INSCRIBED

BABYLONIAN TABLETS.
INScribed
BABYLONIAN TABLETS
IN THE POSSESSION OF
SIR HENRY PEEK, BART.

TRANSLATED AND EXPLAINED
BY
THEO. G. PINCHES,
OF THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM.

LONDON.
1888.
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.
**LIST OF TEXTS.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Memorandum or receipt dated in the reign of Samsu-satana (text, translation, and transliteration)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Notes</td>
<td>2</td>
</tr>
<tr>
<td>2.</td>
<td>Tablet referring to weaving done for the temple of the Sungod at Sippara in the 14th year of Nabopolassar (text, transliteration, and translation)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Notes</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Free translation</td>
<td>5</td>
</tr>
<tr>
<td>3.</td>
<td>Tablet referring to the live-stock in the hands of the shepherds of the temple of the Sungod at Sippara, in the 13th year of Nabonidus (text and transliteration)</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Translation and notes</td>
<td>7</td>
</tr>
<tr>
<td>4.</td>
<td>Text referring to the taxes due from the Chaldeans in the district of Sippara in the 14th year of Nabonidus (text and transliteration)</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Translation and notes</td>
<td>11</td>
</tr>
<tr>
<td>5.</td>
<td>Tablet recording a payment of one gur of fruit in the 14th year of Nabonidus (text, transliteration, translation, and notes)</td>
<td>13</td>
</tr>
<tr>
<td>6.</td>
<td>Tablet referring to the payment of tithes to the temple of Gula in the 14th year of Darius (text, transliteration, translation, and notes)</td>
<td>15</td>
</tr>
<tr>
<td>7.</td>
<td>Text referring to the supplies to the temple of the Sungod at Sippara in the 22nd year of Darius (text)</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Transliteration and translation</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Notes and free rendering</td>
<td>19</td>
</tr>
<tr>
<td>8.</td>
<td>List of payments (text, transliteration, translation, and notes)</td>
<td>21</td>
</tr>
<tr>
<td>9.</td>
<td>Data for drawing up a deed of sale (text, transliteration, translation and notes)</td>
<td>23</td>
</tr>
<tr>
<td>10.</td>
<td>Letter from Gimillu to Nergal-uballit, his brother (text, transliteration, and translation)</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Notes and free rendering</td>
<td>26</td>
</tr>
</tbody>
</table>
BABYLONIAN NUMERALS.

(for ḫ-), čiten (išten, ištēn), one, first, 2:9; 3:18; 7:1.

ἀ, ᾔ, šanū, two, second, 2:4; 4:6; 8:2.

ϡ, three, 3:4, 8.

ヴ, ヨ, riba, four, fourth, 2:5.

חאנה, חאנה, חאש, five, fifth, 3:17; 7:3.

ϛ, six.

ϛ, seven; ϛ, sibā, seventh, 4:2.

ϛ, eight.

ϛ, nine; ϛ, τισ, ninth, 2:20.

drops, ten; 帑, ēšītā, ten, 8:1, 3; 7:4; -indent, tenth, 3:3.

_CONN_ ṣeṣen-ēšīt, eleven, 6:7.

 הטוב, twelfth; 6-1, twelfth, 8:2-9-18, 3769 (p. 13): 5.

чув, forty-one, 80-9-18, 3769 (p. 13): 5.

辎, forty-one, 80-9-18, 3769 (p. 13): 5.

辎, forty-two, 80-9-18, 3769 (p. 13): 5.

辎, forty-three, 80-9-18, 3769 (p. 13): 5.

辎, forty-four, 80-9-18, 3769 (p. 13): 5.

辎, forty-five, 80-9-18, 3769 (p. 13): 5.

辎, forty-six, 80-9-18, 3769 (p. 13): 5.

辎, forty-seven, 80-9-18, 3769 (p. 13): 5.

辎, forty-eight, 80-9-18, 3769 (p. 13): 5.

辎, forty-nine, 80-9-18, 3769 (p. 13): 5.

辎, fifty, 80-9-18, 3769 (p. 13): 5.

辎, fifty-one, 80-9-18, 3769 (p. 13): 5.

辎, fifty-two, 80-9-18, 3769 (p. 13): 5.


辎, fifty-four, 80-9-18, 3769 (p. 13): 5.

辎, fifty-five, 80-9-18, 3769 (p. 13): 5.

辎, fifty-six, 80-9-18, 3769 (p. 13): 5.

辎, fifty-seven, 80-9-18, 3769 (p. 13): 5.

辎, fifty-eight, 80-9-18, 3769 (p. 13): 5.

辎, fifty-nine, 80-9-18, 3769 (p. 13): 5.

辎, sixty, 80-9-18, 3769 (p. 13): 5.

辎, sixty-one, 80-9-18, 3769 (p. 13): 5.

辎, sixty-two, 80-9-18, 3769 (p. 13): 5.

辎, sixty-three, 80-9-18, 3769 (p. 13): 5.

辎, sixty-four, 80-9-18, 3769 (p. 13): 5.

辎, sixty-five, 80-9-18, 3769 (p. 13): 5.

辎, sixty-six, 80-9-18, 3769 (p. 13): 5.

辎, sixty-seven, 80-9-18, 3769 (p. 13): 5.

辎, sixty-eight, 80-9-18, 3769 (p. 13): 5.

辎, sixty-nine, 80-9-18, 3769 (p. 13): 5.

辎, seventy, 80-9-18, 3769 (p. 13): 5.

辎, seventy-one, 80-9-18, 3769 (p. 13): 5.

辎, seventy-two, 80-9-18, 3769 (p. 13): 5.

辎, seventy-three, 80-9-18, 3769 (p. 13): 5.

辎, seventy-four, 80-9-18, 3769 (p. 13): 5.

辎, seventy-five, 80-9-18, 3769 (p. 13): 5.

辎, seventy-six, 80-9-18, 3769 (p. 13): 5.

辎, seventy-seven, 80-9-18, 3769 (p. 13): 5.

辎, seventy-eight, 80-9-18, 3769 (p. 13): 5.

辎, seventy-nine, 80-9-18, 3769 (p. 13): 5.

辎, eighty, 80-9-18, 3769 (p. 13): 5.

辎, eighty-one, 80-9-18, 3769 (p. 13): 5.

辎, eighty-two, 80-9-18, 3769 (p. 13): 5.

辎, eighty-three, 80-9-18, 3769 (p. 13): 5.

辎, eighty-four, 80-9-18, 3769 (p. 13): 5.

辎, eighty-five, 80-9-18, 3769 (p. 13): 5.
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.**

<table>
<thead>
<tr>
<th>Line</th>
<th>transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>[\text{I-na āraḥ Aari}]</td>
</tr>
<tr>
<td>2</td>
<td>[\text{umu [arba-ēṣēt]}]</td>
</tr>
<tr>
<td>3</td>
<td>[\text{Bu-sa-am-tu,} \text{Humadi i-ru-ba}]</td>
</tr>
<tr>
<td>4</td>
<td>[\text{I-na āraḥ Aari}]</td>
</tr>
<tr>
<td>5</td>
<td>[\text{umu [ēšrā-ēṣētin]}]</td>
</tr>
</tbody>
</table>

**REVERSE.**

<table>
<thead>
<tr>
<th>Line</th>
<th>transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>[\text{hamšit (?) ἀlpē (?)}]</td>
</tr>
<tr>
<td>7</td>
<td>[\text{it-ta-din (?)}]</td>
</tr>
<tr>
<td>8</td>
<td>[\text{āraḥ Aari}]</td>
</tr>
<tr>
<td>9</td>
<td>[\text{umu [ēšrā-ēṣētin]}]</td>
</tr>
<tr>
<td>10</td>
<td>[\text{šattu Sa-am-su-sa-ta-na šarr-e}]</td>
</tr>
<tr>
<td>11</td>
<td>[\text{in a ka-šad pan māt Aa}]</td>
</tr>
</tbody>
</table>

**TRANSCRIPTION AND TRANSLATION.**

**OBVERSE.**

1. In the month Iyyar
2. day 14th
3. Bu-sa-am-tu
4. Humadi came down.
5. Iyyar
6. day 21st,

**REVERSE.**

1. he gave.
2. Month Iyyar
3. day 21st,
4. year when Samsu-satana the king
5. was) in capturing before the land of Aa.
NOTES.

Line 1. (itti) guda-si-sa, the Akkadian name of the month Âaru, the Hebrew Iyyar. The name of this month is explained by the Assyrians as šutēšur 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 $E$ 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. Salsabitum is also a possible, but hardly probable, reading.

Line 4. The characters Ḫu and $dī$ 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 ėrēbu, “to descend, enter.”

Line 5. In the original the characters $E$ are written almost as one sign, $\text{E}_1$. 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.

TRANSCRIPTION AND TRANSLATION.

Obverse.

1. Sībit me ṣamāṣa katā ša kitī
2. mimmu D.P. Šamaš ina eli
3. D.PP. Dāan-āḫā-iddīna
4. Šanē ki-pa-a-nu ša [šanēš]-am us
5. rib-u sak-ki iš-ka-ri
7. ina āraḥ Aari i-nam-dīn

750 skeins of cotton, property of Šamaš, unto Dāan-āḫā-iddīna.
2 pieces from the 12th loom, and 4 lengths, the presents of the 14th year, Dāan-āḫā-iddīna shall give in the month Iyyar.

---

* הָדְדָרָה תָּיָה, Josh. vii. 21. The equivalent of the Hebrew addereth, namely, adīrtu (subat adīrtu) 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.
D.PP. Marduk-nadin-āḫi and Āraḫ-Nabī, his son, waive all rights. One piece of cotton of the 12th loom, and four lengths, in Tammuz, the presents of the 13th year, Dāan-āḫa-iddina to Šamaš shall give.

In the presence of Bēl-naṣer priest of Sippara

Ugarā son of Ittu-Marduk
and the scribe, Šamaš-zēr-ibni
son of the priest of Ištar of Babylon.

Babylon, month Sebat
day 9th, year 14th
Nabopolassar king of Babylon.

NOTES.

Line 1. The word 𒂏𒂊 kāṭā, literally “hands,” must here mean something like “skeins,” or “hanks” of the unmanufactured material. It seems to have been given out from the temple stores for the purpose of being woven into material for the use of the priests, etc.

Line 2. These two characters, which have hitherto been read šaga, are undoubtedly an Akkadian ideograph. As the termination ga shows that the value of the foregoing character ended in g, it would be better to read mīgga (or niṣa) as the Akkadian pronunciation. The most probable Assyrian equivalent is mimmu, or memmu, “anything,” “everything,” “property,” “wealth,” a word of which the plural seems to have been memmēnī or memēnī, probably weakened from māmnūti. This is apparently the same word as the Chaldee ṭānīn “mammon,” Greek μαμωνᾶ.

Line 4. Kīpānu. This I take to be plural of kīpu (see kīpī, line 10), with the meaning of “piece,” or “length” of woven stuff. Compare the Arabic  زكين, “a piece of cloth.” The character for 12 is doubtful. The transcription of 𒂏𒂊 as the Babylonian form of the numeral is formed by analogy with eṣīnīrīti, “eleven;” 𒆠𒆠eṣīnīrīti, “eighteen,” &c. The numeral, with the group am following, was probably pronounced as one word (šanēšram). The true pronunciation of 𒁉 with the meaning of “loom” is uncertain. Us is one of the Akkadian values of the character.

Line 5. The characters transcribed as sak-ki are probably to be read zimu (cf. W.A.I. V, pl. 31, 14c: 𒌑𒂏 kāṣu, = ša-zi-i-mu). The meaning seems to be “image,” “outline,” “piece.” Iškaru. Compare the Hebrew ṭānīn, “a gift.” The word occurs also below, line 12.
Line 9. But or Butanm (butu), put or putam (putu). This word, which translates the Akkadian
Add, zag, “side,” “right side,” “right hand,” seems, here and in similar phrases found in
documents of this class, to mean “right.” But (butam) naṣṣ, “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 inamdu (“he shall give”),
line 14.

Line 15. 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 mukinnu or mukinnu, “one witnessing.”

Line 16. This group is apparently to be divided into two parts, and . 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 (arbē-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 Daan-aha-iddina. Daan-aha-iddina
shall give, in the month Iyyar, 2 pieces from the 12th loom, and 4 lengths, the presents
for the 14th year. Marduk-nadin-ahī and Arad-Nabi, his son, waive all rights (to it).
Daan-aha-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
Daan-aha-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-ahī and Arad-Nabi were possibly creditors
of Daan-aha-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,
Daan-aha-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.); Daan-aha-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.

<table>
<thead>
<tr>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image of a tablet]</td>
<td>![Image of a tablet]</td>
</tr>
</tbody>
</table>

| 3. |  
|---|---|
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |
| ![Image of a tablet] | ![Image of a tablet] |

**Transcription.**

A-mir-tuša ka-šu-me-eša D.P. rešāni
ša D.P. Šamaš ša Ar-ki e-piš niiša Šad-ša am-mar
3. Arah Tishriti, ūmu ēšrit, šattu šališšerit, Nabu-na'id, šar Eki

<table>
<thead>
<tr>
<th>Par-ru</th>
<th>Par-rat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥanša</td>
<td>Šuššu</td>
</tr>
<tr>
<td>![Image of a tablet]</td>
<td>![Image of a tablet]</td>
</tr>
<tr>
<td>6. Ėṣrā-ḥamšu</td>
<td>[Šibā] [Nāphariš] ēšten me ēšrit Šamaš-ribā.</td>
</tr>
<tr>
<td>Ŗṣrā</td>
<td>Šelaša</td>
</tr>
<tr>
<td>Šuššu</td>
<td>Ėšten me [hamšu]</td>
</tr>
<tr>
<td>![Image of a tablet]</td>
<td>![Image of a tablet]</td>
</tr>
<tr>
<td>9. Ėṣrā</td>
<td>Irbāa-ḥamšu [Nāphariš] Šuššu Ḥamšu D.P. Šamaš-zērā-ibni</td>
</tr>
<tr>
<td>![Image of a tablet]</td>
<td>![Image of a tablet]</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Bulls</th>
<th>Cows</th>
<th>Altogether</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>60</td>
<td>110</td>
</tr>
<tr>
<td>25</td>
<td>70</td>
<td>95 Nābū-āba-bullit</td>
</tr>
<tr>
<td>20</td>
<td>30</td>
<td>50 Ḥabaširru</td>
</tr>
<tr>
<td>60</td>
<td>105</td>
<td>165 Šamaš-šarru-ūṣur</td>
</tr>
<tr>
<td>20</td>
<td>45</td>
<td>65 Šamaš-zerā-ibni</td>
</tr>
</tbody>
</table>

12. Altogether 218 bulls, 342 cows—
Altogether 560 animals of the tax which are in the possession of the shepherds, Šamaš-irība

15. the chief of the cattle; Ukin-ābla son of Kudurru;
Belī-šunu, son of Zērātu in the mountains have collected.
A total of 31 bulls . . . and 5 bulls (is)

18. the sum of the first oxen which Šamaš-irība.
the chief of the cattle has given.

NOTES.

Line 1. Ámirtu⁴. This word I take to be from the root ámāru, “to be, or to make full or plentiful,” “to collect” (compare lines 2 and 16).
Kalume. This word is plural of kalumu, "a young animal." (See W.A.I. II, pl. 30, line 43 ed.) The origin of the word is doubtful.

Line 2. יִנְג-לָגוּ, an Akkadian word, meaning, "that which (is) a gift" (in Assyrian מים וּרְבַנָּא, "wealth," but it is possible that the reading, as well as the meaning, of kurbanu, "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 (ני)גָּלָקוּ, the form which it would probably take as a loan-word.

Āmmar. This word, which is apparently a verb, is evidently from the same root as āmiru in line 1. The form, however, is exceedingly difficult to explain. From its connection, we should certainly expect a word ending in u or at. Perhaps the best way is to regard it as the participle of the P'el (an exceedingly rare form in Babylonian, the Pu'ul generally taking its place) of the verb āmāru, "to collect." Of course, if its antecedent be the cognate āmīrum in the first line, the participle ought to have the feminine termination (āmmarat; Pu'ul, āmmurat), but it is possible that, like the aorist and imperfect tenses, the masculine could be, at times, used for the feminine. If, however, its antecedent be kalume, it ought to have the form āmmaru (masculine plural). Compare, however, the common phrase šarrāni ʾalik maḥria, "the kings going before me," where we have the participle singular of the verb ālāku, "to go," with the plural noun šarrāni.

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 אָדוֹנְיָנְה— is also to be regarded as plural, in which case the transcription with long a in the second syllable (parrāt) is the more preferable.

Line 5. אֵז. This character is not that whose commonest value is ku (as that is usually written א in Babylonian texts), but the single wedge, here standing for 60, followed by the phonetic complement א, šu. This group is therefore to be read šušu (see W.A.I. II, pl. 62, line 44 gh), the Babylonian form of the Akkadian šuš (soss). This combined group is to be found also in lines 8, 9, 10, and 13.

Line 7. Ḥabaṣirru. This rather uncommon name is to be found also in the Tablet S.+, 431, under the form Ḥabaṣiru (see my paper, "Documents relating to Slave-dealing in Babylonia in ancient times," in the Proceedings of the Society of Biblical Archaeology for November, 1884). A lengthened form, Ḥabaṣiratru, occurs as the name of the star entūnamāšum (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 iḥbut šer Anu. Professor Sayce, in his "Astronomy and Astrology of the Babylonians," in the third volume of the Transactions of the Society of Biblical Archaeology, p. 170, regards it as the same word as Ḥabaṣillu (ḥabaṣillatu), Hebrew חֲבָשִׁילָה, "lily" (Gesenius, "the meadow saffron").

Line 12. בַּקְתֵּר וְיַפְּרֵס אָדוֹנְיָנְה, "342 cows." Here the phonetic complement -ta at the end of the numeral seems to indicate that, after nineteen, the lesser number (the units) follows the greater.
Line 13. *Rīhi*. This word is possibly connected with *rihtu*, *rihit*, "amount," "sum," "interest" (of money).

Line 15. *Rab-bulu*, "chief of the cattle," from *rabā*, "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. *Z_1*. The transcription and translation of this word are both doubtful.

Line 18. *L- 1*. This word is also doubtful as to reading and translation. Besides *sipir*, the readings *sipar*, *sītu*, *sitam*, &c., are also possible. With regard to the group $\text{Pr}$- ("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 (*iddēnu*). The root is *nadanu*, "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.

