of the documents in the Goucher College Babylonian Collection belong to the Neo-Babylonian and Persian periods. Mentioning the reign with the largest number of tablets first, and so on down to the reigns with

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\(^1\) BT Heft I—XII.  
\(^2\) VS Heft III—VI.  
\(^3\) BE Vols. VIII—X.  
\(^4\) YBT Vols. I, III, VI and VII.  
\(^5\) BRM Parts I and II.  
\(^6\) BIN Parts I and II.  
\(^7\) Genesis 10:10.  
\(^8\) Jeremiah 44.
the fewest number, the following reigns are represented: Nebuchadrezzar, Nabonidus, Nabopolassar, Cambyses, Amel-Marduk, Darius, Cyrus, Neriglissar, Kanda- lanu and Barzia. The dating of nearly three hundred tablets is not complete enough to determine the reigns, or years, to which they belong. However, their contents and style of writing prove that they belong to the late rather than the early Babylonian period. More than fifty records are in the Sumerian language and therefore belong to a very early period. Over a dozen are labels, known as bullae, that were attached to sacks of grain, bundles of produce, etc., sent from one place to another.

The four hundred and twenty texts of this volume belong to the reigns of Nebuchadrezzar and Nabonidus, two hundred and sixty-two to the reign of Nebuchadrezzar (604—561 B.C.) and one hundred and fifty-eight to the reign of Nabonidus (555—538 B.C.). (Some authorities regard 539 B.C. as the concluding year of the reign of Nabonidus.) These two kings together reigned a total of sixty years of the eighty-seven years representing the Neo-Babylonian period, from the first year of Nabopolassar (625 B.C.) to the capture of Babylon by Cyrus (538 B.C.). If the time were reckoned from the capture of Nineveh by Nabopolassar (606 B.C.), the combined reigns of Nebuchadrezzar and Nabonidus would represent an even greater percentage.

The following tables show the distribution of the tablets throughout the reigns of the two kings. The only years missing in the reign of Nebuchadrezzar are the year of accession, the tenth and fifteenth. All the years of Nabonidus are represented except the fourteenth. While the exact date of thirty-four tablets cannot be determined, it is interesting to note how the tablets are grouped together in certain parts of the reigns. The catalogue gives a summary of the contents of all the tablets.

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It is not necessary to give more than a brief description of the historical setting of these two kings. Nebuchadrezzar was the son of Nabopolassar, who with the help of the Medes captured the city of Nineveh in 606 B.C. and thus brought an end to the Assyrian empire. While still crown prince, Nebuchadrezzar led the Babylonian army that defeated the Egyptians at the battle of Carchemish in 605 B.C., which victory decided the fate of the Mediterranean countries formerly tributary to Assyria. After pursuing the Egyptians to the borders of their land, he hurried back on account of the death of his father. Immediately assuming the reins of government, he ruled with a strong hand for forty-three years. The royal inscriptions which belong to his reign deal mainly with building operations. In 586 B.C. he captured Jerusalem and caused the Jews to dwell as exiles in Babylonia.
After Nebuchadrezzar came the brief and unimportant reigns of Amel-Marduk (Evil-Merodach), Neriglissar, and Lábashi-Marduk (Laborosoarchod). Nabonidus, the last of the Neo-Babylonian kings, was not of the royal line. The son of Nabû-balāṭsu-iqbi, he was chosen by the priests of Babylon as the occupant of the throne after the last three kings of the Nabopolassar dynasty had demonstrated their weakness and inefficiency. The character of Nabonidus indicates that he could not have been a usurper in the ordinary sense of the term. Interested more in archaeological investigations and religious reforms than in the political affairs of his kingdom, he left military matters to his son, Belshazzar, who as crown prince seems to have exercised almost regal authority. There is little doubt that the latter would have become another Nebuchadrezzar, if Cyrus had not put an end to his dreams.

The texts of this volume contain three references to Belshazzar. No. 322, which mentions him by name, is a receipt for the tithe which he paid to the temple in Erech. In the other cases he is referred to by the title mar šarri = “the son of the king,” i.e., crown prince. No. 405:1—7 indicates that he was entitled to the same treatment accorded his father, while No. 355:1—3 is a record of money paid to a man sent to him, probably with a message.

There are nineteen seal impressions. Thirteen are records of wine received by Gimillu, the son of Ardia, for goldsmiths, coppersmiths, blacksmiths, weavers, shoemakers, farmers, cattlemen and sheep shearers. See Nos. 76, 99, 100, 101, 102, 103, 104, 107, 136, 138, 171, 182, 183. Gimillu was evidently in charge of the distribution of wine to those who worked for the temple in various capacities. Another tablet with a seal impression, No. 410, shows that he was entrusted with iron wagons. Five tablets are records of flour and barley received by Ina-silli-Nergal for similar workmen. See Nos. 105, 106, 137, 147, 150. The most common symbol of these seals is the figure of a worshipper with hand outstretched to a star or crescent, or both. See Nos. 154, 239, 241 in REN. The caduceus, or herald’s staff, plus an eight-pointed rosette-like star in Nos. 99, 100, 103, 183, is more unusual. For reference to Ishtar’s “caduceus of two serpents with bulging necks” see SCWA p. 156. Figures 135, 414, 416, 417, ibid., give representations of the caduceus without the star. Attention should also be called to No. 385 in this

1 See transliteration and translation on page 37.
2 See transliteration and translation on page 37.
volume, as it contains the head of a bird scratched on the edge of the tablet. There is no apparent reason for this action on the part of the scribe. See also No. 368.

The texts concerning the širktuš are important as they give additional data concerning this class of temple servants, discussed in REN p. 13 f. Nos. 161, 361, 401 are among the transliterated and translated texts. They show that flour was given to members of the širktuš for the performance of work, such as drawing the ship of a temple official or going for cattle, and that clothing was also given to them. No. 361 is especially interesting in that it is the simple record of the dedication of an individual to the order. Other references to the širktuš are in Nos. 38, 89, 125, 234, 235, 249, 256. From these texts we learn that money, as well as wine, barley and flour, was given to members of the širktuš. Additional evidence of the existence of a chief širku is furnished and there is an allusion to the seal of a širku. The name Ša-Na-na-šu-mit, 96:7; 166:6, meaning “The one whom Nana has marked,” no doubt refers to the practice of marking a širku with the figure of a star. No. 89:2, 3, indicates that there was a table for the širktuš.

There is abundant use of the GIS sign in contexts where we would expect forms of našu, such as iš-su-a, it-ta-ši, and it-ta-šu-š. Evidence that the sign is intended to represent našu is furnished by the following passages.

No. 405:1—7

12 šiqil kaspí a-na ši-di-ti-šu-nu ša ul-tu arma Abu a-di arma Šebētu a-na "Nūr-e-a-ru Ki-na-a ša ri-ḫa-a-tu a-na mār šarrī iš-su-šu na-dīn:

“12 shekels of silver for their maintenance, which from the month Ab to the month Šebēt are given to Nūr-e-a-ru and Ki-na-a, who the riḫatu to the son of the king brought.”

No. 72:6—10

1 šiqlu a-na "Nādana-(na)-aḫu apīl “In-nin-zēr-ibni ša ri-ḫa-a-tu a-na šarrī GIS-šu na-dīn.

“1 shekel is given to Nādana-aḫu, the son of Innin-zēr-ibni, who the riḫatā to the king brought.”

1 See page 36.
2 For a full discussion of Babylonian temple servants, dedicated to particular deities, see SBD, YOR Vol. 5, Part 2. The reason for writing the term širktuš with k instead of q is given in SBD, note 1.
3 Cf. 22:5; 184:7; 405:14. Riḫa-a-šu, riḫa-a-la, may be the plural of rehtu, rehtu, “rest,” “remainder.” See MA p. 959. Riḫatā, “liquid,” “that which is poured out,” also suggests itself. See MA p. 958. Either of these etymologies could be accepted on the assumption that the word probably developed a technical meaning.
Another good comparison is found in No. 36, where GIS in line 10 is used in the same sense as it-ta-si in line 7. A study of all the appearances of GIS and GIS-á adds weight to this conclusion. Thus the value GIS = našu = “raise,” “carry,” “bring,” “take,” seems to be established. The possibility of using this value in the hitherto unexplained GIS-BAR at once suggests itself. MAS = sibtu = “increase,” “interest.” M 1056 indicates that the more simple MAS sign may be used for sibtu. Hence GIS-BAR may be read GIS-MAS = nāš sibti = “the bringing of increase or interest.” The shorter translation “tax” is as applicable to nāš sibti as to nāš bilti.

