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THE UNIVERSITY OF PENNSYLVANIA

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To

Albert Tobias Clay
Assistant Professor of Semitic Philology and Archaeology at the University of Pennsylvania

This Volume is Dedicated
in sincere friendship and gratitude.
The copies of the 119 texts here published have been made in Philadelphia during the years 1902-1905. The photograph reproductions of some of the tablets, for which I am greatly obliged to the skill of Mr. W. H. Witte, of the Free Museum of Science and Art, will enable the reader to test the accuracy of the copies.

The printing had to be done after I had returned to Germany and thus consumed a considerable amount of time. The editor, Prof. H. V. Hilprecht, very kindly assisted me in correcting the proof-sheets of the autograph plates.

The arrangement of the book will need no commentary. In giving a list of the cuneiform signs I have followed the example given by Prof. Clay in Vols. X and XIV of this series of publications. I have not tried to enumerate all variants occurring in this volume, but confined myself to selecting the more common ones. On the other hand, I have not hesitated to include from Dr. Pinches' copies in Cuneiform Texts from Babylonian Tablets some signs which happen not to occur in my texts. This appeared to be desirable, since a sign list of the early Babylonian cursive, arranged according to the composition of the signs, has not yet been published.

In the Introduction, I have given a transliteration and translation of 19 texts, representing the different kinds of documents here published. The translations are meant to give the lay reader an impression of the contents of these early Babylonian texts and do not claim to be absolutely correct in details. Only the interesting tablet No. 96 (No. 13 of the collection) has been treated more elaborately.

I was prepared to give also copies of the dates of the unpublished Hammurabi dynasty tablets preserved in the Philadelphia Museum, but my time did not suffice to finish them. A classification of these unpublished tablets according to their contents, and a list of the personal names occurring in them, seems a desirable task for the future, I do not doubt that a careful examination of the entire collection would furnish even a goodly number of additional texts, which deserve to be published in extenso.

Neither did I find the time to go into a special study of the numerous and interesting seal cylinder impressions. A few of them will be found on the halftone plates and may be of some value for the specialist. A careful publication of all such cylinder
impressions occurring on dated tablets of the Hammurabi dynasty—as a basis for a future systematic investigation and chronological arrangement of the early Babylonian seal cylinders—is highly desirable and will find most valuable material in the Philadelphia collections.

My warmest thanks are due to my friend, Prof. Albert T. Clay, of the University of Pennsylvania, who never ceased to give me advice and encouragement in the difficult task of copying, for which his unsurpassed editions of Persian and Cassite texts have served me as a model. My friend, Dr. Arthur Ungnad, of the Berlin Museum, has read a complete proof of the Introduction and of the name lists, and I owe him a number of valuable suggestions.

Finally, my thanks are due to the Provost of the University of Pennsylvania, Dr. C. C. Harrison; to the Vice-Provost, Dr. E. F. Smith, and to the former Curator of the Egyptian Section of the Free Museum of Science and Art, Mrs. Cornelius Stevenson, for the active interest that they have taken in this work; and to Mr. Eckley Brinton Coxe, Jr., who by his generosity has very kindly facilitated its publication.

Berlin-Grosslichterfelde, August 10, 1906.

Hermann Ranke.
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INTRODUCTION.

The legal and business documents of the first dynasty of Babylon are well represented in the Babylonian collections of the University of Pennsylvania.

While those excavated by the University Expedition at Nippur have been reserved for the second part of this volume, the 119 tablets here published have been taken from different collections which were bought for the University.

Twenty-one of these belong to the first Khabaza Collection (designated as Kh), which was bought for the University of Pennsylvania at London by the late Mr. E. W. Clark, August 15th, 1888. Seventy-eight others belong to the second Khabaza Collection (designated as Kh²), which was bought for the same university at Baghdad by Dr. R. F. Harper, January, 1889. Sixteen have been taken from the Joseph Shemtob Collection (designated as J. S.). This collection was acquired in London, July 21st, 1888, chiefly through the efforts of the late Prof. A. L. Long, of Constantinople, and Dr. R. F. Harper.

There are three tablets which belong to the second Prince Collection, which was purchased for the University of Pennsylvania by Dr. Hilprecht at Hilla, April, 1889, with money given by Dr. J. Dyneley Prince, now Professor at the University of Columbia. One tablet remains, No. 105, which was purchased by Prof. Hilprecht in Philadelphia, 1891.

As for the provenance of all these tablets, our information is rather scanty. None of the records of these purchases gives a clear account of the place where the tablets were found or dug up. We must rely upon “internal evidence,” and this, fortunately, leads us to satisfactory results. Wherever they may have been purchased or dug up, the majority of these tablets certainly were written in the city of Sippar. Our evidence for this is manifold.

1. Thirty-nine of the tablets mention the god Shamash (fifteen of them adding the name of Marduk and ten others giving also the name of Aja, the consort of Shamash), as

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3 Designated erroneously by D. J. P.
4 Designated by B(abylonian) E(xploration) F(und).
5 About sixty miles north of Babylon, on the banks of the Euphrates.
the first deity in the oath formula. This is without exception the case in those tablets of the same period which were excavated at Abu Habba, the ruins of ancient Sippar;1 wherever these contain an oath at all. Shamash, the sun god, was the chief deity of Sippar; but he also was the main god at Larsa. That our tablets, however, come from Sippar, and not from another place of Shamash cult, is shown by what follows.

2. Seven of the tablets mention the city of Sippar in the oath, after the names of the deities and the ruling king.

3. In six of the tablets it is clearly stated that a certain piece of land, which is being sold, is situated in one of the suburbs of Sippar.

4. Moreover, a goodly number of persons transacting business, acting as witnesses, or appearing before the court, are known to us from the Sippar tablets of the British and Berlin Museums2 and are listed in my list of "Early Babylonian Personal Names."3 There are no less than eighty persons who with certainty can be identified in this way.4

1 Described by Schell in his Saison de trouvailles à Sippar. Cf. Bibliography.
3 See Bibliography.
4 Their names are:

Abum-ur-qiagaru son of Shamash-nur-matim (time of Si); A lui son of Nabû-ilshu (time of I and Z); Alui-pushish apâun (time of Si); Arîk-idî-Bil (time of I and Z); Ashâr(Ashri)-Bil son of Bilum (time of Si, Z, and AS); Awil-Ninnar(-NI-GIM) son of Zililum (time of II); Awil-Ishtar son of Ilunu-Shamash (time of Az); Awil-MAR-TU father of Nammar(-UR)-AZAG-GA (time of Z); Awil-NIN-SHAJJ(-KA) father of Bitetum, or Betatum (time of Z); Awil-Shamash son of Sin-nadin-shami (time of Az); Awilson(a) son of Bâr-Sin (time of Si); Ba(?balami-(h)-pâdû, judge (time of Z); Bišiluhnun son of Ibu-Sin (time of Az); Bilum son of Nàr-Shamash, b. of Ibr-Sin (time of Si); Bâmenc-nâshir son of (Rish)-Shamash, b., of Sili-Shamash (time of Az); Bâr-Sin son of Sin-shami (time of II); Bâr-Sin son of Zililum (time of H); Dâdiya father of Râmmûn-sharrum (time of Si); Erîbom son of Shamash-idinnam (time of II); Etel-bê-Sin son of Abu(m)-ur-qiagaru (time of Z and AS); Efîraum father of Warad-Sin (time of Az); Gimmil-Marduk son of Shiš-Shamash (time of Ad); Gimmil-Shamash father of Awil-NIN-SHAJJ(-KA) (time of Si and Z); Ibu-Bil, scribe (time of Si); Ibu-NAH-SHAJJ son of Nûr-adishu, brother of Idîn-NIN-SHAJJ (time of Si); Ibu-NAH-SHAJJ father of Sin-rimûnî (time of Si); Ibu(Imau)-Aju, scribe (time of Si); Ibuq(Imau)-ilshu, akil tamgari (time of Si); Ibuq-Naštum father of Nàr-tumûn (time of Si); Ibuq-Naštum father of Warad-Numahšûrim (time of Az); Ibuq-Naštum, judge (time of Az); Ibuq-Sin son of Sharrum-Shamash (time of Si); Ibuq-Sin son of Manum-šûrinîshu (Manûnum) (time of Z); Ibuq-Marduk son of Marduk-mushalin (time of Az); Ibuq-Marduk son of Sin-ishtumani (time of Ad); Ibuq-Ramûnûn, akil tamgari (time of Az); Ibuq-Shamash, barû priest (time of Ad); Ibuq-Sin son of Marduk-nâdir (time of Ad); Idu-NIN-SHAJJ, son of Imma (time of Si and Z); Imma-Sin, scribe (time of Z and AS); Imaša son of Awil-Ninnar (time of Si and Z); Imma father of Ibuq-Shamash (time of Si); Ibuq-Abûshu son of Sharrum-Numûn (time of Si); Ibuq-Sin (time of Si); Kasha-Shamash (time of Az and AS); Kasha-bûni son of Nabi-šîshu (time of I and Si); Ibuq-Abûshu father of Shamash-bûni (time of Si); Ibuq-Abûshu father of Nûr-Kulta (time of Az); Ibuq-ÙR-KI father of Rish-Shamash (time of Si); Ibuq-Bil-ginnu father of ÙR-KI-idinnam (time of Si); Ibuq-Sin son of Nûr-Shamash, brother of Bitum (time of Si); Jadhûm father of Imma-Îl and Ischar-il (time of Z); Kasha-Sin father of Shamash-hegali (time of Az); Ibuq-Ramûnûn, akil tamgari (time of Az); Manum-kî-Sin father of Nûr(i) (time of Z); Mantuk-shimalim son of Utul-Ishtar (time of Az); Marduk-mushakin father of Iamut-Shamash (time of Ad); Nêmeûlu son of (Shamash)-nâdir (time of Si and H); NIN-SHAJJ-idinnam, akil Sîlî-Shamash (time of AS and Su); Nûr-ilshu son of Ziqutum (time of Si); Qithî-Naggu son of Sin-shemê (time of Si and H); Qishitî-Ea, scribe (time of Az); Ramûn-nabîshû-idinnam, scribe (time of Az); Rish-Shamash, scribe (time of Si); Shâmû-Sin, priest (of Shamash) (time of AS); Sin-bêl-ablîn son of Sin-nagîr.
5. In one case we have even duplicates in London and Philadelphia. Bu. 88–5–12–586, published in Vol. IV, p. 34 of "Cuneiform Texts from Babylonian Tablets," is identical with lines 35–39 of the obverse of No. 119 of our selection.

All these facts make it evident that the Sippar tablets of the London and Berlin as well as of the Philadelphia collections (all of them were acquired by purchase) belong to one and the same archive and probably go back to one and the same digging (by Arabs?) at Abu-Habba, from where, through antiquity dealers, they came into the hands of European and American purchasers.

This may be also true of some tablets of our selection which seem to have been written in Babylon (cf. p. 9). For some reason or other they may have been brought to Sippar and kept there in the archives. These tablets are Nos. 18 and 26, which mention only the god Marduk in the oath formula. No. 26 also states that the legal case recorded in it was brought before the court at Babylon.

If we dispose of those which for one of the five reasons mentioned above have to be considered as coming from Sippar and also of those which seem to have been written at Babylon, there remains a comparatively small number of tablets which are of uncertain origin. As they have been purchased with the Sippar tablets, there is some probability that they also came from Sippar. But since this is not absolutely certain, the title of this publication as tablets "chiefly from Sippar" would seem to be justified.

A word should be said about the selection of texts for this volume, since the Kh Collection contains about 125, the Kh Collection over 400, the J. S. Collection about 75, and the D. J. P. Collection 13 commercial and legal documents of this period. A publication in full of the whole material did not seem advisable. Most of the texts of the same class show more or less the identical phrases and if we would increase, e.g., the purchase and lease contracts to the double or triple amount, the additional harvest for the philologist and historian would be small. Only of the rulers preceding Hammurabi (their records as yet being comparatively scarce) have I given all the tablets which are found in the collections above mentioned. The same is true, and for the same reason, of the tablets of Abi-esku (excepting eleven tablets and fragments, most of which are almost entirely illegible) and of Samsu-ditana. Of the tablets of the other kings (Hammurabi, Samsu-iluna, Ammi-ditana, and Ammi-zaduga), which form the bulk of

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1. C. B. M. 50, 51, 150, 343, 386, 566, 1233, 1338, 1388, 1504, 1537.
these collections, I have made a selection of the best preserved and most interesting
specimens, at the same time trying to have every class of transactions, etc., represented.

The shape of the tablets varies, as does their color. Almost all shades, from the
lightest gray to the deepest black and all varieties of brown and red, are represented.
The size varies according to the contents. Real contract tablets are larger than mere
notes of receipt (cf. the photographic reproductions on plate XII), while the unique
tablet recording a number of different purchases (No. 119) surpasses by far the usual size
of contract tablets. Many of the tablets are simply sun-dried, especially those belonging
to the earlier rulers. Later, the custom of baking prevails and is found always with
the so-called "case tablets." For these cf. Prof. Clay's description in the Introduction
to Vol. 14 of this series. With some of the tablets it is evident that the clay has been
kneaded by the hands, the result being that especially the long sides are bulging out at
the edges. In one of the tablets (No. 84, cf. the photograph on pl. VIII) the impressions
of the fingers of the scribe's left hand are clearly visible. Some of the tablets were
covered with salt and the inscriptions thus rendered illegible in parts. In case they were
burnt this could be removed by soaking the tablets in water for several days or weeks.
In two cases (Nos. 110 and 111), when the tablets were simply sun-dried, they were first
sent to a kiln in Doylestown, Pennsylvania, where they were burnt, and after that they
were soaked in water.

The cuneiform script of this period is rather well known, especially from the excellent
copies of Dr. Th. G. Pinches (see Bibliography), and, on the other hand, from the
photographs of the Hammurabi Code in Scheil's publication. The former represent the
cursive of the Babylonian scribes who had to write business documents, and therefore had
to write quickly, and is identical with the writing in the texts here published. I have
tried to copy the signs as faithfully as possible, and as I learned by practice, I hope that
the later copies will be found to give a fairly accurate picture of the originals. The
impression which the copies give will be corrected and supplemented by the photograph
reproductions. The second kind, which was used by the lapidary for the more elaborate
and lasting stone inscriptions, is represented by the seal impressions which are found on
some of our tablets. In a few cases (Nos. 88 and 96), where they are especially beautiful
and numerous, I have reproduced them on the plate. Some others are shown in the
photographs.

As the tablets here published represent a space of more than 250 years, a develop-
ment of the script from more complicated to simpler forms is very noticeable. The state
of picture writing lies far back of the time when even the earliest of these tablets were
inscribed. But the characters on the earlier tablets show by a greater number of com-
posing wedges more similarity with the original picture than those on the later ones, and
at the same time we find more variants of the same sign on the older tablets. The scribes seem to have been more or less at liberty in their orthography, and by far the greater number of variants for the single signs, as given in the sign list, is taken from texts of Samsu-Ilunu and his predecessors.\(^1\) On some of Samsu-Ilunu’s tablets and on those of his successors we notice a certain stability of the signs. A rather simplified cursive orthography, which shows much similarity to the later Neo-Babylonian characters, seems to have become the standard at the schools of scribes.

In spite of this general uniformity, certain differences in the handwriting of different persons are obvious. Notice, e.g., the tablets Nos. 61, 62, 68 or 73 and 78 or 105 and 108, each group being written by one scribe. It is not surprising that some of the scribes were more careful than others. The tablet No. 105, which evidently was prepared with great care, must be considered as one of the finest specimens of its kind. A number of others are written rather carelessly, and the fact that the scribes were forced sometimes to write a number of tablets in a short time probably accounts for the several scribal errors which we are able to detect.

A special feature of these tablets are the impressions of seal cylinders, containing the names of their owners, or showing strange pictures of mythological or ceremonial scenes. These impressions were made on the soft clay tablet before it was inscribed—by rolling the cylinder over its surface, sometimes repeating this process for a number of times, as if they wanted to be absolutely sure that the document bore the imprint of the persons interested in its contents. The seal impressions containing pictures of deities, men, and animals are partly as yet unintelligible as to their meaning and purpose. Of special interest are the impressions on No. 28. There we have the pictures of several deities with their names attached to them. Thus we have portraits of the god Ea and of his consort Dam-gal-mun-na.

In the tablets here published, all the rulers of the first dynasty of Babylon are represented, with the exception only of Sît(mu)-alum.\(^2\) Concerning the representation of the different kings in the present volume, cf. p. 5f.

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\(^1\) Cf. Daiches, i.e., p. 3.

\(^2\) The rôle played by this king is still somewhat vague and his reign may have been subjected to disturbances of political kind (cf. Lindi, Datenliste, p. 360). We have no inscription of his time, excepting a single contract tablet (recording the purchase of a piece of land) in the Berlin Museum (V. A. Th., 915–916), published in transliteration and translation by Dr. Peiser, K. B., IV, pp. 10 and 11. (Another tablet, preserved in the British Museum but as yet unpublished, is referred to by Meissner, A. F. R., p. 4.) Besides, his name is never mentioned outside of the lists of kings and the date list of the first dynasty of Babylon. From these lists it appears that he was considered the founder of this dynasty. From the latter we learn, in addition, that he built the walls of Dibbat and of another city; that he built temples for Ninmuna and for Nannar; that he made a crown for a deity of the city of Kish, and that he destroyed the city Kazaltu. He left no descendant on the throne of Babylon, and Hammu-raph (Code, Col. IV, 67f.) as well as Amma-diittu (cf. King, Letters, III, 207) when referring to their royal predecessors mention not his but Sumu-la-il’s name in a fashion which would lead us to regard Sumu-la-il as the founder of the dynasty, did we not know differently from the chronicles.
Beside the recognized kings of the dynasty, we find three rulers represented whose names are not found in the lists of kings. They are Iluma-Ila, Immerum, and Bungan-Ila, all familiar to Assyriologists from previous publications. It was known before that the latter two were contemporaries of Sama-la-il (cf. P. N., p. 43 and p. IXf.). I am now able to show that also Iluma-Ila has to be placed in the same rank with the others. A certain person, Sin-rabi the son of Huba, is mentioned in an Iluma-Ila tablet (2:14) as well as in a document of Immerum's time (5:3). This shows that both rulers must have been contemporaries.

