THE EDITOR determines the material to constitute a volume and reports to the Committee of Publication on the general merits of the manuscript and autograph plates submitted for publication; but the Editor is not responsible for the views expressed by the writer.
Meinen verehrten früheren Lehrern
am Carl Friedrich-Gymnasium
in Eisenach

Prof. Dr. Rudolf Flex
Prof. Dr. August Oesterheld
Prof. Dr. Otto Zimmermann

in Dankbarkeit
zugeeignet
EDITORIAL PREFACE.

In addition to the tablets dated in the reigns of kings of the first dynasty of Babylon, there have been included by Dr. Poebel in the present work nine cuneiform texts bearing the names of Rim-Sin and Wardi-Sin, of Larsam, which with several hundred others excavated in Nippur will constitute Volume V of Series A. Upon his application Dr. Poebel had likewise been entrusted with the publication of this volume, but unfortunately found it later impossible to carry out his original plans. In order to express their appreciation of Dr. Poebel's work done while in Philadelphia, the Committee granted him permission to include in the present publication the nine tablets referred to, reserving for themselves, however, the right of republishing them in the proper volume.

February 18, 1909. H. V. Hilprecht.
PREFACE.

The present book has grown out of a dissertation presented in 1906 by the writer to the Faculty of Philosophy of the University of Pennsylvania, as a candidate for the degree of Ph.D., under the original title: Sechsundzwanzig Allbabylonische Rechtsurkunden aus der Zeit Hammurabis und Ammizadugas in Umschrift, Ubersetzung und Kommentar, mit 8 Kopien. Since it had been determined that the thesis should form the basis for a volume of The Babylonian Expedition of the University of Pennsylvania, I have considerably enlarged the work, the original portion of which, in the main, forms the contents of Chapter II of the present volume.

The autograph copies have been made in Philadelphia and in Constantinople in the years 1906 and 1907. In the winter of 1907-08 I collated a large number of tablets in the Berlin Museum, which I made use of in the list of date-formulas. Unfortunately my time did not allow me to complete this undertaking, nor did I, as was my purpose, have an opportunity to collate the date-formulas on tablets in the British Museum, which undoubtedly would have yielded important results. The manuscript of this volume had been completed and delivered to the Editor in May, 1908; but owing to the fact that not only the writer, but also the Editor and the Committee were absent from Philadelphia during the summer months, the printing could not begin before November, 1908.

It is a pleasant duty for me to publicly acknowledge here my heartiest thanks to those who have taken a kind interest in my studies, and who have supported me in the difficult and wearisome researches, a fruit of which is this work. I name especially the late Mr. Julius von Eichel-Streiber in Eisenach, Mr. Friedrich Georg von Eichel-Streiber in Eisenach, the Grossherzoglich Sächsische Staatsministerium, Departement des Kultus, and the Provost of the University of Pennsylvania, Dr. C. C. Harrison, the founder of the Harrison Research Fellowship, the occupancy of which I have greatly enjoyed.

My sincere thanks are due also to Mr. W. L. King, for collating a number of passages on tablets in the British Museum; to his Excellency Hamdi Bey, and Dr.
Halil Bey, and to Prof. Fr. Delitzsch, for allowing me to copy and collate tablets in the Museums of Constantinople and Berlin, and besides the other members of the Publication Committee of The Babylonian Expedition of the University of Pennsylvania, especially to Mr. Eckley Brinton Coxe, Jr., through whose generosity the Fund has been founded and maintained which made possible the publication of this volume.

Finally I feel greatly indebted to my friend, Prof. Albert T. Clay, of the University of Pennsylvania, who undertook to revise the English portions of my manuscript, and to the Editor, Prof. H. V. Hilprecht, who by his advice and kind assistance greatly facilitated my stay in Philadelphia as well as in Constantinople.

Arno Poebel.

Eisenach, January 28, 1909.
LIST OF ABBREVIATIONS.

A. Bu. 91-5-9, 284 (list of dates), published by Pinches in C. T., VI (pl. 9 and 10), and King in L. I. H., Vol. II (No. 101).

B. British Museum No. 16924 (list of dates), published by King in L. I. H., Vol. II (No. 102).

B. A. Beiträge zur Assyriologie and Semitischen Sprachwissenschaft, edited by F. Delitzsch and P. Haupt.


B. E. The Babylonian Expedition of the University of Pennsylvania, edited by H. V. Hilprecht, published by the University of Pennsylvania.


Br. R. E. Brunnnow, A Classified List of all simple and compound Cuneiform Ideographs.


C. T. Cuneiform Texts from Babylonian Tablets, etc., in the British Museum, printed by order of the Trustees.

Quotations, e.g., VIII, 37b (p. 56) in the List of Date Formulas, refer to the respective volume of C. T., page and tablet.


E. Berl. 5800 (list of dates), published by Ungnad in B. A., Vol. VI, pt. 3 (pp. 43-45).

F. Berl. 5693 (list of dates), published by Ungnad, i. c., p. 46.


H. W. F. Delitzsch, Assyrisches Handwörterbuch.

K. Name of the king.

K. B. Keilinschriften-Bibliothek, edited by Eberhard Schrader.

L. I. H. L. W. King, Letters and Inscriptions of Hammurabi.

M. B. Meissner, Beiträge zum Altbabylonischen Privatrecht (see B. A. P.).

O. Object of sale, exchange, etc.


P. A. Poebl, Babylonian Legal and Business Documents, etc. (present volume of B. E.).


Phil. Museum of Archaeology, University of Pennsylvania, Philadelphia.

P. N. H. Ranke, Early Babylonian Personal Names from the published tablets of the so-called Hammurabi Dynasty (B. E., Series D, Vol. III).


I. R., etc. Sir H. Rawlinson, The Cuneiform Inscriptions of Western Asia, Vols. I-V.


X, Y, Z Names of persons in the schemes.

Z. A. Zeitschrift fur Assyriologie und verwandte Gebiete, edited by C. Bezold.
## TRANSCRIPTION OF SIGNS.

The numbers refer to Bruennow, Classified List.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td>d.</td>
<td>6342</td>
<td>ehh...</td>
<td>6611</td>
<td>t...</td>
</tr>
<tr>
<td>ag.</td>
<td>4735</td>
<td>esh...</td>
<td>9974</td>
<td>id...</td>
</tr>
<tr>
<td>ama</td>
<td>5415</td>
<td>ehh...</td>
<td>3814</td>
<td>ib...</td>
</tr>
<tr>
<td>ash</td>
<td>2</td>
<td>gd...</td>
<td>5112</td>
<td>id...</td>
</tr>
<tr>
<td>åsh...</td>
<td>6741</td>
<td>gdl...</td>
<td>6836</td>
<td>id (Sem)...</td>
</tr>
<tr>
<td>G</td>
<td>G</td>
<td>gdil...</td>
<td>2236</td>
<td>id...</td>
</tr>
<tr>
<td>G</td>
<td>G</td>
<td>gd...</td>
<td>9930</td>
<td>id...</td>
</tr>
<tr>
<td>G</td>
<td>G</td>
<td>gd(?)...</td>
<td>(3175)</td>
<td>id...</td>
</tr>
<tr>
<td>G</td>
<td>G</td>
<td>gela...</td>
<td>(5071)</td>
<td>itu...</td>
</tr>
<tr>
<td>G</td>
<td>G</td>
<td>gula...</td>
<td></td>
<td>il...</td>
</tr>
<tr>
<td>G</td>
<td>G</td>
<td>gula...</td>
<td></td>
<td>il (Sem)...</td>
</tr>
<tr>
<td>dali...</td>
<td>5241</td>
<td>geick...</td>
<td>5559, 5573</td>
<td>j...</td>
</tr>
<tr>
<td>dur...</td>
<td>3471</td>
<td>geshok...</td>
<td></td>
<td>jar...</td>
</tr>
<tr>
<td>dura...</td>
<td>2946</td>
<td></td>
<td></td>
<td>jura...</td>
</tr>
<tr>
<td>de...</td>
<td>6714</td>
<td></td>
<td></td>
<td>k...</td>
</tr>
<tr>
<td>de...</td>
<td>4568</td>
<td></td>
<td></td>
<td>kura...</td>
</tr>
<tr>
<td>dim...</td>
<td>9108</td>
<td></td>
<td></td>
<td>kura...</td>
</tr>
<tr>
<td>diri(g)...</td>
<td>3719</td>
<td>giah...</td>
<td>7383</td>
<td>kar...</td>
</tr>
<tr>
<td>du...</td>
<td>4860</td>
<td>gin...</td>
<td>11900</td>
<td>kar...</td>
</tr>
<tr>
<td>di...</td>
<td>9134</td>
<td>gmu...</td>
<td>9180</td>
<td>kar...</td>
</tr>
<tr>
<td>dã...</td>
<td>4473</td>
<td>gir...</td>
<td>328</td>
<td>kar...</td>
</tr>
<tr>
<td>dã...</td>
<td>5243</td>
<td>girr...</td>
<td>11137</td>
<td>kar...</td>
</tr>
<tr>
<td>dag...</td>
<td>8203</td>
<td>gu...</td>
<td>3202</td>
<td>kar...</td>
</tr>
<tr>
<td>dag...</td>
<td>505</td>
<td>gu...</td>
<td>504</td>
<td>kap...</td>
</tr>
<tr>
<td>dal...</td>
<td>9578</td>
<td>gab...</td>
<td>4864</td>
<td>khâ...</td>
</tr>
<tr>
<td>dal...</td>
<td>(6377)</td>
<td>gah...</td>
<td>1360</td>
<td>lâ...</td>
</tr>
<tr>
<td>dur...</td>
<td>10498</td>
<td>yal...</td>
<td>8070</td>
<td>lié...</td>
</tr>
<tr>
<td>E</td>
<td>6236</td>
<td>yar...</td>
<td>3359</td>
<td>lí...</td>
</tr>
<tr>
<td>e...</td>
<td>7860</td>
<td>yar...</td>
<td>10748</td>
<td>lí...</td>
</tr>
<tr>
<td>ë...</td>
<td>(9594)</td>
<td>i...</td>
<td>507</td>
<td>nd...</td>
</tr>
<tr>
<td>[ xii ]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIGN</td>
<td>TRANSRIPTION OF SIGNS.</td>
<td>T</td>
<td>U</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----------------------</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>mū.</td>
<td>5225 sig.</td>
<td>(11189) tu(r).</td>
<td>1066</td>
<td></td>
</tr>
<tr>
<td>nā.</td>
<td>4573 sig.</td>
<td>10775</td>
<td>(8200)</td>
<td></td>
</tr>
<tr>
<td>nē.</td>
<td>9181 str.</td>
<td>7507</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nī.</td>
<td>8353 nū.</td>
<td>7593</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>5561 sū.</td>
<td>7016</td>
<td>6020</td>
<td></td>
</tr>
<tr>
<td>pī(d).</td>
<td>9410 sā.</td>
<td>7383</td>
<td>9150</td>
<td></td>
</tr>
<tr>
<td>pū</td>
<td>2048 sū.</td>
<td>7286</td>
<td>7773</td>
<td></td>
</tr>
<tr>
<td>Q</td>
<td>6533 sū.</td>
<td>4678</td>
<td>10244</td>
<td></td>
</tr>
<tr>
<td>qū.</td>
<td>1865 sā.</td>
<td>6019</td>
<td>10478</td>
<td></td>
</tr>
<tr>
<td>R</td>
<td>(889) sā.</td>
<td>8208</td>
<td>4830</td>
<td></td>
</tr>
<tr>
<td>rā (?)</td>
<td>(6016) sā.</td>
<td>4297</td>
<td>5401</td>
<td></td>
</tr>
<tr>
<td>S</td>
<td>9519 sā.</td>
<td>7065</td>
<td>9519</td>
<td></td>
</tr>
<tr>
<td>sū.</td>
<td>2289 sū.</td>
<td>10509</td>
<td>11887</td>
<td></td>
</tr>
<tr>
<td>sū.</td>
<td>424 tāg.</td>
<td>9143</td>
<td>7304</td>
<td></td>
</tr>
<tr>
<td>sar.</td>
<td>4296 tēg.</td>
<td>7065</td>
<td>6446</td>
<td></td>
</tr>
<tr>
<td>sī.</td>
<td>3375 tu.m.</td>
<td>10509</td>
<td>890</td>
<td></td>
</tr>
<tr>
<td>sū.</td>
<td>4403 tu.m.</td>
<td>(8327)</td>
<td>1018</td>
<td></td>
</tr>
<tr>
<td>sī.</td>
<td>7007 tām.</td>
<td>3786</td>
<td>6436</td>
<td></td>
</tr>
<tr>
<td>sig.</td>
<td>5565 tār.</td>
<td>1401</td>
<td>3877</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>9057</td>
<td>5024</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>4953</td>
<td>8189</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>4867</td>
<td>7587</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2663</td>
<td>10977</td>
<td></td>
</tr>
</tbody>
</table>
MEANING OF THE THREE KINDS OF BRACKETS USED IN CHAPTER IV, PAGES 56ff.

[ ], large brackets refer to all the references in the right column.

[ ], small brackets placed somewhat higher (cf., e.g., p. 66, li. 4) refer only to the first reference.

[ ], small brackets placed somewhat lower (cf., e.g., p. 92, li. 13) refer only to the second reference.
CONTENTS.

I. Introductory Remarks. .................................................. 1–2

II. The Scheme of Legal Documents at Nippur:
   I. Purchase Documents. .................................................. 3–11
   II. Redemption Documents ............................................. 11–15
   III. Exchange Documents ............................................... 15–19
   IV. Partition Documents ............................................... 20–27
   V. Adoption Documents ............................................... 27–34
   VI. Marriage Contracts ................................................. 35–38
   VII. A Manumission Document ........................................ 38–39
   VIII. Deeds of Loan ..................................................... 40–42
   IX. Contracts of Hire ................................................... 43
   X. Leases ................................................................. 43–44
   XI. Acquittance ........................................................... 44–45
   XII. Memorandum of Grain ............................................... 45
   XIII. Confirmation Document .......................................... 45–46
   XIV. Agreements connected with Proceedings before a Court of Law 46–50

III. The Seals ............................................................... 51–55

IV. List of Date Formulas of the Time from Hammu-rabi to Samsu-ditana:
   1. Hammu-rabi ............................................................ 56–68
   2. Samsu-iluna ............................................................ 68–80
   3. Ilima-ilum ............................................................. 80
   4. Abi-eshu' ............................................................. 80–84
   5. Ammi-ditana ........................................................... 85–97
   6. Ammi-zaduga .......................................................... 97–106
   7. Samsu-ditana .......................................................... 106–108

V. The Naming of the Year after Events ................................ 109–112
VI. Outline of the Political History from Sin-muballit's Seventeenth Year to the end of the First Dynasty........113–122
VII. An Earlier King .....................................................123–124
VIII. Concordance of Proper Names:
   1. Names of Persons from the Nippur Texts.........................125–139
   2. Names of Persons from the Texts of the Appendix ..........139–144
IX. Table of Contents and Description of Objects:
   1. Autograph Reproductions...............................................145–161
   2. Photograph Reproductions.............................................162
X. Numbers of the Catalogues of the Babylonian Collections ..163–164
XI. Cuneiform Texts ......................................................Plates I–60
XII. Halftone Reproductions .............................................Plates I–X
I. INTRODUCTORY REMARKS.

Of the cuneiform texts published here Nos. 1-7 and 10-69 were excavated at Nippur. They are dated in the reigns of Warad-Sin, Rim-Sin, Hammurabi, Samsuiluna and Hinni-ilum, and embrace a period of about eighty or ninety years. As Prof. Hilprecht informs me, they were found for the greater part in the southwest section of Mound IV (cf. the map of the ruins of Nippur in Hilprecht, B. E., Series D, Vol. I, p. 305) during the first and second expeditions of the University of Pennsylvania. There are several documents among them belonging to one and the same person (Nos. 32-35 to Abiš-ilisilu, Nos. 64, 66 and 68 to Ninib-raham-sirin, Nos. 40, 47 and 58 to Enil-iuzzu, Nos. 10, 14 and 30 to Mar-irsitum and Nos. 17, 21, 25 and 27 to Nabi-Shamash), from which we may conclude that the tablets were found in the houses of their owners. It is of interest to notice that the persons named in the contracts to a large extent are connected with the temple of Enlil or with the houses or small temples of other gods.¹

No. 8 (and 9?), which is dated in the reign of Rim-Sin, was excavated by Dr. Peters at Yohka (cf. Peters, Nippur, Vol. II, p. 283 ff.). While resembling the Nippur tablets in important features, it differs from them in various respects.

Nos. 69a and b, giving the seal imprints on two earlier documents from Nippur, have been added because they furnish us additional evidence for our conclusions on the burgul seals.

Of the tablets published in the Appendix, Nos. 70, 72b, 78, 80, 137 and 138 were bought by the second expedition of the University of Pennsylvania from Arabs who stated that they came from Abu-Tabba and El-Birs. These statements seem to be correct; but notice that No. 80, said to have come from El-Birs,² mentions Sippar as the place of payment. The other tablets are the fruit of a gleaning of the early legal documents of the Khabaza, Shemtob and Prince Collections of the University of Pennsylvania, from which Ranke already has published a selection of 119 tablets in Vol. VI, Part 1. With the exception of the undated texts,

¹ Enki and Dumuzianna, Babbbar and Enil(?), Kaša, Lugal-eshe-a, Mah, Martu, Ninnaun and Nusku.

² According to a slip attached to the tablet.
Nos. 137 and 138, the documents are dated in the reigns of Hammurabi, Samsu-iluna, Ammi-ditana, Ammi-zaduga and Samsu-ditana. Of a large number of tablets I have published only the date formulas, the contents of the document being either too much broken or of little interest. One of these documents (No. 130), however, which is provided with a date belonging to the time of Ammi-zaduga, is of great historical value, as it is a copy of a grant of land by an earlier king, who in the introductory lines enumerates his titles and his exploits. See p. 123.

The following sketches and remarks are intended to elucidate some questions connected with the contracts of the time of the first dynasty.
II. THE SCHEME OF LEGAL DOCUMENTS FROM NIPPUX.

1. Purchase Documents.

1. Purchase of House Property (6, 12, (18), 33, 34, 35, 38).

No. 33.

A. a. 1/3 sar 6 gin é-dû-a
   du é E-a-i-din-nam pà-Dû
   é Mar-tu-ma-li-k
   dunn E-ri-ish-su-ma-tum

b. ki Mar-tu-ma-li-k-ša
   A-bil Mar-tu  shit-gal-a-ni
   in-ši-in-sham

B.  sham-tiš-ta-bi šú
   9 gin kù-babbar
   in-na-an-la(l)

C. a. ă-kúr-sú Mar-tu-ma-li-k
   ă ibila-ni a-na-me-a-bi
   é-bi-šú gù-na-tum-mà-mà-à

b. mu lungal-bi in-pà(d)

No. 12.

A. a. 1 sar 10 gin é-dû-a
   shag-ba 1 ĝišigj......
   gub-ba

1 The scribes in Nippur distinguished between the verb šá mà-shu, "to buy," and the noun šá mà-shu, "purchase price." As the phonetic value šam given to the latter sign in Sh, 4:3 seems to have originated from šē-a-an, it is possible that the sign without e-an had some other pronunciation, perhaps šē. Cf. also the complement a instead of ma in 45:4.

2 For the pronunciation gù-numamà compare gù-nu-mà-mà, 10:36. The closing l of mol has disappeared by first becoming mouillé and finally being dropped. The l mouillé is still preserved in writings like gù-nu(-um)-mà-mà-in, C. T., 11, 14:15, IV, 17:15 (cf. Ranke, P. N., p. 12, note 2) and gù-nu-mà-mà-a(= matia), P., 18:13. The last furnishes a new instance for the reading of a-a as aitia. For another new example see note to Enmuq-inaiuia.

[3]
One sar 10 gin of built house, in which a door . . . . is standing, on one side adjoining the house of Silli-NinIB, son of E-lu-ti, and Sin-eribam, son of Ellil-ništu, the front side towards Silli-NinIB, son of Silli-Ishtar, the exit into the lane of Sin-lidish, son of Azug-NinIB: the house of Imgur-NinIB, son of Ibasharrum, the eldest brother, of NinIB-abı (and) NinIB-gamil, his brother, sons of Lu-ya-tum, and of Manutum, their mother; from Imgur-NinIB, NinIB-abı, NinIB-gamil and Manutum, their mother, Sin-liwir, son of Enil-mansi, has bought it. As the complete purchase price he has paid them half a mine. In future Imgur-NinIB, NinIB-abı, NinIB-gamil, Manutum, their mother, and any heir of theirs shall make no claim to the house: by the name of the king they have sworn.

1 É-lu-ti = bitu esku (passive-intransitive adjective formation like bitu abtu, bitu maldu) designates the ground as far as it is covered with buildings. For its relation to i-kānkū and i-ki-shub-ba see p. 12, note 1. For the expression "so much area of built house," see remarks on Babylonian houses, pp. 25 and 26.
2. Purchase of Field Property (31, 68).

No. 68.

A. a. \( \frac{1}{3} \) (bur) gan a-shag giug-she
shag a-shag Dul\( ^2 \)Sin-na
sag-bi id A-bar-ri
sag-bi min-kam-ma id Bari-kum
us-a-rä \( ^4 \)Sin-ḫa-zi-ir dim
a-shag \( ^4 \)Babbar-an-dišl dumu \( ^4 \)Nin-IB-ga-nišl
iš 1-da-tum dumu \( ^4 \)Nin-IB-ui-shu

b. ki \( ^4 \)Babbar-an-dišl in 1-da-tum-īša
\( ^7 \)Nin-IB-ra-hi-im-ši-ri-im
dumu \( ^4 \)Nin-IB-ma-an-ši-ge
in-ši-in-sham

B. sham-tiš-la-bi-shū
12\( \frac{1}{2} \) gin kū-babbar
in-na-an-ši-la(l)

C. a. a-kūr-shū \( ^4 \)Babbar-an-dišl 1-da-tum
iš ibila-ne-ne a-na-me-a-bi
a-shag-bi-shū \( \frac{1}{3} \) (bur) gan
giš-nu-um-mā-mā-a

b. mu bugal-bi in-pū(d)-dé-esh

Six acres of giug-she-field, in the field Tull-Sin, the front side (adjoining) the canal Abarri, the other front side the canal Baikum, with the long side adjoining Sin-ḫazir, the builder: the field of Babbar-andul, son of NinIB-gamil, and of Idatum, son of NinIB-mansī; from Babbar-andul and Idatum, etc.


No. 36.

Purchase of Temple Offices and House Property.

A. a. nam-shutug\( ^1 \) nam-PA-ê nam-lu-ŠIHM + GAR
nam-NI-dā nam-kisal-luḫ î nam-bur-shu-ma
ê \( ^4 \)Mar-šu mu-a \( [\text{tr}] \)-2-ud-20-kam
bal-gub-ba El-šu-m[u-š]-šu

\footnote{1 For this reading see Thureau-Dangin, \textit{S. A. K. I.}, p. 48, note 1.}
The offices of the *pashishu*, the temple superintendent, the caterer, the door-keeper, the court-cleaner and the stone-jar bearer (?) of the temple of *Mar-tu* for 2 months and 20 days in the year, the . . . .1 of *Ellumushu*, $\frac{1}{3}$ sar 5 gin of built house, the long side adjoining the house of *Abil-Marlu*; the *pashishu* office and the house, the inheritance of *Ellumushu*, son of *Ṣilli-Shamash*; from *Ellumushu*, son of *Ṣilli-Shamash*, etc.

An analysis of the purchase documents shows that they always consist of three parts which follow each other in this order:

A. The purchase proper; technical term: *in-shi-in-sham*.

B. The payment of the purchase price; technical term: *in-na-an-lā(l)*.

C. The agreement regarding future claims concerning the object purchased, including the oath.

A. The part which treats of the purchase proper gives

a. A description of the object bought, namely

1. With reference to its character as house property, garden, field, income, etc.

2. When real estate is in question, as to its site, by designating one or more of the boundaries and in some cases also the landmark, etc., where the object purchased is situated.

1 *Bal-gub-ba*, the exact meaning of which is not clear, resumes the temple offices and the income attached to these. Perhaps it must be analyzed *ba-gub-ba* (or *baldu-ba*), “the inherited . . . . . .”, a term which would correspond to *kala-ba*. 
3. As to the owner.

b. Describes the transaction with the formula *ki-Y-ta | Z-ge | in-shi-in-sham.*

B. The payment of the purchase price is in all known instances recorded by the formula, *sham-til-la-bi-shū | x gin ki-babbar | in-na-an-lā(l).*

C. a. The agreement as to future claims is, that the seller, as well as his legal heirs, shall make no claim to the property in question.

b. The oath is taken on the name of the king with the usual formula, *mu lugal-bi in-pā(d).* The name of the king is never given, and besides no allusion is made to the fact that a god was invoked.¹

The scribes who drew up the documents made a very mechanical use of this scheme. Not only did they never change the order of the three parts and employed the same phrases, but even the succession of the single groups of words was very rigidly observed,² so that the scheme took, as it were, the place of a mental formulary,³ into which it was only necessary to put the names of persons and objects, the numbers and measures, etc. It is unnecessary to comment upon the great advantages which such a method had for the authorities and officials.

The documents of this character from Nippur record the purchase of houses, fields and temple offices. The variations in the description of the object purchased are shown by the following:

a. Purchase of house: So many sar and *gin ē-dū-a (ē-kīs-laḫ)*

   *ṭa ē X¹*

   ē Y

b. Field: So many *gan a-shag. . . . . (= species of field)

   *šag a-shag. . . . . (= name of the landmark)

   *say-bi. . . . . . .

¹ Nevertheless we may consider it beyond doubt that Ellil, the god of Nippur, played just the same rôle in oaths as Shamash in Sippar and Larsam, Marduk in Babylon, Uraš in Dilmun, i.e., that he was mentioned in close connection with the king who officiated as his plenipotentiary. Perhaps mentioning the latter made all allusion to the god superfluous. But it is also possible that *lugal* here designates the chief god (of a city or a person, as, e.g., Gud., Cyl. A, Col. V, l. 10), although in Semitic it is rendered by *sharru* (cf. No. 30: 251, *nisšarrim ṭi-mū*), not *bilu*. But notice the expression *lugal-ar-bi*, which might be translated "the lord of both."²

² Cf. the phrase: *sham-til-la-bi-shā x gin ki-babbar in-na-an-lā(l)*, and the equally constant Tell Širih formula: *x gin ki-babbar sham-til-la-ni-shā in-na-lā(l).*

³ A more distinct arrangement was arrived at by placing grammatical units (words or word groups) each on one line (e.g., *sham-til-la-bi-shā, in-shi-in-sham*), or by indenting the lines when the grammatical group covered more than one line (as especially with the *kuṭe*). A more extensive use of the indenting of lines seems to have been practised at Babylon, judging from the purchase deed C. T., VIII, 22c, where the verbs which close the divisions of the document—*in-si-in-sham, in-na-an-lā(l), in-pā(d)-di-me-esb*—are warped.

⁴ No. 12 adds *say-bi X₁, ki-i-bi e-sīr X₂-ešī.*
sag-bi min-kam-ma
us-a-rá
a-shag Y
c. Temple office: nam-x, nam-y, etc.
ê d....., mu-a iti-m-ud-n-kam
bal-gub-ba Y

The scheme which was employed in Nippur corresponds closely to those used in other parts of Babylonia, but it shows minor characteristic differences from them, as well as these latter schemes from each other, which the following table will demonstrate.

**Nippur.**

A. a. Description of object
   b. ki-Y-ta
      ▷ Z-ge
      in-shi-in- S B (c-sh)

B. sham-ti-la-bi-shú
   x gin kù-babbar
   in-na-an-lá(l) (c-sh)

C. a. ù-kùr-shú X
      ù ibîla(-a)-ni a-na-me-a-bi
      Obj. bi-shú gù-nu-um-mà-mà-a
   b. mu lagal-bi in-pá(d) (d-c-sh)

**Sippur (since Hammurabi).**

A. a. Description of object
   b. ki Y
      ▷ Z
      in-shi-in-shám

B. sham-ti-la-bi-shú
   x gin kù-babbar
   in-na-an-lá(l)

C. shag-ga-a-ní al-dug
   ì-bi al-tíl

**Babylon (C.T., VIII, 22c).**

A. a. Description of object
   b. ki Y
      ▷ Z
      in-shi-in- S B (c-sh)

B. ÙB-S-B bi-shú
   x gin kù-babbar
   in-na-an-lá(l)

C. a. ù-kùr-shú là-tî-ra
   gù-nu-um-mà-mà-a
   b. mu ì-Marduk à K
      in-pá(d)-dè-mc-csh

**Sippur (before Hammurabi).**

A. a. Description of object
   b. ki Y
      ▷ Z
      in-shi-in-shám

B. sham-ti-la-bi-shú
   kù-babbar in-na-an-lá(l)

C. ù-kùr-shú là-tî-ra
   (shag-ga-a-ní al-dug)
   ì-bi al-tíl

1 The same sign also Nin-gush, cone of clay, 20; Uruk., cone B, 11 : 23, etc. See note 1 on p. 3.
2  .
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

Sippur (Hi-ma-ila, Immerium, Bunudal-tum-ila).

A. a. Description of object
   b. ki Y
      \[ Z \]
      in-shi(-in)-sham

B. sham(-til-la-ni-shu)
   kū-babbar in-na-lā(l)\(^2\)

C. \[^\]kan-na ib-ta-bal
   (i-bi al-til)

D. a. \[^\]kūr-lu-lu
   nu-mu-un-gi-gi-dam
   b. mu \(^4\)Barbar \(^4\)Marduk \(\dot{u}\) K
      in-pā(d)-dē-esh

Tell Sišr.

A. a. Description of object
   b. ki Y (lugal-a-ni-ir, S. 37 : 7)
      \[ Z \]
      in-shi(-in)-sham

\(^1\) C. T., VIII, 14b (Sin-muballit) distinguishes between the verb \( \underline{\text{\textit{sham}}} \) and the noun \( \underline{\text{\textit{sham}}} \).

\(^2\) C. T., VIII, 47b : 9, kū-babbar shag-ga-ni ba-an-SHU.

\(^3\) This scheme corresponds in its first part to the following scheme used in Nippur at the time of Bar-Sin of Isin:

A. a. Description of object
   sham(-til-la-bi-shu)
   x qin kū-babbar
   in-na-an-lā(l)
   b. ki Y-ta
      \[ Z \]\( \oplus \) Z\( _{2} \), dam-a-ni
      in-shi-in: \( \underline{\text{\textit{sham}}} \) \[ Z \]

B a. \[^\]kūr-shā
   \( \dot{u}\)-ši-\( \dot{u}\)\( \dot{u}\)
   gu-na-un-mā-mā-
   b. mu lugal-bi in-pā(d)-dē-esh

P.S.B.A., XXIX, Nov. 13, 1907, Pl. III (Sunnadail).\(^3\)

C. T., VI, 38b.

A. a. Description of object
   sham(-til-la-ni-shu)
   x qin kū-babbar in-na-lā(l)
   b. ki Y
      \[ Z \]
      in-shi-sham

B. \[^\]kan-na ib-ta-bal

C. a. \[^\]kūr-lu-lu
   nu-mu-un-gi-gi-dam
   b. mu \(^4\)Urash \(\dot{u}\) K
      in-pā(d)-dē-esh

\(^3\) This scheme corresponds in its first part to the following scheme used in Nippur at the time of Bar-Sin of Isin;

A. a. Description of object
   sham(-til-la-bi-shu)
   x qin kū-babbar
   in-na-an-lā(l)
   b. ki Y-ta
      \[ Z \]\( \oplus \) Z\( _{2} \), dam-a-ni
      in-shi-in: \( \underline{\text{\textit{sham}}} \) \[ Z \]

B a. \[^\]kūr-shā
   \( \dot{u}\)-ši-\( \dot{u}\)\( \dot{u}\)
   gu-na-un-mā-mā-
   b. mu lugal-bi in-pā(d)-dē-esh
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

B.  
\[x \text{ gin kù-babbar}\]
\[\text{sham-tî-la-ni-shú}\]
\[\text{in-na(-an)-là(l)(-e-me-esh)}\]

C. a.  
\[û-kûr-shú û-na-me-a-ka}\]
\[\text{gù-gar-ra é-ni-shú}\]
\[\supset Z\]
\[\text{ba-ni-ib-gi-gi}\]

b.  
\[\text{nu-mu-un-da-BÚR-e}\]

c.  
\[\text{mu} \text{ a} \text{ Nannar a} \text{ Babbar}\]
\[û \text{ K lugal}\]
\[\text{in-pá(d)(-dē-me-esh)}\]

C. T., IV, 43.

A. a. Description of object

b.  
\[\text{ki Y}\]
\[\supset Z\]
\[\text{in-shé-sham}\]

B.  
\[\text{sham tî-la-ni-shú}\]
\[x \text{ gin kù-babbar in-}\text{[}\]
\[\text{gù-shkan-na ìb-tà(}\]
\[\text{lù-lù-ri[}\]
\[\text{[}\]

P., 18 (from Nippur).

A. a. Description of object

b.  
\[\text{ki Y} \mid \text{lugal é-a-ge}\]
\[\supset Z\]
\[\text{in-shì-sham}\]

B.  
\[\text{sham tî(4-la)-bî-shú}\]
\[x \text{ gin kù-babbar}\]
\[\text{in-na-al}\]

C. a.  
\[û-kûr-shú\]
\[\text{ibila a-na-me-a-bi}\]
\[\text{é gù-nu-mà-mà-a-a}\]

b.  
\[\text{mu lugal-bî in-pá(d)-dē-esh}\]

P., S3 (Si 13).

A. a. Description of object

b.  
\[\text{ki Y}\]
\[\supset Z\]
\[\text{in-shì- ß\}

B.  
\[\text{ù-nà-ù-nà-shú}\]
\[x \text{ gin kù-babbar nì-lá(l)-e}\]

---

1 S., 39 : 12; û-na-me-a-ak-kam, S., 51 : 12; û-na-me-a-ak, S., 53 : 15; mu-me-kam, S. 8:11; often wanting.
   -- é-bi-shu, S., 84 : 10.
3 S., 8 : 14; -- in-na-ab-gì-gì, S., 51 : 12; gu-gåd-la I Z-ra I in-na-gub, S., 85 : 11; nam-gù-gar-ra in-na-gub,
   S., 41, case; û-kûr-shú lù-ri û-nu-un-gi-gù-di, tablet.
4 The copy shows mu lugal in bi (píš-esh | di-mu(?))-ur.
5 (Γ, p. 3, note 2.)
The most conspicuous grammatical peculiarities of the Nippur documents are the use of *ki—ta* instead of the simple *ki,* 1 and the use of -*ge* to denote the grammatical subject. Characteristics which the Nippur documents have partially in common with those from other Babylonian cities are the use of *bi* as a determination (*sham-ti-lla-bi-shu, ē-bi-shu*) instead of *ni* (*sham-til-la-ni-shu, ē-ni-shu*; Tell Sifr.), the pleonastic accusative -*n* after infixes (*in-na-an-lā(l) instead of *in-na-bī(l)*), the verbal plural ending *esh* instead of *me-esh* (Babylon, Sippar, etc.), *ā-kūr-shu* instead of *ā-kūr-kūr* (C. T., VI. 38b). Other differences arise from the different provisions as to future claims and certain ceremonies observed in other cities. In Nippur only the seller takes the oath. He alone, therefore, seems to have had the right to undo the contract, while from the fact that in Sippar and Babylon both parties swear (*lū-li-ra gū-nu-um-mâ-mâ-a*), it would follow that the purchaser as well as the seller could exercise this privilege. The phrases *shag-ga-nī al-dug, ē-bi al-til* and *gish-kan-na ib-ta-bal* (Sippar, and some northern cities?) are not found in Nippur documents, and probably the custom which the last phrase describes had not existed in Nippur or had passed into disuse.

II. Redemption Documents (45, 64, 66).

No. 45.

Redemption of Field Property.

A. a. 5 yān a-shag gūg-she
    *shag a-shag* ⁴*Nīn-unu*
    *us-a-rā* ⁴*En-lil-na-da*
    *kū-ta-sham-a* ⁶*ki La-ma-zum SAL + ISHIB* ⁴*Nīn-IB*
    *dumu* ⁴*En-lil-ma-an-sī*

---

1 It may be questioned whether the dropping of the postposition *ta* after *ki* must be considered as an error on the part of Semitic scribes; at least the possibility cannot be denied that the use of *ki* as an independent preposition was a characteristic of the local Sumerian dialects which formerly were spoken in the respective localities, and which, when no longer spoken, were handed down in schools and temple rituals.

2 See note 2, on p. 3. The affixed *a,* the function of which it is to group the preceding ideas into a grammatical unit, and thus especially to substantiate verbal expressions, is placed here directly after *kū-ta-sham,* although there follows still a modification by *ki.* In 64 : 6 and 66 : 5, however, it is placed behind the verbal modification (*kū-ta-sham . . . . in-sham-a).* Compare the similar positions of the temporal *ā* in *uddā īnlat* and *ud īnlatā.*
Five acres of gin-she field, in the field of Nin-unu, on one long-side adjoining Enlil-nada, bought from Lamazum, priestess of NinIB, daughter of Enlil-mansi, and from Subhantum, priestess of NinIB, daughter of Namram-sharur; the field of Beltani, priestess of NinIB, daughter of Enlil-galzu: from Beltani, priestess of NinIB, Lamazum, priestess of NinIB, daughter of Enlil-mansi, has ransomed it as the field of the house of her father. Seven shekels of silver she has paid her. In future Beltani and any heir of hers shall make no claim to the 5 acres of the field of Nin-unu: by the name of the king she has sworn.

No. 64.

Redemption of house property.

A. a. 1½ sar é-kí(z)-dálš

  da é₄ Nin-IB-ra-hú-im-zí-ri-im

  dumu₄ Nin-IB-ma-an-sí

B. 7 gin kí-bubbar in-na-an-lú(l)

C. a. ú-kíur-shú Be-cl-la-ní

  in ibílə-ní u-na-ma-a-bi

5 gan a-shay₄ Nin-unu-shú

  gin-ma-um-ma-má-a

b. mu baygal-bí in-pá(l)

56 acres of gin-she field, in the field of Nin-unu, on one long-side adjoining Enlil-nada, bought from Lamazum, priestess of NinIB, daughter of Enlil-mansi, and from Subhantum, priestess of NinIB, daughter of Namram-sharur; the field of Beltani, priestess of NinIB, daughter of Enlil-galzu: from Beltani, priestess of NinIB, Lamazum, priestess of NinIB, daughter of Enlil-mansi, has ransomed it as the field of the house of her father. Seven shekels of silver she has paid her. In future Beltani and any heir of hers shall make no claim to the 5 acres of the field of Nin-unu: by the name of the king she has sworn.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

13

kū-la-sham ki dumu-mēsh E-a-i-din-nam-ta

į Ma-an-nu-am-me-shu-li-ṣar dumu A-wi-li-ia-ge

kū-shū in-sham-ā

b. ki d Nin-IB-mu-ba-li-it dumu A-wi-li-ia

į I-din-Ishtar dumu Ma-an-nu-am-me-shu-li-ṣar

ù Na-ru-ab-tum ama-ni-ā

į Nin-IB-ra-lij-im-zi-ri-im

dumu d Nin-IB-na-an-ši-ge

ê ad-da-na in-dû

B. sham til-la-bi-shû

6i-1 ţin kū-babbar in-ne-en-lú(l)

C. a. ū-kūr-shû d Nin-IB-mu-ba-li-it!

į I-din-Ishtar ţ Na-ru-ab-tum ama-ni-ā

ù ibila-ne-nc a-na-me-a-bi

1a. sar ê ki(z)-lāh-bi-shû ġi-nu-um-mû-mû-a

b. mu lugal-bi in-pâ(a)-dē-esh.

No. 66.

Redemption of temple officers.

A. a.

nam-siutug nam-PA-ê nam-lû-SHM + GAR

nam-NI-dû nam-kisal-tûù û nam-bur-shu-na

ê d En-ki d Dam-gal-nun-na mu-a ad-15-kam

bal-gub-ba d En-ki-nash-zu dumu Dam-ki-î-li-shu

kū-la-sham d En-ki d Dam-gal-nun-na in-sham-ā

b. ki d En-ki d Dam-gal-nun-na-ta

į Nin-IB-ra-lij-im-zi-ri

dumu d Nin-IB-na-an-ši-ge

garza ê ad-da-na in-dû

B. sham til-la-bi-shû

18 ţin kû-babbar in-na-an-lû(l)

and built anew.” Perhaps kikal has the more special meaning of “levelled site,” and ki-lah that of “cleaned, i.e., cleared site,” of a collapsed house.

As the walls of Babylonian houses were usually built of sun-dried bricks, with layers of reed without a wooden frame, presumably many buildings collapsed in the rainy season. The site of the old house was levelled, upon which the new house was erected. By the frequent occurrence of this process (we must remember that the city mounds have risen to a considerable height by the debris of such poorly constructed houses), it will be easily understood that kikal, etc., first received the meaning “building ground” and subsequently even that of “unbuilt ground,” in distinction to ê-dû-a, “built ground.”
A variation of the purchase deeds is represented by those documents which record the purchase of property formerly in the possession of the purchaser’s family. The scheme corresponds therefore to that of the purchase documents, except that in-shi-in-sham is replaced by the technical term in-di, ‘he has ransomed,’ and that this term is given a short rationale by the addition of ê ad-da-na, resp. a-shag ê ad-da-ni or garza ê ad-da-na, which refers to the ransomed object. With a view of making this relation between the latter and the ransomer more expressive, it is often stated in the description of the ransomed object how it passed from the ransomer or his family into the possession of the present seller by means of the apposition of kû-ta-sham ki-X-ta Y-ge kû-shû in-sham-a, ‘purchase by money, which from X, Y has bought for money,’ 64:4-6 (cf. R. 50b: 7-9, shi-ma-at X sha in-sha X i-sha-ni), or shortened: kû-ta-sham-a ki-X,‘purchase by money from X.’ 45:4-7.

The character of the redemption as purchase is made still more evident from the scheme employed at Tell Sifr, which is exactly that of the deeds of purchase, apart from the addition of the phrase ê ad-da-ani in-di, which occurs after the payment of the purchase price. The scheme of Sippar documents seems to have been the same as in Nippur, apart from the known grammatical differences.

### Nippur.

A. O | ki-Y-ta | Z-ge
   ê ad-da-ani in-di

B. sham-tîl-la-bi-shû
   x giû kû-babbar in-na-an-lá(l)

C. a. û-ûr-shû Y
   ši-ibiu-ni a-na-me-a-bî
   O-bi-shû ( ) giû-na-an-mû-mà-a
   b. mu luGil-bi in-pû(d)

### Tell Sîfr.

A. O | ki-Y | Z
   in-shi(-in)-sham(-me-esh)

B. x giû kû-babbar
   sham-tîl-la-mû-shû in-na(-an)-lâ(l)

C. ê ad-da-ani in-di(-me-esh)

D. û-kûr-shû û-na-me-ka, etc.

---

1 The line is written over an erasure. The translation seems to be: One has given him a title-deed to the posheku-office for all times on account of a (future) complainant.

2 Thus also 11 13, 20a, b (ana ittišu) and Keiser, Telloh, 19:3; Tell Sîfr contracts have sham-kû (= shamatu).

3 When a substantive is connected with another in the sense which in verbal expressions is designated by ki-ta the Sumerian does not seem to have employed ki-ta, but only ki; cf. shu-ti-a 6 Da-mu-i-día-nan ki 6 En-lil-ma-li, 51:11, 12), but ki-Y-ta šu-ti-an-ti.

4 Cf. R., 50b:7-9, shi-ma-at X sha in-sha Y i-sha-ni.
What the exact provisions of the law were with regard to the ransoming is still unknown. It is not likely that the ransomer possessed the right to compel the owner to sell his property to him at any time. From the analogy which the go'el in the book of Ruth presents, we may conclude that his privilege became valid only as soon as the property changed owners. The oath not to make a claim in future to the property sold (gī-um-um-mā-mā-a) most probably, therefore, does not imply the renunciation to the right of redemption, but effectuates only the loss of the right to undo the contract as long as the purchaser and his family shall own the bought property themselves.

III. Exchange Documents (kisib ki-ba-gar-ra) (11, 37, 39, 59).

No. 39.

Exchange of temple offices for field property; supplementary payment in money.

A. a. nam-shutug nam-lú-SHLM+GAR nam-PA-ē
    nam-šú nam-kišal-luḫ ut nam-bar-shu-ša
    ê 4Kū-sū nu-a-an iltu-2-kam
    bal-gub-ša iltu-sha-ba-ša dumu Ut-ta-gāl-lu-me-DU
  b. 4iltu-sha-ba-ša dumu Ut-ta-gāl-lu-me-DU-ge

B. a. ki-ba-gar-ra-bi-shū
    4ša bar gan a-shaš gīg-she shag a-shag 4Nin-unu
    us-a-rā kūr-e Im-gur-4Sin
  b. 4En-lil-lū-shaš nu-ēš-ge
    iltu-sha-ba-ša-ša dumu 4Sin-i-din-nam-ra
    in-na-an-ša

C. a. mu a-shag nam-shutug ê 4Kū-sū
    sā-nu-ub-diš-ga-ša
  b. 4gīn ku-ba-bašu-a 4En-lil-lū-shaš nu-ēš-ge
    iltu-sha-ba-ša-ša in-na-an-baš

D. a. 4kūr-shū lū-lū-u-ra
    gīn-um-um-mā-mā-a
  b. mu lugal-bi in-paša
d

The offices of the pashishu, of the riqqu (caterer), of the house superintendent, of the doorkeeper, of the court-cleaner and of the puršhantu in the temple of Kusu

1 The tablet by mistake draws together lines 4 and 5 to bal-gub-ša iltu-sha-ba-ša dumu Ut-ta-gāl-lu-me-DU-ge.
for two months per year, the ... of Hushu-bani, son of Uttaqallu-meDU, Hushu-bani, son of Uttaqallu-meDU, to Enil-lushay, the priest, son of Sin-idinnam, has sold. As the equivalent Enil-lushay, the priest, has sold to Hushu-bani 4 acres of gūg-she-field in the field of Nin-umu, on one long side adjoining the lode of Imgar-Sin. Because the field does not equal (in value) the pashishu office at the temple of Kusu, Enil-lushay, the priest, has paid 5 shekels of silver to Hushu-bani. In future shall one against the other make no claim; by the name of the king he (—either of them) has sworn.

No. 37.

Exchange of temple offices and fields.

A. a. [nam-PA-ê é-2 Nusku mu-ä . . . . . . . . . . . . .]
[nam-ti-nig-KU-ba é-2 Nusku . . . . . . . . . . . .]
[1 gan a-shag] gūg-she shag a-shag "Nin-lil-lā
[bal-gur-]ba Shu-mu-um-li-ib-shi dumu Ur-Dù-azag-ya
b. ki-ba-gar-ra-bi-shū
3 gan a-shag a-gār a-tu-GAB + LIS
us-a-rā Shu-mu-um-li-ib-shi shesh-a-ni
dumu Ur-Dù-azag-ya
a-shag Lù-È-shu-me-DU
 c. a-shag PA-lugal-dim-nam
lù-lù-ra in-shi-in-gar-vi-esh
B. a. mu a-shag PA-lugal sà-nu-ub-dûg-ya-ash
b. 2 ġin kū-babbar
\(\overline{\text{Lù-È-shu-me-DU}}\)-gr
\(\overline{\text{Shu-mu-um-li-ib-shi-ra}}\)
in-na-an-bûr
C. ū-kûr-shû lù-lù-ra gù-nu-ma-ma-a
mu lugal-la ur-bi in-pâ(d)-dé-esh

The office of the house superintendent of the temple of Nusku for . . . . . . months in the year, the office of the master of the wardrobe of the temple of Nusku for . . . . . . months in the year, 1 gan of gūg-she field in the field of Ninlil, the . . . . . . of Shumum-libshi, son of Ur-Duazagga: as the equivalent 3 gan of field of the sarbatu landmark, with a long side adjoining Shumum-libshi, his brother, son of Ur-Duazagga,

\(^1\) Sà dûg = kushâdu; as compound substantive sà-dûg = satukku, “assessment,” “tax,” originally perhaps kishitu, “spoil.”
the field of *Lu-EshumeDU*: field like royal preferment, they have exchanged, one to the other. Because the field does not equal the royal preferment, *Lu-EshumeDU* has paid 2 shekels of silver to *Shumum-libshi*. In future shall one against the other make no claim; by the name of the king they have sworn.

No. 59.
Exchange of field and house.

B. a. *[ki-ba]-gar-[ra-bi-shû]*

[ ] sar 1\(\frac{1}{2}\) [gûn ê-dû-a û-ra]
da ê ^\(4\)Sin-[i]-[u-ra-am shesh-a-nî]
\(\frac{1}{2}\) sar ê-dû-a bil-[i]
da ê ^\(4\)Sin-i-tu-ra-am shesh-a[-nî]
shag kû-ta-sham ki *Lugal-nîg-si-(sû) (?) dum*[u
c ê Ad-da-dingîr dumu *Ilu-suakkal

c. ê-c a-shag-ya-dîm-nam
lû-lû-û-ra in-gar

C. a. ū-kûr-shû lû-lû-ra
nu-gî-gî-idê
b. mu *lu-gal-la [ur-bî]*
i[n-pû(d)-dî-csh]

No. 11.