Transliterations and Translations of Selected Texts.

Transliterations and translations of selected texts are given in order that the catalogue may be supplemented and the actual character of the documents more fully illustrated. Thus students of ancient civilization, unacquainted with cuneiform writing, will have at their command original sources for the reconstruction of Babylonian society. At the same time, lexicographical notes, based on the texts given, will be welcomed by those interested in the Babylonian language. A discussion of other texts and grammatical forms contained in this volume will be published in the future.

No. 35. Lease of Property from a Woman for Four Years.

This document shows that a Babylonian woman in the 6th century B.C. could own considerable real estate and had the right to draw up a rigid agreement in leasing it. The fact that she required a daily rental of 12 meals indicates, either that her household was large enough to consume that amount of food, or that it was her purpose to sell what was given and thus profit, we may imagine, by prices, should they advance. A fine was imposed in case of any breakage of property. It was also legal for a daughter to attest the contract. These rights of

1 For occurrences of GIS see 13:4; 21:6; 31:7; 36:10; 38:4; 39:8; 41:3; 48:5; 53:6; 55:3, 6, 8; 67:4, 6; 81:10; 87:8; 92:9, 13; 141:8; 150:4, 5; 181:2, 7; 191:6; 193:4; 210:4, 10; 218:7; 255:4, 8; 266:4; 327:7; 395:8. See also REN 39:6, 7, 10, 17, 19, 21, 23, 24, 33, 66, 3, 11.

2 For occurrences of GIS-á and GIS-á see 72:10; 78:3; 92:8; 133:3; 212:3; 226:5; 234:14; 241:6; 244:15; 255:2; 402:9.

For the purpose of comparison note the use of it-ta-si and it-ta-si-á in 16:3; 20:5; 30:4; 30:7; 40:5; 42:4; 61:4; 70:4; 86:8; 109:4, 6, 12; 123:4; 127:4; 134:4; 152:4; 154:8; 169:4; 179:5; 186:4; 198:8; 204:3; 206:8; 206:9; 210:7; 211:5; 217:6; 218:5; 225:10; 239:12; 249:7; 249:8; 256:9; 271:5; 277:4; 286:6; 293:5; 303:3; 313:4; 318:5.

2 See MA p. 867.
women are indicative of an advanced state of society in Babylonia long before the beginning of our era.¹

But Bel-iddin, the son of Nabû-ētir, the south house, the east house and the rukbu² house Amata, of her own free will, to Ki-Nabû, the slave of Ardi-Nabû, at the daily rental of 12 meals and the yearly rental of a half shekel of silver for occupancy for 4 years gave. If anything is broken, he shall return 10 shekels of silver. In the presence of Kullâ, his (or her) daughter.

Witnesses: Kudurru, the son of Nabû-shum-iddin, Ibni-Inina, the son of Balâtsu, Nabû-shum-lîshir, the son of Nadnâ, and the scribe, Shamash-shum-iddin, the son of Bau-ah-iddin.

Erech, the 28th day of Shabat, the 22nd year of Nebuchadrezzar, king of Babylon.

No. 385. Sale of a Slave.

In this document a wife is placed on an equality with her husband in the ownership and sale of a slave. No difference is recognized between the two in the responsibility which is assumed in making the contract. There is undoubted evidence here of the high legal position reached by women in Babylonia.

¹ Cf. Sayce Babylonians and Assyrians, Chapter II. BA Vol. 4, pp. 1—72.
² Consult rukbu, HWB p. 620 and MA p. 963. GUSUR = urù = "beam" seems to have rukbu as a parallel Semitic value. Zimmerm Ritualesteine 41—42 i 20 contains the following, tarbaṣa ura ruk-bi-e-ti apātu tultappat. The translation "beams" for ruk-bi-e-ti suits the context. The word rukbu, from rukābī = "mount," "ride," suggests the modern use of the term "rider." The rukbu house was evidently a structure in which beams played an important part.
NO. 15. THREE MEN BECOME SURETY FOR THE RETURN OF A MAN TO THE TEMPLE.

Bailment was a common occurrence in Babylonian legal procedure. This record presupposes a claim of the temple against the individual whose release is secured for a limited period of time. Failure to live up to the terms of the contract involved a monetary fine.

and I[...]unu, his wife, assume.

Witnesses: Mushêzib-Bêl, the son of Shum-ukin, Sha-Nabû-shù, the son of Bêl-rimanni, son of the measurer, Kishik-Nabû, the son of Shulâ, son of . . . èa, Ishtar-zér-ibni, the son of Shulâ.

The scribe, Nabû-bēlshunu, the son of Kudurru, son of Ékur-zâkir.

Erech, the 11th day of Adar, the 3rd year of Nabonidus, king of Babylon.

MONUMENT 

u 1Ikk-su-nu asêatu-šu na-ša-ù

bu-kin-nu = Mu-še-zib-Bêl apiš-šu ša

= Sum-ukin

ša Nabû-ša-ù aššu ša = Bêl-rimani

apil mání-dî

ša-ta su-nu asatu-su na-su-i'

hmu-kin-nu 'Mu-se-zib-dBe1 apil-'u ša

m Sum-ukin

šu Nabû-ša-ù aššu ša = Bêl-rimani

apil mání-dî

ša-ta su-nu asatu-su na-su-i'

hmu-kin-nu 'Mu-se-zib-dBe1 apil-'u ša

m Sum-ukin

šu Nabû-ša-ù aššu ša = Bêl-rimani

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ša-ta su-nu asatu-su na-su-i'

hmu-kin-nu 'Mu-se-zib-dBe1 apil-'u ša

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hmu-kin-nu 'Mu-se-zib-dBe1 apil-'u ša

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apil mání-dî

ša-ta su-nu asatu-su na-su-i'

hmu-kin-nu 'Mu-se-zib-dBe1 apil-'u ša

m Sum-ukin

šu Nabû-ša-ù aššu ša = Bêl-rimani

apil mání-dî

ša-ta su-nu asatu-su na-su-i'

hmu-kin-nu 'Mu-se-zib-dBe1 apil-'u ša

m Sum-ukin

šu Nabû-ša-ù aššu ša = Bêl-rimani

apil mání-dî
No. 260. RECORD OF BAILMENT.

This interesting record from the temple archives indicates that bailment involved the performance of definite duties by the person bailed. The original detention of Kurbanni-Marduk may have been due to negligence with respect to the very things which it was stipulated he should do when Shamash-ah-iddin secured his release and became surety for his "feet," i.e., his movements, and his ultimate delivery to Nabû-aḫē-bulliṭ in Babylon if he failed to perform his part of the contract properly.

Shamash-ah-iddin, the son of TUR-ESAGILANIBI, son of Misirā, the responsibility of the feet of Kurbanni-Marduk, the son of Iqisha, son of Babtu, from Nabû-aḫē-bulliṭ, the son of Sha-Nabû-shū, the priest of Eanna, bears. The dates he shall measure and according to his impost to Bēl-aḫē-iqisha he shall give, and Etillu he shall bring and to Bēl-aḫē-iqisha he shall give. If the dates aside from his impost are lacking and Etillu he does not bring and give, Shamash-ah-iddin Kurbanni-Marduk in the month Nisan in Babylon to Nabû-aḫē-bulliṭ shall give. Witnesses: Marduk-sharrani, the son of Talim, son of Sha-Natia, Shulû, the son of Nabû-ah-iddin, and the scribe, Innin-zēr-ushabshi, the son of...