<table>
<thead>
<tr>
<th>TRANSCRIPTION.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suluppu i-mit-tum ša-nu-ma ut-ta-tum pi-ḥa-tum</td>
</tr>
<tr>
<td>Sipar D.S. ša D.P. Kal-du (pl.), ʾaraḥ Ululi, ūmu sibû</td>
</tr>
<tr>
<td>3. šaṭṭu arbā-ʾēṣrit, Nabû-naʾid šar Bābili D.S.</td>
</tr>
<tr>
<td>Šelašā-šalšu gur Bēli-šu-nu ʾābil Nabû-zērā-ukīn</td>
</tr>
<tr>
<td>Ḥamiššerit gur Kal-ba-a ʾābil Nabû-ka-šīr</td>
</tr>
<tr>
<td>6. Šišišerit gur šan-u bāb Bēli-šu-nu ʾābil Nabû-zērā-ukīn</td>
</tr>
</tbody>
</table>

* Apparently an erasure. † Ka of kalumma written and erased.
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 Bēl-išunu son of Nabû-zērā-ukin.
15 gur Kallâ son of Nabû-kašîr

6. 16 gur again, the gate of Bēl-išunu son of Nabû-zērâ-ukin

28 gur Bēl-iddina son of Lišîru
35 gur Bunene-ibni son of Na-dîn

9. 25 gur Zagaga-zērâ-ibni, Šamaš-tabâ-āhâ and Bēl-uballît

46 gur Iddina-Nabû and Lâbašî

Reverse.

44 gur Šamaš-zērâ-ibni 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.”

Imnittu means, literally, “right,” and comes from the same root as ʾimmu, “right hand”
(Heb. י’h), the n being assimilated with the t of the feminine ending tu.

Ψ ʾ 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 šand-ma ʻuttatm 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, ʻuttatm is the participle Pu'ul, feminine form, of ʻătū, “to speak.” The word would, in this case, agree with ʻimittam.

Line 6. The presence of the word bāb “gate,” in this line is rather puzzling. In this case, it is probably equivalent to “through”—“16 gur again through Bēli-šunu son of Nabū-zeri-ukīn.” The word sani, “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 (=subuppā), 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 († | ← ʻētin me ūamēa, “150,” apparently twice repeated, and † | ← ʻētin me īrbāa, “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 Kaldu 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 (Bēli-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-napšati. 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.

TRANSCRIPTION AND TRANSLATION.

1 gur of first fruits
from the house of hands to
Nabû-êdir-napšati
son of Ŝullumu, the farmer,
he has given
Month Sebat, 21st day, 14th year
Nabonidus, king of Babylon.

NOTES.

Line 1. For kalamma = suluppû, see p. 11 (note to line 1).

Line 2. Ultu bêt êkatâ, “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.
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 babi, “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:

Šomaš širu mimmu† Šomaš Œ-papar, ša Nidintu barbišu ša Bel-ibni, ša árāḫ Aari, šattu eštin Dariawušu, šarru. Bēt šittē ša ina pan ūmmanati.

“Grain, the tithe of the treasury of the Sungod of Œ-papar, from Nidintu”, son of Bel-ibni, for the month Iyyar, 1st year of Darius the king. Bēt-šittē which is before the people.”

Now the word šittu (plu. šitte) 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 Bēt-šittē mentioned in the text above quoted, and the Bēt-šatē 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. 𒆜𒆜. This group is probably to be read 𒅔𒆝, and apparently means “farmer,” or “planter.” The root seems to be 𒃎. Compare W.A.I. V., plate 20, line 41, ṢE河流域 = 𒅔𒆜, “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 Bēt-šatē, 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-ēdir-napsāti, 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-treasuries.

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).
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 ėšrá-irbit ša kīšati
mat-tuk mu-ta-ku ša āraḫ Ābi
3. a-na Su-ka-a-a mári ša Mušézi-ib-Marduš
iddi-nu. A-di-i estin mašš-hu
mat-tuk ša šeḫ D.P. Gu-ša ša
6. āraḫ Ābi. Āraḫ Ābi
ûmu ēštinēšrit, šattu arbā-ēšrit
Da-a-ri-ia-muš šar mātāti.

1 pi of sesame, for 24 ša kīšati
tax of property (?) for the month Ab,
to Su-kā, son of Mušēzi-Marduk,
he has given. The agreement (is) 1 measure,
the tax of the temple of Gula for
the month Ab. Month Ab,
11th day, 14th year,
Darius, king of countries.

NOTES.

Line 1. The pi (נמ) was a measure containing 36 ša (נמ), or 3,600 gar (ג). 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 maššu.

$\text{סמהשממ} = \text{šamaššame (סמהשממ, “sesame”), compare W.A.I. II, pl. 5, line 33 cd.}$
The $\text{č₄}$ is equivalent to $4 \times 6 \, \text{ka} = 24 \, \text{ka}$, or 2,400 gar. The characters $\text{č₄} \, \text{ṣ₄}$ = $\text{kîšatu}$, &c., probably greatly increase the value of the $\text{ka}$ implied by the character $\text{č₄}$. The reading of $\text{kîšatu}$ for $\text{č₄} \, \text{ṣ₄}$ 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 $\text{č₄} \, \text{ṣ₄} \, \text{ḥ₄}$, mattukki. Judging from the context the meaning is "thing dedicated." The Akkadian equivalent word is $\text{ḥ₄} \, \text{ṣ₄} \, \text{ḥ₄}$ ($\text{sa-gu}$), possibly "peace-saying" ("peace-dedication," "peace-offering").

Line 4. Estin mašiḫi, "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 $\text{ka}$ kîšatu, 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 Sukâa† 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 $\text{ḥ₄} \, \text{ṣ₄}$ (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.

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

U-mu est-en kiṣad li ša ➢ rab-û
ša še-e-ri pa-ni ➢ Šamaš ina E-bar-ra, bit ➢ Šamaš
3. bēl Sipar D.S. ul-tu ūmu ھامšû
a-di ūmu ḫamīšērit ša ārḫu-ut-su (napišiš) čēri-ta kiṣad li
û sibāšērita kiṣad álpi ša kal šatti
6. ša ↓ Itti-Nabû-balatu ābli-šu-ša ↓ ➢ Šamaš-uball-it ābil ↓ Mu-kal-lim
u ↓ Bēl-iddina ābli-šu ša ↓ Nabû-mu-šētiq-ûrri
ābil ↓ Mu-kal-lim a-na šatti
9. šuššan šīkli ša gin-na a-na
↓ Lu-šēš-nu-ur ābli-šu ša
↓ Irta-ukîn abil ➢ šangu Ištar Bâbî D.S.
12. id-dîn. ➢ Mu-kin-nu ↓ ➢ Šamaš-ēdir
ābli-šu ša ↓ Ta-ķiš- ➢ Gu-la abil ➢ šangu ↓ ➢ Šamaš
↓ Šum-iddîna abli-šu ša ↓ ➢ Šamaš-iddîna
15. ābil ➢ Išinnâa
est-en-ta-am il-ḵu-u
➢ Rittu, ↓ Bēl-uball-it, ābli-šu ša
18. ↓ Nabû-ukîn-zērâ ābil ↓ Mu-kal-lim
Sipar D.S., āraḫ Tešriti, ūmu ḫamīšērit
šattu čērša-šanîtî a ↓ Da-a-ri-in-muNeither
21. šar Bâbî u mâtîtî.

TRANSLATION.

Daily 1 neck of a bull from the chief
of the flesh unto Šamaš in E-bar-ra 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-balatu son of Šamaš uballit son of Mukallim
and Bēl-iddina son of Nabû-mušētiq-ûrri
son of Mukallim; for a year
9. ⅓ of a shekel of silver which is standard to
Lūṣšûn-nûr son of
Irta-ukîn son of the priest of Ištar of Babylon
12. he has given. Witnesses: Šamaš-ēdir,
son of Taḫiš-Gula son of the priest of Šamaš;
Šum-iddîna son of Šamaš-iddîna
15. son of the Išinnîtî.
They have each taken (a copy).
Scribe: Bēl-uballit son of
Sippara, month Tisrî, day 15th,
year 22nd, Darius,
21. king of Babylon and countries.
NOTES.

Line 1. 𓊲𓊱, u-mu (written with the ideograph 𓊲 and the phonetic complement 𓊱, mu), “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. șēru, “flesh.” This word belongs, apparently, to the last word of the foregoing line, and forms, with it, the expression Rabā-ša-šēri, “chief of the flesh,” or, as we should say, “head-butcher.”

Line 4. Ārḫut-su. This rare expression is apparently the same as ārḫussu, which sometimes occurs with the meaning of “this month,” like āmussu, “this day.” A parallel expression to the above occurs in the well-known phrase balṭussu and balṭussunu, “alive.” All these forms are apparently (like ārḫussu) for ēmutsu, balṭatsu, and balṭutsunu respectively, and they seem to be composed of the unused abstract nouns ēmatu “dailiness,” and balṭatu, “livingness,” “its dailiness” (“its daylikeness”) = “to-day;” “his livingness” and “their livingness” = “him alive” and “them alive (I captured).” Ārḫut-su (ārḫussu) therefore means “its month-likeness,” that is, “this month.” Compare the expression ēdīštēsu, “alone,” “by himself,” in the phrase, “he fled by himself.” (Ēdu, “one;” ēdīz, “alone,” from which the noun ēdīštēsu, “loneliness;” and then ēdīštēsu, “his loneliness.”)

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

Line 9. 𓊵. 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. 𓊳𓊲𓊳. For the Assyrian rendering of 𓊳𓊲, see Haupt’s Akkadische sumerische Keilschrifttexte, page 124, lines 20, 21. The whole group, therefore, is apparently to be read İšinnāa, “he of Isin.”

Line 16. Ėṣtentam ilkā, “one-a-piece (= each) has taken,” in other texts ēṣtentam šaṭari ilkā (or iltekā), “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 𓊳𓊳𓊳 (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 E-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 Išti-Nabu-balaḫu, son of Šamaš-uballiṭ, descendant of Mukallim, and Bēl-iddina, son of Nabu-mušetik-ūri, descendant of Mukallim. He (apparently the last-named) has given one-third of a shekel of standard silver to Lûššīt-nūr, son of Ištā-ukin, descendant of the priest of Ištar of Babylon. Witnesses: Šamaš-ēdir, son of Takiš-Gula, descendant of the priest of Šamaš;

* Apparently Tisri (September—October).

E 2
Šum-iddina, son of Šamaš-iddina, descendant of the Isinnite. They have each taken (a copy of this contract). Scribe: Bēl-uballīṭ, son of Nabū-ukīn-zērā, descendant of Mukallim. Sipar, month Tisrī, 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 Bēl-iddina, descendants of Mukallim; and two-thirds of a shekel of standard silver, evidently from the last-named, to Lūšēšī-nūr, who seems to have been one of the priests of the temple of the Sungod. Two witnesses, besides the scribe Bēl-uballīṭ (who, being a descendant of Mukallim, was necessarily related to two of the persons mentioned, Itti-Marduk-balaṭu and Bēl-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 Tisrī 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.

<table>
<thead>
<tr>
<th>OBVERSE.</th>
<th>REVERSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>+</td>
<td></td>
</tr>
<tr>
<td>3. ⌂ ⌂ ⌂ ⌂ ⌂</td>
<td>9. ⌂ ⌂ ⌂ ⌂ ⌂</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TRANSCRIPTION AND TRANSLATION.

Obverse.

1. Ėšrit šīḵli Bēl-šarra-ūṣur
2. Šanē šīḵli ribā-tu Kud-da-a
3. Ėšrit šīḵli Iki-ša-a
   Šalīšt šīḵli, lū,
   Ši-rīk-ka

Reverse.

6. Šalīššērit šīḵli ribā-tu
   Iddina-Bēl
   Šalīšt šīḵli tam-šī-il-tu
9. ša Par-šu-n.
   [Naphariš] irbāa-šṭin bar

Reversed:

10 shekels, Bēl-šarra-ūṣur;
2 shekels and ¼, Kuddā;
10 shekels, Ikišā;
3 shekels and a sheep,
Širikka;

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.


9. Ⲫ ⲫ ⲭ Ⲥ, *Par-su-u*, is apparently written for Ⲫ ⲫ ⲭ Ⲥ ⲩ ⲫ, *Par-su'-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.
No. 9.

The text which follows is, like the foregoing, undated; being apparently the data supplied to a scribe to enable him to draw up a contract for the sale or letting of a field. The text is interesting on account of its unusual nature, and the uncommon words which it contains.

The size of the tablet is about that of an ordinary contract, being an inch and three-quarters high by two inches and three-eighths long. The colour is a blackish-grey. The inscription which it bears is in good condition and well written, the characters being especially well formed.

TRANSCRIPTION AND TRANSLATION.

Zérû-šu zak-pi ša e-la-an-nu
bêt Ša-ah-šu-ru ša šiddu edomu
3. zérû ša Ut- Uraš Šu šiddu edomu
I Iddina-Bél ābli-šu ša Še-šu-li-bi
ābli Naš-patri. Ka-šu maš-ka-nu
6. Šu bêt-su ša ītu bêt ί Tam-mi-šu
šu ītu bêt Š Sin-ka-sir
maš-ka-nu.

His planted field which (is) above
the house of Ha-huru, which (is) alongside
the cornfield (of the temple) of Uraš, and
alongside
(of the field of) Iddina-Bél, son of Šellibi,
descendant of the Dagger-bearer. A granary
(is) the security,
and his house, which (is) beside the house of
the woman Tamnišu
and beside the house of Sin-kāšir,
(is) the security

NOTES.

Line 1. Ėlannu, preposition, from Ėlu, “to be high,” “to go up.” The shorter form Ėlan
seems to be commoner.

Line 2. Ha-huru. Perhaps it would be better to read the foregoing word with the name,
making the compound Bēt-Ha-huru, the name of a small city in Babylonia. (See Strassmaier’s
Wörterverzeichniss, No. 3098.)
The reading šiddu êmêdu (“fixed line”), as the transcription of these characters, is provisional. It is not unlikely that šiddu could be read as alone, and this character, according to K. 4362, was translated in Babylonian (or Assyrian) by šeru (“an outstretched line.”) The same text gives šurru ša itti, apparently meaning “to be stretched out, of a line,” šurru being the Pu’ul of šeru, the Hebrew נָּשָרוּ.

Line 3. According to W.A.I. II, pl. 57, line 31, the group 𒈗 (AN IN), is to be read as Uraš, one of the names of Ninip as lord ša ’uddane, “of renown.” (?) The god Anu seems also to have been designated by the group 𒈗, Uraš, and is explained as Anu”, ša iššik ʾišribi, “Anu, he who has received (our) prayers.”

Line 4. Šellûbi, apparently “Fox.”


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

Maškanu, “security,” from šakânû, in its primitive meaning of “to dwell” (“to dwell securely”), hence the meaning (for maškanu) of “place,” or “thing of security.” Cf. the Hebrew מַשְׁקָן.


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
| Nergal-uball-it åål-ia
| sa åål-ia liḳ-bu-u
Al-tap-par-ka [bi-ni-tu"n]
6. šisšu me gur . . . . .
Edge šu . . . . . . . . .

Tablet of Gimillu to
Nergal-uballit my brother.
May Bêl and Nebo the peace and life
of my brother bespeak.
I am sending to thee. [The seed]
600 gur . . . . .
[cause to be brought]
REVERSE.

9. . . . . . . . . -ka-ba-' . . . . . . says
   um-ma [a]- mur ri-il-tum bi-[ni-]tu'm
   ina pan r >> Nergal-uball-it r >>
   Šamaš-iddīna

12. ≥ rittu Sipar D.S.
    a-na Bābili il-tap-par
    a-di ľumu ēšrā-ēstín r >> Šamaš-iddīna

15. a-sap-ra-ka bi-ni-tu'm
    ḫaššu me gur šu-bi-li

   the scribe of Sipar
   to Babylon will send.

On the 21st day Šamas-iddina
I will send to thee. The seed,
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 binitu 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 kabā, "to speak."

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

Rīstu, "amount," "interest," seems to come from a root rēšu, "to increase." (See page 9.)

Here, also, the last word is apparently to be restored as binitu.

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

Line 16. Šabili. This word is evidently the imperative IV, 1 (Sup'ul) of abālu, "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 Negal-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 (šumur ša itim ina pan Nergal-uballit, "I have seen the amount of the seed with Nergal-uballit").
INDEX.


<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aa or Â, name of a country supposed to have lain in the neighbourhood of the Kurdish Mountains</td>
<td>2</td>
</tr>
<tr>
<td>Abu-habbah, the site of the ancient Sippara</td>
<td>3</td>
</tr>
<tr>
<td>Adverbs ending in -ussu (-utsu, ussunu, and is'u), explanation of</td>
<td>19</td>
</tr>
<tr>
<td>Amount of cattle for the temple of the Sungod</td>
<td>6, 7</td>
</tr>
<tr>
<td>“Babylonish Garment,” remarks upon</td>
<td>3</td>
</tr>
<tr>
<td>Belshazzar, the name</td>
<td>21</td>
</tr>
<tr>
<td>Bêt-Ḫabḫuru, or Bêt-Ḫabḫuru, name of a small town in Babylonia</td>
<td>28</td>
</tr>
<tr>
<td>Boundaries of a field to be sold, statement of the</td>
<td>23</td>
</tr>
<tr>
<td>Bulls and cows in the possession of the shepherds of the Sungod on the 10th of Tisri, 13th year of Nabonidus</td>
<td>6, 7</td>
</tr>
<tr>
<td>Business letter, a Babylonian</td>
<td>25</td>
</tr>
<tr>
<td>Cattle belonging to the temple of the Sungod at Sippar, tablet referring to</td>
<td>6</td>
</tr>
<tr>
<td>Chaldeans, taxes paid by</td>
<td>10</td>
</tr>
<tr>
<td>Chief of the cattle, mention of the</td>
<td>6, 7</td>
</tr>
<tr>
<td>Contract, tablet giving data for drawing up a</td>
<td>23</td>
</tr>
<tr>
<td>Copies of contracts given to each of the contracting parties (mention of)</td>
<td>18, 19</td>
</tr>
<tr>
<td>Cornfield, indication of the boundaries of a</td>
<td>23</td>
</tr>
<tr>
<td>Cows and bulls in the possession of the shepherds of the Sungod on the 10th of Tisri, 13th year of Nabonidus</td>
<td>6, 7</td>
</tr>
<tr>
<td>Dagger-bearer (or Sword-bearer), the</td>
<td>23, 24</td>
</tr>
<tr>
<td>Darius, superscription of a tablet dated in the 1st year of</td>
<td>14</td>
</tr>
<tr>
<td>Darius, texts dated in the reign of</td>
<td>15, 17</td>
</tr>
<tr>
<td>Data for drawing up a deed of sale, tablet giving the</td>
<td>23</td>
</tr>
<tr>
<td>Early Babylonian text, transcription of an</td>
<td>1</td>
</tr>
<tr>
<td>Edible fruit, the Akkadian word for</td>
<td>11</td>
</tr>
<tr>
<td>É-papar or É-bara, the temple of the Sungod at Sippara</td>
<td>14, 18</td>
</tr>
<tr>
<td>Field, data for the sale of a</td>
<td>23</td>
</tr>
<tr>
<td>Free rendering of No. 2</td>
<td>5</td>
</tr>
<tr>
<td>Free rendering of No. 7</td>
<td>19</td>
</tr>
<tr>
<td>Free rendering of No. 10</td>
<td>26</td>
</tr>
<tr>
<td>Gift or payment in kind, early record of a</td>
<td>1</td>
</tr>
<tr>
<td>Gimillu presses his brother to send some produce</td>
<td>27</td>
</tr>
<tr>
<td>Guda-sisa, the probable Akkadian form of the name of the month Iyyar</td>
<td>2</td>
</tr>
<tr>
<td>Gula, temple of</td>
<td>15</td>
</tr>
<tr>
<td>Gula, the goddess</td>
<td>16</td>
</tr>
<tr>
<td>Head butcher, the Babylonian</td>
<td>19</td>
</tr>
<tr>
<td>Head shepherd, or cattle master of the Sungod, mention of the</td>
<td>6, 7</td>
</tr>
<tr>
<td>“House of hands,” the</td>
<td>13, 14</td>
</tr>
<tr>
<td>Ina, archaic way of writing the signs composing the word</td>
<td>2</td>
</tr>
<tr>
<td>Isinâ, “he of Isin,” ideogram for</td>
<td>19</td>
</tr>
<tr>
<td>Iyyar, explanation of the name of the month</td>
<td>2</td>
</tr>
<tr>
<td>Jottings made by a Babylonian scribe</td>
<td>12</td>
</tr>
</tbody>
</table>
Kings of Babylonia mentioned:
- Samsu-satana...
- Nabopolassar...
- Nebuchadnezzar...
- Nabonidus...
- Darius...