A. a. 10 gûn ê-dû-a
da ê Im-gu-u-a
ush[ ]-bi-shû
\(\not\) D[a-mî-ûq]-û-lî-shu
ù [Na-ru-u]b-lum dam-a-nî
b. nam [Na-bî]-ê*Shamash
ki-bi-[gar-r]a-bi-shû
mu-na-an-sû-mu-ne

B. a. 10 gûn ê-dû-a tûr-ê-a
da ê ê* Babbar-le-gal
\(\not\) Na-bî ê*Shamash dumu Im-gu-u-a

1.*dim-nam = dim-na-a-an; or does nam = pihatu mean “object of exchange?”
2.*PA-LUGAL corresponds to PA-DINGIR, which either designates *parşu sha ili* (= kush) or *parşu sha sharri* (= garza); cf. garza (or kush), 66:9.
After Damiq-ilishu and Narubtum, his wife, had given 10 gin of a built house, adjoining the house of Imgua, for exchange to Nabi-Shamash, Nabi-Shamash, son of Imgua, has given 10 gin of a built house (and) courtyard for exchange to Damiq-ilishu and Narubtum, his wife. (But) because they have received the courtyard,\(^1\) Nabi-Shamash has paid 1 shekel of silver to Damiq-ilishu and Narubtum, his wife. In future shall one against the other make no claim; by the name of the king he (= each one) has sworn.

The general plan of the documents of exchange differs considerably from that of the purchase and redemption documents, inasmuch as the exchange is not conceived as a twofold purchase, but as a mutual sale. Notice the authentication of the exchange in No. 39 by a repeated in-na-an-sā, "he has given," the technical term for "to sell." There were two schemes in use at Nippur, one which keeps the two parallel actions of the exchange separate, and another which conceives both as one dihedral act.

A. a. First object of exchange.

b. Y-ge

Z-ra

in-na-an-sā

B. ki-ba-gar-ra-bi-shū

Second object of exchange.

Z-ge

---

\(^1\) Instead of built house.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

FROM THE TIME OF THE FIRST DYNASTY OF BABYLON. I

Y-ra

in-na-an-sí

C. \( \text{mu} \ O_2 \ O_1 \ sú-nu-ub-díug-ya-ash \)

x gín kú-babbar

Y-ra

in-na-an-búr

D. \( \text{ú-kúr-shú} \ li-lú-ra \ gú-nu-um-má-má-a \)

mu lugal-la ur-bí in-pá(d)-dé-csh

Compare the schemes of documents from Tell Sifr and Sippar:

Tell Sifr (M. 46).

A. a. First obj. of exchange.

\( \text{sham-kú Y ša itti . . . . . . . . ishámu} \)

b. \( \text{bu-ha-tí-shu} \) second obj. of exch.

\( \text{sham-kú Z ša itti . . . . . . . . ishámu} \)

c. \( \text{i-na mí-it-gur-tí-shu-mu} \)

\( \text{é-é-dím} \)

Y a-na Z in-gar

C. \( \text{ú-kúr-shú} \), etc.

Sippar.

A. a. \( \text{A-na bu-ub} \) (itàt) first obj. of exch.

eqíd Y

b. Second obj. of exchange.

eqíd Z

c. \( \text{ú-bi-ih-šu} \) (a-na Z u-bi-ih-šu)

B. a-na . . . . . . . . va-tar-tí bit Y

. . . . shiqlu kasmu

Z a-na Y . . . . . . . .

C. \( \text{ú-kúr-shú} \), etc.

Since the two objects of exchange seldom represent the same value, this class of documents usually adds the statement, that the party which gave the less valuable object paid an additional sum of money (or real estate, etc.). The technical term for "to pay" in such instances is not in-na-an-lá(l), but in-na-an-búr.\(^1\) The same use of the term occurs in division documents.\(^2\)

The oath is a mutual one, since both parties waive their rights. In the formula lú-lú-ra gú-nu-um-má-má-a, the scriptio plena \( lú(r) \) may be cited as a (not always occurring) characteristic of Nippur tablets. No. 59 has the formula lú-lú-ra nu-gí-gí-dé, "they shall not turn against one another."

\(^1\) Literally "to loosen, solve," pasšárü; the corresponding noun is nam-búr-ru.

\(^2\) Mu—shú, mu—sh, which introduces this part of the scheme, corresponds entirely to ashšum = ana šum, which probably has been formed under the influence of the Sumerian. The enclosed sentence is changed into a nominal expression by adding a.
IV. **Partition Documents (1, 23, 26, 32, 43, 44).**

No. 44.

Division of house and money among two brothers.

A. \( \frac{1}{2} \) sar é-dû-a (gi)bil
   da é dunu É-a-ba-ni pâ(y)-DU
   1 sar é-dû-a ù-ru
   da é Igi-shâg nu-ésh
   7 ĝin kû-babbar
   ha-la-ba \( \frac{4}{4} \) Nin-IB-nir-gâl

B. \( \frac{1}{2} \) sar é-dû-a (gi)bil
   da é \( \frac{4}{4} \) Nin-IB-nir-gâl shesh-a-uni
   1 sar é-dû-a ù-ru
   da é \( \frac{4}{4} \) Nin-IB-nir-gâl shesh-a-uni
   7 ĝin kû-babbar
   ha-la-ba Rî-im-Ishtar shesh-a-uni

C. ibîlu Lugal-â-zi-da-ge-ne
   she-ga-ne-ne-la
   in-ba-ésh

D. mû lugal-bi in-pâ(d)-di-é-ésh

1 sar of (a) new built house, on one side adjoining the house of the son of Ea-bani the mudû, 1 sar of (an) old built house, on one side adjoining the house of Igi-shâg the priest, (and) 7 shekels of silver, the inheritance portion of NinIB-nirgal.

1 sar of (a) new built house, on one side adjoining the house of NinIB-nirgal his brother, 1 sar of (an) old built house, on one side adjoining the house of NinIB-nirgal his brother, (and) 7 shekels of silver, the inheritance portion of Rim-Ishtar, his brother,

the sons of Lugal-azîda, by mutual agreement have divided. By the name of the king they have sworn.

No. 23.

A. \( \frac{1}{3} \) sar 5 ĝin é-dû-a
   da é \( \frac{4}{4} \) Babbar \( \frac{4}{4} \) En-lil-lû
   40 sar gish-sar a-shâg igi-nim-ma
   a-sal igi-bi-shû nîg a-an-ê-ne-a
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON. 21

zag gish-sar El-li-tum

♀ A-li-a-la-šu-sha    sag-sal

[Image 0x0] ha-la-la Nu-ra-en-tu-tum damu-sal Mi-gir-2 En-lil

B. 40 sar 5 gin é-dù-a
da é Ib-ku-2 Da-nu
♀ 40 sar gish-sar iqi-nim-zi
u-sal iqi-bi-shú uš a-an-š-ur-a
zag gish-sar Ib-ku-u-a-tum
♀ 1/2 gan a-shag uz-a
ki-búr-ra 4 Ishkur-ri-im-š-li sag-niša
♀ Dam-ki-Ishkar    sag-sal
♀ Ta-ri-ba-tum    sag-niša

C. ha-[la Ur-2 Pa-bil-sag-gá]
♀ 1/3 nam Nu-ra-an-tu-tum ana Mi-gir-2 En-lil
♀ Nu-ra-en-tu-tum damu-sal Mi-gir-2 En-lil
♀ Ur-2 Pa-bil-sag-gá e-gir du-a-a-nu-ka
♀ nam-ibila-ni-shú ba-da-an-ri-a
♀ ur-a-ši-ga-bi in-ba-esh

D. a-kur-shú lú-ši-ra nu-gí-gí-dé nu bu-lugal ur-bi in-pá(d)-dë-esh
♀ 40 sar 5 gin of built house, on one side adjoining the house of Babbar and Enlil; 40 sar of upland garden, which slopes down into the marsh before it(?), the side of the garden adjoining Ellitum; Ali-ahusha, the maid-slave; Ishkur-rim-ili, the man-slave; inheritance portion of Narubtum, daughter of Migir-Elil; 40 sar of built house, on one side adjoining the house of Ibku-Damu, 40 sar of upland garden, which slopes down into the marsh before it(?), the side of the garden adjoining Ibkuatum; 1/2 acres of usú field, (additional) payment for Ishkur-rim-ili, the man-slave; Dumqi-Ishtar, the maid-slave; Taribum, the man-slave; inheritance portion of Ur-Pabilsagga, a third of the fortune2 of Narquatum, mother of Migir-Enlil; Narubtum, daughter of Migir-Enlil and Ur-Pabilsagga, whom he has adopted as heir after the death3 of his wife, have divided into equal

1 Cf. gish-sar a-shag a-an-š-ur-a, 43 : 23. The correct meaning seems to be: a garden which turns into field or marsh.
2 Instead of 1/3 nam perhaps one must read 1/3-nam, i.e., shushkan-nam = shushkan-a-an. Or does nam = pišātu also here mean "object of exchange"?
3 Cf. the same meaning of arki in Semitic Babylonian.
parts. In future neither shall have power to revoke this agreement. By the name of the king they both have sworn.

No. 43.

A. \[\text{Nam-mu-Šēš} \text{En-līl-lā} \text{mu-a} \text{ilu-gi-a-an}\]
   1 ašš-bāmin gan a-shag shu-ku-bi
   2 ašš-bān[i]bār zāg-gīl-lā šū-[ta] nam-shēš-gal-lā-šū
   3 gan a-shag da-ab-ta da ṣu du-mu Sa-ul-lu-u
   ḫa-lā-ba Igi-šāq du-mu I-na-Eš-kur-ra-bi

B. 2 sar ē-dū-a da ṣu Igi-šāq
   ki-ē ash-a a-an-ē-ne
   2\(\frac{1}{2}\) sar ē-ki(z)-lāh da ṣu du-mu-mēš Da-du-um
   9 gan a-shag da-ab-ta
   ns-ar-â du-mu-mēš \(\text{d}^4\)-urū
   6 ḫīn Kirkabbar gāb-rī 1 sar ē-dū-a
   û 3 gan a-shag da-ab-ta
   ṣu Igi-šāq-ge ḫa-lā-ba-na-šū
   šu-[ba]-an-[i]-a-ash
   gāb-rī nam-mu-Šēš-šū
   ū 4 Sin-šiš-me-a-ni du-mu \(\text{d}^4\) En-līl-ma-an-sī
   shēš ad-da-na-ra
   in-na-an-bīr
   nīg-gīn-na ē-a-gāl-la šu-ri-a-bi
   ḫa-lā-ba \(\text{d}^4\) Sin-šiš-ma-a-nī
   du-mu \(\text{d}^4\) En-līl-ma-an-sī

C. ē a-shag gis-h sar a-shag a-an-ē-ne-a
   ur-a-si-ga-bi ni-ha-e-ne

D. ū-kīr-shū lī-ā-lī-ra\(^1\) nu-gī-gī-dī
   šu-ga-ne-ne-ta mu lugal-bī in-pā(d)-dē-csh\(^2\)

The office of a priest of Enlīl for six months per year and its 36 acres of field for livelihood, one zāg-gula bowl; as the privilege of the elder brother: 1 sar of built house from which one goes out by one (common) exit.\(^3\) 3 acres of dabṭa land, on one

---

\(\text{d}^4\) Mistake of scribe for lī-bī-a-ra.

\(\text{d}^4\) The witnesses of this contract are introduced with the elder (and more correct) iğu-šāq.

\(\text{d}^4\) I.e., the exit of the house is used by two or more parties.
side adjoining the house of the son of Sallû; the inheritance portion of Igi-shag, son of Ina-Ekur-rabû.

Two sar of built house, on one side adjoining the house of Igi-shag, from which one goes out by one (common) exit; 2\frac{1}{3} sar of waste ground, on one side adjoining the house of the sons of Dadhum; 9 gan of dabta field, on one long side adjoining the sons of ...........; 6 shekels of silver as equivalent to the one sar of built house and the three acres of dabta field which Igi-shag has taken in addition to his inheritance; (the whole) as equivalent to the priest office he has paid to Sin-ishmeani, son of Enlil-mansi, the brother of his father; the half of the furniture which is in the house: the inheritance of Sin-ishmeani, son of Enlil-mansi.

House, field and garden which turns into field they shall divide into equal parts.

In future neither shall have power to revoke the agreement. Mutually they have sworn by the name of the king.

No. 26.

Division of an inheritance among four brothers.


Col. II: 21. 5\frac{1}{2} gan a-shag gish\[\]yi-mah gab-ri ē-dû\[-a] 22. us-a-râ E-la-li shesh ad-da-nî


1 Perhaps gish-SUG.
Col. I: 1 acre 36 sar of … field, lengthwise adjoining Elali; 5½ sar of garden of the field …, one side of the garden adjoining the sons of Lu …; of the victual prebend (consisting of) the “great food,” the half, and of the corn and dates of the …… of Mah, the half; the choice portion from the offices of the kalû and of the pashishu of the temple of Ninurta; 2 shekels of silver from the purchase price for Warad-NinSHAH; 1 zag-qula bowl; the privilege of the elder brother.

Col. II, 21-III, 25: 5½ gan of “great reed” field as equivalent to the built house, lengthwise adjoining Elali, his uncle; 6 acres of ibbatanum field, lengthwise adjoining Sin-idinum, the priest; 3 acres of lower highland, on one side adjoining Nannar-ara-munin. 4½ acres 11 sar of the …… of Gilgamesh, lengthwise adjoining Ellil-bushag, his brother; the office of the pashishu of the temple of Ninurta as equivalent for the usû field; 12½ sar of garden in the …… field, the side of the garden adjoining Nannar-ara-munin, his brother; of the half of the victual prebend (consisting of) the “great food” the fourth part; of the half of the corn and dates of the …… of Mah, the fourth part; of the food of the kalû office, the compensation of their father, the fourth part; Ishtar-nahharari, the female slave, her value in money 11 shekels; therein (comprised) 5½ shekels of silver, the half, which Ur-Duazagga from his inheritance has paid to Ur-DUN-PÁ-ca; 1 mûriza door, its money value 1½ shekel, 1 “head” bowl, its money value ½ shekel; a fourth (of a shekel) of silver which on account of the …… ring Ellil-bushag has paid him, 1 ši-na door, 1 beam(?)
1 ……, of the house furniture the fourth part: the inheritance portion of Ur-Duazagga ……

The scheme of the partition documents is shown by No. 36 in a very precise form:

A. Enumeration of the inheritance:

   hu-la-ba X  

B. Enumeration of the inheritance:

   hu-la-ba Y  

C. ibila-Z-ge-ne she-ga-ne-ne-ta in-ba-c-esm  


The parts A., B. represent the grammatical object to the verb in-ba(-c)-esm at the end of e; ibila-Z-ge-ne refers as apposition to the persons who are named at the

1 The  indicates that the apposition in li. 13 refers to li. 10, as well as to li. 11 and 12.
2 Cf. ki-babbar igi-te-bi, 14 : 7.
end of their respective inheritance. The oath, the contents of which is not stated expressly in No. 44, is a mutual one: liš-liš-ur-ra uḫ-ḫi-gi-li-š-é. The scriptio plena liš-liš-ur(r)-ra is a (not always occurring) characteristic feature of the Nippur tablets, while those from Sippar have liš-liš-ra. With the exception of No. 32, no use is made of the formula gi-ê-ma-mà, "to make a claim to some object," since the purpose of the document is primarily to fix the mode of dividing, which shall not be altered again (gi-ê-gi, "to turn, to upset, to undo"). Cf. later.

A special feature of the partition documents is the use of a separating line which marks off the portions of the different heirs, and thus makes the document more perspicuous. On No. 44 the line, for which there was no room left on the reverse, is even placed on the uninscribed lower edge. This shows that the line was considered to form a part of the scheme. Usually it seems to have been placed below the line of writing which begins with ba-la-ba, but on Nos. 1, 23 and 32 it is above the line, from which on Nos. 1 and 23 it is moreover separated by a small blank space. On No. 32 it is written only after the last portion; while on No. 43 it is in that place omitted.

Of special interest is the document No. 43, because it partly records the mode of a division already effected (the enumerated heterogeneous portions of the two heirs, nephew and uncle, are to balance each other), and partly fixes the mode of the future division of the rest of the inheritance (consisting of house, field and garden, which shall be divided into equal parts): nî-ba-c-es, "they shall divide." But it seems that all partition documents more or less were of a similar preliminary character. Apparently their aim was in the first place to furnish the legal forms which authorized the heirs to dispose of their inheritance without being thwarted by the rights of the co-heirs, while a definitive settlement was left to later agreements between the different parties. For this fact an instructive example is found in the group of contracts Nos. 32–35. No. 32, dated Tashritu 17th, records the division of a house among four brothers, but in Nos. 33–35, dated Aral-sammu 9th and 21st and Kishimu 5th respectively, the eldest brother buys back all the shares of the house that had fallen to his co-heirs. This accounts also for the fact that in division documents we find the houses quite mechanically dissected into as many pieces of equal size as, it seems, was desirable. Thus in No. 44 a new house and an old one are both divided into

\[1\] Cf. the similar provision in adoption documents. Nibar, plur. ni-ba-c-es, is the future to in-ba, pl. in-ba-es. Cf. ni-lá(l)-e, ni-lá(l)-es, 56 : 16, and in-bá(l); nibir (in Nippur texts only al-aq-e, 15 : 11, 17 : 8, 59 : 19, C3-9) and in-aq; ni-di-ê, "he shall build," 11 : 13, and in-di-ê.

\[2\] Compare the similar case in M. 49 where two brothers exchange parts of their inheritance.
halves. In No. 32 one house is first divided into two halves, and then one of these halves again into four parts of equal size.\footnote{Nevertheless this custom would not have arisen unless it had been founded on actual conditions, and we must, therefore, conclude that the Babylonian houses, which as far as we can judge from the present remains consisted of walls of sun-dried bricks, over which the beams of the roof were spread, could easily be divided into several parts by building boundary walls across them. That this procedure was actually practiced we may infer from the fact that several times mention is made of boundary walls in the common possession of two neighbors.}

Attention may be called to the part which the eldest brother plays in the partition documents. He has an equal share with his brothers, but receives in addition a preference portion which in the document always heads the enumeration of his inheritance. In No. 26 it is even separated from the portion due him as a son, by means of a line. The technical term is \textit{sib-ta mu-nam-shesh-gal-la-shu}, "preference title on account of the position as eldest brother." For the Semitic equivalent (\textit{zittu}) \textit{elatu} see II R. 9, 76, and Meissner in \\textit{A. P. R.}, p. 2.

The proportional amount of the preference portion cannot be exactly determined because of the broken condition of the tablets in question; but from No. 32, provided we are allowed to generalize because of this instance, it would seem that it amounted to one-half of the inheritance; the number in li. 1 is probably to be restored as \(1\frac{1}{3}\), equal to \(4\) times \(\frac{1}{3}\), \textit{i.e.}, the sum of the regular portions of all heirs. The same mode of dividing we find in 26, I, 10–13 (\textit{shu-ri-a-bi}), compared with 26, I, 29–31; II, 10–12; III, 12–13 (\textit{shu-ri-a–igi-gal-bi}), but our right to quote this instance may be questioned because the item given there figures as the \textit{sib-ta} from another item; the amount of the other items of the \textit{sib-ta} in this document, as far as they are preserved, differs considerably and is much less than the regular portions. Though it is thus impossible to arrive at a definite result in this question, this much seems to be certain, that the amount of the \textit{sib-ta} was in some way or other a fixed one, because in adoption documents where two persons are adopted as brothers, it is provided that they shall divide the inheritance into equal parts after the eldest brother has taken his preference portion; no information being given as to the amount of the latter.

While the \textit{sib-ta} generally was rated from the various items of the inheritance,\footnote{This is expressly expressed in adoption documents, where it shall be taken from house, field and all household furniture; cf. also \textit{sib-ta nam-gal} \textit{u nam-shutug} \textit{Vineeza}, 26: 13.} one object seems to have formed an integral part of the \textit{sib-ta}, viz., the \textit{gish-banshur zau-gu-la}, written also \textit{zau-gii-la}, in Akkadian \textit{pashshur sukki}. This kind of bowl (plate or kind of table?) occurs in the preference portion of the eldest brother in all documents except No. 1, its place being always at the end (26, I, 15; 32: 3, 43: 3). Notice furthermore that in no document its money value is noted, while this is done 26, III, 20, with a \textit{gish-banshur zau-DU} given to a younger brother.
Apart from the privilege of the eldest brother, the principle was followed that brothers divided the remainder into equal parts: *ur-a-si-ga-bi in-ba-esh* (*ni-ba-e-ne*); *ur-a-shu si-ga-bi in-ba-esh*, 23 : 23, 43 : 34, 16 : 10.1

The following scheme of partition documents from Tell Sifr (S. 25 and 26, 52, 91) corresponds in its construction on the whole to that used in Nippur:

A. a. Enumeration of the inheritance: *ba-la* ∨ X
   b. Enumeration of the inheritance: *ba-la* ∨ Y
   c. (*dumu-me-csh Z, S. 52, 21*)
      i-na mi-it-gu-ur-ti-shu-vu iz-ga-am i-du-u-ma
      *ba-la* él ad-la-a-ni *ni-ba-e-ne*

B. *ā-kūr-shu*, etc.

Here the future actual division is distinguished from the legal fixing of the respective shares. "In mutual agreement they allotted the shares and shall (later on) divide the inheritance of the house of the fathers."

At *Siippar*, however, it was the custom to furnish the heirs with deeds, in which the portions of all persons participating in the division were not put down, but only the portion of the person for whom the document was drawn up, followed by an addition like this: *mi-im-ma an-ni-im* | *ba-la X* | *sha itti* Y, Z, etc. | *a-ah-ki-shu i-zu-zu zi-zu ga-am-ru* | *i-na ba-shi-tim sha i-li-a-am* | *mi-it-ša-ri-irish i-zu-u-zu* | *ā-kūr-shu lù-lù-ra gù-nu-um-mà-mà* m u "Babbar d*Marduk K* lu-gal it-mu-u—"all this, the inheritance of X, which he divided with Y, Z, etc., his brothers, has been definitively allotted. The property which (later) shall turn up, they shall divide into equal parts," etc. (*R. 28*), or *mi-im-ma an-ni-im* | *ba-la X um-mì-shu* \*sha Y itti a-hī-shu il-ku-a ah-hu-shu* | *u-ul i-ra-ga-mu-sham*, R. 50b, 11–15, or the like.

V. Adoption Documents (4, 24, 28, 57).

No. 24.

A. a. ∨ *E-li-i-din-nam* shesh-gal
   \*Èl-li-i-din-nam ma-ti* shesh-a-ni
   ∨ *Èa-i-din-nam* dumu 1b-ku-Ishtar

Babylonian Legal and Business Documents

Hii-idinnam, the elder brother, and Hiimmati, his brother, Ea-idinnam, son of Ibku-Ishtar with Kuritum, his wife, has adopted as his children; his heirs he has made them. House, field and all property they shall divide into equal parts after the elder brother shall have received his preference portion. In future when Hii-idinnam, the elder brother, and Hiimmati, his brother, say (either of them) to Ea-idinnam, his (— their) father, and to Kuritum, his (— their) mother: “Not art thou my father,” “not art thou my mother,” they shall forfeit house, field and all property and shall be sold for money. But also when Ea-idinnam or Kuritum, his wife, say (either of them) to Hii-idinnam, his (— their) child, and to Hiimmati, his brother: “Not art
thou our child," they shall forfeit house, field and all property, and, in addition, shall pay one mine of silver. In mutual agreement they have sworn by the name of the king.

No. 28.

A.  
[Íb-]ku-sha dumu An-a[zag-sha]
̣E-a-ta-a-ar dumu .......[.....]
nam-ibila-ni-shû ba-an-[a-ri]

B. a.  
ud nam-ibila-ni-shû ba-an-da-ri-a
4 she-gur(?) šar(?)-ra Ib-ku-sha ad-da-ni
\= É-a-ta-a-ar in-SU

b. a. gibil-bi-shû-a-an Ib-ku-sha ad-da(?) .........
\= É-a-tu-ra-am dumu sal-nitalam-ni (.....)
iù É-a-ta-a-ar dumu šu-ti-ra (....)
ha-la in-ne-en-ba

β. 15 gin é-dû-a da é Ib-ku-É-a dumu An-azag-sha
1 gan a-shag4 En-lil-gar-ra us-a-rá Ib-ku-É-a
ni-gû-na é-a šu-ri-a-bi-shû
ha-la-ba É-a-tu-ra-am

g. 15 gin é-dû-a da é É-a-tu-ra-am shesh-a-ni
1 gan a-shag4 En-lil-gar-ra us-a-rá É-a-tu-ra-am shesh-a-ni
ni-gû-na é-a šu-ri-a-bi-shû
ha-la-ba É-a-ta-a-ar shesh-a-ni

C. a.  
2\frac{2}{3} she-gur 3 ma-na šig 3 qa ûa-gish
á mu-û-a-shû
2\frac{2}{3} she-gur 3 qa ûa-gish 3 ma-na šig
á mu-û-a-shû
\= É-a-tu-ra-am íù É-a-ta-a-ar
\= Ib-ku-sha ad-da-na-ra
in-na-ab-kal-la-gi-ne

b. ibila liù nu-mu-na-ab-kal-la-gi
nam-ibila-ni-ta ba-ra-ê-ne

D. she-ga-ne-ne-ta mu lugal-bi in-pá(d)-dé-esh

Íbkusha, son of Anazagsha, has adopted Ea-taiiár, son of (?) ......., as his heir. At the time when he adopted him as his heir, Íbkusha, his father, ......
has given (?) to Ea-taiiar four gar of interest grain. Again,¹ Ibkusha, the father, has distributed the inheritance to Ea-turmam, the son by his wife, and to Ea-taiiar, the adopted son. 15 gin of built house, on one side adjoining the house of Ibkun-Ea, son of Anzagska; 1 acre of Enulil-garra field, lengthwise adjoining Ibkun-Ea; of the property in the house one-half:² the inheritance portion of Ea-turmam. 15 gin of built house, lengthwise adjoining the house of Ea-turmam, his brother; 1 acre of Enulil-garra field, lengthwise adjoining Ea-turmam, his brother; one-half of the property in the house: inheritance portion of Eataiiair, his brother. 2½ gur of grain, 3 mines of wool and 3 qa of oil as yearly payment³ of Ea-turmam and Ea-taiiar shall each pay to Ibkusha, their father. The heir who will not pay his sustenance shall forfeit his heirship. In mutual agreement they have sworn by the name of the king.

No. 57.

A. ∨ Ta-‘ab-bal-la-du dumu E-til-bi-š Shamash
   ∨ Be-ul-ti-ia dum-a-uni
   ∨ Ha-bil-a-ḫi nam-dumu-nc-nc-shū ba-an-da-ri

B. a. e a-shaṭ sham-ga a-gal-la a-nu-nc-a-bi
   ∨ d Nin-IB-ga- nilai shesh-gal sa-ba-na
   ur-a-ṣi-ga-bi ni-ba-ec-nc

b. a-nu kishib nam-ibila ∨ Ab-lum gala
   gurza a-shaṭ etsi gish-sar ∨ Ha-bil-a-ḫi
   ∨ d Nin-IB-ga-nil shesh-aul ni
   gi-nu-im-nim-ma-a

C. a. tu-kundi-ši Ta-ab-bal-la-du
   û Be-ul-ti-ia dum-a-uni
   ∨ Ha-bil-a-ḫi dumu-ni-ra

¹ Gibh-bi-sha-an, 10:20 gibil-bi-sha-an, is composed of gibîl-bi-shû (= ana eshshîtuḫu = "auto neuter") and the iterative element a-an = ṣm. The simple "auslaut" sh(u) as well as the compound "auslaut" shuan—sham passed over into the Semitic Babylonian, the former as the common adverbial ending ish, ask, the latter as the iterative ending sham(ma) in esh-shi-ša-am-ma, "again, anew," R. 6:13; and in ūmisham, "daily," and šattisham, "yearly." Compare also šar-sha-an, "on account of all this," Samu-illu, 24.

² Shuru-bi-shû is an adverbial expression formed like gibil-bi-shû with the postposition shû. The Sumerian construction can be rendered more closely in German: "Das Hausgericht zur Ruhle." The determinative element bi in such adverbial formations is rendered in the Semitic Babylonian by means of the possessive pronoun, e.g., ana sîhirishu (to which compare in Hebrew lehaddet).

³ Cf. ēm-mu-nc, 29:10.

⁴ The value ū for Shâr (from the Semitic šabu) ensues from the often occurring ba₂-al-ša₂-at = perm. fem. sing. Cl. No. 70:15; C. T., VI, 26t:11, 30:20; VIII 29,5, etc.
dumu nu-me-en ba(-e)-ne-in-gi-ush

\[ \frac{1}{2} \text{ ma-na kú-babbar ni-lú(I)-e-ne} \]

b. ù takundi-bí Ḥa-bil-a-hí

\[ \text{ ù Ta-ab-ba-la-du ù Be-el-ti-ia} \]

ad-da nu-me-en ama nu-me-en

ba-ne-en-gi-ush

DUBBIN-al-tar-rn-ne

kara-an-ní-ib-dú-e

ù kú-shú ba-ab-sí-mu-ne

Tab-balatu, son of Etel-bí-Shamash, (and) Beltia, his wife, have adopted Ḥabil-aḫī as their son. House, field and all property that exists in the house, after NinIB-gamil, the elder brother, shall have received his preference portion, they shall divide into equal parts. To the sonship document of Ablum, the kalā-priest, the temple income, the field, the house and the garden of Ḥabil-aḫī, NinIB-gamil, his brother, shall make no claim. When Tab-balatu and Beltia, his wife, say to Ḥabil-aḫī, their son: "Son not art thou," they shall pay half a mine of silver. But when Ḥabil-aḫī says to Tab-balatu and Beltia: "Father not art thou, mother not art thou," they may mark him with the thumb-nail mark(?), put an unsalable slave's mark upon him or even sell him for money.¹

No. 4.

A. a. \[ \text{ ù A-wi-ir-tum dumu-sal Ḥu-pa-tum} \]

\[ \text{ ki Ḥu-pa-tum ad-da-ní} \]

\[ ù Ru-ba-tum ama-a-ni-ta} \]

\[ \text{ ù Sha-lú-ur-tum dam I(nim)-e Nannar-ge} \]

\[ \text{ nam-dumu-sal-a-ni-shú} \]

\[ ba-da-an-ri \]

b. \[ \text{ \( \frac{1}{2} \) gin kú-babbar} \]

\[ \text{ kú-nam-chí-a-ni-shú} \]

\[ \text{ ù Sha-Lú-ur-tum-ge} \]

\[ Ḥu-pa-tum-ra \]

\[ in-na-an-lal \]

¹ Cf. dubbin mi-ni-in-AG-a | gār-ra-ni (thus instead of ash?) mi-ni-in-dú-e | ù kú(-babbar)-go-ash mi-ni-in-a, V R. 23, III, 26 : 28 = u-g[a-la]-ab-shu | ab-ba-ut-tum i-sha-ab-kau-shu | ù a-na kašša i-na-am-din-shu. The enumerated procedures represent punishments of rising severity. C. H., So : 43–50 forbids in the case in question to sell for money and allows only the obuttum šakīnā. The grammatical correctness of the verbal forms in lis. 21–23 may be doubted. Cf. also the wrong plural infix, resp. the wrong plural ending in banengush, lis. 15 and 20. Perhaps we should read altarrude and babsimude and correspondingly alter the translation.
B. a. ▼ A-wi-ir-tum-ge  
KARA-LIL al-dū-ni-mu  
b. ▼ Sha-lu-ur-tum ama-a-ni  
gar-an-ni-ib-kū-a  
C. a. tukundi-bi ▼ A-wi-ir-tum-ge  
Sha-lu-ur-tum ama-a-ni(-ra)  
amu-na nu-me-en ba-na-an-ğū  
kū-shū sī-nu-dam  
b. ù tukundi-bi  
▼ Sha-lu-ur-tum-ge  
▼ A-wi-ir-tum dumu-sal-a-ni-ra  
dumu-sal-na nu-me-en ba-na-an-ğū  
10 ǧūn kū-babbar nī-lā(l)-e  
ù kū-nam-elī-a-ni-shū  
ba-ra-č-ne  
D. mu lugal-bi in-pā(d)  

Awrītin, the daughter of Ḥupatum, from Ḥupatum, her father, and Rubatum, her mother, Shalurtum, wife of I(nim)-Nannar, has adopted as her daughter. 1 2 shekels of silver as money (compensation) for her adoption Shalurtum has paid to Ḥupatum. Awrīrin shall be made a votary and then she shall let Shalurtum, her mother, eat her prebend.1 When Awrīrin says to Shalurtum, her mother: "My mother not art thou," she shall be sold for money.2 But when Shalurtum says to Awrīrin, her daughter: "My daughter not art thou," she shall pay 10 shekels of silver and shall forfeit the money for her adoption. By the name of the king she has sworn.

The scheme of adoption documents consists of (1) the adoption proper; (2) the regulation of the position of the adopted with regard to the property; (3) provisions concerning the solution of the adoption contract; (4) oath.

A. The technical term for "to adopt" is nam-dumu-ni-shū (No. 57), nam-ibila-ni-shū (No. 28) or nam-dumu-sal-a-ni-shū (No. 4) ba-da-an-ri or ba-an-da-ri. No. 24 distinguishes expressly between nam-dumu-ni-shū ba-da-an-ri and nam-ibila-a-ni-shū in-gar, and it is evident that a difference "in re" corresponds to this distinc-

---

1To the combination of gar and kū compare the compound gar-kū-a (Reišner, Telêk, 101, IV, 7) and Br. 11997 and 11951.
2The formation ṭalû-dam is not determined as to the genus verbi; it usually designates a future action; dam is to be analyzed as de-a-an.
tion of terms, the first kind of adoption giving the person concerned only the right to be brought up and kept like a child (dumu, márú) in the house, the latter conferring also the right of inheriting; ibila, ablu therefore has the meaning of "heir." In No. 28 we find the contracted formula nam-ibila-ni-shū ba-an-da-ri.

Instead of the usual formula: X | Y | nam-dumu-ni-shū, etc., ba-da-an-ri.

No. 4, exhibits a scheme closely corresponding to a deed of purchase:

a. X (= object of adoption) | ki-Y ad-da-ni-(etc.)-ta | Z-ge | nam-dumu-sal-a-ni-su | ba-da-an-ri
b. X giu kū-babbar kū-nam-chi-a-ni-shū | Z-ge | Y-ra | in-na-an-la(l)

This is explained by the different legal position held by the adopted, who as a girl, and probably still a child, does not possess the right of disposing of herself, and therefore is rated rather like a useful help, for whose cession an indemnification must be paid: technical term kū-nam-chi, "money (indemnification) for the bringing up." 4

B. The regulation of the rights of the adopted to the property was subject to agreement, but in most cases the general rule concerning the right of inheritance seems to have been applied also to the adopted, i.e., it was provided that the brothers divide the inheritance into equal parts after the eldest had received a preference portion. Therefore in our documents the adopted, when more than one, and provided there was not already a natural heir, are introduced at once as X shesh-gal and Y shesh-a-uni. This formula seems to be peculiar to Nippur contracts, for in Sippar we find the express statement that of more than one adopted, one shall be the abu resp. márū rabū.  

Cf. M., 94 : 13. No. 4 contains at this place a provision as to the employment of the adopted girl, and the use to be made of her income. See for a similar provision made in Cassite times, Clay, B. E., Series A, XIV, 40 : 6–8: shum-na a-na mu-tim i-nam-diu-shi | shum-na ha-ri-mu-ta ib-bu-us-si | a-mat-sa u-ul i-sha-ak-ka-an, "be it that she gives her to a husband, be it that she makes her a votary, her slave she shall not make her."

C. The provisions as to the solution of the adoption contract show the casuistic form of the laws in the Code of Hammurabi, known in Sumerian also from the so-called Sumerian family laws. The various directions of these latter reoccur in our documents, although with considerable grammatical and often material variations.

2 The ge denoting the grammatical subject is found in No. 4, but not in the other adoption documents, which moreover are very careless in the distinction of plural and singular endings, infixes and suffixes.
3 The following and the preceding lines differ from that of the corresponding lines in purchase deeds.
4 Khi = ligûtu, barbûtu, com. the child which is brought up; nam-chi = ligûtu, barbûtu, abstr. the adoption, the bringing up of a child.
They were evidently put together either for accomplished scribes or for those who were learning to write, to serve as patterns for the corresponding parts in adoption documents (law 1-4), marriage contracts (law 5 and 6) and contracts of hiring (law 5). This is very evident from the line which heads the collection of laws: imité-kūr-shû imité-na-me-shû, ‘‘in future, always,’’ which is not quite suitable for a collection of laws, since laws are given in the first place for the present (Hammurabi begins his code of law with inté-nu-mi-shû, ‘‘now,’’ C. II., 5:25), not for the future.

D. The oath which is omitted in No. 57 is a mutual one (she-ga-ne-ne-la) when the adopting and the adopted are the negotiating parties (Nos. 24, 28); in No. 4 it is taken only by the adopting priestess who concludes the contract with the parents of the adopted.

The great number of adoptions and the fact that adults, and often more than one, are adopted show that in Babylonia adoption formed a kind of business transaction by which not only the adopted, but also the adopting person gained an advantage. This consisted primarily in the help which he had from the adopted, and which he needed especially at his age when he could no longer earn his sustenance himself. This becomes very evident from No. 28, which determines the exact amount of the sustenance which the adopted, and the legitimate son have to give to their father, and from No. 4 where the adopting priestess secures for herself the benefit of her adopted daughter’s sustenance.

The document No. 57 combines adoption, division of an inheritance, and obligation to pay annuities. Such combinations are a characteristic feature of Nippur documents, while in or near Sippar, as we have seen already in connection with the division contracts, separate documents for each party were drawn up, in which only the individual rights that a person had secured were set forth. As an example of such an independent document of the character last mentioned, see C. T., VIII, 37a: 1. she-gur–ba 2. 3 qa ú-gish–ba 3. iši-†-yāl kū-babbar šiq–ba 4. i-na nun-ša-kam 5. a-di A-bi-ra-tum 6. ba-âl-ta-at 7. 3 isin 3 1/6 zīd-ilu 1 uzu(?)
8. 7 Erishtî-Shamash 9. màrat A-li-wa-aq(-ra-m) 10. i-la-na-di-shi-im 11. nun "Babbar "+A-a "Marduk 12. ú Ilâ-am[+nu-ra-bi] 13. in-pâ(d); i.e., a rate of 1 gur of grain, a rate of 3 qa of oil, a rate of 1 1/4 (shekel) of silver for wool (and) at three feasts (of Shamash) 10 qa of flour and 1 piece of meat, as long as Abiratum shall live, Erishtî-Shamash shall give her.
VI. Marriage Contracts (40 and 58).

No. 40.

A. \(\text{En-lil-id-zu} \ nu-\text{ish} \ \text{En-lil-la} \ \text{dumu} \ \text{Lugal-\text{zi-da}}\)
\(\text{Ama-sukkal} \ \text{dumu-sal} \ \text{Nin-IB-ma-an-si-ge}\)
\(\text{nam-dam-shu} \ \text{ba-an-tug}\)

B. 19 gin k'ui-babbar \(\text{Ama-sukkal-ge}\)
\(\text{En-lil-id-zu} \ \text{dam-a-ni-ra}\)
in-na-ni-in-tur

C. a. \(\text{En-lil-id-zu} \ \text{tukundi-bi}\)
\(\text{Ama-sukkal-ge}\)
dam-mu nu-me-en ba-na-an-gu
19 gin k'ui-bi gur-ra-dam
\(\text{En-lil-id-zu-ge}\)
\(N\)a-ra-am-tum
dam-a-ni-ra
19 gin k'ui-bi gur-ra
\(\text{Ama-sukkal-ge}\)
im-na-ni-in-tur

D. she-ga-ne-ne-ta
\(\text{Enlil-idzu, priest of Enlil, son of Lugal-azida, has taken Ama-sukkal, daughter of NinIB-mansy, to wife. 19 shekels of silver Ama-sukkal has brought in to Enlil-idzu, his wife. In future, when Enlil-idzu says to Ama-sukkal, his wife: ’My wife not art thou,’ he shall return the 19 shekels of money, and, in addition, pay half a mine as her divorce money. And when Ama-sukkal says to Enlil-idzu, her husband: ’My husband not art thou,’ she shall forfeit the 19 shekels of money, and, in addition, pay half a mine of silver. In mutual agreement they have both sworn by the name of the king.}

No. 48.

A. 1. \(\text{A-wi-li-ia} \ \text{dumu} \ \text{Warad-\text{Sin}}\)
\(\text{Na-ra-am-tum} \ \text{dumu-sal} \ \text{Sin-na-tum}\)
\(\text{nam-dam-shu} \ \text{in-tug}\)

2. \(\text{I-bi-\text{En-lil ibila shesh-gal Hlu-shu-ib-ni-shu shesh-a-ni}}\)
\(\text{En-lil-ia-ge}\)
\(\text{Na-ra-am-tum} \ \text{dam-a-ni-ra} \ \text{nam-ibila-ni-shu} \ \text{in-na-an-si}\)

1 The postposition \(ge\) makes \(Ama-sukkal\) the subject. But this can hardly have been the intention of the scribe, he probably having misplaced \(ge\), intending it to follow \(\text{En-lil-id-zu}\), etc.
B. 2. \( \text{\textcircled{1-bi"} En-lil ibila shesh-gal Hu-shu-ib-ni-shu shesh-a-ni} \)
\( \text{ù I-li-ma-a-bi shesh-a-uc-ne} \)
\( \text{é a-shag gish-sar gene arad nig-ga é-a-gál-la} \)
\( \text{\textcircled{1-wi-li-ia ad-da-uc-ne-ge} shesh-gal sib-ta-ua shu-ba-ab-te-gá-a-an} \)
\( \text{ur-a-sí-ga-bi ni-ba-c-ne} \)

C. 1. \( \text{tukundi-bi \text{\textcircled{1-bi"} En-lil Na-ra-am-tum dam-a-ni-ra} \)
\( \text{dam-mu nu-me-en ba-na-an-gù ½ ma-na kù-babbar ni-lú(l)-c} \)
\( \text{tukundi-bi \text{\textcircled{1-wi-li-ia dam-a-ni-ra} \)
\( \text{dam-mu nu-me-en ba-na-an-gù dubbin al-tar-ra-nc kù-shú ne-ib-} \)
\( \text{ši-mu-ush} \)

2. \( \text{tukundi-bi \text{\textcircled{1-bi"} En-lil Hu-sha-ib-} \)
\( \text{ibila Na-ra-am-tum ama-ne-ne-ra} \)
\( \text{ama-me nu-me-en ba-na-an-gù-ush} \)
\( \text{nig-ga A-wi-li-ia ad-da-ne-ge ba-ra-é-ne-en-ne-en} \)
\( \text{tukundi-bi \text{\textcircled{1-wi-li-ia dam-a-ni-ra} \)
\( \text{dam-mu-nésh nu-me-en ba-na-an-gù} \)
\( \text{nig-ga A-wi-li-ia dam-a-ni-ge ba-ra-é-ne} \)

D. \( \text{\textcircled{1-wi-li-am-ibila} [ \text{\textcircled{1-bi"} En-lil} \)
\( \text{shesh-gal Hu-sha-ib-ni-shu} \)
\( \text{ù I-li-ma-a-bi [shesh-a-ne-} \)
\( \text{\textcircled{1-wi-li-am-ibila} [ \text{\textcircled{1-bi"} En-lil} \)
\( \text{Na-ra-am-tum shag g[a \ldots \ldots \ldots]} \)
\( \text{[\ldots \ldots \text{\textcircled{1-am-ibila} \]
\( \text{[mu-a 2\( \frac{1}{2} \) she-gur 6 [ma-na šig \ldots qa iá-] gish} \)
\( \text{\textcircled{1-bi"} En-lil ibila shesh-gal Hu-sha-ib-ni-shu} \)
\( \text{ù I-li-ma-a-bi [shesh-a-ne-} \)
\( \text{\textcircled{1-wi-li-am-ibila} [ \text{\textcircled{1-bi"} En-lil} \)
\( \text{Na-ra-am-tum ama-ne-ne-ra in-na-ab-kala-g} \)
\( \text{ibila she-ba iá-ba î šig-ba nu-mu-na-ab-kala-g} \)
\( \text{nig-ga A-wi-li-ia ad-da-ne-ge ba-ra-é-ne} \)

E. \( \text{she-ga-ne-ne-ta mu lugal-bi in-pá(d)-dè-esh} \)

Awilia, son of Warad-Sin, has taken Naramtum, daughter of Sinatum, to wife. Ibi-Enlil, the heir (and) elder brother, Hushu-ibnisha, his brother, and Him-abi, their brother, Awilia\(^1\) has given to Naramtum, his wife, as sons. Ibi-Enlil, the heir (and) elder brother, Hushu-ibnisha, his brother, and Him-abi, their brother, shall divide house, field, garden, maid-slave, man-slave and the property that exists in the house of Awilia, their father, into equal parts after the eldest brother shall have taken his

\(^1\) This document uses ge only here (but not, e.g., in li. 1, 13, 15, etc.) to denote the subject, while else it designates with ge the genitive (li. 10, 20, 24, 32).
preference portion. When Awilia says to Naramtum, his wife: "My wife not art thou," he shall pay \( \frac{1}{2} \) mine of silver. When Naramtum says to Awilia, her husband: "My husband not art thou," they shall mark her with the thumb-nail mark(?) and sell her for money. When Ibi-Enil, Ilushu-ibnishu and Ilima-abi, their brother, say to Naramtum, their mother: "Our mother not art thou," they shall forfeit the property of Awilia, their father. When Naramtum says to Ibi-Enil, Ilushu-ibnishu and Ilima-abi, her children: "My sons ye are not," she shall forfeit the property of Awilia, her husband. Naramtum ................ In the year 2\( \frac{3}{4} \) gur of grain, 6 mines of wool and ...... qa of oil Ibi-Enil, the heir (and) elder brother, Ilushu-ibnishu and Ilima-abi, their brother, shall give to Naramtum, their mother, as sustenance. If a son will not give her the grain, oil, and wool installments as sustenance, he shall forfeit the property of his father. In mutual agreement they have sworn by the name of the king.

The scheme of the marriage contracts corresponds in its four parts—(1) the marriage proper (treating of the persons); (2) the dowry (treating of the property); (3) the break of the contract; (4) oath—as well as by the formulating of the single parts, entirely to that of the adoption documents, both kinds of treaties being also "in re" closely related to each other, as they both belong to the family law.

A. The technical term for "to marry," nam-dam-shū in-tug (48 : 3), "he has taken into wifehood," nam-dam-shū ba-an-tug, "he has taken for himself," etc., shows the same formation as nam-damu-shū ba-da-an-ri.

B. The technical term for "to bring as a dowry" is in-na-ni-in-tur, "she has brought in," the same as in German, "eintragen," in Sippar documents, the more explicit term, ana bit X (R., 101 : 18, husband; R., 84 : 39, father of the husband), usherib, is used.

C. Cf. the adoption documents.

D. The oath is a mutual one (she-ga-ne-ne-ta mu lugal(-ur)-bi in-pā(d)-ē-esh).\(^1\)

No. 48 is a combination of marriage contract, adoption document and obligation to pay annuities, inasmuch as the wife is given by her husband also the legal rights of a mother over the sons of his former marriage by making them her children (dam-a-ni-ra nam-ibila-ani-shū in-na-an-si). The principle followed in this

---

3. Subject the father of the bride; R. 101 : 19, u-she-rī-ibuski (object = the bride).
4. ur = mitgarish, ishtenish, Br., 11259, 11261, is as adjective connected with mu-lugal (object), not with the predicate.
combination is the juxtaposition of corresponding parts (A. 1, and 2, 1, C. 1 and 2). The mother acquires the right to be sustained by her sons after they have inherited the property of their father. The amount of the sustenance is fixed (D).

VII. A Manumission Document.

No. 8.

A. a. 妪 Du-shu-ub-tum XIN(EL, SAL-?)-DINGIR (?)
 d) Shu-zi-an-na
 duma-sal Dūg-ya-a
 妪 Ishtar-ra-bi-a-at gme-ni-imā
 ama-ar-qi-ni in-gar

b. sag-ki-ni in-lah-lah

c. BI(?) nam-gme-ni in-bi

d. kishāb nam-el-la-ni-shu in-na-an-lāθ

B. 妪 Ishtar-ra-bi-a-at-ge
 妪 Du-shu-ub-tum niu-a-ni-ra
 10 gin. kū-babbar
 in-na-ni-in-tur

C. 妪-kūr-shū 矞 l-hi+iEn-lil
 矞 A-me-ir-tum SAL + KU-a-ni
 ibila 矞 Nanna(r)-zi-mu
 矞 Du-shu-ub-tum-ge-ne
 矞 Ishtar-ra-bi-at-ra
 gin-na-nu-am-mā-nā-a

D. mu lagal-ur-bi
 in-pā(d)-di-cēsh

Dushubtum, the priestess (?) of Shuzi-anna, the daughter of Duggā, has manumitted Ishtar-rabiat, her maid-slave; her forehead she has cleansed; the . . . . of her slavedom she has pronounced; a document on her cleansing she has given her. Ishtar-rabiat has brought in to Dushubtum, her mistress, ten shekels of silver. In future shall Ibi-Enlil and Amertiim, his sister, the heirs of Nanna(r)-zi-mu and Dushubtum, make no claim against Ishtar-rabiat. By the name of the king they both have sworn.²

¹ The scribe intended perhaps mu-ni-imā.

² This document from Yokhla shows several peculiarities. Notice the habit of leaving a blank space between wedge and name (li. 1, 9, 10 and 17) and between īgi and name (li. 21-34); DAM(?)-DINGIR(?) instead of SAL + ISHIB; the mentioning of Shuzianna and the absence of the ēr-gal.
The scheme consists of four parts: 1. The freeing. 2. The paying of a compensation in money. 3. Provision as to future claims. 4. Oath.