1 A sentence occurring in GCCBC 770:36,37 which will be published in Archives from Erech, Neo-Babylonian and Persian Periods, GCCI Vol. II, 388, throws light upon the use of the Babylonian particle allā. The sentence is airrisu allā su-nu ina lib-bi ia-a-nu, "A farmer other than them in it there is none." Hence allā i-mit-ti-su may mean "except his impost," or "aside from his impost." The phrase allā i-mit-ti-su should be compared with a-ki-i i-mit-ti-su in line 6. If these two phrases are opposite in meaning, the former may mean "contrary to his impost," or "not in accordance with his impost," since the latter means "according to his impost." Arabic 이라 is commonly, though not always, used with a negative. The expressions ia-a-nu and un-ta-at-su-u in the above sentences give a negative force to the contexts in which allā is used. Cf. Wright's Arabic Grammar, II p. 349 for the use of 이라 with a pronominal suffix, showing that allā su-nu is not without parallel. Cf. ZBAG p. 52f.
No. 94. Promissory Note.

This document exhibits the usual phraseology of a promise to pay a debt. The facts are stated in the following order: amount of debt, creditor, debtor, and time when the debt is to be paid. In this case there are two debtors and they are equally responsible. Some explanatory notes are often added.

3 ma-na 8 siqil kaspi qaqqadu sa 1/2 siqil pil-qa
ša mdInmina-zér-ibni apil-šu ša "Ru-mut
ina mul-it mdSin-iddin qī-i-pī
ša É-an-na u mdNabú-bānī-āḫī apil-šu
ša "Inna-a
5 apil "É-kur-sa-kir ina avē DU\'uzu
i-nam-din-nu-
ša apil ša a-na du-la u kurummatēn
ša krēšēš ša a-na "Ina-āšī-ēṭir
apil-šu ša mdNa-na-ā-āl-iddin
10 e-lat ū-il-tim ša 2/3 ma-na 8 siqil
kaspi

3 minas, 8 shekels of silver, the principal,
consisting of half shekel pieces(?)
of Inmina-zēr-ibni, the son of Rimūt,
to be paid by Sin-iddin, the guardian
of Ėanna, and Nabū-bānī-āḫī, the son
of Ḫūnā,
son of Ŭkur-zākīr, in the month Tammuz
they shall pay.
The two bear one responsibility.
Money which is for the work and food
of the shepherds which are for Ėna-ēsi-ēṭīr,
the son of Nabā-āl-iddin.
In addition, the document of 2/3 mina 8
shekels of silver.
Witnesses: Enlil-šāpīk-zēr,
the TIK-EN-NA, Itti-Nabū-balātu, the son
of Nābū-gāmil, Shum-iddin, the son
of Nergal-usallīm, Šamšaš-āl-iddin,
the son of Balāṣu, and the scrie, Nabū-
bānī-āḫī,
the son of Ḫūnā, the priest of Ėanna.
The city of Surrū, the 8th day of Ab,
the 41st year of Nebuchadrezzar,
king of Babylon.


The art of weaving was extensively practised in Babylonia. This is shown by
the many kinds of garments referred to in various documents. In the following
text a number of unusual expressions occur.

2 ma-na kītu-ma-nu a-na bišpāri
15 siqē a-na bit dul-lu
1/3 siqē a-na bit kūšē
t1 The expression kītu-ma-nu refers to some kind of cloth, as the determinative indicates. The root
kītu-man, and REN 118:1,9 for what should evidently be read šalātiš-mu.
for a stately garment of the 1st day of Ab, the 3rd year of Nabonidus, king of Babylon. 3 minas, 1/3 shekel of woven cloth of the 4th day of Elul, the 16th day of Elul, of two stately garments for the weaver.

1/2 mina [for] the work house,
5/6 mina for the store house, of two stately garments of the month Elul.

2 minas of woven cloth for the weaver,
1/3 shekel for the work house,
1/3 shekel for the store house, for a stately garment of the 8th day of Tishri.

5/6 mina of kabbaru weaving of ..., KIL, of Usur-amatsu and Ashka'ti. 1 1/2 minas for U-ZU, made by hand, and turre of gates.

1 Br. 12055 gives ȘA-LĀM = lamhushu. See MA p. 486.
3 MA p. 367 translates kabbaru 2 "flax," "bast." See Nm 163:2; 164:12. It seems possible to connect kabbaru with Hebrew רַע = "to bind together," "to plait," "to intertwine." The nominal forms רַע = "sieve," and רַע = "something netted" are suggestive, though kabbaru = "very large" would convey the same idea when qualifying "weaving," or "woven material." See Proceedings of the Society of Biblical Archaeology, Jan. 1916, p. 29, line 11, for what may be read šamši-mu.
4 The primary meaning of the sign KIL is "enclosure," as the form of the sign indicates. It is difficult to determine whether ta should be read with KIL or a preceding sign which is illegible. If KIL is to be read as a separate ideogram, it probably refers to some sacred compound of the deities Usur-amatsu and Ashka'ti.
5 The correct meaning of U-ZU is not easy to determine. M 7263 gives qaddSU as a value of the DI sign. Barton in OBW, No. 145:14, translates the expression as "a kind of reed." As UZU also has the value SU, U-ZU may be read "a kind of reed," but this reading is too precarious to form the basis of a final conclusion. Cp. ZIMME, HWB p. 36.
6 There are few occurrences of the word turre. See MA p. 1189. In the building inscriptions of Nebuchadrezzar occur the following passages: NKI 86:13, 1-na tı-rı-e li-i ša abulli Ri-šar, "at the upper turre of the Ishtar gate." NKI 188:33-34, ša-šu si-iggi i-mi-il-i ša abulli li-ti ar li tı-rı-sa-ap-li-i ša Nīmitti-Enlil. "from the right threshold of the Ishtar gate up to the lower turre of Nimmitti-Enlil." In the latter case Langdon translates "bastion," and in his glossary he has turre = Turum, or "tower." The word may be connected with the root ymoon, in which case it would refer to something curving in the form of a circle. Nkh 134:5,14,17 furnishes the expressions bāb tu-rı-ru and tu-rı-bāb. As TU has the value turre, it may be that tu-ru should be read turre-rı. The translation "walls, or towers of the gates" for turre-e ša bābārim may be approximately correct. It is not unlikely that the reference is to some kind of wicker or wattle work.
As an itemized statement of various transactions, this document gives a glimpse of the commercial and industrial activities of the time. It may be a compilation from smaller documents.

5 shekels of silver of the silver of the income
for the wood of the house of Rab-bani;
2 1/2 shekels for the doors
of the weavers' house; Total, 7 1/2
shekels of silver,
to Nabu-shum-Ishir, the son of
Nabû-mukin-zûr, and Gimillu,
the son of Arîa, are given.

1 1/2 shekel of silver,
of the month Marchesvan,
Zêria, the son of Ahû-sa;
1/2 shekel for 5/6 mina of lead
to Liblût, the blacksmith, is given.
1 shékél for 2/3 mina of lead
out of the maintenance of the guardian
of the road to Zêria, the son of
Nanâ-ah-iddin (are given).

2 shekels and two-thirds for 1 kor, 1 pi,
24 qa of barley
for flour šalam bitî
1 shekel for 2 pi, 18 qa of barley for
the fodder of the oxen
of the road to Zêria, the son of
Nanâ-ah-iddin (are given).
2 shekels for 1 kor of barley out of the
maintenance of the guardian

The temple was interested in all the activities of society, as is indicated by the varied entries in this record.

Sulmû (DL-mu) bitî occurs in 12:2, while sa-lam bitî to Shamash-ah-iddin;
The word šalmu, construct, šalum, means “health,” “prosperity,” “safety.” It is evident that in the contexts just quoted it is used in the sense of some provision for the good condition or complete furnishing of a house.

2 šal-la-ak-tî is an unusual expression on account of the determinative for wood. Tallaktu, from alûkû, = “walk,” “step,” “road,” “entrance.” It is possible that it may refer to something like a corduroy road, or a bridge-like structure through a marsh. Analogy with French chemin de fer and German Eisenbahn suggests the possibility of wooden tracks for carts drawn by oxen.