In P. N. (p. 44) the supposition has been given that Iluma-Ila may have been the predecessor of Immerum at Sippar. In favor of this, it must be said that none of the five tablets of his time which so far are generally accessible, mentions his name together with one of the kings of the first dynasty. This may be due to the scarcity of our present material, but until further evidence is found, we may suppose that Iluma-Ila was an inde-

1 This, after all, seems to be the most probable reading of the name, usually written AN-MA-IJ-IA (cf. Lindel, Datumliste, p. 363, and Daiches, Rechtswurzeln, pp. 33–37). For NI with the reading i in these texts (Diss., p. 10 and n. 4), cf. now the names Jaqar-il (10:6, written Jaqar-NI-il), and Jaqar-nil, P. N., p. 113, written Jaqar-AN) and Jash-mah-el (1:17, written Jashmah-Ni-el). In analogy to this, we would have to read AN-MA-3-IA, which most probably was read Itu-ma-i-ia. The meaning "Truly, a god is Ila," would be supported by the writing AN-MA-AN-I-JA (C. T. VIII, 26–380), to be read Itu-ma-il-ia, which shows Ila to be a special deity, by prefixing the determinative.

If this Iluma-Ila should be identical with the Iluma-ilu (written AN-MA-IJ-N) of the list of kings of URU-KU (cf. Delitzsch's note in Lindel, Datumliste, p. 363) it would show that at least the first king of this dynasty did not succeed in the first dynasty of Babylon. At this place, it should be emphasized that the whole "second dynasty of Babylon" is known to us only from the lists of kings, giving the names of eleven rulers of URU-KU, ruling altogether 368 years. These lists are still surrounded by a more or less mysterious cloud, and it looks very much as if they referred to kings contemporary with the first dynasty. Iluma(Ilu) is, the first king in the lists, is perhaps identical with Iluma-Ila, contemporary of Sama-la-il (hardly with a certain Iluma, the dedicator of an inscription to Sim-gāmēl of Erech, Hommel, Geschichte des alten Ostens [Goeschen, 1904], p. 64. The word GISII-DUB-BA, following the name of this man in the inscription, is not part of the name [Radau, History, p. 226, n. 1], but the title of the dedicator. He was a "scribe" (mār GISII-DUB-BA=tupsharrum), like the man who dedicated an inscription to BIL-GUR, brother of the king of Erech [Radau, i.e., p. 22f.]. Damqi-ilēšu, who is mentioned in the third place, occurs only once on a contract tablet (published Recueil des Travaux, etc., XXIII, p. 93f.), which, according to Scheil, seems to belong to the time of the earlier kings of the Hammurabi dynasty. The GUL-KI-SHAR mentioned on the boundary stone of Bit-nadin-apla i: called king of "the land of the sea," and not king of Babylon. Of the other eight kings we know nothing else about their being mentioned in the lists, and on the basis of our present material it would seem reasonable to assume that the Cassite kings, beginning with Gandish, succeeded (perhaps after an interregnum of political disturbances) the "Hammurabi Dynasty" on the throne of Babylon, unless other historical facts will be found which speak decisively against this. In this connection, we should note the mentioning of a Cassite soldier, Warad-Ibani (P. N., p. 174), in texts of Ammi-zaduga's time, and the army of the Cassites mentioned in the date of the ninth year of Samsu-iluna (King, Letters, III, p. 242f. and n. 81). In the Nos. 105 and 108 of our selection, a man by the name of Warad-Ibani even holds the office of a scribe. It must be said, also, that the contract tablets dated in the time of the Cassite rulers, which were found by the Expedition of the University of Pennsylvania at Nippur, greatly resemble the similar documents of Ammi-zaduga's and Samsu-iluna's time.

2 Formerly read Bungan(?)-Ila, but cf. P. N., p. IXf.
pendent ruler at Sippar, while *Sumu-la-il* was king at Babylon. **Immerum**¹ may have been *Iluma-Ita*’s successor, and his independent rule may have been brought to an end when *Sumu-la-il* incorporated the old centre of the Shamash-cult into the great Babylonian kingdom.²

But he left him as a viceroy, entrusted him with the care of the city, and granted him the right of having his name appear in the oath formula and in the dates of legal documents written at Sippar. **Bunuluhunu-Ita** may have succeeded him in this capacity. He even had the title “king,” which so far has not been found in connection with **Immerum**’s or **Iluma-Ita**’s names.³ But only during *Sumu-la-il*’s reign does such a vice-royship seem to have existed—whether only at Sippar, or at other cities as well, we do not know. When *Zab(i)um* became king, the Babylonian empire was so firmly established that at Sippar, as well as in the other cities, he was the only recognized ruler.

Another interesting fact contained in our tablets is that once (in No. 9) the names of *Sumu-la-il* and *Zab(i)um* occur together in the oath formula. *Sumu-la-il* reigned for thirty-six years, and he probably had to conquer much resistance before the kingdom was united under his sceptre. Supposing that he was a man of thirty or thirty-five when he took possession of the throne, he would have been well advanced in years towards the end of his reign. At any rate, he seems to have made his son *Zab(i)um* co-regent.⁴

Of especial interest, historically, are the two tablets mentioned above as having been written probably at Babylon, Nos. 18 and 26. In both of them, just like in the tablets of *Sumu-la-il*’s time, the names of more than one ruler appear in the oath formula. In No. 26 they are *Hammu-rabi* and *Shamshi-Adad* (cf. the announcement in *P. N.*, p. X). In No. 18 they are *Sin-mubali-t* and “Bēl-tābi and his wife”(?). I have called attention to the fact that *Shamshi-Adad* is an Assyrian, not a Babylonian name, and that in all probability this man whose name is attached to that of the Babylonian king was the ruler (king or *patesi*) of Assyria, a contemporary and probably a dependent of *Hammurabi*. If this supposition (accepted by Dr. King, cf. his *Tukulti-NIN-IB*, p. 55f. and p. 56, n. 1) be correct, one would be tempted to infer that the occurrence of the name of *Bēl-tābi* together with *Hammurabi’s* father has to be explained in a similar way. It must be noted that also the name *Bēl-tābi* is not found in the list of early Babylonian

¹ The tablets mentioning only his name are *C. T. VIII*, 47–2430A and 2527, *M. A. P.*, Nos. 10, 35, and 38, and the Nos. 3, 4, and 5 of our selection.
² Another person who tried to sustain his independence against *Sumu-la-il* was *Jahzir-il*, mentioned in the dates of the eighteenth and twenty-fifth years of *Sumu-la-il* (Lindl, *Datalecte*, p. 346).
³ Another king who belonged to the same period is *Manubaltel*(!). His name occurs in a tablet published by Dr. Pinches in the *Journal of the Royal Asiatic Society*.
⁴ It may be mentioned here that the tablet No. 11 of our selection gives the names of at least two hitherto unknown years of king *Zabium*.2
personal names. On the other hand, Tûb-bêlû (with reversed name elements) is known as the name of eponym rulers in the later Assyria. Bêl-tâbi, then, would have been a predecessor of Shamši-Adad, and contemporary of Sin-mubalît, and thus the earliest Assyrian ruler whom we can date with certainty.

The exact relation of these Assyrian rulers to the kings of the first dynasty of Babylon is not yet known. The way in which Assyria is mentioned in Hammurabi's letters (cf. King, Letters, Vol. III, p. 3ff.) and in his law code (cf. Harper, Code H., Col. IV, 55ff.) favors the supposition that Assyria was dependent upon the Babylonian empire at Hammurabi's time. To Hammurabi, the mighty consolidator of North and South Babylonia, Assyria, fearing for her welfare, may have bowed, becoming a vassal state under his suzerainty. At Sin-mubalît's time perhaps only friendly relations were in existence. The very strange and unique fact that Bêl-tâbi's wife (a Babylonian princess?) is mentioned in the oath formula after her husband's name may be explained as an act of courtesy on the part of the Babylonian king. Perhaps the man who entered the contract (the tablet contains the purchase of a slave) was an Assyrian (or a Babylonian official in Assyria) who had visited the capital. In a similar way we may have to account for the occurrence of Shamši-Adad's name in No. 26 (this tablet records a decision of the court at Babylon). At any rate, it is noticeable that in both cases where Assyrian rulers are mentioned, the tablets were written at Babylon, not at Sippar.

The possibility of dating these documents is threefold.

1. The approximate date of a tablet can be gathered from its form, from the character of its inscription, from the language and phrases used in the inscription, and from the personal names that occur in it. Taking all these evidences together, it is nearly impossible not to recognize a tablet as written during the Hammurabi dynasty, even if it otherwise contains no date whatsoever.

2. Many tablets contain, at the end of the transaction, a real date giving month and day of a certain year, and mostly—although not always—mentioning the name of the present ruler.

3. In the more important documents, especially in the records of sale and of judicial decisions, the record itself—before the witnesses are enumerated—is concluded by an oath, and in this oath, with few exceptions, the name of the king is mentioned.

I have included in the present volume only tablets which can, according to 2 and 3,

1 Cf. III R. 1, 11, 4; IV, 7; IV, 28, and II R. 63, X, 6.
2 Cf. also the mentioning of Ashkûr in the private letter Bu 91–315 (C. T. VI, 19), translated by H. W. Montgomery, i. e., p. 17ff.
3 We would expect hâritî(m)šu or hârâli(m)šu, instead of hâritî(m)šu. Hâritu may be due to the influence of the ī in the first syllable (cf. Ungnad, Babylonisch-assyrische Grammatik, Münchehen, 1906, § 5n) or should we have to read hâritî(m)šu, "his wives" (instead of the regular hâritîšu?)?
be proven as having been written under a certain king of the first dynasty of Babylon (adding only the contemporary rulers at Sippar, ef. p. 8).

In the chronological records of these documents the years of the single kings are not counted, as it is the custom from the Cassite dynasty on until the latest Babylonian times. Each year had a name, by which it was known throughout Babylonia. Business order made it necessary that all documents in the country should be dated in a consistent manner, and thus we hardly are wrong in supposing that the name for each year was chosen—whether by the king or by the priests we do not know, probably by both—during the last days of the old year, and that announcements were sent to the different cities in time, so that by the first of Nisan every scribe knew how he had to date his documents for the following year. A certain freedom was allowed as to the strict observance of the full name of a year. We find the same year referred to sometimes in a longer, sometimes in an abbreviated formula. Besides, while most of the dates are written in Sumerian, some (cf. Nos. 21 and 32 of our collection) are written in Semitic Babylonian. A very interesting tablet (V. A. Th. 670, Berlin Museum), that probably represents such an announcement of the name of the new year to one of the Babylonian cities, has been published recently by Dr. Peiser (O. L. Z., 15th January, 1905). It contains the full formula of the name of a year of Ammi-ditana’s reign, first in Sumerian, then (on the reverse) in Semitic.\(^1\) The chronicle of the kings of the first dynasty of Babylon\(^2\) gives us a possibility of arranging all these different year formulae in a chronological order, the chronicle giving an abbreviated form of each formula. Unfortunately, this chronicle is approximately complete only up to the end of Samsu-iluna’s reign. The dates of Abi-eshu are almost entirely broken off, and of Ammi-ditana’s reign the first twenty-one years (with the exception of six, which have been designated as \(x + 1\), \(x + 2\), etc., cf. P. N., p. 53f.) are missing. Besides, the chronicle having been compiled during the tenth year of Ammi-zadu, we learn nothing about the formulae for the following twelve years of his reign, nor for the thirty-one years (if the list of kings is correct) of Samsu-ditana. Therefore, we have at present to content ourselves with merely collecting the dates referring to these later kings, hoping that some day another chronicle will be found which will enable us to arrange them in chronological order.

A word should be said about the names by which the Babylonians called their years.

\(^1\) An interesting feature of this inscription is, that it proves conclusively that lugal-\(\epsilon\) on an early Babylonian tablet is not shar Bâbil (Hilprecht, Assyriaca, p. 22, n. 1), but corresponds merely to sharrum. The \(\epsilon\) is an augment of the ‘‘1 mûlûlu’’ (spoken something like lugojje) as is the \(a\) in inin-mu-lu-mu (cf. P. N., p. 12, n. 2). The same twentieth year of Ammi-ditana is referred to in two unpublished contracts of the Khâ Collection (C. B. M., Nos. 1491 and 1670). A similar tablet (V. A. Th. 1200), giving the date of a year of king Samsu-ditana, has been published by Dr. Messerschmidt (O. L. Z., 15th July, 1906).

\(^2\) Published first in Dr. Pinches’ copies then by Dr. King,\(^3\) and translated and commented upon by Drs. Lindl and King (see Bibliography).
The first year of each king seems to have been designated always as "the year" of this particular king.¹

The name formula of all the other years refer to a certain event² which, it has been supposed, took place in the preceding year³ or in the year itself.⁴

The question is: should we translate, e.g., the date in No. 21 of our selection shattum bit Nannar Bābīli Hammu-rabi ushēbīshu⁵ by: "the year in which H. built the temple of Nannar at Babylon" or "the year in which he had built it"? In other words, had this year received that particular name because H. built the Nannar temple in it, or because it follows the year in which he built it? Both answers meet with difficulties. In the first case (King), how can you date a document on the first of Nisan according to an event which takes place during the course of the following year? In the second case (Lindl, Delitzsch), there is no indication anywhere that the event mentioned did not take place in the year which received its name from that event, but in the preceding one; and why should a year be called after an event that did not happen in that particular year, but in another one?

A glance over the kind of events which are recorded in the date formulae may give us some help in this dilemma.

By far the greater number of the date formulae which are preserved in the chronicle from Sumu-abu until the tenth year of Ammi-zadug(a, the building of walls, the building of temples, the digging of canals, the dedication of shrines or statues, etc., to certain deities, through the king. To these formulae correspond a comparatively small number which have reference to historical events, the capture of cities, the defeat of a

¹ A difficulty arises when we try to count up the years. As it is not likely that the kings died or abdicated on the 30th of Addaru, should we suppose that the last year of Sin-mubali, for instance, and "the year of king Hammurabi" are one and the same year? The final summary at the end of the chronicle (cf. King, Letters, p. 252), which evidently counts forty-three full years for Hammurabi, thirty-eight full years for Samsu-iluna, etc., speaks against this. It seems that the "year of king Hammurabi" began with the first Nisan of Hammurabi's reign, and according to what follows below, we may suppose that on the first New Year's day of the new king a solemn coronation ceremony (to use a modern term) took place, although for the last months he already had taken the place of his deceased predecessor. Since shattum Zabum (Abil-Sin) ana bit abishu irubu cannot be considered as a translation of MU-Zabum (Abil-Sin), LUGAL-E (cf. Lindl, Datenliste, p. 363, and King, Letters, pp. 220 and 222), it is very suggestive that these two instances have preserved us the name which the rest of a year received after the king's death. The thirty-sixth year of Sumu-la-il bore the name given in the chronicle until the day of the king's death. With the day on which his successor mounted the throne its name was changed into "year in which Zabum succeeded his father," and this was kept up to the 30th of Addaru. The following first of Nisan was the first day of the "year of king Zu-b(i)um."²

² In some cases (cf. 6 and 7, 11, 13 Sa; 2, 4, 6, 8, and 9, 14 and 15 and 16 and 17, 21, 23, 33, 36 Si; 14 Z; 18 AS; 4, 6, 9 Sm; 29 and 30 SI) a year is designated as "the year after" or "the second year after" and in one case even "the third year after" that in which a certain event took place. Compare the thirty years named after the conquest of Isin, in tablets dated during the reign of Rim-Sin (Lindl, Datenliste, p. 382ff.).

³ Lindl, Datenliste, p. 345; Delitzsch, Randbemerkungen, p. 403.


⁵ The text gives a second Nannar after the word shattum, but this seems to be due to a mistake of the scribe.
foreign army, etc. Considering the necessity of having a name for each year from its very beginning, and considering also that it is natural to name a year after its own events, and not after those of another however closely connected one, it appears at once that by far the majority of those year's names are such that they could have been arranged beforehand. We have only to assume that before the end of the old year the king decided that in the coming year he would begin the building (or repairing) of such and such a wall or temple, the digging of a certain canal, that he would dedicate a certain object to one of the temples, etc. On the first of Nisan then, in all probability, a solemn ceremony followed, at which the year received its name. At this ceremony the act referred to in the name may have been performed symbolically by the king in laying the foundation stone of a wall or temple, unveiling the statue of a deity, etc. The name referring to this ceremony was kept for the whole year, unless an event of unusual importance took place during its course. In such a case, it seems that the formula was changed for the rest of the year so that it now referred to this particular event. Thus we have an explanation for the fact that sometimes two different names are found for the same year.

According to the contents, the tablets of this volume, as the tablets of the Hammurabi dynasty in general, may be divided into three classes:

1. Contracts,
2. Decisions of the Court,
3. Memorandums, Lists, etc.

The tablets belonging to the first and second classes being legal documents, invariably contain the names of a number of witnesses who were present at the legal act. In the tablets of the third class, as we should expect, no names of witnesses are found.

The contracts are of different kind, well illustrating the various sides of commercial and social life. A short summary of the texts here published (with references to similar texts appearing in former publications) will make this clear.

An illustration for this is found in the date of the tablet Sm 42, which was written on the 6th of Abaron in the year "which followed" the year GU-ZA BARA MAH 4LUGAL ... From the names of the witnesses we learn that this date must refer to one of Sin-muballit's years. When examining these, we find the 16th year having the name GIS-GLU-ZA BARA-MAH 4LLUGAL, but we fail to find an USH-SA year following it. The 17th year, in the list, is called after the conquest of the city of Isin. Now, the contracts Sm 14 and Sm 36 (the former one written on the 13th of Abaron) are dated according to this conquest. From these facts, we would conclude that the name of the 17th year of Sin-muballit was changed after the conquest of Isin, which in all probability took place in the time between Abaron 6th and Abaron 13th. For a similar custom among the ancient Egyptians of the "Old Empire," cf. H. Schneuer, Ein Bruchstück allägyptischer Annalen, Berlin, 1902, p. 1ff.