A. The technical term for to "set free" is ama-ar-gi-ni in-gar = andurarshu ishkun, "he has made his liberty." As formalities connected with this act are enumerated the following:

1. A religious ceremony, the cleansing of the forehead: sug-ki-ni in-bah-lah, Sem. bu-zu u-di-il, C. T., IV, 42a; only uddil, R., 96 : 7; C. T., II, 33 : 4; VIII, 29a : 6; 29b : 3; 48 : 5. The cleansing, which in all these cases appears as correlative to an adoption of slaves, in the Yokha document, however, to a manumission, refers to religious cleanliness, as is also shown by the phrase a-na Shamash u-li-il-shi-na-ri, C. T., VIII, 29a : 6. This is a very important fact, because therefrom it would follow that slaves were not allowed to participate in the cult of free Babylonians. In V R. 47: 32b the same ceremony is described as a removing the muttu, i.e., the slave mark which was placed on the forehead (muttatsu), and as a removing the abuttum.

2. Whether the pronouncing of the dissolution of servitude represents a legal formality or a further religious act, perhaps the reciting of an exorcism, is difficult to say.

3. The legal formality of giving a document which authenticates the cleanliness. The term kishib-tag corresponds to, or, more correctly, was the model for the Semitic kishippam or kunukkam ezibu, literally "to leave one's seal impression" (in the possession of the other party).

B. The 10 shekels of silver, the equivalent paid for the manumission, represent about the value of a maid-slave, who, e.g., in 20, III, 15, 16, is estimated at 11 shekels. In the other cases of "cleansing" the equivalent consists in the obligation to care for the adoptive parents. The term in-na-ni-in-tur, "she has brought in," is the same as that used in connection with the bringing of a dowry; here most probably "the bringing in" is meant in the commercial sense of yielding proceeds, returns, from which we may conclude that the maid-slave had to earn money for her mistress in such a way that part of the proceeds were credited to her.

C and D. Like in similar documents, the provisions against future claims are directed against the heirs of the former mistress. In this instance also the oath has been taken by them (mu bugal-ur-bi in-pa(d)-de-csh).\footnote{Ranke's view (B. E., Series A, Vlo, p. 29) that ba-zu refers to the pudenda is confuted by the Sumerian sug-ki = patu, penu. Lih-lah-qa, Br., 7927 = ebu.}

\footnote{So expressly stated R., 96, sha X u-da-am-mi-ku-shi-ma a-na ma-ru-ti-sha ish-ku-nas-shi.}

\footnote{Kunukkam ezibu (C, H.) shows that we have to read kiship-pe-am, not dup-pa-am ukh-te-zi-ib, C. H., 9a : 34.}

\footnote{Ur does not refer to mistress and maid-slave, since the latter enters into no obligation, in which case we would also expect she-qa-ne-ne-la. Moreover the parts C (no claim shall be made against the former slave) and D belong, like in purchase documents, closely together, and thus ur refers to the two children of the mistress.
VIII. Deeds of Loan.1

No. 22.

Loan of money.

A. 1 gin kū-babbar másh-an-tug

2 gin 12 she šemīr(?)
másh nu-ub-tug
ki Da-mi-iq₃-lî-šu

damu Na-ra-am₃Sin-ta

Lù₄Ama-a-ra-zu

damu Ad-da-dug-ya nu-éš-ge

shu-ba-an-ti

B. mu-DU ud-ebur-ka
kū ù másh-bi gur-ru-dam

No. 16.

Loan of grain with interest due in money.

A. 25 she-gur

15 gin kū-babbar másh-īn-tug
ki ṭNin-I\B\-ma-an-sî

damu Da-mi-iq₃-lî-šu-tu

Lù₄Ha-ba-na-tum ù₄Da-mu[-......]

damu-ni-ge

shu-ba-an-ti-csh

B. mu-DU ud-ebur-ka

she-bi ù kū-babbar-bi

shag-ya-ni ne-ib-dug-gi-csh

25 gur of grain bearing an interest of 15 shekels of silver, from Nin\I\B\-mansi, son of Da-ni-q-ilishu, Habanatum and Da-ma-. . . . . . , his son, have received. At the . . . . . . of the harvest time they shall pay him the grain and the money.

No. 15.

Loan of grain.

A. 1½ she-gur

másh nu-ub₃tug
ki Ib-ku-ir-ši-tim

damu ṭSin-ši-di[-iš]-ta

1 Loans of grain, Nos. 13, 15, 16, 17, 25 and 63; loans of money, Nos. 20 and 22; loan of bricks, No. 21.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

Zi-ia-tum dumu Ur-\textsuperscript{4} En-nu-gi
do̱ I-bi-\textsuperscript{4} Nin-shah
dumu Na-ur-\textsuperscript{4} Nin-shah-ge
shu-ba-an-ti-esh

B.  mu-DU\textsuperscript{7} chur-ka
kara-Nibr\textsuperscript{5}-ka
she-al-\textsuperscript{a}-ge

No. 21.

Loan of bricks.

A. \(\frac{1}{2}\) sar 1 gin sig
sig Na-bi-\textsuperscript{4} Shamash
ki Na-bi-\textsuperscript{4} Shamash
\(\forall\) Igi-\textsuperscript{4} Nanna(r)-shu-al-gin
shu-ba-an-ti

B.  ùn sig-a say
sig ki-gur-ra-bi-shú
gur-ru-dam

\(\frac{1}{2}\) sar 1 gin of bricks,\textsuperscript{1} the bricks of Nabi-Shamash, from Nabi-Shamash Igi-Nanna-shu-algin has received. At the beginning of the month of Siwan he shall return bricks for exchange.

Deeds of loan, hire, rent and lease form a group of legal documents by themselves, inasmuch as they transfer a right to the concerned object of treaty only for a time. We therefore find in such documents neither provisions as to future claims nor the oath. Thus of the four parts of the deeds of purchase only the first two are left, which treat of the passing of the property into other hands and the equivalent given in exchange, here the payment of interest, rent, etc. Cf. the following schemes of deeds of loan and of hire:

\textit{Loan (money or grain).}

A. Object of the loan.
   \(\forall\) Y-\textsuperscript{a}
   \(\forall\) Z-\textsuperscript{a} ge
   shu-ba-an-ti

\textit{Hire.}

A. \(\forall\) X (object of hire).
   \(\forall\) Y-\textsuperscript{a}
   \(\forall\) Z-\textsuperscript{a} ge
   in-KU

\textsuperscript{1} Bricks were measured, as we see from M. 82 and this instance, by superficial measures. This seems to presuppose that they had a fixed diameter.
Babylonian Contrary

B. 

\( \text{mu-DU} \ (\text{ud}-\text{ebur-ka}) \)

O (\( \text{u mašī} \)-bi)

al-āg-e

B. \( \text{ā-bi iš-da-shú} \)

x ša-ta-a-an

al-āg-e

A. The technical term for "to take as a loan" is \( \text{šu-ba-an-ti} \), "he has taken, received," pl. \( \text{šu-ba-an-ti-česh} \) (Sippur: \( \text{šu-ba-an-ti-me-česh} \)). The object, when grain or money, is always accompanied by an apposition denoting whether the loan shall bear interest — \( \text{māsh-in-tug} \) (\( \text{an-tug} \)) — or not — \( \text{māsh nu-ub-tug} \) — ; that is to say, whether the interest has still to be added to the amount noted in the document, or whether it is already included in it, respectively has been paid already. Instead of \( \text{māsh-in-tug} \) we find in Sippur documents \( \text{māsh} \ldots \ldots \text{dah-he(ši)}-\text{dam} \), e.g., \( \text{māsh 1 gur} \frac{1}{2} + \frac{1}{3} \) \( \text{dah-he-dam} \), "as interest from 1 gur he shall add 100 qa," \( R. \), 38 : 2 ; in Semitic, e.g., \( \text{sibat} \) "Shamash u-zā-ap, "the interest of Shamash he shall add," \( R. \), 27 : 2. Contrary to the documents from Sippur, those from Nippur do not indicate the rate of interest. Probably there has been in use at Nippur only one rate which was understood in all cases. Only No. 16 indicates the amount of interest for grain, because it shall be paid in money.

B. Since the compensation for the loan has been determined before by the statement concerning interest, this part contains only provisions as to the time and the place of returning loan and interest. The verbs used to denote the returning are \( \text{gur-ru-dam} \), "he shall return"; \( \text{al-āg-č} \) (Sippur: \( \text{ni-āg-č} \)), "he shall measure" of grain; and \( \text{šašu-ča-ki uč-ib-dug-gi-ču} \), 20 : 8, plur. \( \text{uč-ib-dug-gi-česh} \), 16 : 10, "he shall satisfy his heart."

The usual time for the return of grain and money is at harvest. For bricks, in No. 21, the month of brick-making, \( \text{Šurun} \), is designated. Instead of \( \text{ud-ebur-shú} \), which occurs on the Sippur tablets, our tablets show \( \text{mu-DU} \) (\( \text{ud}-\text{ebur-ka} \). As \( \text{ka} \) denotes the ablative of a genitive combination (cf. \( \text{kara-Nibiru}^{\text{ba-ki}} \)-\( \text{ka} \), "in the granary of Nippur," 15 : 6), \( \text{mu-DU} \) should be connected with \( \text{ebur} \) or \( \text{ud-ebur} \). But it is difficult to determine the precise meaning.\(^2\) Only in the one instance just quoted (15 : 6) we find a statement concerning the place of the payment. A statement as to a certain grain measure, corresponding to \( i-na \) \( \text{gišš-ši}^{3} \) "Shamash on Sippur documents, is not found.

\(^1\) \text{šašu-ča-ki uč-ib-dug-gi-ču}, \text{27 : 7, 11 : 9.}

\(^2\) Perhaps "in the present (current) year." Compare for the connection of \( \text{mu} \) and \( \text{du} \), \( \text{mu-ž-kam-du-či-bi} \), \text{12 : 7.}

\(^3\) For \( \text{gišš-ši}^{3} \) we find \text{80 : 10, gišš-ši} ; as \( \text{BAR} \) interchanges with \( \text{ši} \) in \( \text{uš-ši-a} \) (cf., e.g., the date \text{Ad 13}), where the reading \( \text{ši} \) is proved by the Semitized form \( \text{dahši} \), it follows that \( \text{gišš-ši}^{3} \) is to be read \( \text{gišš-ši} \).
IX. Contracts of Hire (51).

No. 51.

A.  \( \sqrt{I-din-Ishtar} \)
\( \text{dum} \text{N}a-bi-\text{Shamash} \)
\( \text{k}i \text{Na-bi-\text{Shamash-ta}} \)
\( \sqrt{Lù-\text{N}in-si-an-na} \)
\& \( \text{su} \text{g}a \text{ud}-21 \text{ta} \)
\& \( \text{su} \text{she-\text{g}ur-kud ud}-30 \text{-shú} \)
in-KU

B.  \( \sqrt{\text{á-bi al-da-shú}} \)
\( \frac{1}{5} + \frac{2}{30} \text{she-ta-a-an} \)
al-ág-c

\text{Idin-Ishtar, the son of Nabi-Shamash, from Nabi-Shamash Lu-Nin-si-an-na has hired (for the time) from Siwan 21st to Adar 30th. As his hire he shall pay 80 qa of grain every month.}

A. The technical term is \( \text{in-KU, igur, “he has hired.”} \) The duration of the hiring is indicated by \( -\text{ta—shú}. \)

B. Cf. the deeds of loan. The wages (technical term \( \sqrt{\text{ál} = \text{idu}} \)), which in this instance do not represent a great amount, are probably paid at the end of the time of hiring, since a specified term is not mentioned.

X. Leases (Nos. 29 and 61).

No. 29.

Lease of a field.

\( 4 \text{ gan á-shag giug-she} \)
\( \text{shag a-shag} 4 \text{Nin-\text{anu}} \)
\( \text{us-a-rá A-gu-u-a} \)
\( \text{a-shag} \text{Ib-ga-tum} \)
\( \text{dum} \text{Ur-Dù-azag-ga} \)
\( \text{k}i \text{Ib-ga-tum dum} \text{Ur-Dù-azag-ga-ta} \)
\( \sqrt{d} \text{Da-mu-\text{i-din-nam-ge}} \)
\( \text{nam-urú-tú-shú} \)
\( \text{igi-3-gál-shú} \)
\( [\sqrt{\text{ál}}] \text{mu-\text{u-a-shú}} \)
\( \text{[ib-\text{la-an-ê}]} \)

\(^{1}\) Cf. also \( \text{á-mu-\text{a-a}} \) and \( \text{á-mu-\text{u-\text{a}}}, 28 : 20, 22 ; 29 : 10. \)
4 gan of gūg-she field in the field of Nin-unu with one long-side adjoining Agua, the field of Ibyatum, son of Ur-Duazagga, from Ibyatum, son of Ur-Duazagga, Damu-idinnanum has rented for the purpose of cultivating, at the rate of one-third (of the returns) as yearly rent.

The documents of lease from Sippar (and other cities) show, like the deeds of loan and hire, the characteristic two parts. Cf. e.g., R. 74 (Sippar Am-na-num):

A. \( \frac{1}{3} \) bar 3 gan eqnum ugar na-bil(?)-tum | ittu Be-li-tum SAL( + ISHB) Shamash mārat Hu-shu(ib-ni-shu be-d-li' eqnum | šl-bu-mi Shamash mār Hu-ua-ši-ır | eqnum a-na ir-ri-shu-tim a-na bīlīm | u-she-zi.

B. ud-ebur-shū | 4 she-gur gish-shī Shamash | i-na Kar-Sippar\(^*\) Am-na-na | ni-āg-c.

Or P. 77:

A. 1 bar 1/3 bar 3 gan a-shag | a-shag A-bi-ia-tum | ki A-bi-ia-tum | bugal a-shag-ge | W Warad-\(^d\) Mar-tu nam-urā-lā-shū | ib-la-ı-a.\(^1\)

B. ki-ma i-mi-il-ti-shū | i šu-mi-li-shū | she ni-āg-c.\(^2\)

The only completely preserved deed of lease from Nippur, however, unites the two parts into one.

The technical term for “to take in lease, to rent,” is ib-ta-an-ı, “he has brought out.” The addition nam-urā-lā-shū = ana ırrishutim is not superfluous, because the lessor, even if the rent was not dependent upon the returns, had a great interest in his land being properly cultivated, in order to keep it from waste.

XI. ACQUITTANCE.

No. 65.

Receipt for the purchase money of a house.

A. 3 gūn kā-babbar
sham-ı(? kisal)
\( \check{V} \) Ki-ish-ti\(^d\) Nin-IB
dumu Tab-ba-la-du
ki Bu-li-tum
i \(^d\) Sin-ma-līk
dumu Zi-in-tum
šu-ba-an-ı
B. shag-ya-na ba-ab-dug-gi-en

\(^1\) Iba-ı-a = ib-ta-ı-a?

\(^2\) Like right and left he shall pay, i.e., the harvest shall be divided between lessor and lessee into equal parts.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

3 shekels of silver, the purchase money of a house, Kishti-Nin-IB, son of Tab-balatu, has received from Balilum and Sin-malik. His heart shall be satisfied.

The technical term of these receipts is shu-ba-an-ti = mahir, "he has received." The phrase shuy-ga-na ba-ab-dug-gi-en is, it seems, the passive equivalent to ne-ib-dug-gi-en and, like this and shu-ba-ab-te-gi-en, future, although one should more expect a perfect, "it has been satisfied."

XII. Memorandum of Grain.

No. 55.

\[
\begin{align*}
\frac{1}{3} & + \frac{1}{5} \text{ she shu-ti-a Ba-ba-a} \\
\frac{3}{10} & \text{ she shu-ti-a} \\
& \text{lû-su-su-an-sur} \\
\frac{1}{2} & + \frac{4}{10} \text{ she sham su-c-sîr-zun} \\
\frac{1}{3} & \text{ she ki-dish (?)} \\
\frac{1}{3} & + \frac{1}{10} \text{ she î-na gish-ba-an} \\
& \text{lû-gash-tin-na} \\
& \text{shu-ti-a} \\
& \text{Ut-ta-gîld-lu-ma-an-sî} \\
& \text{shu-kil} \frac{1}{3} \text{ she gur} \\
& \text{shu-ti-a} \ "\text{Da-mu-i-din-nam} \\
& \text{ki} \ "\text{En-lil-ma-lik} \\
\end{align*}
\]

\(\frac{3}{10}\) gur of grain which Babû has received; \(\frac{3}{10}\) gur of grain which the harness-maker has received; 100 qa of grain, the price for shoes; 60 qa of grain ditto(?); 1 gur 10 qa of grain in the . . . . . . of the wine-maker which Uttagallu-mansi has received; in all 1 gur 30 qa of grain which Damu-idinnam has received from Enil-malik.

Annotation: The verbal adjective shu-ti-a, "received," from shu-ti, stands instead of a relative clause, which we find, e.g., C. T., VI, 25 : 5: \(\frac{1}{2}\) she shu-at-ta te-el-ku-u, "which thou hast taken," li. 2, 1 she-gur sha . . . . ta-am-ku-en, "which thou hast received." Shu-ti-a has passed into the Semitic Babylonian as shutu, gen. shu-ti-i, 130 : 11.

XIII. Confirmation Document.

No. 42.

A. a. \(\begin{align*}
\text{Nin-a-bu-shu} \\
& \text{damu} \ "\text{Nannar-li-tî} \\
& \text{kishib-ash-ash nam-gala}
\end{align*}\)
Two years after the titles to the kalû office and the inheritance of Sin-abushu, son of Nannar-luti, have been conferred upon Nannartum, the priest, (now) after Sin-abushu has died, Aba-Enlil-dim has received the titles of Sin-abushu from the hand of Nannartum. In future a complainant on account of the titles, Aba-Enlil-dim shall satisfy.

The document authenticates to a person the receipt of titles to a temple office. It is not sealed by the person from whom the titles are received, but by the witnesses, i.e., a collegium of the chief kalû and the chief temple superintendent, besides a riqqu, a pashishu and a scribe. From this fact we may conclude that the temple, perhaps on account of the death of the former owner, had to dispose of the titles. It is not stated what the recipient had to give as an equivalent.

Annotation: Li. 8 presents an example for the substantivation of sentences, inasmuch as ₄Sin-a-bu-shu ba-IDILM, "Sin-abushu died," is made dependent on egir—la, literally "from after," i.e., "since." Exactly the same construction we find Urukagina, Clay tablet, Rev. II, 11–12, the lISI₂-HU₂ is guilty of guilt with Ningiru, egir Lagash₂ ba-hul-a-ta, "since Lagash is destroyed."

XIV. Agreements Connected with Proceedings before a Court of Law.

1. No. 10.

Cession of a house.


11. Lugal-e ₄Ishkur-shar-rù-um ukush lugal 12. dumu ₄I-shum-a-bi 13. da-
from the time of the first dynasty of babylon. 47


Mar-iir-si-tim, the elder brother, and Mutum-ilu, his brother, the sons of\nIshkur-rabi, went before Hammurabi, the king . . . . . . . . . . . . . . . . . . . and spoke as follows:
"9 acres of cultivated land worth in money 10 shekels, the equivalent of the pashishu\noffice of Ninlil and the prebend field, Ududu, the pashishu of Ninlil, the brother of\nour father, has sold to Ishkur-rabi, our father."

The king and Ishkur-sharrum, the soldier messenger of the king, the son of\Ishum-abi, on their part wrote that the council of Nippur should render them justice.\nIn the council of Nippur they considered the case and ordered to give one sar of built\nhouse as equivalent for the 9 acres of cultivated land.

Again one with the other has agreed. In mutual consent 1 sar of built house\nand waste ground, (and) additional 4 gin of waste ground on account of the house\nhaving still to be built with the front adjoining the house of NinlB-ri-im-di, on\none side adjoining the house of NinlB-qarrad, the baker, on the other side adjoining\nthe house of Warazumu, the carpenter, Ishkur-RUSH-ra, the pashishu of Ninlil, and\Ibyatum, his brother, the sons of Ududu, have given to Mar-iir-si-tim and Mutum\nilu, the sons of Ishkur-rabi, as equivalent for the pashishu office of Ninlil. In future\shall Ishkur-RUSH-ra, Ibyatum, his brother, and any heir of his make no claim to\this house; by the name of the king they have sworn.

The document consists of three parts: (1) Record of the appeal to the king,\li. 1–10; (2) Remittal of the case to the council of Nippur, and decision of the council,\li. 11–19; (3) Acceptance and execution of the decision by the parties, li. 20–36.\nThe principal interest of the document as such-centres in the last part, the authentic-\ication of the assignment of real estate. The account of the previous history of this
cession is of less interest for the document. This expresses itself in the tenses of the verbs, only those of the last part being in the perfect (ba-lal, li. 21; c-lal, li. 33, 36), while those of the first two parts are in the historical tense (mu-lal, li. 13; ne-lal, li. 5, 10, 15, 19; i-ib-lal(?), li. 5).

Of direct appeals and complaints to the king we know a good many instances from the letters of Hammurabi, and one from S. 1 (to Nur-Ishkur). In the latter instance the king renders judgment himself, while here, as in the letters of Hammurabi, the king turns the case over to the home authorities. The puhrum of Nippur is the city council. As a subaltern officer of this council appears the red puhrum, who is mentioned, 53 : 37 (= 34 : 36), beside a rabīš daiši. It is likely that this council represented the administrative and executive authority as well as the regular court of justice for Nippur, thus corresponding to the college of judges in Sippar, who, together with the shakamakku, are often called upon in the royal letters with regard to administrative matters. In smaller towns, like, e.g., Tell Sîfr, a rabīši nu, "mayor," exercised the executive functions of the government, while judgment was rendered in the neighboring city of Larsam.

**Annotations:**

"Ha-am-mu-ru-bi lugal-e, li. 1. It is unlikely that we should read digir, etc., "God and Hammurabi." The "auškat" c does not denote the nominative, but is most probably due to the influence of the l. To gab-i-ib-ri-esh, li. 5, cf. S., 1 : 10: lugal-c gab-in-ne-ri-esh; gab—ri means "to be or stand face to face." The meaning of igi-ne-ne-in-gar is not clear. Supposing that igi—gar is a compound verb (cf. igi-mu-ne-ne-in-gar, Gud., Cyl. A, 1 : 20), we should analyze neen as prefix ne + dative ne + accusative n and translate "they made eye to them" = they looked upon them, which might be understood of a favorable acceptance at the court. But then the change of subject would present some difficulty. On the other hand a translation, "their face they (the complainants) have turned" (igi-ne-ne-in-gar-ri-esh = pavishamu ishkum), would require the indication of some object towards which they turned their faces. ma after verbs stands in li. 5, 13 and 17, before direct speech or an order in the infinitive; but I do not venture to conclude from these instances that it is its function to introduce the speech (= wamum; ma). Apparently it is the equivalent of the copulative ma, "and then," the surprising treatment as postposition of which and its difference from it might thus be easily explained by its Sumerian origin. Shesh ad-da-me-es, li. 8: the "auškat" c denotes the nominative; cf. ibiš-U-du-da-ne-es, li. 39. In-si, li. 9, perfect tense, because they assert that it is now their property. Ne-in-bi-esh, li. 10 and 19, bi for bi, qbi, "to speak." Dur-bi ne-ne-in-diag), li. 15, (dur—diagga = qbi ša amdu, Br. 1057) contains the command of the king. We would expect that this should be indicated in mood or tense, but as far as we can judge darbi nešu(g) is the historical preterit tense in the indicative mood, and we may therefore think of a mistake of the scribe, so much the more as after mumursh-ma and the direct speech we would expect a verb like "to order": they wrote and ordered that, etc. Si-ma-ab ne-in-bi-esh, li. 19, for the construction of bi with infinitive, compare 19 : 29: šibâznunu gabšum igbēšanuši; Gud., Cyl. A, 1 : 19: ci-a-ne diu-ba mu-ma-diag; and Warad-Sin, Clay cone 2 : 5 (quoted below). Mu či-du-a-đi, li. 21, the 1 gin of waste ground are added to the 1 sar mentioned in li. 23, because this 1 sar does not wholly consist of c-dī-ša, but partly also of kižaš, and therefore a part of the house must be built before it becomes 1 sar c-dī-ša. Compare the similar case in 11 : 16 20. To i-di-a-di di compare i-a-ne di-a-di,

1 In the third duplicate, 52 : 26, the red puhrum is designated only as rediš, from which we may conclude that with the rediš in 11 : 31, 28 : 12 and 58 : 22 likewise the red puhrum is meant. This shows that also in 11, 28 and 58 the council of Nippur rendered judgment.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON. 49

"to build his house (he bade me)," Warad-Sin, Clay cone 2:5; and Canephore, 1:11. Instead of mu—šī a we have here only mu (or mu—de). The apposition ibīl aškur-ra bi ge ne, li. 33, is not included in the complex of words joined together by the postposition ra.


Cession of a boundary wall.

A. a. Iz-zi ri-ba-na
    
    nīg 4Sin-ish-me-a-ni nagar
dummu Wa-ra-zu-nu
üt Ma-ri-ir-ši-tim
dummu Da-na(?)-gu-gu

b. 4 Ma-ri-ir-ši-tim
    kū-babbar igi-te-bi
    shag 4Sin-ish-me-a-ni nagar
    ne-ib-dug-gi

c. nīg nu-me muh-na nu-tug

B. a. 4-kūr-shū 4Sin-ish-me(—a)-ni
    iz-zi ri-ba-na im-mu-ta
    nī-tū-c
    gis-[h]ū mu-ub-dū-c
    gis-[h]-ū-[r]a mu-ub-nītal-[u]-c
    4 Sin-îsh-me-a-ni ge
    4 Ma-ri-ir-ši-tim-ra
    mu-mu-na-ab-bi

C. she-ga-nc-ne-ta
    mu lugal-bi in-pū(?)-dē-esh

On account of the boundary wall, the property of Sin-îshmeani, the carpenter, the son of Varazunu, and also of Mar-irsitim, the son of Dam(?)-gug, Mar-irsitim shall satisfy the heart of Sin-îshmeani, the carpenter, with a sum for acquittance, so that he has no claim whatever against him. In future shall Sin-îshmeani build a boundary wall of his own. "A peg he shall not drive in, a beam he shall not lay on," shall Sin-îshmeani not say to Mar-irsitim. In mutual assent they have sworn by the name of the king.

No. 44.

Payment of money.

5 šīq [u] k[aspim ]
e-[z]u-[u]b 19 š[iq] [u] kaspim ]
Five shekels of silver in addition to the 19 shekels of silver, which in the marriage(?) document Ama-sukkal has ............., NinIB-mansi shall(?) ............. to Enlil-idzu to the ......

The two documents are decisions of a court of justice, as is evident from the fact that in No. 14 the rédû, and in No. 44 the rabîš daąianî are found among the witnesses, and that the documents are not sealed by the party upon whom the obligation rests, but by the witnesses, respectively the judges. The seals employed are temple seals.

Annotations to No. 11.—The signification of izzi ri-ba-na, li. 1, is-si(ty) ri-ba-na, C. T., IV, 22b; 1, izzi ri-ba-an-um, II B., 15:22a (— i-gar-bi-ri-tim), can be no other than boundary wall, as is evident from the facts that here, C. T., IV, 22b, and R. 11 it is the common property of two neighbors, and that an izzi ribana can be sold to a neighbor (e.g., 11:14-16). For kū-babbar ıqi-te-bî, cf. 26, III, 14, where a nam-gala is called the ıqi-te ad-da-ne-ne. Cf. also the Hebrew kesāt 'enajim, Gen. 20:17. Nig-na-me = mimma or mimma bashā, V R., 11:41, corresponds in formation and signification to a-na-me (a-bi) = māmann. The phrases of li. 12-14 are among others set down in II R, 14, 15, Col. IV, 36-39 for the use of scribes who had to draw up legal documents. We find there, instead of nu-ub-dû-e, nu-ub-dû-a, i.e., nu-ub-dû-a, the original ending e having been contracted with the preceding vowel to å; cf. mi-ni-in-Aš-a, p. 31, note 1. Gisḫur-ra nu-ub-dû-e refers to the laying of the roof beams upon the wall, which the neighbor has of course an interest in forbidding, because the brick wall would be impaired by the additional weight. She-ga-ne-ne-ta ımpā(d)u-de-es, li. 19: the oath is a mutual one, because both parties assume obligations, that of Mār-ıqi̇tim being not to revoke the compensation which he paid.
III. THE SEALS.

A characteristic feature of the Nippur documents are the seal impressions, which differ in various respects from those on tablets from other parts of Babylonia. As I have shown in another place, 1 the seals employed in Nippur in connection with documents that were sworn to were not those usually borne by the persons who sealed the contract, but were made expressly for the occasion by an official, the bur-gul, who as such is associated in the closest connection with the dub-sar, either in the succession dub-sar—bur-gul or bur-gul—dub-sar, after the names of all other witnesses are recorded. 2 The seals made by the bur-gul were not engraved on such small cylinders of a very hard material as have been found abundantly in the mounds of Babylonian cities, but on small rectangular slabs, or on the rectangular side of more handy pieces of a soft material which could be cut easily. These seals, of course, could not be rolled over the tablet, but were stamped upon them, as can be seen clearly from the impressions on the case of No. 49. 3 It should be mentioned also that they never contain pictorial representations. The script of the inscription is larger and less carefully made than on the cylinders. 4 The seal was placed on the tablet in such a way that the inscription traversed the uninscribed parts of the surface in longitudinal direction (see Nos. 4, 10, etc., left edge; No. 35, upper edge; Nos. 33 and 32, reverse). 5 The name of the sealing person is therefore usually reproduced in full, while on the Sippar tablets the inscription, because of its latitudinal direction, is impressed only partially, it being often impossible to make out the name (see Nos. 83 and 134, Vol. VI, Plates X and VIII). The inscription never contains an addition to the name

1 Der bur-gul als Notar in Nippur, O. L. Z., 1907, col. 175-181.
2 But before the female witnesses, ef. 6: 24, 25. Exceptions to the rule we find only on Nos. 39 and 40. In the first instance the bur-gul is separated from the dub-sar by but one person; in the second he occupies the regular place of the official persons at the end of the list of witnesses. Compare also C. T., 32 c: 18 and 19 (Sippar), where the hazina (li. 18) and the dub-sar (li. 19) follow the male witnesses (li. 14—17), but precede the female witnesses (li. 20 and 21); the same persons occur R., 22: 25 and 26 after the witnesses 17—24. In the Tell Sûr documents the hazina is usually the first witness and in one case also the scribe.
3 See Plate II and compare with Vol. VI, 1, Plate X.
4 Cf., e. g., No. 6 with Nos. 29, 70, etc.
5 Only then the inscription has a latitudinal direction when so much space was left that the inscription could be reproduced in full (or nearly so). Cf. No. 34.
6 On the tablet from Yokha (No. 8) the seal impressions show the same direction as on the Nippur tablets, and likewise (but sometimes only partially) on a considerable number of tablets in the Berlin Museum which I have examined. This fact should be noticed in the determination of their provenance.
denoting a religious confession, like "servant of this or that divinity," which is so frequently found on cylinders, but confines itself, on account of its official character, to strictly legal designations, i.e., the kunya; and not infrequently the statement of the vocation, which stands before the kunya, e.g.:

<table>
<thead>
<tr>
<th>No. 28</th>
<th>Buku-sha</th>
<th>No. 6</th>
<th>Be-ta-tum</th>
<th>SAL x ISHIB dXin-IB</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dunn An-azag-sha</td>
<td></td>
<td>dunn-sal</td>
<td>Zi-in-tum</td>
</tr>
</tbody>
</table>

The most remarkable feature, however, is that the names of all the persons forming one party of the treaty, and in connection with division documents the names of all parties concerned, are united on one seal, which would have been an impossibility if the seal had not been made for the one special occasion. A very instructive example we have in the division document No. 32, the seal impression of which reads:

<table>
<thead>
<tr>
<th>A-bil-dMar-tu</th>
<th>Li-bi-it-dMar-tu</th>
<th>Li-bi-it-dEn-lil</th>
<th>dMar-tu-ma-lik</th>
</tr>
</thead>
<tbody>
<tr>
<td>dunn mish En-i-shu-ma-tum</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The deeds of purchase Nos. 33–35, in which the eldest of these brothers buys back the shares of his co-heirs, however, are sealed respectively:

<table>
<thead>
<tr>
<th>dMar-tu-ma-lik</th>
<th>Li-bi-it-dEn-lil</th>
<th>Li-bi-it-dMar-tu</th>
</tr>
</thead>
<tbody>
<tr>
<td>dunn En-i-shu-ma-tum</td>
<td>dunn En-i-shu-shum-na-tum</td>
<td>dunn A-bil-dShamash</td>
</tr>
</tbody>
</table>

Compare also the adoption document No. 24:

<table>
<thead>
<tr>
<th>E-a-šul-tam</th>
</tr>
</thead>
<tbody>
<tr>
<td>dunn Buku-Ištar</td>
</tr>
<tr>
<td>šu Ku-ri-tum</td>
</tr>
</tbody>
</table>

It is remarkable that such seals were cut by the burgul even for the temples, or, using the Babylonian way of expressing it, for the gods, when they were the parties on whom the obligation rested. Thus No. 66, where the temple of Enki and Damgalnumma sells offices of the temple, is sealed:

<table>
<thead>
<tr>
<th>d-En-ki</th>
</tr>
</thead>
<tbody>
<tr>
<td>d-Dam-gal-num-na</td>
</tr>
</tbody>
</table>
For those contracts, however, in which both parties undergo obligations the burgul made two different seals. Cf., e.g., the seal impressions on the marriage contract No. 40:

\[
\begin{array}{c}
\text{\textit{dEn-lil-id-zu}} \\
\text{\textit{dumu Lugal-zi-da}}
\end{array}
\quad \text{and} \quad 
\begin{array}{c}
\text{\textit{Ama-sakkal}} \\
\text{\textit{dumu-sal dNin-IB-ma-an-zi}}
\end{array}
\]

and on the deed of exchange No. 39:

\[
\begin{array}{c}
\text{\textit{dEn-lil-ti-shag}} \\
\text{\textit{nu-esh}} \\
\text{\textit{dumu d . . . . . . . .}}
\end{array}
\quad \text{and} \quad 
\begin{array}{c}
\text{\textit{Hu-sha-ba-ri}} \\
\text{\textit{dumu Ut-ta-gal-la-me-DU}}
\end{array}
\]

The seals used with contracts that were not sworn to, or such documents as were sealed by the witnesses, were private seals (cf. 22, 62, on page 55, etc.). It is a fact, well known from Sippar tablets, that only a comparatively small number of persons carried seals containing their own names,² but most of them such as either had formerly belonged to other persons, containing the names of these, or had no inscription at all.³ A considerable number of seal impressions shows only the picture and the name and the titles of a god.⁴ The scanty material at our disposal does not permit us to decide with absolute certainty whether this peculiarity explains itself simply by the character of the seal as a charm, or whether they, like the above mentioned burgul seal of Endi and Damgalumma, are temple seals, and were used by the persons who held office in the respective temples. But the frequent occurrence of one and the same god on different seals leaves but little doubt that the first view is the right one.⁵

With some tablets the whole surface is covered with seal impressions, the traces of which can clearly be seen between the script.⁶ These seal impressions were made before the tablets were inscribed, because the script shows no sign of derangement. This seems to be the case also with those tablets on which the seal impressions are

---

¹ Cf., e.g., No. 62, seals a and b.
² For the first kind see No. 62, seal c; for the second No. 25 (and No. 83).
³ No. 29: ⁴She-tir (case of field); No. 30: ⁴Nin-shaḥ and ⁴pa-bi(fl)-sag; No. 14: ⁴a-ah-gal and ⁴d . . . . . . . . (= seals of two witnesses); No. 42: ⁴Lugal-esh-a (= seal of the witnesses); No. 47: twice ⁴Nin-shaḥ and ⁴Lugal-esh-a (seals of three witnesses), besides the seal of the scribe; No. 58: one seal of the witnesses and one of ?; compare also No. 74, seal a: ⁴Nin-shaḥ | sukkal-zi-an-na | geshdar-asag shu- . . . . . . , and similar ones in De Clercq, Collection.
⁴ It is of some interest to notice that the seal of No. 29 with the picture and the name of the god of grain, ⁴She-tir, belongs to a farmer. Especially frequent are seals with the name of Nin-shaḥ, the god who listens to the prayer (cf. Rim-Sin, Clay cone 7).
⁵ See the photographic reproductions on Pl. I, 11 and 111.
made only on the blank spaces. Contrary to the custom prevailing at Sippar of sealing only the case and leaving the tablet unsealed, in Nippur the inner tablet was sealed also.

The following gives a list of the inscriptions of burqul seals on tablets in the Imperial Ottoman Museum, which my time did not permit me to copy:

No. 11.
Deed of Exchange.

a. Na-bi, Shamash
dumu Im-gu-a
b. Da-mi-qi-li-shu
   u Na-bi-tum dum-a-ut

No. 12.
Deed of Purchase.

Im-gur, Nin-IB
dumu l-ka-shar-ra-um
d,Nin-IB-a-bi
d,Nin-IB-ga-mil
dumu-mesh Li-gu-tum
Ma-nu[tum ama-ne-ne]

No. 23.
Division Document.

Na-ru-tum
dumu-sal Mi-gir,En-lil
   ............
   ............

No. 26.
Division Document.

En-lil-li-šag
\^d\text{Nanna(\(\overline{\text{r}}\))-a-rī-ma-an-qi}
Ur-Du-azag-qa
Ur,\text{DUN-Pa}-i-a
dumu-mesh,\text{Ninį-ma-an-sā}

No. 31.
Deed of Purchase.

Ni-si-ni-shu
dumu-sal Na-ur,\text{Kab-ta}

No. 36.
Deed of Purchase.

\text{El-lu-mu-šu}
dumu S̄i-li, Shamash

No. 37.
Deed of Exchange.

a. \text{Shu-mu-um-li-ib-shi}
dumu Ur-Du-azag-qa
b. Lā-su-na-ke-\text{DU}
dumu Shamash,En-lil

No. 41.
Deed of Purchase.

\text{Na}ska-ni-shu
dumu \text{Nin-IB-ma-sha}\text{-lin}

No. 45.
Deed of Ransoming.

\text{Be-\overline{\text{š}}-tu-ni}
SAL-\text{ISIB-IB} \text{Nin-IB}
dumu En-lil-gab-za

No. 46.
Adoption Document.

\text{La-mu}........
SAL-\text{ISIB-IB} \text{Nin-IB}
dumu En-lil-mu-an-sī
b. Shu-\text{ak},Shamash
dumu \text{I-li-\overline{\text{r}}}........

No. 49.
Payment of an Indemnity.

\text{Shu}-\text{mu-um-li-ib-shi}
dumu \text{Nanna(\(\overline{\text{r}}\))-ma-an-sā}
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON. 55

No. 62.
Private Seals:

a. 1-li-ma-ilum
dumu Ab-lum
aram d NE. . . . . . .
dIM-bi. . . . . .

b. Ur-ra-i-din-nam
dumu 1-li-ish-me-a-ni
aram dNe-unu-gal

c. [M]u-ri-ir-si-[tim]
[dumu] BA-sha[. . . . . .]

[aram] d Nin-si-an-na
(kishib Dum-kum mär Ur d Gâ-dâ)

No. 61.

Decl. of Ransom.

[aram] d Nin-IB-mu-ba-li-ê

dumu A-wi-li-ia

I-din-Ishtar

dumu Ma-an-ru-me-shad[l][yar]

[i Nu-ra-ab-tam ama-a-ni]
IV. LIST OF DATE FORMULAS OF THE TIME FROM HAMMU-RABI TO SAMSU-DITANA.

HAMMU-RABI.

1. [m]a Ha-am-mu-ri-a-bi lugal-e
   mu Ha-am-mu-ri-bi lugal-e
   mu Ha-am-mu-ri-bi lugal
   mu Ha-am-mu-ri-bi

2. [m]u nig-si-sá[kalû]m-a . . . . .
   mu nig-si-sá kalum-ma in-yar
   mu Ha-mu-ri-bi | nig-si-sá gar-ra
   mu Ha-mu-ri-bi lugal-e shag-ga kalum-ma nam-si-sá

The year in which Hammu-rabi who establishes (var.
has established) righteousness in (the midst of)
the land, — — — 1

3. [m]u gû-su-a "Nan-u-ar . . . . . . . .
   mu gû-su-a barâ-mah "Nan-u-ar Kû-dingir-ra mu-un-
   na-dim
   mu gû-su-a "Nan-u-ar
   mu gû-su-a "Nan-u-ar | Kû-dingir-ra
   mu gû-su-a "Nan-u-ar Kû-dingir-ra^{k} mu-na-an-dim
   (?) shattu "Nan-u-ar | é^{*}Nan-u-ar | Kû-dingir-ra^{k} | "Ha-
   mu-ra-bi | u-shé-bi-shu

The year in which (Hammu-rabi), after having made
the throne for (the great chamber of) Nan-u-ar of
Babylon, — — —

The year in which Hammu-rabi, after having caused
to make the Nan-u-ar (?) in the house of Nan-u-ar
in Babylon, — — —

1 Cf. C. H., 5: 20–23, ki-it-tam û mi-sha-ra-am i-na pi na-ma-tim ash-ku-an, and the date sharrum Ka-ash-li-li-ia-abu
4. *mu bād Gā-gi-a [ba-dū]*  
   *mu bād Gā-gi-a ba-dū*  
   *mu bād Gā-gi-a ne? mu-un(?)-dū*  
   *mu bād-gal Gā-gi-a*  

   The year in which (Ḫammu-rabi), after having built the wall of the Gayū, — — —

5. *mu cn(?)*  
   *KA-ash-bar-ra[ . . . . . . . . . . ]*  
   *[mu . . . . . . . . . . . . . . . . mu-an-[u]a-an-dim]*  

   The year in which (Ḫammu-rabi), after having made . . . . . . ,  

6. *mu bād? d*[  
   *[mu bād? d ]* La-az  
   *[mu . . . . . . . . . . . mu]-nu[na]-dim*  

   The year in which (Ḫammu-rabi), after having made the . . . . . . of Laz, — — —

7. *mu [Unugkk] i-si-in-[ ]*  
   *[mu Unugkk] i-si-in-na[k]*  
   *mu Unugkk i-si-in-na[k]*  
   *mu Unugkk ü i-si-in[k] ba-an-dib*  

   The year in which (Ḫammu-rabi), after having taken Erech and Isin, — — —

8. *mu m[a-d]a gā id nu-šu-[ . . . . . . . . ]*  
   *mu[ . . . . . . . ] E-mu-ul-ba-lum*  
   *mu[ . . . . . . . ] la-mu-ul-ba-lu[m]*  

   The year in which Erech and Isin, — — —

---

1 Part of the temple precincts of Shamash in Sippar; called the wide court of Shamash, M. 18. It is often mentioned in contracts as Gayū or Gā-gi-a[t]; it has a gate (bāb Gā-gi-im[k], R., 396 : 10; kā Gā-gi-at[k], R., 89 : 10, etc.) and there are houses in the Gayū (P., 70 : 2, i-na Gā-gi-im), inhabited, as it seems, if not exclusively but principally by women. C. T., XII, 22, 36991, Rev. I, 14, 15. M. 1L + inserted Gt = gi(?)-gi-a = bit na-ak-im-lum, bit nī[. . . . . ], bit te-li-lum, bit ki-la-lum; "house of lustration," and "house of seclusion" seems to point towards a meaning like "cloister." Perhaps "for the lord who decides the decisions," or "a chamber for the deciding of the decisions."

2 Or more likely: The year in which Erech and Isin has been taken.

3
The year in which Ḥammû-raĝi, after having — — the land on the bank of the river — —

The year in which [the ............] of Enûltal — —

9. *mu id Ḥa-am-mu-ra-bi-[he-gal ]
   [mu id] Ḥa-am-mu-ra-bi-[he-gal
   mu id Ḥa-am-mu-ra-bi
   mu id Ḥa-am-mu-ra-bi
   *mu  id-da Ḥa-am-mu-ra-bi

The year in which (Ḥammû-raği, after having dug)
the canal Ḥammûraḫi-bēgal, — —

10. *mu crīm  a-dam Mā-əl-gi-[a]
   mu uru a-dam-bi Mā-ə-[?]-gi-a[k]
   *mu uru[a] a-dam-bi Mal-ga-a[k]
   *mu uru a-dam Malgā [k]
   *mu uru a(-dam) Malgā[a[k]

The year in which (Ḥammû-raği the king), after having — — the city (var. army[z]) and the population of Malgā, — — — —

11. *mu [R]a-b[i]-k[um] [k[um]
   *mu Ra-bi-kum  a  Sha-bi-bi
   *mu Ra-bi-kum
   *mu uru Ra-bi-kum k
   (?)*mu Ra-bi-kum k
   *?I-bi-ig[dIškur bu-dib(?)

The year in which (Ḥammû-raği), after having — —
(var. the town of) Rabikum and Shalibi, — —
The year in which, etc., Rabikum which 1baq-Iškur had taken(?), — — — —

   *mu gu-za [dZa]v-pa-ni-tum

A.; C.; VIII, 22b.
M. 30.

A.
C.
M. 48, 106.
II, 7; VI, 45.

A.; C.
H, 25.
Phil. 1652.
R. 37.

A.
C.
VIII, 41a.
VIII, 48a.
Bu. 91–5–9, 2515.

1 In R, 37 : 16, 17 and C, T, II, 25 : 13, 14 the same persons occur: *Sin-eribus* (s. of Ikān-pisha) and *Bar-Sina*
s. of Zili-kum, both times as first and second witnesses.

2 Confusion of *crim* and *crē* = uru.

The year in which \( Hammu-rabi \) has — a throne for Sarpanitum.

13. \( mu \ urudu ki-[lugal-gub]-bu \) dû-mah-bi
   \( mu \ urudu ki-[lugal-gub] \) dû-mah-bi

The year in which \( Hammu-rabi \) has — a throne
royal standing place and a . . . . . . .

14. \( mu \ gis\libu-za \) \( \text{Ninni} \) Kû-tingir-ra\(^\text{a}\)
   \( mu \ gis\libu-za \) \( \text{Ninni} \)
   \( mu \ gis\libu-za \) \( \text{Ninni} \) Kû-tingir-ra\(^\text{a}\)
   \( mu \ gis\libu-za \) \( \text{Ninni} \) Kû-tingir-ra

The year in which \( Hammu-rabi \) has — a throne
for \( \text{Ninni} \) of Babylon.

15. \( mu \ lam-b[i] \) imin-na
   \( [mu \ lam-bi] \) imin-a-an
   \( mu \ lam-bi \) imin-a-an
   \( mu \ lam-imin-bi \)
   \( mu \ lam-bi \) imin-[a]-an

The year in which the seven images — — —

\(^1\) As ki-gub-ba means "mazazu," ki-lugal-gub-(b)u and ki-BAD-gub-(b)u probably denote the places where the king and the . . . . . . have their stands or seats, which is confirmed by the fact that in Ad. 6 ki-BAD-gub-(b)u appears as apposition to gis\libu-za. Kûgal refers evidently to the chief god of the temple (cf. Gud., Cyl. B, 16 : 16). According to Si. 8, Ad. 15 and Az. 13, the stand of the god was or contained a representation of mountains and rivers that carry exuberance and abundance (Si. 8). Compare to this the representations of gods sitting on a throne, below which there runs a river with fish in it. (An explanation, "a brazen vessel or the like, erected in the ki-lugal, corresponding to the construction of gis\libu-gu-za, gu-za-zi(d)-da Bi-gu-ba-bi, Gud., Cyl. B, 16 : 17, 19; 17 : 9, seems to be out of question, because urudu is wanting several times, e.g., IV, 17r, VI, 33a; P. 80 and M. 9, and ki-lugal-gub therefore must be considered as the principal idea. Besides, there is no a after ki-lugal or ki-BAD indicating the idea of locality, and also the co-ordination with dû-mah and urudu being a determinative.)

The dû-mah, which here is closely connected with the ki-lugal-gub (bi denoting a close connection, while its expresses a contrast = "not only, but also"), is in Az. 14 mentioned alone as an object of dedication. In this passage it likewise is or contains a representation of mountains and rivers.

\(^2\) See L. I, II., III, p. 233, note 51.
16. \( mu \ gb-zu \ d \ Na-bi-um \)
\[ \]
\( mu \ gb-zu \ d \ Na-bi-um \)
\( mu \ gb-zu \ d \ Na-bi-um \)
\( mu \ gb-zu \ d \ Na-bi-um \)
\( ma-na \-dim \)

The year in which (Hammurabi), after having made a throne for Nabium, — —

17. \( [mu] \ alam \ d \ Ninni \) ki-bal mash-dū-ki
\[ \]
\( [mu] \ alam \ d \ Ninni \) ki-bal mash-dū-ki
\( mu \ Hā-am-mu-ra-bī lagad \[ -c \] \) alam \ d \ Ninni \ ki-bal mash-dū-ki
\( mas-dū-ki \) sag an-sha \( ma-na-il \) -la(-?)
\( mas-dū-ki \)
\( mas-dū-ki \)

The year in which Hammurabi the king, after having raised to heaven the image of Ninni, 1 who throws down the land of the enemies, — —

18. \( [mu] \) En-lī-li-ra
\[ \]
\( [mu] \) En-lī-li-ra
\( mu \) En-lī-li-ra
\( mu \) En-lī-li-ra

The year in which (Hammurabi), after having made the sublime battlemace 2 for Enlī, — —

19. \( [mu] \) gi-har-sag-gā
\[ \]
\( [mu] \) gi-har-sag-gā
\( mu \) gi-har-sag-gā

The year in which (Hammurabi), after having, — the fortress (En-) Igi-har-sag, — —

20. \( gb-zu \) Iškur-ri
\[ \]
\( gb-zu \) Iškur-ri
\( gb-zu \) Iškur
\( us-sa \) E-igi-har-sag-gā

1 Perhaps we should connect and translate — “After Ninni raised him,” i.e., Hammurabi.
2 C shows the sign as MAV; VIII, 43c has barra(?).
The year in which (Hammurabi, after having made)
the throne of Ishkur, — — —
The year after that, in which, etc.