For other occurrences of the phrase šalum bitî see 198:6; 303:6; 379:2. Sulmu (DL-mu) bitî occurs in 12:2, while šala-mu bitî to Aššur occurs in Nbn 318:5. Cf. also Nbn 641:4; 757:2; Cyp. 229:5; and REN 189:2; 192:2. The word šalum, construct, šalum, means “health,” “prosperity,” “safety.” It is evident that in the contexts just quoted it is used in the sense of some provision for the good condition or complete furnishing of a house.

2 šal-la-ak-tî is an unusual expression on account of the determinative for wood. Tallaktu, from alûkû, = “walk,” “step,” “road,” “entrance.” It is possible that it may refer to something like a corduroy road, or a bridge-like structure through a marsh. Analogy with French chemin de fer and German Eisenbahn suggests the possibility of wooden tracks for carts drawn by oxen.
ina mas-sar-ti ša hoppirāme u

ina mas-gar-tu of the brewers and the bakers;

1 shekel for 2 pi, 18 qa of the barley of the maintenance of Itti-ilānīa, the ship-carpenter, the hired laborer;
1 shekel for 2 pi, 18 qa for the provender of fowls,

Innina-rištā (received).
The 15th of Nisan, the 10th year of Nabonidus, king of Babylon.

Babylonian law was very exact and all contracts were drawn up with great care so as to avoid all possible future litigation. The document that follows is an example of this.

No. 276. STIPULATION THAT NO COMPLAINT SHALL BE MADE ABOUT A DEBT.

Usury was a common practice of the Babylonian business world and the rate of interest for each transaction was fixed by documents such as the following.

No. 17. RECORD OF INTEREST TO BE PAID.

The exact meaning of maššartu is still uncertain. It seems to refer to a monthly stipend for temple officials.
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5
ina mulf-šu 1 man-i-e 8 sigil kaspi
ina mulf-li-šu i-rab-bi
^mu-kîn-nu $Nabû-ûtîr apil-šu ša
$Marduk-eriba a-di ari Addaru
hu-bu-ti ul-tu ara........

10
u $šapšarru $Ešî-ûtîr
apil-šu ša $Nabû-ûmishkun-un
Uruk a-ra $Kisinun
$unu $babm šaltu $babm
$Nabû-lukurri-uṣur.

No. 268. Money paid for digging a canal.

Babylonia was supplied with a network of irrigation canals. It is likely that new canals were continually being dug and old ones cleared of sediment or repaired after the bursting of a dyke. Special laborers were hired for this ditch work.

3 3/2 sigil kaspi a-na hi-ru-tu
nûrî ša ina abulli $Adad
$Sin-usallim $Marûk-nûṣir u $Nabû-ûarr-ani
$Marûk-nûṣir a-ra $Marûk-nûṣir
agarrûtu me 110 ammatu
i-û-rû-û 1 3/2 sigil ba-ab-li
4 4/2 sigil a-na agarrûtu me
ša nûra ina abulli $Adad
10 i-û-rû-û $Zûri-ûa
apil $Nâ-ûa-ab-ûiddin
$Shubû $unu $babm $ba $babm
Nabû-nâû-da $Babûli


The temple had vast land holdings and many laborers were required to harvest the products of fields, gardens and groves. This document indicates that there were gangs of 100 men under the direction of overseers.

1/2 mana 5 sigil kaspi ri-hi-it
$Shubû-a-nu

1/2 mina, 5 shekels of silver, the balance of their field produce

1 The common rate of interest is indicated by the following oft-repeated statement in Babylonian contracts, ša arhi ina mulf-šu 1 man-e 1 sigil kaspi ina mulf-bûnu ûrabbi, "monthly upon 1 mina 1 shekel upon it shall increase." The Babylonian mina contained 60 shekels. A monthly increase of 1 shekel would mean a yearly increase of 12 shekels, or 20%/. It is likely that the name of the month Šivan should be restored in the above document. This would mean an interest of 8 shekels for 8 months, if Šivan and Adar are not to be counted in making the computation. If they are to be included, the interest would be 8 shekels for 10 months, a little below the standard rate.
sa šattu 11\textsuperscript{bam} 1/3 3 šigil kaspi
ina kurummat\textsuperscript{tunu} -šu-nu
napšaru 58 šigil kaspi a-na m\textsuperscript{In-nin-aḫe-iddin
u m\textsuperscript{In-nin-ni-šum-usur krah 100\textsuperscript{na-din
5 šigê a-na 1-â ša 5 bagarrūtu
ša ti-du a-na eli "ša-ki-il-šu
i-zab-bi-šu a-na m\textsuperscript{Na-na-aḫ-iddin
apil-su ša "Ar-di- d\textsuperscript{Na-bu na-din
\textsuperscript{ar-shu}DW\textsuperscript{ušu} šu 2\textsuperscript{aššu} sattu 10\textsuperscript{bašm} d\textsuperscript{Na-ba-nā'id
sar Bābili\textsuperscript{tī}

of the 11th year; 1/3 [mina], 3 shekels of silver
out of their maintenance;

58 shekels of silver to Innin-aḫe-iddin
and Inninni-shum-usur, chiefs of 100, are given.

5 shekels for the hire of 5 laborers,
who šetu to the šakillu
trees
carry, to Nañā-ša-iddin,
the son of Ardi-Nabû, are given.
The 2nd day of Tamuz, the 10th year of
Nabonidus, king of Babylon.

No. 269. RECORD OF THE PRICE OF A HORSE.

The horse was used in chariots and wagons. There are also references to
riding horses. In this record a partial payment is made for a horse and provision
made for the payment of the balance three months later.

2 ma-na kaspi ina 3 5/6 ma-na
kaspi šimû istān(-en) šisi
ru-ši-šu ina šiss\textsuperscript{ezi}
ša ina gāt "šum ukin
5 apil "Bēl-zer ab-ša-ša-nu
"Ba-zi-uz apil "šumašt-uballît(-it)
u "Iḫ-šir-la-a-a
apil "Ba-la-šu
mal-ru ri-e-hi
10 1 5/6 ma-na kaspi ina ya-ni-ša-ša-nu
ina \textsuperscript{ar-shu}Kislimu i-nam-din
\textsuperscript{ar-shu}Ulālu ūmu \textsuperscript{bašm} šattu 8\textsuperscript{bašm}
d\textsuperscript{Na-ba-nā'id šar Bābili\textsuperscript{tī}

2 minas of silver of 3 5/6 minas
of silver, the price of one horse
ruḫḫu\textsuperscript{3} among horses,
which from Shum-ukin,
the son of Bēl-zer, are brought,
Bazuzu, the son of Shamash-uballît,
and Išuqilla,
the son of Balatu,
received. The balance,
1 5/6 minas of silver at their disposal,
in the month Kislev he shall pay.
The 4th day of Elul, the 8th year of
Nabonidus, king of Babylon.

No. 206. FOOD GIVEN TO WORKMEN.

Labor was remunerated with food as well as with money. This record shows
that a man and his son received one standard measure of dates as their sustenance
for a month.

1 gur sulçapi kurummat-šu-nu
ša ul-šu ūmu 2\textsuperscript{aššu} ša \textsuperscript{ar-shu}Nisan\textsuperscript{u}

1 kor of dates, their maintenance,
which from the 25th day of Nisan,

1 See qadā, MA p. 908, for equation IM.TIK = qadātum = šitu. Cf. Br. 8401. The meaning of
qadā, qadātum is "clay jar," "earthen vessel." HWB p. 581 connects šitu with šīrum, the latter having the
meaning "clay," "loam." It may be that šitu should be translated "loam," carried to the šakillu trees for
the purpose of enriching the soil.