For these texts the abbreviations have been used which I have adopted in P. N., cf. ib., pp. 45-56. The early Babylonian texts published by Strassmaier (see Bibliography) have been quoted as Str. 1, Str. 2, etc.; those published recently by Professor Thomas Friedrich (see Bibliography) as Fr. 1, Fr. 2, etc. The quotations S1, S2, etc., refer to the Sippar contracts published by Dr. Scheil in Une Saison de fouilles à Sippar (see Bibliography). The undated texts published in Meissner's Altab, Privatrecht have been quoted as M. A. P. 1, M. A. P. 2, etc.
Pursehase of a slave (No. 18), of fields (Nos. 1, 3, 4, 5, 11, 12, 14, 61, 88, 105), of houses (Nos. 8, 9, 13, 22, 43, 57, 63, 76), of . . . (Nos. 2, 16, 20, 108). No. 37 is the record of ransoming the paternal house which had been sold to strangers.  
Exchange of houses (No. 65).
Hiring of a servant (No. 107).
Leases of fields (Nos. 39, 42, 53, 74, 77, 83, 89, 90, 94, 112), of a garden (No. 23), of houses (Nos. 30, 34, 35, 36, 47, 49, 51, 78), of a rugbu (No. 33).
Loans of money (Nos. 27, 45, 67, 87, 97, 111, 115, 12), of grain (Nos. 38, 64, 75, 86, 98).
Donations, including dowry contracts (Nos. 84, 95, 101, 116).

1 For this group of texts cf. Sm 12, H 16, 23, 87, 93, 102 (girl, slave and ox), Si 1, Ae 2, 8, Az 36 and Sd 6.
2 Cf. the texts Bu 91-380 (VIII, 26) and 91-2378 (VIII, 38), both dated under Atuma-Ila; Sa 17, I 47. 5, 6, Z 5.
3 Cf. the texts recording the purchase of E-RU-4: Bu 91-877 (VIII, 41) (time of Atuma-Ila), I 3, Sd 8, Z 12, 14, AS 12, 15, 18, 19, 25, Sm 7, 11, 15, 24, 26, 32, H 3, 5, 14, 24, 36, 40, 46, 58, 65, 66, 80, Si 29, 34, 46, 52, 53, 54, 57.
4 Cf. Sm 12, Str. 13, 14: 23, 24, 74, 84, 96, 97, 99; of (E) KI-GAL: AS 15, Sm 16, 17, 20, 23, 36, H 9, 22, 92, 94, Si 11, 49, 50, Str. 51, 52, 53, 54, 57.
5 Cf. Sm 29, Sm 13, 14: 19, 20, 21, 23, 35, 36, 37, 38, 39, 40, 41, 42, 43, 70, 72, Str. 7, 11, 19, 22, 43, 100; of E-NUN: H 21, Sm 18, 48, Str. 24, 89; of E-KI: H 72, 75, Str. 85, cf. perhaps Bu 91-876 (VI, 40); of bitum ushabbum: Str. 90; of bitum barabulum: Z 14, AS 13, 16; of bitum: Bu. 88-353 (IV, 43); of bitum nala bezi: Si 68.
6 In these texts the signs containing the purchased object have been broken off. Cf. the published texts H 29, 73, Si 27 and 44; Fr. 70, Str. 101.
7 Cf. Si 50.
8 Cf. the texts H 38, 65, 84. The texts AS 14, H 11 and 55 (cf. also H 101) record exchanges of fields; Si 65 an exchange of slaves.
9 Cf. the texts Sm 37, H 27, 50, Si 2, 12, 15, 17, 33, Bu 91-1051 (VI, 41); S? (Scheil, Saisoun, p. 129). S 286; Fr. 8, 11, 15, 19, 32; M. A. P. 53, 54, 65.
10 Cf. the texts Si 12, As 1, H 51, 54, 81, Si 32, Ac 3, 7, 9, Ad 1, 3, 12, 14, 30, Az 5, 6, 10, 14, 15, 16, 18, 26, 28, 29, 31, 33, 37, 42, U 15, Bu 88-604 (IV, 39), 91-797 (VIII, 40), 91-1051 (VIII, 42), 91-1057 (VI, 41); S 91, (99.) 102, (225); Fr. 2, 5, 14, 28, 34, 36, 39, 42, 49, 51, 53, 57, 59; M. A. P. 72, 73, 77.
11 Cf. the text Fr. 61.
12 Cf. the texts H 47. 48. 108, Si 55 (E-KI-SHUB-RA), Ad 28, 29, Az 41, Sd 8; S 13(); M. A. P. 71.
13 Cf. U 20; Fr. 20, 23, 24, 30, 40; M. A. P. 65. The lease of a girru is recorded in H 107, Az 27, 30, and Si 1 (cf. S 316); the lease of an E-GUSHUR-RA (wad?) in Ad 11 and Az 22; the lease of ships in Fr. 43 and 44.
14 Cf. the texts I 2, Z 2, Sm 4. 8, 9, H 17, 26, 28, 33, 37, 53, 82, Si 62, Ad 15, 25, 27, Sd 3, U 19, S 60, 103; Fr. 21, 25, 37, 54, 56, 66; M. A. P. 8, 15, 18.
15 Cf. the texts As 3, H 437, Ac 11, Ad 21, 26, 31, Az 34, and the undated text Bu 88-655 (IV, 40); Fr. 16, 18, 55; M. A. P. 20, 23, 24. A loan of grain and money is recorded in Bu 91-872 (IV, 21), Fr. 58; a loan of zissam in Ad 10; a loan of wool in Ad 4. 8, Az 3. 11, 19.
16 Cf. the texts As 21, Sm 1, 5, 217, H 13, 60, 67, 77, 79, 88, Ac 5, 10, Ad 16, U 1, 9, 12, and the undated texts Bu 88-858 (IV, 34), Bu 91-371 (VI, 21), and 91-709 (VI, 37); S 10. 77. (263); M. A. P. 5, 7, 99.
Adoptions (Nos. 17 of 96).

Divisions of inheritance (Nos. 28, 50, 62).

The tablets containing decisions of the courts (numbering altogether eight) have reference to the different cases which we find represented in the first group. Contracts were not always strictly observed, and in such cases a lawsuit followed.

We have texts with *irgum* (6 ? 58, 60), *idinā* (10), *ivnīku* (59), *izzat* (26), whereas in one text the word is broken off (No. 157).

The group of texts in which merely the decision of the court is given is not represented in our selection.

Two contract tablets remain, which cannot be classified with the others (Nos. 19, 44). The third group of texts embraces all those tablets which are no legal documents.

They are memorandums of different kinds (Nos. 21, 31, 40, 46, 48, 55, 66, 68, 70, 71, 73, 79, 81, 82, 85, 102, 103, 106, 109, 110, 113, 114, 117), receipts (Nos. 24, 25, 32, 52, 54, and 69, 72, 80, 91, 99, 100, 118), and various lists (Nos. 29, 41, 56, 92, 93.}

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1 Cf. the texts Sm 31, H 34, 78, 98, U 8, and the text M. A. P. 93 (time of Rim-Sin); and the undated texts M. A. P. 96, 97, 98; Str. 94. Compare also the somewhat similar texts H 2, 52, 100. The cutting off of an adopted person is recorded in the text Sm 30.

2 Cf. the texts Sl 5, As 9, 20, Sm 34(!). H 20, and cf. the marriage contract Sl 3. Other contracts recording a marriage are Z 13, H 39, Si 47, 73, Ad 13, U 13, 14, and the undated texts M. A. P. 89, 92, and Bu 91-707 (VI, 37). The record of a divorce is found in Sm 35.

3 Cf. the texts Sl 1, 13, Sm 3, 6, 18, 25, 28, 29, 39, 40, 41, H 6, 10, 10, 30, 31, 42, 45, 74, 90, 95, Si 4, 25. 56? 75, Az 17, 40, U 3, 12, 15, and the undated texts Bu 91-635 (IV, 22); Str. 105; and cf. the similar texts Sl 4, 14, As 8, 22, Sm 2, Si 45, 67.

4 Cf. the texts Sl 7, 10, 11, Z 3, 4, 17, As 4, 10, Sm 10, 19, H 35, 83, 85, 91, 104, Si 7, 8, M. A. P. 40. Compare also the *ıpkur* texts Z 8, 19, H 1, 105.

5 Cf. the text As 5, and the undated text Bu 91-1020 (IV, 27).

6 Cf. Sl 9, and the undated text Bu 88-205 (IV, 23). Similar texts are those with *ikāšušu* (H 95) and *ımkur* (4) (H 41—*ımkur* instead of *ımkur*), cf. *gabrun* instead of *gabrum*, *P. N. 251, n. 1—Si 10, 16, 25, 30, and U 6). To the text U 6, in which *ıpsatu* occurs, the text Si 6 (ıppabtu) may be added.

7 Cf. Az 7.

8 Cf. As 7, H 15, 61, Ad 19, Az 20, 39.

9 Cf., however, No. 103, giving the memorandum of a plea before the court, and cf. the similar texts Sl 3, Az 43, 45, and the undated tablets Bu 91-838 (IV, 6), 91-824 (VIII, 40), and 91-604 (VI, 34).

10 Cf. Z 9, 18, As 23, Si 60, U 16, and the undated text Bu 91-654 (VIII, 50).

11 With the latter one cf. Sm 42, H 89, and the undated text Bu 88-626 (IV, 37). Other contracts which cannot be attributed to any of the above given groups, the following may be enumerated here: H 4, A 5, 15, Ad. 5, 23, Az 25, Si 2, Bu 88-618 (IV, 37), Z 1, H 62, 99, Si 4, U 10, Sl 2, Sm 14, H 101, U 4, Bu 91-600 (VI, 35), Bu 88-217 (IV, 13), Str. 72.

12 Cf. the texts As 2, H 57, 70, Si 6, 24, 31, As 1, 13, Ad 6, 7, 9, 15, 22, Az 2, 4, 13, 24, 58, Si 7, U 11, Bu 91-569 (VIII, 38); Bu 88-586 (VIII, 34); Bu 91-538 (VIII, 23); Fr. 4, 6, 29, 33, 46, 63, 64, 65, 67, 68, Str. 70, S 62, 66, 73, 76, 100, 473, M. A. P. 84, 85.

13 Cf. Sm 33, Az 44, and the undated texts Bu 88-623 (IV, 36), 91-405 (VI, 28), 91-341 (VI, 21), 91-755 (VIII, 33), 91-490 (VIII, VIII, 50); Fr. 1, 27, 41.

14 Cf. A 6, 12, 14, Ad 2, 17, 24, Az 1, Fr. 26. Cf. also the contracts, recording receipts before witnesses, H 49, 68, 76, Az 21, M. A. P. 86.
The large tablet No. 119 is quite different from the usual contracts of this period. It contains the enumeration of several contracts of purchase during the reigns of Abi-eskah and Ammi-ditâua, and probably was inscribed at the time of the latter. As its own date is missing, I have placed it at the very end of the plates.

- It has been shown above that a number of the men and women occurring in these texts are old acquaintances from the London and Berlin tablets. As to their nationality, it is evident that the majority of them are Babylonians. At the same time, however, we have to separate a number of "West-Semitic" from the genuine Babylonian names. Such West-Semitic names\(^2\) are: Mejamutu(?), Nebashhi(?), Shuhum(?), Sumusharl, however, nationality, own names. Jashkur-il, Jashmah-el, Shvhum(2), Shvhum(?), Jab(p)kudim, Jahlunum, Jahzum(?)-il, Jakbarum, Jakv-all(?), Jashkur-il, Jashmah-el, Jashu? . . . . , Jasi-il.

The questions arising with regard to these non-Babylonian, so-called "West-Semitic" names may be briefly recalled here. Do they really represent "Western Semites," or should we rather think that the assimilation of the Western element to the older Babylonian population had taken place long before, and that the two different groups of names are only reminders of a bygone time at which two different races or tribes had mixed with one another? To-day Mr. Baumgaertel and Mr. Campbell sit together in the Common Councils of the city of Philadelphia, and nobody would doubt for a minute that one is just as good an American as the other, although the homes of their ancestors were separated from one another by more than the "canal." Should Mr. Siu-ishmeni and Mr. Jashmah-el have been good Babylonians in the same sense of the term? In this connection three points should be considered:

1. The Babylonians of Zabîwu's time had a special name for these people with the Western nomenclature, by which they seem to have distinguished them from the rest of the population—they called them mări Amurrum, "sons of the Westland."\(^4\)

2. The West-Semitic names are more numerous during the first part of the Hammurabi dynasty than later. Thus it would seem that at the beginning of the dynasty the Western element was still more or less separated from the aboriginal population, and then became gradually amalgamated.\(^5\)

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\(^1\) Cf. H 18. 69. 106, Si 5, Ad 20. 32, Az 8. 9. 12. 23. 32, U 21, and the undated texts Bu 91-2195 (VIII, 42), 91-841 (VIII, 41), 91-356 (II, 30), 88-627 (IV, 41), 88-192 (IV, 15), 91-168 (VI, 30), 91-316 (VIII, 46), 91-786 (VIII, 10), 91-324 (II, 23), 91-390 (VI, 25), 88-275 (IV, 18), 91-337 (VI, 20), and 91-286 (VI, 15-18); S 64. 70. (84.) 85. 89. 247; Fr. 3. 9. 12. 13. 17. 45. 52, 62. 69.

\(^2\) The names given here are limited to those which are not yet found in P. N. A fuller list is given there on pp 25ff. For Âbum-(and Âghum-)w(â)gar cf. the Concordance of Proper Names.

\(^3\) Perhaps better Zimri-Samesu, cf. Concordance of Proper Names.

\(^4\) Cf. P. N., p. 33.

\(^5\) This amalgamation is reflected in names like Idin-Dagan, Zimri-Shamash(?).
3. The names of the kings of the dynasty, most of which have West-Semitic features, indicate that this foreign element still must have been in strength and power when its representatives could occupy the throne of Babylon, evidently overthrowing their Babylonian predecessors.

It would seem, therefore, that the subjects of *Sumu-abum* and his immediate successors (concerning *Sumu-abum*, cf. p. 7, n. 2) consisted of two different shades of nationality—old Babylonians, who were amalgamated with the former Sumerian population and had lived in cities for hundreds of years past,¹ and the new Babylonians, formerly nomads, roaming and shepherding in the Arabian and Syrian plateaus, and only from time to time intruding, peacefully or by war, into the Babylonian cities, until they finally succeeded in overthrowing the more civilized and therefore less resistant old Babylonians.

The fact that such Western nomadic families settled in Babylonian cities and mixed by intermarrying with their inhabitants, long before their representatives took possession of the throne of the kings of Sumer and Akkad, is established through the occurrence of West-Semitic names in Babylonia as far back as Manishtusu’s time (cf. the List of Personal Names in Scheil, *Textes Élamitiques-Semitiques*, Paris, 1900).

Beside these older and newer Babylonians we find at least two Assyrians mentioned (cf. above, p. 9f.²).

As representatives of other nations, we have to mention only a few names. The name *Warad-Ibari*, in tablets of Ammi-zaduga’s time, testifies the gradual influx of Cassite elements into Babylonia towards the end of the first dynasty.³ *Idin(nam)-Lagamal*⁴ may have been an Elamite or the son of an Elamite who had been naturalized in Babylonia.

The ratio of men and women is approximately the same as stated in *P. N.* (p. 3), but it must be noticed here that, while men occur more frequently than women in the list of witnesses, the women play quite a conspicuous rôle among the contractors.

The persons appear on our documents either as contracting or complaining parties, as judges, scribes⁵ or witnesses.⁶ All these are free Babylonian citizens. Besides, a

¹ Genuine Sumerian names are extremely rare in these documents. Those which are written Sumerian are mostly good Semitic names in foreign disguise.

² When our knowledge of early Assyrian names will have been increased, we may recognize a number of other Assyrians in our lists of ‘‘Early Babylonian’’ names. In fact, it is not impossible that a number of the ‘‘West-Semitic’’ names had their home in the Assyria of this period, of which as yet we know so little. Cf. for this the West-Semitic names in the Cappadocian tablets which show (by their dating according to eponyms!) Assyrian influence.

³ Cf. p. 8, n. 1.

⁴ Cf. Hommel, *Grundriss*, p. 361, n. 7, and H. de Genouillac, *Recueil de Travaux*, etc., Vol. XXVII, p. 102. The name *Idin(nam)-Lagamal* is interesting, because it is the first occurrence of *Lagamal* at this early period. The name of the king הַגָּמַול of Genesis 14 is thus shown to be in keeping with the historical conditions reflected in that chapter.

⁵ The scribes, whose names usually conclude the number of the witnesses, have been given in a special list (p. 60).

⁶ The witnesses have been marked as such (by the letter w.) in the Concordance of Proper Names.

³
number of slaves are mentioned, as being bought (No. 18), hired (No. 107) or given as property (Nos. 84, 116). The Babylonian citizen (*auvilum* ¹) is designated by the addition of the father's or mother's (especially in the case of women, cf. P. N., p. 4) name.

Men and women apparently have equal rights. Especially the “Shamash women” (*SAL* or *SÁL*-Shamash ²) appear as playing an important rôle in the business life. In nine of our contracts (leases of houses) the “Shamash woman” Ribatum, the daughter of Ibyatum, acts as one of the contracting parties. She seems to have taken part in the business of her father Ibyatum, who is mentioned as contractor in five other tablets. In one tablet (No. 36) the “case” gives the name of Ribatum as leasing a house, while the inside tablet mentions her father at the same place. But beside these priestesses, women appear not unfrequently as witnesses, especially in tablets in which a woman is one of the contracting parties.