Letter, a Babylonian...
List of payments, tablet giving a...
Livestock in the hands of the shepherds of the Sungod...
Loans from temples...

Mammon, the probable Babylonian equivalent of the word...
Measures...
Memorandum or receipt dated in the reign of Samsu-satana...
Mistake, correction of, by the scribe...
Mouth, archaic writing of the character for...

Nabonidus, tablets dated in the reign of 6, 10, & 13
Nabopolassar, tablet dated in the reign of...
Nebuchadnezzar, tablet dated in the reign of 13, 14

Order of the numerals in Babylonian, indication of the...
Oxen for the temple of the Sungod at Sippara...

Payment of one *gur* of fruit, tablet recording a...
Payment of tithes to the temple of Gula, tablet recording the...
Payments, list of...
INDEX OF WORDS.

The first number of the references gives the tablet, and is followed by a colon, after which the line or lines in which the word is to be found are given. A semicolon divides the references to the various tablets.

The order is that of the Hebrew alphabet, without the letters ס, ת, י, ע, which may be regarded as included under the vowels A, E, I, and U.

A.

Aa (or Å), name of a country, אא, מָט ת, אא, 1:12.

Aaru, the month Iyyar, אא אא אא, 1:1.

Abu, the month Ab, אא אא אא (אָרָבְאִּי), 6:2, 6.

Ablu, to bring (also “to produce”), אא אא אא, 10:16.

Ablu, son, אא אא אא, 2:9; 3:15; 4:4-8, &c.

Amaru, to see, אא אא אא, 10:10.

Amaru, to collect, אא אא אא, 3:2; אא אא אא, 3:16.

Arap, ox, אא אא אא, 7:5; אא אא אא (אַלָּפֶּי, “oxen”) 3:18.

Amaru, to collect, אא אא אא, a-mur, 10:10.

Amaru, to construct; אא אא אא, i-mur-ru, 3:16.

Amrutu, אא אא אא, amount, 3:1.

Ana, אא אא אא, to; 2:13; 5:2; 6:3; 7:8; 10:1, 13.

Asu, to go forth, see the name Lûsheši-nûr.

Ardu, servant; construct: אדד.

Árad-Gula, אא אא אא אא, name, meaning “Servant of the goddess Gula,” 3:11.

Årû, month; construct: אוד, אא, 1:1, &c.

Årû-tsu, אא אא אא (אָרָע-עֵטִּו), this month, 7:4.

Årki, אא אא אא, after, 3:2.

E.

Edêru, to protect, אא אא אא, see the names Šamaš-êdir, Nabû-êdir-napâšâti.

Èzêbu, to leave, see the name Musêzib-Marduk.

Èlannu, אא אא אא, above, 9:1.

Èlat, אא אא אא, amount, sum (reading doubtful), 3:17.

È-pa-par, p. 14 (see È-para).

È-para (or È-para), È-para (or È-para), &c., אא אא אא “House of Light” (the temple of the Sungod at Sipar), 7:2.


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

Èšêru, to direct, see the name Liširu.


Èšêtâm, אא אא אא אא, each one, 7:16.

Ètêku, to cross, אא אא אא, see mušêtik and the name Nabû-mušêtik-urri.
I.


Iddina-Bēl, 1: 7, name, meaning “Bel has given,” 8: 7; 9: 4.

Iddina-Nabū, 1: 7, name, meaning “Nebo has given,” 4: 10.

imittum, right, “the fruit of the right,” = “the fruit due,” 4: 1.

imurru, see almaru.

ina, (of time) 1: 1, &c.; from, 3: 13; 7: 2; (of action) 1: 12 (“in capturing”); ina ēli, unto, 2: 2; ina pan, before (=with, in the possession of), 10: 11.

Innanna, Akkadian name of Istar, which see.

Ikīša, (iki-ša-a), name, meaning “He (the god) has given,” 8: 3.

irru, see ćđębū.

irrišu, planter, farmer, 5: 4.

Īrta-ukin, name, meaning “He has set (his) breast,” (i.e., resisted), 7: 11.

Issinnā, 1: 14, name, meaning “The Isinnite,” 7: 15.

iškari, present, 2: 5, 12.

Ištar, (in Akkadian Innanna or Nana), the goddess Istar or Venus, 2: 18; 7: 11; 5: 4, (ki or Eki-ki), 3: 3; 10: 13; 1: 7: 21. (In the above forms the final character (ki) is the determinative suffix denoting a geographical name.)

Itti-Nabū-balatu, name, meaning “With Nebo (is) life,” 7: 6.

ittu, side, beside, 9: 6, 7.

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

U.

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

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

Ukīn-ābla, name, meaning “He (the god) has established a son,” 3: 15.

Ūluū, Elul, āraḥ Ūluū, the month Elul, 4: 2.

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

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

umma, thus, 10: 10.


Uṣaš, 21, a by-name of the god Ninip or of Anu, 9: 3.

ūru, light, see the name Nabu-μu-šēnik-urri.

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

ütatu, asked for (?), 4: 1, 13.

B.

Babilu or Bābli, Babylon, (ki or Eki ki), (ki or Eki ki), 3: 3; 10: 13; 1: 7: 21. (In the above forms the final character (ki) is the determinative suffix denoting a geographical name.)


balātu, to live; bullūtu, to give life (see the names Bēl-uballit, Nergal-uballit, Nabū-ābā-ballit).

balātu, life, 10: 3. (See also the name Itti-Nabū-balatu, &c.)

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

Bēl, the god Bel, 10: 3.

Bēl-ša-bi, name, meaning “Bel has made,” p. 14.

Bēl-iddin, name, meaning “Bel has given,” 4: 7; 7: 7.

Bēl-uballit, name, meaning “Bel has given life,” 4: 9; 7: 17.

Bēl-našer (or našir), name, meaning “Bel protects,” 2: 15.

Bel-šarra-ūṣur, name, meaning, “Bel, protect the king” (characters doubtful), 8: 1.
**INDEX OF WORDS.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning/Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beli-sunu, T VII.</td>
<td>Name, meaning “Their (god) Bel” (probably an abbreviation), 3:16; TZ, 4:4, 6.</td>
</tr>
<tr>
<td>banū,</td>
<td>to make, form, see the name Šamaš-zērā-ibni, &amp;c.</td>
</tr>
<tr>
<td>binitum,</td>
<td>seed (?), 10:5, 10, 15.</td>
</tr>
<tr>
<td>Bunene,</td>
<td>A divine name (see next).</td>
</tr>
<tr>
<td>Bunene-ibni,</td>
<td>Proper name, meaning “Bunene has made,” 4:8.</td>
</tr>
<tr>
<td>Busamtumr,</td>
<td>A proper name, 1:3.</td>
</tr>
<tr>
<td>bar,</td>
<td>Half, 8:10.</td>
</tr>
<tr>
<td>bētu or bētu, house,</td>
<td>Construct case bēt or bīt, 5:2; 82-9-18, 3769 (p. 13):3; 6:5; 9:2, 6, 7; 10:6, 16.</td>
</tr>
<tr>
<td>Ginillu,</td>
<td>Name, meaning “Beneft,” 10:1.</td>
</tr>
<tr>
<td>ginna,</td>
<td>Standard (silver), 7:9.</td>
</tr>
<tr>
<td>Gula,</td>
<td>The goddess Gula, 6:5.</td>
</tr>
<tr>
<td>gurru (or gur),</td>
<td>A measure, 4:4-13; 5:1; 10:6, 16.</td>
</tr>
<tr>
<td>Dāan-āha-iddina,</td>
<td>Name, meaning “The Judge (=Šamaš, the Sungod) has given a brother,” 1:3; 4:2; 6:6.</td>
</tr>
<tr>
<td>Du’uzu, Tammuz,</td>
<td>Months, 7:1, 4, 5.</td>
</tr>
<tr>
<td>duppu, tablet,</td>
<td>10:1.</td>
</tr>
<tr>
<td>Dāriamuš (Dāriawus), Darius,</td>
<td>6:8; 7:20.</td>
</tr>
<tr>
<td>Dariwušu, Darius,</td>
<td>P. 14.</td>
</tr>
<tr>
<td>Z.</td>
<td></td>
</tr>
<tr>
<td>Zagaga-zērā-ibni,</td>
<td>Name, meaning “Zagaga has made seed,” 4:9.</td>
</tr>
<tr>
<td>Zakpu, planted,</td>
<td>Zak-pi, 9:1.</td>
</tr>
<tr>
<td>zērū,</td>
<td>Corn, cornfield, 9:1, 3; 7:1, seed, see the name Zagaga-zērā-ibni, &amp;c.</td>
</tr>
<tr>
<td>Zērūtu,</td>
<td>Name, meaning “sowing,” 3:16.</td>
</tr>
<tr>
<td>H.</td>
<td></td>
</tr>
<tr>
<td>Hábasirru,</td>
<td>Proper name, 3:7 (note upon it, p. 8).</td>
</tr>
<tr>
<td>Hālḥurru,</td>
<td>Proper name, 9:2.</td>
</tr>
<tr>
<td>Êumâdî,</td>
<td>1:4.</td>
</tr>
<tr>
<td>K.</td>
<td></td>
</tr>
<tr>
<td>Kuddâ,</td>
<td>Proper name, 8:2.</td>
</tr>
<tr>
<td>kudurru, boundary, see the names Nabû-kudurru-ūsār and Kudurru.</td>
<td></td>
</tr>
<tr>
<td>Kudurru,</td>
<td>Proper name, meaning “boundary” (in Akkadian nig-gub (畖 Credential), lit. “that which is fixed”) 3:15; 4:12. (Probably an abbreviated name.)</td>
</tr>
<tr>
<td>kal,</td>
<td>Every, 7:5.</td>
</tr>
<tr>
<td>Kalka,</td>
<td>Name, probably meaning “My dog,” 4:5.</td>
</tr>
<tr>
<td>Kaldru (Galdru),</td>
<td>Chaldeans, 4:2.</td>
</tr>
<tr>
<td>kalāmu, to expose, see the name Mukallim.</td>
<td></td>
</tr>
<tr>
<td>kalumnu, young ox, plu.</td>
<td>Kalumnu, kalumâ, 3:1.</td>
</tr>
<tr>
<td>kalûmâma (kaluma), see sulûppu and the note, p. 11.</td>
<td></td>
</tr>
<tr>
<td>kānu, to fix, see the names Īrta-ukîn, Ukin-abla.</td>
<td></td>
</tr>
<tr>
<td>kaspu, silver,</td>
<td>7:9.</td>
</tr>
<tr>
<td>Kisilümu, Kislu,</td>
<td>Month Kislu, 82-9-18, 3769 (p. 13):1.</td>
</tr>
<tr>
<td>kîpu, piece of woven stuff,</td>
<td>Ki-pi, 2:10; Ki-pa-a-nu (plural), 2:4.</td>
</tr>
<tr>
<td>kašāru, to bind, see the name Nabû-kašīr, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>kāru, granary,</td>
<td>Ka-a-ri, 9:5.</td>
</tr>
<tr>
<td>kišātî,</td>
<td>6:1.</td>
</tr>
<tr>
<td>kašādû, to capture,</td>
<td>Ka-sad, 1:12.</td>
</tr>
<tr>
<td>kišadû, neck,</td>
<td>7:1, 4, 5.</td>
</tr>
<tr>
<td>kitū, linen,</td>
<td>2:1.</td>
</tr>
<tr>
<td><strong>L.</strong></td>
<td><strong>N.</strong></td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td><em>lu</em>, bull, provisional reading of $\text{𒂗𒂗}$, 3:17; 7:1, 5 (see note); 8:4.</td>
<td><em>Nabû</em>, $\text{𒀭𒈩𒆠}$, Nebo, 10:3.</td>
</tr>
<tr>
<td><em>lû</em> and <em>li</em>, precative prefixes (verbal), see the names <em>Liširu</em>, <em>Lûšesi-nûr</em>.</td>
<td><em>Nabû-âbâl-ûsur</em> (Nabopolassar), $\text{𒀭𒈩𒆠}$ $\text{𒈨𒈩}$, proper name, meaning “Nebo protect the son,” 2:21.</td>
</tr>
<tr>
<td><em>Lûbasi</em>, $\text{𒂗𒂗}$ $\text{𒃖}$ proper name, 4:10.</td>
<td><em>Nabû-âlâ-bullît</em>, $\text{𒀭𒈩}$ $\text{𒀭𒈩}$, name, meaning “Nebo save the brother,” 3:6.</td>
</tr>
<tr>
<td><em>Labasi</em>, $\text{𒂗𒂗}$ $\text{𒃖}$, name, meaning “May he direct,” 4:7.</td>
<td><em>Nabû-êdû-napûšâti</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo protect (his) life.”</td>
</tr>
<tr>
<td><em>Lušesî</em>-nu-ur, $\text{𒂗𒂗}$ $\text{𒄣}$ being the ideograph for <em>âšu</em> (Sup’ul susu) “to go forth,” name, meaning “May he send forth light,” 7:10.</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 7:18.</td>
</tr>
<tr>
<td><em>Lisiru</em>, $\text{𒂗𒂗}$ $\text{𒄣}$ name, meaning “May he direct,” 4:7.</td>
<td><em>Nabû-zêrû-ûkûn</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 4:4, 6.</td>
</tr>
<tr>
<td><em>laku</em>, to take, $\text{𒈪𒉪𒈪}$, 7:16.</td>
<td><em>Nabû-kâšîr</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo binds fast,” 4:5.</td>
</tr>
<tr>
<td><em>Lûšesî-nûr</em>, $\text{𒂗𒂗}$ $\text{𒄣}$ $\text{𒃖}$ $\text{𒄣}$ (Lu-šesî-nu-nûr, $\text{𒂗𒂗}$ $\text{𒄣}$ $\text{𒄣}$ being the ideograph for <em>âšu</em> (Sup’ul susu) “to go forth”), name, meaning “May he send forth light,” 7:10.</td>
<td><em>Nabû-kudurru-ûsur</em> (Nebuchadrezzar, Nebuchadnezzar), $\text{𒀭𒈩}$ $\text{𒈨𒈪}$ $\text{ uintptr}$, name, meaning “Nebo, protect the landmark” (<em>see</em> kudurru), 82-9-18, 3769 (p. 13):6.</td>
</tr>
<tr>
<td><em>Mukallîm</em>, $\text{𒃏}$, name, meaning “He who shows,” 7:6, 8, 18.</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 7:18.</td>
</tr>
<tr>
<td><em>mukuınînu</em>, $\text{𒂗𒂗}$ $\text{𒃪}$, witness, witnesses, 7:12.</td>
<td><em>Nabû-êdû-napûšâti</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo protect (his) life.”</td>
</tr>
<tr>
<td><em>minnu</em>, probable reading of the characters $\text{𒅔}$, property 2:2.</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 4:4, 6.</td>
</tr>
<tr>
<td><em>mana</em>, $\text{𒈔}$ $\text{𒈪}$, maneh, a measure containing 60 shekels, 82-9-18, 3769 (p. 13); 1, 2.</td>
<td><em>Nabû-kâšîr</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo binds fast,” 4:5.</td>
</tr>
<tr>
<td><em>manzazu</em>, presence, $\text{𒅔}$ $\text{𒈪}$ (manza-zu), 2:15.</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 7:18.</td>
</tr>
<tr>
<td><em>mârû</em>, son, $\text{𒂗}$, 6:3.</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 7:18.</td>
</tr>
<tr>
<td>Marduk-nadin-âhi, $\text{𒃏}$ $\text{𒃪}$ $\text{𒄣}$, name, meaning “Merodach has given a brother,” 2:8.</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 7:18.</td>
</tr>
<tr>
<td><em>mašîhu</em>, measure, $\text{𒅔}$ $\text{𒈪}$, ma-ši-ḫi, 6:4.</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 7:18.</td>
</tr>
<tr>
<td><em>maškanû</em>, $\text{𒅔}$ $\text{𒈪}$ $\text{𒄣}$, security, 9:5, 7. (šakênu)</td>
<td><em>Nabû-ûkûn-zêrû</em>, $\text{𒀭𒈩}$ $\text{𒈨𒈪}$, name, meaning “Nebo has established seed,” 7:18.</td>
</tr>
<tr>
<td>Mušêzib-Marduk, $\text{𒃏}$ $\text{𒃪}$ $\text{𒄣}$, name, meaning, “Saved by Merodach,” 6:3.</td>
<td><em>Nadû</em>, $\text{𒃏}$, name, meaning “he gives” (probably an abbreviation), 4:8 (<em>nadûnu</em>).</td>
</tr>
<tr>
<td>Nušêtiôk, $\text{𒅔}$, see the name Nabû-mušêtiôr-ûri.</td>
<td><em>Nadûntû</em>, gift, proper name, p.14 (<em>nadênu</em>).</td>
</tr>
<tr>
<td><em>mâtu</em>, country, $\text{𒃱}$, 1:12; pl. <em>mâtâtî</em>, countries, $\text{𒃱}$, 6:8; $\text{𒅔}$ $\text{𒈪}$ $\text{𒄣}$, 7:21.</td>
<td><em>Na’dâdu</em>, $\text{𒅔}$ (also $\text{𒅔}$ $\text{𒄣}$), to be glorious, <em>see</em> the name Nabû-na’id.</td>
</tr>
<tr>
<td><em>mattûk</em>, $\text{𒅔}$ $\text{𒈪}$, tax or due (better, perhaps, saddûk), 6:2, 5.</td>
<td><em>nakasu</em>, corban or gift, $\text{𒅔}$ $\text{𒈪}$ (in Akk. nig-lag), 3:2.</td>
</tr>
<tr>
<td><em>mutaḫu</em>, $\text{𒅔}$ $\text{𒄣}$ $\text{𒅔}$, property (?), 6:2.</td>
<td><em>napûšû</em>, soul, living thing, animal, $\text{𒅔}$, plural napûšâti, $\text{𒅔}$ $\text{𒄣}$, 3:13, &amp;c.</td>
</tr>
<tr>
<td><em>naphariš</em>, altogether (the probable pronunciation of <em>âšu</em>), 3:5-10, 12, 13; 4:13; 7:4; 8:10.</td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF WORDS.

nasaru, to protect (imperative: usur), see the names Bel-nasir, Bel-sarra-usur, &c.
nuru, light, see the name Lūšēši-nūr.