2 See MA p. 1026 for the term šakillu used as the name of a tree.

3 Nbk 132: 10 contains a reference to alpi ru-ši-šu-ti. It is difficult to determine the meaning with
certainty.
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šattu 39\textsuperscript{aam} a-dī ûmu 25\textsuperscript{aam}
ša ṣarrā Ḥyāānu ṣa-Dānu-\textsuperscript{u} Nergal
5 ḫa-sīr\textsuperscript{1} u māru-šēn
ša ḫanāšil-li tab-ba-na-a-ta\textsuperscript{2}
a-na Bābili\textsuperscript{3}
īš-ša-u
ī-ta-ši-u

\textsuperscript{1} Or: ḫa-sīr

\textsuperscript{2} Or: tab-ba-na-a-ta

\textsuperscript{3} Or: Bābili

the 39th year, to the 25th day
of Iyyar, Dannu \textsuperscript{u} Nergal,
the binder, and his son,
who reed basket-work
to Babylon brought,
received.
The 25th day of Nisan, the 39th year
of Nebuchadrezzar, king of Babylon.

No. 181. EXPENDITURE OF MONEY FOR VARIOUS PURPOSES.

This itemized statement indicates that a record was kept of the tasks performed by laborers and the money paid to them.

1 1/2 šiqil kaspi kurummatā\textsuperscript{aam}-šu ša\textsuperscript{3} ṣarrā Tebetū

ме Arē\textsuperscript{1} i-apil ṣu sīsī(\textsuperscript{GI}S)
3 1/2 šiqil kaspi ri-ti ti
kurummatā\textsuperscript{aam} ša 11 gâbā\textsuperscript{aam} ša a-na
5 di kūpī šap-ru

\textsuperscript{1} Or: ḥa-sīr

\textsuperscript{2} Or: tab-ba-na-a-ta

\textsuperscript{3} Or: Bābili

1 1/2 shekels of silver, his maintenance of
the month Tebet,
Arda, the son of Shulā, received.
3 1/2 shekels of silver, the balance
of the maintenance of 11 soldiers who for
asphalt are sent,
Ina-eb-stēātir, the son
of Nanā-ah-iddin, received.
1 shekel, Nabū-nādīn-ahī,
who for reeds is sent, (received).
The 16th day of Tebet, the 24th year
of Nebuchadrezzar,
king of Babylon.

No. 184. MONEY RECEIVED FOR MEN WHO PERFORMED SERVICE FOR THE KING.

Messengers and porters were in the constant employ of the temple. This document refers to three men who were paid for delivering something to the king.

19 šiqil kaspi ina 50 šiqil kaspi
ša ṣarrā Dunānu šattu 22\textsuperscript{aam}
a-na me Na-na-a-ah-iddin
apil ṣa Ḡe\textsuperscript{1} ar-\textsuperscript{2} rab ṣa Amēl-\textsuperscript{3} Na-na-a
5 apil Ḡe\textsuperscript{1} Balât-su u Ḡe\textsuperscript{1} Amēl-\textsuperscript{3} Na-na-a
apil Ḡe\textsuperscript{1} Aḥ\textsuperscript{1} DAGAL-qar ša
ri-ba-a-to\textsuperscript{2} a-na sārri
īš-ša-u nadna(-na)
a-na maqkurī makurī(-ru)

\textsuperscript{1} Or: ḫa-sīr

\textsuperscript{2} Or: tab-ba-na-a-ta

\textsuperscript{3} Or: Bābili

19 shekels of silver of 50 shekels of silver,
which in the month Tamuz, the 22nd year,
for Nanā-ah-iddin,
the son of Arrab, Amēl-Nanā,
the son of Balāt-su, and Amēl-Nanā,
the son of Aḥ\textsuperscript{1} DAGAL-qar, who
rihā\textsuperscript{1} to the king
brought, are given,
for the treasury are received.
The 10th day of Tishri, the 22nd year
of Nebuchadrezzar, king of Babylon.
No. 168. LIST OF SOLDIERS.

This document makes it apparent that soldiers were apportioned to certain persons who needed them. At any rate a record was kept of the soldiers belonging to an individual.

\[\text{Nannakarabi, the son of Shuzubu, son of Nana-ab-iddin,} \]
\[\text{Shum-usur, the son of Inm-nzer-ibni,} \]
\[\text{Kalah, the son of Amel-Nana,} \]
\[\text{Amel-Nana, Taqish-Gula,} \]
\[\text{total, 5 soldiers} \]
\[\text{of Nannakarabi,} \]
\[\text{the son of Tahsar} \]
\[\text{The 17th day of Kislev, the 32nd year of Nebuchadrezzar, king of Babylon.} \]

No. 205. RECORD CONCERNING THREE TABLETS.

The statements in this document indicate that a record was kept of the clay tablets or contracts which were drawn up for different individuals. The temple scribes who were skilful in writing the cuneiform language were doubtless in great demand when documents or letters had to be prepared. Such a list as is here given may have been simply for the tabulation of the documentary output on a certain day.

\[\text{1 tablet at the disposal of Shamash-shum-iddin,} \]
\[\text{the son of Nabubalat-su-iqbi,} \]
\[\text{1 tablet at the disposal of Nabu-ettir, the son of Ea-iddin,} \]
\[\text{1 tablet at the disposal of Ardi-Bel,} \]
\[\text{the son of Shamash-iddin.} \]
\[\text{The 5th day of Tishri,} \]
\[\text{the 12th year of Nebuchadrezzar,} \]
\[\text{king of Babylon.} \]

No. 338. MONEY PAID FOR THE HIRE OF LABORERS.

Exactness in Babylonian temple accounts is indicated in this document. An official record had to be made of the sources of the money paid to laborers, in this case, gate revenue and the price of two oxen. For other references to gate revenue, or toll money, see Nos. 273, 288, 309, 315, 356, 359, 360, 384 and 404.

\[\text{44 shekels of silver, including 19 former shekels,} \]
\[\text{which from the 10th day of second Elul} \]
to the 29th day of second Elul
in the box of the gate entered;
6 shekels of silver, which out of the price of
two work oxen
from Sha-Nabû-ishallim are brought;
for the hire of workmen
to Uqupu
and Nanna-al-iddin are given.
The 29th day of second Elul,
the 10th year of Nabonidus, king of Babylon.

No. 384. Ship and gate receipts.

Ships and boats also contributed to the revenue of Babylonian temples. This probably came from the payment of fare or freight. It is interesting that ship and gate receipts are mentioned together in this document. For other references to ship receipts see Nos. 298 and 404. Ship revenue consisted of gold as well as silver.

1 1/2 ma-na kaspi 1 sigil ribâtu(-tu)
ḥurâši ir-bi ša 4 tepîpi
ša ṣubâḫašṭî
5 1/2 ma-na 5 sigil kaspi ir-bi
ša gu-up-pû-Ša babi

No. 71. Receipt for three iron sickles.

The value of this text is the clue it gives to the meaning of NIG-GAL-LA, when used in the sense of an iron instrument.

3 NIG-GAL-LA1 parzilli
a-na e-sî-du
ša šam-mu ina pâni
ša Rî-muṭ

3 sickles of iron
for the harvesting
of grass [are] at the disposal of
Rimûț,
the servant of the ox enclosure.
The 25th day of Shabat,
the 5th year of Nabonidus,
king of Babylon.

1 Various suggestions have been made as to the meaning of NIG-GAL-LA in the sense of a metal implement. See ZK II p. 335 and p. 414. As an instrument for harvesting grass it seems to be connected with Hebrew חִסָל, Arabic شَلِّيّ, Syriac شلا = “sickle.” The Semitic root של may be borrowed from Sumerian.
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No. 350. Payment of Ship Laborers.

This document evidently refers to men on the bank of a stream pulling a ship or boat by means of a rope.

15 šiqil kaspi a-na a-na šarrat'ūme
ša velippāmis a-na Sip-par
i-su-da-du 𒃭-ba-ru
ū 𒈬Šamaš-zēr-ibni
5 it-ta-šu-ū

Arab Ayaru šemu 25ššatu 11šša
Nabū-nā'id šar Būlibištī

15 shekels of silver for the hired laborers, who the ships to Sippar draw, Ubaru and Shamash-zēr-ibni received. The 23rd day of Iyyar, the 11th year of Nabonidus, king of Babylon.