21. [mu bāl Ṭl-Ba-zim\(2\)]
[mu bāl Ṭl-Ba-zum\(5\)]
mu bāl Ṭl-Ba-ul (sic!)
mu bāl (Ṭl-)Ba-zum\(5\)
mu bāl Ṭl-Ba-zum ba-dū

The year in which (Hammurabi, after the wall of
Al-Bazum\(1\)) has been built, — — —

22. [mu alam Ḥa-am-ra-bi]
[mu alam Ḥa-am-mu-ra-bi]
[mu alam Ḥa-am-mu-ra-bi]
[mu a]lam Ḥa-am-mu-ra-bi bugal nïg-si-sâ

The year in which (Hammurabi, after having —)
the statue "Hammurabi is the king of righteousness," — — —

23. [mu. . . . . . . . . . . . . Zimbi]\(2\)
[mu . . . . . .] Zimbi\(5\)-ra
[mu APIN bāl Zimbi\(5\)]

The year in which Hammurabi after having — the
foundation of the wall of Sippar, — — —

24. [mu\(9\) . . . . . . .] Ṣu-lil-ra
(?i mu bara-mah\(4\) Ṣu-lil mu-na-dir (cf. H. 18).

The year in which (Hammurabi) — — — for Ṣulîl.

\(\text{footnotes:}
1 \text{Alu is never used as a mere determinative; here it seems to be a part of the name of the town which means}
\text{"town of Bazum" (notice the genitive Ba-zi; Bazun = personal name), like Ḥl-ag\(2\)Gât\(2\)Sin, doorsocket of Arad-Nunnar,
\text{2:2; Ḥl-Ur\(9\)MASH, R. E., Series A, XIV, 114:11; Ḥl-Tukul\(t\)-E-kab\(5\), 128:2, etc. For the personal name Bazun compare}
\text{Ba-a-zi (genitive of Bazum, Cassite time), R. E., Series A, XIV, 16:3, the hypocoristic Ba-zi-\(a\), P. N., and the}
\text{feminine name Ba-zo-tam, P. N.}

2 It was before this statue that Hammurabi set up the stele on which was written his code of laws. A-wa-ti-ia
\text{shu-kuru-di-i-um i-na nu-ra-in ash-tār-mu i-na ma-ḥar paši-ia šar mī-sha-ri-im u-ki-in, C. H., 24:74-78. This statue of}
\text{Hammurabi stood in Babylon in the temple Esagil (cf. C. H., 24:69-25:58; see A. H. Godley, "The Place of the}

3 A. space for one sign; C. for two. B. has before this line still another one: [ . . . . . . . . . . . . . . Zimbi\(5\)-ra.

\(\text{FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.}

61
25. [mu bād Zimib]r] A.
   [mu bād Z]ımib r ba-dū B.
   [mu bād Zimib R] ra C.

The year in which (Hammu-rabi, after having built) the wall of Sippar, — — —

26. [mu......................] gaš-la A.
   [mu......................] gaš-la B.

The year which ............... great...........

27. [mu........................] mah A.
   [mu........................] mah gushkin rush-a B.

The year in which (Hammu-rabi has — — ) a sublime......... of red shining gold.

28. [mu E]-nam-[he] A.
   [mu E-nam]-he B.
   mu E-nam-he *Ishkur Fr. 8.
   mu E-(nam-)he *Ishkur VIII, 12c.
   mu E-nam-he *-Ishkur VIII, 40a.

The year in which Hammu-rabi, after having E-namhc (the temple) of Ishkur, — — —

29. [mu al]am *Sha-[la] A.
   [mu alam] *Sha-la B.
   mu alam *Sha-la IV, 10a; R. 28.

The year in which Hammu-rabi, after having — the statue of Shala,

30. mu ugnim Nim-ma[ ] A.
   [mu ugni]m Nim-ma B.
   mu (case: Hā-am-mu-ru-ra-bilugal-e) ugnim Nim-ma r Bu. 91–5–9, 2440.
   mu crimen ugnim Nim-ma (case: r) VI, 44c.

The year in which Hammu-rabi, after having — the army of Elam, — — —

1 The formula for this year cannot be restored as mu Ḥš-nu-nu-ru a-gal-pal-la, because this formula is found on tablets from Tell Sîr.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

31. \( \text{mu ma-da E-mu-ul-[ba-lum] } \) A. \\

[\( \text{mu ma-da E-ni]u-ul-ba-lum} \) \\
\( \text{mu ma-da la-mu-ul-ba-lum} \) B. \\
\( \text{mu Ha-am-mu-ra-bi lagal SI} + \text{DUB-ti Ana}^d \text{En-} \) \\
\( \text{lil-bi-ta | igi crim-na-shú ni-gin-na-a | ma-da la-} \) \\
\( \text{mu-ul-ba-lum}^{(k)} | \text{a lagal Ri-im}^4 \text{Sin | shu-ni ki-} \) \\
\( \text{ne-duq[ ]} \) R. 29; IV, 31d. \\
\( \text{mu Ha-am-mu-ra-bi lagal SI} + \text{DUB-ti Ana}^d \text{En-} \) S. 37.
\( \text{lil-bi-ta | igi crim-na ni-gin-na-a} \)

The year in which Hammurabi, the king, after his hand with the help of Anum and Ellil who marched before his army, had struck to the ground the land Emarbal and king Rim-Sin, — — —

32. \( \text{mu ug nim \text{A}sh[-nun-na}^{k_i}] \) A. \\

[\( \text{mu] ug nim \text{Esh-nun-na}^{k_i} \) \\
\( \text{mu crim \text{Esh-nun-na}^{k_i} gi$tukul ba-sig} \) B. \\
\( \text{mu ug nim \text{Esh-nun-na}^{k_i}} \) \\
\( \text{mu ug nim \text{Esh-nun}^{k_i}} \) \\
\( \text{mu ug nim \text{Esh-nun}^{k_i}} \) Bu. 91–5, 1155.

The year in which the army of Ashmuunak was slain with the weapon.

33. \( \text{mu id Ha-mu-ra-bi}^{[i]} \) A. \\

\( \text{mu id Ha-am-mu-ra-bi nu-hu-ush ni-shi} \) B. \\
\( \text{mu id nu-hu-ush-ni-shi} \) Fr. 12. \\
\( \text{mu Ha-am-mu-ra-bi lagal \ id Ha-am-mu-ra-bi nu-hu-} \) Fr. 13. \\
\( \text{ush ni-shi | shag-gi-rá-a \ En-lil-lá ana-na-ba-al} \)

The year in which Hammurabi, the king, after having dug the canal, “Hammurabi is the abundance of the people,” which brings the flood for Enlil.

\( ^1 \text{Strassmaier’s copy has Ana Ana}^d \text{En-}, \text{etc.} \) \\
\( ^2 \text{Or “the flood of Enlil”? This might be an allusion to the deluge story. Cf. Gud., Cyl. A, 1 : 9.} \) \\
\( ^3 \text{Compare the partly parallel passage, Louvre Inser. Obv. 17-22: \text{mu Ha-am-mu-ra-bi nu-hu-ush ni-shi ba-hi-la-at me-e he-gal a-na mit Sha-me-ri-im u A-ká-di-im un a-bí-rí. According to the attribute of the canal in the above date formula, it seems to have run past Nippur on its way to Shumer. The compound substantive shag-gi-rá-a forms a genitive (\text{sa\textit{w}us constructus}) connection with \text{En-lil-lá}. The same construction, e.g., limestone tablet of Hammurabi from Babylon, 11 : 12: \text{sib shag-dag}^d \text{Marduk-ga; nun shag-dag-dag}^d \text{En-lil}^d \text{Xinil-hi = ru-ba-a mu-tib lib-bi}^d \text{En-lil}^d \text{Xinil-li,} \text{IV R., 12 : 9, 10.} \)
34. \(\text{mu Ana} \, ^{d}\text{Ninni} \, ^{d}\text{Na-na-a})\)

\(\text{mu Ana} \, ^{d}\text{Ninni} \, ^{d}\text{Na-na-a}\)

\(\text{mu Ha-am-mu-ra-bi lugal-e} \, \text{Ana} \, ^{d}\text{Ninni} \, ^{d}\text{Na-na-a}\)

\(\text{mu-un-dim-ma}\)

\([\text{mu}] \, \text{Ha-am-mu-ra-bi lugal-e} \, \text{Ana} \, ^{d}\text{Ninni} \, ^{d}\text{Na-na-a} \, \text{e-ne-bi-da}\)

\(\text{mu Ha-am-mu-ra-bi lugal-e} \, \text{Ana} \, ^{d}\text{Ninni} \, ^{d}\text{Na-na-a} \, \text{e-ne-bi-la}\)

\(\text{mu Ha-am-mu-ra-bi lugal-e} \, \text{Ana} \, ^{d}\text{Ninni} \, ^{d}\text{Na-na-a} \, \text{e-ne-bi-la} \, \text{E-tür-kalam-ma mu-an-(gi)bil-a-an(?)}\)

The year in which \(\text{Hammu-rabi, the king, after having caused Anum, Ninni and Nana to be made(?)}, —

The year in which \(\text{Hammu-rabi, the king, after having restored E-tür-kalam for Anum, Ninni and Nana,} — — — —

35. \(\text{mu bād[. . . . . . . . . . . ]}\)

\(\text{(?)} \, \text{mu bād Kara-}^{d}\text{Babbar}\)

\(\text{mu bād-gal Kara-}^{d}\text{Babbar(?) M. 51)}\)

\(\text{mu bād-gal Kara-}^{d}\text{Babbar( ?) mu-un-dū-a}\)

\(\text{mu Ha-am-mu-ra-bi lugal} \, \text{bād-gal Kar-ra-}^{d}\text{Babbar} \, \text{mu-un-dū-a}\)

\(\text{mu Ha-am-mu-ra-bi lugal} \, \text{bād-gal gū Id-dīguna} \, \text{har-sag-dīm} \, \text{mu-un-il-la}\)

\(\text{mu Ha-am-mu-ra-bi lugal [ ] bād-gal gū Id-dīguna} \, \text{har-sag-dīm} \, \text{mu[-un-il-la]} \, \text{Kar-ra-}^{d}\text{Babbar mu-ni ne-in-[sā-a]}\)

\(\text{mu } ^{d}\text{Ha-am-mu-ra-bi lugal-e} \, \text{bād-gal gū Id-dīguna} \, \text{sag-bi har-sag-dīm} \, \text{mu-un-il-lā} \, \text{Kar-ra-}^{d}\text{Babbar} \, \text{mu-bi ne-in-[sā-a]} \, \text{mu-un-dū-a}\)

\(\text{mu bād Kara-}^{d}\text{Babbar} \, \text{u Ra-bi-kum}\)

\(\text{mu bād-gal Kara-}^{d}\text{Babbar(?) u bād Ra-bi-kum(?)}\)

\(\text{mu Ha-am-mu-ra-bi lugal} \, \text{bād-gal gū Id-dīguna(?) to} \, \text{Kar-ra-}^{d}\text{Babbar mu-ni ne-in-sā-a} \, \text{u [bād Ra-bi-kum(?) gū id Burānanu-ka} \, \text{mu-un-dū-a}\)

A.: S. 38 (=M. 39).

IV, 25a; Fr. 41.

II, 27: 14, 15.

Brit. Mus. 33230 case; M. 78 (= S. 44).

R. 61: 7, 8.

M. 82.

M. 109 (= S. 35) (Tell Sifr.).

A.

R. 41; 42 case; Fr. 11.

M. 51; VI, 41b; Fr. 27 (?).

P. 13 (Nippur); M. 34

S. 47. [(Tell Sifr.).

P. 11.

P. 12.

S. 28.

R. 40; M. 62.

IV, 42b.

P. 12 case.

1 Friedrich's copy shows an additional sign before kor.
From the Time of the First Dynasty of Babylon:

The year in which Hammurabi, the king, after having built a great castle on the bank of the Tigris whose summit (var. which) he made high like unto a mountain, and whose name he called "Wall of Shamash," and (after having built) the wall of Rabkum on the bank of the Euphrates, — — —

36. mu ["Tash-me-tum]

mu "Tash-me(S. 40 var. -mi)-tum (Nippur)

mu Ha-am-mu-ra-bi "Tash-me-tum

mu "Tash-me-tum gushkin

mu "Tash-me-tum gushkin -a (?)

mu "Tash-me-tum KA-shág-shág-ga (S. 40 add. -a) ni

mu Ha-am-mu (39 adds -um) ra-bi lugal-e (m. 39)

"Tash-me-tum KA-shág-shág-ga (36 case and 43 add. -a) ni

The year in which Hammurabi, the king — — — Tashmetum, who — — — his prayer.

37. mu [bád Mā-riḫi ba-gal]

mu bád Mā-riḫi

mu bád Mā-riḫi ba-gul

mu bád Mā-riḫi ba-gul-la

mu bád Mā-riḫi "u Mā-al-ka-aḫi ba-an-gul

mu Ha-am-mu-ra-bi lugal-e | (dág Ana d En-lil-lá-ta, case) | bád Mā-riḫi | ú bád Mā-al-ka-aḫi ba-an-gul-la

mu Ha-am-mu-ra-bi lugal-e | dáyg d Ana-d En-lil-lá | VIII, 22c (Babylon).

bád Mā-riḫi | ú Mā-al-gi-aḫi mu-un-gul

1 That this date belongs to the later part of Hammurabi’s reign ensues because of the following reasons: 1. C. T., VIII, 22c: 3, 5, a married woman bears the name “Hammurabi-sharru”; this points to a time after, at least, the 11th year of Hammurabi. 2. The Tell Sifr contracts S. 31 and M. 27 are dated in this year; but Southern Babylonia came definitely under the sway of Hammurabi only after his 29th or 30th year. 3. Sin-rimeš-išta-[šam] and Inšiškiu durbur (R. 22: 25, 26) occur C. T., VIII, 32: 23, 24 (10th year of Samsu-iluna), and the latter also C. T., II, 5: 31 (9th year of Samsu-iluna).

On the geographical position of Mari see Weissbach, Miscellen, p. 13. From the inscription of Shamash-resh-usur it ensues that it is near the territory of Suhi, of the position of which on the middle Euphrates not far from the mouth of the Habur the inscriptions of Assyrian kings leave no doubt. As a special kind of boats was named after Mari, it was evidently situated on the Euphrates, probably somewhat farther down the river.
The year in which Hammurabi, after having destroyed the wall of Mari and Malkû upon the command of Anum and Ellil, — — —

3Sa. mu Šan-i-mu-na^kí a-gal^gal-la
mu Šan-i-mu-na^kí a-gal-gal-la mu-un-gal
mu Šan-i-mu-na a-gal-gal-la mu-un-gal µ-n
mu Šan-i-mu-ru-bi lugal Šan-i-mu-na^kí a-gal-gal-la
mu-un-gal-la
mu Šan-i-mu-na^kí a-gal-gal-la | mu-un-gal-bi
mu Šan-i-mu-na^kí a-gal-gal-e | mu-un-gal-e
b.mu, Šan-i-mu-ru-bi lugal ' uguim Tu-ru-uk-ku | Ka-ag-
mu-un
mu uguim Tu-ru-kum
mu kis-lúb-pa-tim | arił Tu-ru-kum

The year in which (Hammurabi), after having — —
Ashšunnak, which a great flood had destroyed, — — —
The year in which the army of Turukum, Kağmû and
Subê — — —

39. mu kibû gú-dá-a-bi
mu kibû gú-dá-a-bi
mu kibû gú-dá-a-bi du(?)-EDIN^kí-ne(?)
mu kibû gú-dá-a-bi kur du(?)-EDIN^kí-ge(?)-na
mu Ša-am-ru-ru-bi lugal-e kilib gú-dá-a-bi(?) kur
du(?)-EDIN^kí [-u?c(?)] sag-gísh-ke-[in-r[?a]u]
mukilib gú-dá-a-bi kur du(?)-EDIN^kí-ne sag gışh-
ne-ci-a
mu kibû gú-dá-a-bi kur du(?)-EDIN^kí-ge(?)-ne

The year in which Hammurabi, the king, after having subdued the totality of the land of the enemies in the desert district(?), — — —

1 The formula occurs on Nippur and Tell-Sifr contracts and is therefore to be assigned to Hammurabi's later years. Ma-la-du-un màr 1Sin-a-za (S. 103, S. 133) occurs also on S. 71 : 21 (31 year of Sh) and S. 97 : 26 (5th year of Sh). The correctness of the transcription and translation of the first part of the formula may be doubted.
2 Meissner's copy shows kur-ne-ra-ge-ne.
40. [mu..................] [.............] A.

(?) mu id Ti-shi-iti-d En-il-lu (VI, 47b)
mu id T[i-shi-i]d En-il | id Zim[bi]k | mu-un-ba-d[u]-la
mu id Ti-shi-it d En-il-lu | En-il-lu- id Zim[bi]k

The year in which (Hammur-rabi), after having built the canal Tishit-Enlil, the canal of Sippar,

41. [mu É-me-te-u][r-s]ag

mu Ha-am-mu-ra-bi lugal-c (M. 46 om.) É-me-te-ursag mu-un-bi-l-a (var. -lá, P. 18; -lu, P. 18 case)
mu Ha-am-mu-ra-bi lugal-c | É-me-te-ursag-gá | mu-un-bi-lá | IGI + É-nir ki-KU-ma | d-Za-ma-ma
Nin-ni | sag-bi an-dim-il-la | mu-un-du-a
mu Ha-am-mu-ra-bi lugal-c | É-me-te-ursag mu-un-
bi-l-a | IGI + É-nir ki-KU-ma | d-Za-ma-ma dNinni-
ge | sag-bi an-dim-il-la | mu-un-du-a
mu É-me-te-ursag-gá | mu-un-bi-lá | É + IGI-nir ki-
KU-ma | d-Za-ma-ma dNinni

The year in which Hammur-rabi, the king, after having restored É-me-te-ursag and having built the temple tower, the sublime abode of Zamama and Ninni, so that its head rises as high as heaven,

42. [mu ..................] d[4 ....]

mu bād[]

(?) mu bād Shi-ra-mahk i
mu bād Shi-ra-mahk i ba-d[u]
mu bād Shi-ra-mahk i mu-un-d[u]-a

The year in which (Hammur-rabi), after having built the fortress Shiruma, 

43. [mu sah[ar Zim[bi]k] uru-dú d [Babbar]

mu sah[ar Zim[bi]k] uru-dú dBabbar]
mu sah[ar Zim[bi]k] uru-dú dBabbar-ta
mu sah[ar-gal Zim[bi]k]
mu Zim[bi]k uru-dú dBabbar-ge | bád-bí sah[ar-gal-ta

The year in which (Hammur-rabi), after having built the fortress Shiruma, 

A. 110 case; VI, 47b; Bu.
M. 110. [88 5 12, 211. Fr. 25.
A. 45, 46 (= B. 56 and 61); S. 25, 42; P. 18 (Tell Sifr, Nippur).
S. 26 (Tell Sifr).
A. 46 (case of B. 61) (Tell Sifr).
S. 26 (= case of 25) (Tell Sifr).
mu Zimibir₇₄ ura-dā

(? ) mu Zimibir₇₄
shattum epir Sippar₇₄ ish-sha-ap-ku

The year in which Hammurabi, the king, after having thrown up the wall of Sippar, the beautiful city of Shamash, with great masses of earth, — — —

SAMSU-ILUNA.

1. mu Sa-am-su-i-lu-na lugal-e

mu Sa-am-su-i-lu-na lugal
mu Sa-am-su-i-lu-na lu[gal-e (díag-ya zi-da ḫMarduk-ka-ta)] ; nam-en-bi kur-kur-ra[a]
mu Sa-am-su-i-lu-na lugal(-e M. 66) díag-ya zi-da ḫMarduk-ka-ta
mu Sa-am-su-i-lu-na lugal | díag-ya zi-da ḫMarduk | ka-ta | nam-en-bi kur-kur-ra PA-ē-shū(?)-ag-a

The year in which Samsu-iluna, the king who at the true command of Marduk makes shine his dominion in the lands, — — —

2. mu [ama-ar-gi] Ki-en-gi K[^ ]

[mu ama-ar-gi] K[^en-gi Ki-uri] in-gar
mu ama-ar-gi
mu ama-ar-gi
mu ama-ar-gi Ki-en-gi Ki-uri
mu ama-ar-gi[^i]
mu Sa-am-su-i-lu-na lugal ama-ar-gi i-ni-gar-ra

2 Cf. h Cardinals’hur-sag-gal-dim sa-gi-bi ke-(im)-mi-il = dāru ša Sippar₇₄ in e-pē-ri ki-ma sa-ta-im ra-bi-im ri-shi-shu lu-a-ul-li, Bil. Cyl. inscr. of Ḫam., 10–11, which probably refers to the events of this year.
3 The tablet is dated by the usual short formula.
The year in which Samsu-iluna, the king who has liberated Shumer and Akkad,  

3. [mu id Sa]-am-su-i-lu-na (na)-ga-[ ] A.  
   mu id Sa-am-su-i-lu-[la na-ga-ab] | nu-uh-shi B.  
   mu id Sa-am-su-i-lu-[u]na nagab nu]-hu-ushe | ni-shi C.  
   mu-un-ba-al D.  
   mu id Sa-am-su-i-lu-na . . . . E.  
   mu id Sa-am-su-i-lu-na | na-ga-ab mu-hu-ushe ni-shi F.  
   mu-ba-al G.  
   mu Sa-am-su-i-lu-na lugal, 64) id Sa-am-su-i-lu-na H.  
   na-ga-ab nu-uh-shi ma-un-ba-lá I.  
   mu id Sa-am-su-i-lu-na lugal-e | na-ga-ab mu-uh-shi J.  
   The year in which Samsu-iluna, the king, after having dug the canal, “Samsu-iluna is the spring of the abundance of the people,”  

4. mu id Sa-am-su-i-lu-na he-gal K.  
   mu id Sa-am-su-i-lu-na he-gal | mu-un-ba-al L.  
   mu id Sa-am-su-i-lu-na . . . . M.  
   mu id Sa-am-su-i-lu-na | he-gal | mu-un-ba-al-la N.  
   mu Sa-am-su-i-lu-na lugal-e (om. S. 57, 58, 60, 67) | P. 21.  
   id Sa-am-su-i-lu-na he-gal | mu-un-ba-al (58 om.)-la Q.  
   (S. 53, 58, 60, var. -lá; 57 om.?) R.  
   mu Sa-am-su-i-lu-na lugal | id-he-gál-la( )mu-un-ba-al-la (22 om. or -lá) S.  
   The year in which Samsu-iluna, after having dug the canal, “Samsu-iluna is the abundance of the people,”  

5. mu *gish*gu-za [ba']ra-ge T.  
   mu *gish*gu-za [ba']ra-ge [ ] U.  
   mu Sa-am-su-i-lu-na lugal | *gish*gu-za . . . . V.  
   mu *gish*gu-za bara-ge mu-un-na-dim-na W.  
   mu Sa-am-su-i-lu-na lugal *gish*gu-za bara-ge ["Nannar X.  

Babylonian Legal and Business Documents

The year in which Samsu-iluna, the king, after having made a portable throne for Nannar, the god who begat him,

The year in which Samsu-iluna, the king, whose deeds both Shamash and Marduk have, after having erected their standing places (i.e., of

1 Cf. dNannar | dingir SAG-DU=mu-shù = a-na dS[a]| ilu ba-ni-ia. Samsu-iluna, Col. II, 50, 51 (similarly a-na
dMarduk ili ba-ni-shu, limestone tablet of Ilum. from Borsippa, 31, 32); dingir SAG-DU=mu-dim = ki-ma ili ba-ni
shu, II R., 17, IV, 48. The phonetic value of SAG-DU ended in g.

2 Cf. B., 44r (≈ 8, 18) and B., 44 (8, 17), which Thureau-Dangin transcribes with alan-škâ(?)-škâ(g)-ne.

3 B., according to King, traces like amu.
the statues), has brought praying statues of guardian gods of gold, into E-babbar before Shamash, and into E-sagil before Marduk.

7. $\mu$ $\text{gištu kul}$
   $\mu$ $\text{gištu kul}  | sînu-nîr$
   $\mu$ $\text{gištu kul}  | ki-lugal-gub  har-sag  idâ
   $\mu$ $\text{gištu kul}  | shu-nîr-maḫ(?)$
   $\mu$ $\text{gištu kul}  | shu-nîr gushkin  | kû-babbar$
   $\mu$ shu-nîr-maḫ
   $\mu$ $\text{gištu kul}  | shu-nîr  | gushkin$
   $\mu$ Sa-am-su-i-lu-na lugal-e $\text{gištu kul}  | shu-nîr  | nig-bûr-bûr-ra$
   $\mu$ Sa-am-su-i-lu-na lugal(-e)  | $\text{gištu kul}  | shu-nîr  | nig-bûr-bûr-ra  | gushkin  | kû-babbar$
   $\mu$ Sa-am-su-i-lu-na lugal-e  | $\text{gištu kul}  | shu-nîr  | nig-bûr-bûr-ra  | gushkin  | kû-babbar  | me-te- - - - - - - - - - - - -ge$
   $\mu$ Sa-am-su-i-lu-na lugal-e  | $\text{gištu kul}  | shu-nîr  | nig-bûr-bûr-ra  | gushkin  | kû-babbar  | me-te- - - - - - - - - - - - -ge$
   $\mu$ Sa-am-su-i-lu-na lugal-e  | $\text{gištu kul}  | shu-nîr  | nig-bûr-bûr-ra  | gushkin  | kû-babbar  | me-te- - - - - - - - - - - - -ge$
   $\mu$ Sa-am-su-i-lu-na lugal-e  | $\text{gištu kul}  | shu-nîr  | nig-bûr-bûr-ra  | gushkin  | kû-babbar  | me-te- - - - - - - - - - - - -ge$

The year in which Samsuiluna, the king, after having dedicated to Marduk a mazraḫu-weapon, a shining one, of gold and silver, the ornament of . . . . and after having it . . . . . . . . in E-sagil, the house of Marduk, — — —

8. $\mu  \text{urud} ki-lugal-gub  har-sag  ida  ash-ash [ ]$
   $\mu  \text{gištu kul}  | ki-lugal-gub  har-sag  ida$
   $\mu  \text{urud} ki-lugal-gub$
   $\mu  \text{Sa-am-su-i-lu-na lugal-e}  | \text{urud} ki-lugal-gub  har-sag$
   $\mu  \text{id-da-ash-ash}$

1 Confusion of the dates for the 7th and the 8th year. So according to Messerschmidt's copy in O. L. Z., X, p. 174; but judging from the copy in King, Chronicles, which shows a clear urud instead of gištu kul, the scribe has simply omitted the formula of the 8th year.

2 The copy has ć-dingir-dingir-Marduk = ć Amu ć Marduk?
The year in which Samsu-iluna, the king, having made a (brazen) lordly manzâzu (which represents) mountains and rivers carrying exuberance and abundance, — — —

9a. mu us-sa ūradâški-lugal-gub
mu us-sa ki-lugal-gub-ba
b. mu uynim Ka-ash-shu-u
mu Sa-am-su-i-lu-na lugal e uynim Ka-ash-shu-u
mu Sa-am-su-i-lu-na lugal e uynim Ki-ash-shu
The year in which Samsu-iluna, the king, after having — — the hordes of the kashshû, — — —

10. (mu uynim I-da-ma-ra-az
mu erim I-da-ma-ra-az
mu erim I-da-ma-ra-az ki
mu Sa-am-su-i-lu-na lugal e uynim I-da-ma-ra-az
The year in which (Samsu-iluna, the king, after having — —) the hordes of Idamaraz, — — —

11. [mu . . . . . . .] ki
mu bąd Uri ki Unug ki
mu Sa-am-su-i-lu-na lugal(-e p. 35) bąd Uri ki
Unug ki-ga mu-un-gal-la

1 First part of pay written over har.
2 C'Y. II 13, note.
3 D. was composed in this year.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

mu Sa-am-su-i-lu-na lugal-e bād Urīkī ī Ūnuγkī mu-un-gul-la
mu dSa-am-su-i-lu-na lugal bād Urīkī ī Ūnuγkī mu-un-gul
mu dSa-am-su-i-lu-na lugal-e bād Urīkī-ħa Ūnuγkī-γa mu-un-gul-e
mu Sa-am-su-i-lu-na lugal-e dūğ-ya Ānu dEn-lil-bī-da
(P. 33 var. -ta) bād Urīkī ī Ūnuγkī-γa mu-un-gul-la
mu bād Urīkī

The year in which Samsu-īluna, the king, after having destroyed at the command of Anum and Ellil the wall of Ur and Uruk, — — —

12. mu kur gū-si-a  
[mu kur gū-]s[ī-a
mu kur gū-si-a an-γa-a
mu Sa-am-su-i-lu-na lugal | kur gū-si-a an-γa-a-an | mu-da-bal-esh
mu Sa-am-su-i-lu-na lugal-e | kur gū-si an-γa-a-an | mu-un-da-bal-e-esh-a-an

The year in which Samsu-īluna, the king, after all(?) the . . . . . . lands had revolted from him, — — —

13. [mu Ki-sur-ra] ī Sa-bu-bi-da-ge  
mu Ki-sur-ra ī Sa-b[u ]
mu Sa-am-su-i-lu-na lu[gal] | Ki-sur-ra Sa-bu-um | bi-da-ge
mu Sa-am-su-i-lu-na lugal-e | Ki-sur-ra Ki-sur-ra[ki Sa-bu-um[ki- bi-da-ge
mu Sa-am-su-i-lu-na lugal-e | dūğ dEn-lil-lá-ta Ki-sur- ra[ki Sa-bu-um[ki-bi-da-ge | KA-sī-il-lā-ash ūc-in-tu-ra
mu Sa-am-su-i-lu(-na) lugal | Ki-sur-ra[ki Sa-bu-um | mu-un-gul-la

The year in which Samsu-īluna, the king, after having brought to obedience (var. destroyed) Kisurra and Sabum, — — —
14. $\text{mu lugal-im-gi} \ gù-[ba]r-ra$

$\text{mu lugal-im-gi} \ gù-[ar-ra]$

$\text{mu Sa-am-su-i-}lu-na \ lugal \ | \ lugal-im-gi \ gù-bar-ra$

$\text{mu Sa-am-su-i-}lu-na \ lugal \ | \ lugal-im-gi$ (case: -gi(y))

$\text{gù-bar-ra} \ | \ li-Ki-uri-ge \ eb-ta-bal-bal \ | \ e-esh-a$

$\text{mu lugal im[-]}$

VIII, 15b.

The year in which king Samsu-\(\text{iluna}\), the subduer of the illegal king whom the Accadians had seduced to make a rebellion, — — —

15. $\text{mu bád} \ I-si-in-na^k\{i\} \ ba-gul-la$

$\text{mu bád} \ I-si-in^k\{i\} \ | \ ki-bi-shù [ne]-in-gi-a$

$\text{mu} \ [\text{Sa-am-su-}i-]lu-na \ lugal \ | \ bád \ I-si-in^k\{i\} \ ki-bi-shù$

$\text{ne-in-gi-a}$

$\text{mu Sa-[am]-}su-i-]lu-na \ lugal \ | \ bád \ I-s[\{i\}]-in-gi-a \ | \ ..........[\] |\ne(?)-in-KU(?)\-

$\text{The year in which Samsu-\(\text{iluna}\), the king, after having restored to its place the destroyed wall of Isin and having settled(?) \ldots \ldots \ldots , — — —}$

16. $\text{mu bád} \ an-da-[s]i-a$

$\text{mu bád} \ an-da-[a-sá-a }$

$\text{mu Sa-am-su-i-}lu-na \ lugal-e \ | \ bád \ an-da-[sá-a]$

$\text{mu bád} \ an-da-sá-a \ Zimbir^k\{i\} \ | \ a-di-e^e$

$\text{mu Sa-am-su-i-}lu-na \ lugal-e \ | \ bád \ an-da-sá-a \ Zimbir^k\{i\}$

$\text{a(?)-di-e^e | mu-un-di-a}$

$\text{The year in which Samsu-\(\text{iluna}\), the king, after having built the wall of Sippar that equals the heaven \ldots \ldots \ldots , — — —}$

17. $\text{mu bád-ash-ash gal-gal-la}$

$\text{mu bád-ash-ash[} \ ]$

$\text{mu Sa-am-su-i-}lu-na \ lugal \ | \ bád-ash-ash \ gal-la$

$[ \ldots \ldots \ldots \ldots ]$

1 Or ni-g-di-e\?
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

mu Sa-am-su-i-lu-na lugal[ ] bāl-ash-ash gal-gal
E-mu-[ut-bal] | ba-gal-la-uskh-a ki-[bi-shû ne-in-gi-a]

The year in which king Samsu-iluna, after having restored to their place the great castles of Emutbal which had been destroyed, — — —

18. mu É-babbar d' Babbar Zimbir(?)-ra$^k_i$

mu É-babbar-ra é ['Babbar]
mu Sa-am-su-i-lu-na lugal-e | d'Babbar-ge Zimbir$^k_i$-
ta' shu-bil ne-in-ag-a
mu Sa-am-su-i-lu-na lugal | É-babbar-ra é d'Babbar-ge Zimbir$^k_i$-
Zimbir$^k_i$-ta | shu-bil ne-in-ag | Igi + É-nir gigun-na-
mał-a-ni | sag-bi an-shû mi-ni-in-us-sa

The year in which king Samsu-iluna, after having renovated É-babbar, the temple of Shamash in Sip-par, and after having raised to heaven the head of the stage tower, his sublime gigunû, — — —

19. mu $^{qi}_k$ gu-za bara(?)-b[ar]a(?) gushkin min-na-bi

[mu Sa-a]m-su-i-lu-na lugal-e | $^{qi}_k$ gu-za b[ar]a gushkin
min-a-bi | d'Marduk dZar-pa-ni-tum-bi-da
mu Sa-am-su-i-lu-na lugal-e | $^{qi}_k$ gu-za bara gushkin-na
min-a-bi | d'Marduk Zar-pa-ni-tum-bi-da-ge | in-ne-
shi-in-dim-ma

The year in which king Samsu-iluna, after having made two golden thrones for the sanctuary of Marduk and Zarpanîum, — — —

20. mu kur nu-she-ga-ne

mu Sa-am-su-i-lu-na lugal-e | lugal sag-kal kur nu-she-
ga-ni | ne-in-sî-sî-ga-a
mu Sa-am-su-i-lu-na lugal sag-kal | kur nu-she-ga-ni
ne-in-sî-sî-ga

The year in which king Samsu-iluna, the supreme king, after having thrown down the unruly land, — — —

$^1$ To the determination of the locality by means of -ta after a nominal expression cf. ba-dim É-babbar é d'Babbar Larsam$^k_i$-ma-ta, Brick of Hammu-rabi from Larsam.
The year in which king Samsu-iluna, after having made for Ningal a throne in the great golden chamber which sparkled like the stars, — —

The year in which king Samsu-iluna, after having renovated the stage tower, the sublime (var. clean) dwelling place of Zamama and Ninni, —

The year in which king Samsu-iluna, after having in the formidable might which Ellil had given him, (destroyed) Sha’na and Zarhanum, — —

\(^1\) After a copy by King.  
\(^2\) Cf. IV R., 9:2a, ki-KU-mah = shub-ta elli-lim.
24. mu bad K[ish] [\^[1]\]
   mu Sa-am-su-i-lu-na lugal nam kalam-ma | mu-un-
   \'aru-ra | bad Kish[^2] mu-un-du-a
   mu Sa-am-su-i-lu-na lugal nam kalam-ma mu-\'aru-ra
   bad Kish[^2] \\
       "id Buranunu mu-un-du-a"

   The year in which Samsu-iluna, the king, who determined\(^1\) the destiny of the land, after having built
   the wall of Kish on the bank of the Euphrates, — — —

25. mu alam [ ]
   mu Sa-am-su-i-lu-na lugal-e | alam (?)\(^2\)k[ikud](?)-sig-
   gi ki(?)-sag(?)- . . . . . | mu-un- . . . . . -a

   The year in which Samsu-iluna, the king, after hav-
   ing . . . . . . . a statue(?) with a striking weapon(?)
   in the . . . . . . . place, — — —

26. mu har-sag[ ]
   mu har[
          mu Sa-am-su-i-lu-na lugal-e | har-sag-gal kur Mar-tu
          mu Sa-am-su-i-lu-na[ ] | har-sag-gal kur Mar-tu-
          a[ta]
          mu Sa-am-su-i-lu-na lugal-e | har-sag-gal kur Mar-tu-
          a[ta] 1\(\frac{1}{2}\) gar 4 u 10 da-ush[ ] | na sag-gi-a-
          ba[ ]

   The year in which king Samsu-iluna, after having
   (brought) from the great mountain of the west-
   land a . . . . . . . stone measuring 1\(\frac{1}{2}\) gar 4 cubits
   and 10 inches(?)\(^3\) . . . . . . . , — — —

27. mu nig-babbar-ra\(^4\)

   mu Sa-am-su-i-lu-na lugal[ ] | nig-babbar-ra sakkur-
   sakkur(?) . . . . . | ki shag du-shar-ra\(^5\)

\[^1\] Ur (Br., 11890) = hamûmu, "to direct."

\[^2\] That is, about 11 metres.

\[^3\] As the text in lines 18 and 19 mentions the 26th year of Samsu-iluna, and as the formulas from the 28th year
   to the last year of Samsu-iluna are known, it follows that the above given formula is that of the 27th year.

\[^4\] The transcription of this line is a mere attempt.
mu Sa-am-su-i-lu-n[a lugal ] | niq-babbar-ra sakkur- sakkur[-ra?] ........... [ ]

The year in which Samsu-iluna, the king after having — —

28. [mu á]-ág[-gá ] A.
mu Sa-am-su-i-lu-na lugal | á-ág-gá ṃEn-lil-lá-tu(?) P. 60.
mu Sa-am-su-i-lu-na lugal | á-ág-gá ṃEn-lil-lá R. 70 : 15, 16.
[mu Sa-am-su-i-lu-n]a lugal | á-ág-gá ṃEn-lil-lá | IV, 11a.
...............[a
mu nam á-ág-gá | ṃEn-lil-lá-ta P. 61.

The year in which king Samsu-iluna, after having __________________________
—upon the (decision of the) oracle of Ellil, — —

29. mu[us-s]a á-ág-gá A.
mu Sa-am-su-i-lu-na lugal-e us-sa á-ág-gá ṃEn-lil-lá VI, 20a.
The year after that in which, etc.

30. mu us-sa us-sa á-ág-gá[ ] A.
mu us-sa us-sa á-ág-gá IV, 39a.
mu Sa-am-su-i-lu-na lugal-e | us-sa us-sa-bi á-ág-gá ṃEn-lil-lá[ ] P. 86.
mu bil min-kam-ma | [sh]a çiɣ mu á-ág-gá ṃEn-lil-lá VIII, 9b.
The second year after that in which, etc.

31. mu alam-a-ni gish-nim mu[ - A.
mu Sa-am-su-i-lu-na lugal | alam ṃ%ištukul gushkin rush-a'

The year in which king Samsu-iluna, after having (made) a statue with a weapon of red shining gold, — —

32. mu id Qar(?)[- A.
The year in which Samsu-iluna, after having — the canal, .............. — — —

1 This date has to be consigned to the 31st year, because R. 70 stands between the 28th year of Samsu-iluna and a year of Abieshu', and no other formula of the intermediate years begins with alam.
33. *mu Āl-Ka-nā (?)-ra- tum [ ]*  
The year in which *Samsu-iluna*, after having —  
*Al-Kamaratvin,* — — —

34. *[mu] gish-gal nam-nun-na*  
*[(m)]u Sa-am-su-i-lu-na lugal-e | gish-gal nam-nun-na*  
*É-hé-du | [ . . . . . . . . . . ] mu-un[-] -a*  
The year in which king *Samsu-iluna*, after having — a *manzāzu* of grandeur in *É-hé-du* . . . . . . ,

35. *mu A-na-alī Ar-lu-um*  
The year in which (*Samsu-iluna, after having—*)  
*Amal and Arkum,* — — —

36. *mu erim Mar-tu-a*  
The year in which (*king Samsu-iluna, after having—*) the people of the West land, — — —

37. *mu m[a-d]-la Kī-uri-a*  
The year in which (*king Samsu-iluna, after having—*) the land of *Akkad,* — — —

38. *mu Ud-ba-nu-il-la*  
*mu Sa-am-su-i-lu-na lugal-e | 4Ud-ba-nu-il-la SAL + GISH kala-ga | 4Nin-IB ur-sag-gal | in-na-an-bil-a*  
The year in which king *Samsu-iluna* has renovated the "unsparing storm," the mighty battle mace, for *NinIB* the great hero.

*Uncertain Dates.*

a. *mu us-sa Sa-am-su-i-lu-na lugal-e | Ia-di-ha-bu ỉ*  
*Mu-ti-ha-ur-sha-na | KAK + GISH rush-a-na gish-hash ne-in-ag-a*  
The year following that in which king *Samsu-iluna,* after having destroyed with his fierce battle mace *Iadib-abu* and *Mutilhurshana(?),* — — —

1 Before this divine weapon of *NinIB* it was a custom in Nippur to take an oath; cf. P. 49 : 29, *ma-har* 4Ud-ba-na-ul- la gu-ba-am, and 58 : 1, 2, erā KAG + GISH 4Nin-IB . . . . . . . ize-zi-za-ma "the brazen mace of *NinIB* stood as witness."
The year in which king Samsu-iluna, after having—
the *ki-in-gin*, which since old times had been in
ruins(?)

The year in which king Samsu-iluna, after having—

The year in which king Samsu-iluna, after having—

The year in which king Samsu-iluna, after having—

The year after that in which *Ili-ma-ilum*—

The year in which king Abi-eshu', who trusts in the
great might of Marduk,——

The year in which king Abi-eshu', the beloved shep-

The year in which king Abi-eshu', the beloved shep-

The year in which king Abi-eshu', the beloved shep-

The copy shows *ba-i* for the two last signs.

1. Translation and translation are mere attempts. Is this formula identical with that of the 28th year?


3. The three consecutive years a — a + 2 seem to belong to the earlier time of *Abi-eshu', since R. 70 records a
purchase of fields in the a + 2d year of *Abi-eshu' in connection with such purchases in the 28th and 31st years of
*Samsu-iluna*.

4. *bi-da* probably mistake of the scribe.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

III, 33c : 8, 9 (Sippar).

VIII, 38c : 12.

VI, 17b.

R. 70 (Sippar).

R. 66, 67.

R. 72 : 4–6; 73.


R. 72.

R. 73; VI, 24b.


The year in which king Abi-eshu', after the subllime command of Anum and Ellil the great battle forces of Marduk — — —

b. mu alam-a silim(?)-ma sau(?)-a-ge(?)

The year in which (king Abi-eshu' has —) a statue which procures prosperity.

b + 1. mu É-kish-shir-gal ets'4 Nannar-kum(?)

The year in which king Abi-eshu', after having —

E-kish-shir-gal, the house of Nannar, — — —

c. mu A-bi-e-shu-u' lugal-e | id GAM-A-bi-e-shu-u' | mi-in-dun-na

mu A-bi-e-shu-u' lugal-e | id GAM-A-bi-e-shu-u'-ge | mi-in-dun-na

The year in which king Abi-eshuh, after having dug

the canal "splendor of Abieshu'," — — —

c + 1. mu A-bi-e-shu-u' lugal-e | nim-gir-nim-gir KU-GI

kú-babbar-bi-da-ge

mu A-bi-e-shu-u' lugal-e | nim-gir-nim-gir-a KU-GI-ga | kú-babbar-ra-bi-da-ge

mu A-bi-e-shu-u' lugal-e | nim-gir-nim-gir(a?) KÚ-GI-

gya kú-bár-ba-ra|-bi-da-ge

mu A-bi-e-shu-u' lugal-e | nim-gir-nim-gir-a KÚ-GI-ga-
ge

mu A-bi-e-shu-u' lugal-e | nim-gir-nim-gir-a KÚ-GI-

g-a(?)

The variant reading alam for á-kal makes it probable that ID-KAL has to be pronounced a-lam-. As long as the continuation of the formula does not disprove it, a translation "the great images of Marduk" is not out of question either.
The year in which king Abi-eshu' has lightnings of gold and silver.

e + 1 + x

c.  $\mu\nu A-bi-e-shu-u'\ lugal-e | \text{say-DU-DU gu-la} \ d Marduk |

The year in which Abi-eshu', after having

f. $\mu\nu A-bi-e-shu-u'\ lugal-e | Būd-A-bi-e-shu-u'\ lugal-e |

The year in which king Abi-eshu', after having (built) Dur-Abi-eshu'

g. $\mu\nu A-bi-e-shu-u'\ lugal-e | [\text{ib}-\text{kal-maḥ(?)} \ d Marduk-? |

The year in which king Abi-eshu', after having dammed up, in the sublime power of Marduk, the river Tigris;

1 The consecutive years 0 and 0 + 1 (cf. R. 72; 73) and the year 0 + 1 + x probably belong to the later time of Abi-eshu's reign, as the two latter years in R. 119 are mentioned together with the 4th year of Ammi-ditani.

2 This was done with a view of capturing king Himu-ilum. See King, Chronicles, II, p. 105, li. 9, mardiglat is-šarrum, etc.; gish-gi-gi from gish-gi-gi = sahirum, sakirum.

The year in which king *Abi-eshur, after *Nannar and Marduk had... the word which he had addressed to them,— — a battle-mace ... .

*mu A-bi-e-shu-u' lugal-e | sag-maḥ gushkin rush-a | R. 69.

... -LT ...

The year in which king *Abi-eshur has — a *gamiru of red shining gold ... .

k. *mu A-bi-e-shu[u' lugal-e | ā-kal šag ash-[[... ?-kalam-ma(?)-šu AŠH-ME[ ]]

*mu A-bi-e-shu-u' lugal-e | ā-kal šag-ash-GUB Fr. 31.

The year in which *Abi-eshur, the king, the perfect one in power, ... .


ni-maḥ-esh-ā'

The year in which king *Abi-eshur has — thrones of the ... chamber ... that are shining.

m. *mu A-bi-e-shu-u' lugal-e | dNannar en IGI + DUB-ti-la-ni-šu(?)| shu-nir gal-gal-la KŪ-GI-ga(?)-ge(?)| a-mu-na-RA-a VIII, 1b.

The year in which king *Abi-eshur, after having consecrated great emblems of gold for *Nannar the lord, his helper, — — —


The year in which king *Abi-eshur has — great praying statues.


BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

84
o.

alam-a-ni gish{?)-?-ge

mil A-bi-e-shu-u' lugal-e

\

E-

VIII, 17c.

\

kish-shir-gdl e-ki-mah ''Nnnnar-kam

The year

in

which king Abi-eshu' has

— his statue of

wood(?) into E-kishshiryal, the house of
the sul)lime place of Nannar.
p.

mu

lugal-e

A-bi-c-}<hu-u

turn [-bi-

mu

alam ''Mnrduk ''Zar-pa-ni-

P. 91

alam [''Manhik] 'Zar-pa-ni-

P. 91.

j

:

S,

i).

]

A-bi-e-shu-u' lugal-e

\

tum\-bi-da-ge

a statue

The year in which kins Abi-eshu' has
of Marduk and Zarpanitum.
q.

mu

A-bi-e-sh[u-u' lugal-e]

gar-ra

The year

Abi-eshu' has

kinji'

justice(?) for the hijihness of

r.

[mu A-bi-]e-shu-u'
l)i.a

I

]

[

in

.

.

s.

mu

of

mu

GAB +

LIS

ah-

P. 97.

IGI -{- K-nir-ra ti-babbar-ra-

.

,

the stage

into

E-babbar before Shamash.

A-bi-e-shu-u' lugal-e

in

alam ''En-temeu-na-a

ba-ah-V I

\TII,

for his divinity.

lugal-e

alam-a-ni

^

MUD-\I(i-

15,

lugal-e

^.\.J,i.,:slni-ii'

SIIAG-a]

mu

SHAG-a]
in

'

alam-a-ni

M ('I)-\\ IG-

Iv.

75.

M('I)-.\I\G-

M.

2.

atam-a-ui gishC!)-kalc:)-

A-bi-e-shu-u'

The year

71:

R.

SHAG-a{min-!)
ifiii

lugal-e

GAB

ie

alam-a-ui

in-ne-,laC'.)-an[

which king Abi-eshu' has

and

:VSb.

the stalue

which king Abi-eshu' has

A-bi-e-shu-u'

nam-

-n

oiEv-temena which
28.

of

wliich king Abi-eshu' has hrouoht his

(Iingir-ra-iii-shi(

The year

— a statue

Abi-eshu\

i-ni-ti(-ra

statue which

tower

(?)

lugal-e alam-a-ni

shu igi-'^Bahbar-shli

The year

P. 93.

n/(/-.s/(?)-.w(?)

A-bi-e-shu-u' nam-moi-shd

\

which

in

alam

j

his statue

]

—

his statue

of.,

'<>•

9f..

74;

82:


Ammi-ditana.

   *mu* A[m-mi-di-ta-na lugal-e | a[d]-gi-[a .......... ] B.
   *mu* Am-mi-di-ta-na lugal-e | ad-gi gu-la VI, 24:3, 4 (Sippar).\(^1\)
   *d*Marduk-bi-da-ge
   *mu* Am-mi-di-ta-na lugal-e | ad-gi-a gu-la *d*Babbar- VI, 29 (Babylon).\(^2\)
   *d*Marduk | -bi-da
   *d*Marduk ...[ ]
   *mu* Am-mi-di-ta-na lugal-e VI, 26b.

The year in which king Ammi-ditana, upon the great
resolution of Shamash and Marduk ............ — — —

2. *mu* sib nį-tug[
   ] B.
   *mu* sib nį-tug she-ga *Ana *d*En-lil-ge E.
   *mu* Am-mi-di-ta-na lugal-e sib nį-tug she-ga *d*Babbar M. 68.
   *bi-da*
   *mu* sib nį-tug R. 82.