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

našū, to raise, bring, take; na-su-u, they take away, 2:9.

Naš-pātī, name, meaning “the bearer of the sword,” 9:5.

sakki, length (?), 2:5, 11. (Probably Akkadian, and an equivalent of the Assyrian zimu.)
suluppū, fruit, (ka-lum-ma), 4:1, 13; 5:1.

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

Sin-ka-sīr, name, meaning “Sin (the Moongod) has bound together,” 9:7.
sangu, see sangu.

Sipar, Sippar, name of a celebrated Babylonian city, ideographically written =, phonetically written $<$, Sip-par D.S., 2:15.

Sulūsā, name, meaning “He of (the city) Suku,” or “of the market,” 6:3.

pi, a measure, 6:1.
pīšatu, province, district, 4:1.
patru, sword, dagger, see the name Naš-pātī.

pan, before, 1:12; 3:14; pa-ni,unto, 7:2.
pani, before, unto, see pan.
parru, bull, pl. par-ri, 3:4, 12.
parratu, cow, pl. par-rat (=parrāt), 3:4, 12.
Paršū, name, perhaps meaning “the flea” (or “the Persian?”), 8:9.


Šābili, see ābālu.

Šadū, mountain, šad-i (=šadī), mountains, 3:2, 16.

siddu emedu, provisional reading of $<$, lit.: “fixed line,” “boundary” (“aside”), 9:2, 3.
INDEX OF WORDS.

šuzubu, to save, see the name Musézib-Marduk.
šakānu, to make, to dwell, to dwell securely (cf. maššānu).
Šellibî, šeršerr, širšer, name, apparently meaning “the Fox,” 9:4.
Šulā, šeršer, širšer, a common Babylonian name, 4:11.
šulum, širšer, peace, 10:3 (ordinary nominative form šulum).
Šullumu, širšer, proper name, from the same root as šulum, 5:4.
Šamaš, the Sungod, 2:2, &c.; 7:2, &c.
Šamaš-ēdîn, šeršer, name, meaning “Šamaš has protected,” 7:12.
Šamaš-iddîn, šeršer, name, meaning “Šamaš has given,” 7:14; 10:11, 14.
Šamaš-ibīsîr, šeršer, name, meaning “Šamaš has multiplied,” 3:5, 14, 18.
Šamaš-uballit, šeršer, name, meaning “Šamaš has given life,” 7:6.
Šamaš-uqîn-âbîl (or -qânbâl), šeršer, name, meaning “Šamaš has established a son,” 4:12.
Šamaš-zērâ-ikîša (or -zērâ-ikîs), šeršer, name, meaning “Šamaš has given seed,” 82-9-18, 3769 (p. 13): 1.
Šams-Îzârâ-ibîl, šeršer, name, meaning “Šamaš has created seed,” 2:17; 3:9; 4:11.
Šamaš-naṣîr, šeršer, name, meaning “Šamaš protects,” 82-9-18, 3769 (p. 13): 2.
Šamaš-ṣarrâ-âṣîra, šeršer, name, meaning “Šamaš, protect the king,” 3:8.
Šamaš-tabîn-âbîl, šeršer, name, meaning “Šamaš, thou hast created a brother,” 4:9.
šamaššamme, sesame, šeršer, 6:1.
šemâš (or šebar), šeršer, grain, p. 14.
šîmu, sum, price, šeršer, 3:18.
šîmu, name, šeršer, see the name Šum-iddîn.
Šum-iddîn, šeršer, name, meaning “He (the god) has given a name,” 7:14.
Šangû, priest, šeršer, (also rîttu, scribe), 2:15; 7:11, 13.
šănunû, šeršer, again, 4:1, 13.
šîmû, šeršer, suffixed pronoun, see the name Bilî-šûnu.
šâparrû, to send, šeršer, a-šap-ra, pres. or fut. Kal, 10:15; šeršer, al-tap-par (for aš-tap-par), šeršer, il-tap-par (for is-tap-par), pres. or fut. of the secondary form of the Kal, 10:5 and 10:13 respectively.
šîpir, see šîtu.
šîklû, šekel, šeršer, 7:9; 8:1—4, 6, 8.
šarrû, king, šeršer, šarr-(genitive), 1:11; 2:21 (the character šarrû may, however, be for śarrû, in which case the group is to be read šar Bâbîlî, “king of Babylon”); šeršer, 4:3, &c.
Sirîkka, šeršer, proper name, 8:5.
šêru, flesh, genitive šeršer, še-e-ri, 7:2.
šuššan, one-third, šeršer, 7:9.
šîtu (šîtam, šîpar, šîpir, &c.), šeršer, a word of doubtful reading and meaning, 3:17.
šattû, year, šeršer, 1:10; 2:6; &c., &c.; šeršer, (Akkadian mu an-na (mu ana), “line of the sky”), 7:5, 8.

T.
Takî-Šulû, šeršer, name, meaning “Gula has given,” 7:13.
Tammišû, šeršer, a woman’s name, 9:6.
tamšîtû, šeršer, širšer, image; 8:8.
Tišritû, Tišri, širšer, Tišritî, month Tišri, 3:3; 7:19.
Inscribed Babylonian Tablets.—Part II.

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 3 wide by 1 inch and 3 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.

Revers.

12.

15.

18.
TRANSCRIPTION.

šaš ma-na šašašerit bar šikli kaspi šig-ga ē šamaš a-na a-gur-ru ša dul-šu ša šarri
3. i-na muḫ-ḫi ṣ Ba-la-ṭu ābli-šu ša ṣ ē šamaš-aḫa-iddina ṣ ṣ ṣ ē šamaš-aḫa-iddina ṣ Kud-da-a ābli-šu ša ṣ ē Arad-Nabû a-ki-i a-gur-ru ša  ṣ a-ku ša Babili
6. i-lab-bi-in-nu u i-ṣar-rab-bi a-gur-ru a-na dul-šu ša šarri ina muḫ-ḫi mar-ḥa-šu i-nam-din-nu. Bu-ut
12. ṣ Ba-laṭ-su már  ṣ ē-bar Innanna Babili ; ṣ Bēl-ābla-iddina ābli-šu ša ṣ ē ē Ellat-šu ābli ṣ šangū ē šamaš ; ṣ ē-ḥe-iddina- → Šamaš ; ṣ ē-ḥe-iddina- → Marduk ābli-šu ša ṣ ē Iriba → Marduk
15. ābli  ṣ šangū Innanna Babili ; → Šamaš-zērā-ibni ābli-šu ša ṣ ē Šu-la-a ābli ṣ Mi-sir-a-a ;  ṣ ritu → Marduk-na-šir, ābli-šu ša ṣ ē Sa-našumi

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-aḫa-iddina and Kudda son of Arad-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: Na-bu-šum-lišir, son of
12. Balat-su, son of the priest of Istar of Babylon; Bēl-ābla-iddina, son of Ellata, son of the priest of Šamaš; ābli-iddina-Marduk, son of Iriba-Marduk,
15. son of the priest of Istar of Babylon; Šamaš-zērā-ibni, son of Šula, son of Miširā; scribe, Marduk-naṣir, son of Šakin-šumi,
18. son of the priest of Istar of Babylon. Sippara, month Šivan, day 11th, year 16th, Nabonidus, king of Babylon.
FREE RENDERING.

Two mana and 13½ shekels of silver, property of (the temple of) Shamas, for the brick of the service of the king, unto Balatu son of Šamaš-âlââ-iddina and Kudda son of Arad-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. $\mathcal{V} \text{שימ}$. 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 $\text{nig}$ with its phonetic complement. The reading in Akkadian, however, would probably be the same, namely $\text{nig-ga}$. This group is translated by $\text{makkurî}$ (cf. Heb. ܡܐܟܟܪܐ, "something for sale," "price"), and that may be the reading here, though the meaning, indicated by the Hebrew equivalent, does not quite fit. $\text{Mimmu}$, however, seems, to a certain extent, to have been a synonym of $\text{makkurî}$ in the common phrase $\text{mimmu-šu, ša ăli u šorî, 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 $\mathcal{V} \text{שימ}$ have nearly the same primitive meaning. The character $\mathcal{V}$ is the Assyrian $\text{V}$, the archaic form being $\mathcal{V}$, and the line-form $\text{p}$. This last is a rough picture of a dish or basin $\text{בכ},$ turned on its side, hence the meaning of "food" (eaten from a dish), then household goods (crockery, &c.), property, thing ($\text{mimmu}$ or $\text{memu}$). § From the meaning of "dish" or "basin" comes that of making or forming ($\text{sakānu}$) in general (cf. the expression "a ... vases"), with other kindred meanings. The character $\text{ש}$ is the Assyrian $\text{ש}$, of which the archaic form is $\text{צ},$ and the line form $\text{ש},$ a rough figure of a pot or vase $\text{בכ}$ for milk, &c. Taking $\mathcal{V}$, therefore, in its derived meaning of "what," "that which" (developed from its original signification of "thing," "something," "something," "some what"), we get the idea of "crockery" (literally "that which is a pot") for the group $\mathcal{V} \text{שימ}$, and therefrom the meaning of "household furniture," or "goods." Compare the similarly-formed groups $\mathcal{V} \text{שימ nig-gub, "that which is fixed" = kudurru, "boundary"; \mathcal{V} \text{ניג-ל�, "that which is extended" = kāsū, "a gift"; \mathcal{V} \text{ניג-gal, or \mathcal{V} \text{ניג-nigal, "that which there is" = bašû, "property" (from bašû, "to be")}.}

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

* This is confirmed by W.A.I. V, 11, 38 and 39 abc, where we read $\text{מַנְיָג פְּרָעָה} \text{סְדָּמָה} \text{שָׁדָא} (\ldots \text{man-gar})$ and $\text{נֶגֶר פַּרְעָה} \text{סְדָּמָה} \text{שָׁדָא} (\ldots \text{neg-ga}),$ completed by Brunnow $\text{mungar}$ and $\text{munga}$ as the dialectic forms of this group. See also W.A.I. IV, pl. 23, 23 b.

† So Brunnow—see his "Classified List."

‡ The fact that $\mathcal{V} \text{נig}$ by itself is equivalent to $\text{mimmu}$ makes this still more probable.

§ Compare the Heb. ܡܼܝܚܐ, and the Chald. ܚܠܼܒܐ, both meaning "vessel" and also "household goods." This latter word is possibly connected with the Semitic Babylonian $\text{mimmu}$ (mimmu), $\text{mamna}$ (mamna, mamnan) and $\text{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 $\text{יְדָאִי;}$

|| Hence the meaning "a woman's breast," which this character has.
Line 5. \( \text{a-ki}-\text{i} (\text{dki}) \). This is apparently the original form of \( \text{ki}-\text{i} (\text{ki}) \), “thus,” “as,” “like,” “according to.” Compare the proper name \( \text{Mannu-aki-Nabû} \), “Who is like Nebo,” (Strassmaier, “Wörterverzeichniss,” no. 5067—see also no. 319).

\( \text{sa-ku} (\text{saku}) \), apparently a word derived from the Akkadian \( \text{sa-g} \), “head.” \( \text{saku} \) means therefore “captain,” and forms a component part of the word \( \text{ruh-\text{saki}} \), the Heb. \( \text{Rahshak} \), Rabshak, in which, however, \( p \) replaces the Semitic Babylonian \( \text{r} \). This root also occurs in \( \text{sangu} \), “priest” (see p. 41).

Line 6. \( \text{i-lab-bi-in-nu u i-sar-rab-bia} \), for \( \text{ilabbimu u isarrabi} \), the doubling of the last radical apparently indicating length in the foregoing vowel.* The two verbs are the present tense of \( \text{labanu} \), “to lay bricks,” and \( \text{sarabu} \), “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 \( i \). (Compare \( \text{bu-ut} \) and \( \text{bu-tu} \), “knee,” \( \text{purussa} \) and \( \text{purissu} \), “decision,” &c.) A more usual form of this sentence would probably be \( \text{ilabbimu-ma} (= \text{wa}) \) \( \text{isarrabu} \).

Line 8. \( \text{mar-\text{ha}-\text{su} (marha\text{su})} \). A parallel to the word \( \text{ma\text{sh}anu} \), “security,” often found in contracts. \( \text{Marha\text{su}} \) is from the root \( \text{raha\text{su}} \), “to trust,” the Chaldee \( \text{W} \), and is not to be confounded with \( \text{rahasu} \), “to inundate,” Heb. \( \text{r} \), “to wash.”

\( \text{bu-ut} \) or \( \text{bu-tu} \) (\( \text{b\text{u}t} \) or \( \text{b\text{u}tu} \)). This difficult word, which is a synonym of the Akk. \( \text{za-g} \) (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, \( \text{b\text{u}t \text{na\text{s}}} \) possibly meaning “they take all responsibility.” Compare, however, the note to line 9 on page 5, where the translation of \( \text{za-g} \) by \( \text{imu\text{tu}} \), “right (hand)” rather speaks in favour of the translation I have there adopted; though the translation of \( \text{za-g} \) by \( \text{b\text{u}tu} \) 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. \( \text{~T~} \). 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 \( \text{ra} \), and without the determinative prefix for “man” (\( \text{\text{\&}} \) \( \text{\&} \) \( \text{\&} \) \( \text{\&} \)) in W.A.I. II, 9, 25, and is there translated by \( \text{lik} \). 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” (\( \text{b\text{u}t\text{\text{u}} \text{ba\text{s}}} \), “the house coming forth from the heart” (\( \text{b\text{u}t\text{\text{u}} \text{\text{\&}t \text{\&}ib\text{\text{b}}} \)), both apparently referring to the family, and in the latter

* Inamdinun (for Inaddinu) in line 8 exhibits the same peculiarity.
† See Loth’s Tigrathpileser, p. 140. The true form of the root is apparently \( \text{\text{\&}r\text{\text{u}}} \).
‡ The word might also be read \( \text{\text{\&}du} \), and both forms might also be spelled with \( p \) (\( \text{p\text{\text{u}}} \) and \( \text{p\text{\text{u}}} \)).
§ Such, apparently, is the meaning of the words \( \text{b\text{u}t \text{s}i\text{\text{\&}}} \), \( \text{p\text{\text{u}}} \), &c.
case equivalent to "proceeding from the loins of." These are followed by the words "his flesh (šir-šu) and "his blood" (damu-šu), and these, again, by liablešu āṣitu (in Akkadian nu-barbara), apparently meaning "a foreign dress," or "a changed dress." The word liḫu closes the section, and translates the phrases su-ta kur “to change into the body (of),” and ē-baru (our word), apparently, "to change the house." Liḫu would therefore mean "the taker," from laḫu "to take," the Heb. נַפְלָה, and probably signifies "one who undertakes work for another"—in this case, "a deputy-priest." For 𒃕𒂏 = Inanna, 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 𒋥𒃚 and 𒋣𒂏 are not synonymous.*

Line 13. นอก. This group, composed of the determinative prefix for "man," and a modification of the Babylonian character 𒂏𒂏𒂏, 𒂏, dduppu, "tablet," has, in Semitic Babylonian, the pronunciation of 𒂏𒂏, 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, 𒂏𒂏, "head" (also "chief"). Compare Nisannu, "the first (month)," and isag (Assyr. isakku) "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* gives sangu as the name of 𒂏𒂏, sag, "head," the Babylonian 𒂏𒂏.

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 Balatu and Kuddu to rebuild or restore a portion of one of the temples or sites examined by him in his archaeological explorations, of which he has himself left most precious records.

* J. Jeremias ("die Cultustafel von Sippar"), reads E-mas as the Akkadian pronunciation.
† See my article "Belshazzar" in the New York Independent for August 15, 1889, p. 1055 (15).
No. 12.

DARIUS, 519—484 B.C.

A large contract-tablet of unbaked clay, recording the withdrawal of a loan of silver from a man named Marduk-rimanni, and the promise of the lender, Nergal-âšê-iddina, to advance the same to Bēl-bullit-su, son of Marduk-rimanni, on a certain date named. The contract is peculiar, and most interesting.

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 \( \frac{1}{4} \) wide by 2 inches and \( \frac{1}{4} \) high. The colour is dark grey, deepening to black in some places.

Obverse.

\[
\begin{align*}
\text{(transcription of symbols)}
\end{align*}
\]

Reverse.

\[
\begin{align*}
\text{(transcription of symbols)}
\end{align*}
\]
On the 2nd day of the month Tisri, the contract of 4½ mana of silver,
grant of Nergal-âhê-iddina, son of Marduk-bêl-napsâtî,
3 son of the priest of Šamaš, which (was) unto Marduk-rêmanni, son of Bêl-uballît,
son of the nisurginû, Nergal-âhê-iddîna
will take away, and to Bêl-bullît-su, son of
6 Marduk-rêmanni, will give. Any grant
of Nergal-âhê-iddîna unto Bêl-bullît-su and
Marduk-rêmanni, his father, is not. Wherever this
9 contract is shown, that is the guarantee.
Witessel: Basia, son of Nabû-šum-ukin, son of Šabinašišu; Abdâ, son of Maššūš-Marduk, son of Ellatu; Marduk-sum-iddina, son of Marduk-nager, son of Ellatu; Nidintu, son of Sukka, son of Ittu-Marduk; Balat-su-Mene, son of Aba-iddin-Marduk, son of the priest of Ittar of Babylon; Bél-āšé-ittanna, son of Sin-ilu, son of Bél-ētir; Bél-uballit, son of Ḥaṣdâa, son of Mandidi; Šum-iddina, son of Nabû-ābla-iddina, son of Isināa; Lulelt, son of Bél-uballit, son of the nisurgûnu; Bél-rei-šunu, scribe, son of Rémat-bél-ili, son of Bél-ētir, Sippar, month Elul, day 24th, year 34th, Darius, king of Babylon and countries.