The formation of the personal names of this period has been treated in Series D, Volume III, of “The Babylonian Expedition of the University of Pennsylvania” (Early Babylonian Personal Names, etc., quoted as P. N.), where an Index is found of the names that occur in the so far published dated (and datable) documents of the Hammurabi period. To this publication, in which indices of the name elements are given also, I must refer for an explanation of most of the names that occur in the “Concordance of Proper Names.” I have given a translation only in case a name is not found in P. N. A number of additions and corrections to P. N. are given in the notes to the “Concordance.”³

Only one additional remark may be added here. The supposition that *DINGIR* in West-Semitic names was pronounced *ila* (P. N., 213, n. 1) seems hardly justified. The few cases in which the word “god” in these names is written phonetically (*Jahzar-il, Sumu-lel, Jashmah-el*) show that it was pronounced *il* or *el*. *Ila*, on the other hand (cf. p. 8, n. 1, and P. N., 213), which once is preceded by the determinative *DINGIR*, but never is found (like *il-il* and *el-el*) as variant of *DINGIR*, seems to have been felt as a proper name of the deity (cf. Hebrew *יהוה*, and *al-Lāh* in Safaitic personal names).

The language in which these documents are written is, in general, the Semitic Babylonian of Hammurabi’s Code.⁴ How far this language is the old Babylonian (of which we know very little!), and how far it is influenced by the West-Semitic admixture

¹ Cf. SI 5, the only example in these contracts—so far as I can see—in which the *auvilum* clearly appears in this meaning, as different from the slave.
² Cf. Daiches, l.c., p. 43.
³ For such additions and corrections cf. also the review of P. N. by Dr. Pick, in O. L. Z., February, March and April numbers of 1906.
⁴ For the syntax, cf. the excellent paper of Dr. Ungnad, quoted in the Bibliography. Other remarks are found in Meissner, *Altbab. Privatrecht*, Daiches, *Rechtsurkunden* (p. 4), Hunger, *Beredsamkeitsagen* (p. 6ff.).
to the older population, is a question that at present can be asked, but not answered. Even what little we can see to-day would need a special investigation, for which this is not the place. At any rate, the Sumerian language has ceased to be the means of communication. It is only used in more or less stereotyped phrases of the legal language—which, however, were apparently not only written but spoken in Sumerian.

TRANSLATIONS OF SELECTED TEXTS.

Conforming with Vols. IX and X of this series of publications, the transliterations and translations of some representative texts are given, in order to illustrate the different kinds of documents published in this volume.

1.

No. 18, Sin-mubalît.

Contents: Purchase of a slave.

Transliteration:


Translation:

One slave, by the name of Ina-gáti-Shamash, the servant of (the?) GÁL-SHAG-GA, Adajatum son of Abu-w(j)a-gar has bought from his master (the?) GÁL-SHAG-GA. He has paid the money according to his full prize. The bukanu has been transferred. For all future time they shall not complain against one another. The spirit(?) of the god Marduk and (the king) Sin-mubalît, the spirit(?) of Bêl-û-û and his consort(?) they have invoked.

Follow the names of five witnesses.

1 One of the characteristics of this language that disappears in the later Babylonian is the ‘mimation,’ found also in the earlier South Arabic documents.

2 Daiches (l.c., p. 4) seems to think that these words, although written in Sumerian, were always spoken Semitic. But cf. writings like MALMAJA beside MALMAJA (P. N., p. 12, n. 2) and MULUMULUR beside MULUMULURA ib., p. 208, n. 4). Cf. also GU-BI AL-TIL(-IL), Sm 32 : 11, and IN-NA-LA, ib.: 10, or the writing IB-TA-BAL, H 86 : 12 (cf. l. 15).
2.

No. 105, Ammi-zaduga, year . . . , Warāḫsamnu 2d.

Contents: Purchase of a special kind of house, situated in Sippar-ḫururum.

Transliteration:


Translation:

1½ SAR of E-RU-A, not ruggubu, situated in Sippar-ḫururum, which on the former tablet had been designated as E-KI-GAL, on one side adjoining the house of Hungulum son of Nabium-ekalli, which he had bought from the sons of the baru priest Ramman-idinnam, on the other side adjoining the street—its front being toward the place of the Isinits, its rear toward the house of the scribe Warad-Ibari son of Warad-Manu—which in the year "when king Ammi-disana . . . . . . . . . . . . the protecting deities" Hungulum son of Nabium-ekalli he had bought from Išiqishum son of Ali-lumur for 6½ sheqels, including the SI-BI,—(this house) the Shamash priestess Iltni daughter of Iši-NIN-SHAH has bought with her money from Hungulum son of Nabium-ekalli. She has paid seventeen sheqels of silver, as its full prize, and one-half of a sheqel she has made as a SI-BI. Her deed is closed. She is satisfied. For all future days they shall not complain against one another. The spirit(?) of Shamash, Aja, Marduk, and of the king Ammi-zaduga they have invoked.

Follow the names of ten witnesses and the scribe. The not inscribed part of the tablet is covered with seal impressions of "Hungulum son of Nabium-ekalli, servant of Shamash." (the seller), "Ramman-idinnam, akil-tamqari, son of Ramman- . . . . . . . . . ,
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servant of Ammi-zaduga” (first witness), “Awil-Rammán, rabi zikkatum, son of Ibk-Shada, servant of Ammi-zaduga” (second witness), “Idin-Ishtar son of Ibk-Nunitum, servant of Ammi-zaduga” (third witness), “Awil-Shamash son of Idin-NIN-SHAl, servant of Ammi-zaduga” (fourth witness, judge), “Ilushu-nàsir son of Ilushu-báni, servant of the god . . . . .” (seventh witness), “Ubarrum son of . . . . . . , servant of NIN-SHAl(?))” (fifth witness), “Belshunu son of Ilushu-báni, servant of NIN-SHAl” (eighth witness), and “Warad-Ulmashšhitum son of Ibk-Nunitum servant of Sin” (ninth witness). To whom the last two seals refer “. . . . -ajibi [son of . . . . . . . ]-luḍlu, servant of Marduk” and “. . . . . . . . . . . . . . . . . .”, I am not able to see.

Annotations: Li. 1. E-RU-A seems to designate a special kind of house (Meissner, A. P. R., p. 104). It has not yet been found written phonetically in early Babylonian texts. The meaning of a house, which is “not rugnu”, is not yet clear. Li. 17. The Semitic reading of ST-BI is not yet certain. For its meaning, cf. Meissner, l. c., p. 96. Li. 28. For Sumerian NU we find the Semitic equivalents ul (written u-ul) and uka (written u-la). The latter one (originally the accusative of the noun ulu) probably represents the fuller form, from which ul was formed by apocope.

3.

No. 37, Hammu-rabi, year . . . . , month Shabatu.

Contents: A man buys back his father’s house, which had been sold to a stranger.

Transliteration:


Translation:

One-half SAR of house at Gagim, adjoining the house of the Shamash priestess Halijatum, daughter of Manum- . . . , and adjoining also the house of Ribam-ili, [son of Bûr-] Sin, which Shamash-báni son of Ilushu-ibishu had bought from Sin-idinnam son of Bûr-Sin—Ribam-ili the son of Bûr-Sin has ransomed it, his father’s house, from Shamash-báni son of Ilushu-ibishu. One mine of silver he has paid. The matter is finished, he is satisfied. For all future time they shall not complain against one another. The spirit(?) of the gods Shamash, Aja and Marduk, and of Hammu-rabi they have invoked.

Follow the names of eight witnesses and the scribe.
Contents: Hiring of a servant.

Transliteration:


Translation:

Maruni(?) son of Etel-bî-Rammân has hired Warad-Rammân the son of Warad-ku-bi from (his father) Warad-ku-bi, from the first day of the month Elûlu unto (next) new year. Four sheqals of silver he has paid as monthly rent. If he . . . ., he shall lose his rent. Follow the names of two witnesses.

5.

Contents: A man rents a field.

Transliteration:


Translation:

One and one-third GAN of field, “good” land, the field of the Shamash priestess Mellatum daughter of Ibkuša—the scribe Marduk-nubalît has rented from the Shamash priestess Mellatum, the owner of the field, in order to cultivate it, at the rate of six GUR of grain on one GAN. At harvest time he shall pay six GUR of grain at the gate of Gagum. One sheqel of silver she has received out of the rent of her field.

Annotations: Li. 2. Mellatum daughter of Ibkuša seems to be identical with Meloulatum daughter of Ibkuša, P. N., p. 192. Li. 9. Bûb Ga-qi-im, as the place at which the grain had to be paid back, is found in these contracts interchanging with bûb MAL(=GA)-GÈ-A. I would propose to consider both writings as variants of the name of one and the same place. It seems to be one of the gates of Sippar, probably the one through which led the road to the town Gagum, frequently mentioned in texts of this period.
Contents: Six men rent a piece of land, to raise grain on it. At harvest time each partner shall receive one-sixth of the proceeds.

Transliteration:


Translation:

A piece of land—to its full extent—district of Tuhamu, in the midst of woodland(?) and stepland, Ibi-Bēl the scribe, Wārad-kubi son of Ibi-Sīn, Ea-sharri-illī son of Sizzatum, Ramman-lu-zi-rum son of Ibi(?).tum, Wārad-Ilu-li son of Ibu-tum, and Abnī son of Wārad-kubi have rented in partnership, in order to plant grain on it. At harvest time they shall harvest the field, thrash the grain, and sow anew(?). One part Ibi-Bēl the scribe shall take, and Wārad-kubi son of Ibi-Sīn, Ea-sharri-illī, Ramman-lu-zi-rum, Wārad-Ilu-li, and Abnī son of Wārad-kubi (shall take) each one part.

Follow the names of four witnesses, including the scribe. Seal impressions of Wārad-AB-AB and Ibi-Marduk (both witnesses), and of Wārad-kubi (one of the partners).

Contents: A man rents a house for one year.

Transliteration:

Translation:

A house belonging to the Shamash priestess Ribatum, NIN-SHAIJ-nasir son of Nur-alishu has rented for one year from the Shamash priestess Ribatum daughter of Ibgatum. He shall pay three sheqels as one year’s rent. As first payment on the rent of one year she has received one sheqel and a half. On the first of the month Warahsamnu, in its beginning, he shall move in. Three isini of Shamash, one SHIR-ti, 10 qa of shikaru he (the lessee) shall deliver. Concerning the manahtu of the house, which the lessee is going to make—if the landlord says to the tenant: move out!—he (the tenant) shall (may?) destroy his manahtu. If the tenant moves out . . . (of his own will?), he shall lose (variant: not destroy) his manahtu.

Follow the names of two witnesses and the scribe.

Annotations: Li. 15. irub written defectively for irrub. Li. 16. For SAr=i-si-ni, cf. Bu. 91–1057 (VI, 47) and Bu. 91–1051 (VIII, 42). Instead of SHIR, we find several times (cf. Bu. 91–1051 [VIII, 42]; Fr. 2. 5. 42.) mi-sher-ir-tum. Perhaps the latter is the phonetical writing of the former, and the ti following SHIR in our text may be the phonetic complement of misherti. Isini, misherti and shikaru (in other texts qimiu, flour, is found instead of shikaru) seem to be certain taxes which the tenant of a house (or field) had to give to the owner. Li. 18f. The meaning of manahtu is still uncertain. "Dwelling place" (Meissner, A. P. R., p. 139f.) seems impossible here.—This contract has been preserved in two copies, Nos. 35 and 36 of our selection, both being case tablets, and both dated in the same year. Although the stipulation concerning the manahtu in No. 36 is somewhat different from the one given here, and although No. 36 gives the names of different witnesses, there seems to be no doubt possible that both are duplicates of the same deed. Therefore No. 36 mentioning the first of Tiru as the day on which the tenant moves in, while No. 35 has waraḫ PIN-GAB-A, we must conclude that Tiru was the name of the eighth month at the time of the Hammurabi dynasty (cf. Hommel, Grundriss der Geographie und Geschichte des alten Orientes, p. 221, n. 1).

8.

No. 33a. Hammurabi, year 43(?), Shabatu 30th.

Contents: A man rents a rugbum for one year.

Transliteration:

Translation:

Manashu son of Qishtum (has rented) one rugrum for one year from the Shamash priestess Ribatum daughter of Ibgatum. As the rent for one year he shall pay half a sheqel and 15 she of silver. One-third of a sheqel she has received as the first instalment of his rent. On the 30th of the month Shabatū he shall enter (the contract?, or the rugrum?).

Follow the names of witnesses and of the scribe.

9.

No. 67, Abi-eshub, year ..... , Shabatū 20th.

Contents: A man borrows money from the temple.

Transliteration:


Translation:

5½ sheqels of silver Idin-Shamash has borrowed from the god Shamash (i.e., from the administration of his temple). At harvest time he shall pay back to Shamash the money and its interest.

Follow the names of two witnesses.

10.

No. 38, Hammu-rabi, year ..... , Taskritu 11th.

Contents: A man borrows grain from a priestess.

Transliteration:


Translation:

10 gur of grain Ibiqsha son of Jasi-il has borrowed from the Shamash priestess Ėli-erizza daughter of Awil-ilī, at the rate of 1 pi 40 qa interest on one gur. At harvest time, in the month Shadatū, he shall pay back the grain and its interest.

Follow the names of two witnesses.
11.

Contents: Dowry which a Marduk priestess who is going to be married to the son of a priest of Ishtar receives from her father.

Transliteration:

1. 1 SAG amantu Be(?)-el(?)-la-da-tum, 2. 1 SAG amantu Shar-ra-at-Sipparr-na(?)
   . . . . . . , 3. 6 shiqlu hūrāsim ša uz-ni-sha, 4. 1 shiqlu hūrāsim ša pa-ni na-ap-sha-ti-sha,
   5. 2 HAR(?)-KU kaspim šhuqtilshinu(? KI LÁ BI) 4 shiqlu, 6. 4 ungāti (SHU-GUR) kaspim šhuqtilshina (? KI LÁ BI) 4 shiqlu,
   7. 10 šubātu (KU)coll., 20 parsigumcoll., 8. 1 subdu LUM-ZA, 2 subdu nahlaptem, 9. 1 markša-na-ri-nu-um, 10. 1 alpum,
   2 lītu shatti 3, 11. 30 šešu coll., 20 . . . . . . . na-da, 12. 1 DUB(?)-SHID(?)-TA GAL, 13. 1 abmu HAR-KU-GU, 14. 1 abmu HAR-KU-SHE, 15. 1 šu-reshum maištum,
   16. 5 kussa coll., 17. 1 GI-MAL gallabim, 1 GI-MAL nu-sha-šu-um, 18. 1 GI-MAL HAL(?), 1 GI-MAL DUB-SHAL(?)-SAG, 19. 1 GI-MAL ga-ar-ru, 20. 1 shamnu,
   21. 1 shamnu šabu uth(? 1 karpatu SHAGAN(?), 22. 1 wa DUB(?), SHID(?), 23. 1 šu DUB(?), SHID(?), NUN-NA, 24. 2 šu-ga-su ta(?)-pu(?), 25. 3 šu-ga-su qaqqadim,
   26. 3 šešu (?GISH-LISH) šiḫru, 27. 2 GISH a-su-ă, 28. 1 bit pilaqgi (GISH-E-GISH-BAL) ma-lu(?)-ă 29. 1 GISH ga-an-nu-um TUR-RA (šiḫrum?), 30. 1 SAL Sha-na-tum, NIN (DAM)?-A-NI, 31. IQ i-ish(?)-ti-d NIN-SHAH(?), 32. mi-im-ma an-ni-i-im

Translation:

One maid servant Belladatum(?), one maid servant Sharrat-Sipparr-na(?). . . . . . . ,
6 gold sheqels for her ear, 1 gold shekel for the front of her neck(?), 2 . . . . . of silver weighing (each?) 4 sheqels, 4 rings of silver weighing (each?) 4 sheqels, 10 garments, 20 bandages, 1 LUM-ZA-garment, 2 nahlaptem-garments, 1 marinum (made of leather), one ox, 2 three year old eows, 30 sheep, 20 . . . na-da, one DUB(?)-SHIT-TA GAL, one HAR-KU-GU stone, one HAR-KU-SHE stone, one maiāštu bed, 5 chairs, one GI-MAL of the gallabim, one GI-MAL nashālum, 1 GI-MAL HAL(?), 1 GI-MAL DUB-SHAL(?)-SAG, 1 GI-MAL garru, one (vessel, containing?) oil, one (containing?) good oil and a SHAGAN(?), vessel, one SHID(?), 2 gaṣu
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tapu(?), 3 gasu for the head, 3 little itgurutu(?), 2 GISH asú, one bit piliqqī mušú(?), one little(?), gannum, a woman Shana . . tum, his wife (sister?), (and) a man Qishib(?), NIN-SHAH(?)—all this is the dowry of Lu'ār-E-SAG-ILÁ, the Marduk priestess and zērmashšitu(m), daughter of Awil-Sin, which her father Awil-Sin, son of Ingar-Sin, has given her—and (then) he has brought her to the house of the Ishtar priest Ulul-Ishtar son of AzAG-Ishtar (as wife) for his son Warad-Shamash. Since half a mine of silver as her terḥatu has been bound in her gannu and returned to her father-in-law Ulul-Ishtar, for all future days her children shall be her heirs(?). They have invoked the spirit(?) of Shamash, Marduk, and of the king Ammi-ditīna.

Follow the names of six male witnesses, including the scribe. The edges of the tablet are covered with numerous seal impressions which, however, are almost entirely effaced.

Annotations: This text is the largest document of an early Babylonian dowry that so far has been found and gives an interesting account of the objects given to a well-to-do Babylonian bride. Unfortunately, the identification of most of the household objects is impossible, at the state of our present knowledge.

12.

No. 17. Abil-Sin, no date.

Contents: A Shamash priestess gives her son as a foster child to a married couple.