The year in which king Ammi-ditana, the reverent
shepherd, who is obedient\(^3\) to Shamash (var. to
*Anum* and *Ellil*), — — —

   *mu* nam-ā-gal-la *d*Marduk-ye E.
   *mu* nam-ā(-gal)-la *d*Marduk-ye VI, 6 : 13.
   *mu* Am-mi-di-ta-na lugal-e | esh-bar māh-a dingir-
   gal-gal Bu. 88–5–9, 393.

\(^1\)Mentions kar Sippar\(^k\) la-ak-ra-rum and bit *d*Shamash.

\(^2\)Cf. 1. 7; oath by the name of Marduk, 1. 22.

\(^3\)She-ga = shemū, migru = obedient; like shemū also migru has active force; it has never the sense of “favorite,
darling.” Cf. *nu* she-ga = la ma-gi-ri.
The year in which king Ammi-ditana, who by the sublime decision of the great gods . . . . . his head with the power of Marduk (var. which Marduk had given him) (or them = the people of his land(?)), — — —

4. mu-bil [egir ....................... ] B.
   mu-bil egir nam-á-gál dMarduk-ge E.
   mu Am-mi-di-ta-na lugal-e | mu-bil sha egir mu nam-á-gál la P. 100.
   mu-bil | sha egir mu nam-á-gál-la dMarduk-ge IV, 37b.
   mu-bil sha egir nam-á-gál-la dMarduk P. 99.

The year in which king Ammi-ditana has brought into E-sagil the statue of his highness which is borne by a throne of the sublime chamber.
The year in which king Ammi-ditana has — a throne, a ...... stand, of gold, for Shamash, the lord his favourer.

The year in which king Ammi-ditana has brought into E-babbar his statue (which represents him as) saying prayers and his statue (which represents him as) beholding a (sacrificial) lamb.

The year in which Ammi-ditana, the king, after having caused the statue of his royalty, a statue of gold, to be formed, brought it into E-babbar.

The year in which (Ammi-ditana, the king, after having — ) Mashkan-Ammiditana, — — —

1 I.e., for the purpose of soothsaying. Perhaps we are to supply shu-a an-da-gil-la (see Az. 5) after mash igi-dû-a, and therefore should translate: holding (in his hands) a lamb for soothsaying, igi-dû-a being in this case a substantive =tâmaru, "observation."  

2 Amam namlugala because it is dependent on inniura (construed with the accusative); alam namlugalana because it is dependent on shu(a) nendîa (construed with locals). Cf. Gud., Cyl. A, 4 : 25: gi-tu-ha azag-gu(=gi)-a shu-im-mi-dû (see St. Langdon, "Syntax of Compound Verbs in Sumerian" (Babyloniaca, II, pp. 64–101), a 11).
10. $\text{mu-bil egir Mash-gan-Am-mi-di-ta-na^k}$  
$\text{mu Am-mi-di-ta-na lugal-e | bil egir Mash-gan-Am-mi-d-ta-na}$

The year of king Ammi-ditana, the new one after (that in which), etc.

11. $\text{mu bad Kara-}^d\text{Babbar^k}$
$\text{mu Am-mi-di-ta-na lugal-e Kara-}^d\text{Babbar gu id Ki}-$  
$\text{mu Am-mi-di-ta-na lugal-e | Kara-}^d\text{[Babbar]}$  
$\text{bad-[a]-[ni u]n-d}^a-a$

The year in which king Ammi-ditana, after he had built the wall of Kar-Shamash on the bank of the river 

12. $\text{mu alan-a-ni mash-ge(y)-a}$  
$\text{mu Am-mi-di-ta-na lugal-e | alan-a-ni mash-ge(y)-gu}$

The year in which king Ammi-ditana has — his statue (representing him as having) a vision of the night (= dream).

13. $\text{mu ASH-ME gal-gal-la }^{\text{m}}\text{d}^u\text{-shi-a-ge}$
$\text{[mu Am-mi-di-ta-na lugal-e | [ASH-ME gal-gal-la]}$  
$\text{d}^u\text{sh}^i\text{-shi-a}$
$\text{mu Am-mi-di-ta-na lugal-e | ASH-ME gal-gal-la }^{\text{m}}\text{d}^u\text{-shi-a-ge}$
$\text{mu Am-mi-di-ta-na lugal-e | ASH-ME gal-gal-la }^{\text{m}}\text{d}^u\text{-shi-a-ge | shu-nir-ra ni-mah-esh-a | }$  
$\text{E-babbar-ra-}^{\text{sh}}\text{u in-ne-en-tu-ra}$

The year in which king Ammi-ditana has brought into $\text{E-babbar}$ huge sun disks of Dushu stone, emblems that were sparkling.

1 The tablet shows $ni$; but the line is written over an erasure.
2 Perhaps $\text{d}^u\text{sh}^i\text{-shi-a-ge}$ instead of $\text{d}^u\text{-shi-a-ge}$.
The year in which king Ammi-ditana has brought into Esagil the statue of his heroship, "thou art their (?) shepherd."

The year in which Ammi-ditana, the king, has — great lordly stands, (representing) a mountain land —— (var. a brazen royal stand that sparkled, (and ?) a royal stand (representing) mountains).

The year in which Ammi-ditana, the king after having built Dur-Ammiditana on the bank of the canal Zilakum, — — —

1 Za-e DU-DU-ne is the beginning of the inscription on the statue. For the second person in inscriptions on statues compare the bilingual hymn inscription on the statue of Ḫamman-rabi beginning здание 𒈗tablet-SUB-ja-ki 𒈣tablet-SUB-ja-ki a-ba-ma-an-nam tu-ga-a; this statue, moreover, shows us what an 𒈣tablet-SUB-ja-ki 𒈣tablet-SUB-ja-ki a-ba-ma-an-nam a-ni (eṭellūtušu, Ad. 14), 𒈣tablet-SUB-ja-ki 𒈣tablet-SUB-ja-ki a-ba-ma-an-nam a-ni (ṣarrūtīšu, Ad. 9), 𒈣tablet-SUB-ja-ki 𒈣tablet-SUB-ja-ki a-ba-ma-an-nam a-ni (ṣarrūtīšu, Ad. 5) was, viz., a statue with an inscription which glorifies the exploits of the king.

mu Am-mi-di-ta-na lugal-e á-kal-mah ḍabbar ḍMar-
duk-bi-da-ge
mu Am-mi-di-ta-na lugal-e á-kal-mah ḍabbar ḍMar-
duk-bi-da-ge A-ra-ya-ab li-u-ma-da
mu Am-mi-di-ta-na lugal-e | á-kal-mah-á ḍabbar

Berl. 1187.

Berl. 5914.

Berl. 5963.

The year in which king Ammi-dilana, after having,
with the great (battle) forces of Babbar and Mar-
duk, (vanquished) Arahab, the Sumerian, — — —

18. mu Gú-gi-a tur dagal-la ḍBabbar-ge

The year in which Ammi-dilana, the king, after
having — the Gaqû, the wide court of Shamash, —

19. mu gish-gal KU-GI-ga

mu Am-mi-di-ta-na lugal-e | gish-kal KU-GI-ta | me-
tekí-BAD-gub
mu Am-mi-di-ta-na lugal-e gish-gal KU-GI-ga me-te
ki-BAD-gub-a
mu Am-mi-di-ta-na lugal-e | gish-gal KU-GI-ga me-te
ki-BAD-gub-a | ụ alam-a-ni KAB ab-sur-sur-rî-[a]

É-nam-ti-la-shû in-nc-(1227: É-nam-ti-la-la(? ) i-
ni-)tu-ra-a.

The year in which king Ammi-dilana has brought into
É-namtila a golden chair, as the ornament of the

........... manzâzu, and his statue (representing him
as) .............

20. mu Ki-KU-shag-dug-ga²

mu Am-mi-di-ta-na lugal-e | Ki-KU-shag-dug-ga-ta²

gù id A-ra-ab-tum-mo-la | ne-in-dû-a

mu Am-mi-di-la-na lugal-e | Ki-KU-shag-dug-ga-nî |
gù id A-ra-ab-tum-ma-[la] | ne-in-dû-[a]

Berl. 1225.

Berl. 1167, 1227.

E.

R. 89.

E.

Berl. 625.

Berl. 1580.

1 In this line only the heads of the signs are visible.
2 Probably mistake under influence of the ta in the next line.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

gi id A-[ra-ah-tum-ma-ta] | [ ................. ] |
é-gal ............... [ ]

The year in which king Ammi-ditana, after having built Ki-KU-shag-du[gya] (var. his pleasure dwelling place) on the bank of the canal Arabtum, (and after having — a palace ........... , — — —

21. mu en NI-ÍB ki-ág'Babbar-ge | har-ra ma-da-ni ba-da-
an-dú-a
mu Am-mi-di-ta-na lugal-e | en ib-ul-la ki-ág'B[abbar-
ge] har-ra ma-da-an-[i ] | ab-ag-ag-da

The year in which Ammi-ditana, the lord, the beloved ........... of Shamash, by whom the oppression of his land has been broken, — — —

22. mu en shag-ash-DU id Am-mi-di-ta-na
mu [ ] | id Am-mi-di-ta-na
mu Am-mi-di-ta-na lugal-e | id Am-mi-di-ta-na mu-ni ne-in(?)-shí-a-an(?) mash ?
mu Am-mi-di-ta-na lugal-e | id Am-mi-di-ta-na mu-un-
bo-[f] |
mu Am-mi-di-ta-na lugal-e | ............... | id Am-mi-di-ta-na

The year in which Ammi-ditana, the lord, after having dug the Ammi-ditana canal (var. a canal the name of which he called(?), Canal of Ammi-ditana) ........... , — — —

23. mu alam-alam-a-ni | ù d'lamma d'lamma-a(?)
mu Am-mi-di-ta-na lugal-e | alam-alam-a-ni
mu Am-mi-di-ta-na lugal-e | wad shamalam-alam-a-ni
(mu Am-mi-di-ta-na lugal-e alam-alam-a-ni ù d'lamma (sic!) Ê-babbar-ra-shú in-na-RU(?)-a)

The year in which Ammi-ditana, the king, has — his brazen statues and the guardian gods — —

1 To NI-ÍB compare perhaps MI-ÍB, var. MI-NI-ÍB and tukul MI-ÍB, the designation of a weapon, Gud., Cyl. B, 7 : 14, 24, 13 : 23 and date of Gudea. Hamma-ra'bi calls himself the NI-ÍB of Dagan, C. H., 4 : 27.
24. *mu x¹ tukul-la ib-dirig-gi-esh-a*  
*mu x¹ giššu tukul ib(?)-di-[rīg(?)]*

*mu Am-mi-di-ta-na lugal-e | x¹ giššu tukul-la[-a?] (5804 var. -a) (ib-dirig-gi[-esh-a]*)

*mu Am-mi-di-ta-na lugal-e | x¹ giššu tukul gushkin₇₈dā-shi-a-bi-[da-ge] | *Marduk lugal-a-na | E-sagil-la-shu i-mi-in-tu-ru*

The year in which Ammi-ditana, the king, has brought into E-sagil a battle-mace (and) a weapon which were gigantic² (var. of gold and dūšua stone) for Marduk, his king.

25. *mu us-sa x¹ giššu tukul-la ib-dirig-gi-esh-a*  
*mu [us-sa] x¹ [giššu tukul i]h?*

*mu Am-mi-di-ta-na lugal-e | mu us-sa x¹ giššu tukul*

*mu Am-mi-di-ta-na lugal-e us-sa x¹ giššu tukul-la ib-dirig-gi-esh-a*

The year after that in which, etc.

26. *mu alam-a-ni igi-gin erim KA-kesh-kesh-da*  
*mu Am-mi-di-ta-na lugal-e | urada alam-a-ni igi-gin erim KA-kesh-[kesh-da]*

*mu Am-mi-di-ta-na lugal-e | alam-la-na-ni² igi-gin erim KA-*²*

*mu Am-mi-di-ta-na lugal-e alam-na-ni*

*mu Am-mi-di-ta-na lugal-e alam-na-ni (sic!) igi-gin eri[im] | KA-kesh-da-ge*

*mu Am-mi-di-ta-na lugal-e urada alam-na-ni igi-gin erim KA-kesh-*²*

*mu Am-mi-di-ta-na lugal-e alam-na-ni igi-gin erim KA*²*)-kesh-da*

*mu Am-mi-di-ta-na lugal-e alam-na-ni igi-gin KA-kesh-da-ge*

¹ *R. E. C., 318; the forms of the sign on the above cited tablets vary much. E.: SAL + KU; Berl. 693, 725, 983; SAL + GUR; Berl. 5894: SAL + GISII; Berl. 5964: SAL + perpendicular wedge + GISII; Berl. 937: SAL + TU (?).*

² *ib-dirig-gi-esh-a, ib-dirig-ga, AD, 24, ib-dirig-ga-šesh, etc., Az. 47( + a) corresponds to the verbal adjective šišuna.*

³ *Perhaps we have to read in all following instances luna for alam = līna.*
The year in which Ammi-ditana, the king, has — his stele (which represents him as) leader of a regiment of soldiers.

27. "Urash ur-sag-gal-la
   "Urash ur-sag-gal-la
   "Urash ur-sag-gal-la-ash
   Am-mi-di-ta-na lugal-e "Urash ur-sag-gal-la
   Am-mi-di-ta-na lugal-e "Urash ur-sag-gal-la-a
   Am-mi-di-ta-na lugal-e "Urash ur-sag-gal-la-a
   [ . . . . . ]GI rush(?)-a NIM (?)-SUR (?)
   Am-mi-di-ta-na lugal-e "Urash ur-sag-gal-la-a
   . . . . . . mah ù dib-bu-na[ . . . . . . ] gu-la

The year in which Ammi-ditana, the king, has — for Urash, the great hero . . . . .

28. alam-a-ni másh-da-ri-a
   Am-mi-di-ta-na lugal-e alam-a-ni másh-da-ri-a

The year in which Ammi-ditana, the king, has — his stele (which represents him as) bringing tribute(?).
The year in which Ammi-ditana, the king, after having caused (var. his) colossal* guardian goddesses who pray for his life, to be made to perfection with red shining gold and precious stones, has brought them to Ninni nīn-gal RUSH-a (= the great mistress of RUSH), who raises unto heaven his kingdom.

30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


The year in which Ammi-ditana, the king, has brought into E-IM-te-en-shar his stele, (which is) like (that of) his majesty.4

31. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


The year in which Ammi-ditana, the king, after having caused (var. his) colossal* guardian goddesses who pray for his life, to be made to perfection with red shining gold and precious stones, has brought them to Ninni nīn-gal RUSH-a (= the great mistress of RUSH), who raises unto heaven his kingdom.

30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


The year in which Ammi-ditana, the king, after having caused (var. his) colossal* guardian goddesses who pray for his life, to be made to perfection with red shining gold and precious stones, has brought them to Ninni nīn-gal RUSH-a (= the great mistress of RUSH), who raises unto heaven his kingdom.

30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


The year in which Ammi-ditana, the king, after having caused (var. his) colossal* guardian goddesses who pray for his life, to be made to perfection with red shining gold and precious stones, has brought them to Ninni nīn-gal RUSH-a (= the great mistress of RUSH), who raises unto heaven his kingdom.

30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a


The year in which Ammi-ditana, the king, after having caused (var. his) colossal* guardian goddesses who pray for his life, to be made to perfection with red shining gold and precious stones, has brought them to Ninni nīn-gal RUSH-a (= the great mistress of RUSH), who raises unto heaven his kingdom.

30. *mu ḫa-um-ā-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e | alan-na-ni nam-nun-na-ā-ni-dīm

*mu Am-mi-di-ta-na lugal-e alan-ā-ni nam-nun-na-ā-ni-a

32.  *mu bād Ish-ku-un-d Marduk-ge,*
    *E.; C.*
    *B.*
    *Berl. 852, 860, 5821.

    The year in which Ammi-ditana, the king, has brought
    into E-namtilla to NinIB, the great bull, his helper,
    a shining throne . . . . . . . .

33.  *mu egrid bād Ish-ku-un-d Marduk*
    *E.*
    *B.; C.*
    *P. 111.*
    *P. 112.*
    *M. 76 (cf. Berl. 5821).*

    The new year after that in which, etc.

34.  *mu alam nam-ur-sag-gá Sa-am-su-i-lu-na(?)*
    *E.*
    *B.*
    *C.*
    *VIII, 2b : 3.*
    *VIII, 2b : 25.*
    *Berl. 5906.*
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

The year in which Ammi-ditana, the king, has brought into E-namtila the stele of the heroism of Samsu-ildana, his grandfather, and into E-mete-ursag the stele of his lordship (var. his stele, a statue of gold).

35.  

The year in which Ammi-ditana, the king, after having caused Dur-Ammi-ditana to be built on the bank of the canal Mē-Enlil,2

---

1 Cf. pa-BlL-gu š-kam-mu-mu = a-bi a-bi-ia ba-am-shum, Si, 61; his grandfather, pa-gish-BL-ga-ni, in Ur-Ninak, Emk., stone A, 8 : 4 (see SAKI, p. 22, note 1). For the first part of the Sumerian compound cf. **pa-**[**a**] | **pa-** | **a-bu**, Sh, I, Col. II, 18; for the second gish-BlL = a-bu, II, R, 32 : 66d (gish = edhum, zikaram = “male”) and gIN (= Tu) in amu-gIN | a-bu um-mu (gish-gIN interchanges with gish-BlL-gu in the name gish-BlL-ga-mes = Gish-gIN-mash).


3 Cf. also Berl. 1120: mu Am-mi-di-ta-na lugal-ê | bād gal-gal-la-ge gū id d En-til. The year in which Ammi-ditana, the king, after having — the great castles on the bank of the canal of Ellil, — — —
From the Time of the First Dynasty of Babylon.

36. [mu-bil e]gir Bād Am-mi-di-ta-na[ki]
   mu-bil e gir Bād Am-mi-di-ta-na[ki]

   The new year after that in which, etc.

37. [mu bād .............. ] ...ki-e Dam-ki-î-li-shu-ge
   mu bād-da B.ĪD[ki]-ge(?)
   Dam-ki-î-li-shu-ge | in-dū-a | ne-[g]a[l(?)]
   [nu Am-mi]-di-ta-na lugal-e | [bād-]da B.ĪD[ki]-?-
   ge | [ .............. ] | [ .............. ]-a ne-in-gul-la
   nu Am-mi-di-ta-na lugal-e | bād(-da, 2716) B.ĪD[ki]-ma| Berl. 2716, 5833, 6131.
   (var. 2716 -e(?)) Dam-ki-î-li-shu-ge (ne-in-dū-a
   in-gul-la, 6131)

The year in which Ammi-ditana, the king, after having destroyed the wall of B.ĪD[ki],1 which Damkiliššu had built, — — —

Uncertain Year.

mu Am-mi-di-ta-na lugal-e | dug-ga gu-la | 4Babbar lugal-a-ni-ta
mu Am-mi-di-ta-na lugal-e | dug-ga gu-la 4Babbar[r
lugal]-a-ni-[ta] | [ ] ... -la

AMMI-ZADUGA.

1. mu A[m-mi]-za-du-qa [lugal-e] | 4En-lil-[i nam-en-na-
   nī]
m[4En-lil] nam-en-na-ni ?-?

1 On Berl. 5833 the sign is made the same as the preceding bād, but in all other instances it is made differently, on P. 116 the second sign of R. 86 being used first, and the first second. In other instances the second sign seems to be bi, in the last, not the middle, part of which is placed a horizontal wedge, the sign thus resembling um-ma. The transcription BĀD[ki] therefore is doubtful.
ne-ib-gu-la
mu Am-mi-za-du-ga lugal-e | "En-lil nam-en-na-ni ne-
ib-gu-la
mu Am-mi-za-du-ga lugal-e | "En-lil-li nam-en-na-ni ne-
ib-gu-ul-la-a
ne-ib-gu-ul-[la]
u Am-mi-za-du-ga lugal-e

The year in which Ammi-zaduga, the king, (has — —
for) Ellil who makes great his lordship.

2. mu sib B_{i}UR-na Ana "En-lil-bi-da-ge\] E.; C.
mu sib BUR-na
mu Am-mi-za-du-ga lugal-e sib BUR-na Ana "En-lil-
bi-da(-a, Berl. 729)-ash
mu Am-mi-za-du-ga lugal-e | sib BUR-na Ana "En-lil-
bi-da-ge [ . . . . . . . ] in-ne-da(?)-g ál-la

The year in which Ammi-zaduga, the king, the
humble shepherd of (var. for?) Anum and Ellil,

3. mu egir s_{i}b BUR-na\]
[mu-bil] egir sib BUR-na
mu Am-mi-za-du-ga lugal-e | mu-bil sha egir | sib BUR-
a Ana "En-lil|-bi-da-a-ash
mu Am-mi-za-du-ga lugal-e | mu-bil egir mu sib BUR-
a Ana "En-lil-bi(5799, var. -bi)-da-a-ash
mu Am-mi-za-du-ga lugal-e | mu-bil egir sib BUR-na | 
Ana "En-lil-bi-da-ash
The year after that in which, etc.

4. mu shu-nir gal-gal-la E-sa\-y\-il E.
mu shu(?)-nir(?)-? [ . . . . . . . . . . . ] C.
[mu shu-]nir gal-gal-la F.

1 By mistake of the scribe omitted R. 92.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

mu Am-mi-za-du-ga lugal-e shu-nir gal-gal-la
[mu Am]-mi-za-du-ga lugal-e | [shu]-nir-nir gal-gal-la
mu Am-[mi]-za-du-ga lugal-e] | shu-nir gal-gal[l-la] |
È-sag-il-la-shù | in-ne-in-tu-ra
mu Am-[mi]-za-du-ga lugal-e] | 'Marduk [u(?) . . . .] |
'shu-nir ga[l2-gal-la] | gushkin ku-babbar nù-[kal-la
. . . . .] | È-sag-il-la-a | en-ne-in-tu-ra

The year in which Ammi-zaduga, the king, has brought unto Marduk, the lord who
...... into Esagil huge emblems of gold, silver and precious stones.

5. (mu alam-à-ni másh igi-dù-a; mu alam[ ]
mu Am-mi-za-du-ga lugal-e | alam-à-ni másh igi-dù-a
mu Am-mi-za-du-ga lugal-e | alam-à-ni másh igi-dù-a
mu Am-mi-za-du-ga lugal-e | 'En-lil en-gal-la mu . . .
...... in-sa-a | alam-à-ni másh igi-dù-a
mu Am-mi-za-du-ga lugal-e | 'En-lil en-gal-la mu . . .
...... in-sa-a | alam-à-ni másh igi-dù-a
mu Am-mi-za-du-ga lugal-e | 'En-lil en-gal-la mu . . .
...... in-sa-a | alam-à-ni másh igi-dù-a

The year in which Ammi-ditana, the king, has brought into E-namtila to Enlil the great lord who
..... name, his stele (which represents him as) holding (in his hands) a
lamb for soothsaying, and his stele (representing him as) saying prayers.

6. mu ASH-ME ni-mah-a

[A clear NI.]
The year in which Ammi-zaduga, the king, has brought into E-babbar a solar disk that sparkles (var. for the great door), an emblem which (shines) like the sun.

7. (mu 

The year in which Ammi-zaduga, the king, has brought into E-babbar for Aiu the sublime spouse, guardian god (desse)s.

8. (mu 

This reading ensues from Ad. 19; also there a golden throne for the ki-BAD-gub and a similar statue is dedicated.

The reading ba (Ungnad) seems to be excluded by the form of the signs; ni-tam-ma corresponds to shilkuk in the sense of "to correspond with, to be fit, to adorn"
The year in which Ammi-zaduga, the king, has brought into E-namtila a golden throne fitting the . . . . . . . manzazu, and his stele (representing him as) . . . . . . . .

9. *mu* alam-a-ni nam-nir-gál-la-a-ni  
   [mu]am-a-ni nam-nir-gál  
   *mu* Am-mi-za-du-ga lugal-e | alam nam-nir-gál-la-an-ni | zub(u)-bi KÚ-GI-ga-a-g[e]  
   *mu* Am-mi-za-du-ga lugal-e | alam nam-nir-gál-la-ni | zubu KÚ-GI-ga-ge shu-a an-da[-gúl-la] | É-babbar-  
   ra-shú in-ne-en-tu-ra(-an erasure?)  
   *mu* Am-mi-za-du-ga lugal-e | d'Babbar en-na-an-ta-gúl | alam nam-nir-gál-la-ni zubu KÚ-GI-ga-ge

The year in which Ammi-zaduga, the king, has brought into Ebabbar to Shamash the exalted lord, the stele of his lordship, (representing him as) holding a gamlu-weapon of gold in his hand.

10. *mu* sib she-ga d'Babbar d'Marduk-(bi-)da-ge  
    [mu sib]-zi she-ga | [har-ra] ma-da-na  
    [mu sib-zi] she-ga d'Babbar d'Marduk-bi-da-ge | [har-ra]  
    kalam-ma-na | [shu-ne-]in-dū-a  
    *mu* Am-mi-za-du-ga lugal-e | sib-zi she-ga  
    *mu* Am-mi-za-du-ga lugal-e sib-zi she-ga d'Babbar d'Marduk-bi-da-ge (om. VIII, 21c)  
    *mu* Am-mi-za-du-ga lugal-e | sib-zi she-ga d'Babbar  
    d'Marduk-bi-da-ge | [ha]r-ra kalam-ma-an shu-ne-in-dū-a  
    *mu* Am-mi-za-du-ga lugal-e sib-zi she-ga d'Babbar  
    d'Marduk-bi-da(-ge)  
    *mu* Am-mi-za-du-ga lugal-e | har-ra kalam-ma-na | (shu-)ne-in-dū-a

Bu. 88–5–12, 158, 215, 283; Bu. 91–5–9, 753; Berl. 633, 1496, 58383.
Fr. 34.
The year in which Ammi-zaduga the king, the right
shepherd who is obedient to Shamash and Marduk;
after he had broken the oppression of his land, —

11. mu Bád-Am-mi-za-du-ga₃ i̯ ka i̯d Buranum₄₃ i̯
   [mu Bád]-Am-mi-za-du-ga₃ a
mu Am-mi-za-du-ga₃ lugal-e Bád-Am-mi-za-du-ga₃ i̯
mu Am-mi-za-du-ga₃ lugal-e | Bád-Am-mi-za-du-ga₃ | ka
   i̯d Buranum₄₃ i̯
mu Am-mi-za-du-ga₃ lugal-e | Bád-Am-mi-za-du-ga₃ i̯
   (om. 5885) ka i̯d Buranum₄₃ i̯-ta
mu Am-mi-za-du-ga₃ lugal-e Bád-Am-mi-za-du-ga₃ i̯
   ka i̯d Buranum₄₃ i̯-ta [ ] ne-in-dū-a
mu Am-mi-za-du-ga₃ lugal-e | Bád-Am-mi-za-du-ga₃ i̯ |
   ka i̯d Buranum₄₃ i̯-n[a]-ta | ne-in-dim-ma-a (R. T.,
   XX, in-ne?-en?-dim-ma-a)
mu Am-mi-za-du-ga₃ lugal-e | igi-gal gu-la "Marduk
   lugal-bi in-na-an-gar-ra | Bád-Am-mi-za-du-ga₃ a(?)
   ka Buranum | nu-un-dū-a
mu Am-mi-za-du-ga₃ lugal-e Bád-Am-mi-za-du-ga₃ i̯
   ka i̯d Buranum₄₃ i̯-ta [ ] an-dim-dim-a

The year in which Ammi-zaduga, the king, after in
the great wisdom which Marduk, his king, has
given him, he had built Dur-Ammi-zaduga at
the mouth of the river Euphrates, — — —

12. mu alam-a-ni₃ māš mab-tab-ba
mu Am-mi-za-du-ga₃ lugal-e alam-a-ni₃ māš mab-tab-ba
mu Am-mi-za-du-ga₃ lugal-e | alam-a-ni₃ māš mab-tab-
   ba | šu-a an-da-a
mu Am-mi-za-[du-ga₃ lugal-e] | alam-a-ni₃ māš [mab-
   tab-ba] | ute alam-a-ni₃ ba-di₃ [ ] ab-bi-e-a
mu Am-mi-za-du-ga₃ lugal-e alam-a-ni₃ māš mab-
   tab-(? ) šu-a an-da-a

The year in which Ammi-zaduga, the king, has —
his statue (representing him as) carrying¹ (with his

¹ Br. 6651: da = nashī ša amēlī.
hands) a lamb with coloured breast(?), and also his statue (which represents him as) saying . . . .

13. *mu uru-ku-lugal-gub-ba ni-mah-a*

14. *mu uru-ku-lugal-gub ni-mah-a*

15. *mu alam-a-ni shu-silim-ma ab-Dl-D[1-a]*

In Sumerian "which is splendid." Translate before perhaps "in E-mah, the house of abundance." Cf. also Az. 17 + a.
mu Am-mi-za-du-ga lugal-e | alam-a-ni shu-silim-ma-
ab-DI-DI-e(?)-ne-a | "Za-mà-mà "Nìnî e-ne-bi-da  

VIII, 10a.

mu Am-mi-za-du-ga lugal-e | alam-a-ni shu-silim-na-
ab-DI-DI-ne-a-ash | "Za-mà-mà "Nını-bi-da-ash |  
É-me-te-ur-saq-shù in-ne-en-tu-ra


The year in which Ammi-zaduga, the king, has brought into E-mete-ursag to Zamama and Ninni his stele (which represents him as) .....................

16. mu id Am-mi-za-du-ga

E.

mu Am-mi-za-du-ga lugal-e | id Am-mi-za-du-ga (nu-
lu-ush ni-shi, 5910)

Berl. 5896, 5905, 5925, 5910.

mu Am-mi-za-du-ga lugal-e | id-da Am-mi-za-du-ga |  

II, 8; IV, 31a.

mu Am-mi-za-du-ga lugal-e | di-g-ga mah "Babbar
lugal-a-ni-ta | id Am-mi-za-du-ga | nu-ğu-ush ni-shi

M. 107.

mu Am-mi-za-du-ga lugal-e | di-g-ga mah "Babbar
lugal-a-ni-shù | id Am-mi-za-du-ga | nu-ğu-ush

IV, 26c.

mu Am-mi-za-du-ga lugal-e | di-g-ga mah-a "Babbar
lugal-a-ni-ta | id Am-mi-za-du-ga nu-ğu-ush ni-shì
mi-ni-in-ba-al-la-a

Berl. 5897.

The year in which Ammi-zaduga, the king, after having, at the sublime command of Shamash, his lord, dug the canal: Ammi-zaduga is the abundance of the people, — — —

17(+a) mu Am-mi-za-du-ga lugal-e | uruduki-lugal-gub
ib-dirig-ga | me-te ne-saq-gá-shù | é-mah É-IM-te-
en-shar-shù | ki-a ne-ib-us-sa

R. 96.

mu Am-mi-za-du-ga lugal-e | uruduki-[lu]gal-gub-ba
ib-dirig-ga | é-mah É-IM-te-en[. . . . . . .] | ki-a  
ne-ib-us-ba

II, 32.

mu Am-mi-za-du-ga lugal-e | uruduki-lugal-gub ib-dirig
(5898, ? var. -si)-ga | me-te ne-saq-gá-shù(?); — ne-
saq-ga-ta; —-(ne?-)sag-di(ki?)

R. 97, Berl. 5898; 5949,
5978; 5931.

1 Probably a mistake.
2 Mistake.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

mu Am-mi-za-du-ga lugal-e | usdu\(u\)ki-lugal-gub ib-diri-ga; — ib-si-ga; — ib-si-i; — ib-diri-ga-mesh; — ib-diri-ga-mesli

mu Am-mi-za-du-ga lugal-e | usdu\(u\)ki-lugal-gub-ba ib-diri\((6133, \text{var. } -si)\)-ga

mu Am-mi-za-du-ga lugal-e | ki-lugal-gub-ba-a | ib-diri-ga

The year in which Ammi-zaduya, the king, after having set up a very great lordly manzazu as an ornament for the ne-sag\(^3\) in\(^1\) the sublime house of E-IM-ten-shar (cf. Az. 13), — — —

17\((+b)\) mu Am-mi-za-du-ga lugal-e | alam-a-ni DIN-BI KAK-USLAN\(^2\)-a | \(d\)Pab-nun-na nun-ash-DU-a | \(E\)-babbar-ra-shu in-na-an-tu-ra

mu Am-mi-za-du-ga lugal-e | alam-a-ni DIN-BI KAK-USLAN-a \(E\)-babbar-ra-shu in-ne-en-tu-ra

mu Am-mi-za-du-ga lugal-e | alam-a-ni DIN-BI KAK (om., 5816)-USLAN-a (om., 5900; Sipp. 60)

mu Am-mi-za-du-ga lugal-e | alam-a-ni DIN-.........-a

mu alam-a-ni DIN-BI-.........-a

The year in which Ammi-zaduya, the king, has brought into \(E\)-babbar to Pab-nunna ....... his statue .........

17\((+c)\) mu Am-mi-za-du-ga lugal-e | \(d\)Babbar-dim kalam-na-ni-shu zi-bi-esh im-ta-e-a | sag(?)-shar-ra-ba(?)

\(si\)-ne-ib-sa-sa-a

\(^1\)The plural is probably due to the wrong connection of ib-diri-ga with the following me-te.

\(^2\) Cf. Ad. 21.

\(^3\) The ne-sag is one of the temple buildings or rooms. Cf. Gud., Cyl. A, 28 : 10.

\(^4\) The postposition -\(shu\) seems to be caused by the verb intura at the end of the formula.

\(^5\) The identification of these signs is difficult.

\(^6\) On Berl. 1241, according to Ungnad; VIII, 11c, ....-\(a(?)\) = uku?
The year in which Ammi-zaduga, the king, who, like Shamash, has brought to his land . . . . . . and directs . . . . .

17 (+ d) mu Am-mi-za-du-ga lugal-e [IGI + È-nir sag . . . . . . Berl. 5909.
. . . . . d Babbar-ge È-babbar-ru È-ul-mash-a-bi[ ]

The year in which Ammi-zaduga, the king, after having — the stage tower, the . . . . . . . . . of Shamash in È-babbar and È-ul-mash, — — —

17 (+ e) mu Am-mi-za-du-ga lugal-e | d En-lil pab(?)-mah-a
mu Am-mi-za-du-ga lugal-e | d En-lil pab(?)-mah-a

The year in which Ammi-zaduga, the king, (has — —) Enlil the sublime father(?).

Samsu-ditana.

a [sha-at-tum] esh-she-tum sha i-ru-ba
  ùba/ra-zag-gar  ud-l-a-kam

[mu Sa]-am-su-di-ta-na lugal-e

[ASH-M]È-ash-ash-a ùlù-ši-a-ge
shu-nir-ra ù-gim ni-lah-qi-esh-a
ùlù-gim-na gushšiši rush-a kū-me-a-ši-da-ta
shu-à mah-bi eb-ta-an-dù-ush-a
ne-in-dim-mu-a-an
  d Babbar cu an-ta-gal-la-ash
nam-lugal-a-ni ne-ib-gu-la-ash³
È-babbar-ra-shū in-ne-cu-ta-ra

ak- ka- du- sha
sha-at-tum sha Sa-am-su-di-ta-na shar-ram
sha-am-sha-a-tim sha ùba/diššu

¹ For the construction of shu—dū with -ta, cf. mu gisšu-za bara-mah gusšiši-kī-babbar-ta šu-di-a d'Marduk-ra mu-un-na-dim-na, A, S. 22; and similarly A, A-S, 3, etc. In the shorter formula which drops the verb shu—dū, μaša gina-na, etc., becomes a genitive modifier to ASH-MÈ-ash-ash-a just as ùlù-ši-a; therefore we find here, after bi-ta, ge instead of la, while the ge after n/dù-shi-a has been dropped.

² Ash probably mistake.

³ Cf. dLugal,gisšu-ša-GAR + LIS | mu (mistake? or: the name of my kingdom) nam-lugal-la-nu-um | ne-ib-gul-lat-ash = a-na dLugal,gisšu-ša-GAR + LIS | mu-shar-bi(-u) | shar-ram-ša, Samsu-ditana, 52-54.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

shu-ri-ni ša ki-ma ü-mi nam-ru
i-na šubûknu burâzi rushshâ ü kaspi mi-e
ši-ri-ish šu[-uk-]lu-la
ib-nu-uma
a-na "Shamash be-lîm ša-ki-i
mu-shar-bi shar-ra-ti-shu³
a-na Ê-babbar-ri u-she-lu-u

[kì-a-a]m li-ïsh-sha-di-ir

[mu Sa-am]-su-di-ta-na lugal-e
[ÂSH-M]E-ash-ash-â mi-[ù-shi]-a
³g za-gin-na gushkin RUSH-a kù-[ ]a bi-da-ge³
³Babbar en an-ta-gâl-la-ash
[Ê-bab]bar-ra-shù in-ne-en-tu-ra

The year in which Samsu-ditana, the king, after having made solar disks of dashû stone, emblems which shine like the day, which³ they have made perfect (in Accadian: have been made perfect), with lapis lazuli, red shining gold and me-a silver, brought them in (in Accadian: up) to Ê-babbar to Shamash, the high lord, who makes high his kingdom.

b mu Sa-am-su-di-ta-na lugal-e | ³Marduk nun-gal-la R. 114, 118.

The year in which Samsu-dilana the king has — — for(?) Marduk, the great prince.


The new year after that in which, etc.


¹ Refers to the shamshâtûm.
The year in which Samsu-ditana, the king, has brought into Esagil a perfuming pan, made of silver, for Pu-sun-anki, the high mistress.

_d_  mu Sa-am-su-di-ta-na lugal-e | á-kal gal-gal-la | Babbar

_Marduk-bi-la-ge (R. 109: bi-d(a . . . . ))_

The year in which Samsu-ditana, the king, after having with the great forces of Shamash and Marduk — — — —

_e_  mu Sa-am-su-di-ta-na lugal-e | _d_ Urash en gir-ra

VI, 23c.

The year in which Samsu-ditana, the king, has — — — for Urash the strong lord._2_

_i_  mu Sa-am-su-di-ta-na lugal-e | _d_ Babbar | Ishkur-bi | Iskur-bi | Say-ba-an-shu

 savory an

Urash, the strong lord for Urash the strong lord.

The year in which Samsu-ditana, the king, whose head Shamash and Ishkur have raised to heaven,

_g_  mu Sa-am-su-di-ta-na lugal-e | _d_ Na-bi-um en(?)-?

[ ] | Alam-a-ni . . . . . -a an-[ | Es-sag-

il-la-shú n[111]

The year in which Samsu-ditana, the king, has brought into Esagil for Nabiium(?) the great lord(?) his stele (which represents him as) . . . . .

1 According to V K., 16 : 35, this goddess is identical with Zarpanitum; which is here corroborated by her abiding
in Esagil.

V. THE NAMING OF THE YEAR AFTER EVENTS.

1. In the explanation of the date formulas some difficulty has been found with regard to the time of the events mentioned therein. The question has been asked whether they fall within the year which is named after them, or whether they occurred in the preceding year. Closely connected with this is the question as to the time of the naming, resp. the possibility of a renewed naming in the later part of a year.

A priori we may consider it a necessity for a land with such a highly developed commerce and law as Babylonia was, that the formulas were made known as early as possible, at least no later than the first day of the new year. This assumption is fully corroborated by the observation that a number of tablets dated on the first of Nisan\(^1\) show the new formula. Therefore there can be no doubt that such tablets as have been preserved of the 29th year of Ammi-ditana and of one year of Samsuditana,\(^2\) which contain the full and in the one case also an abbreviated formula of the year in Sumerian, with a translation in "Akkadian," were sent to the various cities and temples before the beginning of the year.

The events after which the years were named may be classed into two kinds, such as consist of an act that could be performed on one single day, and at any desirable time, as, e.g., the dedication of a votive statue, of a weapon, or of a throne for a god; and, on the other hand, such as either it was beyond one's power to fix on a certain day or that needed a long time for completion, as, e.g., historical events, the capture of hostile cities and princes, or the digging of canals, the building of city walls and fortresses, of temples and stage-towers. The explanation of date formulas referring to events of the first kind presents no difficulty, e.g., Az. 4: *mu Ammi-zaduga lugale šumir galgalla Ésagillashu inuentura,* \(^1\)The year in which Ammi-

---

\(^1\) Ungnad in *Die Chronologie der Regierung Ammuditana's und Ammuguda's* (= B. A., VI, pt. 3), p. 7, enumerates R. 31 (H. 13); IV, 44 (S. 7); Fr. 19 (= Scheil, 267); Ad. 34; Berl. 5838 (Ad. 37); 5875 (Az. 5); M. 63 (Az. 107); Berl. 5910 (Az. 16); 5900 (Az. 17 + b); 6115 (Az. 16 + c); to which may be added P. 84 (S. 15). Ungnad (l.c., p. 7) considers it a possibility that for some reason or other the documents might have been dated back, but considering the character of the documents as being sworn to and sealed in the presence of the parties and witnesses, this is scarcely plausible.

zaduga, the king, has brought into E-sagil great emblems.” This phrase clearly implies that the act referred to took place within the year in question. Now we know that in later times in Babylon the beginning of the year was celebrated with great religious ceremonies, and that the king himself took a prominent part in them. Therefore, we are hardly wrong in assuming that the king dedicated the statue, throne or the like on New Year’s day, the event being thus within the year to which it gave its name, and, nevertheless, so early that not one day of the year was left unnamed. This assumption becomes very reasonable from the fact that by far the greater number of formulas refer to actions of a religious character. Undoubtedly the royal authorities and the priesthood knew the program of the New Year’s celebration, with the acts planned by the king, a sufficient time before, and could make use of it in the naming of the coming year.1

The difficulties arise with those formulas which refer to events of the second class. The building of temples, the digging of canals, etc., could not be achieved within the year except after considerable time, and although these works might have been planned, it would nevertheless have been rather hazardous to name a year after a future event, the completion or even the beginning of which might be interfered with sometime during the year by some unlooked-for condition of affairs, quite apart from the fact that such an explanation is impossible where historical events are concerned. There is a possibility, and in some few cases it is even likely, that the formula was promulgated in a later part of the year after the historical event had taken place, but as a general custom this procedure is very improbable, and at least in one case impossible, because the formula which mentions the historical fact is found on a tablet of the first of Nisan.2

The solution of the difficulties is that the date formulas mentioning events of the second class are incomplete, and that they recorded in the missing part some religious act, probably the offering of some votive object which alone took place on New Year’s day, and thus in the year of the formula, while the events mentioned before this religious act had occurred in the past, i.e., in the previous year. We should therefore not translate “year in which Hammu-rabi vanquished Rim-Sin,” but “year in which Hammu-rabi, after having vanquished Rim-Sin, brought before Anum and Ellil some object of the booty or some votive object.” The correctness

---

1 That a solemn ceremony was performed in which the year was named, besides the regular New-Year’s celebration (Ranke, R. E., Series A, VI, 1, p. 13), it is unnecessary to assume, and such is by no means likely to have taken place.
2 Berl. 5833 = Ad. 37; Ungnad should not conclude from this fact that the forcible capture of a fortress which another king had fortified is not an historical event. On the contrary, his assumption that historical events mentioned in dates must have occurred in the year of the formula is to be modified.
of this explanation is proved by the observation that the verbs relating the dedication, etc., of objects on New Year’s day stand in the perfect tense,\(^1\) those relating historical events, however, in the historical tense,\(^2\) which, as I have tried to show in Z. A., XXI,\(^3\) p. 224ff., denotes the difference of time when it is contrasted with perfect tenses. An illustration for this we have in the complete date formulas of Ammi-di-tana, Berl. 670 (= Ad. 29), and Samsu-di-tana, Berl. 1200. There the dedication of the tutelary deities and of the sun-disks on New Year’s day is recorded in both instances by the perfect in-ne-en-lu-ra, but the making of the votive objects, which took place before New Year, i.e., in the preceding year, by the pretetrit ne-in-dim-ma-a (Berl. 670) and ne-in-dim-ma-a-an (Berl. 1200).\(^4\) As a still more instructive example Ad. 8 may be referred to, because there we have abbreviated formulas closing with a perfect and with a historical tense, besides the full formulas. It would certainly be wrong to translate mu Ammi-di-tana lugale alam namlugalana . . . . shumendîna by “the year in which Ammi-di-tana caused his image, etc., to be formed,” since not this action, but, as is shown by the other formulas, mu alam namlugalani E-babbarasha inanitursa (E) and mu Ammi-di-tana lugale alam namlugalana . . . . shua neindîa E-babbarash inanitursa (Berl. 6091), only the dedication took place in the year designated by the formula. By reversing this observation we obtain, therefore, the rule that all the actions expressed by a verb in the perfect occur in the year of the formula; those in the historical tense, however, in the previous year (or years).

From this discrimination it follows that, e.g., the capture of Isin by Sin-muballit\(^5\), which is related by the formula mu Isin\(^{ki}\) indîb (M. 32), occurred in the 17th, not in the 16th year of Sin-muballit,\(^6\) and similarly the conquest by Rim-Sin in the year designated as mu . . . . . . Isin\(^{ki}\) uru namlugalda indîba. Of a considerable number of formulas containing historical facts, as, e.g., Si. 9, mu uguim Kashshû; Si. 10, mu uguim Idamaraz, etc., unfortunately the verb is still wanting, and a definite decision is consequently not possible.

2. The first year named after a king was not the year of his accession to the

---

\(^1\) in-ne-en-lu-ra, etc.; in-na-an-du-ra, Ad. 14; in-na-an-bi-la-a, Si. 39.

\(^2\) Mu-an-gul-la; mu-an-dî-a; mu-an-bu-la; mu-an-ad-la, mu-an-bi-la-an(?), H. 34; ne-in-gul-la, Ad. 37; ne-in-dû-a, Ad. 20; ne-in-sû-a, H. 35; gish-ne-in-ra-a, H. 39; gish-kash ne-in-ag-a, Si. 29; ne-in-bi-la, Si. 15; ne-in-ru-ra, Si. 13; ne-in-sû-sû-ga(a), Si. 20; ki-ne-nug, H. 31; mi-ni-ni-du-an-na.

\(^3\) "Das Verbum im Sumerischen," Z. A., XXI, 216-236.

\(^4\) Cf. the translation ib-ni-i-ma and ib-nu-a-ma; mu denotes the difference of time.

\(^5\) The observation of Ranke, who concluding from the occurrence of the formula mu u-sa gu-za bara-mak\(^4\) Lugal-gû-dû-a, places the conquest of Isin by Sin-muballit\(^5\) in the time between Nisan(!) 6th (or perhaps better 1st) and Adar 13th, is thus fully corroborated.
throne, but that which began with the first of Nisân after his accession. The year of accession, which practically in all cases had been named after the then still living former king, probably continued to be designated with its old name even after the death of the king, the formula *mu K ana bit abishu irubu*, which corresponds to the later *mu sag namuqalla K*, being either employed only during the earlier time of the First Dynasty or besides the regular formulas.

The year beginning with the following first of Nisân was not called officially *mu K lugal-e*, but was designated by a complete formula like all other years. Compare

\[\text{Sumu-abu:} \]
\[\text{Sumu-lail:} \quad \text{mu Sl. lugale id }^4\text{Babbar-hegal munbal}\]
\[\text{Zubium:} \]
\[\text{Abil-Sin:} \quad \text{mu A-S. lugale } [ba]d\text{ Barz}^6\text{ baddu}\]
\[\text{Sin-muballit:} \quad \text{mu Sm. lugale bad Rubatum baddu}\]
\[\text{Hammu-rabi:} \quad \text{mu H lugale (D)}\]
\[\text{Samsu-iluna:} \quad \text{mu Si. lugale dugga zida }^4\text{Mardukkata}
\quad \text{namenbi kurkurra (PAeA) (C)}\]
\[\text{Abi-eshu':} \]
\[\text{Ammi-ditana:} \quad \text{mu Ad. lugale adjia gala }^4\text{Mardukye (E, B)}\]
\[\text{Ammi-zaduya:} \quad \text{mu Az. lugale }^4\text{Enilli namennani (nebyulla) (E)}\]

The formula *mu K lugale* is therefore only an abbreviation. Its shortness, in comparison with the abbreviations of the following years, is accounted for by the fact that it is the first formula that mentions the name of the respective king. This observation furnishes us with a principle to assign to their proper years contracts dated, e.g., *mu id Hammurabi*, where we have the choice between the *id Hammurabi-hegal* and the *id Hammurabi-nabush-nishi*. Such formulas can only refer to the first date that mentions a canal or a statue, etc., of the king or god; *mu id Hammurabi* being thus the 9th, not the 33d year of Hammurabi.

---

1 See Ungnad, *i.e.*, pp. 8, 9.
VI. OUTLINE OF THE POLITICAL HISTORY FROM SIN-MUBALLIT’S SEVENTEENTH YEAR TO THE END OF THE FIRST DYNASTY.

The political development during the second half of the First Dynasty forms a very interesting chapter of the history of Babylonia, showing us how in those times the North and South rivalled each other with changing luck in the endeavor to win the supremacy of Babylonia. Unfortunately our sources for a reconstruction of the history of this time are still very scanty, and in many instances it will only be possible to arrive at a more or less great probability. Nevertheless, the recent discovery of historical references bearing on the subject, the realization of the statements of the date lists and dated contracts, and not least the fact that in some few cities we can ascertain the succession of kings by means of tablets dated in their reign, enable us even now to establish an outline which in the main will prove correct.