No. 154. Receipt for Two Coats of Mail and Sesame.

This document is interesting because it shows that protective garments and food were furnished to those who took care of fowls under the direction of the chief caretaker. The element of danger in the work intimates that it was carried on in some district outside the city.

2 uššir a-am nme
12 qa šamašammī A-Ešī-ētir
[apili] Li-ku-nu u Rimgut
apili Nabū-sum-ušir
5 ša a-na A-Tāb-šar-Amnina
A-ra u is-šur
a-na re'-ū-adu
na-dan it-luš-šu-ū

Arab Ayaru šemu 17šša

Šatu 39šša
Nabū-kudurri-šur
šar Būlibištī

2 coats of mail, 12 qa of sesame Ešī-ētir, the son of Likunu, and Rimgut, the son of Nabu-sum-ušir, who to Tāb-šar-Amnina, the keeper of fowls, for the work of tending (fowls) are given, received. The 17th day of Iyyar, the 39th year of Nebuchadrezzar, king of Babylon.

No. 294. Donkey and Flour Furnished for a Journey.

A glimpse is given in this record of a man about to travel to a distant part of the country. Money is advanced to pay for his means of transportation and his sustenance on the journey.

50 šiqil kaspi a-na
1 īmeri alakti(A-GUB-BA)1
a-na qimī(ZID-DA)-šu
a-na Nabū-mushētiq-urra
5 apili Ishtar-na-din-ahi

50 shekels of silver for 1 road donkey and his flour to Nabū-mushētiq-urra, the son of Ishtar-nadin-ahi,

1 Cf. Br 11494. The sign BA simply represents the overhanging vowel of A-GUBA.
**DOUGHERTY—ARCHIVES FROM ERECH**

The fifth day of Adar, the fifth year of Nabonidus, king of Babylon.

1 If *REN* 134:4.5, Delitzsch in *Wo lag das Paradies?* p. 301 ff., discusses ˓ometers Te-ma-a and connects it with *w2na*, Jeremiah 25:23, Job 6:19, and *t̄ew, a city in Arabia southeast of Petra, of known importance as early as 500 B.C. Consult Hastings, *Dictionary of the Bible*, Vol. IV, p. 694, and Hogarth's *The Penetration of Arabia*, p. 280 ff. That Tema, or Teima, was 'on the old route from the Gulf of Akabah to the Persian Gulf' and "a dividing point of roads from Petra to Gerra (on the Persian Gulf) in the east and Sheba in the south," indicates that it was an important stopping place for caravans. It is called *Qala* on Ptolemy's map of Arabia Felix. For a map showing the land surface features of Arabia see at the close of Hogarth's *The Penetration of Arabia*. The line of oases, within easy reach of one another, stretching from the Euphrates river to Teima, should be noted. An exceedingly interesting indication of the ancient culture of Teima is a monument known as the Teima Stone. See Cooke's *North Semitic Inscriptions*, p. 195 ff. The script is that of "the early part of the middle period of Aramaic writing," and the contents deal with the introduction of the worship of a foreign deity. Cooke says, p. 197, "Caravans (Job 6:19) on their way to Egypt or Assyria halted here; and the influence of commerce with these two countries is evident in this stone: the name of the priest's father is Egyptian, the figures of the god and his minister are Assyrian."

For a photograph of the stone see Hogarth's *Transactions of the Society of Biblical Archaeology*, Vol. VII, p. 156 ff. Pinches, *ibid.*, p. 171, connects ˓ometers Te-ma-a with *Te-ba-ba, Babilīš, and Tu-ma* shown on a map of Babylon, *ibid.*, p. 152. Aside from the difficulty of equating ˓ometers Te-ma-a with *Te-ba, and Tu-ma* it is stated in the chronicle that the king did not go to Babylon, thus intimating that he was at a place outside the city. Furthermore, the statement that the king was in ˓ometers Te-ma-a is followed by the counterstatement that the son of the king was in *w2Akkad*, i.e., the country of Akkad, which included the city of Babylon. These statements can best be harmonized by the inference that the king was not in Akkad and that ˓ometers Te-ma-a must be sought without the bounds of that country. Cf. *Tiele, Babylonisch-Assyrische Geschichte*, Part I, p. 470; and *BA* Vol. 2, pp. 256 ff.

Additional proof is furnished by the fact that when the king's mother died in the 9th year of his reign, one of the princes and soldiers was in ˓ometers Te-ma-a. See *Transactions of the Society of Biblical Archaeology*, Vol. VII, p. 156 ff. Pinches, *ibid.*, p. 171, connects ˓ometers Te-ma-a with *Te-ba, Babilīš, and Tu-ma*. It is not mentioned as taking part in the mourning which was observed in Akkad. Another link in the chain of evidence is *REN* 134, dated in the 10th year of Nabonidus, when he was in ˓ometers Te-ma-a, referring to the food of the king as having been taken to ˓ometers Te-ma-a.

The term ˓ometers Te-ma-a cannot refer to a district in Babylon. Two royal leases of land are contained in *REN*. No. II, dated in the 1st year of Nabonidus, was obtained from the king himself, while No. 150, dated in the 11th year of Nabonidus, when he was at ˓ometers Te-ma-a, was obtained from Belshazzar who is mentioned by name. That ˓ometers Te-ma-a refer to the Arabian city Teima and its environs can hardly be doubted. (III Rawlinson, *The Cuneiform Inscriptions of Western Asia*, 10 No. 2, associates ˓ometers Te-ma-a with ˓ometers Ma-as-'-a-a-a and ˓ometers Sa-ba-'-a-a-a. Cf. *Keilinschrifliche Bibliothek*, Band II, p. 20 line 58. *Genesis* 35:13-15 gives the names of the sons of Ishmael, and the list includes Massā and Temā. The ˓ometers Sa-ba-'-a-a-a may well be the Sabeans of *Job* 1:15. Cf. Delitzsch *Wo lag das Paradies?* p. 303. *Isaiah* 21:13-14 presents an interesting view of the position of Teima as a prosperous city in the desert of Arabia. The term ˓ometers Ta-ma-a-a-a is equivalent to ˓ometers Te-ma-a-a-a.

These facts indicate a hitherto unsuspected condition of affairs during the reign of Nabonidus, the last king of the Neo-Babylonian Empire. If Nabonidus spent much of his time at Teima in Arabia, it is quite possible that the northern and central sections of Arabia were under his rule. In approximate distances Teima is 250 miles southeast of Petra, 200 miles northwest of Medīna, and 150 miles from the Red Sea. It may have been the political center from which Nabonidus governed his Arabian province, while Belshazzar looked after affairs in Akkad. All this corroborates and gives added significance to the position occupied by Belshazzar as an energetic and masterful crown prince. The most interesting revelation, however, is the fact that Arabia was intimately connected with Babylonia in the 6th century B.C.
No. 401. Receipt for flour given to servants consecrated to the god Bêl.

The širkê, i.e., consecrated servants of Bêl referred to in this document, were menials of the temple of that deity. They were detailed for a certain work, in return for the performance of which they received flour as food.

30 qa of flour which to the consecrated servants of Bêl, who for oxen are sent, they gave, Zerbibi received, The 8th day of Tebet, the 9th year of Nabonidus, king of Babylon.

No. 161. Garment given to a consecrated servant.

This record shows that the class of temple servants known as the širkûtu, referred to in the preceding document, received clothing as well as food.

1 KUR-RA garment, which for 8 minas of wool is brought, to Bêl-êteru, the consecrated servant, is given, The 9th day of Tebet, the 36th year of Nebuchadrezzar, king of Babylon.

No. 361. Dedication of an individual as a consecrated servant of Ishtar.

A tablet in the Yale Babylonian Collection, REN 116, refers to two records of the širkûtu, one kept by the temple and one by the nobility. This document is an interesting example of the kind of record kept by the temple.

Lâkipi, whom Ardia, the son of Nergal-nâšir, his lord, for the širkûtu to the Bûlit of Eroch (i.e., Ishtar) gave, The 8th day of Adar, the 7th year of Nabonidus, king of Babylon.
DOUGHERTY—ARCHIVES FROM ERECH

No. 322. Receipt for the tithe of Belshazzar.