Transliteration:


Translation:

A boy by the name of Shamash-tukulti the son of the Shamash priestess Huza-latum, his mother Huza-latum, daughter of Sumu-but . . . (?), has given as foster child to Ma-ti-ilu and Erishtum. Shamash-tukulti shall be the son of Ma-ti-ilu and Erishtum. If Shamash-tukulti says to his father Ma-ti-ilu: "You are not my father," or
to his mother Erishtum: "You are not my mother," then they shall make him a mark(?) and sell him for money. If, however, Mati-itu and Erishtum say to their son Shamash-tukulti: "You are not our (?), my? son," they shall also give him dullu(?) and he shall go free. Nobody has anything (i.e., any claim) against him. The spirit(?) of the gods Shamash, Aja, Marduk and the spirit(?) of (the king) Abil-Sin they have invoked (against anyone) who shall change the contents of this tablet.

Follow the names of four male and ten female witnesses.

13.

No. 96, Ammi-zaduga, year ..., Dāzu 17th.

Contents: A Shamash priestess adopts a young woman and her suckling child.

Transliteration:


Translation:

Surratum, together with (her) suckling daughter, is the daughter of the Shamash priestess Erishti-Aja, whom the Shamash priestess Erishti-Aja, her mother, has “purified” and adopted. . . . the Shamash priestess Erishti-Aja, daughter of Sharrum-Rammān, has “cleansed” her and has turned her face toward the rising sun. As long as her mother Erishti-Aja lives, she (the adopted one) shall support her. If the Shamash priestess Erishti-Aja, her mother, is called away by her god (i.e., if she dies), she (i.e., Surratum) shall be “clean.” She shall be independent. All her desires she has reached. For all future times none of the children of the Shamash priestess Erishti-Aja, daughter of Sharrum-Rammān, and of the children of her brother Kalāmum, male and female, who ever there are or will be, shall have a claim against Surratum the daughter of Erishti-Aja and her suckling daughter.
Seal impressions of *Erishti-a1a*, SÁL Shamash, mārat Sharrum-a1a Ramman, amat A-Shamsi(-ski).

The names of the witnesses are almost entirely broken off.

Annotations: There are, so far as I can see, six published texts in which this "cleansing" of a person is mentioned. AS 20 begins: U. and A. are the daughters of I.; and it continues: I. ana Shamash ulilshindti, "cleansed!" them unto Shamash. Whereupon it is said that U. and A. shall support I. during her lifetime, and after that inherit her property (māman mimmā elishina ula ishā).—AS 9 says: A. is the son of N. His mother N. ulilshu, "cleansed!" him. The next line is not clear, only ga-me-ir being visible. Then follow the same statements as in AS 20.—In S 5 we learn that a man S. is the son of S-a. and his wife U-f. Then it says: S-a., his father, p(b)u-zu ulil, "cleansed!" his p(b)ūl(d)u. The "cleansed!" son shall support his father during lifetime, and the other children of S-a. (the adopting father) shall never have a claim against their brother S. After the oath, which is given, as expressly stated, by the adopting father, we read: If S. says to his father S-a.: "You are not my father," aran màru awilt tmidāshu, i.e., he shall receive the punishment of a free citizen.—In Sm 34 two male persons are mentioned as sons of a woman A. who "cleansed!" them (ulilshunut). The usual remarks about supporting and claim follow, and after that a passage in which the goddess Aja is mentioned.—In H 20 we find the following statement: K-m. is the son of A. His mother A., ulilshu, ana zīt Shamshi pānīshu iskun, "cleansed!" him and turned his face toward sunrise. The ensuing statements concerning support and claim are followed by the word ulil: he is "clean." Finally, in S 3 we read: A. is the daughter of S. S. ulilshi, "cleansed!" her, and gave her as a wife to B. Whereupon follows the remark elīl, she is "clean," and the usual remark that nobody shall have a claim against her.

If we compare our text with these similar ones we learn what follows:

1. They are all adoption documents. The phrase in our text and the mentioning of the family law in S 5 prove this.

2. They evidently refer to an adoption of grown people. In our tablet a young mother, in S 3 a girl who is going to be married, are adopted. Besides, in all of them, the fact that the adopted ones have to support their adopting parents plays an important rôle, and indeed, in most cases, seems to be the direct cause of the adoption.

3. The adopted ones are slaves. For this it is to be noticed that, as we usually find in the case of slaves, the names of their real parents are never given. Notice, moreover, the passage in S 5, from which we learn that the adopted son, if disobedient, shall be punished like "a son of a citizen." The idea that, before his adoption, he was the son of parents who were not free Babylonian citizens is necessarily implied.

4. The adoption of these slaves was connected with a religious ceremony (cf. ana Shamash, AS 20), of "cleansing" or purifying, during which the face of the adopted one was turned toward the rising sun (H 20, and our tablet), or toward the east.

5. A certain part of the body, it seems, was "cleansed." Bûzu or pâzu in S 5 cannot yet be translated with certainty. However, the passage in the Gilgamesh Epic (XII, 196ff.), where Gilgamesh tells how he and his wife were made "like the gods," offers an apparent parallel. The ceremonial act which the deity performs in making the man and his wife godlike is the "touching" of their p(b)ūl(d)u (ūlput p(b)ūl(d)u), and it seems natural that the deity, when turning a man into a god, should be represented by the Babylonian poet as performing an act which was used by his contemporaries when turning a slave into a Babylonian citizen. The two words, p(b)ūl(d)u in the one case, p(b)ûzu in the other, can hardly be separated, although in the first passage a "touching," in the second a "cleansing" of the part mentioned. The tentative translation "shoulder" (K"uchler-Jensen) will hardly stand. If pâzu is the word in question, one is inclined to think of a "cleansing" of the pudenda (cf. pidd̄āsha ellētum, Gilgamesh, XII, Col. I, 291), representing an old purification (perhaps washing or circumcision) rite. At the same time, the "cleansing" father giving the oath (in S 5) would remind us of Eli-zer's parting from Abraham, where the servant touches the pudenda of his master, when swearing a solemn oath. Such a purification rite would fit well to our assumption that these adopted slaves were of foreign origin—foreigners in the Orient always being considered as unclean. The "cleansing" (cf. the Hebrew custom of adopting foreigners by the rite of circumcision) would suggest a symbolic act expressing the adoption. We know of adoption rites among primitive peoples expressing symbolically the act of the birth. In our case, the purification would be symbolized which a new-born child, that always (and very naturally)
is considered unclean, has to undergo. A number of the Oriental purification and washing rites may go back to such symbolic expressions of a new birth, and in the Christian baptism we may have a relic of these most ancient customs. Another possibility—so Dr. Ungnad suggested to me—would be to read pita, front, forehead, and to refer the ‘cleansing of the forehead’ to a symbolical extinguishing of the marks which were made on the forehead of slaves.

6. This ‘cleansing’ ceremony is performed by the father in the one case, in which a couple is adopting. In all other cases a woman alone is adopting. (For a classical occurrence of circumcision performed by the mother, cf. the passage Exodus 4:25.)

7. Through the ‘cleansing’ ceremony the adopted man becomes ulla, the adopted woman becomes ellit; in Sl 3 right away, in our tablet not before the death of her adopting mother.

The state of affairs seems to be this. We have here documents referring to the adoption of foreigners, non-Babylonians, who had to go through a certain ceremony in order to become full Babylonian citizens. The words ulla and dammu, originally ‘to cleanse’ or ‘to make bright, shining,’ on the basis of this ceremony, have become technical terms for ‘to render a free citizen,’ and the adjective ellit, fem. ellitu, originally ‘clean, shining,’ has to be taken accordingly. Dr. Meissner (Aus dem altbabylonischen Recht, p. 24) has recognized this fact and translates ulla and ellitu in Sl 3 by ‘befreien’ and ‘frei.’

14.

No. 28, Yamma-rabi, year 29, Shabatu 3d.

Contents: Part of a will. Statement of the part of the paternal property (consisting in fields, garden, houses, servants, etc.) which belongs to a certain man, after the whole has been divided between him and his three brothers.

Transliteration:

1. 10 GAN egalim ugar serim (\(^2\)NER) ita Warad-Nannar 2. ugarum shu Za-ri-kum 
3. . . . ugar na-gu-um sha UH-KI-din-nam 4. 3 ugaru na-gu-um 
sha Shamash-na-pir 5. . . . GAN egalim sha Gur-ru-du-um i-te \(\sim\)-bi-shu(?) 6. 1 GAN 
\(\sim\)-kirim i-na ugar Bu-ta 7. i-ta a-tab-bu-um \(\sim\) marat Warad-\(\sim\)-Ishtar 8. 7 SAR E-
R\(\sim\)-A E(?) E-NUN-NA 9. shu-ba-at \(\sim\)-li(-li) Shamash a-bi-shu 10. 6 SAR E-KI-GAL 
ita bit Awa-li-Shamash 11. 3 SAR E-KI-GAL ita bit Ma-ta-tum 12. 1 wardu 
Ka-la-mu-um, 13. 1 wardu Za-a-pu-li-ip-nur 14. 1 amtu H\(\sim\)-lu-um-q\(\sim\) 15. 1 amtu A-li-a-
bu-sha 16. 1 \(\sim\)-Sannan, sha i na ba lik (ur, tash) 17. 2 k\(\sim\)pat KUM(?) 18. mi-im-na 
an-ni-im 19. zitti H(\(\sim\)-li) Shamash m\(\sim\) S\(\sim\)-li(-li) Shamash, 20. sha \(\sim\)iti I-bi Shamash, 
ba(?)-shi-tum sha i-li-a-an 23. mi-it-la-ri-lish i-zu-uz-uzu. 24. Ana warkat \(\sim\)mi awelum 
aan awelim \(\sim\)r iram\(\sim\). 25. Nish \(\sim\)-Shamash, \(\sim\)-Marduk, Ha-am-mu-ra-bi sharr\(\sim\) il-mu-\(\sim\).

Translation:

10 GAN of stepland, situated beside the field of Warad-Nannar, 8 GAN(?) land beside(?) Zarikum and the canal, 10 GAN(?) of field, region(?) of Shamash-\(\sim\)-\(\sim\)ir—altogether 26 GAN of field, which Gurrudum has cultivated(?), 1 GAN of garden in the field of Buta, situated beside the canal and the daughter of Warad-Ishtar, 7 SAR of
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

E-ŘŪ-A, 2 SAR of "big house," the dwelling place of his father Šili-Shamash, 3 SAR E-KI-GAL, situated beside the house of Mattatum, one man servant (named) Kalûnum, one man servant (named) Zaphu-liphur, 1 maid servant (named) Ilu-dumqi, 1 maid servant (named) Ali-abusha, 1 chariot ša i-na ba lik, 2 KUM(?) vessels—all this is the part (of the parental property) of Il(u)-bi-Shaviash, son of Šili-Shamash, which he divided (i.e., got after the division) with his brothers Ibi-Shamash, Ibiq-iltum, and Awdt-Shamash. They have divided, finished. Whatever of the property shall come up (yet), they shall divide into equal parts. In all times to come they shall not complain one against the other. The spirit(?) of the gods Shamash, Marduk, and of the king Hammurabi they invoked.

Follow the names of nine witnesses and the scribe. Seal impressions of Sin-idinnam, Idin-Sin, and Shamajatum.

15.

No. 60, Samsu-iluna, year . . . . . . th of Elûtu.

Contents: Record of a decision concerning the wall of a house, against which complaint had been brought before the ša-bi-ir of Sippar.

Transliteration:


Translation:

Against the wall of Warad-Šin, Ibku-Šin son of Sharrum-Shamash has brought claim against Warad-Šin, and the men assisted as witnesses(?). They inspected the wall, and the wall measuring half a GAR and two cubits USH, 1 eubit SAG, 3½ GIN, from the wall of Šarrum-ŠIR unto the wall of Warad-Šin, they proclaimed as the property of Warad-Šin, before the ša-bi-ir of Sippar, Sharrum-ša-ma-ilim. For all future times Ibku-Šin shall bring no more complaint against Warad-Šin concerning this wall. The spirit(?) of the gods Shamash, Aja, Marduk, and of the king Samsu-iluna they invoked.

Follow the names of six witnesses.
16.

No. 85, Ammu-ditdina, year ..., Simánu 13th.

Contents: Memorandum of a loan of money.

Transliteration:


Translation:

Fourteen sheqels of silver, for the prize of the grain of the GISH-BAR, out of the prize of the palace, the property of the scribe Utul-Ishtar, which the merchant Sin-ishmeani son of Awilija had received, Ilushu-ibi son of Marduk-mushalim has borrowed from the merchant Sin-ishmeani son of Awilija. . . . . . he shall pay back to the bearer of his tablet the grain, GISH-BAR of the god Shamash, in Kār Sipparr.

17.

No. 55, Samsu-iluna, year 4(?).

Contents: Note that a certain person shall return a chariot on a certain day.

Transliteration:

1. waraku Simánu 2. ana ūmi 14kam (UD 14 KAM-MA-NI-KU) 3. I Be-la-nu-um 4. 4šambam (or: narkabtam) sha shaddādim 5. ū-te-ra-am.

Translation:

On the fourteenth day of the month Simánu, Bélánum has to return the chariot.

18.

No. 118, Samsu-ditdina, year ..., Tashrittu 18th.

Contents: Memorandum of the receipt of six birds by the barú priests.

Transliteration:

TRANSLATION:

Six birds, which the scribe Ibi-Bēl has delivered for the nebeshtu of the barû priests. Witness (?) Ibi-Bēl, the scribe. Received by the barû priests.

No. 93, Ammi-zaduga, year first, Tīru 5th.

Contents: List of something given to fifteen different people, on two successive days.

Transliteration and Translation:

<table>
<thead>
<tr>
<th>únu ribû</th>
<th>únu hamshu</th>
<th>shumshu</th>
</tr>
</thead>
<tbody>
<tr>
<td>(4th day)</td>
<td>(5th day)</td>
<td>(name)</td>
</tr>
</tbody>
</table>

1. 1 1 Mu-ra-nu
2. 3 3 A-am-na-ar-ili
3. 3 1 Ili-e-er-ba-am, b NL-SUR
5. 1 3 Re-la-nu-um, awil abullim
1 5 ul (none) Warad-IthU-KAL, aḫushu (his brother)
1 1 Ba-zi-zu, ga-ar-sha-mu
1 1 4 Rammān-shar-rum, bā’irum
1 1 már Na-ra-am-ili-shu, awil abullim
10. 1 1 4 Marduk-mu-sha-lim
1 1 Warad-IthUl-mash-shi-tum már Ibi-Sin
1 1 Sin-aḫam-ī-din-nam már E-ṭi-rum
1 5 ul (none) E-ṭi-rum már Sin-sha-um-ab
1 1 Ib-ba-tum
15. 1 1 Warad-IthUl-mash-shi-tum, rabû
7 7 rish wārdi bītim (the superintendent of the house slaves)
25 23

Annotations: L. 15. This Warad-Ulmashshitum is designated as "the older one," perhaps to distinguish him from his namesake, the son of Ibi-Sin, mentioned in line 11.
CONCORDANCE OF PROPER NAMES.

ABBREVIATIONS.

b., brother; cf., confer; d., daughter; f., father; gd., granddaughter; gf., grandfather; gs., grandson; he., herdsman; hu., husband; ju., judge; mo., mother; prob. id., perhaps identical; pr., priest(ess);
prob. id., probably identical; q. v., quod vide; s., son; se., scribe; si., sister; w., witness; wi., wife;
s., priestess (SAC, SAL) of Shamash; Ar., Arabic; Aram., Aramaic; Bi., Biblical; Heb., Hebrew; Na., Nabataean; N., Neo-Punic; Pa., Palmyrene; Ph., Phoenician; Pu., Punie; Saf., Safaitic; Si., Sinaitic; Tham., Thamudian.

Determinatives: d., deus, dea; f., feminia; h., homo; pl., plural.

TRANSLITERATION.

A. DEITIES.

Aja = dA-a
Bat = dEN-LIL
Bab = dEN-LIL-LA
Girru = dBL-LGI
Marduk = dAMAR-UD
Nannar = dSHISH-KI

Nannar = dSHISH-UD
Nergal = dNER-UNU-GAL
Nergal = dUGUR
Shamash = dUD
Sin = dEN-ZU
Sin' = XXX

B. OTHER IDEOGRAMS.

ablum = TUR-USH
amat = GIN
axelt = KA
axu = MULU
bt = KA
dajan = DI-KUD
qegali = ME-GAL
ibiq, ibku = SIG

idinnam = MA-AN-SUM
it = DINGIR (in West-Semitic names)
iti = NI-NI
iti(n) = DINGIR
marr = TUR
shadda = KUR
Sippar = UD-KIB-NUN-KI
warad = NITAII

I. NAMES OF PERSONS.

1. NAMES OF MEN.

Ab-di-ili, see Haddy-ili.

Ab-di-ilu, see Ḥaddy-ili.

A-bi-e-shu-ḥ, king, always followed by sharru, 66 : 11 | 67 : 12 | 68 :

29 | 60 : 5.15 | 70 : 43 | 71 : 3.9 | 72 : 4.5.14 | 73.4.

16 | 74 : 19 | 75 : 10 | 76 : 21.40 | 77 : 17 | 78 : 21 |

79 : 10 | 80 : 16 | 82 : 15 | 119 Obv.: 16a. 30a

30b | Rev.: 20a.