We take our start from the facts, gathered from dated tablets and Date List A, that Sin-muballit, king of Babylon, in his 17th year, and likewise Rim-Sin, king of Larsam, some time later, took possession of Isin, which city in former times had been the capital of kings of Shumer and Akkad for 225 years. There is not the slightest indication that these two events should be considered one and the same, and that Sin-muballit achieved his deed either as the vassal or as the ally of Rim-Sin. As the date Sm. 20: ṭū ṻqmīm Larsamṭ, "when (Sin-muballit defeated) the army of Larsam," shows, and as can be seen from the later development, the king of Babylon was rather the political adversary of the king of Larsam, and his rival for the dominion over all of Babylonia. The events prior to and following the first conquest seem to have been these: In the 13th year of Sin-muballit the army of Ur, which of course is not identical with that of Larsam, invaded the territory of Babylon, but was driven back by Sin-muballit, whose political influence in the course of the following four years rose to such an extent that in his 17th year he could occupy the city of Isin. That Sin-muballit’s power had been growing steadily for a long time is indicated by the fact that he built or fortified anew quite a number of fortresses. As Sin-muballit never mentions military conquests, undoubtedly the rise

---

1 Cf. the remarks of Thureau-Dangin in O. L. Z., X, 256 f.
2 In his 1st, 7th, 10th, 11th, 12th, 15th and 18th years.
of his power had its origin in advantageous political constellations, for which the temporary independence of Ur, besides the kingdom of Larsam, which we must infer from its military enterprise against Sin-muballit, accounts sufficiently. But there can be no doubt that also Kesh and Uruk, before they were conquered by Rim-Sin, were independent kingdoms, Babylon thus being divided into several small states.

After Sin-muballit’s conquest the kingdom of Larsam under Rim-Sin had risen to a dominating position, and made this felt by an attack on the kingdom of Babylon. The campaign was successful inasmuch as the old renowned city of Isin, occupied before by Sin-muballit, fell into the hands of Rim-Sin, who regarded this success, it seems, as his greatest deed, because thenceforth he counts his years of reign after the capture of Isin. But, on the other hand, he failed in his endeavor to overthrow the kingdom of Babylon. The invading army was routed by Sin-muballit, over which deed this king glories in the date of his 20th year.

In consideration of this we should place the capture of Isin by Rim-Sin in Sin-muballit’s 19th year, and from the following calculation it will be seen that this is indeed approximately the right time. For Hammu-rabi conquered Southern Babylonia in his 30th year, and dated tablets from Nippur and Tell Sîfr show that from that time he actually ruled over these cities at least in his 31st, 33-39th and 41st years, while Rim-Sin ruled over the same cities (and Yokha) in the 18th, 21st, 23d, 25th-28th and 30th years after the capture of Isin. These facts can be combined only by placing Rim-Sin’s thirty years of reign before Hammu-rabi’s 30th year. The conquest of Isin would then have occurred no later than the last year of Sin-muballit, and may have actually occurred in his 19th year.

In consequence of his method of dating his years of reign, we know practically nothing of Rim-Sin’s enterprises during the thirty years after the conquest of Isin. The first five years of Hammu-rabi went by either without an important event, or with such events as were not favorable for Hammu-rabi, so that he could not boast of them in the names of years. But in his 6th year he conquered or occupied Uruk

1 Compare the date of Rim-Sin, in which he states that in the temple of Nin-mah in Kesh he was raised to the kingdom over the totality of the land, corresponding to the sharril kishshati, and notice, moreover, the fact that Upi occurs frequently as part of personal names instead of a divinity during the time from Zabium to Hammu-rabi (and partly Sama-il-ama). This presupposes that Upi was during the time from Sama-il to the end of Sin-muballit’s reign the capital of a kingdom and as such was worshiped as a divinity.

2 The years of Hammurabi and Sama-il-ama, as late as the latter’s second year, which occur on tablets from Tell Sîfr and Nippur, will be seen from the following list: 11, 30: —; 31 T. S.; 32 —; 33 N.; 34 T. S. —; 35 T. S., 36 T. S., 37 T. S.; 38 T. S.,; 39 T. S.,; 40 —; 41 T. S.,; 42 —; 43 —; 44 T. S.,; 45 T. S.,; 46 T. S.,; 47 T. S.,; 48 T. S.,; 49 T. S.,; 50 —; 51 T. S.,; 52 —; 53 T. S.,; 54 T. S.,; 55 T. S.,; 56 T. S.,; 57 T. S.,; 58 T. S.,; 59 T. S.,; 60 —. There are tablets dated in the reign of Rim-Sin of the 4-9th, 11th, 13th, 18th, 21st-23d, 25th 28th and 30th years after the occupation of Isin.
and Isin, thus repeating the attempt of his father to extend his power over the South. In the following year he even directed, it seems, an expedition against Enutbal, the land of Rim-Sin's father. This expedition, though somehow successful, was probably far from humiliating Rim-Sin, since we have tablets dated in the 9th, 11th and 13th years of this king. How long Hammurabi could maintain his conquest we do not know, but we may conclude that at least in his 9th year he still maintained it, since the canal Hammurabi-hegal, which he built in this year, was probably intended to procure, like later the Hammurabi-mhush-nishi canal, prosperity to a newly acquired devastated territory.

In the 9th year, Hammurabi seems to have destroyed the town and the people of Malgù, the city of Ea and Damkina, which at some time was the seat of a kingdom.\(^1\)

The 10th year is marked by an enterprise against or in the cities of Rabikum and Shalibi, the former being described in the date of the 35th year as situated on the bank of the Euphrates. The notice of this enterprise, although most fragmentary, is of eminent value for us, because it opens up for us a view into the close connection of the middle Euphrates valley with Babylonia. Rabikum and Shalibi, the latter of which seems to be represented by the present ruins of Zelebiye on the left bank of the Euphrates, half way between the mouths of the Balih and of the Habur, commanded the water-course of the Euphrates, the important natural commercial route between the Westland and Babylonia, and it is easy to understand that the Babylonian rulers strove to maintain control of the river by occupying the chief towns along its course. A tablet in the British Museum is dated after the capture of Rabikum by a certain Ibiq-Ishkur.\(^2\) If we are allowed to see in this the beginning of a fuller form of the date of the 11th year, it would appear that Hammurabi was prompted to take his action because Ibiq-Ishkur, by means of this fortified town, could control the Euphrates against the Babylonian merchants.

The dates from the 12th to the 29th year record no military success, a sure sign that Hammurabi's position had suffered a total change. Without doubt Rim-Sin had won back his former power and possessions. Only gradually Hammurabi's influence rose again, as can be observed from his building fortresses in his 19th(?), 21st and 27th years, and his fortifying Sippar in his 23rd, 24th(?) and 25th years, the latter presupposing perhaps a previous destruction or devastation in warfare.

The period of Hammurabi's great and lasting successes begins with his 29th year. In this year he defeated an army of the Elamites, the people that since the oldest

---

1 See the inscription of Ibiq-Ishkur in Vorderasiatische Schriftdenkmaler, I, No. 32.
2 According to King in L. I. II., III, pp. 238f., note 72.
times had invaded and ransacked Babylonia. That they came as allies of Rim-Sin is an unproved assumption, and is very unlikely, since Rim-Sin's mother-country was Emutbal, not Elam. The real state of affairs was undoubtedly this, that Rim-Sin's empire, as being nearest to Elam, had to suffer the first attack from the invaders. After they had overthrown Rim-Sin's army, but probably had suffered themselves through the resistance of the South-Babylonians, it may have been easy for Hammurabi to rout them and expel them from Babylonia. Never before, it seems, was Hammurabi offered such occasion to realize his and his father's aspirations, the dominion over all Babylonia, as now by Rim-Sin's weakness and his own success. He exploited fully his advantage. In the following year, with the help of Anum and Enlil, as we read in the date formula of the 31st year, his hand slew to the ground the land Emutbal and king Rim-Sin. From this time Hammurabi was ruler over all Babylonia. The chronicle records the same event with the words: "Hammurabi, king of Babylon, summoned his people and against Rim-Sin, king of Ur, he marched. Ur and Uruk did his hand conquer and their property he took to Babylon."

It seems that Ashurnak, which probably also at that time was ruled by patesis, made likewise an attempt to profit from the troubles in Babylonia; for in the following year an army of Ashunnak appears in Babylonia, but is defeated by Hammurabi. From the next year Hammurabi begins his works of peace. He dug (in the 32nd year) the canal Hammurabi-nahush-nishi, which from Akkad went past Nippur down to Shumer, carrying waters of exuberance along with it. He tells us, and we may well believe him, that the people of Shumer and Akkad had been scattered; he gathered and settled them in towns and cities along this canal. He rebuilt temples, e.g., E-mete-ursag (41st year) in Kish, the temples in Larsam, in Yidad, etc. He built new fortresses, like Dur-Sinmuballit at the head of the Hammurabi-nahush-nishi canal (i.e., where this canal leaves the Euphrates), the great castle Kar-Shamash on the bank of the Tigris, and refortified the city of Rabikum on the bank of the Euphrates in the 36th (or a later) year.

This latter notice shows us that Hammurabi's power extended far beyond the boundaries of Babylonia proper. The possession of Rabikum proves that the middle Euphrates valley was again in his power, and undoubtedly Kar-Shamash, which is mentioned with Rabikum in the same date formula, occupied the same position in the upper valley of the Tigris as Rabikum in the valley of the Euphrates, i.e., it

---

1 Cf. Thureau-Dangin, Une incursion ibnite en territoire sumérien à l'époque prissargonique, R. A., VI, 4, pp. 7-10.
2 The following line is partly broken. The title king of Ur is of course a mistake.
4 See the inscriptions on bricks.
5 The date formula states that Kar-Shamash is situated on the bank of the Tigris.
secured the other natural commercial route down the Tigris; for we know from his Code of Laws that Hammu-rabi ruled over the city of Ashshur, to which he returned its tutelary god, and over Nineveh, where he richly endowed the temple of Ishtar; moreover, the directions in the letters to Siniddinum in Larsam as to the employment of a detachment of Ashshurites, give evidence that the king actually exercised his power over these cities.

Other military enterprises of Hammu-rabi are the conquest of Mari and Malqat in the 36th year, an expedition against (or the achievement of some work in) Ashnunnak in the east in his 37th year, and the subjugation of the whole steppe, i.e., Mesopotamia with its hostile tribes, in the 38th year. These tribes perhaps are also to be identified with the people of Turukkum, Kangum and Sabé, whose bands were defeated in the 38th year. For the people of Mera and Tutal see C. II., 4 : 30.

Thus at the end of Hammu-rabi's reign his dominion extended over the whole territory from the Persian Gulf as far northwest, perhaps, as Charchemish and Diarbekr.

When Samsu-iluna inherited his father's kingdom, he took also the charge upon himself to maintain Hammurabi's conquests. This was no easy task, and his reign is, as we shall see, largely filled up with suppressing revolts and warding off attacks from outside. His very year of accession to the throne and his first year are marked by conflicts, for in the date of the first year he glorifies in having made his dominion shine over the lands, at the true command of Marduk, which implies that he had first to establish it outside of Babylonia proper; and in the date of the second year he asserts that he liberated Shumer and Akkad, which presupposes that it was occupied by a foreign power. Probably at that time the events recorded by the chronicle took place, in which either the old Rim-Sin or one of his family played a part. Apparently it was an attempt to regain the kingdom of Shumer and Akkad. At any rate it failed. Samsu-iluna conquered the city of his foe and captured him alive in his palace. Unfortunately the continuation of the chronicle is only fragmentary.

Samsu-iluna, as was customary after successes, endeavors to make his land prosperous by digging two canals, Samsuiluna-nagab-udkshim and Samsuiluna-hegal. As far as we have any knowledge, peace and prosperity reigned in the land up to the 8th year, when a period of war sets in that extends over a time of six years, and is marked by the defeat of Cassite invaders in the 8th or 9th, of an army of the city of Idamaraz in the 9th, the capture of Ur and Uruk in the 10th, the subjugation of insurgent lands in the 11th, the capture of Kisurra and Sabum in the

\[1 \text{ At that time Rim-Sin would have been at least about } 20 + 6 + 2 + 43 + 1 = 70 \text{ years.} \]
12th, and the suppression of an insurgent king in Akkad in the 13th year. This long war or series of wars, the details of which unfortunately are unknown to us, ended, it seems, with the complete success of Samsu-iluna. But Babylonia in all likelihood lay waste when peace was again established in the land. Besides the cities conquered by the king also *Isin* and the fortresses of *Emmutbal* had been destroyed either by *Samsu-iluna* or his foes. Their fortifications were restored in the 14th and the 16th year, and the construction of a wall of Sippar in the 15th year may suggest that even this city had suffered devastation. Nor can it be accidental that the tablets from *Tell Sijr*, existing abundantly for the first decade of *Samsu-iluna*'s reign, cease completely after the 10th year—a sure indication that the small town was destroyed and abandoned by its inhabitants.

The period of peace from the 14th to the 26th year is only interrupted by the suppression of an uprising in one of the foreign lands in the 19th and an expedition against the foreign(?) cities *Sa'nu* and *Zarhanum* in the 22d year. In connection with the last achievement *Samsu-iluna* calls himself *lugal saq-kal,* "the supreme king." We also receive the impression that at that time *Samsu-iluna* stands at the height of his power, and moreover reigns in peace, from his statement in the date of his 25th year, that he caused a stone of about eleven metres in length to be brought to Babylonia from the great mountain of the Westland.

Some great disturbance seems to have occurred in *Samsu-iluna*'s 28th year; for the 29th as well as the 30th year are dated after the formula of the 27th year, which indicates that in those years the king was prevented from dedicating a votive object, or even from participating in the New-Year's celebration. Probably he was engaged in an unfortunate war. The 27th year perhaps still brought success, as we conclude from the formula of the 28th year: "year in which *Samsu-iluna* after having — upon the oracle of *Enlil, — — ." Unfortunately we do not possess as yet the continuation of this formula, but if the date of P. 40 is to be assigned to the 29th year,* Samsu-iluna* in his 27th year vanquished a certain *Iadi-bi-abu* and perhaps one

---

1 In the 20th year some catastrophe seems to have befallen Nippur, because the three baked duplicate tablets, Nos. 52-54, were found at one place, and moreover one of them is broken into two pieces, only one of which is burnt. Perhaps this fact points towards a conflagration of the city caused by enemies.

2 Like the Westland mountains *Busalla and Tidanim,* from where Gudea procured certain stones, Stat. B., 6 : 15, 13, this great mountain of the Westland may be sought for somewhere in the vicinity of the *Amanum.* Gud., Stat. B., 5 : 28. Should it be the Taurus? From there almost the entire trip could be made on rafts down the Euphrates and the canals in Babylonia.

3 The date of this tablet is later than the 12th year, because *Manummesului*ar, who buys a building lot according to No. 38 (Du'umu 6, 12th year), is already dead according to No. 64 (a house, perhaps erected on that building lot, is sold by the brother, the son and the wife of *Manummesului*ar). As all the following years are named with official formulas that do not seem to allow an identification with ours, and as there is only the one most date of the 29th year, we should
Mutthurshana. The issue of the struggles of these years was certainly unfavorable for Samsu-iluna, because also the date of the 31st year makes, as far as we know, no allusion to political events. It is, therefore, not improbable that this is the time of the unfortunate conflict with Iluma-ilum, the first king of the so-called Second Dynasty.

The very fragmentary report on this and the immediately preceding events in the Chronicle opens with a battle on the shore of the Persian Gulf, which ended with a victory for Samsu-iluna. We may conclude this from the words: their dead bodies (i.e., of the enemies) the sea [carried away]; for we would not expect such a detailed feature if the Babylonians had been defeated. As the passage is incomplete we are left in doubt as to whether Samsu-iluna was already at that time fighting Iluma-ilum, or if our previous calculations should prove correct, Iadih-abu and Mutthurshana. The chronicle continues: "A second time Samsu-iluna [went to the Sealand(?)]"; but Iluma-ilum approached and defeated him.

A tablet (P. 68) found at Nippur and dated mun-bil Iluma-ilum lagal-e gives evidence that Iluma-ilum, as he is called on this tablet, more correctly, actually reigned over Southern Babylonia as far north as Nippur for at least two years, but probably he ruled over these districts the last nine years of Samsu-iluna's reign. The latest Nippur tablets from the reign of Samsu-iluna are dated in the 27th, 28th and 29th years, and it is possible that Iluma-ilum took possession of Nippur already in the last mentioned year.

No tablets of rulers of the First Dynasty from Nippur dated later than the 29th year of Samsu-iluna have come to light as yet, and although according to an oral communication by Hilprecht there exists a building inscription of Ammi-ditana from Nippur, nevertheless the absence of tablets can be sufficiently accounted for only by the assumption that Nippur was destroyed, and that for a long period all or most of the mounds of Nippur remained uninhabited.

probably assign it to this year. The occurrence of names (Abil-ilishu P.1 c-Mah, 11th and 13th years; Lu-Enilka, 12th and 13th years; Idisham, 12th year; NinB-rahim-sirim, 13th, 20th and 27th years, li., 21 year, and Enil-muballit, 23d year) would, it is true, at first sight point rather toward a year near the 13th, in which case one might identify the lagal-im-gi (14th year) with Iadih-abu. But notice that NinB-rahim-sirim occurs as late as the 27th year of Samsu-iluna and the second year of Iluma-ilum.

1 P. 64.

2 The 29th or 30th year would be an extreme limit, because the burgul Awilia is mentioned as early as forty years before, in the 33d year of Hammu-reebi. The last occurrence of his name on other tablets is in the 18th year. The three persons mentioned also elsewhere are Awilia burgul (1, 33; Si. 4, 11, 12, 13 and 18); Ibn-Enilil dubsar (Si. 13, 14 and 28); NinB-rahim-sirim (Si. 13, 29 and 29 (= No. 61)). From this one could be inclined to think again of some year near the 13th or 14th; notice especially the juxtaposition of Awilia and Ibn-Enilil in Nos. 43 (13th year) and 44 (14th year). But cf. the occurrence of Ibn-Enilil in the 28th year.
The unfortunate outcome of the fight of Samsu-iluna with Hima-ilum seems to have crippled his power for the rest of his reign. The date list informs us of another success against invaders (?) from the Westland in his 35th year, and of the suppression of an uprising (?) in Akkad in his 36th year. Particulars about these events are not known.

Samsu-iluna’s son and successor Abi-eshu’ again made an energetic effort to get rid of the rival in the South. We learn from the chronicle that he tried to capture Hima-ilum and, therefore, even planned the damming up of the Tigris. He indeed achieved the latter work, but he did not capture Hima-ilum. The statement concerning the damming up of the Tigris is borne out by the date: ‘year in which Abi-eshu’, the king, after in the great power of Marduk, he had dammed up the Tigris, —— ——.’ The Tigris, or more correctly that part of the Tigris in question, is undoubtedly the Shaft-el-Hai, the influx of which at Kut-el-Amara Abi-eshu’ seems to have diverted, thus depriving the land on the banks of the river of the life-giving power, the water. From this we may safely conclude that Hima-ilum had his stronghold in one of the cities on the banks of this canal. That Abi-eshu’ succeeded in getting control of Southern Babylonia we may also conclude from his building (?) the temple E-kish-shir-gal and dedicating his statue to this temple, provided that the sanctuary in Ur is meant.

Apart from the instance mentioned above, the dates, as far as they are known at the present, furnish little material for the history of Abi-eshu’. From one we learn the name of a certain Adnatum, but are kept entirely in doubt as to the rôle he played. Perhaps he was vanquished by Abi-eshu’.

Scanty also are the data gathered from the formulas for the history of the last three kings, Ammi-ditana, Ammi-zaduga and Samsu-ditana. With rare exceptions they relate the dedication of votive objects; sometimes the building of a temple, or of a fortress. The impression is, therefore, forced upon us that the political activity of these kings was on the whole a limited one. The new political centre in the South checked the movements of his neighbor in the North. Unfortunately we have, with one exception, no positive knowledge of the continuous contest we must necessarily assume existed between the last kings of Babylon and the first kings of the Second Dynasty. The names and the number of years of the reign of these kings are known from two chronological lists, and we can thus calculate that, after Hima-ilum, the contemporary of Samsu-iluna and Abi-eshu’, Itti-di-nibi was contemporaneous with Abi-eshu’ and Ammi-ditana, Damqi-ilishu with Ammi-ditana, Ammi-zaduga and Samsu-ditana, and Ishkibal and Shushshi with Samsu-ditana.

We know the formulas of 25 (or 26) out of the 28 years of Abi-eshu’.
Perhaps we may see the traces of a continued war with changing results between the two rival kingdoms in the fact that a number of years of the reign of Ammi-ditana have no formula of their own, which always is a sign of turbulent times, while the immediately preceding year in all cases is marked either by some military success or by the construction of a fortress. This apparently means that Ammi-ditana several times made an attack upon foreign territory and endeavored to secure it for himself by building fortresses, whereupon the enemy very soon reconquered the lost territory or at least tried to do so. Thus the three first years of Ammi-ditana are all designated with formulas that suggest some military or political success. The fourth year, however, has no formula of its own, nor those denoting the second year after the construction of the fortresses Mashkan-Ammiditana in the 8th, Ishkun-Marduk on the Zilakum in the 31st and Dur-Ammiditana on the canal Me-Enlil in the 34th year. Another fortress, Dur-Ammiditana on the Zilakum, Ammi-ditana had built in his 15th year; the construction of Ishkun-Marduk on the same river (or canal) in the 31st year, represents perhaps a renewed attempt to subdue the regions around this river. A royal castle KiKU-shag-dugga was built on the Arakhum canal in the 19th year.

In the 16th year Ammi-ditana vanquishes a certain Arahaum, who is called a liu-ma-da. 1 Nothing more concerning this event is known.

A most important historical notice, however, is contained in the date of Ammi-ditana's last year, because it mentions the name of Damqi-ilishu, the third king of the Second Dynasty. We learn that Ammi-ditana in his 36th year conquered a fortress which Damqi-ilishu had built, exactly the reverse of what we concluded above for several years of Ammi-ditana. The political course of things in the last period of Ammi-ditana's reign seems to have been this: in his 34th year Ammi-ditana advanced towards the South and built a fortress on the canal Me-Enlil, which, judging from its name, was not very far from Nippur; in the 35th year apparently Damqi-ilishu drove Ammi-ditana back and erected his own fortress, but in the 36th year Ammi-ditana conquered this fortress, 2 and again extended his dominion over the South.

---

1 Perhaps the Sumerian (?)

2 The opinion of Ungnad that the formula does not refer to the conquest of a fortress held by the enemy, but to the raising of a wall of a fortress in Ammi-ditana's own possession, cannot be maintained, because a king does not boast of such an event and mark a year after it, quite apart from the fact that the kings in order to secure their dominion tried to build as many fortresses as they could. Moreover, "to destroy the wall of a city" is the technical term for "to take a city by force," "to conquer a city."

It is likewise impossible to assume that the words, "which Damqi-ilishu had built," do not refer to a contemporaneous event, but to a construction of the wall by Damqi-ilishu, king of Isin, at a much earlier time; for a wall of sun-dried bricks and beaten clay, as usually the Babylonian city walls were, would long since have been destroyed by rain and rendered unfit for the defense, even if it had not been devastated in the previous turbulent periods.
That Ammi-ditana, at least at times, actually ruled over Southern Babylonia we see from his title, "king of Shumer and Akkad," which he holds in the inscription published by King. From the same inscription we learn that he was also king of Kish, and that he had subdued the Westland.

Ammi-zaduga received from his father, who died the year after his success over Damqi-ilishu, the dominion over Southern Babylonia. We see this clearly from the date of the first year, in which he refers to Enlil who makes great his dominion, and from the formula of the second year, in which he calls himself the humble shepherd of Anum and Enlil. But, perhaps, in the latter year he lost the southern part of his dominion. In his inscription the judge, Gimil-Marduk, calls Ammi-zaduga simply king of Babylon, a sure sign that he did not rule over Shumer. In his 9th year, however, Ammi-zaduga broke, as he asserts, the oppression of his land and in his 10th year he built a fortress at the mouth of the Euphrates, which proves that in this year his power extended as far south as the Persian Gulf. From the formulas of the following years we do not receive the impression that Ammi-zaduga maintained this powerful position.

From the reign of Samsu-ditana, the last king of the First Dynasty, as yet only few date formulas are known. We may conclude that before the year whose formula mentions the great battle forces of Shamash and Marduk, Samsu-ditana won some military success, while the fact that one year was named after the preceding year, again points to some political trouble. A short notice in the chronicle, made by way of addition, informs us that at the time of Samsu-ditana the Hittites invaded Akkad. From all appearance this people made an end to the kingdom of Babylon and the dynasty of Hammurabi.

The short historical notice is the more valuable as by combining it with the fact that Himsalu is the contemporary of Abi-esdu we are able to determine the synchronism between the First and the Second Dynasty in such a way that there is left only a play of about five years. See my tables of the corresponding rulers in "Das zeitliche Verhältnis der ersten Dynastie von Babylon zur zweiten Dynastie" in Z. A., XX, p. 145, and "Das zeitliche Verhältnis der zweiten Dynastie der grosseren Königsliste zur dritten Dynastie" in Z. A., XXI, p. 175.

2 Lugal da-ga-[u] kur Mar-tukī — (I am) the king who has made the Westland obey me.
3 Eight out of thirty.
To Nin......, the mother of the land, the august lady ......, the great lady of
.............., Lugal[......]ni-mungin, the strong hero, who endows Nippur,
king of UD......, king of the four corners of the world, who gained back Al-Halim
.............., who shielded the totality of the territory of the lands and caused
the people of the lands to dwell in safety, who built the house of the great gods,
who restored the land to its place, who exercised lordship over the totality,
in the presence of Migur-Ellil, governor of Al-Halim; Ellil-izzu, governor of SIR; . . .
...........kiel, governor of Kiel; Qat-Nunu(?), governor of Kagalla; Li.....elum, governor of
Amdama; Ibi-Mama, governor of Ardama; Nurshu-eli, governor of Hallab(?);
Maiganu, governor of ......; Ishkur-sharrum, governor of ......; Zuzumtanu, governor
of ......; Taimshunu, governor of ......; Abi ......, governor of ......
Annotations. To li. 1, compare 4Niia-nil-um nin-gal amu kalama-ma, nin-a-nil-ir, Warad-Sin, Stone tablet, Obv., 1-5. Should the appellation amu kalamma, common to both divinities, be an indication that Ninigumum = Ninummu? The situation of Al-Halim, li. 5, is unknown. Gur-ru-dam is here translated with a-te-ir; the formation bali-dam, which elsewhere also denotes the future, seems to become determined as to the time only by the context.

To gu-kalam cf. sib gu-kalam ki-Vi-bru'ki, Rim-Sin, Clay, part II. As to the meaning, sib corresponds to mi-ni-in-gi-gi, cf. gi-gi = paqidu, shullamu. Li. 6, 7 seem to form a unity, since the enclosing a stands only after the last verb.

The document No. 130, which is dated by a colophon in the reign of Ammi-
zaduga, is the copy of a transfer of land (see Rev. li. 29) by an earlier king, probably to the temple of the goddess who is mentioned Obv. li. 1. Unfortunately the name of the king as well as that of his capital is only partially preserved. The latter, consisting of two signs, the first of which is UD, can be neither Unug nor Larsam, because of the complement a, possible readings being perhaps Adab, Larak or Upi. The Sumerian name of the king and the mentioning of the goddess Malu, who elsewhere appears associated with Anu, Ellil and Ea, seem to point towards the South, while the title, King of the Four Corners of the World, the prominent place of Nippur in the titles of the king and the names of the first two mentioned patesis, compounds with Ellil, render it probable that the king in question ruled over a territory in the centre of which Nippur was situated. But, judging from the other predicates which he assumes, his dominion extended also over districts outside of Babylonia (kur-
kur-ra), and over the regions north(east) of Akkad (ki-shar-ra). Akkad itself and the great southern cities are not under his rule.

As to the time of this king all indications as yet are wanting, except perhaps that the title 5-a Nibrat held by Ishme-Dagan, might place him near this king of Isin, especially as after the reign of his son a usurper founded a new branch of the dynasty, and Gungunum of Ur and Larsam, who calls himself also king of Shumer and Akkad, is a contemporary and liege lord of another son of Ishme-Dagan, the time being thus a variously disturbed one.

1 But cf. the similar phrase 5-a 4Nunia, Lagal-zaggisi, 1, 25.
VIII. CONCORDANCE OF PROPER NAMES.

ABBREVIATIONS.

b., brother; c., cousin; d., daughter; f., father; gd., granddaughter; gf., grandfather; gs., grandson; h., husband; m., mother; n., nephew; s., son; s., seal; si., sister; u., uncle; w., wife.

Determinative: d., deus, dea. † denotes feminine names.

I. NAMES OF PERSONS FROM THE NIPPUR TEXTS.1

A-ab-ba
1. f. of Nammar-zu nus-gi-shu, 10 : 37.

A-ab-ba-a
s. of Dingir-mansu, 12 : 27.

A-ab-ba(?)-tum
bur-gul, 37 : 19

A-ba(?)-a
*1. f. of Manum-ma(hi)rnu, 18 : 53 | 33 : 54 | 33 : 33;
2. f. of Sin-imgal-ri, 52 : 54.

A-ba-d. Enlil-sim
*1. s. of SESH-SESH, 5 : 23.
2. 42 : 9, 14.

A-bi-la-tum
f. of Taribum, 32 : 27.

A-bi-la-tum
2. f. of Nish-ini-nu, 31 : 19.

A-bil-ili-ku
1. s. of NinBu-gi-nu, arad. Da-gan, 22, 8.
2. s. of Nusku-ni-nu, 41 : 22.
3. s. of Ur-., 49 : 1, 10, 11, 17.
6. tu-SHIM + GAR. En-lil, 47 : 12 | 58 : 11.

A-bil-itu
s. of Damiq-Hhhv, 11 : 25.

A-bil-Mar-tu
1. s. of Abil-Shamash, n. of Martu-malik, Libit-Enlil and Libit-Martu, gs. of Erishamatum 32 : 7, 9, 8 | 33 : 6 | 34 : 2, 6 | 35 : 7.
2. s. of Silli-Shamash, b. of Hil-idinnam, Ellumashu and Hi-turam, 36 : 20, Case, 6.
3. s. of Turibum, 48 : 36.

A-bil-Šamash
f. of Libit-Martu, 32 : 14 | 35 : 4, 6, 8.

A-bil[. . . . . . . . ]
19 : 2.

A-bil[. . . . . . . . ]
47 : 8.

A-bi[. . . . . . . . ]
61 : 9.

Ab-lum
1. f. of Lu-NinBu, 31 : 20.
2. gala, 57 : 8.

A-bu-am-ve-gar
1. f. of Mar-iqiti-nu, 30 : 5.
2. bur-gul, 19 : 49.

Ada-dingir
s. of Dingir-sukkal, b. of Sbn-ituram, 59 : 7.

A-ad-da-gu (a good father, abbreviated)2
1. f. of I(nim) Nammar and Sheesh-ki, 44 : 26

1 Names marked with * occur on Nippur tablets dated in the reigns of Warad-Sin and Rim-Sin (Nos. 1-7); those marked with ** on the Yokha tablets (Nos. 8 and 9).

BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

A-gu-na

*1. f. of Ibk-dam, 6 : 3.
2. 29 : 3.
A-ši-lu-um-ur
63 : 5. 
A-ši-sha(gi)-is
s. of Nan-nar-zimu, 11 : 26
A-ši-sha-gi-is
*1. bar-gul, 7 : 25.
2. f. of Nin-ma, 12 : 20.
A-hu-um
A-hu-sha-ru
1. s. of Ur-Ennugi, b. of Ziaimat and Nabi-Shamash,
*7 : 5, 7, 11, 8 : 14, 22.
*22. h. of Nan-martum and Dingir-mansi, 9 : 4, 9.
†A-ti-a-hu-sha
†A-ti-ba-a-shik
female slave, 49 : 2.
A-li-liku
s. of Rish-Ea, 48 : 21.
A-li-um-ak-um
*1. s. of Abil-ilhatum, 7 : 24.
*2. s. of Lu-Nunnar, 7 : 21.
*3. b. of Ur-Duazaga, 5 : 10, 15.
4. nus-hak, 49 : 2.
†A-nun-sukkal
d. of Nin-Em-mansi, w. of Enlil-idzu, 10 : 2, 4, 8, 12,
Amar-Shubab (young bul of Shubab
i. of Mar-irki, 53 : 29 | 54 : 29.
†A-me-ir-tum (cf. Auiram)
*i. of Nan-nar-zimu and Dashubab, Si. of Ibi-Enlil,
9 : 11.
An-aszag²-sha
1. f. of Ibkusha, 28 : 1, 8.
2. f. of Ibk-Ea, 28 : 11.

AN-Bi-la-bi (AN-BA quickens mankind)³
AN-ni-ba-ab-Ul (or Dingir-ni-ba-ab-UL?)
(*) f. of Enlil-dingir, 6 : 21 | 10 : 11.
A-ap-pa-a-tum
bar-gul, 33 : 21.
A-pa-ma(?)-kal(?) . . . .
31 : 12.
Arad² En-ar-r lá
gala-nah, 26, IV : 17.
Arad² Amn-bi
s. of Zarvus? 65 : 10.
Arad-na (my servant; abbreviated)
red puhrum, 52 : 26 | 53 : 37 | 54 : 36.
Arad² Nunnar
*1. f. of Até, 9 : 15.
2. f. of Huma, 23 : 29.
3. f. of Sin-magir, 64 : 22.
Arad² Nin-sha-ba
male slave, 26, I : 14, 34.
A-al-ta-a
1. s. of Naram-Sin, 10 : 19.
2. f. of Sin-erish, 10 : 45.
A-ta-a
3. f. of Warad-Sin, 32 : 29.
A-wi-in-um
2. f. of Lugal-azši, 12 : 33.
A-wi-li, a-wi-il-ia (= *)
1. s. of Warad-Sin, b. of Naram-tum, f. of Ibi-Enlil,
Nashu-banisha and Huma-abi, 50 : 1, 4, 10, 13,
15, 20, 24.
3. f. of Nannartum, 38 : 10, 61 : 5.

---

¹ On baahit in female names see Ranke, P. X., p. 221.
² 11 R. 50 : 12c, d(shu-ba) Shubab. The bi in 54 : 29 seems to be rest of an erasure, not phonetic complement to sub(a).
³ Notice the frequent an-aszag-pl (= šamû ṣallāti), e.g., Warad-Sin, Stone tablet, Obv. 4, and an-aszag-qi, Warad-
Sin, clay cone, 1 : 3.
⁴ Compare AN-Ba-IX-XI (C.T., XIII, 41, Obv. 18), which probably is likewise Sumerian, concluding from
the names of the wife and the sons of this king (perhaps AN-Ba-IX-XI). Does the name An-nu-ba-XI-XI (cf. 
inscription of this king) suggest a reading anu-ba for AN-BA?
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

1. 16 : 10.
2. 65 : 12.

A-wi-il
dIshkar

shutug
62 : 19.

A-wi-il

\[ 20 : 4 \]

\[ \dagger 1 \text{-wi-ir-tum} \]

* d. of Huupatum and Rutatum, adopted by Shaktatum,

\[ 4 : 1, 12, 16, 22. \]

Azug


Azug

f. of Iupatum and Nidnusha, 26, IV : 20.

Azug

f. of Sin-idish, 12 : 8.

Azug


Bar-ba-a

55 : 1.

d Baabbar-an-dil

s. of NinIB-gumil, 68 : 6, 8, 15.

d Baabbar-pal-zu

1. f. of Shamash-erban uku-uukh, 49 : 47.

2. f. of Shamash-magir, 26, IV : 22.

d Baabbar-he-gal

11 : 19.

d Baabbar-mu-pa[d]-da (who has been called with name by

Shamash)

50 : 8.

Ba-li-lum

65 : 5.

Be-li-idin-nam

62 : 1, 9.

\[ \dagger Be-li-zu-nu \]

\[ * \text{SAL} + \text{ISHIB} \]

\[ d \text{NinIB} \]

1 : 3.

\[ \dagger Be-el-ta-ni \]

*1. d. of Dingir-uru, 6 : 29.

2. \text{SAL} + \text{ISHIB} \ d. of Enlil-galzu, 45 : 8,

10, 14.


4. \text{SAL} + \text{ISHIB} \ d. of Naram-Sin, 13 : 3.

5. d. of Warad-Sin, 21 : 7.

\[ \dagger Be-el-ti-in \]

w. of Tab-balatu, 57 : 2, 13, 18.

Be-tum

* f. of Nammar-mansi, 6 : 22.

\[ \dagger Be-ta-ni \] ( = Beltani?)

*6 : 14.

\[ \dagger Ba-ta-tum \]

\[ * \text{SAL} + \text{ISHIB} \]

\[ d \text{NinIB} \]

d. of Zatum, s. of Enlil-\[ niska, 6 : 6, 8. \]

Da-da-ka-ka

* f. of IM-URUDU\[ -a, 5 : 25. \]

Da-la-am

13 : 9 (\text{dumu-mish Da-la-am}).

Da-gin-ma-an-si
g. of Hi-ibnianni, 39 : 22.

Da-ma(s?)-ga-ga

f. (by adoption) of Mu-arug, 11 : 5 | 30 : 15.

Da-mu-\[ ig-i-li-shu, Dam-ki-i-li-shu ( = s) \]

1. i\[ -\text{sa}, s. of Lagal-ge-gal, 48 : 40. \]

2. s. of Lu-sha"yya, 8 : 26.


4. s. of Ur-Danzagga, 12 : 30.

5. h. of Naram(tum, 11 : 4, 12, 18, 8.

6. f. of Abi\[ l-ilum, 11 : 25 (identical with the pre-

ceeding?). \]

7. f. of En-Ihi\[ nam, 14 : 21, L.E. \]

8. f. of Enlil-galzu, 38 : 2 | 422 : 8.

9. f. of Hi-napi\[ lam, 45 : 22.

10. f. of NinIB-mansi, 16 : 1.

Dan-kum

1. s. of Ur-Gula, 62 : 15.

2. f. of Nuskutum, 49 : 48.


Da-mu-\[ er-ba-an \]

shutug

\[ d \text{Nin-il(dö), 44 : 21} \]

\[ \dagger Da-mu-he-gal \]

375 : 9.

Da-mu-i-din-nam

1. dub-sar, 10 : 47 | 14 : 32.

2. 17 : 11.

3. 29 : 7.

4. 13 : 31, \[ i\[ -\text{SHIM} + \text{GAR} \]

\[ d \text{En-il-lù.} \]

5. 55 : 12.

6. f. of Mutum-ilum, h. of Hitatum, 41 : 4.

Da-mu-ma-an-\[ ö\]

f. of . . . . . tum, 47 : 19.

Da-mu-\[ he-si \]

s. of . . . . . . . , 5 : 22.

Da-mu-

s. of \[ H\[ a-ba-na-tum, 16 : 5.

Dak-kum

f. of Ubhaitum, 23 : 27.

Daatk-kum

53 : 2, 54 : 2.
Dingir-ma-an-su, Dingir-ma-su (= *)
1. s. of Hu-ni, 10 : 22.
3. f. of Abi, 12 : 27.
5. f. of Hu-ni, 6 : 23.

**7. b. (?) of Aku-shuma and Nannartum, 9 : 5, 10.
   8. 18 : 4.
   9. 29 : 15.
   10. 53 : 3, 5, 11 | 54 : 3, 12 | 54 : 5.

Dingir-urri (= Hammurish)
*8. f. of Bel-tani, 6 : 29.

Digu-a-a

*9. f. of Dashubtum, 8 : 3.

(†) Dam-k'-Ishtar
   1. f. of Nin-B-muballit, 10 : 29.
   2. female slave, 23 : 16.

Dam-su-a-n
   f. of Lamazum, 45 : 23.

Dum-ski (see Mar-iqitim)

DUN-P.A-î-a-na-ziir
30 : 7.

† Das-sha-us-tum

**1. NIN(†)-DINGIR(HAL?)
   Sha-zu-an-na, d. of Dugu-
as, w. of Nannar-zimu, m. of Ibi-Enlil and
   Amurut; gene Sha-zu-an-na, 8 : 1, 10, 16, 8.

Ê-a-ba-ah
   pa-DU, 11 : 2, 8.

Ê-a-ba-li-it
63 : 11.

Ê-a-di-nam-nam (En has given me (an heir))
   1. s. of Damqi-ilishu, 10 : 21, L.E.
   2. pa-DU, s. of Ka-takulti, 32 : 16 | 33 : 2.
   3. s. of Iku-Ishtar, h. of Kurutum, f. (by adoption)
   of Hi-idinnam and Ummatmu, 21 : 3, 14, 15, 21, 8.
   4. s. of Ikkusa, 28 : 32.
   5. f. of Eshaum-DU-tumor shawg, 67 : 22.

Ê-a-ma-be-ti-it, Ê-a-ma-ba-ti-it (= *)

Ê-a-ma-ziir

**1. s. of Nabi-Enlil, 8 : 23.
   2. f. of Sin-ismanni, 66 : 17.

Ê-a-la-a-ar

   s. of . . . . . . . , by adoption s. of Ikkusa and b.
   of Ea-tarum, 28 : 2, 6, 9, 18, 23.

Ê-a-ta-kal-û

   f. of Ea-idinnam pa-DU, 32 : 17.

Ê-a-ta-ra-am
   s. of Ikkusa, b. of Ea-tarum, 28 : 8, 14, 15, 16, 23.

Ê-li-ti, Ê-la-li (= *)

**1. s. of Nabu-s, 7 : 22.
   3. f. of Ikbar-Shamash, 67 : 19.
   4. b. of Nin-su-mans, u. of Enlil-umag, Nunnar-
      urma-mungin, Ur-Dazagga and Ur-DUN.P.A,
      26, I : 7, 21 | HI : 22.

E-li-tam

   s. of . . . . . . . , ga-a-a, 16 : 12.

Eli-tam

1. s. of Rù-naski, 30 : 4.
   2. s. of Nin-B-meDU, 19 : 22.
   3. f. of Idin-Ishtar, 13 : 11.
   5. 23 : 5.

Eli-tam-shu

   s. of Šili-Shamash, b. of Hi-idinnam and Abil-Martu,
   36 : 4, 7, 8, 13.

Ê-li-ti

   3. f. of Taritan, 12 : 25.

Ê-ki-mash-zu

   1. s. of Damqi-ilishu, 67 : 5.
   2. f. of Lugal-stim-an, 12 : 34.

Ê-ki-â-ar-gal


Ê-ki-la-el-li-ti
18 : 2, 17.

Ê-ki-la-gal-zu

1. s. of Damqi-ilishu, 30 : 8 | 38 : 2.
   2. f. of Bel-tani, 45 : 9.
   3. g启迪, 15 : 12.
   4. 29 : 15.

Ê-ki-la-ha-zir

   s. of Dingir-sakkal, 62 : 14.

Ê-ki-la-la-zu, Ê-ki-la-la-zi-zu (= *)
   u-a-išša, s. of Lugal-azida, h. of Ama-sakkal
   32 : 1, 5, 7, 13, 8, | 47 : 6 | 58 : 5, 8, 9 | 66 : 16.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

*dEnlil-nilum (or dinqir)*

(*) s. of Anuri-babUL, 6:21 | 16:11.

*En-lil-ri-ne-gu*

*En-lil-nil-un-ir*

s. of Enlil-mansi, 12:15.

*En-lil-ma-li-k*

1. s. of Silli-XinIB, 40:23.
2. s. of Zimutum, 65:6.
3. 55:12.

*En-lil-ma-un-si*

1. shatug *[Nin-lil-ti], s. of Lu-XinIB, 41:17; probably identical with the shatug *Nin-lil-di, 59:14.

*En-lil-me-DU*

**1.** f. of Nabu-um, 9:14.

*En-lil-na-ba-li-f*

dub-sur, 58:23 | 64:25.

*En-lil-na-da-mi-q*

s. of Rim-Ishtar, b. of the, 47:17 | 58:18.

*En-lil-bi-ti*

f. of Water-Samin, 57:26.

*En-lil-na-da*

1. s. of Xarum-[ ], 22:11, L.E.
3. 45:3.

*En-lil-na-sli*

65:11.

*Enlil-nil-shu*

1. s. of Zimutum, 6:5.
2. f. of Sin-eribum, 12:5.

*Enlil-ta-a-ar*

la SHIM + GAR

*En-lil-zu-me-ka (thou art Enlil)*

25:10.

*En-lil [ . . . . ]*

51:11.

*En-lil [ . . ]*

39:2.

*En-na-gi-na-ap-li-zu-um (look favorably at me, O Ennugi)*

s. of Dinigir-mansi, 68:22.

*En-na-gi-i-na-a-a, En-na-gi-i-na-a-a (= *rabis dauna,* 17:21 | 53:36 | 54:37 (omits d).)

*En-na-gi-zu-a-nil-a-nil-aum (Ennugi is the preserver of the life of the land)

dub-sur, 48:44.

*En-ri-bi-siu-ta-mur?*

63:12.

*En-ri-(ish)-zu-me-tum, En-ri-(ish)-zu-me-tum, En-ri-sa-am-mar-tum, En-ri-sum-me-tum*

1. f. of Abil-Martu, Martu-malik, Libit-Enlil (and Abil-Shamash?), g.-f.?) of Libit-Martu, 32:19.

*En-shu-me-DU-un-mur*

1. shatug, s. of Ea-idinnam, 67:22.
2. 21:10.

*En-te-ki-bi-(4)Sin, En-te-bi-Sin (= *)

s. of Ea-idinnam, 48:35 | 50:22 | *57:35.

*En-te-bi-Shamash*

f. of Tab-halaatu, 53:1.

*Gu-ni-um*


Gimil (or Qilt)*dEn-lil*


Gimil (or Qilt)-fi-nil-shu*

s. of Gir-ni-nil-shag, 48:41.

---

1 The Sumerian character of names compounded with me-DU is proved by Enlil-me-DU.

2 Cf. also Nannar-zal-men, Ranke, P. X., p. 2468.

3 Cf. Irun-ni-na-a and Shamash-i-na-a, Ranke, P. X., a-a = ašša. For the change of ašša with a see p. 3, note 1.

4 "Verschleifung" of the 1; cf. E-te-ba-am, 81:17, instead of Eteblam.

17
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

Gir-ni-ni-shâd (his way is bright)  
1. of Ginil-liliša, 48: 41.  
Gir(-)-ni-ni-za  
s. of Lu-shag, 21: 9.

Ha-ba-ea-tum  
1. of Damu-..., 16: 5.  
Ha-bil-a-hi  
adopted s. of Tab-balatu and Bélia, 57: 3, 14, 17.

Ha-bil-ki-nu-um  
22: 11.

4 Ha-an-mu-ra-bi  
king, 10: 4 (with the determinative for gods) and  
in the dates of 1-3, 5-10.

Ha-ab-sî  
**1. of Shimam-ilbî, 8: 32.

1 U-la-tum  
w. of Damu-idiannam, m. of Mutum-ilam, 42: 5.

Hu-putum  
1. s. of ...-yatum(?), h. of Rubatum, l. of Awiram, 4: 2, 10, 8.  
2. l. of Sin-erûsh, 10: 42.

1-ba-la-šu I-ba-la-la-šu (= *)  
s. of Ud-âlu, 52: 19 | *53:30 | *51:30.  
I-ba-shar-ra-um (abbreviated)?  
l. of Imgur-NinIR, s. of Lagatam, 12: 9, 8.

Hu-putum  
1. s. of Auzug-Xingal, b. of Nidnasha, 26: IV, 20.  
2. s. of Enki-nirgal, b. of Sin-shumuk, 23: 31.  
3. s. of Libûrram, 10: 38.  
5. s. of Ur-Daázaggû, 29: 1, 6.  
6. s. of Warûm-Sûin, 13: 2.  
7. l. of Dingir-sukkal, 28: 30.  

1-bu2En-ûl  
1. s. of Auzilî, b. of Itashu-ibnîsha and Ilmû-rabi,  
48: 4, 7, 17, 21, 23.  
2. lu-SHIM + GAR 4En-ûl-dâ, s. of NaNartiûm,  
48: 45.  
**3. s. of NaNarti-zimu and Dushubium, b. of Amertum,  
8: 13, 21.

1 The same name occurs Reisner, Telîh, 139, 11: 11, and in the name of a small town ÂI-Gir-ni-ni-shâd in the  
domain of Sim-idiannam, the governor of Larsam, L. I, II., 42: 19.  
See also Anûnam-ni-shag, 10: 46; Etûra-ni-shag,  
Rom., Tel., 164, IV, 2 from below; dPa-  
inšajBIll-sag-ka-ni-shag, Rom., Tel., 125, 1: 15, 16.

2 Cf. Hi-ipashar.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

131

I-da-tum
1. s. of Nin-iB-nishu, 68 : 7, 9, 16.
2. f. of Nabû-Enlil, 47 : 20.

I-din-din-lil
1. aš-šiṭ, s. of Sin-er(l)ı̂bam, 10 : 40 | 39 : 20 | 49 : 13.
2. f. of Ur-Kusun, 19 : 44.

I-din-Iskur
1. shuṭu₄₄ N-iš-lû, s. of Ishkur-girra, 40 : 20.
*2. f. of Išn-Iskur, 4 : 33.

I-din-Ištar
1. s. of Ellilitum, 13 : 11.
2. s. of Lugal-EZEN, 49 : 23.
3. s. of Mannammeschiliṣur and Narublum, 64 : 8, 16.
4. s. of Nabû-Shamash, 51 : 1.
5. s. of Sin-maqir, 32 : 28.
6. dab-sar, 35 : 25.
7. 27 : 3.

I-din-Išum
*bur-gul, 6 : 24.

I-din-Sin
s. of ........... tum, 16 : 14.

I-dī-shum

Igi-shag
ra-šiṭ, s. of Iša-Ekur-rabi, 43 : 6, 7, 14, 8 | 44 : 4.

Igi₄ Nannar-sha-il-gub (before Nannar he (or I) went)

I-li-a-ri-li
1. f. of Sap-nin-bi-uzu, 19 : 20, 39.
2. 9 : 28.

I-li-e-ri-ya-am
3. h. of Shot-Shamash, 46 : 5, 8.

I-li-e-ri-yar (my god will loosen)
I-li-ib-ni-a-ni
s. of Dayan-mansi, 39 : 21.