This record throws light upon the Babylonian custom of paying a tithe for the maintenance of the temple. Even members of the royal family participated in this practice.

1 ma-na kaspi e-s-ru-tu
ša m₄Bēl-sar-šur mār šarrī
Šu-la-a a-pil-šu ša m₄E-a-šum-id-dīn
ina E-an-na ma-ši-ir
1 mina of silver, the tithe
of Belshazzar, the son of the king,
Shulâ, the son of Ea-shum-id-din,
in Eanna received.
The 29th day of Elul, the 5th year
of Nabonidus, king of Babylon.

No. 355. Money paid a messenger sent to Belshazzar, etc.

It is known that Belshazzar exercised an authoritative influence over affairs at Erech, which was consonant with his high rank as crown prince and his apparent equality with his father in governmental matters. Hence the interest that attaches itself to this document.

2 sīqil kaspi a-na m₃Dan-nu-aḫē-šu-ibni
a-pil m₄Nergal-uballit (-it) ša a-na
pa-ni mār šarrī šap-ru
3 sīqil a-na la-bi-nu ša liḇnātīri₃m
3 shekels for the making of bricks
to Labashi (are given).
The 7th day of Tammuz, the 9th year
of Nabonidus, king of Babylon.
NAME INDICES.

Abbreviations: d., daughter; f., father; gf., grandfather; gs., grandson; h., husband; m., mother; s., son; w. wife.

Determinatives: al, city; d, god; goddess; f, feminine; h, amelu, denoting occupation; ki, place; m, masculine; mät, country; me, mēš, plural; nār, canal; tāmirtu, vicinity; zen, collective.

Personal Names.

Ad-la-ma, f. Bānia.
Ah-il-tab-šu, f. ḫūṣa.
Ah-DAGAL-qar(?), f. Amēl-Nānā.
Ahē₇zet-a, Ahē₇zet-a-
1. s. Bēl-īiqṣu, 10:5.
2. f. ḫūna-šum-ibni, Zēria.
Ahē₇zet ... , f. ḫētur.
Ahu ... , f. Amēl-Nānā.
Ahu-šu-na, s. Rimūt, 306:3.
Ahu-u-tu, s. Nādīn.
Amēl-a, 240:9.
Amēl-Naba, f. Šamaš-ana-biti-šu.
Amēl-Na-na-a,
1. s. Aḫu ... 253:4
6. s. Talmā, 180:2.
7. s. Taqā-Gula, 168:5.
10. 22:3; 151:2; 207:9; 241:8.
Amēl-ša-[āṭibīin]-šu, f. Bēl-uballit.
Amēl ... , f. Kalbā.
A-u-me-ni-ilu, 226:8.
Ana-ēλ, Bēl-a-nur, f. Šamaš-ibni.
Ana-ēλ-ša-[i]-lak, 4Innīna, 87:6; 254:3.
Anu-ēλ-ti, f. Šīt-ū-ba-ni.
Anu-ah-iddin, s. Imūnā, 276:12.

1 That A-ḫu-lap-ia (Cf. REN p. 15) is not the correct reading is indicated in TNN p. 392. See aḫu-lu-gi, IWB and MA, REN p. 15 records the name A-ḫu-ma-ti-ēλ-šar and what should be read A-ḫu-lap-ia-ēλ-šar. The two names have the same meaning.
Ardî-4Inna, 4Inna(-nu),
6. 67:4; 80:17.
Ardî-4In-nin-mī, s. Mūsāllīm-Marduk, 244:9.
Ardî-4Nabū,
2. s. Rūšēti, 57:4.
4. 4ātē, 87, 5; 191:6.
5. 35:4; 408:8.
Ardî-4Na-na-a, 4MU ūša Kīl alpē, 53:5.
Ardî-4Nergal, 417:17.
Ar-rab,
2. s. 4šaš-šār-iddīn, 396:9.
4. 210:10; 234:8; 255:8.
Ardî-4Nergal, 417:17.
Ar-rab-tī, tu, tum,
2. gf. Mūšēṣib-Bēl.
Aša-ag-gi-i, f. Šamaš-šar-uṣur.
Ašakup, gf. Nabū-bīšir.
Ašlaku, gf. Ḫub-Numa, gf. Šumā.
Aṣi, gf. Marduk-šum-išnī.
Bēl-ēār, gf. Bānū, Bēl-um, Nabū-um, Fir'.
Ba-an . . . . . . . ., 1:3.
Ba-bī-ia, s. Gudādā, 5:5.
Ba-bu-nā, 276:9.
Ba-la-ṭū, Bālātu,
1. s. Ardi-Nabū, 188:5; 221:1; 387:13; gs. 4NI-SUR ginē, 95:11; 398:3,7,8,
15, 16, 20, 21, 29.
2. s. Ḫunēnu, f. Šin-ibni, 279:13.
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3. s. Innin-sum-usur, 329:3.
4. s. Maše'ib-Bēl, 418:16; b'mar šipri ša Šum-ukīn, 327:5.
7. s. Nabu-sum ..., 347:5.
10. s. Susub, b'aggard 'elippē, 402:14.
13. 110:10(?)

Ba-su-zu,
2. s. Šamaš-uwalliš, 269:6.
3. s. Šu-Nabū-šu, 281:8.


Ba-lu-ešur,
2. s. Ardi-Nabū, 228:12.
8. brū šir-ku, 38:3.
9. 83:8; 293:4; 403:6.

Ba-nime-ia, Ba-ni-ia, Bānī-ia, Bānī-ia,
1. s. Ad-la-ma, 352:7.
2. s. Aplā, 270:5; 317:3.
3. s. Tabnēa, gs. bā'iru, 113:12; 117:3.
8. s. Šāri, 165:2.
9. šarru, 268:3.

2. 126:4.

Bānī-tu-šu, f. Šu-zubu.
BAN-KAK. Bēl, s. Šamaš ..., 250:9.
Bāsia, gt. Šum-ukīn.
5. f. Nabū-nā'īd.

*Bēl-ēqī, s. Nadān, 6:16.


*Bēl-ēqī, f. Nab(u-na'id.


5. 62:3.

5. 62:3.
Dlajdn-aMlarduk,
1. *rāb bāni, 243: 2. Written *rāb=ba-ni-e.
2. 45: 3; 417: 7, 9.
Di-ka-na-u-a, s. Nergal-ibni.
E-a . . . . , 83:8.
E-an-na-ibni,
1. s. Ana-el-Also-um-amur, 403: 3.
3. s. Idāa, 279: 11.
E-an-na-li-pi-usur, lāp.
2. s. Nabī-mukīn-aplu.
5. 45:3; 243: 2.
Di-ka-na-a-a, s. Ian-er-nin.
E-a . . . . , 83:8.
E-an-na-ibni,
1. s. Ana-el-Also-um-amur, 403: 3.
3. s. Idāa, 279: 11.
E-an-na-li-pi-usur, lāp.
2. s. Nabī-mukīn-aplu.
5. 45:3; 243: 2.
DOUGHERTY—ARCHIVES FROM ERECH

Ib-na-a, Ibna-a,

Ibni—Innina, Innina(-na),
2. s. Balatsu, 35:11.
3. s. Bel-uballit, 24:3.
4. s. Marduka, 336:3.
8. s. Rīmāt, 157:5.
10. s. Šulā, 97:3.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

Ibnī—Lštar, Ibnī,
5. s. Lušinu, 154:2.

"In-nin-zêr-ibni,
1. s. Kiëna, 80:3.
2. s. Rimût, 169:3; 249:7.
4. 416:2.

"In-nin-zêr-îgša(-a),
2. s. Kînêna, 80:3.
4. 416:2.

"In-nin-zêr-usâbî(-â),
1. s. Kiëna, 80:3.
2. s. Kinêna, 80:3.
4. 416:2.

"In-nin-zêr-îgša(-a),
2. s. Kînêna, 80:3.
4. 416:2.