A-bi-ja, f. of Shamash-in-mātim, 15 : 18

1 This name, evidently, is identical with Am-ma-ar-AN, P. N., which therefore should be read Ammar-ili (not ilu!)

Also. The name is probably an abbreviated one ("The fullness of (the) god . . . . . . ").
EARLY BABYLONIAN BUSINESS DOCUMENTS

A-bil-ku-bi
  s. of Ib(?)-ni-Rammān, 43: 5.6.
A-bil-Sin
  king, without šarru, 16: 10 | 17: 29
A-bu-ja, A-bu-i-a-a
  s. of AAb-īt-Nannar-GIM(?), 42a: 19. seal | b: 7.
A-bu-um-tūrum-(bu-um)
  f. of Maziām-īl and . . . . . . . . . . . . , 10: 20.
A-bu-(um)-wa[ja]qar (cf. A-bu-um-w“aqar, and cf. A-bi-
y-qar, Bezold, Catalogue, V, p. 1956)
  1. s. of Ibiq-Ea, 57: 25.
  2. s. of Kaggadānu, b. of Sin-erib, Sin-imēnī, and
     Sin-shar-mātim, 19 Obv.: 3b.
  3. s. of Shamash-nūr-mātim, 50a: 21 | b: 22 | 57: 22.
  4. s. of Sin-idinnam, w., 88: 28 | 101: 36.
  5. s. of Sin-na’din-shumi, 78: 3 (on the seal written,
     by mistake, Wa[ja]qar-bu-um-a-qar’?).
  6. s. (?) of . . . . . . . . . . . . , 77: 3.
  8. f. of Ibi-Šum-ah, 95: 9.18.
A-bu-?
  11: 5.
A-bu-
  f. of Ettel-bi-Sin, 16: 3.
A-da-ja-tum
  s. of Abu-um-wa[jaqar, 18: 5.
Adidum, see Aďidum.
  se., mār bētim, 45: 16.
A-ba-am-ar-shī
  1. s. of AaAd-dilum, 27: 10.
  2. s. of Shumum-ibābī, 49a: 12.
A-bi-ja
  f. of Rammān-muṣhālim, 82: 10.
A-bi-ma-ra-as, “My brother is sick” (?), cf. P. N., p. 239,
  n. 4, and cf. Aḥ-mti-m of Asdod, Zimmern, KAT(?),
  p. 482).
  1: 20.
A-bi-wa(p)-du-um
  s. of UR-RA-ti, 42a: 15 | b: 13.
A-bu-la-ab-Shamash
  f. of Ibi-Gīrī, 44: 22.
A-bu-la-ab-Sin
  s. of Lehme-Sin, 4: 19.

A-hu-un-wa[ja]qar (cf. Abum-w(y)aqar and A-bi-ja-
qar, Johns, Deeds)
  1. s. of AAb-īt-Shamash, b. of Bīlēshunu and 1 . . . tāni,
  2. f. of Iltum, 9: 15.
A-hu-ni (cf. Mērungi)
  1. s. of Ettel-KA-DI, 4: 25.
  2. s. of Mata(?)-tum, 14: 28.
  4. s. of Warad-kūbī, 112: 10 [21].
  5. f. of Il(?)-idinnam, 4: 2.
  7. pashīsh-apu, w., 112: 24.
A-hu-shi-na
  1. s. of E-SHAR(?)-RA (?), 35a: 28.
  2. s. of Sin-ludlul, 65: 14.
A-ň(ND)-la-la-mi
  s. of Warad-Išhtar, 98: 4.
A-ň(ND)-la-li-mi
  32: 3.
Am-mil(q)i-la-na
  king, always followed by šarru, 81: 7 | 82: 42.12.27 |
    83: 31 (a omitted by scribe) | 84: 44.53 | 85: |
    17 | 86: 17 | 57: 17.19 | 88: 21.32 | 89: 14 | 90: |
    19 | 91: 5.16 | 105: 15 | 119 Obv.: 8c.
Am-mi-
  d. of, 119 Rev.: Sb.
A-na-l(i-ma) (?)-la-na (feminine name, cf. 1An-a-li-ma, P. N.)
  68: 1.
A-na-Shamash-li-ši
  1. s. of 1Eriššii-Aja, b. of Hursīlum and Ūzi-bātum,
     57: 30.
  2. s. of . . . . , AEGIR, 59a: 9 | b: 31.
A-na-Sin-tak-la-ku
A-na-tum
  1. s. of Erēa, 65: 13.
  2. f. of Ištē-nišhur, 95: 7 (or feminine?).

1 Thus perhaps better than wagar, cf. Mēissner, Suppl., p. 15a. For the value “ja’” of the PI sign, cf. P. N., p. 212, n. 3. The mistake of the stonemaster, made in the seal on No. 73 (Jabum-agar instead of Abum-jaqar!) is very
strange, and it looks as if the name had a foreign sound to him. Perhaps Abum(Ahum)-jaqar, etc., belong, after all, to the group of West-Semitic names (cf. my Dissertation, p. 50).
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

A-ni(ik)-bat(po)-Shamash
s. of Sin-........, 15 : 25.
AN........, see Ila........
A-N-MA-NI-LA, see Iluma-Ila.
A-ra-ri-im
1 : 2.
Ar-du
s. of Sin-násir, 97 : 6.15.16.19.
s. of Ilushu-banii, f. of Awil-Sin-KA, 5 : 6.
Ar-ka-al........
6 : 3.
Ar-pi-um
f. of Ibu-Shala, 61 a : 3 | b : 3.
A-sc........
f. of Matini, 11 : 4.
A-sha-ur-Bil
s. of Bélum, 9 : 28.
Ash-di(ki, qî?)-du-um (cf. Ashkudum)
1 : 4.
Ash-du-um-a-bi
1 : 7.
Ash-ku-du-um (cf. Ashdidum)
1. f. of ..........-Sin, 29 : 6 | 43 : 22.
2. f. of........, 26 : 14.
A-lab-ku-um, name?
28 : 2.
A-ta-na-ab-il
1. s. of Ramman-sharrum, 78 : 17 | 119 Obv. : 24a.
2. s. of Sin-bdi, 15 : 29.
A-f(d)i-du-um
f. of Narâm-idiniku, 9 : 25 | 13 : 36
41 : 8 | 51a : 4 | b : 4.
Awil(KA)-il(lum-um)
f. of Aham-arshu, 27 : 11.
A-wa-at-ér šitam,(KI)
s. of Sin-........, 16 : 2.
Awil(?)-Nannar-GIM?
1. f. of Abâja, 42a : 20 | b : 18.
2. f. of Imgar-Nannar and Narâm-Sin, 14 : 10.
3. f. of Ilamazi, 17 : 45.
Awil(?)-Nannar-NI-GI
s. of Ilushu-banii, 39a : 7 | b : 6.
Awil(?)-Nannar-NI-GIM
1. s. of Zélimum, 28 : 28.

2. f. of Awil-d........, 8 : 41.
Awil(Bil?)-Shamash
1. s. of Sin-enannu, 14 : 26.
2. s. of Sûli-Shamash, b. of Ibi-ilum, Ibi-Shamash,
and Il(u)-bi-Shamash, 28 : 20.
3. f. of Aham-w(?)-gur, Belshunu, and f........tani, 61
[a : 10] | b : 5.6.15.
5. f. of Imgar-Sin, 36b : 18.
28 : 10.
Awil(Bil?)-d........
s. of Awil-Nannar-NI-GIM, 8 : 41.
Awil-Bil
s. of Nannar-idinnam, 5 : 30.
Awil-Da-mu
pr. of GU-LA, 22 : 22.
A-wi-il-ja
f. of Ibbi-Shamash and Sin-ishmeani, 84 : 49 | 85 : 6.9 | 88 : 25.
Awil(?)-, A-wi-il-ilî, -ilî?
1. s. of Sin-gûml, b. of Iktiburtum, 70 : 24.
2. f. of Ilit-érizza, 38 : 4.
119 Obv. : 37b.
A-wi-il-Ištahr
s. of Ibbi-Shamash, w., 95 : 41 (cf. P. N.).
Awil-MAR-TU
f. of Nannar-........-pur-AZAG-GA, 10 : 4.
Awil-MER-RA
33 : 16.
A-wi-il, Awil-d-Nu-bi-um
TUR-GIM(mor banû?), 104 : 2.
117 : 15.
Awil-Nannar, -Nannar
1. f. of Ikûûbûshu, 4 : 21.
13 : 37.
Awil-NIN-SHAH
s. of Gûmil-Shamash, 8 : 16.
Awil-NIN-SHAH-KA
1. (?) f. of Iktum, 13 : 15.
2. .. of Kû(?)-Sippur-anmanu, 119, Rev. : 14a.
A-wi-il-, Awil-Ramman
1. s. of Sin-ûribam, 36a : 18 | b : 15.

1 Probably identical with Ashri-Bil, P. N. It would show that the latter does not mean "my sanctuary (ashri) is Bel." Ashri probably is status constr., like ashar, and both names should be considered as abbreviations from a full sentence. Cf. also the name Ash-ri-l(NI)-um, Collection de Clerq, No. 41.
2. s. of ... , malahu, 110 : 3.17.

A-wi-il, Awil(11 : seal)-Shamash
1. s. of Shamash-nâşîr, w., 111 : 10 seal.
2. f. of Ibiq-Girru, 44 : 19.
4. f., 105 : 34.

A-wi-il, Awil-Sin
1. s. of Ingar-Sin, f. of Ilâziw-E-SAG-ILA, 84 : 35.36.
2. f. of ... -Shamash and ... ., 119 Rev. : 11a.
3. mâr GISH-DUB-BA-a, 80 : 15.

Awil-Sin-KA
s. of Arik-idi-Bâl, gs. of Iḫushu-bâni(?), 5 : 8.

A-wi-du-ma
s. of Bûr-Sin, 8 : 32.

A-wi-lum-(ma-t)

A-wi-il ...
f. of Zišatum, 39a : 17.

A-wil-d ...
w., 60 : 20.

A-wi-il ...
f. of Ibiq-Nunitum, 68 : 20.

A-wi-il-4
w., 108 : 16.


AZAG-Nannar(?)
s. of Ibiq-Ištar, b. of Iḫushu-ibî, 16 : 11.

A-

f. of Etelîḫu(?), 6 : 24.

ju., 10 : 35.

Ba-al-tu-ka-shî-id
52 : 3f. | 54 : 5.

Ba-zu-sum?
f. of ... sha, 43 : 21.

Ba-zi-su
garšamu, 93 : 7.

Be-da-fa
s. of Mannija, 44 : 17.

Be-fa-a
s. of Shamash-nâşîr, 97 : 8.

Bî(?)-a-bu
f. of Amat-Shamash, 17 : 36.

Be-la-nu(-um)
1. s. of Aattâ, pateši and priest, 68 : 7.10.

2. s. of Sin-shemâ, b. of Ila-mazzââni, 70 : 12.
3. s. of Warad-Nannar, b. of Iḫushu-ibî, 57 : 26.
4. b. of Warad-Shukal, awil abûli-Nin, 93 : 5.
5. se., 61a : 30 | 62 : 11 | 68 : 27.

Be-la-nu-um
50a : 26 | 55 : 3.

Be-a-i
from Babylon, 94 : 10.

Be-i-e-bi-ib(?)

Be-li-ja
s. of Nûr-ili ... , 14 : 22.


Bî-qi-shi-lam su-um
f. of Ibu-Shala, 53 : 29.

Be-li-rî-a(?)
s. of Shugû? ... , 11 : 25.

Bel-îsh-me-ni
s. of Jâdûnum, 1 : 25.

Bel-na-id?
3 : 31.

Be-û-ka-rnus
1. s. of Awat-Shamash, b. of Aḫum-ur(?)-aqar and ... ënî, 61b : 15.
2. s. of Dulu ... , 6 : 22.
3. s. of Ibu-Nunitum, b. of Ibi-Marduk, w., 119 Rev. : 7a.
4. s. of Ibu(?)- ... , 63 : 25.
5. s. of Iḫushu-bâni, w., 105 : 38 | 119 Obv. : 9a.
7. s. of Rammûn-nâşîr and Ilâziwû, b. of Ibi-Marduk, Il-êrûmû, and Iḫushu-ibû-šuma, 88 : 9.
8. s. of Rammûn-sharrûm, pashish-apsû, w., 76 : 31.
9. s. of Turûšûša, pashîšûm, 104 : 5.
10. s. of ... , 108 : 13.

dBe-el-î-â, “Bel is good” (cf. Introduction).

Assyrian (?) ruler, 18 : 14.

Be-lum
1. s. of Nûr-Shamash, b. of Itûr-Sin, 9 : 7.
2. f. of Ashar-Bël, 9 : 23.

Bi-la-ah-Bel
s. of Mundnum 2 : 13.

Bi-ir-bi-ru-um (abbrev., cf. bīrīrû, “splendor”)
1 : 5.

Bi(Ka)-lum (?)-bu-û(?)
f. of Warad-ûškû, 9 : 30.

Bu-û-um, see Pûhum.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

Bu-la-tum
s. of Kāša-Shamash, 14 : 27.

Bu-ne-ne-na-il-ir
s. of ...-Shamash, b. of Śili-Shamash, 70 : 40.

Bu-ne-ne-SH-DU
e ri... w., 108 : 9.

Bu-ne-ma-ri

Bu-nu-ta-b-un-id-la

Bur-Bīl
f. of Nīr(-)?-ili, 1 : 19.

Bur-i-ja
s. of Japkudum 8 : 34.

Bur-Rammān
1. s. of Bār-Rammān, 35 a : 26 | b : 25.
2. s. of Sin-rīmēnī (b. of Mēr-Bēja?), 58 : 4.8.13.
4. f. of Nābi-Shamash, 33 a : 18.
6. A..., his sons mentioned, 48 : 9f.

Bu(?)-...-Bur-Sin
1. s. of Sin-šemiti, 43 : 20.
2. s. of Sin..., 50 a : 3 | [b3].
4. f. of Awuluma, 8 : 32.
6. his sons mentioned, 29 : 4.

B(P)u-ut-ta-tum
f. of Ḥirṣāḥti-u R-RA, 119 Obv. : 35b.

Da-da-ā
bārū Ishtar(?), 117 : 20.

Da-di-ja
1. f. of Kāša-Shamash, 5 : 25.
2. f. of Rammān-sharrum, 62 : 37.

Da-mi-qi-Marduk

Da-mi-qn
f. of Ibbi-Rummān, 14 : 24.

Di-nam-il?
f. of Sin-abushu, 8 : 31.

DINGIR-?SAG-SHA
f. of Mār-Shamash, 71 : seal.

Du-ta-tum
1. f. of Belšunu, 6 : 22.
2. f. of ......., 26 : 16.

E-a-ma-mo-za-šu
117 : 14.

dE-a-mu-da...?

dE-a-shar-ri-ili?
s. of Sizzatum, 112 : 7.18.

Ellîṭ(AZAG)-Ištār
f. of Ulul-Ištār, gf. of Warad-Shamash, 84 : 38.

En-bi-Bīl
f. of Nābi-Shamash, 9 : 29.

En-ne-en-Sin
f. of Iṣdīdu(?), 4 : 21 | 14 : 31.

Er-ba

Er-i-ba-am
1. s. of Warad-Sin, 7 : 4.
2. f. of Kāša-Sin and Shamash-idinnam, 28 : 27.
4. f. of Aṣūluma, 8 : 32.
5. f. of Ribām-il and Sin-idinnam, 37 : 4.6.
6. his sons mentioned, 29 : 4.

E-Pu-ad-ta-tum
f. of Ḥirṣāḥti-u R-RA, 119 Obv. : 35b.

E-SHAR(?)-RA(?)
f. of Aḥushina, 33a : 28.

E-ta-sha(?)-am-shi-a (cf. E-Shamash-mannu, P. N.)
56 : 4.

E-te-ja-tum
1. s. of Sin-nāpir, 50 a : 8 | b : 24.
2. f. of Rammān-idinnam, 40 : 8.

E-te-bi-Bīl
s. of Ilu-bāni, 1 : 16.

E-tel-bi(MA)-Marduk, abbreviated E-tel-bu (seal).

E-tel-bi(MA)-Nabī-um
1. s. of Isḫene-Sin, 76 : 9.10.
2. s. of Naṣuḫ-KA..., 34 a : 16 | b : 14.

E-tel-bi(MA)-Rummān
f. Mār Ša, 107 : 5.

E-tel-bi, bi(MA)-Shamash
2. f. of Ibbu-Shamash, 49 : 16.
3. f. of Shamash-rīm-il and Sin-šibām, 9 : 11.