I-li-i-din-nam
1. adopted s. of Ea-idinnam and Kurittum, b. of Ištinamit, 21 : 1, 12, 23.
2. s. of Silli-Shamash, b. of Ellumûshu and Abîl-Martu, 36 : 9.

I-li-i-kī-sham
s. of li...., 68 : 23.

1 Notice the use of a to denote the hiatus.
2 Cf. Išm-lu-ši₄, Ranke, P. N.
Ilu-shu-ih-ni
132

Im-gur-a
1. f. of Nabû-Shamash, 11 : 6, 14, 23. | 23 : 25.
2. f. of Sin-lidish, 9 : 17.

Im-gur-2Sin
f. of Iku-Damu, 47 : 8.

Im-gur-rum, Im-gur-rum (* = *)
1. f. of Manum-abirdasha, 10 : 13.
2. f. of Ninurta, s. 60, case 23.

I-nu-ê-kur-su-bi
29 : 13.

I.(nim)2Nunnar
1. s. of Abdu-udgra, br. of Shes-ki, 41 : 25.
2. f. of Sin-lidish, b. of Shalartum, 5 : 1, 8 ; b. of Shalartum, 4 : 4, 8.

Im-ba-um
**s. of Enil-melDi, 9 : 13.

I.(nim)2NinIB
1. f. of Enilu-nepy, 32 : 25 | 33 : 16 | 34 : 16.
2. IM-U'-UR-DI?a
26, III : 32.

Jishkar2RUSH-ra
1. s. of Ududu, b. of lgutum, n. of Ishkar-rabi, e of Mrari-tum and Mutum-illu, 10 : 28, 31.
2. f. of Uru-Iskak, 10 : 20.

Jishkar-rabi
f. of Mrari-tum and Mutum-illu, b. of Ududu, 10 : 3, 9, 32.

Jishkar-r1-im-ti
male slave of Narbutum, 23 : 7, 15.

1 For this reading see Hrozny in Z.I., XX, pp. 124ff.; but cf. C.T., XXIV, 32 : 149b, 6LINGUR, 1M, and Thureau-Dangin in S.A.K.I., p. 208, note e 1MI = dImmer because of the name Immerum. The last would point to a reading dImi1 of Imi1 (see, sc. 28s, IM = i-mi).
2 Cf. dKAL-KAL-ru-ur-ri-ri, Ranke, P. N.
3 The name occurs also in L. I. H., Vol. 4, 17 : 9 (King: SHI-HAL-UR).
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

133

† [La]-ma-za-tum
1. (w. or d. of) Lu-Bau, 31 : 20.
2. d. of Lu-Enlil, 6 : 27.

† Lu-mu-za
1. SAL + ISHI.B.d NinIB, d. of Damkuna, 45 : 23.
2. S.A.L + ISHI.B.d NinIB, d. of Enlil-mansi, 46 : 2, 8.

Li-bi-it-En-zi
s. of Erissusatatum, b. of Abil-Martu, etc., 32 : 10, 12, 8; 33 : 19 | 34 : 3, 5, 11, 8.

Li-bi-it-Ishkar
1. s. of Shu-Emah, 37 : 20.
2. s. of Shamatu, 30 : 9.

Li-bi-it-Marduk
s. of Abil-Shamash, gs. (?) of Erissusatatum, 32 : 13, 8; 35 : 3, 5, 13, 8.

Li-bur-ra-am
f. of Nisratum, 10 : 38.

Li.d.Ama-ra-ra-za
2. f. of Dingir-mansi, 40 : 24.

Li.d.Bau
h. or f. of Lamazatum, 31 : 21.

Li.d.En-ki-ja
s. of Nammar-adah, 49 : 21.

Li.d.En-il-lad
1. SII + DUB, s. of E-latlu, 38 : 20 | 41 : 19 | 64 : 21.
2. f. of Sin-im-guranni, 48 : 37.

*3. f. of Lamazatum, 6 : 27.
4. 17 : 9.
5. 52 : 6 | 53 : 15 | 54 : 16.

Lu-È-shu-me-DU (cf. Lu-È-shu-me-DU)
s. of Shamash-Enil, 37 : 8, 13, 8.

Lugal-âma-ra
2. 32 : 2.

Lugal-á-zi-da
1. s. of Arkatatum, 12 : 33.
3. f. of Ilku-Ishkar, 68 : 25.
4. f. of Na-bí Shamash, 50 : 17.
6. f. of NinIB-nirgal and Rim-Ishkar.

Lugal-dumug
50 : 5.
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

Ma-an-na-um, Ma-na-tum ( = *) (abbreviated)
2. $:s = Ma-an-na-um-nu-ri-shu dubur.

Ma-ni-ia, Ma-an-ni-ia (case)
for $ of Ubata, 12 : 32.

Ma-an-na-um-na-hir-shu, Ma-an-na-um-na-ri-shu ( = *)
1. s. of Ingurum,*10 : 43.
2. dub-sar, 36 : 23; case Ma-an-na-um.

Ma-an-na-um-sha-li-šar
1. s. of Arriliu, f. of Idin-Ištar, b. of Narabum, b.
of NinlB-muballit, 38 : 9 | 64 : 5.
2. s. of NinlB-qarrad, 14 : 23.

Ma-an-na
18 : 15.

Ma-an-na-um-na-hir-shu
*s. of Abd, 5 : 28.

† Ma-na-tum
w. of Lugatum, m. of NinlB-abi and NinlB-gumil,
12 : 12, 14, 21, 8.

Ma-ri-er-ši-tim, Ma-ri-ir-zi-tim ( = *), Mār-ir-ši-tim ( = **),
Mār-ir-zi-tim ( = ***)
1. s. of Abum-waqar, ***39 : 5.
2. s. of Amur-Shab, ***53 : 29 | *54 : 29.
5. s. of Ishkur-abi, b. of Mutum-šum, n. of Ududu,
c. of Ishkur-girra and Išgatum, 10 : 1, 31; identical
with Mār-ir-ši-tim, s. of Domâ(?)-gugu, 11 : 4, 6,
17 | ***30 : 15.
6. f. of Sin-čašum, ***64 : 23.

Ma-an-na-um-sha-li-šar
s. of Sin-čašum, 48 : 12.

Mo-ri-er-šra-li-šar
f. of Narabum, m. of Narabum, 23 : 8, 19, 20.

Mā-ar-ši-šu-šu (my name he may establish; cf. Shamash-
šum-šu-šu)
gula, 26, IV : 19.

Mā-ar-šu-šu (my name has been called)
nu-šu, 43 : 28 | 44 : 18.

Ma-an-ur-tum, Ma-na-tum ( = *) (abbreviated)
1. s. of Damgum, 13 : 13.

Ma-an-ur-tum
1. s. of Domu-idinnam and Ušidum, 41 : 5.
2. s. of Ishkur-abi, b. of Mār-ir-ši-tim, n. of Ududu,
c. of Ishkur-girra and Išgatum, 10 : 1, 31 | 30 : 16.

Na-bi-ia
*f. of Endi, 7 : 22.

Na-biššEn-šil
1. s. of Išidum, 47 : 20 | 58 : 19.

Na-biššEn-šil
*s. of Ur-Enaši-gi, b. of Abiššum and Zutum, 7 : 8.
3. f. of Išdina-šar, 51 : 2, 3.
4. 17 : 3 | 21 : 3, 4 | 25 : 3 | 27 : 4; probably identical
with No. 3; cf. Išdin-Ištar, 27 : 3.

Na-biššShamash
1. s. of Išgatum, 11 : 6, 11, 17, 8 | 23 : 25.
2. 27 : 9.

Nam-na-ni-ni-ša-g (his fate is bright)?
1. s. of Išgatum, 11 : 6, 11, 17, 8 | 23 : 25.
3. f. of Išdin-Ištar, 51 : 2, 3.
4. 17 : 3 | 21 : 3, 4 | 25 : 3 | 27 : 4; probably identical
with No. 3; cf. Išdin-Ištar, 27 : 3.

Na-biššEn-šil
1. s. of NinlB-mashilum, 68 : 22.
2. 27 : 9.

Nam-ču-ša-ru-ar
1. f. of Subbalum, 45 : 7.

Nan-ču-ša-ru-ar
1. f. of Ur-Nannar, 10 : 46.

Nan-ču-ša-ru-ar
1. f. of Ur-Nannar, 10 : 46.

Nan-nor-aš-sha-g (Nannar is a helper)

Nan-nor-aš-sha-g (Nannar is a helper)

Nannar-aš-sa-ša (seal seems to omit -en; Nannar
made the way steady)
1. s. of Ninni-maš, b. of Enliš-ša-gi, Ur-Duwaša-
and Ur-DUN.PA-a, 26, 11 : 20 | 11 : 4, 11, 27.

Nannar-aš-sa (seal seems to omit -en; Nannar
made the way steady)
1. s. of Ninni-maš, b. of Enliš-ša-gi, Ur-Duwaša-
and Ur-DUN.PA-a, 26, 11 : 20 | 11 : 4, 11, 27.

Seal.

Nannar-aš-sa (seal seems to omit -en; Nannar
made the way steady)
1. s. of Ninni-maš, b. of Enliš-ša-gi, Ur-Duwaša-
and Ur-DUN.PA-a, 26, 11 : 20 | 11 : 4, 11, 27.

Seal.

1 M. Lls-TU; perhaps mar-uru, although the form of TT does not seem to allow a reading uru; but cf. a-na-ra
mar-uru (c-mar-uru, a-na-uru) - abûbu, kur-mar-TU - mar-uru.

2 Cf. Girni-niššug.

3 To the ending um compare Šamšum-Warad-Sin (a lord is Warad-Sin?), P. N.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

\[ d \text{Nanar-me-DU} \]
\*s. of Pabu-hum, 5 : 21.

\[ d \text{Nanar-te-ti} \]
1. f. of Sin-abzadu, 42 : 2.
2. f. of . . . . . . . . . . . . , 4 : 29.

\[ d \text{Nanar-sha(g)-ti-sti} \] (Naanar is neveryul)
50 : 13.

\[ d \text{Nanar-tum} \]
1. f. of Ibi-Enlil lu-SHIM + G. R. \( ^d \) Enlilla, 49 : 45.
\*s2. s. of Lu-Xinib, 8 : 21.
3. f. of Nidin-Ishtar, 28 : 30.
5. nu-eš, 42 : 10.
6. b. (?) of Anushum and Dingir-mansi.

\[ d \text{Nanar-zi} \]
\[ nu-eš, s. of Abba, 10 : 37. \]

\[ d \text{Nanar-zi-mu} \]
1. f. of Agish(g)-ši, 11 : 26.
\*s2. f. of Ibi-Enlil and Amertum, h. of Dushubtum, 8 : 15, 21.
4. f. of Sin-idinnam, 10 : 39.

\[ Na-ra-um\^bSin, -Sin (= *) \]
1. f. of Alū, 40 : 19; perhaps also 47 : 15.
3. f. of Damiq-ilishu, 22 : 5.
4. Na-ra-um\[ f . \] , f. of Endil-nada, 22 : 11, L.E.

\[ * Na-ra-um-tum \]
1. m. of Migir-Enlil, gn. of Narubtum, 23 : 19.
2. d. of Sinatum, w. of Awilim, by adoption m. of Ibi-Enlil, Hashu-ilishu and Bi-abi, 57 : 2, 5, 13, 15, 18, 21, 25, 30.

\[ Na-ra-ub-tum, Na-ra-ub(? or ub)-tum (= *) \]
1. d. of Migir-Enlil, gd. of Narumatum, 23 : 8, 20.
2. \[ SAL + ISHIB \] \( ^d \) Nin-IB, 31 : 16.
3. w. of Damiq-ilishu, 11 : 5, 13, 19, *s.
4. w. of Manunnameshulipur, m. of Idin-Ishtar, 64 : 9, 16.

\[ d \text{Núu-um-gal-mu-an-zi} \]
\[ bur-gal, 3 : 26 | 26, IV : 21. \]

\[ Ni-din-Ishkar \]
s. of Nanartum, 28 : 30.

\[ Ni-id-nu-[m] \]
dub-sar, 16 : 15.

\[ Ni-id-nu-sha \]
s. of Azug-Ningal, b. of Ibguatur, 26, IV : 21.

\[ Ni-mi-nu \]
s. of Aššuagish, 12 : 29.

\[ d \text{Nin-IB-abi} \]
1. s. of Lugalum and Manatum, b. of NinIB-gumil, 12 : 10, 13, 20, 8.
2. ninšu, 14 : 31.

\[ d \text{Nin-IB-gumil} \]
1. s. of Lugalum and Manatum, b. of NinIB-abi, 12 : 10, 11, 21, 8.
2. s. of Sin-bi-li, 12 : 28.
3. s. of Sill-Ishtar, 8 : 24.

\[ d \text{Nin-IB-ib-ma-an-si} \]
1. s. of Tab-balatu and Beltin, b. of the adopted Habibi, 57 : 5, 10.
5. s. of Ur-Duazagga, 30 : 11.
9. 25 : 12.

\[ d \text{Nin-IB-ru-an-a-a} \]
s. of Ea-idinnam, b. of Lugal-keyal, 38 : 5, 8, 8.

\[ d \text{Nin-IB-la-mu-zi} \]
slave, 26, II : 14.

\[ d \text{Nin-IB-mu-an-si} \]
1. s. of Dumu-iliša, 16 : 3.
2. f. of Amu-sukkal, l-an-law of Enlil-idsu, 47 : 5.
5. \( P.1-é, 24 : 34. \)
5. h. of Unmu-waqarat, 63 : 4 and probably 63 : 10.

\[ d \text{Nin-IB-me-DU} \]
1. f. of Eilitum, 49 : 22.
2. f. of Shumum-tibi nu-eš, 50 : 15.

\[ d \text{Nin-IB-mu-ba-šišt} \]
1. s. of Awilin, b. of Mannunmeshulipur and Idin-Ishkar, 64 : 7, 15.
2. s. of Damiq-Ishkar, 40 : 19.

\[ d \text{Nin-IB-mu-sha-lišu} \]
1. nu-eš, s. of Nanartum, 48 : 9, 11, 36, 38, 10.
2. f. of Nu-Enlil, 68 : 22.
3. f. of Nusku-nishu, 41 : 3, 6, 7.
4. g throttle, 26, IV : 18 | 42 : 15.
5. lu-SHIM + G. R. \( ^d \) En-lil-la
6. shutag \( ^d \) Nin-lil-la, 10 : 41.

\[ d \text{Nin-IB-mu-usht-la-al} \]
1. s. of Ingurum, 68 case : 22.
2. s. of Mannatum, 52 : 21 | 53 : 32 | 54 : 32.
3. s. of Ubarrum, 34 : 18.

\[ d \text{Nin-IB-nir-gal} \]
s. of Lugal-ausahaan, b. of Rim-Ishkar, 12 : 6, 8, 10.

\[ d \text{Nin-IB-ni-khu} \]
f. of Idatum, 68 : 7.
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

136

**dNin-IB-qar-ra-ad**
2. f. of *Mananmushulimur*, 14 : 21 (probably identical with the preceding).

1. s. of *Nin-IB-mansí, **10 : 28 | 52 : 25 | 64 : 2, 10 | 66 : 8 | 08 : 9.
2. *60 : 4 | 61 : 6 (probably identical with the preceding).

**dNin-IB-ri-im-ir-lí**
10 : 25.

**dNin-IB[- ]**
1. f. of *Ilú-ippázza, 31 : 20.

**dNin-nam-an-ní**
1. s. of *Hushu-bniázu, 67 : 20.
2. f. of *Enlil-bushag, Nunnar-an-nunang, Ur-Du-unazaga and Ur-DUN.PA-an, 26, IV : 13.

† *Xi-ni-shí-ní-shu*
1. *SAL + ISHHR* *dNinIB, d. of *Abišatam, 31 : 18 : 1.
2. *SAL + ISHHR* *dNinIB, d. of *Nur-kbaba, 31 : 4, 6, 12.

**Nu-ür2-A-bal**
*dub-sár*, 12 : 35.

**Nu-ra-tam**
1. f. of *Sin-eriham, 5 : 27.
2. *shatug* *dNin-lil-bi, 12 : 18.

**Nu[ar]ri-idi, *Nuri-idi ( = *)**
1. f. of *Shamunu-ilu, 16 : 13 | *25 : 35.

**Nu-ür3-Kob-bal**
1. f. of *Nishinush, 31 : 5 (8), probably identical with *Nu-ür3-Kob-bal *dub-sár, 31 : 22.
2. f. of *Sin-ikshum, 15 : 29.
3. 17 : 4.

**Nu-ür3-Nín-shah**
2. f. of *Ibi-NinIB (or Ninshah), 15 : 6.

**Nu-ür3-Shumash**
1. s. of *Nunnur-am-ili, 62 : 22.
2. *bar-gal, 28 : 35.

**Nu-ram-iti**
1. s. of *Wurazunu, b. of *Sin-ishašani, Kumbudum and Kiri-gamul, 11 : 29.

**dNusku-níshu**
1. s. of *Ydha-haggá, 28 : 31 | 10 : 25.

2. s. of *Ninšu-nushallim, 43 : 3, 6, 7.

**dNusku-tum**
1. s. of *Damqum, 49 : 48.

**Pa-ha-bu-num**
1. f. of *Nannar-meDU, 5 : 21.

**Qád2*En-lil and all names beginning with *SIHR (possible reading *gu*-) see under Gimiš.**

**Rí-be-tum**
25 : 5.

**Rí-im-Išhtar**
1. s. of *Lugal-azida, b. of *NinIB-nirgal, 44 : 12, 8.
2. s. of *Enlil-mudammiq and [ _______, 17 : 16 | 58 : 18.

**Rí-šká-Én**
1. f. of *Abi-kum, 67 : 21.

† *Ru-be-tum*
1. *w. of *Hapatum, m. of *Awiratam, 4 : 3.

**dSa-da-ra-nun[ . . . . . . ]-zi**
slave, 50 : 3.

**Sag-nin-bi-zi**
1. s. of *Hi-avili, 49 : 11, 20, 39.
2. s. of *Sa-ah-ha-a, 43 : 5.

(d) *Še-am-su-i-la-na (with determinative for gods, 31 : 21 | 32 : 33) king, in the dates of 12-52, 54-58, 60.

**dSin-a-ba-shu**
1. s. of *Nunnar-lati, 42 : 1, 8, 11.
2. *Sin-a-ba-am-l-a-nun (Sin has given me a brother) s. of *Sin-magir, 62 : 21.
3. *Sin-a-ba-am, Sin- ( = *)
1. s. of *Imurram, b. of *Sin-eriham, *18 : 38.
2. s. of *Mars-é(tum, 61 : 23.

**dSin-be-eššu**
1. f. of *NinIB-gamil, 12 : 28.

**dSin-bi-li-ba-am, Sin( = *)-ri-ba ( = **)**
1. s. of *Enlil-nishu, 12 : 5.
2. s. of *Imurram, b. of *Sin-ašum, *18 : 39.
3. s. of *Vabi-Enlil, 21 : 33.
4. *s. of *Nunnar-um, 5 : 27.
5. f. of *Na-mudallit, 51 : 21 | *52 : 34 | *53 : 35.

1 Notice the use of the *i* to denote the hiatus before a syllable beginning with *i.*
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON. 137

7. f. of Kubatum, 52 :
   9. lu-gal, 44 : 24 (omits -ba-).

\text{Sin-eresh}
1. s. of Atal, 10 : 45.
2. s. of Ipatum, 10 : 42.

\text{Sin-ha-zi-ir}
dim, 68 : 5.

\text{Sin-i-din-ur-am}
1. s. of Nannar-zieu, 10 : 39.
2. f. of UtU-la$hun u-ni-isk, 39 : 5.
3. f. of Iima, 49 : 46.
4. f. of Silli-Shamash, 62 : 18.
5. nu-esh, 26, 11 : 2.
6. 18 : 16.

\text{Sin-iski-shar-am}
s. of Nari-kuhotu, 45 : 19.

\text{Sin-im-gur-ra-um,} \text{Sin-im-gur-ra-um} (= *), \text{Sin-} (= **)
1. s. of Abaia, 52 : 18 | 53 : 33 | 54 : 33.
2. lâ-SHIM + GAR, s. of Lu-Entilu, **48 : 37.

\text{Sin-ishtarani}
1. s. of Ea-na'shir, 66 : 17.
2. s. of Enil-mansu, b. of Iuq-Ekur-rabi, u. of Igi-
   shug, 43 : 17.
3. s. of Wardizunki, b. of Kumbulam, Nannar-lu-qi and
   Kirâ-gamil, 11 : 2, 8, 11 (omits or), 16.

\text{Sin-it-tar-um}
s. of Dingir-sukkal, b. of Addu-dugga, 59 : 3, 5.

\text{Sini-di-ishe}
1. s. of Azug-NinB, 12 : 7.
2. s. of Iimih, 9 : 16.
3. s. of I(nim)-Nunnar and Shabartum, 5 : 1, 8, 15.
4. f. of Ibi-Entil, 32 : 26 | 33 : 17 | 34 : 17.
5. f. of Ibi-igl\text{-}tunu, 15 : 4.
6. f. of Mari-Ustar, 57 : 42.

\text{Sin-li-ra-um}
f. of Ibi-Ninsuk, 48 : 34.

\text{Sin-ma-gir}
1. s. of Arud-Nannar, 64 : 22.
2. f. of Ibi-Entil, 28 : 33.
3. f. of Ibi-kasa, 35 : 17.
6. (Sin-ma-gir) shatNit u-lilâ, 47 : 11.
7. 18 : 3, 4.
18

\text{Sin-na-ap-shu-ra-am}

\text{Sin-na-tum}
f. of Naramatum, 48 : 2.

\text{Sin-ni-ia}
4f. of Shut-Istar, 6 : 26.

\text{Sin-pi-la-aN}
61 : 4, 5.

\text{Sin-pi-} (see \text{Sin-wa-da})
\text{Sin-
ri-mu-[ni]}
f. of [ ....... ]], 47 : 18.

\text{Sin-su(?)-kar(?)-ri}
25 : 11.

\text{Sin-sha-mu-ah}
s. of Enki-a-nurgal, b. of Ipatum, 23 : 30 | 62 : 17.

\text{Sin-wa-da}?-(p-l-di\text{-}u)-\text{-}pi-la[i]?
f. of Lu-ShummeDU, 5 : 21.

\text{Sin-}[ ....... ]
s. of Sama-n-ilibski, 26, IV : 26.

\text{Sin-la-na-um}
SALASHIB \text{Sin-IB,} d. of Nannar-sharor, 45 : 6.

\text{Si-l-Istar}
**1. f. of NinIB-gumil, 8 : 29.

\text{Si-l,-} \text{Sin-IB}
1. s. of E-su, 12 : 4.
2. s. of Silli-Istar, 12 : 6.

\text{Si-l,-} \text{Shamash}
1. s. of Sin-idinnam, 62 : 18.
2. f. of Ellum\text{-}mishu and Ii-idinnam, 36 : 7, 8, 9, 21.
3. 18 : 6.

\text{Shamash-ä-nas}
f. of Libi-Istar, 37 : 20.

\text{Shamash-er-tam}
*W. of I(nim)-Nannar, m. of Sin-lalish, 5 : 2; w. of
I(nim)-Nannar, m. (by adoption) of Awirtum, 4 : 4, 9, 14, 17, 21, 8.

\text{Shamash-wa-um}
s. of Warad-Enu, 5 : 26.

\text{Shamash-ah-s}i
1. f. of [ ...... ]-tum, 15 : 13.

\text{Shamash} \text{En-li(?)}
f. of Lu-EshummeDU, 37 : 8.

\text{Shamash-er-be-um}
uka-ush, s. of Babbar-galzu, 49 : 17.
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

ʻShe-riim-ʻi-ti

Shesh-kār
Shames

† Sha-at-Ishtar
*I of Ninin, 6:26.

† Sha-at,4Shamash

w. of Rīšūnum, 46:1, 4.

She-rum-li-ī
1. f. of Ḫi-ippalum, 62:21.
2. 18:21.

Shek-kul-ū
*1. of . . . . . . . . . . . 1:31.

Shek-kī
† lu-la,1 s. of Adda-dagga, b. of (Ninu)-Nunnar, 42:25.

SHEŠI-SHEŠI
*I of Ḫan-En-līl-dim, 5:23.

Shu-ha-a-hum
f. of Nuruḫum, 31:17.

Shu-ma-ilum
f. of Lībilit-Ištar, 40:9.

Shu-ma-us-liš-liš, liš-liši (= *), Shu-ma-libši (= **)
**1. s. of Ḫabsi, 8:31.
2. s. of Ninna-mans, 40:7, 30, 35, 36, 10.
3. na-ēš, s. of NinIR-maDU, 50:14.
4. s. of Ur-Di-landa, 37:2, 6, 14.
5. f. of Nin[ . . . . . . ], *26: IV:26.
7. . . . . . . . . . . . . . . . . 50:12.

Shu-ma-us-ilum
s. of Nuruši, 16:13 | 24:35.

Ta-kum

**1. f. of Warka-Ištar, 8:22.

Ta-ši-um
1. s. of A-ebia-tum, 32:27.
2. s. of E-ia-pa, 12:25.
3. f. of Aššur-Num, 18:36.
5. f. of Lashatam, 32:23 | 67:18.
7 mu, 62:25.

9. shutug4NinIR-mans, 30:3.

Tā-ab-ba-sa-tah, Tâb- (= *)
1. s. of Ešlī-lī-Sammsu, 57:1, 12, 18.

Tâ-ba-an-sa-ab-shu
akush asgul, 23:32.

U-ba-a-nī
f. of Muni, 12:32.

U-bal-a-tum
s. of Daqqum, 23:27.

Ubar-ra-um, u-bar-ram (= *)
1. f. of NinIR-maššul, 31:19.
2. akush, *30:12.

U-bar4Shamash
18:19.

Udi-lā
ud-ul-lā-a (= *)

Udi-li-dā
shutug4NinIR-lā, f. of Ishkār-DUSHIRa and Irratum, b. of Ishkar-um, u. of NinIR-LUum, 10:8, 30:14:27, I.E. | 30:17.

† U-nim-ina-�ar-at
w. of NinIR-mans, 63:3.

Uṣī-du-wi-ins (he went forth shining3)
17:9.

U-râ-4Ba-â

Ur-Dâ-umaga
1. s. of Ninna-mans, b. of Enil-šagag, Ninna-um-mungu and Ur-DIN-PA-a, 26, III:17, 25, 30, 35 | IV:6, 8.
2. f. of Dumag Elis, 11:30.
4. f. of NinIR-mans, 30:11.
5. f. of Shumma-libši, 37:2, 7.
7. 27:10.

Ur4DIN-PA-a
s. of Ninna-mans, b. of Enil-šagag, Ninna-um-mungu and Ur-Dinagga, 26, III:18 | IV:12, 8.

1 If read correctly, this would prove the value of LU = zummma.
2 Flavim(ium) with Verschleifung of the rpmUba-atum); cf. U-bar-(ri)-ia, U-bar-ir-tum, P. N.
3 i.e., as new moon; cf. annar-sil.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

Ur^{d} En-nu-qi

(*) f. of Akgashum, 7 : 6, 8 ; f. of Ziaum, 15 : 5, f. of Ziaum and Nabi-Shamash, 7 : 9.

Ur^{d} Gi-li
df. of Dumkum, 62 : 13, 30.
Ur-Kingul, Ur-Kingul-a (= *), Ur-kingal-a (= **)
(*) 2, dub-sar. **6 : 25 | 23 : 33 (the same person?).

Ur^{d} Ki-qi-
u-ni
nu-esh, s. of Idin-Enlil, 49 : 11.

Ur^{d} Na-um-an
f. of Ursa-nadi, 13 : 8.

Ur^{d} Pa-BIL-sag-gi
adopted s. of Naramatum (or Migir-Enlil?), 23 : 21.

Ur-ra-ba-ri
bar-gul, 57 : 27.
Ur-ra-i-dan-nam
aka-ak ash bagal, 62 : 16.

{Ur-ra-mu-di
s. of Ur-Naram, 13 : 8.

Ur^{d} Sa-ta-nun-
[ ]
s. of Ilu[n], 59 : 17.

Uta-gid-lu-he-ldi

Uta-gid-lu-mu-an-
i

Uta-gid-lu-me-DU

Warud-Ena
* f. of Shalaraum, 5 : 26.

Warud-Ishtar
**s. of Takam, 8 : 22.

Warud-Ena
1. s. of Aq, 32 : 29.
2. f. of Aqilim, 57 : 1.
4. f. of Ilpapum, 13 : 12.
5. nu-gish-sar, 8 : 34.

Wa-ra-za-na, Wa-ra-az-za-na (= *)

Wa-ta^{d} Shamash
s. of Enil-bi-ti, 57 : 26.

Zu-ri-in(?)

Zi-in-tum
(*) 1. f. of Ur-Ennogi, 15 : 5; f. of Ur-Ennogi, b. of Nabi-Shamash and Aghashum, 7 : 8.
2. f. of Enil-mulik 65 : 7.
*3. f. of Enil-nisha and Belatam, 6 : 5, 7, 8.
*4. f. of . . . . . . . . 4 : 30.
[ . . . . . . ]-u-an-
[ ]
s. of . . . . . . . . 1 : 13.
[ . . . . . . ]-qi, 1 : 10.
[ . . . . . . ]-uru-
[ s. of . . . . . . . . 1 : 12.
[ . . . . . . ]-atu
[ s. of Shamash-abri, 6 : 13.
[ . . . . . . ]
f. of Dana-shami, 5 : 22.
[ . . . . . . ]-atu
f. of Ur, . , . . . , 4 : 32.
[ ?-nu-an[u?]?
[ f. of Hubatam, 4 : 8.
[ . . . . . . ]

II. NAMES OF PERSONS FROM THE TEXTS OF THE APPENDIX.

A-bi-er-shu-u'
kings in the dates of 91–97; 91 : 8, 18.

A-bi-li-li-shu
75 : 3.

A-bi-li-Sin
king, 72 : 8.

A-bi-li-ru-di
lu- . . . . , s. of Hushu-abushu, 126 : 4.

\[ ^{1} \text{Written gil(Br. 961)-ukkini.} \]

\[ ^{2} \text{Cf. d Pa-BIL( = NE)-sag, 22 : 8, and Br. 12747; d Pa-gish-BIL-sag, Rn., Tel., 125, I: 15. A temple of d Pa- gish-BIL(NE)-sag, ibid., 26, XIV : 20 in Lagash.} \]

A-bi-[ . . . . ]
pa-te-si [ . . . . ], 130 : 22.

A-bi-ru-sar
135 : 7.

A-di-an-ni-a
f. of Sin-rabi, 74 : 16.

A-ka-am-nir-shi
80 : 15.
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

BABYLOXIAN LEGAL AND BUSINESS DOCUMENTS

1 4 0

A-ba-[m-]...
1 f. of Mard-qiir-Sinnu(?), 77 : 11, 8.
A-bi-in
s. of Talishum, 70 : 29.
A-kI-um[uurst]
1 f. of . . . shu-ru(?), Nippur, 131 : 5.
A-ku-unu-ki-nu-um
s. of Sin-rimini, 72 : 16, 8.
A-ku-unu-ni-qr
1 f. of Warad-Ishtar, 88 : 5.
A-ku-shu-na
s. of Ishq-Shamash, 88 : 8.
Am-mi-dib-na
king, in the dates of 98; 100-116.
Am-mi-zi-da-su
king, in the dates of 117-130.
A-na-tum
1 f. of Etiram, 138 : 5.
AX[. . . . ][kib-cel]
par-ti Kib-cel, 130 : 13.
Ar-di-in
s. of Bula . . . . . , 116 : 6.
A-wi-li-in
77 : 15.
A-wi-li-Sin
1 s. of Ishku-ibnissu, 91 : 4.
2 mirat — , 130 : 1.
A-wi-li-Shamash
s. of Sin-imarrum, b. of Ishkur-sharrum and Ishku-
Babbar-legal-um-ki-a
131 : 1.
Babbar-zi-um
s. of Sinسيدا-انعم, 83 : 6, 7.
BA-sha-Sak-ku
1 f. of Nisibush, 70 : 8.
Bar-ad-um
par-ti [ . . . . ], 130 : 18.
Bar-ri-um
s. of Sin-ma , 85 : 27.
† Bernie-um
1 d. of Zimatum, 75 : 5.

Be-el-sha-um
15 : 11.
Be-.[ . . . . ]
f. of Warad[ . . . . . . . ], 120 : 8.
Bu-[ ]...
1 f. of Ardu., 16 : 6.
dBu-ni-um-iybi
1 f. of Hunu, 78 : 2.

Dam-ki'-erri-ka

dEnilil-iz-zi
par-ti Sin, 131 : 12.
E-te-bu-um
1 s. of Burium, 81 : 11.
E-tib-bi-Sin
s. of Sin-un . . . . . . . . , 115 : 4, L. E.
† E-te-er-tum

E-te-irum
1 s. of Amurum, 138 : 5.
2 mirat — , 138 : 3.
È-x-an-um-us-on-si
72a : 17; 145 ; c.

Gimil(or Qut)[. . . . . . . . . . ] (Gimil-an-um-um?)
par-ti Kaga-bel, 130 : 14.

Ha-ab-ba-[uun?]
85 : 3.
Ha-it-am-dhi-um-um (70 : 30), -ki-da-um
s. of (unmitted), 70 : 30, case, Lo. E.
Ha-un-ma-rabi
king, 70 : 21 and in the date of 71.
Ha-za-um
138 : 18.

I-ba-(zu?)-ni (ib?)-im (gen. of Ibanum)
1 f. of Etiram, 81 : 12.
Ib-ga-tum
1 f. of Ribatum, 73 : 3; Vol. VI, Part 1, 30 : 2, 4 and
often.
2, 66 : 2.

1 To the Verschreibung of I compare Etshi-Sin, p. 80.
2 72c shows RAD, but 72a : 17, case, and 72a : 15 show more correct forms, the latter and 72 case ASH + in-
vected ASH, the former ASH + inverted and inclined ASH. It is one of the signs that have been confounded into
the one sign RAD, but it can neither be identified with R. E. C. 11 nor 278. For x-an-um cf. perhaps Br. 1514 =
malku, but more likely È-x-an-um is "the house of the . . . of heaven."
3 Cf. Ha-ap-pa-tum, P. 41 N.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

I-bi%^dUli
bub-sar, 131 : 6; Vol. VI, Part 1, 110 : 7 ; 112 : 5, 15
115 : 4 | 118 : 3, 6; Berl. 1176 : 4 (= K. B., VI,
p. 44).

I(?)-bi^-ma-ma
pa-te-te Ar-da-na^ki, 130 : 16.
I-bi%^dNa[bi-um]
bub-sar, 135 : 8.
I-bi%^dNin-BUR(?)
72x : 1 | 119.
I-bi%^dNin-nam-?
78 : 12.
I-bi%^dNin-shah
SS : 9.
Ibiq-Aru-na-ni-tam
1. s. of [Ib-ku^-sha], 85 : 20.
2. s. of Iluma-illum, 74 : 14.
Ibiq-Ishkur
f. of Mar-Shamash, SS : 10.
Ibiq-Ishkur
s. of Mar-irp硿ting, 85 : 24.
Ibiq^-Mar-tu
marat —, 138 : 7.
I-bi^-ip^-Shamash
f. of Agushina, SS : 8.
Ibiq^-[ ]
[1b-ku^-sha]
1. s. of [Ib-ku^-sha], 135 : 8.
Ibiq-Aru-na-ni-tam
f. of Ibiq-Annunitum, 85 : 20.
I-bi^-E-a
77 : 16.
I-bi^-Marduk
s. of Sin-bel-ili, 80 : 5.
I-bi^-Shamash
1. f. of Kabbarum, 4 : 6.
2. f. of Samâ, 73 : 17.
I-din^-E-a
[1b-ku^-sha]
danana, s. of Ini-Shamash, b. of Taribusha, 115 : 3
116 : 3 I 119 : 3 I 120 : 5, 7 I 124 : 3, 4 | 126 : 3;
I-din-illum
f. of Ki^-ka-biL, 85 : 28.
I-bi%^dUli
f. of Sin-libli, 70 case: (25).
I-bi^-ash-ti
s. of Nakam, 81 : 9.
I-li^-m[na^-ti]
slave of Shamash-maballit, 80 : 1.
† Ibi^-sha
d. of [...] , 83 : 18.
Ilu-da^-mi^-iq
f. of Ibiq-iliusha, 110, 3, 5.
Ilu-na^-illum
f. of Ibiq-Annunitum, 74 : 11.
I-bi(?)-ni
s. of Buini^-epi, 78 : 1.
Ilu-na^-mi^-iq
† sa Ilu^-sha^-he-gal
123 : 10.
Ilu^-sha^-abu^-sha
f. of Abi-ludari, 126 : 5.
Ilu^-sha^-bu^-ni
1. s. of Ibi^-NinBUR, 72 : 3.
2. 72 : 19.
Ilu^-sha^-ib^-ni
136 : L. E.
Ilu^-sha^-ib^-ni^-shu
1. s. of Ilu^-damiq, 110 : 3, 5.
2. s. of Sin^-imaguranni, b. of Ishkur-sharrum and
Awil-Shamash, 123 : 4.
3. PA^-PA, 123 : 9, 12.
5. 138 : 16.
Im-gur^-Sin
1. 78 : 11.
2. 80 : 16.
† In^-na^-batum
70 : 4.
Ishkur^-i^-din^-name
s. of [...] , 83 : 17.
Ishkur^-ni^-sha
s. of Mii^nu^-epishti^-illum, 66 : 11, case.

2 It seems that SIG was always read ibik, and ibku only when followed by ku; cf. Ibku^-ku^-Sin, s. of Lugal-
Babbar, B. E., Series A, VI, 1, 85 : 23, and Ib-ku^-Sin, s. of Lugal^-Babbar, ibid., 60 : 2; Ibiq^-Ishkur, s. of Ku^-tum,
M. 30 : 29, and I-bi^-ip^-Ishkur mnr Ku^-tum, case.
3 Instead of I-bi^-shum the tablet gives the name Shum-^ma^-Shamash. Evidently both names are abbreviations
of Idi^-shumma^-Shamash . . . . "I know when Shamash . . . ."
BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

Ishkur-shar-um
1. s. of Sin-imparanni, b. of Hushu-ibniskhu and Awil-Shamash, 123: 6, 11, 14.
2. p-e-te-si[,][..,..,..,..,..[,] 130: 19.
3. 83: 21.

Ish-meš Ishkur
77: 17.
Is... of Sin-idinnam 74: 15.

† Kal-i-ni-za (he holds(? her right hand)
SAL + ISHIB ḍShamash, d. of Sin-ra’in-Urum,
.. of Shamash-erihum, Usedam-Ishkur and
Shamash-idinnam, 70: 10, 11.
† Ki-ish-tam
qalishum, d. of Rish-Shamash, 85: 17.

Ku-ah-ba-ram
s. of Ihni-Shamash 121: 6.

Lugal-gir(?)-ni-ma-an-gin (he steaded the way of the king)
kings of UD[.] 14: 1, 130: 2.

Lū-[Ishkur-ra
127: 1.

Ma-ba(?)-ba(?)
s. of Shamash-bani, 89: 7.

Ma-ad-gi-nub-el-ti (many is the benefaction of my mistress)
81: 1.

Ma-ad-gi-mul-Ninni
s. of Algum-...; warad ṍNē-anad-gal, 77: 11, 8.

Mau-num
s. of Turibatum, 123: 8.
† Ma-an-nu-tum (on unpublished texts also Ma-na-tum)
(SAL + ISHIB ḍShamash, d. of Iasi-ina), 72: 2.

Ma-an-nu-an-kūma ḍIshkur
s. of Wadad-Martu, 77: 13.

Marduk-mu-sha-ššin
s. of Ibiq-Ninsah, 88: 9.

Marduk-maššu
s. of Ibiq-shaššu, 85: 26.

Marduk-nilšu
s. of Marta-kur[...]; warad ṍA-biššu[šin], 72: 8.

Marduk-pa-ra-ad
s. of Mar-igal-ad, 88: 7.
Marduk-pa-ra-ad, Marduk (— *)
1. s. of Nurrishara, *83: 8.
2. f. of Ibiq-Ishkur, 85: 21.

Marduk-Shamash
s. of Ibiq-Ishkur, 88: 10.

Mar-ta-ku[...]
† f. of Marduk-niššu, 72: 8.

Mar-ta[...]
† f. of Wadad-Martu, 85: 23.

Ma-shum
138: 11.

Mi-gir-En-lil
p-e-te-si ṭShamash-imk, 130: 11.

Mi(?)-ša-Ishkum (perh. Nu-ar-)
72: 20.
† Nu-um-lu-uk tum (gen. Mulluktim, P. N.)
85: 2.

Na-hi-im[i-um[...]]
s. of Wadad-ilisha, 88: 4.

Na-shu-me-a[...]
s. of [..], 83: 16, 19.

Na-ki-ni-im (gen.; cf. Našlim, P. N.)
81: 10.
† Na-ir-tum
75: 4.

Ni-ša-šu-an
72: 18.

Ni-ša-li[um]
s. of Sin-iši, 85: 25.

Ni[...]
† f. of Sin-ma[...]
110: 7.

Nu-arš Ishkur-ra
83: 8.

Nu-ša-šu-šši
pa-te-si A-[...][k], 130: 17.

Pa-ak-na-na[...]
† f. of Shat-Ass, 81: 14.

Pir-šu-an

† Nab = X.AN; cf. Nab-sha-me-a at the time of Sin-gamil of Urk. X.AB is identified with Enil, but a
reading Enil (or Bil) for XAB is not possible.
†† Cf. Paknum, P. N.
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON. 143

† Ribi-bat-tum

SAL + ISHHR ²Shamash, d. of Igbatum, 73:2;

Vol. VI, Part 1, 30:1, 3, etc.

Rib-ishi³ Marduk
91:14.

Rib-ishi³ Shamash
f. of Kishtum 85:18.

Sa-ar-la-hi (gen.)
marut—, 138:2, 5.

Sa-ar-ra-shi-ta-na
king, in the dates of 131 and 132.

Sa-ar-ra-ti-la-na
king, in the dates of 77, 83 and 85-90 | 83:5 | 113:3.

Sa-mu-a(?)
s. of Ibi-Shamash, 73:16.

Sa-ni-iqibi³ Shamash
138:15.

Sin-as-ba-shu
dub-sar, 78:13.

Sin-as-sha-ri-id
f. of ³Sin-i-din-nam, 91:3.

Sin-as-tum
138:12.

Sin-be-chi-lil
f. of Ibi-Marduk, 80:6.

Sin-bi-la-ba

dam-qar, s. of B.Asha-Sakkud, 70:8.

Sin-re-ba-am
s. of Sin-i-kishum, 73:14, l. E.

Sin-luni
f. of Nidittum, 85:55.

³Sin-i-din-nam

1. s. of I—-—-Shamash, 74:15.

2. s. of Sin-as-harid, 91:3.

3. (s. of Sin-eribum), 105:1.

4. s. of [— — —], 115:12.

5. f. of Bubbar-zimu, 83:6, 7.


³Sin-i-ki-sha-am, Sin— (= *)


2. f. of Sin-eram-Uram, gf. of Shamash-eribum, etc., 70:8.

³Sin-im-gur-an[n]
f. of Husku-luništu, Ishkur-sharrum and Awil-Shamash, 123:4, 6, 14.

1. s. of Idishum (Shamash-Shamash), 70:26.

²Sin-na-šir
d. of Bēlašum, 85:27.

²Sin-na—

f. of Sin-na-šir, 85:22.

²Sin-in[a—]

f. of Etli-ši-Sin, 115:15.

²Sin-mu(?)[— — —]

s. of Xib—a, 110:7.

²Sin—

s. of Ibi—, 89:4.

²Sin—

89:5.

²Sin—

f. of Warad-Sin, 110:16.

³Sin-ishi-me-ta-ni

PA—, 131:11.

²Shamash-ba-ni

s. of Mahaba(?), 89:7.

³Shamash-er-ba-am

1. s. of Sin-ra-im-Uram, b. of Sharrum-Ishkur, etc., 70:13.

2. 81:3.

³Shamash-ga-wil

73:1.

³Shamash-i-din-nam

s. of Sin-ra-im-Uram, b. of Sin-eribum, etc., 70:17.

³Shamash-na-ši

1. of Taribatum, 73:11.

³Shamash-na-ba-ši-li-t, mu-be-al-li-it (= *)

1. f. of Ubar-Shamash, 70:27.

2. owner of Himmati, *80:3.

³Shamash-na-ši


2. 83:22.

³Shamash-na-ši-ša

80:17.

Sharram-Ishkur

s. of Sin-ra-im-Uram, b. of Sin-eribum, etc., 70:16.

† Sha-at³ A-a

d. of Pakūša [ — — —], 81:13.

1. Cf. Za-ni-iqibi³ Shamash, etc., P. N.
144  BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

**Shesh-ni-pâ(d)**

dub-sar, 70 : 31.

**Shu-mi-ir-sî-tim,** -irsîtim ( = * )

73 : 4, *L. E.

**Shum-ma(Shamash**

( = Idi-shum)

1. of Sin-ludal, variant of case to 70 : 25.

[Shu]-mu-um-li-ib-shi, Shu-mu-li-il-shi ( = * )

1. shangû, 126 : 8.

2. *123 : U. E.

**Shu-ma-um-li-^**


**Ta(?)-im-shu-na [ ]**

[pa-te-ši . . . . . . . . . . . ], 130 : 21.

**Ta-la-šu-ud**

f. of Alḫa 80 : 29.

**Ta-ri-ba-a-tum (cf. the following name)**

83 : 23.

**Ta-ri-ba-a-tum, gen. Ta-ri-ba-a-tim**

1. s. of Maniam, 23 : 8.

2. s. of Shamash-matî, 73 : 10, L. E.

3. 81 : 2.

**Ta-ri-bu-um**

77 : 12.

**Ta-ri-bu-ru**

s. of Ibn-Šamash, b. of Idin-Ea daianum, 110 : 4, L. E.

**Ú-bar-Shamash**

s. of Shamash-muballit, 70 : 27.

**Úr-ra-ga-nil**

s. of Sin-šitum, 73 : 12, L. E.

**Úr-ra-ba**

s. of Warad-Kubi, 70 : 28.

**U-tal-Ishtar**

dub-sar, 120 : 4; Vol. VI, Part 1, 93 : 4 | 94 : 4 | 95 : 3


---

1 Ish erasure.
IX.

TABLE OF CONTENTS AND DESCRIPTION OF OBJECTS.

Abbreviations.

B. E. F., Collection acquired and presented by the Babylonian Exploration Fund of Philadelphia; C. B. M., Catalogue of the Babylonian Museum of the University of Pennsylvania and Musée Impérial Ottoman, prepared by H. V. Hilprecht; Exp., Expedition; H. V. H., Collection presented by Prof. H. V. Hilprecht; Inscri., Inscription; J. D. P., Collection presented by Prof. J. D. Prince of Columbia University, New York; J. S., Joseph Shenton Collection; Kh., First Khabaza Collection; Kh*, Second Khabaza Collection; L. E., Left Edge; Lo. E., Lower Edge; M. I. O., Babylonian Collection of the Musée Impérial Ottoman, Constantinople; N., Nippur; O., Obverse; R., Reverse; U. E., Upper Edge; Yo. = Yokha.

Names of rulers abbreviated: Ad., Ammi-ditana; Ae., Abi-eshuh; Az., Ammi-zedaya; H., Hammurabi; Hl., Ilma-ilum; R.-S., Rim-Sin; Sl., Samsu-ditana; Sl., Samsu-iluna; W.-S., Warad-Sin.