"In-nin-zêr-ûsâbî(-â),
1. s. Kiëna, 80:3.
2. s. Rimât-ëî, 169:3; 249:7.
4. 416:2.

"In-nin-zêr-ûmi,
1. s. Kiëna, 80:3.
2. s. Rimât, 169:3; 249:7.
4. 416:2.
Itti-È-an-na-bu-di-ia, 1
1. "r'ê ú immere, 160: 3.
2. 226: 2.

It-ti-ilâni-ia, Itti,
2. 226: 2.

It-ti-ilani-ia, Itti,
2. xaggar dabadût, 379: 7.


Itti-Nabû-baldatu, s. Nabû-gàmil, 94: 12.


Kial-ba-a, Kalba-a,
1. s. Apla, 229: 8; dalù, 109: 5.
3. s. Amel . . . , 253: 5.
5. s. Lâkîpi, 307: 11.
6. f. Samaš-sum-idin, 296: 3.


Kali . . . . . f. Nabû-òpuš.

Kal-ti-ia, s. xâb bônî, f. Tahu-d, 217: 4.

Ku-tu-nu, s. Nabû-sum-idin.

Ki-È-sà-ubâ, xalû ša Ardi-Nabû, 35: 3.

Ki-xùrri-lû, 413: 12.

Ki-suk-È-Nabû, s. Šûlà, gs. . . . . , 365: 14.

Ki-dû-nu,
3. 257: 5.

Ki-di-nu-Marduk, Ki-dûn,
1. s. Nabû-sum-ûden, 276: 11.
4. 29: 2.

Ki-nà-nu,
2. s. Šammahannu, 117: 13.
4. s. Šûrîa, 345: 2; 339: 5.

1 "With Šanna is my responsibility."
Kidinu, Kidinlt-Marduk.
Lūši . . . , s. Aplā, 397:3.
Man-di-di, Man-di-di, gf. Šu-Nabū-šū, Nādin.
Man (?) . . . , f. Ki . . . a-a.
Man-na-na, f. Pašia.
Man-na-ki-i-Ar-bā-il, Ar-bā-il, Ar-bi-il,
1. f. Arāda.
2. 241:17.
Mar-duk,
5. s. Šamas-ibni, hiirišu, 19:5.
7. 4:6.
Mar-duk-a,
2. f. Gimillis, Ibi-Ininnu, Ibib-Istar.
3. 387:3.
Marduk-ēriba,
3. 32:4.
Marduk-ētir,
2. s. Masēzēb, gs. Ėkur-zakīr, 257:3.
5. 14:4; 257:5.
Marduk-našir,
Marduk-ša-ru, 4:9.
Marduk-sar-rā-ni, s. Talīm, gs. Šanāša, 260:15.
Marduk-šum-ibni,
3. 78:6.
Marduk-šum-iddin,
2. s. Nergal-našir, 245:3.
Marduk-šum-ēšīr,
1. s. Balāṭsu, 208:5; 296:2.
2. 331:3.
Marduk-zēr-ibni,
2. s. Škiltum, 164:3.
5. 57:5; 156:2.
Marduk (? . . . , 199:3.
Maššar abulli, gf. Bēl-našir.
Mi-šār-a-a, gf. Šamas-ab-iddin.
Mukin-aplu, s. Zēria, 380:16.
Mukin-zēr,
1. s. Nādin, 185:2.
3. 177:5.
Mukī-e, 396:13.
Mu-ra-nu,
2. s. Nabu-ētir, 392:5.
Mu-ra-šu, 387:11.
Mu-šal-lim-Marduk, Mušallim,
1. s. Marduk-ēr-ibni, 164:5; gs. šangū Adad, 262:3.
3. f. Ardi-Ininnu.
Mu-šē-zēb, Mušēzēb,
Muššu₂ₕ-Muššu₂ₕ, 1. s. An₂ₕ, gs. Arrabtum, 65:10; 231:10; 236:12; 248:3; 262:11.
3. s. Šum-ù-luₕn, 385:12.
4. s. Šamaₜ-mudammimg, 324:3.
5. s. .... zér-iddîn, 187:4.
7. Ṣudimmu, 325:2.

Muššu₂ₕ-Muššu₂ₕ, 352:10.
Nuₜ-[pîr]-tum, 276:8.
Naₜ ..., f. Ṣalu .... Na ..., f. Balatuₕ.
2. s. Rimūt, 312:5.
2. s. Ḥa₂ₕkapu₂ₕ, f. Nabû₂ₕ-kîṣīr₂ₕ, 117:11.
3. s. Nabû₂ₕ-Nuṣṭur₂ₕ, 393:3.
5. s. Nabû₂ₕ ..., 290:3.
6. f. Anu-zér₂ₕ-înim₂ₕ, Damqita₂ₕ, Ḥaṣiru₂ₕ, Istar₂ₕ-zér ..., Mardu₂ₕ₂ₕ, Šatu₂ₕ.

7. 18:3; 211:4; 241:21.
2. s. Ḥa₂ₕkapu₂ₕ, f. Nabû₂ₕ-kîṣīr₂ₕ, 117:11.
3. s. Nabû₂ₕ-Nuṣṭur₂ₕ, 393:3.
5. s. Nabû₂ₕ ..., 290:3.
6. f. Anu-zér₂ₕ-înim₂ₕ, Damqita₂ₕ, Ḥaṣiru₂ₕ, Istar₂ₕ-zér ..., Mardu₂ₕ₂ₕ, Šatu₂ₕ.

7. 18:3; 211:4; 241:21.

2. s. Ḥa₂ₕkapu₂ₕ, f. Nabû₂ₕ-kîṣīr₂ₕ, 117:11.
3. s. Nabû₂ₕ-Nuṣṭur₂ₕ, 393:3.
5. s. Nabû₂ₕ ..., 290:3.
6. f. Anu-zér₂ₕ-înim₂ₕ, Damqita₂ₕ, Ḥaṣiru₂ₕ, Istar₂ₕ-zér ..., Mardu₂ₕ₂ₕ, Šatu₂ₕ.

7. 18:3; 211:4; 241:21.
Nabu-belu-su-nu,
Nabû-tul-[lu]-an-ni, 348:3.
Nabû-epuṣ-ri, 1. s. Kalbi . . . , 56:3.
2. 1:7.
2. s. Ea-iddin, 205:2.
5. s. Nabû-sum-ibni, 28:3.
5. f. Igšur, Liširû, Zerbûdû.
Nabû-ibni, s. Bullat, g. bālrû, 392:8.
2. UR.GAM, 180:4. See M 8672.
Nabû-igbi, igbi, 1. s. Nānâ, 6:16.
3. 175:4: 5.
Nabû-kallâši, 4:10.
Nabû-kāṣīr, 1. s. Arrabî, 178:3.
2. s. Bēl-eribâ, 21:3.
4. 21:5; 351:6.
5. 27:3; 218:4.
Nabû-kudurri-usur, šar Bâbîš, 1:9; 2:13; passim.
2. s. Šamaš-zēr-ibni, 282:4; 284:4; 295:2; 369:3.
5. 80:21.
2. s. Igša, 305:3.
3. s. Šaltû-ru, 158:1.
Nabû-mukān, . . . , f. Šamaš-zēr-ibni.
2. s. Istar-naṭak-id, 294:2.
4. s. Šamaš, 267:2.
5. s. ibni, 418:6.
7. mār šēri ša Tarîbi, 150:2.
8. 417:15.
2. s. Bēl-iddin, 15:1.
4. s. (Za... ti, 250: 8.
5. f. Arâî-Innin.
6. šar Bâbûli, 263: 6; 264: 7; passim.

Nabû-na-dûn-âhi,
1. f. Šum-iddîn.
2. 181: 8.

Nabû-na-dûn-apû, s. Šin-taûm, f. Šillâ, 403:10.
Nabû-na-dûn-šîm,
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AUTOGRAPHED TEXTS
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PLATE XL

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</tbody>
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**Note:** The images provided in the table are placeholders and should be replaced with actual images or descriptions of the visible content on the plate.