Seal of Nadin-āšé, 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 1 of silver, grant of Nergal-āšé-iddina, son of Marduk-bél-napâšati, descendant of the priest of the Sungod, which was made to Marduk-remanni, son of Bél-uballit, descendant of the nisurgûnu, Nergal-āšé-iddina will take away, and will give to Bél-bullit-su, son of Marduk-remanni. There is no grant whatever of Nergal-āšé-iddina unto Bél-bullit-su and Marduk-remanni, his father. Wherever this contract is shown, that is the guarantee.

Notes.

Line 1. -animation, adi, oblique case of a noun ādû, meaning apparently “time,” “fixed period.” The word, as used here, corresponds with the Hebrew and Chaldee yâd, “up to,” “during.” It is probably a different word from ādu, “agreement,” for which cf. Hebrew yâd.

u-an-tîm. 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-tîm-u-an-tim-me. The plural is written u-an-tîm-u-an-tim-me. Strassmaier gives also the form u-an-tim-ma. The plural is written u-an-tîm-u-an-tim-me, and, judging from the words u-an-tim-u-an-tam, “days”; u-an-tim-u-an-tam, “sisters,” shows that the plural form did not generally differ in pronunciation from the singular. The first line (ed) of plate 35 of W.A.I. II, gives the word u-an-tam, u-an-tu or u-an-tam; explained, apparently, by u-an-tam, ku-qi-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. ra-šu-tu. This is an abstract noun from rašu, “to have,” and means, literally, “that which one has.” Compare, for the root, the Chaldee rasu, “to have leave,” “he permitted,” whence rasu, “leave,” “power,” parallel, as to form and meaning, with the Babylonian rašutu, “grant.”

Line 4. D.P. ni-šur-gi-ni-e (nišur-gine). This word is genitive of nišur-ginû, a compound word, apparently meaning, “keeper of the dues,” from ni (for nîg), “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-ge), 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 inaššawa.

Line 6. 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 nadanû, “to give.”

Line 7. aš-ar (ašar), is the terminationless form of the common word aš-ru (ašû), meaning “place.” Here, as elsewhere, the form ašar seems to have the meaning of “wherever,” Heb..Sin, “who” (also “where”), Arab. jil, “trace,” “footprint.”

Line 9. šu-ma-a-tim (šumātim), literally, according to the form, the plural of šu-mu (šumu), “name,” Heb. šem, plural šemem, Arab. šam, also written, in Babylonian, šem, and šem. It is not impossible, however, that the word is intended, in reality, for šuwatî, that is, a special spelling of the common demonstrative adjective šu-tim,* “this,” šuwatîm and šutîm 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, ašar wantim šumatin (= šutîm) tanammar would mean: “wherever this contract appears,” instead of “wherever the contract of names appears.”

* See Sayce’s Grammar, p. 60.
The feminine demonstrative pronoun, of which the masculine is `T u-u (šū). It is generally used at the end of a sentence, as here, its antecedent being apparently the feminine u-antum in the foregoing line. A good example of the use of it is to be found in the name Ša-Nanā-ši, “She is of Nanā” (lit. “of Nanā she”).

Line 10.  T V ~ t, Sa-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,” `T, it is clear that it denoted a trade, or a class of persons. There are various spellings of this word, such as `T v ~ t, ša-bi-na-a-ši-šu,  9 v ~ t, ša-na-ši-šu (Šanāšišu), &c. (See Strassmaier’s Worterverzeichiss.)

Line 16.  1 Y E E ~ t T Y T, Ha-aš-da-a-a (Hašdāa), literally “He of Hašdu,” “the Hašdian.” The feminine form  1 Y E E ~ t T Y T, Ha-aš-da-a-a-i-tu (Hašdāaitu), “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.)

1 Y E E ~ t, Man-dí-di (Mandidi), if the genitive of Mandídu, means “the measurer” (“proctor?”), from madádu, “to measure.” The group, however, may be borrowed from the Akkadian, in which case the probable reading would be mamsasa, 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 `<E>. It is possible that the word means “herald” (man sasa, “proclaimer of the king”).

Line 17. For `E  9 E = Isinnáa, “the Isinnite,” see Inscribed Babylonian Tablets, p. 19, note to line 15. Here also the determinative `E takes the place of the more usual `E (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-rēmanni 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.

åbu, אב, father, 12:8.
agurru, אגרו, brick, brickwork, 11:2, 5, 7.
Abla, אבל, proper name, probably meaning "my son," 12:11.
âdi, אדי, up to, at (of time), on, 12:1.
âki,cki (א-ק), as, like, 11:5.
ammat, עמות, cubit (see "Additions and Corrections").
ana, אנה, for, 11:2; in, 7; to, 12, 5.
antim (anti), possible reading of u-an-tim, which see.
âsasăr, אסאר, wherever, 12:8.

E.

È-BAR (È-MAŠ), באר, an order of Babylonian priests, 11:12.
êṭirtu", אטר, guarantee, 12:9.
Ella, אילה, איג, proper name, apparently meaning "the god of armies," or else an abbreviation of Ilu-èllatîa, "God is my army," 11:13; 12:11, 12 (a parallel to the well-known name Bêl-èllatîa).
êša-èribit, probable reading of אירбит, 24th, 12:20.
êsten, אסטן (for אסט, אסט-א), one, 11:9. (Also read isten and istim.)
êstînèrit, אסתר, eleventh, 11:19.

I.

înâm (înam), ענן, it is not, 12:8.
ilu, god, see the names Sin-ilu and Rêmut-bêlîli.
ina, in; ina mulîbi, unto, 11:3; 12:3, 7; in, 11:7.
Inanna, אינא, one of the names of Istar, 11:12, 15, 18; 12:14.
Iribî-Marduk, מרדוק, proper name, meaning "Merodach has multiplied (children)," 11:14.
Išînnâa, אישה, name, meaning "the Isînite," 12:17.
Istar, see Inanna.

U.

U-AN-TIM, עантימ, contract, agreement, 12:1, 8.
Ûlulu, Elul, חולל, month Elul, 12:20.
ûmû, יום, day, 11:19; 12:1, 20.

B.

Bâbîlî, באבל, the city Babylon, 11:5, 12, 15, 18, 20; בבל, 12:14, 21.
Balatu, بالت, באל, proper name, meaning "life," 11:3.
Balat-su, بالت-סו, proper name, meaning "His life," 11:12 (perhaps an abbreviation of some such name as Nabû-balat-su-îkbi, "Nebo has commanded his life").
INDEX OF WORDS.

Balāt-su-Meme, proper name, meaning "Meme is his life," 12:14.
(Another possible reading is Bullit-su-Meme, "Save his life, O Meme," but in this case we should rather expect the form Bullit-su-Meme.)

Bēl-ābla-iddina, proper name, meaning "Bel has given a son," 11:13.

Bēl-āblā-ittannu, proper name, meaning "Bel, give him life," 12:15.

Bēl-ēṭir, proper name, meaning "Bel protects," 12:15, 20.

Bēl-bullit-su, proper name, meaning "Bel, give him life," 12:5, 7.

Bēl-rēi-śumu, proper name, meaning "Bel is their pastor," 12:19.

Basia, proper name, 12:10.

bar, half, 11:1.

but (butu) - liability (?), 11:8, 9; see page 40.

G.

ginû, temple-due (see nisur-ginû, keepers of the dues, temple-treasurer).

D.

dullu, work, service, 11:2, 7, 9.
dupšarru, scribe, 12:19 (lit. "tablet-writer").

H.

Ijašdāa, proper name, meaning "The Ijašdian," 12:16.

K.

Kunukku, seal, 12:edge.

L.

labânu, to lay bricks; i-labbi-in-nu, present or fut. Kal.

Lubluṭ, proper name, meaning "Let me live," 12:18.

M.


Meme, name of a goddess, probably Bau or Gula, goddess of healing. (See Balāt-su-Meme.)

minnu, anything, everything, property; accusative form (apparently used as a nominative), minna, 12:6; probable pronunciation also of minjij, 11:1. (See the note to this passage.)

mana, maneh, mina (60 shekels), 11:1; 12:1.

Mandidi (Mansasa?), proper name, meaning "the Proctor" (or "the Herald"?), 12:16.

Miširās, proper name, meaning "The Egyptian," 11:16.

māru, son, 11:12; 12:2, 3, &c., &c.


Marduk-rēmanni, proper name, meaning "Merodach, be gracious to me," 12:3, 6, 8.

Marduk-šum-iddina, proper name, meaning "Merodach has given a name," 12:12.

marḥāṣu, trustworthiness, 11:8 (rohāṣu).

N.

Nabu-ābla-iddina, name, meaning "Nebo has given a son," 12:17.


Nabu-šum-ukîn, proper name, meaning "Nebo has established the name," 12:10.
Nabû-šum-lîšir, r -p- tF, proper name, meaning “May Nebo direct the name,” 11: 11.
nadanu, to give, i-na-ad-di-in, he will give, 12: 6.
Nadin-âhi, r , proper name, meaning “he (the god) has given a brother” (“is giver of a brother”), 12: edge.
Nidintum, r ~ > , proper name, meaning “gift,” 12: 13.
nig-ga, the probable Akkadian pronunciation of IV , property, 11: 1 (see the note on p. 39).
Nergal-âhê-iddina, r - r , proper name, meaning “Nergal has given brothers,” 12: 2, 4, 7.
nasu, to raise, take, take away, i-na-aš-ša-am-ma, 3rd pers. sing. aor. Kal, with copula -ma or wa, 12: 5.
natûnu, to give, Aorist ittannu; see the name Bêl-âhê-ittannu. Mattatum (see Sir H. Peek’s cylinder-seals, p. 8) is from the same root.
nišur-ginâ, temple-treasurer, 12: 4, 18.

S.
Simannu (Siwannu), Sivan; Sa, lord, Siwanni, the month Sivan, 11: 19.
Sin-ilu, r , proper name, meaning “Sin (the Moongod) is god, 12, 15.”
Sippâr, the city Sipar, identified with Sepharvaim, 11: 18; 12: 20; 12: edge.

P.
put (or putu), see but.

S.

R.
re’u, shepherd (see the name Bêl-re’i-šunu).
raḫāšu, to trust (see marḫāšu).
rêmu, to be gracious, see the name Marduk-rêmâri.
Rêmut-bêl-ili, r - r , proper name, meaning “The grace of the lord of the god(s),” 12 : 19.
rašû, to have, grant. Hence
rašûtu, possession, grant, 12: 2, 6.

S.
ša, of, 11: 2, &c., &c.; 12 : 1, 2, &c., &c.
šuati, šuwati, probable reading instead of šumâti, which see, and compare p. 45.
Sabinâšîšu, r , proper name, from the name of an office, 12: 10.
šaku, governor, captain, 11: 5.
Sakin-šumi, r , proper name, meaning “He (the god) makes a name,” 11: 17.
šelašâ-irbit, probable reading of 1171, 34th, 12 : 21.
Šamaš, the Sungod, 11: 1, 13, &c.; 12 : 3 (see also the names beginning with this word).
Šamaš-âhê-iddina, r - , name, meaning “Samas has given a brother,” 11: 3.
šumâti, šumâti, plu. of šuma, “name,” or šuwati, demonstr. pronoun “this,” 12 : 9 (see the note on this word, p. 45).
šani, second, 171, 11: 9; 11, 12: 1.
šiêlû, shekel, 11: 1.
šîšîšerit, possible reading of 171, sixteenth, 11: 19.

T.
Tisritum, Tisri, r , the month Tisriti, 12: 1.
ADDITIONS AND CORRECTIONS.

Page viii (Babylonian Numerals). Read šērā-ēštin instead of šērā-ēštin as the probable pronunciation of the number 21, and 𒅇 instead of 𒅀𒅂 in the number 342.

Pages 3–5. An alternative rendering of the character 𒅇 (lines 4 and 10 of the text of no. 2) is “length” (probable pronunciation šidda*). If this be the right rendering here, 𒅇.AI, 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” (šānē kipānu ša [šanēšram] šiddi, arba’ ammat sakki) and “one piece 12 cubits long and 4 cubits wide (ēṣen kipī [šanēšru] ammat siddi ū arba’ ammat sakki) respectively. The character 𒅇 in lines 5, 10, and 11 would then stand for “cubit,” and would not be the phonetic complement of V (arba’, “four,” and ribā, “fourth”). My former translation of 𒅇 as “loom,” rests upon the compound groups 𒅇.T, “loom,” and 𒅇, “weaver.” The alternative reading here proposed, however, is the more probable. On the other hand, the group 𒅇.KK, 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 ðbil (no. 2, line 16), read Ugār-a-a, and instead of “Ugarā, son of Ittu-Marduk,” read “Ugarā, Ittu-Marduk.” Ugārā means “he of the field,” so that the note to this line on page 5 should be changed accordingly.

For additional remarks on niggā (page 4, note to line 2) see page 39. Upon the word Mammon see Kautch, Grammatik der Biblisch-Aramäischen, page 10 (under μαμμωνάς†), and the additional note to it on page 173. Whether the reading of V 𒅇 as nimmu 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 š ēn—he see the note on page 38.

Page 7, line 12. The word rihī seems to be a synonym of rižtu, “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, 𒅇 having been printed instead of 𒅇).
† The nominative (generally given as μαμμωνας or μαμμωνας) does not occur.
In line 17 of the transcription, read mahru-tu instead of ši-pir, as the transcription of 𒐋, and translate “besides the 31 former bulls, and 5 bulls.” I am now inclined rather to regard ṣlat 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 𒈇𒈤 to “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-ibī, the head-herdsman, Uktû-âbâ son of Kudurru, (and) Belû-šunu son of Zerûtu 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-ibī, the chief of the cattle,” īddīnu 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 ṣū.

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-balâtu in line 4 of the translation.

It is probable that the character ḫ, generally read uaphariš (see the Index of words to Part I), when signifying “altogether,” “total,” ought to be read with a form of the root gamâru, “to complete.” This suggestion is based upon the variant which gives ḫ ḫ 𒈗 to Gâmir (with the phonetic complement ṣûr, ūr) for ḫ ḫ 𒈗 ṣûr, mût Gâmir, “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-napâšâti, &c., the second element (êdir) would probably be better transcribed êdir, 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.
(Deal of Dadu-ia) (Deal of Dadu-ia)

37

9

18

24

30

[Note: The text contains several annotations and diagrams, which are difficult to interpret without additional context or a clearer image.]

Harmison & Sons., Lith., S. Martins Lane, E.C.
NO. 14.—CASE - TABLET DATED IN THE REIGN OF SAMSU-ILUNA, KING OF BABYLON, ABOUT 2175, B.C.
No. 13.

ZABIUM (=ZABŪ), 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 3½ 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.

3  

6

9

12

15

Edge.
Reverse.

A-na bit ša Nu-ur->,- I-šum
itti Mi-il-ki-Bēlti i-ša-mu

3. Ṣ Ab-di-īlī
u Ya'-za-ar-īlu ir-gu-nu-ma
da-ya-na⁺ im-ļu-ru-u-ma

6. da-ya-nu dinam u-ša-bi-zu-šu-nu-ti-ma
īn biti-šu Ḫ-āzaga-zi ša Ana
ana Ab-di-īlī

9. da-ya-nu id-di-nu-u⁺
ī-na bīti-šu Bit-D.P. Šamaš

TRANSCRIPTION AND TRANSLATION.

To the house which Nūr-Išum
with Milki-Bēlti bought
Abdi-īlī
and Ya'zar-īlu laid claim, and
a judge they went before and
the judge caused them to receive judgment, and
the well of his house, Ḫ-āzaga-zi of Anu
to Abdi-īlī
the judge gave.
In his house, Bit-Šamaš
they made the agreement and  
2½ furlongs, dwelling-house included (?)  
3 cubits inclusive (?) to the fence (?)  
of the boundary of Šamaš-núr-mátum  
and Étel-pi-Sin  
son of Abu-ḫibum

Nūr-Išum  
to Ḥabdī-ili  
and Ya'zar-ilu  
sons of Yadihum  
has fixed;  
they shall not withhold, (and)  
one against another shall not litigate.

They have invoked the spirit of Šamaš, Merodach, and Zabišum.  
Before Babalu-um-la-padu the judge;  
Before Natuna son of Ḫanhanum;  
Before Šamaš-núr-mátum;  
son of Abu-šīur;  
Before Étel-pi-Sin;  
Before Bil-um;  
Before Imgurîa;  
Before Šamaš-rabi;  
Before Babillu;  
Before Ibn-šíur;  
Before Šamaš-rabi;  
Before Abušīur;  
[Before] Šamaš-riame;  
Before Arad-Šamaš;  
Before Ḥabrani (?).  
Year the reign of Zabišum was made.

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

Abdi-ili and Ya'zar-ilu laid claim to the house which Nūr-Išum bought along with Milki-Belti, and they went before a judge, and the judge let them have his judgment, and the judge gave the well of his (Nūr-Išum's) house, (called) Še-azaga-zi of Anu, to Abdi-ili. They made the agreement in Nūr-Išum's house, (called) Bit-Šamaš; and Nūr-Išum conveyed to Ḥabdī-ili (= Abdi-ili) and Ya'zar-ilu, sons of Yadihum, 2½ furlongs, dwelling-house included (?), (and) 3 cubits included (?) up to the fence (?) of the boundary of (the property of) Šamaš-núr-mátum and Étel-pi-Sin, son of Abu-šīur. They shall not withhold the property, and they shall not litigate against each other. They have invoked the spirit of Šamaš, Merodach, and Zabišum.
NOTES.

Line 4. 𐎂𐎛𐎱𐎦𐎠, 3rd pers. pl. Aor. of the kal conjugation of *ragāmu*, “to speak,” “litigate,” “make a claim,” Ethiopic ሌቁ; “to curse.” Connected with “Targum” and “dragoman” (the latter, in Assyrian, is *targumānu*).

Line 5. 𐎊𐎱𐎲𐎼, imḫur-ḫa. Compare the similar phrase on the tablet B. 78, where, in lines 12 and 13, we have 𐎊𐎱𐎲𐎼, “Idin-Bēl went before a judge of Ur.” *Mahāru* means also “to meet,” and “to receive.”