Measurements are given in centimetres, length (height) × width × thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

1. Autograph Reproductions.

<table>
<thead>
<tr>
<th>Text</th>
<th>Plate</th>
<th>King</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>Prove-</th>
<th>Collection</th>
<th>C.B.M.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>1</td>
<td>W.-S.</td>
<td>?</td>
<td>11</td>
<td>2</td>
<td>Ni. B.E.F.</td>
<td></td>
<td>11237</td>
<td>Two pieces of the same size glued together. Some small parts scraped and chipped off. Unbaked. 5.7 × 4.4 × 2.2. Inscri. 8 (O.) + 5 (R.) + 2 (U. E.) = 15 li. 1 Exp.</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>—</td>
<td>?</td>
<td>(6)</td>
<td>(16)</td>
<td>Ni. H.V.H.</td>
<td></td>
<td>10166</td>
<td>O. damaged. Unbaked. 3.9 × 2.9 × 1.6. Inscri. 8 (O.) + 2 (R.) = 10 li. 11 Exp.</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>--------</td>
<td>------</td>
<td>-------------</td>
<td>-------------</td>
<td>-------</td>
<td>-------------</td>
</tr>
<tr>
<td>12b</td>
<td>7</td>
<td>H.</td>
<td>35</td>
<td>11</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

^1 After the capture of Isin.
<table>
<thead>
<tr>
<th>Text</th>
<th>Plate</th>
<th>King</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>Provenance</th>
<th>Collection</th>
<th>C.B.M.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>8</td>
<td>H</td>
<td>38b</td>
<td>12</td>
<td>16</td>
<td>Ni.</td>
<td>M.I.O.</td>
<td>439</td>
<td>Scratched and partly effaced. Unbaked. 5.6×3.9×2.1. Inser. 10 (O.) + 9 (R.) = 19 li. Seal impressions faint.</td>
</tr>
<tr>
<td>17</td>
<td>8</td>
<td>H</td>
<td>?</td>
<td>11</td>
<td></td>
<td>Ni.</td>
<td>M.I.O.</td>
<td>1845</td>
<td>Well preserved. Baked. Yellowish brown and dark brown. 4.4×3.3×2.15. Inser. 8 (O.) + 6 (R.) = 14 li. Seal impressions.</td>
</tr>
<tr>
<td>20</td>
<td>10</td>
<td>Si.</td>
<td>1</td>
<td>7</td>
<td>20</td>
<td>Ni.</td>
<td>B.E.F.</td>
<td>11596</td>
<td>Partly effaced, small pieces chipped off. Unbaked. 3.4×3×1.9. Inser. 6 (O.) + 5 (R.) + 2 (U. E.) = 13 li. H Exp.</td>
</tr>
<tr>
<td>21</td>
<td>10</td>
<td>Si.</td>
<td>4</td>
<td>6</td>
<td>22</td>
<td>Ni.</td>
<td>M.I.O.</td>
<td>1846</td>
<td>Well preserved. Baked. Brown. 4.8×3.4×1.9. Inser. 8 (O.) + 6 (R.) = 14 li. Seal impressions with picture.</td>
</tr>
<tr>
<td>23</td>
<td>11</td>
<td>Si.</td>
<td>4</td>
<td>10</td>
<td>21</td>
<td>Ni.</td>
<td>M.I.O.</td>
<td>1917</td>
<td>Lo. E. wanting. Baked. Red-</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>-------</td>
<td>-------</td>
<td>--------</td>
<td>------</td>
<td>------------</td>
<td>-------------</td>
<td>-------</td>
<td>--------------</td>
</tr>
<tr>
<td>21</td>
<td>12</td>
<td>Si.</td>
<td>4</td>
<td>11</td>
<td>---</td>
<td>Ni. B.E.F.</td>
<td>10891</td>
<td>10.4</td>
<td>Dish brown. Darker spots. 10.4 ( \times 5.9 \times 3 ). Inser. 18 (O.) + 20 (R.) = 38 li. Seal impressions.</td>
</tr>
<tr>
<td>25</td>
<td>14</td>
<td>Si.</td>
<td>4</td>
<td>12</td>
<td>---</td>
<td>Ni. M.I.O.</td>
<td>1842</td>
<td>Well preserved. Baked. Whithish yellow. 10.3 ( \times 5.1 \times 2.9 ). Inser. 17 (O.) + 2 (Lo. E.) + 19 (R.) + 2 (U. E.) = 40 li. Seal impressions. I Exp.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>13</td>
<td>Si.</td>
<td>6</td>
<td>6</td>
<td>14</td>
<td>Ni. M.I.O.</td>
<td>45</td>
<td>Fragment. Unbaked. 17 (+ x) ( \times 8.5 \times 4.35 ). Inser. 36 (+ x) (O. Col. I) + 22 (+ x) (O. Col. II) + 36 (+ x) (R. Col. III) + 31 (+ x) (R. Col. IV). Seal impressions.</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>11</td>
<td>Si.</td>
<td>7</td>
<td>12</td>
<td></td>
<td>Ni. M.I.O.</td>
<td>1848</td>
<td>Well preserved. Baked. Light brown. 3.5 ( \times 2.7 \times 1.6 ). Inser. 7 (O.) ( \times 7 ) (R.) = 14 li. Seal impressions.</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>15</td>
<td>Si.</td>
<td>8</td>
<td>3</td>
<td></td>
<td>Ni. B.E.F.</td>
<td>11173</td>
<td>U. E. damaged. Unbaked. 10.4 ( \times 5.5 \times 3.1 ). Inser. 19 (O.) + 18 (R.) = 37 li. Seal impressions. I Exp.</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>16</td>
<td>Si.</td>
<td>11</td>
<td>3</td>
<td></td>
<td>Ni. B.E.F.</td>
<td>10890</td>
<td>Part of Lo. E. wanting. Baked. Whithish yellow. 7.4 ( \times 4.7 \times 2.6 ). Inser. 11 (O.) + 10 (R.) = 21 li. Seal impressions. I Exp.</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>16</td>
<td>Si.</td>
<td>11</td>
<td>4</td>
<td></td>
<td>Ni. B.E.F.</td>
<td>10883</td>
<td>Well preserved. Baked. Reddish brown. Somewhat irregular shape. 8.8 ( \times 4.9 \times 2.5 ). Inser. 17 (O.) + 12 (R.) = 29 li. Seal impressions. I Exp.</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>17</td>
<td>Si.</td>
<td>11</td>
<td>7</td>
<td>17</td>
<td>Ni. B.E.F.</td>
<td>9182</td>
<td>O. considerably broken. Unbaked.</td>
<td></td>
</tr>
</tbody>
</table>
From the time of the First Dynasty of Babylon.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>18</td>
<td>Si.</td>
<td>11</td>
<td>8</td>
<td>9</td>
<td>Ni. B.E.F.</td>
<td>7002</td>
<td>Small portions of U. E. chipped off, otherwise well preserved. Slightly baked. Blackish brown. 7.5 $\times$ 4.7 $\times$ 2.7. Inscr. 13 (O.) + 13 (R.) = 26 li. Seal impressions. II Exp. Case: Broken pieces joined together. 8.4 (+ x) $\times$ 5.7 $\times$ 4. Inscr. 15 (O.) + 11 (R.) = 26 li. Seal impressions. II Exp.</td>
</tr>
<tr>
<td>34</td>
<td>18</td>
<td>Si.</td>
<td>11</td>
<td>8</td>
<td>21</td>
<td>Ni. B.E.F.</td>
<td>11558</td>
<td>Small pieces chipped off, otherwise well preserved. Slightly baked? Dark brownish gray. 8.1 $\times$ 5.15 $\times$ 2.75. Inscr. 14 (O.) + 10 (R.) = 24 li. Seal impressions. II Exp. Case: of the preceding: Pieces glued together. 9.9 $\times$ 6.2 $\times$ 4.1. Inscr. 15 (O.) + 10 (R.) = 15 li. Seal impressions. II Exp.</td>
</tr>
<tr>
<td>38</td>
<td>21</td>
<td>Si.</td>
<td>12</td>
<td>4</td>
<td>6</td>
<td>Ni. B.E.F.</td>
<td>10889</td>
<td>Fragmentary. Unbaked. 8.5 $\times$ 5.4 $\times$ 2.9. Inscr. 13 (O.) + 1</td>
</tr>
<tr>
<td>Text</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Provenance</td>
<td>C.B.M.</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>-----</td>
<td>------------</td>
<td>-------</td>
<td>-------------</td>
</tr>
<tr>
<td>42</td>
<td>24</td>
<td>Si</td>
<td>13</td>
<td>12</td>
<td></td>
<td>Ni. B.E.F.</td>
<td>6055</td>
<td>Slightly pressed, otherwise well preserved. Unbaked. 5.9 × 3.95 × 2.4. Inscr. 9 (O.) + 10 (R.) + 3 (U. E.) + 1 (L. E.) = 23 li. Faint seal impressions. I Exp.</td>
</tr>
</tbody>
</table>

Case: Fragmentary.
<table>
<thead>
<tr>
<th>Text</th>
<th>Plate</th>
<th>King</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>Provenance</th>
<th>Collection</th>
<th>C.B.M.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>46</td>
<td>27</td>
<td>Si.</td>
<td>15</td>
<td>2</td>
<td>1</td>
<td>Ni. M.I.O.</td>
<td>1990?</td>
<td>Single case. Fragments joined together. Unbaked. $7.9 \times 4.4 \times 2.75$. Inscr. 13 (O.) li. Seal impressions.</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>28</td>
<td>Si.</td>
<td>17</td>
<td>11</td>
<td>—</td>
<td>Ni. B.E.F.</td>
<td>9047</td>
<td>Fragment. Slightly baked, blackish brown. $8.2 \times 5.7 \times 2.8$. Inscr. 14 (O.) + 11 (R.) + 1 (L. E.) = 26 li. Seal impressions. Reported to have come from Yokha. II Exp.</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>29</td>
<td>Si.</td>
<td>18</td>
<td>4</td>
<td>1</td>
<td>Ni. M.I.O.</td>
<td>1919</td>
<td>Two pieces of O. chipped off, otherwise well preserved. Baked. Brown and black. $13.5 \times 6.3 \times 3.3$. Inscr. 24 (O.) + 24 (R.) + 1 (U. E.) = 49 li. Seal impressions.</td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>31</td>
<td>Si.</td>
<td>20</td>
<td>3</td>
<td>21</td>
<td>Ni. M.I.O.</td>
<td>1847</td>
<td>Somewhat effaced. Unbaked. $5.35 \times 3.85 \times 1.9$. Inscr. 9 (O.) + 1 (Lo. E.) + 7 (R.) = 17 li. Seal impressions with picture.</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>32</td>
<td>Si.</td>
<td>20</td>
<td>13</td>
<td>18</td>
<td>Ni. B.E.F.</td>
<td>12698 + 10887</td>
<td>Two fragments. The smaller one (12698) unbaked; the other one baked, yellowish. $(x \pm) 11 \times 7.7 \times 3.45$. Inscr. $(x \pm) 15 (O.) + 13 (± x) (R.) = 28 (± x) li$. II Exp. (12698) and I Exp. (10887).</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>-------</td>
<td>-------</td>
<td>--------</td>
<td>------</td>
<td>-------------</td>
<td>-------------</td>
<td>-------</td>
<td>--------------</td>
</tr>
<tr>
<td>55</td>
<td>35</td>
<td>Si.</td>
<td>21</td>
<td>—</td>
<td>—</td>
<td>Ni. M.I.O.</td>
<td></td>
<td>1849</td>
<td>Part of upper right corner wanting. Baked. Reddish brown, small black spots. 3.7 × 3.7 × 1.8. Inser. 7 (O.) + 2 (Lo. E.) + 5 (R.) + 3 (U. E.) = 17 1/2. No seal impression.</td>
</tr>
<tr>
<td>60</td>
<td>37</td>
<td>Si.</td>
<td>28</td>
<td>2</td>
<td></td>
<td>Ni. M.I.O.</td>
<td></td>
<td>325</td>
<td>Well preserved. Slightly baked. Brown and dark brown. 4.1 × 3.1 × 1.95. Inser. 6 (O.) + 4 (R.) = 10 li. Seal impressions.</td>
</tr>
<tr>
<td>61</td>
<td>38</td>
<td>Si.</td>
<td>28</td>
<td>12</td>
<td>15</td>
<td>Ni. M.I.O.</td>
<td></td>
<td>1454</td>
<td>Lower part wanting. Unbaked. 5.2 (+ x) × 4 × 2.4. Inser. 7 (+ x) (O.) + (x +) 7 (R.) = 14 (+ x) li. Faint seal impressions.</td>
</tr>
<tr>
<td>62</td>
<td>38</td>
<td>Si.</td>
<td>1</td>
<td>5</td>
<td>24</td>
<td>Ni. M.I.O.</td>
<td></td>
<td>1997</td>
<td>A few small pieces chipped off. Otherwise well preserved. Baked. Light brown. 10.6 × 5.6 × 2.75. Inser. 14 (O.) + 1 (Lo. E.) + 14 (R.) + 1 (U. E.) = 30 li. Seal impressions.</td>
</tr>
</tbody>
</table>
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

<table>
<thead>
<tr>
<th>TEXT</th>
<th>PLATE</th>
<th>KING</th>
<th>YEAR</th>
<th>MONTH</th>
<th>DAY</th>
<th>Provenance</th>
<th>Collection</th>
<th>C.R.M.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>69b</td>
<td></td>
<td>Ni.</td>
<td></td>
<td></td>
<td></td>
<td>Ni.</td>
<td>B.F.F.</td>
<td>11590</td>
<td>Tablet of the time of Sin-Ikisham. III Exp. Long ridge to the west of Shatt en-Nil.</td>
</tr>
<tr>
<td>70</td>
<td>41</td>
<td>H.</td>
<td>16</td>
<td>13</td>
<td></td>
<td>R.F.F.</td>
<td></td>
<td>7017</td>
<td>Cracked, otherwise well preserved. Baked. Light and Blackish brown. 8.9 : 4.8 : 2.7. Inser. 16 (O.) + 3 (L. E.) - 16 (R.) = 35 ft. Case of the preceding tablet: Fragmentary. 6 different seal impressions. Purchased by H Exp.</td>
</tr>
<tr>
<td>Text.</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Provenance</td>
<td>Collection</td>
<td>C.B.M.</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>-----</td>
<td>------------</td>
<td>------------</td>
<td>-------</td>
<td>-------------</td>
</tr>
</tbody>
</table>
| 71    | 12    | H.   | 17   | 7     | 9   | Kh.⁴       | 1228       |       | 1228 Bally preserved. Lower right corner and several other portions wanting. 9.8 \times 5.6 \times 2.7.  
Inscr. 8 (O.) + 3 (Lo. E.) + 6 (R.) + 3 (U. E.) + 3 (LI. E.) = 26 li. |
| 72a   | 12    | H.   | 21   |       |     | Kh.⁴       | 1588       |       | 1588 Cracked. Lower right corner wanting. Unbaked. 6.7 \times 4.3 \times 2.5.  
Inscr. 9 (O.) + 2 (Lo. E.) + 9 (R.) + 1 (U. E.) = 21 li.  
Case: Broken pieces. Seal impressions. |
| 72b   |       |      |      |       |     | J.D.P.     | 7011       |       | 7011 Variants of names on other Manmamum tablets. No. 7011 purchased by H. Exp., No. 1796 by  
1 Exp. (for the J.D. Prince Coll.). |
| 73    | 13    | H.   | 39   | 2     | 5   | Kh.³       | 1259       |       | 1259 Case tablet, unopened. Well preserved. Baked. Reddish brown, some black spots. 5.5 \times 4.5 \times 2.9.  
Inscr. 8 (O.) + 9 (R.) + 3 (U. E.) = 25 li. Seal impressions. |
| 74    | 13    | H.   | 39   | 1     | 21  | Kh.³       | 1306       |       | 1306 Well preserved. Baked. Reddish brown. 4.5 \times 3.7 \times 2.  
Inscr. 8 (O.) + 2 (Lo. E.) + 7 (R.) + 2 (U. E.) = 19 li.  
Case: Fragments glued together. Seal impressions. |
| 75    | 13    | H.   | 39   |       | 20  | J.D.P.     | 1801       |       | 1801 Well preserved. Unbaked. 3.05 \times 2.9 \times 1.8.  
Inscr. 5 (O.) + 1 (Lo. E.) + 1 (R.) = 10 li.  
Seal impressions. |
| 76    | 13    | H.   | 39   |       |     | Kh.³       | 1303       |       | 1303 Small pieces chipped off. Baked. Reddish. 1.8 \times 1.2. 6.  
Inscr. |
| 77    | 11    | Si.  | 7    | 2     | 13  | Kh.³       | 1382       |       | 1382 Some pieces chipped off. Baked. Brown. 6.5 \times 1.6 \times 2.5.  
Inscr. 9 (O.) + 9 (R.) + 3 (U. E.) = 21 li. Seal impressions. |
| 78    | 11    | Si.  | 7    |       |     | B.E.I.     | 7010       |       | 7010 Fairly well preserved. Some particles chipped off. Unbaked. 4.8 \times 3.9 \times 2.2.  
Inscr. 6 (O.) + 5 (R.) + 3 (U. E.) + 2 (L. E.) = 16 li.  
Purchased by H. Exp. and said to have come from Almut-Habba. |
<p>| 79    | 11    | Si.  | 7    |       |     | J.S.       | 167        |       | 167 R. almost entirely destroyed. Unbaked. Inscr. 7 (O.) + 7 (R.) + 2 (U. E.) = 16 li. |</p>
<table>
<thead>
<tr>
<th>Text.</th>
<th>Plate.</th>
<th>King.</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>Provenance</th>
<th>Collection</th>
<th>C.R.M.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>80</td>
<td>15</td>
<td>Si.</td>
<td>8</td>
<td>3</td>
<td>22</td>
<td>B.E.F.</td>
<td></td>
<td>7043</td>
<td>Corner of Lo. E. damaged, otherwise well preserved. Baked, of strongly washed clay. Reddish brown. 6 × 3.9 × 2. Inser. 10 (O.) + 6 (R.) = 16 li. Purchased by H. Exp. and said to have come from El-Birs.</td>
</tr>
<tr>
<td>81</td>
<td>15</td>
<td>Si(?).</td>
<td>N(?).</td>
<td>6</td>
<td>11</td>
<td>J.S.</td>
<td></td>
<td>55</td>
<td>Case tablet, partially opened. Unbaked. 1.25 × 3.8 × 2.5. Inser. 6 (O.) + 6 (R.) + 2 (U., E.) = 15 li. Seal impressions.</td>
</tr>
<tr>
<td>82</td>
<td>15</td>
<td>Si.</td>
<td>10</td>
<td>7</td>
<td>3</td>
<td>Kh</td>
<td></td>
<td>565</td>
<td>Pieces chipped and cut off. Portions of case preserved. Unbaked. 8.6 × 5.2 × 2.6. Inser. 15 (O.) + 3 (Lo. E.) + 16 (R.) = 31 li. Some fragments of case.</td>
</tr>
<tr>
<td>84</td>
<td>47</td>
<td>Si.</td>
<td>15</td>
<td>1</td>
<td>1</td>
<td>Kh.²</td>
<td></td>
<td>1302</td>
<td>Several pieces chipped off. Slightly baked. Brown to blackish. 6.2 × 4.6 × 2.4. Inser. 9 (O.) + 9 (R.) = 18 li. Seal impressions.</td>
</tr>
<tr>
<td>85</td>
<td>47</td>
<td>Si.</td>
<td>16</td>
<td>1</td>
<td>7</td>
<td>Kh.²</td>
<td></td>
<td>1385</td>
<td>Fragments glued together. Unbaked. 8.9 × 5 × 2.7. Inser. 15 (O.) + 2 (Lo. E.) = 13 (R.) + 3 (U. E.) = 33 li.</td>
</tr>
<tr>
<td>86</td>
<td>47</td>
<td>Si.</td>
<td>30</td>
<td>2</td>
<td>1</td>
<td>Kh.²</td>
<td></td>
<td>4485</td>
<td>Fragmentary, broken pieces glued together, lower part missing. Slightly baked. Brown with black spots. 11.8 × 7.7 × 3.1. Inser. 10 (O.) + 6 (R.) = 16 (+ x) li. Seal impressions.</td>
</tr>
<tr>
<td>87</td>
<td>47</td>
<td>Si.</td>
<td>31</td>
<td>4</td>
<td>10</td>
<td>J.S.</td>
<td></td>
<td>114</td>
<td>Upper right corner of R. broken. Partially baked. Brown to black. 7.6 × 5 × 2.6. Inser. 12 (O.) + 2 (Lo. E.) = 14 (R.) + 4 (U. E.) = 22 li.</td>
</tr>
<tr>
<td>88</td>
<td>48</td>
<td>Si.</td>
<td>38</td>
<td>9</td>
<td>13</td>
<td>Kh.</td>
<td></td>
<td>355</td>
<td>Lower part wanting. O. considerably damaged. Partially baked. O. light brown, R. black. 6 ×</td>
</tr>
<tr>
<td>Text.</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Provenance</td>
<td>Collection</td>
<td>C.B.M.</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>-----</td>
<td>------------</td>
<td>------------</td>
<td>-------</td>
<td>-------------</td>
</tr>
<tr>
<td>89</td>
<td>48</td>
<td>Si.</td>
<td>?</td>
<td>12</td>
<td>3</td>
<td>Kh.²</td>
<td></td>
<td>1647</td>
<td>Fragmentary. Slightly baked. Brown. 6.7 × 5 × 2.4. Inscr. 12 (+ x) (O.) + 2 (U. E.) = 21 (+ x) li. Seal impressions.</td>
</tr>
<tr>
<td>90</td>
<td>48</td>
<td>Sr.</td>
<td>27</td>
<td>1</td>
<td>11</td>
<td>Kh.²</td>
<td></td>
<td>1679</td>
<td>Upper part of O. crumbled, R. covered with white substance. Unbaked. 7.2 × 1.5 × 2.5. Inscr. 10 (O.) + 2 (Lo. E.) + 5 (R.) = 19 li.</td>
</tr>
<tr>
<td>91</td>
<td>49</td>
<td>Ae.</td>
<td>?</td>
<td>6</td>
<td>?</td>
<td>Kh.³</td>
<td></td>
<td>1641</td>
<td>Upper part of R. defective. Baked light brown to blackish. 6.6 × 1.3 × 2.6. Inscr. 10 (O.) + 3 (Lo. E.) + 10 (R.) = 26 li. Faint seal impressions.</td>
</tr>
<tr>
<td>94</td>
<td>49</td>
<td>Ae.</td>
<td>?</td>
<td>10</td>
<td>20</td>
<td>Kh.³</td>
<td></td>
<td>1504</td>
<td>Considerable portion of R., L. E. and O. missing. Slightly baked. Light brown to black. 7.8 × 1.1 × 2.6. Inscr. 15 (O.) + 7 (R.) = 22 li.</td>
</tr>
<tr>
<td>95</td>
<td>50</td>
<td>Ae.</td>
<td>?</td>
<td>2</td>
<td>10</td>
<td>Kh.³</td>
<td></td>
<td>1187</td>
<td>Part of O. broken off. Baked O. and edges blackish, R. brownish gray with blackish spots. 6.5 × 4 × 2.55. Inscr. 11 (O.) + 2 (Lo. E.) + 9 (R.) + 3 (U. E.) = 23 li. Several seal impressions. Published in full in Vol. VI, as No. 78.</td>
</tr>
<tr>
<td>96</td>
<td>50</td>
<td>Ae.</td>
<td>?</td>
<td>1</td>
<td>6?</td>
<td>J.S.</td>
<td></td>
<td>1530</td>
<td>Considerable portions chipped off. Baked. Blackish brown and black. 6.5 × 4.3 × 2.4. Inscr. 6 (O.) + 3 (R.) = 9 li. Faint seal impressions.</td>
</tr>
<tr>
<td>Tent.</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Provenance</td>
<td>Collection</td>
<td>C.B.M</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>-----</td>
<td>------------</td>
<td>------------</td>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>97</td>
<td>50</td>
<td>Ac.</td>
<td>?</td>
<td>5</td>
<td>8</td>
<td>Kh.⁵</td>
<td>1537</td>
<td></td>
<td>L. and Lo. E. entirely, R. almost entirely broken. Baked. Reddish brown. 11.8 × 6.5 × 1.6. Inser. 16 (O.) + 19 (R.) = 5 (U.E.) = 40 Li. Seal impressions.</td>
</tr>
<tr>
<td>98</td>
<td>50</td>
<td>Ad.</td>
<td>4</td>
<td>7²</td>
<td>5²</td>
<td>Kh.⁵</td>
<td>1333</td>
<td></td>
<td>Fragment. Baked. Light brown and black. 10.8 × 6.1 × 3. Inser. 19 (O.) = 19 (+x) Li. Seal impression.</td>
</tr>
<tr>
<td>99</td>
<td>50</td>
<td>Ad.</td>
<td>4</td>
<td>4</td>
<td>15</td>
<td>Kh.⁵</td>
<td>1284</td>
<td></td>
<td>Well preserved. Slightly baked. Brown. 3.7 × 3.7 × 2.2. Inser. 5 (O.) + 2 (Lo. E.) + 3 (R.) = 10 Li. Seal impression.</td>
</tr>
<tr>
<td>100</td>
<td>50</td>
<td>Ad.</td>
<td>4</td>
<td>7</td>
<td>16</td>
<td>Kh.⁵</td>
<td>1680</td>
<td></td>
<td>Fragment. Baked. Lower part of L. E. and adjoining portions broken away. 4.2 × 4.5 × 2.2. Inser. 6 (O.) + 6 (R.) + 2 (R. E.) + 3 (L. E.) = 17 (+ x) Li.</td>
</tr>
<tr>
<td>101</td>
<td>50</td>
<td>Ad.</td>
<td>?</td>
<td>5</td>
<td>5²</td>
<td>Kh.⁵</td>
<td>1196</td>
<td></td>
<td>Two pieces of same size glued together. Small pieces chipped off. Baked. Grayish brown. 4.4 × 4.4 × 2.3. Inser. 9 (O.) + 3 (Lo. E.) + 9 (R.) + 2 (L. E.) = 25 Li. Seal impressions.</td>
</tr>
<tr>
<td>102</td>
<td>50</td>
<td>Ad.</td>
<td>7</td>
<td>2</td>
<td>20²</td>
<td>Kh.⁵</td>
<td>1700</td>
<td></td>
<td>Two pieces glued together. Very slightly baked. Clay brown. 8.6 × 5.4 × 2.4. Inser. 16 (O.) + 6 (Lo. E.) + 14 (R.) + 1 (U. E.) = 36 Li.</td>
</tr>
<tr>
<td>103</td>
<td>51</td>
<td>Ad.</td>
<td>10</td>
<td>10</td>
<td>13²</td>
<td>Kh.⁵</td>
<td>505</td>
<td></td>
<td>Fragment, lower part of tablet. Baked. Brown. 4.7 × 7.3 × 3.1. Inser. 7 (O.) + 6 (R.) = 13 Li.</td>
</tr>
<tr>
<td>104</td>
<td>51</td>
<td>Ad.</td>
<td>?</td>
<td>10</td>
<td>10</td>
<td>Kh.⁵</td>
<td>1140</td>
<td></td>
<td>Some small pieces chipped off. Baked. Light brown changing into black. 4.1 × 4.3 × 2. Inser. 6 (O.) + 2 (Lo. E.) + 3 (R.) + 3 (U. E.) = 14 Li. Seal impressions.</td>
</tr>
<tr>
<td>105</td>
<td>51</td>
<td>Ad.</td>
<td>13</td>
<td>5</td>
<td>20</td>
<td>Kh.⁵</td>
<td>1513</td>
<td></td>
<td>Considerable portions chipped off. Baked. Light brown changing into reddish brown. 13.3 × 6.8 × 3.3. Inser. 23 (O.) + 3 (Lo. E.) + 24 (R.) + 2 (U. E.) + 2 (L. E.) = 54 Li. Seal impressions.</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>-------</td>
<td>-------</td>
<td>--------</td>
<td>------</td>
<td>-------------</td>
<td>-------------</td>
<td>-------</td>
<td>--------------</td>
</tr>
<tr>
<td>106</td>
<td>51</td>
<td>Ad.</td>
<td>14</td>
<td>8</td>
<td>—</td>
<td>Kh.²</td>
<td></td>
<td></td>
<td>Two fragments glued together. Slightly baked. Blackish brown. 6.7 × 4.7 × 2.2. Inser. 9 (O.) + 1 (Lo. E.) + 5 (R.) = 15 li. Seal impressions.</td>
</tr>
<tr>
<td>107</td>
<td>51</td>
<td>Ad.</td>
<td>14</td>
<td>11</td>
<td>26</td>
<td>Kh.²</td>
<td></td>
<td></td>
<td>Damaged, especially R. Unbaked. 7.9 × 4.7 × 2.4. Inser. 7 (O.) + 11 (R.) + 2 (U. E.) = 20 li. Seal impressions.</td>
</tr>
<tr>
<td>108</td>
<td>51</td>
<td>Ad.</td>
<td>17</td>
<td>5</td>
<td>18</td>
<td>Kh.²</td>
<td></td>
<td></td>
<td>Fragmentary. Part of O. and R. wanting. Baked. Blackish brown. 5.8 × 4.1 × 2.3. Inser. 7 (O.) + 1 (Lo. E.) + 8 (R.) + 1 (U. E.) = 17 li. Seal impressions.</td>
</tr>
<tr>
<td>109</td>
<td>51</td>
<td>Ad.</td>
<td>27</td>
<td>13</td>
<td>20</td>
<td>Kh.</td>
<td>(20?)</td>
<td></td>
<td>Three pieces glued together. Unbaked. 3.8 × 3.4 × 2. Inser. 5 (O.) + 1 (Lo. E.) + 3 (R.) + 1 (U. E.) = 10 li. Seal impressions.</td>
</tr>
<tr>
<td>110</td>
<td>52</td>
<td>Ad.</td>
<td>29</td>
<td>2</td>
<td>2</td>
<td>Kh.²</td>
<td></td>
<td></td>
<td>Two fragments glued together. Baked. Light brown. 8 × 4.8 × 2.6. Inser. 12 (O.) + 10 (R.) + 1 (U. E.) = 23 li. Seal impressions.</td>
</tr>
<tr>
<td>111</td>
<td>52</td>
<td>Ad.</td>
<td>33</td>
<td>4</td>
<td>—</td>
<td>Kh.</td>
<td></td>
<td></td>
<td>O. somewhat effaced. Part of upper left corner wanting. Baked. Light brown. 13.7 × 6.3 × 3. Inser. 32 (O.) + 1 (Lo. E.) + 7 (R.) = 40 li.</td>
</tr>
<tr>
<td>112</td>
<td>52</td>
<td>Ad.</td>
<td>33</td>
<td>13</td>
<td>10</td>
<td>J. S.</td>
<td></td>
<td></td>
<td>Fragmentary. Effaced and pieces chipped off. Unbaked. 6.2 × 5.1 × 2.4. Inser. 9 (O.) + 9 (R.) + 1 (U. E.) = 19 li.</td>
</tr>
<tr>
<td>113</td>
<td>52</td>
<td>Ad.</td>
<td>34</td>
<td>10</td>
<td>10</td>
<td>Kh.²</td>
<td></td>
<td></td>
<td>Five pieces glued together. Considerable portions chipped off. Baked. Light brown. 12.9 × 6.5 × 3.2. Inser. 27 (O.) + 3 (Lo. E.) + 20 (R.) + 3 (U. E.) + 1 (L. E.) = 54 li. Seal impressions.</td>
</tr>
</tbody>
</table>
FROM THE TIME OF THE FIRST DYNASTY OF BABYLON.

<table>
<thead>
<tr>
<th>TEXT.</th>
<th>PLATE.</th>
<th>KING.</th>
<th>YEAR</th>
<th>MONTH</th>
<th>DAY.</th>
<th>PROVENANCE</th>
<th>C.B.M.</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>117</td>
<td>54</td>
<td>Az.</td>
<td>1</td>
<td>11</td>
<td>3</td>
<td>J.S.</td>
<td>70</td>
<td>Upper and lower right corners and lower edge wanting. Unbaked. 6.6 × 5.6 × 2.5. Insr. 9 (O.) + 9 (R.) + 2 (U. E.) + 2 (L. E.) = 22 li. Seal impressions.</td>
</tr>
<tr>
<td>118</td>
<td>54</td>
<td>Az.</td>
<td>2</td>
<td>9</td>
<td>1</td>
<td>J.S.</td>
<td>67</td>
<td>Lower left corner wanting. Somewhat effaced. Unbaked. 5.7 × 5.2 × 2.3. Insr. 10 (O.) + 6 (R.) = 16 li.</td>
</tr>
<tr>
<td>119</td>
<td>54</td>
<td>Az.</td>
<td>2</td>
<td>12</td>
<td>18(?)</td>
<td>Kh.³</td>
<td>1322</td>
<td>Considerable pieces chipped off, especially on R. Baked. Light brown. 4.9 × 4.1 × 2.3. Insr. 8 (O.) + 6 (R.) + 2 (U. E.) + 1 (L. E.) = 17 li.</td>
</tr>
<tr>
<td>120</td>
<td>54</td>
<td>Az.</td>
<td>1</td>
<td>1</td>
<td>—</td>
<td>Kh.</td>
<td>1170</td>
<td>Right side of R. broken off. Lo. E. wanting. 5.9 × 2.5 × 2.5. Insr. 8 (O.) + 6 (R.) + 5 (U. E.) = 19 li.</td>
</tr>
<tr>
<td>121</td>
<td>55</td>
<td>Az.</td>
<td>4</td>
<td>5</td>
<td>10</td>
<td>Kh.³</td>
<td>1667</td>
<td>Fragment. Lower part of tablet wanting. Pieces chipped off. Slightly baked. Blackish brown 4.6 × 3.8 × 2.3. Insr. 6 (O.) + 3 (R.) = 9 li. Seal impressions.</td>
</tr>
<tr>
<td>123</td>
<td>55</td>
<td>Az.</td>
<td>5</td>
<td>?</td>
<td>?</td>
<td>Kh.²</td>
<td>1613</td>
<td>Fragment. O., U. E. and portions of L. E. (and R.); the rest broken off or destroyed. Baked. Grayish brown. 8.9 × 5.9 × 2.4. Insr. 16 (+ x) (O.) +</td>
</tr>
<tr>
<td>Text</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Provenance</td>
<td>Collection</td>
<td>C.R.M.</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>-----</td>
<td>------------</td>
<td>------------</td>
<td>-------</td>
</tr>
<tr>
<td>124</td>
<td>55</td>
<td>Az.</td>
<td>6</td>
<td>3</td>
<td>10</td>
<td></td>
<td>Kh.2</td>
<td>1245</td>
</tr>
<tr>
<td>125</td>
<td>55</td>
<td>Az.</td>
<td>6</td>
<td>8</td>
<td>3</td>
<td></td>
<td>Kh.2</td>
<td>1153</td>
</tr>
<tr>
<td>126</td>
<td>56</td>
<td>Az.</td>
<td>7</td>
<td>12</td>
<td>1</td>
<td></td>
<td>Kh.2</td>
<td>1057</td>
</tr>
<tr>
<td>127</td>
<td>56</td>
<td>Az.</td>
<td>7</td>
<td>12</td>
<td>23</td>
<td></td>
<td>Kh</td>
<td>433</td>
</tr>
<tr>
<td>128</td>
<td>56</td>
<td>Az.</td>
<td>8</td>
<td>7</td>
<td>2</td>
<td></td>
<td>Kh</td>
<td>1181</td>
</tr>
<tr>
<td>129</td>
<td>56</td>
<td>Az.</td>
<td>9</td>
<td>?</td>
<td>?</td>
<td></td>
<td>Kh.2</td>
<td>1315</td>
</tr>
<tr>
<td>130</td>
<td>57</td>
<td>Az.</td>
<td>?</td>
<td>9</td>
<td>16</td>
<td></td>
<td>Kh.2</td>
<td>1217</td>
</tr>
<tr>
<td>Text.</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Provenance</td>
<td>Collection</td>
<td>C.B.M.</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>-----</td>
<td>------------</td>
<td>------------</td>
<td>-------</td>
</tr>
<tr>
<td>132</td>
<td>58</td>
<td>Sd.</td>
<td>?</td>
<td>2</td>
<td>23</td>
<td>Kh.</td>
<td></td>
<td>432</td>
</tr>
<tr>
<td>133</td>
<td>58</td>
<td>Sd.</td>
<td>?</td>
<td>?</td>
<td>21?</td>
<td>Kh.³</td>
<td></td>
<td>1318</td>
</tr>
<tr>
<td>135</td>
<td>58</td>
<td>—</td>
<td>—</td>
<td>9</td>
<td>18</td>
<td>Kh.³</td>
<td></td>
<td>1301</td>
</tr>
<tr>
<td>137</td>
<td>60</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td></td>
<td>B.E.F.</td>
<td></td>
<td>7009</td>
</tr>
<tr>
<td>138</td>
<td>60</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td></td>
<td>B.E.F.</td>
<td></td>
<td>7006</td>
</tr>
</tbody>
</table>
## 2. Halftone Reproductions.

<table>
<thead>
<tr>
<th>No.</th>
<th>Plate</th>
<th>Description</th>
<th>Corresponding Autograph Reproductions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Text Plate</td>
</tr>
<tr>
<td>1</td>
<td>I</td>
<td>Left Edge, Obverse, Reverse, Right, Lower and Upper Edges of tablet</td>
<td>10 5</td>
</tr>
<tr>
<td>2</td>
<td>II</td>
<td>Obverse and Reverse of case tablet, partly opened</td>
<td>49 20</td>
</tr>
<tr>
<td>3</td>
<td>III</td>
<td>Left Edge, Obverse, Reverse, Right, Lower and Upper Edges of tablet</td>
<td>24 12</td>
</tr>
<tr>
<td>4</td>
<td>IV</td>
<td>Obverse and Reverse of tablet</td>
<td>53 33</td>
</tr>
<tr>
<td>5</td>
<td>V</td>
<td>Obverse and Reverse of tablet</td>
<td>29 16</td>
</tr>
<tr>
<td>6</td>
<td>V</td>
<td>Obverse and Reverse of tablet</td>
<td>32 17</td>
</tr>
<tr>
<td>7</td>
<td>VI</td>
<td>Left Edge, Obverse, Reverse and Upper Edge of tablet</td>
<td>44 26</td>
</tr>
<tr>
<td>8</td>
<td>VI, VII</td>
<td>Lower and Upper Edges, Left Edge, Obverse, Right Edge and Reverse of inner tablet</td>
<td>33 18</td>
</tr>
<tr>
<td>9</td>
<td>VIII</td>
<td>Left Edge, Obverse, Right Edge and Reverse of Case tablet</td>
<td>115 63</td>
</tr>
<tr>
<td>10</td>
<td>IX</td>
<td>Obverse and Reverse of inner tablet</td>
<td>31 18</td>
</tr>
<tr>
<td>11</td>
<td>IX</td>
<td>Obverse and Reverse of case tablet</td>
<td>116 63</td>
</tr>
<tr>
<td>12</td>
<td>X</td>
<td>Obverse, Reverse and Upper Edge of tablet</td>
<td></td>
</tr>
</tbody>
</table>
X. NUMBERS OF THE CATALOGUES OF THE BABYLONIAN COLLECTIONS (PREPARED BY PROF. H. V. HILPRECHT).

1. TABLETS IN THE UNIVERSITY MUSEUM, PHILADELPHIA.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>55</td>
<td>81</td>
<td>45</td>
</tr>
<tr>
<td>67</td>
<td>118</td>
<td>54</td>
</tr>
<tr>
<td>70</td>
<td>117</td>
<td>54</td>
</tr>
<tr>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>87</td>
<td>47</td>
</tr>
<tr>
<td>146</td>
<td>112</td>
<td>52</td>
</tr>
<tr>
<td>150</td>
<td>96</td>
<td>50</td>
</tr>
<tr>
<td>167</td>
<td>79</td>
<td>44</td>
</tr>
<tr>
<td>300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>355</td>
<td>88</td>
<td>48</td>
</tr>
<tr>
<td>358</td>
<td>136</td>
<td>59</td>
</tr>
<tr>
<td>366</td>
<td>109</td>
<td>51</td>
</tr>
<tr>
<td>400</td>
<td></td>
<td></td>
</tr>
<tr>
<td>432</td>
<td>132</td>
<td>58</td>
</tr>
<tr>
<td>453</td>
<td>127</td>
<td>56</td>
</tr>
<tr>
<td>454</td>
<td>131</td>
<td>58</td>
</tr>
<tr>
<td>464</td>
<td>91</td>
<td>49</td>
</tr>
<tr>
<td>473</td>
<td>111</td>
<td>52</td>
</tr>
<tr>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>505</td>
<td>103</td>
<td>51</td>
</tr>
<tr>
<td>528</td>
<td>122</td>
<td>55</td>
</tr>
<tr>
<td>565</td>
<td>82</td>
<td>45</td>
</tr>
<tr>
<td>566</td>
<td>82</td>
<td>49</td>
</tr>
<tr>
<td>571</td>
<td>134</td>
<td>58</td>
</tr>
<tr>
<td>580</td>
<td>83</td>
<td>46</td>
</tr>
<tr>
<td>1100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1140</td>
<td>104</td>
<td>51</td>
</tr>
<tr>
<td>1153</td>
<td>125</td>
<td>55</td>
</tr>
<tr>
<td>1170</td>
<td>120</td>
<td>54</td>
</tr>
<tr>
<td>1184</td>
<td>128</td>
<td>56</td>
</tr>
<tr>
<td>1187</td>
<td>95</td>
<td>50</td>
</tr>
<tr>
<td>1196</td>
<td>101</td>
<td>50</td>
</tr>
</tbody>
</table>
### BABYLONIAN LEGAL AND BUSINESS DOCUMENTS

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>9000</td>
<td>6</td>
<td>3</td>
<td>10889</td>
<td>38</td>
<td>21</td>
<td>11560</td>
<td>695</td>
<td>30</td>
</tr>
<tr>
<td>9045</td>
<td>47</td>
<td>28</td>
<td>10890</td>
<td>29</td>
<td>16</td>
<td>11561</td>
<td>58</td>
<td>36</td>
</tr>
<tr>
<td>9047</td>
<td>10891</td>
<td>24</td>
<td>1162</td>
<td>10892</td>
<td>34</td>
<td>11562</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td>90100</td>
<td>10893</td>
<td>11000</td>
<td>11563</td>
<td>4</td>
<td>17</td>
<td>11564</td>
<td>19</td>
<td>39</td>
</tr>
<tr>
<td>9182</td>
<td>10165</td>
<td>32</td>
<td>11152</td>
<td>4</td>
<td>17</td>
<td>11565</td>
<td>39</td>
<td>22</td>
</tr>
<tr>
<td>9183</td>
<td>10166</td>
<td>3</td>
<td>11013</td>
<td>6</td>
<td>35</td>
<td>11566</td>
<td>39</td>
<td>10</td>
</tr>
<tr>
<td>10880</td>
<td>10167</td>
<td>3</td>
<td>11153</td>
<td>4</td>
<td>2</td>
<td>11567</td>
<td>19</td>
<td>9</td>
</tr>
<tr>
<td>10888</td>
<td>10168</td>
<td>3</td>
<td>11154</td>
<td>4</td>
<td>1</td>
<td>11568</td>
<td>19</td>
<td>3</td>
</tr>
<tr>
<td>10886</td>
<td>10169</td>
<td>3</td>
<td>11155</td>
<td>4</td>
<td>1</td>
<td>11569</td>
<td>19</td>
<td>3</td>
</tr>
<tr>
<td>10887</td>
<td>10170</td>
<td>3</td>
<td>11156</td>
<td>4</td>
<td>1</td>
<td>11570</td>
<td>19</td>
<td>3</td>
</tr>
</tbody>
</table>

### 2. TABLETS IN THE IMPERIAL OTTOMAN MUSEUM, CONSTANTINOPLE

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>45</td>
<td>6</td>
<td>13</td>
<td>1800</td>
<td>14</td>
<td>14</td>
<td>1919</td>
<td>48</td>
<td>29</td>
</tr>
<tr>
<td>100</td>
<td>64</td>
<td>30</td>
<td>1845</td>
<td>17</td>
<td>8</td>
<td>1920</td>
<td>37</td>
<td>20</td>
</tr>
<tr>
<td>174</td>
<td>51</td>
<td>31</td>
<td>1846</td>
<td>21</td>
<td>10</td>
<td>1994</td>
<td>127</td>
<td>6</td>
</tr>
<tr>
<td>182</td>
<td>1847</td>
<td>51</td>
<td>1848</td>
<td>27</td>
<td>14</td>
<td>1995</td>
<td>57</td>
<td>35</td>
</tr>
<tr>
<td>200</td>
<td>1849</td>
<td>55</td>
<td>1852</td>
<td>65</td>
<td>39</td>
<td>1996</td>
<td>46</td>
<td>27</td>
</tr>
<tr>
<td>263</td>
<td>1853</td>
<td>60</td>
<td>1854</td>
<td>55</td>
<td>35</td>
<td>1997</td>
<td>62</td>
<td>38</td>
</tr>
<tr>
<td>300</td>
<td>1900</td>
<td>60</td>
<td>1915</td>
<td>50</td>
<td>31</td>
<td>1998</td>
<td>18</td>
<td>9</td>
</tr>
<tr>
<td>325</td>
<td>1905</td>
<td>56</td>
<td>1916</td>
<td>11</td>
<td>6</td>
<td>1999</td>
<td>36</td>
<td>19</td>
</tr>
<tr>
<td>400</td>
<td>1917</td>
<td>40</td>
<td>1918</td>
<td>22</td>
<td>11</td>
<td>2000</td>
<td>20</td>
<td>27</td>
</tr>
<tr>
<td>489</td>
<td>19052</td>
<td>56</td>
<td>2001</td>
<td>45</td>
<td>27</td>
<td>2003</td>
<td>41</td>
<td>24</td>
</tr>
<tr>
<td>1454</td>
<td>1915</td>
<td>50</td>
<td>2004</td>
<td>59</td>
<td>37</td>
<td>2005</td>
<td>59</td>
<td>37</td>
</tr>
<tr>
<td>1483</td>
<td>1916</td>
<td>11</td>
<td>2006</td>
<td>50</td>
<td>30</td>
<td>2007</td>
<td>50</td>
<td>30</td>
</tr>
<tr>
<td>1492</td>
<td>1917</td>
<td>11</td>
<td>2008</td>
<td>50</td>
<td>30</td>
<td>2009</td>
<td>50</td>
<td>30</td>
</tr>
</tbody>
</table>
Obverse.

Reverse.

Obverse.

Reverse.

Obverse.

Reverse.

Obverse.

Reverse.

Seal impression.
Obverse.

Reverse.

Variants of Case.

Li. 7 omits -um-
Li. 13 omitted.

Obverse.

Reverse.

Variants of Case.

Li. 4 omitted
Li. 5:
Li. 5:
Li. 9 adds
Li. 28:
Case adds after Li. 25:
38

Obverse.

Reverse.

Pl. 21
Obverse.

Reverse.

Case.

Seal impressions

a.

b.
Tablet.

Variants of Case.

Seal impressions on Case.

For no 69 see Pl. 22.
Seal impressions on Case:

Margin of Obs.  Margin of Rev.  Left Edge.

Li. 15:  
Li. 19:  

b.

c.
1. Cession of house property as indemnity for a temple office after an application to King Hammurabi, who turns the case over to the Council of Nippur.
2. CONSENT OF A COMPLAINANT NOT TO FORCE THE WITNESSES OF THE DEFENDANT TO TAKE AN OATH ON THEIR TESTIMONY, AND RENOUNCEMENT TO HIS CLAIMS AFTER RECEIVING 1½ SHEQAL OF SILVER. 19TH YEAR OF SAMSU-ILUNA.
3. ADOPTION OF TWO PERSONS, ONE OF WHOM HAS THE RIGHTS OF THE ELDER BROTHER. 41st YEAR OF SAMSU-ILUNA.
4. DECLARATIONS OF WITNESSES UNDER OATH IN THE TEMPLE OF ENKI AND DAMGALHUNNA. 20TH YEAR OF SAMSU-ILUNA.
5. LEASE OF A FIELD FOR PAYMENT OF ONE-THIRD OF THE CROP. 13TH YEAR OF SAMSU-ILUNA.

6. DIVISION OF INHERITANCE. THE SEAL CONTAINS THE NAMES OF ALL FOUR DIVIDING PERSONS. 13TH YEAR OF SAMSU-ILUNA.
7. DIVISION OF INHERITANCE. 14TH YEAR OF SAMSU-ILUNA.
8. SEE PL. VII.
8. PURCHASE OF A PORTION OF A HOUSE BY THE ELDEST FROM A YOUNGER BROTHER. 13th YEAR OF SAMSU-ILUNA.
10-11. Tablet with case, recording the purchase of a portion of a house by the eldest (same as in 8 and 9) from a younger brother. 13th year of Samsu-Iluna.
12-13. TWO TABLETS RECORDING LOANS OF MONEY. 37th YEAR OF AMMI-DITANA. THE DATES MENTION KING DAMQI-ILISHU.
THE BABYLONIAN EXPEDITION
OF
THE UNIVERSITY OF PENNSYLVANIA
EDITED BY
H. V. Hilprecht.

The following volumes have been published or are in press:

Series A, Cuneiform Texts:

Vol. I: Old Babylonian Inscriptions, chiefly from Nippur, by H. V. Hilprecht.
   Part 1, 1893, $5.00 (out of print).
   Part 2, 1896, $3.00.

Vol. VI: Babylonian Legal and Business Documents from the Time of the First Dynasty of Babylon.
   Part 1, chiefly from Sippar, by H. Ranke, 1906, $3.00.
   Part 2, chiefly from Nippur, by Arno Poebel, 1909, $6.00.

   Part 1, chiefly from Nippur, by A. T. Clay, 1908, $6.00.

Vol. IX: Business Documents of Murashu Sons of Nippur, dated in the Reign of Artaxerxes I, by H. V. Hilprecht
   and A. T. Clay, 1908, $6.00.

   1904, $6.00.

Vol. XIV: Documents from the Temple Archives of Nippur, dated in the Reigns of Cassite Rulers, with complete
dates, by A. T. Clay, 1906, $6.00.

Vol. XV: Documents from the Temple Archives of Nippur, dated in the Reigns of Cassite Rulers, with incomplete
dates, by A. T. Clay, 1906, $6.00.

Vol. XVII: Letters to Cassite Kings from the Temple Archives of Nippur.
   Part 1, by Hugo Radau, 1908, $6.00.

Vol. XIX: Model Texts and Exercises from the Temple School of Nippur.
   Part 1, by H. V. Hilprecht (in press).

Vol. XX: Mathematical, Metrological and Chronological Texts from the Temple Library of Nippur.
   Part 1, by H. V. Hilprecht, 1906, $5.00.

Series D, Researches and Treatises:

Vol. I: The Excavations in Assyria and Babylonia (with 120 illustrations and 2 maps), by H. V. Hilprecht, 7th
   edition, 1904, $2.50.

Note: Entirely revised German and French editions are in the course of preparation. The first part of the
   German edition (bis zum Auftreten Der Sarzeco) appeared in December, 1904 (J. C. Hinrichs, Leipzig;
   A. J. Holman & Co., Philadelphia, Pa., sole agents for America), Price 2 Mark in paper covers, 5
   Mark in cloth.

Vol. III: Early Babylonian Personal Names from the published Tablets of the so-called Hammurabi Dynasty, by
   H. Ranke, 1905, $2.00.

Vol. IV: A New Boundary Stone of Nebuchadrezzar I from Nippur (with 16 halftone illustrations and 36 drawings),
   by William J. Hinke, 1907, $3.50.

(OTHER VOLUMES WILL BE ANNOUNCED LATER.)

All orders for these books to be addressed to

THE MUSEUM OF ARCHAEOLOGY,
University of Pennsylvania,
PHILADELPHIA, PA.

SOLE AGENT FOR EUROPE:

Rudolf Merkel, Erlangen, Germany.