E-tel-bi-Shamash
3 : 28.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

I-bi-iq-dNIN-SHAI
1. s. of Nār-ūtisšu(?), b. of Idin-NIN-SHAI, w., 50b: 10.
2. s. of ....... , 13: 32.
3. f. of Ill-bāni, 22: 18.
5. f. of Ilūšu-bāni and Sin-šimi, 50a: 19 | b: 20.
6. b. of Sin-na? , 63: 3.
7. sc., 28: 35.
S : S (?).
I-........
Ibiq-Aja
4. shakkanaku Sippar(-Amnamīn), 69: 3.9 | 80: 5.8.
Ibiq-1-ra-ša-tum
s. of Etel-bāni, 59a: 5 | b: 21.
Ibiq-E-Ab
f. of Abugm(w)makr, 57: 25.
Ibiq-ilif-nu (cf. Ibiq-nār-ilina)
s. of GAB-ŠI-DINGIR-RA, 59a: 7.
68: 15.
Ibiq-ilif-nu
1. s. of Shamash-nēsīr, b. of Nidnusha and Shamash-bāni, w., 119 Obv.: 22a.
4. akīl tamgar, 61a: 21 | b: 27.
Ibiq-ilimtu(tum)
1. s. of Šili-Shamash, b. of Awdt-Shamash, Ibiq-Shamash, and II(-)bi-Shamash, 28: 20.
2. w., 51a: 15 | b: 14.
Ibiq-ir-gi-tim, -iršīlim(KI)
1. s. of Sin-idinnam, 58: 25.
2. f. of Išti-Siš, 76: 24.
51: 15 | 56: 2.
I-bi-šu, Ibiq-Ištar
1. f. of Amaṭ-Shamash, 119 Obv.: 3a | 8b.
2. f. of AZAG-Nunara (?) and Ilūšu-ibī, 16: 12.
Ibiq(?), Söbi(?)-MAR-TU
f. of Erīb-Siš, 119 Rev.: 4a.
Ibiq-nār-šu-na (cf. Ibiq-ilina)
62: 12.
I-bi-iq-dNIN-GAL
f. of Ilku-Nunitum, 49a: 17 | b: 16.
I-bi-ig-Rammān
s. of Dumqum, 14: 24.
I-bi-ig-sha
s. of Jasi-il, 38: 5.
I-bi-Shamash
1. s. of Illi. ...... , ṛēb-bili, w., 76: 33.
2. s. of Ilu-igimunnu(?), 70: 37.
3. s. of Shamash-cribam, 76: 8.15.
4. s. of Šili-Shamash, b. of Awdt-Shamash, Ibiq-iltum, and II(a)-bi-Shamash, 28: 20.
5. f. (?) of Ilamazānī, 46: 8.
50b: 13.
I-bi-Sin, -Sin
1. s. of Awdt-Shamash(?), 22: 7.
2. s. of Sin-idinnam, 19: 21.
3. s. of Sin-idinnam, 62: 40.
111: 3 (?) .
Ib-ku-ta-Ši-bi-um
NI-GAB bāb kalātim, 90: 14.
Ib-ku-(110: 20), Êuku-Ši-bi-um
2. s. of Ibiq-ŠI-DINGIR-RA, 49a: 16 | b: 15.
3. s. of Ilūšu-bāni, 61a: 27 | b: 33.
5. s. of Sharrum-Rammān, 119 Obv.: 21a.23b.
Rev.: 6a.
7. f. of Wēshunu and Išti-Marduk, 119 Rev.: 8a.
8. f. of Nergal-ibī, 70: 8.
9. f. of Nergal-nēšu, 76: 32.
10. f. of Nārumu, 61a: 20 | b: 26(?).
11. f. of Sin-nēši, 94: 9 | 95: 40.
13. f. of ...... -idinnam, 95: 35.
15. sc., 119 Obv.: 28a.28b.
Ib-ku-sha
f. of IMELLATUM, 90: 3.
Ib-ku-ta-Ša-la
1. s. of Arpium, 61b: 3.
2. s. of Bel-iršīlim, 83: 29.
Ib-ku-Shamash
s. of Etel-bī-Shamash, 44: 16.

¹ Cf. the abbreviated name Ibu, quoted by Thureau-Dangin, Revue d'Assyr., Vol. IV, p. 76.
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Ibku(SIG-ku)-Sin
s. of Sharrum-Shamash, 58 : 23 | 60 : 2.13.

Ib-ni-Bil
s. of Mandânim, 14 : 25.
10 : 33.

Ib-ni-dE-a
s. of Ibni-......., 119 Obv. : 30c.

Ib-ni-dGirru
1. s. of Akhulab-Shamash, 44 : 21.
2. s. of Awil-Shamash, 44 : 18.
3. s. of Shamash-shar-ilt, 76 : 3.11.

Ib-ni-Marduk
1. s. of Ibku-Nunitum, b. of Bílshunu, 119 Rev. : 7a.
2. s. of Li'bit-Ishtar, ju., w., 119 Rev. : 1a.
3. s. of Ward-kubi, pashishu, w., 112 : 25.
4. f. of Marduk-muskalim, 77 : 15.
5. f. of Marduk-nâşir, 83 : 27.
7. mār GISII-DUB-BA-a, w., 112 : 26. seal?

Ib-ni-MAR-TU
s. of Liwira, 68 : 22.

Ib-ni-Rammân
1. s. of Gimmâl-Marduk, w., 105 : 40.
2. s. of Inyur-Shamash, pashish-apsî, w., 76 : 30.
3. s. of Rammân-nâşir and Huzina, b. of Bílshunu, Il-tribam, and Husha-ibnisu, 88 : 7.12.
5. akil tamgari, from Kûr-Sippar, 104 : 15.

Ib-ni-Shamash
1. s. of Abun-gar, (divorced?) hu. of Iljugultum, barû, 95:9:18.29.
2. s. of Awilîna, w., 84 : 49 | b. of Sin-ishmeani, w., 88 : 25.
3. s. of Ibu-nâşir, 74 : 5.
4. s. of Sin-a......., w., 76 : 39.
5. f. of Awil-Ishtar, 95 : 41.
7. f. of .......-Nunitum, 95 : 37.
8. barû, w., 84 : 46.

Ib-ni-She?.....
s. of ......(?), 95 : 23.

Ib-ni-Sin
1. s. of Ibîq-îrsîtum, PA-PA, w., 76 : 24.
2. s. of Marduk-nâşir, w., 84 : 47.

Ib-ni-UL-RAB
w., 101 : 37.

Ib-.....

f. of Ibni-Ea, 119 Obv. : 30c.

Ib-.......

f. of Ward-Marduk, 110 : 2.

I-dî-da(? ?d?)
s. of Ennen-Sin, 4 : 21 | 14 : 30.

I-din-Bil
sons of, 70 : 5.31.35.

I-din-Da-ân
s. of Mrâ-îrsîtûm, 95 : 4.

I-din-DE-a, -EA
1. s. of Ibni-Shamash, 86 : 5.6 | 87 : 4.6.
2. Mâr GISII-DUB-BA-a, 32.

I-din-Ishdar
1. s. of ......, w., 108 : 14.
2. ju., 105 : 33.

I-din-jà
1. f. of Mupâhirûm, 37 : 21.
2. sc., 12 : 22 | 14 : 30 (cf. Idin-Sîn).


s. of ......, 35a : 27 | b : 26 | 41 : 7.

I-din-Nâ-binûm
f. of Mrâ-Aâmûmû, 86 : 14.

I-din-nam(-La-gamal), see Idin-Logamal.

I-din-No-ma(?n)?
f. of Il-bêni, 19 : 20.

I-din-NIN-SHAH
2. s. of Nûr-ûtšû, b. of Ibi-NIN-SHAH, w., 59b : 19.
3. s. of Marduk-nâşir, 59b : 13 | w., 78 : 18.

I-din-Shamash
67 : 3.

I-din-Sin, -Sin
1. s. of Sin-êribam, 28 : 33.
2. f. of Nabû-Sin, 98 : 3.
I-dī-isk-Sin

Ig-niš-Sin(?)
43 : 2.

I-kā-ib-Ishtar
s. of Sin-abushu, 5 : 20.

I-kū-bi-sha
1. s. of Awīl-Nannar, 4 : 22.
2. s. of Manum-Sammanu, 4 : 23.
3. f. of Nār-dīlišu, 8 : 23.

I-ša-un-bi-Sin
w., 101 : 38 | 108 : 12.

I-la-lum
65 : 1.

I-ša-la-ja, see H(u)-bi-ja.

Il-ba-ni
1. s. of Ibi-NIN-SIABIJ, 22 : 18.
2. s. of Ištar-Nannar(?), 19 : 20 (cf. 11 : 27).
4. f. of Shamajatum, 28 : 29.
5. f. of Sin-ib, 45 : 1.

Il-di-im-ti
f. of Shamash-muballit, 55 : 24.

Il-er-er-ba-am
hYA-SUR, 93 : 4.

Il-er-ri-ba-am
s. of Rammān-nāṣir and Itlazina, b. of Bēlshunu, Ibi-Rammān, and Ilushu-ibnišu, 88 : 3.8.13.

Il-i-din-nam
1. 7 s. of Aḫuni, 4 : 2.
2. s. of Awīl(?)-ilī, 2 : 15.
3. s. of ʾIštar-Shamash, ja., 68 : 19 | 119 Obv. : 19a.1b. [25b?] Rev. 2a.3b.
4. f. of Sin-bīni, 45 : 15.
5. f. of Sin-sumer, 88 : 23.

Il-im-gur-an-ni
s. of Mišāhum?, 22 : 24.

Il-iqi-sha-am
s. of Allāmūr, 105 : 13.

Il-i-te-e
f. of Shamash-nāṣir, 41 : 4.

Il-ma-a-bi
1. s. of Warad-kubi, 47a : 4 | b : 4 | 49a : 4 | b : 4,
2. w., 51a : 16 | b : 15.
56 : 5.

Il-ma-ka-qi
f. of Idaqšu, lu. of Iš-balū, 108 : 15.16.

Il-ma-li-ki
f. of Nabi-Shamash, 22 : 17.

Il-ma-la-tu?-ki?
f. of H(u)-bi-Shamash, 102 : 6.

Il-sha-dī
3 : 8.

Ilu-ba-ni
f. of Etem-bi-Bel, 1 : 16.

II(u)(Ištar?)-bi-Aja
1. f. of Nakaram, 34b : 21.
2. f. of Shamash-tabasku, 34a : 19 (Nos. 1 and 2 are probably identical).
3. pr. of Shamash, w., 76 : 22.

II(u)-bi-sha
1. s. of Ilu-maluci(?), 4 . . . . , 102 : 4.
2. s. of ʾIštar-Shamash, b. of Awīl-Shamash, Iti-ilum, and Ibi-Shamash, 23 : 19 | 61a : 29 | b : 35.
50a : 2 | b : 2 .

II(u)-bi-t . . .
f. of Ilushu-bīni, 68 : 25.

Ilu-da-ni-tq
1. s. of Zimri-Shamash (Samsu?), muʾīrru, 79 : 4 | 119 Obv. : 4a.7a. | f. of ʾIštar-Maššu, 119 Obv. : 12a.32a.9b.17b.5c | Rev. : 16a.
2. f. of Ilushu-ibni and Sin-mushalim, 119 Obv. : 12c. 15c.

Ilu-ig-qi-na-an-ti?
f. of Ibi-Shamash, 70 : 37.

Ilu-luši-li(m)
s. of Libût-Ishtar, 61a : 24 | b : 30.

Ilu-na
s. of Aḫum-w(?) sqar, 9 : 5.


Ilu-na-qi-ir
f. of Ibi-Shamash, 74 : 6.

Ilu-la-ni
s. of Sizzatum, 103 : 4.9.27.31.35.43.

II(u)(An?)-ni[ . . . . ]
s. of Shamash-bīni, 45 : 3.

If ippūmaani is read correctly, we are tempted to recognize in it the Semitic root nmp (Helv. דַּמ, Arab. naqama) which has not yet been noted in Babylonian or Assyrian texts. For the contents of the name cf. 1 Sam. 24 : 12—12.
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Hu-ra-bi

14 : 4

Hu-shu-a-bu-shu

1. s. of Shamash-baliti, w., 53a : 11 | b : 9.
2. s. of Shamash-......, 11 : 26.
3. s. of Sharrum-Rammân, 63 : 23.
4. f. of Ibatum, 59a : 11 | b : 27.
5. f. of Ishâ'Aja, 24 : 3 | 25 : 3.

Hu-shu-ba-ni

1. s. of Awilumma, b. of Nabû-iliššu and Rammân idînann, 13 : 5.12.
2. s. of Ibi-NUN-SHÂbH, b. of Sin-rimêni, 50a : 18 | b : 19.
3. s. of II(u)-bi-......, 68 : 25.
4. s. of KAša-Shamash, b. of Na-......, 20 : 17.
5. s. of Nabû-iliššu, 5 : 26.
7. s. of Nîr-Sîn, 3 : 12.
8. s. of Sin-êrida(m), 83 : 10 | w., 89 : 11.
9. s. of Sin-mîgîr, w., 101 : 35.
10. s. of ......, w., 76 : 27.
13. f. of Bâšhu, 105 : 38 [119 Obv. : 10a?].
15. f. of Ilushu-nûšîr, 105 : 37.
19. sc., 58 : 27.

Hu-shu-dilla(zu)

20 : 3.

Hu-shu-ib-bi

s. of Warad-Nunnar, b. of Bélùnum, 57 : 26.

Hu-shu-bi

1. s. of Ibiq-Ishitar, b. of AZAG-......, 16 : 11.
2. s. of Marduk-mushkalam, 85 : 10.

Hu-shu-bibâsu

2. f. of Shamash-bânî, 37 : 5.8.
50a : 27.

Hu-shu-ib-ni

1. s. of Hu-damiq, b. of Sin-mushkalam, PA-PA, 119 Obv. : 11c.
2. s. of Mu?........, ju., w., 76 : 26.
4. ? f. of Išerištî-Shamash, 83 : 8.
5. f. of Nûr-Kabla, 97 : 5.
8. ......, w., 108 : 11.

Hu-shu-ib-nišu

1. s. of Rammân-nûšîr and Ilâzûa, b. of Bâšhu, Ibni-Ramman, and Il-êribam, 88 : 4.8.
2. f. of IBelîtu, 74 : 3.

Hu-shu-ib-..

w., 108 : 18

Hu-shu-na-ši(gi-ir)

s. of Ilushu-bânî, 105 : 37.

Im-gur-Ishtar

117 : 18.

Im-gur-Nannar

s. of Awût-Nunnar, b. of Nûrûm-Sûn, 14 : 8.

Im-gur-rum

s. of Nûr-Sûn, 15 : 19.

Im-gur-Shamash

1. s. of Shamajatum, 23 : 31.
2. f. of Ibni-Ramman, 76 : 30.

Im-gur-Sûn, -Šûn

1. s. of Awût-Shamash, 36b : 17.
2. s. of Sûkûnum, 6 : 20.
3. f. of Awi-Šîn, gl. of Ibiq-ESAG-ILA, 84 : 36
4. mur GISû-DUB-BA-a, 57 : 32

Im-gur-ÜH-KI

2. f. of Rûsh-Shamash, 50b : 21 | 57 : 20.

Im-ne-rum

ruler at Sippar, 3 : 23 | 4 : 14 | 5 : 19

I-na-gûtî(SIIU)-ili

s. of ......, 15 : 27.

I-na-go-ti-Shamash (abbreviated)

sl., 18 : 1.

I-na-liûbi-irîhid, see Feminine Names.

I-ni-ib-Shamash

41 : 5.

1 The writing I-na-go-ti-Shamash gives us the clue for the reading of some other names which I have interpreted erroneously in P. N. Instead of inashur, "his eye is" ......, we evidently should read ina-gûtî, "in the hand (protection) of ......" Probably a word has to be supplemented. This gives us a third possible explanation of the names
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

1-shur-Li-im, "L̲̃̂̈m is righteous." ¹
f. of ḫAnat-Bēl-tim, 119 Obv.: 42b | f. of ?, 119 Obv.: 4c.

Ish-mc-E-a?
f. of . . . . . . . . mi, 8 : 37.

Ish-me-Sin
1. f. of ḫulab Sin, 4 : 19.
2. f. of ṇEt-lā-Nābiūm, 76 : 9.10.
4. f. of Sin-ishmeani, 76 : 37.

dl-shum-ba-ni
f. of ISkolerlumtum, 23a : 4 | b : 4.
30a : 4 | b : 4.

1-te-ē-ī-tī-bi-Shamash

litli(K)1-Bīl-qī-in-ni

1-tur-ki-nu-um
59a : 22 | b : 23.

1-tur-Sin
1. s. of ḫrī ..., 8 : 40.
2. s. of Nār-Shamash, b. of Bēlum, 9 : 7.

Ja-ab(p)ku-di-im
f. of Burrija, 8 : 34.

Ja-ab(a)du-nu-um
f. of Bil-iskemēni, 1 : 26.

Ja-ab(a)'-zu-um?u?u-um
s. of Libib-Ishtar, 7 : 18.

Ja-ab-za-ar-i-il (cf. P. N., p. 110)
s. of Jadiłmum, b. of (Ḫ)ladi-il, 10 : 6. [16].

Ja-ak-bal-ru-um
f. of Sharum, 1 : 22.

Ja-aq-un-a-li
67 : 9.

Ja-ar-bal
13 : 37.

Ja-asq-ku-ur-lu
1 : 6.

Ja-asq-ma-ah-l-el
s. of MU-MU(Mu-mu?), 1 : 17.

Ja-dī[hu-um] (cf. P. N., p. 113)
f. of (Ḫ)ladi-il and ḫalzor-il, 10 : 7.

Ja-shu-? . . . . . . .
w., 26 : 23.

Ja-si-il (cf. P. N., p. 29, n. 3, and p. 31, n. 1)³

Ja-wi(pt)-i-l
f. of ITAin-NIN-GAL, 17 : 38.

Ja- . . . . . . . . . .

f. of IBelum, 17 : 43.

Ka-ba-lum
f. of Tarbatum, 53a : 10.

beginning with Sihu (cf. P. N., p. 245, n. 9). They may have to be read Gāt- and considered as shortened from names beginning with ḫnu-gāt. The names Išu-šaš and Shamas-hiša (P. N.) also may have to be explained differently. They are perhaps not full names ("Shamash is my eye"), but hypocoristica in -ja from names like Shamas-hiša(?)-u-šatīm. Such forms, in which the hypocoristic affix is added to a name consisting of more than one element, are perhaps not so rare as I was inclined to suppose in P. N., p. 12.

¹ This name, borne by the ṭabātu of Sippur and Kāš Sippur, occurs II 91 : 17 and 24, where I failed to recognize it in P. N. It also occurs in the tablet from Hana, published by Thureau-Dangin in Recueil d'Asyriologie, Vol. IV, p. 85 as name of the king of Hana. Hommel (in Grundriss, p. 50, n. 1) has first recognized that the second element of this name is a deity. The name ḫgīd-Līm, occurring also in the Hana tablet, I would explain as "Līm is strong" (ḫgīd= qīd; for qīd instead of ḫēdu see Muss-Arnolt, Dictionary, p. 89). This epithet would suit a "ram god" (cf. Hommel, i.e.) very well, as it is commonly used of strong animals (rimu, bāru, nusku). Hommel adds to these the name Indi-Limmu ("Līm is my support"), which occurs on a seal cylinder from Cilicia, now in the Ashmolean Museum at Oxford. Should the name Jakinlu (V R II, 83,91), then to be read Jakin-Lu be compared? And has the name Shamas-shum-una (P. N.) to be considered in this connection?