Line 6. For the phrase *dayanu dinam usdhizu-sunuti-ma*, see the “tablet of the Brotherhood,” P.S.B.A. for Dec., 1885, where the same phrase is given spelled slightly differently (dāmanu for *dayanu, dinam* for 𒀇), and usdhīzi for usdhīzu. Various phrases formed with the word dinu, “judgment,” are given in W.A.I. V, pl. 24 (=T.S.B.A., Vol. VII. 1st pl. illustrating pp. 230–270*) ll. 26–35, such as dinu š[u]u[,] “to cause to receive judgment” (the phrase now under consideration with the verb in the infinitive), simu[]š[u]u], “to cause to receive a decree” (these both translate the same Akkadian phrase, ሌዲኽ ለት, *sa dibba*), dinu gamru and dinu lā gamru, “completed judgment” and “incomplete judgment,” followed by din-šu gamir and din-šu lā gamir, “his judgment is completed,” and “his judgment is not completed” (𒀇=𒆜, sa-bi al-tīla and 𒁃+𒁄, sa-bi nu-al-tīla). We then have din-šu dinu, and din-šu ál dinu, “his judgment is judged,” and “his judgment is not judged” (𒀇=𒆜, sa-bi kudda, and 𒁃+𒁄, sa-bi nu-kudda). The last phrase of this list is din-šu zullul, which apparently means “his judgment has been accepted” (𒀇=𒆜, *sa dibba, the same phrase as above with ሌ, *bi, “his,” inserted*).

Line 7. 𒈹, a-ki. This word, in Semitic Babylonian, means “like,” but as that rendering does not fit here, it was needful to find another translation for it. The word is probably an Akkadian compound, meaning “water-land” (i.e., water-source, spring). See the Zürich vocabulary, rev., ll. 13 and 14, where 𒈹, a-ki-ta nim and 𒈹, a-ki-ta é-ne, are given as equivalent to ሌ ላ, “well of water,” lit. (in Akkadian) “water (a) from (ta) the earth (ki) springing (nim or éne).”

Line 11. 𒀇, 𒈹, intaqrā (intakrā)-ma may be from makāru, “to trade;” or magāru, “to agree to.” The latter is the more probable.

* G. Bertin’s Akkadian Precepts for the Conduct of Man in Private Life.
† These characters are doubtful—see Brunnow’s list.
Lines 12 and 13. The meanings of the words $\text{C}_r$, $\text{mubasu}$, and $\text{'r}_A$, $\text{maki}$, are doubtful. It is also possible that some of the other words ought to be read differently. $\text{A}$ seems to be the same as the $\text{Tell-sifr}$ inscriptions.

Line 22. $\text{E}_A \text{A}_I \text{I}_A$ iturru (the last character is doubtful, but besides $\text{E}_A$, um, the only other possible readings are $\text{E}_A$, u, or $\text{E}_I$, ma, neither of them affecting the sense). The usual meaning of $\text{taro}$, 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 $\text{-E}_I \text{I}_A$ $\text{I}_I$, 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 $\text{sdmu}$, “to buy” (lit. “to price”); $\text{ragdmu}$, “to make a claim;” $\text{dayanu}$ for $\text{ddanu}$, “judge,” &c., the full writing of the vowels ($\text{imhaurt-ma}$, $\text{intagr}-\text{ma}$, &c.), the constant use of the so-called mimmaton ($\text{dayananm}$, Šamaš-nâr-mâtum, Abum-âibum, âbum, &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; Natumu's father, Ḫanḫanum; Bîlûm; and Bâbîlûm; are most interesting. The two which probably carry off the palm in point of interest, however, are the names of Abdi-ilu and Ya'zar-ilu, his brother. As is well known, Assyrian is most important on account of its preserving the difference between the hard and the soft $\text{n}$, lost in Hebrew, but still existing in Arabic (א and א). Assyrian, however, in preserving this distinction, has introduced confusion, for it is often difficult to tell whether a root is $\text{N}^\text{E}$, $\text{N}^\text{E}$ or $\text{Y}^\text{E}$, &c., &c. It would therefore not be easy to say whether the former of these two names (Abdi-ili) were $\text{N}^\text{E}$, $\text{N}^\text{E}$, $\text{N}^\text{E}$, or $\text{N}^\text{E}$, had we not the important variant $\text{Habdî-ili}$, which shows at once that it was pronounced with the soft $\text{n}$, and belongs, therefore, to the last class. In the light of this, it is easy to see that $\text{Hammu}$ in the royal name Hammurabi, and Ammi in Ammi-zaduga, which are both translated by $\text{kimtu}$, “family,” are one and the same word, coming from a root $\text{zâhâ}$ (compare the Arabic $\text{zâhâ}$, meaning “relation,” “family”), and that the two kings who bore these names were both Semites, Ammi-zaduga having given his an Akkadian form. What Ḥabdî-ili or Abdi-ili means is difficult to say—$\text{hâbu}$, universally regarded as coming from the root $\text{hâbû}$, means “servant” (why, if this derivation be the correct one, is it not $\text{hâbu}$?). Perhaps we ought to read Ḥapdi-ili or ᴬpdi-ili, and compare, for the first element, the Arabic $\text{zâhâ}$, “valet,” “servant,” in which case the word would mean “the active servant of God.”* In the name of his brother,
Ya'zar-ilu, 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. יְזָרָאֹל, "Whom God helps," and the place-name יְזָרָאֹל or יְזָרָאֹל, "That which (Jehovah) aids" (Gesenius).

Other names of interest are Natunum, perhaps for Natanum, Heb. נְתָנָה, Nathan; Štel-pi-Sin, "the moon-god is lord of the word;" Imiguria, "my protection is Jah;" Babalum-lú-padu, "Babalum the unsparing;" and to these may be added Hanhanum, Abum-pikar, 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 حَمّ (Arabic حمّ), and not حَمُّ (Arabic حمُّ) is also proved by the Assyrian form of the word Hamath, which is spelled both Ammatu and Hammattu or Hammattu (so also Amedi or Jamezi (Hamodie) now Diárbekr). Lane gives the following examples of the use of حَمّ, حَمَّل, "How are the particular or special friends, &c., and the common people?" حَمَّل, "these are the relations of a man," حَمَّل, "he is of the beloved of my soul." With regard to the word حَمَّل, that comes from the root حَمِل, in its meaning of "to serve and work." Other words which Semitic Babylonian or Assyrian has in common with Arabic are حَمِل, "hold of a ship," حَمِل, "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: حَمَّل, Abi-yà = Heb. יְזָרָאֹל, "My brother is Jah." The monotheistic idea here indicated is more plainly shown in the names Abdi-li and Ya'zar-ilu.

† Babalum is possibly one of the forms of the name Babylon. See my remarks on Babalam, Babilam, and Bab-ili in the Babylonian and Oriental Record for February, 1887 (Vol. I), p. 54.
No. 14.

SAMSU-ILUNA, ABOUT B.C. 2175—2140.

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.

The text of the inscription is a sale of land, and presents some very interesting features. The size of the tablet is 2\(\frac{1}{2}\) inches by 1\(\frac{1}{2}\) inches, and the case is 3\(\frac{1}{2}\) inches by 2\(\frac{1}{2}\) inches. The seal-impressions occupy the edges and the blank spaces on the left of the inscription on the latter, and have also been made on portions of the inscribed surface, especially the edge on the right.

Obverse.

\[\text{Obverse.}\]

\begin{verbatim}
\text{Obverse.}
\end{verbatim}

Reverse.

\[\text{Reverse.}\]

\begin{verbatim}
\text{Reverse.}
\end{verbatim}

Edge

(of envelope).

\[\text{Edge (of envelope).}\]

\begin{verbatim}
\text{Edge (of envelope).}\n\end{verbatim}

Reverse 18

(of envelope).

\[\text{Reverse 18 (of envelope).}\]
TRANSCRIPTION AND TRANSLATION.

Šalšet ganī ḍīlu ugar D.P. Tar-ba-ni D.S. ga-du-um ēṣtin ganī ḍīlu zitti A-ah-ṭa-ti-šu-nu*
3. ī-ta ḍīlu Amat-D.P. Šamaš mārat Li-bi-īt-Nanā
u ī-ta ḍīlu Bēl-šu-nu σαγα-𝐛 fmap nár Purattti
6. σαγα-𝐛 mapa kim-ir-ṭu ṣinaɓu šar ḫamšet zu bèt Sipar D.S. ēṣṭen bar šar bèt D.P. Tar-ba-ni D.S.
9. ēṣṭen ālpi ēṣtin littu mu-ru ṣa ēṣṭen ābañ i-ku-šē mi-im-map an-нуть zuṭtum ku-ub-bu-ṭu
12. sa it-ti ṣi Sig-an-нуть nu-ṭu ι Bēl-ṣu-nu ṣi Bēl-ba-ni ṣi Il-ṣu-ba-ni ṣi Rī-mu-μ
15. ū ṣi Marduk-na-ṣi ir ṣi-din-ma i-zu-zu zi-zu ga-am-ru Li-ib-ḥu-ṣu-ṛu ṣa-ab
18. ḫi-tu pi-e a-dī ḫurasi, anā matina a-ḥu-um a-na a-ḥa-im la i-ra-gamu
21. Niṣ ṣi Šamaš ṣi Aa ṣi Marduk ṣa Sa-am-su-i-la-na šarru it-mu-u
Pan Da-ḥu-sa abil A-ḥu-um

3 acres, a field of the province of Tarbānī (and) part of one acre, a field, property of Āḥḥati-šunu
beside the field of Amat-Šamaš daughter of Libit-Nanā
and beside the field of Bēl-šunu
its first end the river Euphrates
its second end the aqueduct
3 of a furlong 5 ŽU the house of Sippar
1½ furlong the house of Tarbānī
1 ox, 1 young bull
1 ḫiṣu-stone
all this property together (?) which is with Šiṣ-Annunitum Bēl-šunu, Bēl-bani Il-šu-bani, Rēmu
and Marduk-naṣir, 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 Aḥu;

* For the variants, see the autographed plate.
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 Abdiatišunu, (situated) beside the field of Amatšamaš, daughter of Libit-Nana, and beside the field of Belšunu, 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 'ikúš-stone—all this property together (?), which is in the possession of Sig-Anunitum, Belšunu, Bel-bani, Ilšu-bani, Rému", and Marduk-našir, she (Abdiatišunu) 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.       TRANSLATION.
Da-duša              Dāduša
mār Aḫu-um           son of Aḫu
ardu ša D.P. Sin     servant of the god Sin.
D.P. Nin-ip
sukkala ma'ga geš-kam
E-par-para si-sa-de
sig-azaga šu-du

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

mār Gi-mil-

C. son of Gi-mil-

NOTES.

Line 1. o, gani. The character o in Akkadian, the value of gana, translated, in Assyrian or Semitic Babylonian, by ganū (borrowed from the Akkadian gana), and ēšū, “field.” The former is apparently the reading here, on account of the more usual group for “field,” ū o, ēšū, 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.

ū o, 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 ū ought to be rendered, hence my transcription of ū o, A-ah-ša-ti-šu-nu, and ū o, A-ah-ti-šu-nu, here, and ū ū, i’din in 1. 15—the former because it is most unlikely that an aspirate (ū) should come before a guttural; the latter because i’din is what would be expected for i’din or i’din, from nadānu. Āḥhati-šunu is a female name meaning “Their sister,” and is, like Amat-Šamaš in the next line, unprovided with the feminine prefix.

Line 3. ū o, itu, oblique case (accusative) of itu, “side.”

Lines 5 and 6. ū o, saga-bi diš-kam (=rēš-su ešṭen), “its 1st end;” ū o, saga-bi mina-kam (=rēš-su šānu), “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.

ū o, kirbitu. I have translated this word by “aqueduct,” which is a very likely rendering. Karābu (kirbitu) has k for š before i; 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 šar is a measure treated of by the Museum tablet 81–11–3, 1311.

Line 9. The character šar is translated by šaru (from the Akkadian šaru, aršu, and šaru, “bull.” It also occurs in the bilingual lists with the prefix šar, making the group šar šar, rendered in Semitic Babylonian by māru, probably “draught-ox,” a word with which muru (or māru) is probably connected.*

* The Arabic šar, “filly,” is apparently akin to these forms.
Line 11. Mimma annū zittu kubbutum. 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 ġala) 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. Â. This group is apparently to be read as I have transcribed it, namely îdin 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." Zizu is from the same root. For izūzu zizu gamru we generally find the Akkadian expression sama-tilani-šu inna(n)lal=ana šimi-šu gamrati îddin, "he has given as its complete price" (lit. "complete prices").

Line 17. Lūbaššunu tāb, lit. "to their heart it is good," the last word is written in the partly ideographic style Â Â. B. 83 (B.M.) gives 𒈨agina ša-ab, in the same phrase.

Lines 18–21. Ištu pē adi ħuraši ana matina aḫuwa ana aḫiwa lá irlamu. For this the B.M. tablet 89–10–14, 668, l. 35, has the variant 𒈨anna he-mu-un-su še-gallu, šitu bē (for pē) adi ħuraši īl iragamu, "from the word to the gold they shall not dispute." For Â Â, u-kur-su = ana matina, cf. W.A.I., II, pl. 48, l. 12; V, 25, l. 4, 22, &c.; and for 𒈨anna he-mu-un-su še-gallu, e-ni-ma nu-gagā = iragamu, cf. W.A.I., V, pl. 25, l. 6: 𒈨anna he-mu-un-su še-gallu, e-ni-ma nu-mu-un-ši-in-ga-ga = īl 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 mimimation are to be found in lines 2 (gadum), 6 (kirbitum), 11 (kubbutum), 12 (Šig-Annunitum), 14 (Rēmum), 19 (dērum, dērim), 23 (Āhum, see also seal-impression A), 24 (Tūridum rabianum), and 26 (Anatum). The fem. determinative prefix is left out before the feminine names Aḫḫatišunu and Amat-Šamaš (l. 2–3), and the masc. prefix before Lūbit-Nadu (l. 3), Bēl-šunu (l. 4), Marduk-šašir (l. 15), in the names of witnesses (l. 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 Aḫunu, "Brother," (l. 23) will be found in the form Aḫḫatišunu, "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-bani, "Bel is a creator," we have the interesting and not uncommon name of Il-ša-bani, "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 Aḫḫatišunu, is mentioned as selling a field—probably a considerable property—situated beside the field of another woman named Amat-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 Aḫḫatišunu,
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.

The subject of the cylinder-seal of Dādu-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.

Next to the seal-impression of Dādu-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 Ea-bani, 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).
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.

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.

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 Ea-bani (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 már 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, 1½ inches; length, 2 inches. Colour, greyish yellow-ochre.

**TRANSCRIPTION.**

3. šelāsā gurri suluppi ša ʃə Marduk-[našer]
abli-šu ša Ablā a-na kaspī a-na

6. ș-lat šelāsā gurri suluppi ultu bēti
ʃə Marduk-našer ša ina āl Sip-par
u-še-es-su-u ʃə Ak-du-lu-mur

**TRANSLATION.**

30 gur of fruit which Marduk-[našer] son of Ablā for silver to Akdu-lāmur and Šaninā, servant of Marduk-našer, has given. His hand is free concerning it. Anything, whatever, besides the 30 gur of fruit, from the house of Marduk-našer which is in Sippar they may bring forth, Akdu-lāmur
9.  sa-ri ša | -| Marduk-našer  
   šu-u.  
   Mu-kin-nu: | Nabū-kain-zēri  
12.  ābli-šu ša | -| Nergal-u-šē-zib abil  
   Gal-du;  
   u rittu, | Tab-ni-e-a, ābli-šu ša  
   Nabū-šum-u-kin, abil | Nu-u-bu.  
15.  Bābili [at], āraḫ Nisanni, aniu [irba 'ēšīt],  
   šattu [siba-ēšīt], šar Bābili [at].  

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

(As to the) 30 gur of fruit, which Marduk-našer, son of Ablāā, has sold to Akdu-lumur,  
and Ḥaninā, slave of Marduk-našer, for silver; his hand is free concerning it. Akdu-lumur 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 | -| Marduk-našer, is restored by comparison with lines 4, 7,  
and 9, where the same name occurs again.

Line 3.  | -| Lib-dli-lumur, "Let me see the midst of the  
city"* (S. +, 32, l. 4);  | -| Nabū-ina-kāri-lumur, "Nebo, let me 
look into the treasure-house" (83-1-18, 176);  | -| Šēṭiru-lumur, "Let me see the scribo (?)" (82-9-18, 1280);  | -| Bēl-lumur, "Let me see Bel" (S. +, 114), &c.  
It is therefore possible that we have to understand by Ḥakdu the name of a place, and in that 
case it would probably be for Akkadū, "Akkad."  "Let me see Akkad" would be a parallel 
to many similar names to be found in the texts of Assyria and Babylonia. Ḥaninā is also a 
name of great interest, and may be compared with the Heb. Ḥananāh, "Jah is gracious,"  
notwithstanding the fact that Ḥaninā is a feminine name, whilst Ḥanuniah is masculine. Ḥaninā  
was probably a Syrian slave-woman, the name being distinctly west-Semitic, like Ḥanun, king  
of the Amorites, and Ḥānūn (= Hanun) king of Gaza in the time of Sargon the later.

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

* Or (if we suppose the determinative prefix  to have been left out, for political reasons, before  ),  
Alšur-lumur, "Let me see the city Assur."
Line 8. $\text{ušēšu}$ (generally $ušešu$), is the 3rd pers. plur. masc. shaphel (or šupul) of $āšu$, “to go forth.” The subjects are evidently Akdu-lūmur and Išaninā.

Line 9. $\text{D.P. sari}$. This word I take to be the Assyrian (Babylonian) form of the Heb. $\text{leaders, commander, prince}$, 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 $\text{Tbn̄ēa}$, see S. +, 254, l. 7, where Tabnēa, son of Nabū-šum-ukīn, son of Nūbu, is mentioned as witness to another transaction which he attended, also with Nabû-kain-zēri, on the same day. Acting as witness to contracts, etc., 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 Išaninā was Akdu-lūmur’s wife, hence their being mentioned and working together. Akdu-lūmur was probably a freeman, retained as a trusty servant in the service of Marduk-naṣer.
No. 16.
CYRUS, 538—529 B.C.

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.

TRANSCRIPTION.

Bētu ša Itti-Marduk-balatu abli-šu ša Nabû-âhé-iddin
ābil ↓ E-gi-bi. A-na i-di bēti (a-na written and partially erased)
3. a-na šattu samnet šikli kaspi a-na
↓ Nabû-âhé-iddin abli-šu ša Nabû-âbla-iddin

TRANSLATION.

A house from Itti-Marduk-balatu, son of Nabû-âhé-iddin
son of Egi-bi. As rent of the house
for a year, 8 shekels of silver to
Nabû-âhé-iddin, son of Nabû-âbla-iddin
**FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.**

(The following refers to) the house (hired) from Itti-Marduk-balaṭu, son of Nabû-ahê-iddin, descendant of Egibi. As rent of the house for a year he has fixed 8 shekels of silver (to be paid) by Nabû-ahê-iddin, son of Nabû-abla-iddin, descendant of Šuhâ. 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 Kisleu. Itti-Marduk-balaṭu has received the first half-year’s rent.

**NOTES.**

Line 2. Ꞅ nip, 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 Ꞅ nip, ana, twice over, at the end of this, and the beginning of the next line. The former one is partially erased.

Line 5. Ꞅ nip, aḫi, is the construct case in i (cf. idu, above) of aḫu, one of the words for “half.” It is related to aḫa, “brother,” aḫatu, “sister,” aḫatu, “partnership” (archaic form aḫatu), aḫawēš, “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 וַיַּחְדֶּשֶׁה, "balance" (of money), "amount," see p. 26. It is connected with riḻu, a word of similar meaning (see p. 7, l. 13, and the revised rendering on p. 52, 2nd paragraph).

Line 7. מִשָּׁל שַׁתָּה, literally, "in the half of the year." מִשָּׁל, is the construct form of mišlu, from mašādu, the Heb. מָשָׁל, "to make like," "equal," hence division into two equal parts.

Line 8. מָשָׁל, batkha, is the accusative of batku, "dilapidation," from batku, Heb. בָּתַּק, "to cleave asunder."

מָשָׁל, asurrē, is the genitive case of asurrē, rendered in Akkadian (Rm 343, obv., l. 10) by מָשָׁל, מַעַּר, "+ house + wall" (S. A. Smith's Miscellaneous Assyrian Texts, pl. 16). On the tablet 81-4-28, 327, it is translated by מַעַּר, מָשָׁל, "foundation of a house." (Cf. obv., l. 11, of Rm 343.)

Line 9. מָשָׁל, אוֹרַי, אוֹרַי, "beam(s)," "woodwork," must be regarded as the ideograph מָשָׁל with the phonetic complement ōr. The commonest forms of the word are מָשָׁל, אוֹרַי, and מָשָׁל, אוֹרַי, אוֹרַי, אוֹרַי, אוֹרַי, אוֹרַי, אוֹרַי.

Line 10. מָשָׁל, אוֹרַי, מָשָׁל, מָשָׁל, "kindatu." The first character is restored from Strassmaier's Inschriften von Nabonidus, No. 9, l. 9. The translation "due" is only provisional. The "day of Bēl"* is probably the festival of Merodach, which must have been held at the beginning of Nisan, the "new year's month." "Kindatu" may therefore mean the festival of the new year.

Line 11. מָשָׁל, אוֹרַי, מָשָׁל, מָשָׁל, "nābu",† is probably from the root nābu, the Heb. נָבָע, "to sprout," "germinate," "increase." Nābu would therefore mean "profit," hence "earnings," "capital," "amount." The feminine name Nābu becomes probably does not mean "my bee" (nābu 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-balatu 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-balatu (who must have been one of the richest tradesmen in Babylon), when translating future texts.

* Cf. W.A.I. V, pl. 21, l. 50: מְאֹד בֵּיתָהּ, "day of god and king" = מְאֹד בֵּיתָהּ, "day of the festival of god and king."

† The form מְאֹד בֵּיתָהּ, מְאֹד בֵּיתָהּ (Inscr. of Nabonidus, No. 9, l. 9), is not correct. The original has מְאֹד בֵּיתָהּ.

LONDON: HARRISON AND SONS, PRINTERS IN ORDINARY TO HER MAJESTY, ST. MARTIN'S LANE.
Inscribed Babylonian Tablets.—Part IV.

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.

**Obverse.**

1. $\ldots$ 4. $\ldots$

2. $\ldots$ 5. $\ldots$

3. $\ldots$ 6. $\ldots$

4. $\ldots$

5. $\ldots$

6. $\ldots$

7. $\ldots$

Edge. $\ldots$

**Reverse.**

12. $\ldots$

$\ldots$

$\ldots$

$\ldots$

$\ldots$

$\ldots$

$\ldots$

$\ldots$

$\ldots$

$\ldots$

$\ldots$

1 Seems to be omitted on the New York tablet. 2 S.+, 606 here inserts $\ldots$. 3 S.+, 606 here has $\ldots$. 4 S.+, 606 omits $\ldots$. 5 S.+, 606 has $\ldots$. 6 The New York tablet here omits $\ldots$. 7
15. $\text{Iddina-Nabû, ābli-šu ša} \| \text{Mu-še-zib-Bêl i-na ṭu-ud lib-bi-šu} \\
Na-na-a-it-ti-ia \Rightarrow \text{gal-lat-su}

3. ū mārti-šu, mār šalšet ārhi ▸ Mi-šir-i-tu**
ḥu-bu-ut midpani-šu a-na šanē ma-na kaspi
a-na šimi gam-ru-tu a-na \| \text{Itti-→- Marduk-balatu}

6. ābli-šu ša \| \text{Nabû-ābâidden, ābil } | \text{E-gi-bi id-din.}
Kaspa-am, šanē ma-na, šim \Rightarrow \text{Na-na-a-it-ti-ia}
ū mārti-šu \| \text{Iddina-Nabû ina Ḫaṭa } | \text{Itti-→- Marduk-balatu}

12. [u mārti-šu ʾil]-la-a, \| \text{Iddina-Nabû na-ši.}
\Rightarrow \text{Mu-kin-nu: } | \text{Kal-ba-a, ābli-šu ša } | \text{Zil-la-a, ābil } | \text{Na-ba-a-a};
| \text{Kur-ba-ni-→ Marduk, ābli-šu-šu ša } | \text{E-ti-lu, ābil } | \text{E-te-ru}

15. \| \text{Nabû-ābâidden, ābli-šu ša } | \text{Ki-rib-tu}; \| \text{Kal-ba-a, ābli-šu ša}
| \text{Bêl-ēṭir, ābil } \| \text{Su-ḥa-a-a,;} \| \text{Ikt-ša-→ Marduk, ābli-šu ša}
| \text{Ba-la-tu, ābil } | \text{Bêl-e-te-ru. Bâbili} \\n
18. araḥ Kisiliwi, ṭumu ēṣrā-šalsu, šattu šissit, \| \text{Kam-bu-zi-ia}
šar Bâbili אֶל, šar mātāti.
E-lat u-an-tim šanē § me ūmāšâl ġurrû suluppi

21. ša \| \text{Itti-→- Marduk-balatu ša ana ēli } | \text{Iddina-Nabû.}

* The British Museum tablet has Mi-šir-i-tu**.
† The New York tablet has isna muh (or isna ʾēli).
‡ S. +, 606 here inserts ـ ritta.
§ The New York tablet has ša šanē.
|| The British Museum tablet has šroda'.
TRANSLATION.

Iddina-Nabû, son of Mušēzib-Bēl, in the joy of his heart
Nanā-ittia, 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-āḫē-iddin, son of Egibi, has sold.
The silver, 2 mana, the price of Nanā-ittia
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 Nanā-ittia

12. and her daughter exists not—Iddina-Nabû takes it away.
Witnessing: Kalbā, son of Zilla, son of Nabāa;
Kurbamī-Marduk, son of Etilla, son of Ėteru;
Nabû-zēr-iddin, son of Kiretu; Kalbā, son of Bēl-ēṭir, son of Sūhāa; (scribe:) Ikīša-Marduk, son of Balaṭu, son of Bēl-ēṭeru, 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 Mušēzib-Bēl, has cheerfully sold Nanā-ittia, 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-āḫē-iddin, son of Egibi. Iddina-Nabû has received the money, two mana of silver, the price of Nanā-ittia and her daughter, from the hands of Itti-Marduk-balaṭu. No right of defeasor, pre-emptor, royal service, or freedmanship exists with regard to Nanā-ittia and her daughter—Iddina-Nabû renounces it.

NOTES.

Line 2. Nanā-ittia is a Babylonian name meaning “the goddess Nanā is with me,” and indicates that it was not unusual to give foreign captives native Babylonian names.

Line 3. 𒅆𒁃𒅇𒁃𒌓, mār šašēt ārēti, means, literally, “a son of 3 months,” and was the idiomatic expression corresponding with our “3 months old.” The masculine 𒅆𒁃, mār, for 𒅆𒊕, mārat, must not therefore be regarded as indicating the gender. It is noteworthy that we have here 𒅆𒊕 𒈗, mārat-su, “her daughter,” for 𒅆𒁃𒁃𒌓, mārat-su (cf. 𒀀𒅆𒁃, gallat-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,  Kitāb, “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. Sīḥū seems to be one who has the right to unmake a contract that has been entered into (cf. Heb. יֶּחָל, “to sweep away”). Pakirrānu seems to be one who has a right to make a claim. Arad-šarrātu, “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 Nabū-âḫē-iddīna, and many other transactions, in which he was one of the contracting parties, exist. Itti-Marduk-balaṭu seems shortly after (if the A. . . . J . . . ^ . . . l Nanzū-tta 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-âḫē son of Isinanī) and his wife Inšabbī, at the city of Kēṣ (month Adar of the same year). All three slaves, however, were sold, by Nadinu and Inšabbī (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.

Šānē me irbaa gurri suluppi ša Ṣ Itti-Marduk-balaṭu
āabi-šu ša Ṣ Nabū-âḫē-iddīna abil Ṣ Egiābi
3. ina eli Ṣ Iddina-Nabū āabi-šu ša Ṣ Mušēṣib-Bêl
Ina āraḥ Adari ina muḫḫiḫi Ṣ Rēṣa-Bêl-ēlā
ēstīn me suluppi inamdin
6. u ēstīn me irbaa gurri ina āraḥ Tiṣriti
šatu sibitu ina šakkādi-su inamdin.
⇌ Mukinnu: Ṣ Kallā, abli-šu ša Zillā,

* Strassmaier's Inschriften von Cambyses, No. 349.
† Ibid., No. 335.
9. ᾧ bīl T Nabāa; ᾧ Ikīša-→ Marduk, ᾧ bīl-šu ša ᾧ Balatu, ᾧ bīl ᾧ Bel-ētiri; ᾧ Kurbanni-→ Marduk, dupšarru, ᾧ bīl-šu ša ᾧ Ėtillu,

**Translation.**

240 gurri of fruit from Itti-Marduk-balatu, son of Nabū-ahē-iddina, son of Egibi,
3. unto Iddina-Nabu, son of Muṣeṣīb-Bēl.
   In the month Adar, unto Rēša-Bēl-ēlā, 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: Kalbā, son of Zillā,
9. son of Nabāa; Ikīša-Marduk, son of Balatu, son of Bel-ētiri;
   Kurbanni-Marduk, scribe, son of Ėtillu,
12. son of Ėtērū, 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-balatu, son of Nabū-ahē-iddina, 
son of Egibi, to Iddina-Nabū, son of Muṣeṣīb-Bēl. He (Iddina-Nabū) shall give 100 (gurri) of 
fruit (as part payment) to Rēša-Bēl-ēlā in the month Adar, and 140 gurri, in full, in the month 
Tisri of the 7th year.

Witnesses: Kalbā, son of Zillā, son of Nabāa; Ikīša-Marduk, son of Balatu, son of Bel-ētiri.
Scribe: Kurbanni-Marduk, son of Ėtillu, son of Ėtērū. 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 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.

Reverse.

1 = — .
2 Thus on the original
3 I written over <.
4 Lines 18 and 19 are written smaller than the others.
TRANSCRIPTION.

I-si-ir-tum ša muḫ-ḫi  gi-iḫ-ri ū  ka-a-ri  e-tu(?)—
ū e-lu-u  bēt  kip-tuša  ša  |  Gu-za-nu  ṣa  ša-ku  Bābili  ša
3. ša  i-na  pa-an  |  Śi-ir-ka, ābli-šu  ša  |  Iddi-na-a
|  Ši-ir-ka  ābli-šu  ša  |  Iddi-na-a  a-ḫi  zitti  ša  ina  ir-bi  ša  gi-iḫ-ri
ša  |  Gu-za-nu  ṣa  ša-ku  Bābili  ša  ša  ša  |  Mu-ra-nu  ābli-šu  ša  |  Nabû-kain-ābli
6.  Ši-ir-ka  ša  |  Iddi-na-a  a-ḫi  ša  Nabû-kain-ābli  ša
ābli-šu  ša  |  Mu-ra-nu  a-ḫi  ša  Nabû-kain-ābli
9.  ābli  |  Maṣṣar  ša  ma-u-ku  a-na  su-u-tu  a-na  ārḫi  ḫaḫiššerit  šikli  kaspi
piš-ū ša  ina  ēštiš šikli  bit-ka  nu-ḫḫ-ḫu-tu  a-na  |  Bēl-a-su-u-a
ēbli-šu  ša  |  Ṣi-ir-ka  Nergal-uball-īt  ābli  |  Mu-damm-ik→→ Addu  ū  U-ba-ra
12.  ābli-šu  ša  |  Bēl-ahē-iriba  ābli  ṣa  ma-u-ku  id-din-nu—
Elippēte  ša  ina  muḫ-ḫi  gi-iḫ-ri  i-ki-il-la—
|  Bēl-a-su-u-a  u  |  U-ba-ra  is-si-ru—
15.  Kasap  ir-bi  ša  gi-iḫ-ri  ša  ārḫu-us-šu  (sic)  ša  |  Śi-ir-ka
|  Mu-ra-nu  u  ṣa  belē  ši-iniš-šu  |  Bēl-a-su-u-a  ū
|  U-ba-ra  ša  la  |  Śi-ir-ka  u  l-i-na-an-din-nu—
18.  Na-aš-par-tum— ma-la  a-na  muḫ-ḫi  gi-iḫ-ri  tal-la-ku,  |  Bēl-a-su-u(-a)  u  |  U-bar  a-na
|  Sir-ku  u  ṣa  maṣṣar  gi-iḫ-ri  u-kal-la-mu—
|  Ṣi-ir-ka  Nergal-it-tan-nu  ābli-šu  ša  Ar-di-ia  ābli  |  Sin-ilān;  Ṣi-ir-ka
21.  Arad—→→  Marduk, ābli-šu  ša  |  Mu-ša-zib-Bēl, ābli  |  Šip-pi-e;  |  Mu-ra-nu, ābli-šu-ša
|  [Bēl]-iddi-na  ābli  |  Ša-na-ši-šu;  |  Nabû-re'i-šu-nu, ābli-šu  ša  Nabû-šum-šur, ābli
|  Pi-ša-bābi;
[ŋ Ni-din]-tuša,  ābli-šu  ša  |  Kal-bar  ābli  |  Su-ba-a-a
Bābili  ša, āraḫ  Tišriti,  ūmu  ēštin,  šattu  šēraššūššūš;  Da-rī-ia-waš,  šar  Bābili  šar  mātāti.  Ėşt-en-a-ta-um  i-lu-u

TRANSLATION.

The profit which is upon the bridge and the quay, the...

and the tower Bet-kiptum of Guzanu, governor of Babylon

3. which is before Širka, son of Iddina,
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 Ḫarizanu and Ikubu, Nergal-ibni, watchman of the bridge, Širka son of Iddinā 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 Bēl-āsūa son of Nergal-uballiṭ son of Mudammīk-Addu and Ubaru

12. son of Bēl-āhē-iriba son of the watchman of the ship they have given

The ships which unto the bridge are moored

Bēl-āsūa 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, Bēl-āsūa and Ubaru, when not Širka, they shall not pay,

18. the traffic, as much as upon the bridge goes, Bēl-āsū(a) and Ubar to Širku and the watchmen of the bridge shall show.

Witnessing: Nabū-ittannu, son of Ardia, son of Sin-ilāni;

21. Arad-Marduk, son of Mušezi̇Bēl, son of Šippē; Muranu, son of Bēl-iddina, son of Šanaši̇tu; Nabû-ree'-sumu, son of Nabû-šum-ûṣur, son of Pi-ša-bâbi; Nidintû, son of Kalbâ, son of Šūhāa;


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 Bēt-kiptum, (belonging to) Guzanu, captain of Babylon, of which Širka son of Iddinā 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. Ḫariṣanu and Ikubu and Nergal-ibni are the watchmen of the bridge. Širka son of Iddinā son of Egibi and Muranu son of Nabû-kain-abli, son of the watchman of the pontoon, have paid to Bēl-āsūa son of Nergal-uballiṭ son of Mudammīk-Addu, and Ubaru son of Bēl-āhē-iriba, son of the watchman of the pontoon as dues for a month, 15 shekels of white silver, by the one shekel piece, coined. Bēl-āsūa and Ubaru shall guard the ships which are moored to the bridge. Muranu and his trustees, Bēl-āsūa 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, Bēl-āsūa and Ubaru shall report to Širka and the watchmen of the bridge.

NOTES.

Line 1. Ṣrtr, tsiru (for it is thus, according to the traces, that the word is to be restored), comes apparently from the root ēšēru, “to imprison,” “enclose.” The translation “guard” or “watch” would probably suit the root-meaning better, but the words aḫī zitti
sa īrbi 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 (īsiru*) occurs in line 14 (where it seems to have its common meaning of “to enclose” or “guard”), has, in its infinitive form, ēsāru, the same form as verbs with š or y as first radical. The Hebrew cognate, however, is הָרְבִי (with ר) with which the Ethiopic, Aramaic, and Arabic also agree.

The Hebrew cognate, however, is הָרְבִי (with ר) with which the Ethiopic, Aramaic, and Arabic also agree.

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 מִדְגָּם, מִדְגָּמָם, “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 מִדְגָּם, מִדְגָּמָם, giš-ri, instead of gi-iš-ri), and appears on the tablet 83-1-18, 1313,* as מִדְגָּם, מִדְגָּמָם, giširri (ša ina giširri ša nari, “[ships?] which (are) by the bridge of the river”). Gišru or giširru is the Heb. יָשָׁר, Geshur, a place-name supposed to mean “bridge,” and the Arab جَرْر, so well known in Arabic place-names under the form of jisr. The ordinary Semitic Babylonian (Assyrian) word for “bridge” seems to have been titurrū, plu. titurrēti.

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 (kāre) 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 מִדְגָּם, מִדְגָּמָם, ēlā, as a noun, with the meaning of tower, or something similar. Bêt kiptu* (better, perhaps, kibtu*), 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* seems to have two meanings, one that of “evil” (= Akkadian תִּטְבּו, 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 ēl ana ḫubullī, ana ḫubutate, “not as a pledge, as property,”† and ēl kinnin (i.e.: ana ḫubullī), ana kibti, “not do. (i.e.: as a pledge), as a trust,” occur, and are followed by ēl ḫubullī, “not a pledge;” ana kibti, “as a trust;” kābu, “to entrust;” and ana kibi, “to be entrusted” (gerundive meaning). It is even possible that, as the text seems to refer to tolls or dues, the word bēt kibtu* means “bonded warehouse.”

Line 4. מִדְגָּם, īrbi or īrbi (oblique case, after ina, of īrbi or īrbi) means “income,” from īrbi, “to enter,” &c. “Toll” is probably the common meaning of īrbi.

Line 9. מִדְגָּם, מִדְגָּמָם, Māku or Maukku. This is an Akkadian word or group, Semitized, apparently, by the addition of the common terminal syllable -ku, as aṣarāku from the Akkadian aṣurra, 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 māku or maukku. The meaning of the group is “ship-
hold,” or “ship-hollow” = “hull,” “hulk,” from בֵּין, ma, “ship,” and יָסָה, u=hinun ša elippī “hold (or hull) of a ship.”

סֹהו, sūtu. This word is apparently the Hebrew סֹה. Ana sūtu ana ārhi would therefore mean “as the amount for a month.” The Syriac is סְּוֹתָו and סְוְתָו. The form sūtu is apparently feminine.

“Witnesses: Marduk-šum-šur, son of Kurbanni-Marduk, son of the horse-keeper;* Iddina-Nabû, son of Bêl-šunu, son of the sergeant of the quay;† Bêl-ittanunu, son of Itti-Nabû-balaḫu, son of Balaḫu; 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 Sirku was in Elam in the 5th year of Darius (ana muḫḫi Sirku . . . . . . ilakku, “unto Sirku . . . . . . he will go”), and the general tone of the document seems to imply official business.

Another tablet records that Sirku received the rent of a house, “which is upon the gisšu of Borsippa,” from Aḫēwa, who has to make certain repairs, and then deliver up the house to Sirku. 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 Sirku put some money into a business which was being carried on by Nidintu, Iddina-Bêl, Ikûbu, and Bêl-iddina.

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

On the 18th of Iyyar (the second month of the year, = April) Ikûbu (see l. 6 of our tablet) son of Nadinu and Bêl-ušallim the king’s captain (rēš šarri) received from the hands of Šišku son of Iddinā, by direction of Guزانu captain of Babylon (see l. 2 of our tablet) 15 gurri of fruit and 3ï of a mana of silver.

On the 16th of next month (Sivan = May) we find Sirku was the scribe who drew up the document recording the sale (?) of two “ships,” one of 6 cubits beam (ina ėli šapurru rapsu)—“a freight-vessel (?) which is upon service (?)” (tuppû ša īna ėli nabalkattu), and a ship of 7½ (cubits) beam, “which is in the bridge (ša īna gisrī) with (?) one ship of 5 cubits beam” by Kašir, son of Ibrā, son of Marduk-abi-šu. Bêl-upaḥḫir, son of Bau-ēres, son of Mudammîk(?)-Addu, takes the responsibility of managing “the ship of freight” (ēlip tupptē) and “the ship of the bridge” (ēlippi ša gisrī). Bêl-asla, son of Nergal-uballit, son of Mudammîk-Addu§ was one of the witnesses to this transaction.

On the 8th day of Sivan (the 3rd month, = June), Sirku 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 Mušēzib, son of Pisaram, unto Šišku, son of Iddinā, son of Egibî. Mušēzibtu and Narû, his female-slaves (šē latami-šu) (the wrist of Mušēzibtu is inscribed with the name of Iddinâ, father of Šišku, and the wrist of Narû is inscribed with the name of Šišku) are the security of Mušēzib. There is no hire paid for the slaves or interest on the money. Another possessor shall not have power over (them) until Mušēzib 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.”
† Nat-patri karri (apparently for kārī—cf. p. 81). Nat-patri = “bearer of the sword” = “gendarmerie.”
‡ Tablet 77–4–17, 2 (Strassmaier’s Inschriften von Darius, no. 154).
§ See pp. 78, 79, 80, 10th line of text and translation.
escape (لد-هليك) of Mušezibtu and Narû. The day when Mušezibtu and Narû go to another place, Sisku shall pay to Mušezib ½ (a measure) of grain a day, penalty for them (?). The money, which is for a ship of the bridge (ليلي شا ليلك) has been given to Sisku.

"Witnesses: Iriba, son of Samas-iriba; Nidintum, son of Kalba, son of Sulhâa; Passasu, son of Mušezib-Marduk, son of Arad-Nergal; Aljia-likin, son of Samssaa; Bêl-kašir, son of Iddina-Marduk, son of Irani; scribe: Bêl-bullît-su, son of Nîkudu, son of Damka. 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-abama-iddina, son of Lâbasí, son of Nûr-Papsukal, has sold to Sirikki, son of Iddînâ, son of Egibû, 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 Sirikki.

"Witnesses: Nidintum", son of Kalbâ, son of Sulhâa; Liblut, son of Nergal-iddina, son of the kutu; Abla, the king’s captain, son of Ša-pi-Tutu; Bêl-riba, son of Kalbâ, son of Mulurušu (?); Arad-Ninip, son of Bêl-kašir; scribe: Marduk-šum-iddina, son of Nabû-abla-iddina, son of Diki. Babylon, month Ab, day 6th (?), year 26th, Darius (Dari’usu), 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) Sirku seems to have delivered something on behalf of Suizubu and Guzanu son of Ḥambaku.¶ The next tablet of the present series (see pp. 86-88), which refers to a vineyard which was to be delivered by Sirku, 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-na[di-nâhi son of] Abla, 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, Sirku, son of Iddinâ, son of Egibû, has received from the hands of ...... son of Sabaya, on account of Nabû-na[di-âhi son of] Abla. 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 ⊞ur. The last two words (ḫalla ☗ur) 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.
** ܫܒܡܐ ܫܡ ܫܓܘܐ. Išku seems to indicate the payment for “going” on the bridge, and apparently comes from ܕܠܟܢ, “to go.”
"Witnesses: Bēl-abla-iddin, son of Marduk-šum-iddin, son of the priest of Gula; Bēl-iriba, son of Kalba, son of Mukallim; Nergal-šum-ibni, son of Šullumu; and Nabû-āḫā-ittanu the scribe, son of Muzēzib-Bēl, 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 Sirku was engaged during that year. The text seems to read as follows:

"The ship of Iddina-Bēl, of which Šamaš-iddīna son of Bēl-iddīna has charge (has been handed) to the sailors. The ship is for hire as far as the boundary of šērūa. He has given (it), for 3 mana of white silver, coined, to Sirik, son of Iddīnā, son of Egībi. The money, 3 mana, (for) the hire of the ship and its provisionment, he has received. The ship shall not pass the broad (water) (rabbū)—if it pass, he shall pay 5 mana of silver. Each has taken (a copy of this contract).

"Witnesses: Ḥabasīrū, son of Sattīnu; Ḥāšdāa, son of Bēl-balat-su-ikbi; Bulṭā, son of Šamaš-ībnī; and the scribe, Bēl-iriba, son of Ablā, son of Mukallim. Babylon, month Ādar, day 6th, year 26th, Darius, king of Babylon and the world."

Many other documents referring to Sirku 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 Sirku 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 Sirku or Sirikkū 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 ½ inches, and the length 2 ½ inches.

**Obverse.**

**Reverse.**

**Transcription and Translation.**

I-ku-bu maru ša ↓ Bēl-iddina mar E- gi-bi rab ↓ šikari ↓ Na-di-nu maru ša Bēl-iddina

3. mar ↓ rēšisīt rab ↓ šikari

cēš-en bu-ut šan-u na-šu-u a-di muḫ-ḫi ka-ra-am ša nāri →↑ Sin ↓ Ab-la-a

Ikubu son of Bēl-iddina son of Egibi

the chief of the wine (and) Nadinu the son of Bēl-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, Ablā,
6. māru ša y Nadin-āhi SizePolicy malaḥ (?), ša šarri ša . . .
   y ri-man-ni-ulu SizePolicy rab-ka-[a-ri] ša šarri ina ķattā y Śi-rik-[ki]
   SizePolicy Mu-kin-nu: y Ta-at-tan-nu [māru]
12. ša y Nabu-kašir mār y Da-bi-bi; y . . .
   māru ša y Tat-tan-nu mār y Ep-eš-ilu; y ni-din-tum māru ša y Ardi-ia mār
   y Arad-Nabu;
15. y Nabu-uball-it dup-šarru, mar y Bēl-
   ābla-ūṣur
   Bābili אב, arāḥ Tišriti, ūmu ēšā-šiššu
   y Da-a-ri-ia-wus, šar Bābili אב
18. šar mātātā.

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

Ikubu the butler, son of Bēl-iddina, son of Egibi (?), and Nadinu the butler, son of Bēl-iddina, son of the groom, are responsible for each other, until Abla, son of Nadin-āhi, the boatman (?) of the king receives the vineyard of the river of Sin, which (is in the possession of) Remanni-ilu, the head-man of the king’s quay, from the hands of Sirikki, son of Iddina, son of Egibi.

NOTES.

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

Line 5. 𒀭𒆠𒆜, karam. The translation of “vineyard” is here adopted for this word in consequence of the fact that the two principal parties to the contract, Ikubu and Nadinu, were butlers (“chiefs of the wine”). Karam is apparently the Hebrew פֶּן, kurem (the a-sound is restored in the form used with a suffix, and in the plural—karmī, ʿărāmīm. Cf. the Arabic ʿaṭāʿ. 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 karunnu, “wine,” are connected with it by some such interchange between m and n as is met with in the character 𒆠, rim and rin. The words ga[rinu], Akkadian garin or garim, and ta[garinnu], Akkadian dagrin or dagrim, which translate the ideograph 𒆠, may also be compared. Cf., for garinu, the Hebrew פֶּן, “threshing-floor.”

y 𒆠 kār, nār Sin, “the river of the moongod,” was possibly only a canal.
As there are transpositions in lines 2 and 3, in the group 𒈾 𒈾 𒈾, 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-âḫi, 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-âḫi, the boatman of the king, receives the vineyard of the river of Sin, which is before (＝ in the possession of) Rémmâni-ilu, the chief of the treasury of the king, from the hands of Sirikki, son of Iddinâ, son of Êgibi.” 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. 𒈾 𒈾 is apparently a mistake for 𒈾 𒈾, malâh, “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 Sirikki (or more correctly, Sirku) 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 1/8 inches, and the length 2 1/4 inches.

Obverse.

3. 

6. 


Reverse.

12. 

15. 

18. 

Edge.

Left-hand Edge.
TRANSCRIPTION.

† Ri-mut- Babi ábli-šu ša
† Ha-ba-ši-ru a-na
3. † Bēl-āḥē-iddīna abli-šu ša
   † Šamaš-iddīna ina Bēl u Nabû
   ú † Da-ri-ia-a-wuš šar Bābili
6. it-ta-me ka-di-i-

   A-na ūmu šalšu ša āraḥ Abi šattu šalašaš-šalšet
   ka-la-mu-ma a-ki-i
9. u-an-tim ra-šu-u-tu
   ša † Bēl-āḥē-iddīna ša ina muḥ-ḥi-ia
   ḫarrana-a ... ni-šu aš-ša-ka-nu
12. Mu-ši-bi-Šamaš-irība abli-šu ša
   † Šamaš-irība, abli-šu ša
   † Nergal-ētir, abli-šu ša
   † Ta-kīš-Gula,
15. abli-šu ša † Šamaš-irība, abli-šu ša
   † Bēl-su-u-a, man-di-di;
   † Rittu: † Bēl-nešir, abli-šu ša Nabû-ik-šur.
18. Sipar ḫE, araḥ Duʿuzi, ūmu sibu,
   šattu šalašaš-šalšet, † Da-ri-ia-wuš
   šar Bābili u mātāti.

LEFT-HAND EDGE.

21. † Addu-āḫa-iddīna, abli-šu
   ša † Ra-am-mu- Ad-du.

TRANSLATION.

Rēmut-Babi, son of
Habāšīru, to

3. Bēl-āḥē-iddīna, son of
Šamaš-iddīna, by Bēl 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 Bēl-āḥē-iddīna, which is unto me
   my business, I will place as his . . .

12. Witnessing: Šamaš-irība, son of
    Mušibti-Marduk, son of the priest of Šamaš;
    Nergal-ētir, son of Taḵīš-Gula,
15. son of the priest of the Sungod; Bēl-āša,
son of Šamaš-iddina, son of the mandidi.
Scribe; Bēl-naṣir, son of Nabū-ikṣur.

18. Sippara, month Tammuz, day 7th,
year 33rd, Darius,
king of Babylon and countries.

21. Addu-āḫa-iddina, son
of Rammu-Addu.

Free Rendering of the Essential Part of the Contract.

Rēmut-Bābi, son of Ḫabaširu, has sworn to Bēl-āḫe-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 Bēl-āḫe-iddina's tablet of claim, which is against me—even my business,
I will make over as his [property].

Notes.

Line 1. In this name the sign for bāšu, Bau, is regarded
as being substituted for bābu, the name of a well-known Babylonian goddess. This pre-
supposes the pronunciation bāvī for the character bābu, “a gate,” the addition of the usual
case-endings to the name of the goddess Bau, and assumes that bābu was probably pro-
nounced Bāvī. The late form of the name Ur-Bau, bū-ea, however, points either
to Bāvī or Bāvu rather than Bāvī, or to the syllabic value of bā for bāvī.

Line 6. kadi‘. This unusual word I take to be for kadi‘, a common expression in tablets of this class. Another tablet
has the formula rather differently: a-ša gur kime, makkuru ina pani-ia ibasst, umu hamisserit sa drah Du‘uzi,
by Bel, Nebo, and the oath of Darius, king of Babylon and countries, he has sworn thus: ‘One gur of pro-
cessions, merchandise, is with me (=I possess). (On) the 15th day of Tammuz,’” &c.

Line 11. ḫarrana, the dual of ḫarranu, “road,” means also “business,” often also
“partnership.” I am unable to suggest what the lost characters between ḫarrana and ḫarranu may be.

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

Line 22. The name ḫarrana, Rammu-Addu, is a very interesting one. It
means “Hadad thundered,” rammu being for raminu, like šakinu for šakinu, from the root
ramānu, whence also Rammānu, “the thunderer,” Rimmon, one of the names of Hadad, in
Babylonian Addu. Rammu-Addu is the name of an additional witness.

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\(\frac{1}{4}\) inches, and the height 1\(\frac{1}{4}\) inches. The colour is grey.

Transcription and Translation.

1. \([\text{Samasserit ka}] \text{ sikari la-bi-ri ina pan 18} \ka\) of old wine, (which is) with Bêl (?). . . .

2. \([\text{Salasa ka}] \text{ sikari la-bi-ri} \)

3. \([\text{Samasserit ka}] \text{ ni-me sikari pa-su-u} \)
   ina pan \([\text{La-ba-ši}].\)

4. \([\text{Samasserit ka}] \text{ sikari šabi } \)[\text{Ha-nu-nu} 18] \ka of sweet wine, Hanon;
   a jar of white wine, (which is)
   with Sin-eṭir.

Notes.

Line 1. \(\text{E}.\) This character is given, on a tablet from Abu-habbah, as being equivalent to 18 \(\ka\) (\(\ka\)).

Line 2. \(\text{E}+\). The same tablet makes this character equivalent to 30 \(\ka\) (\(\ka\)).

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

Line 5. \(\text{I} \text{I} \text{I} \text{I}, \text{ posu}.\) This is apparently a doublet of \(\text{pīšū,} \) "white," applied to silver, &c.

Line 6. \(\text{I} \text{I} \text{I} \text{I}, \text{ šikuru šabu. Šabu,} \) "good," here represented by the ideogram \(\text{I} \text{I} \text{I} \text{I},\) Dugga, probably means also "sweet," when applied to wine. Compare the Hebrew \(\text{I} \text{I} \text{I} \text{I}, \) "good (i.e., sweet-smelling) ointment," &c.

\(\text{I} \text{I} \text{I} \text{I}, \text{ Hanunu (better Hanunu),} \) is the well-known Hanon or Hanun, Hebrew \(\text{I} \text{I} \text{I} \text{I},\)
Hanûn, 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 \(2\frac{3}{8}\) inches, and the width \(1\frac{1}{16}\) 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.

**Obverse.**

\[
\begin{array}{c}
\text{3.} \\
\text{6.} \\
\text{9.} \\
\text{12.}
\end{array}
\]

**Reverse.**

\[
\begin{array}{c}
\text{15.} \\
\text{18.} \\
\text{21.}
\end{array}
\]
Transcription and Translation.

Letter from Dāan-bēl-ūṣur to Širki, my lord. Today Bel and Nebo for the preservation of the life of my lord I pray.

Concerning the oxen which (my) lord sent, Bel and Nebo indeed know that an ox (is) from before thee.

Irrigation channel and wall

I have made. I have seen thy servant with the sheep and thy servant with the oxen, send also command that an ox from the midst he may cause to come up (as an) offering (?) to Nebo,

for one ox I have not acquired for money.

The 20th day for Šamaš I worked

I saw 56. From his hands 20 head to my lord I have caused to be sent. The garlic of the governor, which my lord bought the lord of the fields, when they had gone took possession of, and the governor of our fields for silver sold (it), so the plantations (?)
Letter from Dāan-bel-usur 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 him 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 𒇼! 𒉗 seems to be used as a determinative before this word.

Line 9. 𒇼! 𒉗, absin, seems to be the phonetic spelling of 𒇼! 𒀀, absin, the Akkadian for šer’u, an irrigation-channel or gutter. kutalla is the accusative of kutallu, “wall.”

Line 22. 𒇼! 𒉗, imhuru seems to be for 𒀀 𒉗, imhuru, from maḫāru, “to receive.”

Line 24. 𒇼! 𒉗𒉗 𒉗, uṣuzzu. 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: *ādī āpīl Bābīlī šunuti kirīb māt Āṣūr ušuzu*, “with the Babylonian
them within Assyria I caused to take possession.” *Ušuzu* seems to have been regarded by some
Assyriologists as the Shaphel of *nazāzu*, “to fix,” but the form usually found is the irregular
*ulēz* (for *ulēz* = *ušazziz*). *Ušuzu* as Shaphel of *nazāzu* would be still more irregular.

Line 26. *(m)īši.* This word might possibly mean “exit,” but the form generally
found is *mūšū*, so that that rendering is unlikely. It may possibly come from *ūpār*, “to spread
out,” though this, too, seems like *ṣify*, to be a verb *YB*, and to require the same form (*mūšū*).

Line 27. *(diraku), māmālā,* or (if the *E* belong to the foregoing word) *E A kāt*,
amla, I am unable to explain. The meaning “word” is a conjecture.

Line 31. *(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 *Sirku* (also spelled *Sirku*, 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-bēl-ūṣur*, the writer of this tablet, is mentioned,
together with his wife *Nanā-bēl-uṣri*, on the Louvre tablet M.N.B. 1130 (cf. p. 82). This couple,
with their six children, were slaves of Sirku, and dwelt on his property in the city of Suppatum.
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 Sirku by *Sarru-dufri*, “the king’s captain, son of Idrā’.*
The whole family seems afterwards to have been given, by Marduk-nāṣir-ablu (this, it will be
remembered, was Sirku’s real name *), on the 5th day of Sivan, in the 16th year of Darius,
to Amat-Bau, daughter of Kalītā, as part of her dowry. Further research will probably reveal
more of the history of Sirku and his slaves.

* See p. 82.