² The element jasi can hardly be separated from jazi (in ḫsi-jazi, Jazi-Dagan, cf. P. N., p. 235 and n. 3), occurring similarly in West Semitic names. The change of z and s points to a later ḫ (cf. the writings ḫu-ru-za-an and ḫa-ra-ši-im, a-na-za-ah and mu-za-ah in the Hammurabi Code). Therefore Dr. Hilprecht's suggestion to find in jazi a West-Semitic ḫṣw will have to be abandoned. Evidently a variant of our name is found in ḫesī-l (Scheil, Recueil de Travaux, etc., XXIV, p. 3). Should we have to think of ẖṣw and translate "(The) god has healed"? Cf. Palmry. ḫṣw. The Babylonian name Jarki-lu (P. N., 114 and 231), perhaps, should be translated "(The) god is (was) great" (cf. Dr. Hilprecht's note on p. 114 and the name ḫTarbi-Nunitum).

Ka-ag-ga-da-nu

Ka-ša-nu-mu
1. s. of Shamûn-šamûn, b. of Erištî-Aju, 96: 18.
2. sl, 28: 12.
3. w., 60: 19.

Kas(h)-, see Bi-

Ki-ša-šu-Gû-la
62: 2.

Ki-ša-Nammar
f. of Ilâmuzi, 17: 45.

Ki-ša-nin-KAR-Ra-Ag
s. of Erîbûni(?), 4: 15 | 9: 22.

Ki-ša-nin-TU
f. of Ismu-ûtu, 119 Obv.: 12b. 17c.

Ki-ša-Shamash
1. s. of Dûdît(?) 5: 24.
2. f. of Balatûnum, 14: 27.
3. f. of Itus-ûna and Na. . . . . . . 20: 17 | 29: 15(?)

Ki-ša-Sin, -Sin1
1. s. of Erîbûnum, b. of Shamash-idînnum, 28: 26.
3. f. of . . . . . nûsîr, 62: 33.

Ki(?)-
18: 19.

Ku-ub-bu-rum

Ku-ûr-ku-du-um
11: 22.

La-du-

s. of . . . . . natûm, 26: 20.

La-ta-su-nu-um
22: 5.

Li-bi-ît-Ištar
1. s. of Mûr-Shamash, ju., w., 119 Obv.: 20b.
2. s. of Ramûn-idînnum, 8: 39.
3. s. of . . . . . mu(?)rum, 39a: 14 | b: 16.
5. f. of Ilû-ûlûm(îshki?), 61a: 24 | b: 30.

6. f. of Idâzûm(?)-il, 7: 19.
7. f. of Namrum-sharûr, 47a: 15 | b: 15.

Li-bi-ît-Ramûn
f. of Sin-mušûla, 110: 19 | 111: 10.

Li-bi-ît-Sin-Sin1
1. f. of Shamash-rabû, 27: 12.
2. ju., 71: 7.

Li-bu-re-am
39a: 15 | b: 15.

Li-sha-r-Sûpper
32: 4.

Li-wi-ra
f. of Ilbi-Ma-TU, 68: 22.

Li-wi-rum
f. of SAG-ILA-mušûlûm, 57: 29.

Lu-usht-la-mor-Shamash
f. of Ilunu, 76: 1.

Lu-usht-la-mor-Sin, -Sin1
f. of Sin-érîbûnum, 62: 33.
37: 20.

Ma-na-nu-um
f. of Nilûqûâ(?I) and Sin-ûnûm, 6: 19.

Ma-an-na-shu
s. of Qitûntum, 33a: 4 | b: 4 | 49a: 14 | b: 13.

Ma-an-ni-ja?

f. of Bedâja(?I), 44: 17.

Ma(?)-an-ni-Shamash
sons of, 76: 4.

Ma-an-nu-um-ba-tûm-Shamash
41: 2.

Ma-an-nu-um-ki-ma-Bîl
f. of Ikarimûni, 46: 7: 23.

Ma-an-nu-um-ki-ma-Shamash

Ma-na-nil
f. of Ilbi-Sîn, 14: 25.

Ma-nî-un
1. s. of Shamash-bânûni, 45: 12.
2. f. of Ilbu-ûnûm, 22: 8.

Ma-nu-un
f. of Ilûkîptum, 37: 3.

Ma-nu-un-ki-ma-be-tûm
f. of Ilbu-SH-Sû-rûnûm, 65: 17.

1 Cf. the names Nabû-kašîr, II R 64: 15d, Strassm., Cyrus, 188: 26, etc.; Shamash-kašîr, III R 46, 34b; Bîl-kašîr, II R 64, 18e; Nabû-kušurûnu, II R 64: 21a; Bîl-kušûrûnu (K. B., IV, 316-317, ll. 3, 7, etc.), and also the later title of officials bkašîr and brab kašîr.
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Ma-na-um-(ki)-Sin
f. of Nārja, 13 : 34.

Ma-na-um-ša-ni-ša-šu
f. of Ša-biša, 4 : 24.

Mār-ša-šu-ša-ša-(a), "Son of Aamma" (cf. A-a-am-me,
Johns, Deds).
s. of Idin-Nabium, w., 86 : 14. seal.

Mār-ab-Ba-ja
s. of Sin-rimēni, 88 : 3.7.19.

Marduk-ša-ša-ša-ša-mil

Marduk-mu-ba-ša-li
1. f. of Marduk-nāšir and Ištā-ša-ša, 119 Obv. : 3c.
   (cf. Ištar-Lim).
2. NI-GAB, w., 90 : 15.
72 : 11 | 75 : 4 | 95 : 23 (s. of ?).

Marduk-mu-sha-li
1. s. of Išni-Marduk, 77 : 14.
2. s. of Sin-er-bišam, pr. of Aja, w., 76 : 22.
3. s. of Utul-Ištar, 103 : 2.8.29.38.41.
4. f. of Išmat-Shamash, 89 : 3.
5. f. of Išši-šam, 75 : 3.
6. f. of Ibušu-biš, 85 : 11.
41 : 6 | 93 : 10.

Marduk-na-ša-šir(si-ši)
1. s. of Išni-Marduk, w., 83 : 27.
2. s. of Marduk-mu-ba-ša-li, 119 Obv. : 2c (cf. Ištar-Lim).
3. s. of Shamum-ša-ša-shum, w., 76 : 33.
4. s. of Iššihur, 59b : 3.8. (c. l. 13).
5. s. of . . . . , b. of Ibiq-iliša, 68 : 16.
6. f. of Išni-Sin, 84 : 47.
7. f. of Išni-Sin, 84 : 47.
9. e. . . . . , w., 108 : 10,
72 : 10 | 117 : 16.

Mār-šu-ša-šu-ša (abbreviated, cf. Mār-šu-ša-ša-ša-
šum, etc.)
f. of Amur-rum, 36a : 21.

Mār-ša-ša-šu-ša

Mār-ši-ni-ni
f. of Giršum, 19 : 19.

Mār-Shamaš
1. s. of Ramman-ša-ša, 28 : 32.

1 Perhaps to be restored Mi-il-ki-il-ša-šu, "My counsel is with god," or similar. That we should read thus
   (and not Ishki-il-ša-ša, P. N.l) appears from the writing It-ša-ša-il-ki, Collection de Clerq, No. 193.
EARLY BABYLONIAN BUSINESS DOCUMENTS

Na-bi-šu-
2: 11.

Na-bi-šu-
1. of Alami, 4: 20.
2. s. of Awilamma, b. of Ihusu-bani and Rammân-

Na-bi-
1. of Bar-Rammân, 33a: 17 | b: 14.
2. s. of Enbi-Bel, 9: 29.
4. s. of Il-malki, 22: 17.
5. s. of Shamash-dašin, w., 30a: 15 | b: 13.
6. f. of Shamash-èribam, 28: 30.
8. his daughter mentioned, 46: 17.

Na-bi-Sin(?)
1. s. of Idin-Sin(?), 98: 3.
2. f. of ITabni-Èshar, 17: 45.

Na-bi-um-ekalli(ì)-

Na-bi-um-na-si-ir
82: 12.

Na-bi-ta-am (cf. Na-šili, Naša-šu(?), P. N.)
1: 3.

Na-bi-mu-um
s. of Ishme(?)-Sin, 20: 17.

Na-bi-um-da-gan

Na-ka-rum
1. s. of II(u)-bit-Aja, 31b: 20.
2. gallabum, 72: 12.

Nam-ru-(am-)ša-ra-ur
s. of Lōbit-Ištar, w., 47a: 15 | b: 14.

Nannar-ablab-idinnam
s. of Ihusu-bani, 63: 20.

Nannar-Da-MAH?
1. f. of Sin-idinnam, 63: 9.
2. 3: 20.

Nannar-, Nannar-idinnam
1. s. of Ibiq-Aja, b. of IAmat-SHÉ-NIR-DA and
brothers, ju., 91: 6.
2. s. of Hin-sheki, 12: 4.

Nannar-KA-?
1. f. of Etil-bi-Nabium, 31a: 17 | b: 15.

Na-nna-um-tum
1. s. of Ana-Sin-takâtoku, 22: 21.
2. f. of IMusîkutum and IÔshî-ìniska, 61a: 24. | b: 24. [17]
5: 3.

Na-nna-ur-ARAG-AG (cf. Nannar-ARAG-AG, P. N.)
1. s. of Awil-MAR-TU, 10: 3.

Na-nna-um-
1. s. of At(?)-idum, 9: 25 | 13: 35.
2. s. of Shamash-idinnam, 60: 13.
4. f. of Ramûn-sharrum, 59a: 10.
5. awil obûlîm, 93: 9 | 101: 4.
37: 19.

Na-nna-um-Sin, Sin
1. s. of Awîl-Nabium, b. of IImur-Nabium, 14: 9.
2. f. of Tabûhum, 4: 18.
3. f. of Warad- . . . . . , 26: 22.

Nârum-â-bi?
18: 21.

Ne-ba-ash-î
cf. of Warad-Mardûk, 115: 5.

Ne-me-um
1. f. of . . . . . , 26: 17.
2. f. of (Shamash)-nàṣir, 39s: 19.

Nergal-ì-bi

Nergal-ùr-RA-ku(tuku-li)-ti
f. of Ahi-wadum, 42a: 16 | b: 14.

1 Possibly the element nabi, which never has been found in the second place, should be translated "the called one of . . . . . ," and not "is calling, calls" (P. N., p. 242). If so, Na-bi-Bel would mean "The called one of Bel (is he)" and would refer to the name-bearer. Cf. the Louvre-Inscription II (K. B. III, p. 124), where Hammurabi calls himself nàbi-ìnimi, "the called one of Amum." It is to be noted that an abbreviated name Nabium never is found at this period, whereas at a time in which we know of no cult of the god Nebus, the name Nabium (written GÛ-DE-Â), cf. Reins, Tempelurkunden aus Telloh, p. 45) is not rarely used.
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Nergal-šu

s. of IkBu-Nunatum, pashish-apel, w., 70 : 32.

Ni-id-nu-ti-Sin, -Sin'


Nin-ne......


dIN-SHAGI, ba-ni

f. of lA'ta-taliik, 17 : 42.

13 : 37.

dIN-SHAGI-idinnam

akil ShA, 4Shamash, 17 : 34.

dIN-SHAGI-kušir

s. of Nūr-idishu, 35a : 4 | b : 4 | 36a : 3.25 | b : 3.

Ni-id-nu-ti-Sin, (name?)

117 : 19.

Nu-ne, see Belītā.

Nu-nu-ša-šu


Nu-šur-lu-šu


2. f. of NIN-SHAGI-šušir, 35a : 5 | b : 5 | 36a : 4 | b : 4.

Nu-ra-šum

1. s. of IkBu-Nunatum, 61a : 20 | b : 26.


Nu-šurGIR

60 : 8.

Nu-šur-Girru


Nu-šur-lušu

s. of Būr-Bīl, 1 : 19.

Nu-šur-tišu

1. s. of IkBušīša, 8 : 33.

2. s. of Sin-idinnam, 57 : 23.

3. s. of Ziyatum, 34a : 22 | b : 18.


8. pr. of Nunatum, 119 Obv. : 21b.


Nu-šur-šag

s. of Manum-[k]-Sin, 13 : 34.

Nu-šur-Šu-ab-ta

1. s. of Hushu-bānī, 59a : 6.

2. s. of Hushu-bānī, 97 : 5.

3. f. of Shamunu-kūški, 47a : 18 | 65 : 18.

Nu-šur-ŠAM-UŠAG


Nu-šur-Sin

1. s. of Sin-nāšir, 4 : 17.

2. s. of . . . . . . , 13 : 33.

3. f. of Bēšum and Ir-Šin, 9 : 8.


5. f. of Išumzī, 9 : 32.


7. f. of Sin-brūšûm, 8 : 10.


Nu-šur-Sin


2. f. of Imûrûmûtu, 15 : 19.

Nu-šurum (abbrev.)

f. of . . . . -bānî, 119 Rev. : 12a.

Nu-šurum-šaḫšu

92 : 10.

Nu-šur-šaḫšu

f. of Belītā, 14 : 22.

Pa-lū......

f. of Shamash-nāšir, 119 Rev. : 5a.

dPa-lū-tu-šaḫti

se, 39a : 18 | b : 18.

Pu-hu-um (abbreviated?)

herdsman, 99 : 2.

Putatum, see Buitatum.

1 Thus very probably, instead of B(P)u-hu, P. N. Professor Meissner writes me: "Die Lesung Pâhu ist wohl vorzuziehen. Das Wort bedeutet 'Ersatz' (an Stelle eines verstorbenen Kindes)." This name is either one of the more primitive simple names, given to a child that was born shortly after the death of a beloved member of the family (cf. Benzinger, Hebräische Archäologie, p. 151, to the Old Testament explanation of the Hebrew name פָּחַע ), or, more likely, it is abbreviated from a longer form, which we have not yet found. The feminine, Pu-hu-um, occurs on an early Babylonian seal cylinder, published by Seelit, Rec. de Trav., etc., Vol. XXII, p. 12f. (The name of her father is Sin-pù-ut-ra-am.) Cf. also Peiser in O.L.Z., 1900, Col. 477
Pu-(uz)zu-lim (hypocor., cf. Pazzalum, P. N.)


Qi-ish-MAIr-TU

92 : 9.

Qi-ishi-Nu-ru

s. of Sin-shemê, 19 : 22.

Qi-ishi-t-E-a

mâr-GISH-DUB-BA-a, 95 : 42.

Q(K)i-ishi-ti?-NIN-SHA2?

84 : 31.

Qi-ishi-t-l. . .

w., 101 : 41.

Qi-ishi-tum(t)

f. of Mannushu, 33a : 5 | b : 5 | 49a : 15 | b : 14.

Rammûn-ba-ri

s. of Mûrin, 36a : 20.

Rammûn-bi-ilî

s. of Warad(?)-kubi(?), w., 110 : 22.

Rammûn-i-din-nam, -idinnam

1. s. of Awilumma, b. of Ilushu-bûni and Nabi-idinnu, 13 : 12.
2. s. of Ilushum, 40 : 7.
3. s. of . . . . . . , 43 : 19.
4. f. of Ilu(?)umum, 111 : 4.
5. f. of Libit-Ishtar, 8 : 39.
6. f. of Sharrum-Rammûn, 61a : 26 | b : 32.
7. f. of . . . . . -idinnam, 95 : 38.

Rammûn-la-ma-za-shu

s. of . . . . . . , 91 : 7.

Rammûn-la-zirum(ZIR)

s. of Ibnû(?)umum, 112 : 8.19.

Rammûn-mu-sha-lim

1. s. of Abîja, 82 : 9.
2. gallabum, 90 : 17.

Rammûn-nabišti(ZI)-idinnam(MU)


Rammûn-nu-gir(gi-ir)


goldsmith, 73 : 13.
53a : 2 and Le. E. | b : 2.

Rammûn-ra-bî

f. of Mûr-Shamash, 28 : 32.

Rammûn-ri-me-ni

17 : 33.

Rammûn-shar-ram

1. s. of Dûdîja, 62 : 37.
2. s. of Nâmûm-ilishu, 59a : 10.
5. bââiru, 93 : 8.

Rammûn-ub-lam


Ribû-um-ilî

s. of Bûr-Sin, b. of Sin-idinnam, 37 : 4.7

Ribû-ûr-RA (Nergal)

f. of Sin-nâdîshami, 59a : 13 | b : 29.

Ribû-Rammûn

82 : 23.

Rî-kî-ja

son mentioned, 29 : 5.

Rî-îlû

s. of Sîlû-Sîn, 5 : 28.

Rî-îlû-Shamash

1. s. of Ilûlûni, 62 : 3.7.10.13.19.27.
4. s. of Warad-Shamash, 44 : 20.
   25b(?1 | Rev. : 2a.
6. f. of Ilamuzûnî, 70 : 3.10.14.22.25.29.33.
7. f. of Sin-iqisham, 29 : 3.
9. f w., 11 : 29 (last witness).

Ribû-ûr-TU-TU

f. of Ilgatum, 82 : 9.

Rî-îsh- . . . .

his sons mentioned, 41 : 1.

1 To be added to the list of hypocoristia given, P. N., p. 20f. (cf. the additions on p. 253f.).

2 With the names containing the elements qîsh(t), qîshat, iqisham (see P. N.) the Hebrew name yhr (abbreviated) should be compared. Another one of the numerous words for 'present' in Babylonian personal names is ri=mût (cf. Meiss-Arnolt, Dictionary), occurring often in the later period. Cf. e.g. Rimût-NIN-IB and the abbreviated name Rimût in Clay, B.E., Vol. X.
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1 With this hypocoristic name, occurring also in P. N., the other hypocor. form Sô(a)mânâm (P. N.) should be compared. In Sô(a)mâm (P. N.) we have perhaps not an abbreviated form of a fuller name, but one of the more primitive simple names. Sâmâm would mean "dark" and refer, perhaps, to the color of the hair or of the skin of the child. Perhaps originally the name of a negro. Compare the English "darky" as colloquial designation of a negro, and cf. the Latin name Nero. On the other hand, Samâm might be samâ, "blind." Cf. the names Sukkum and Zukkukum (P. N.), meaning "def." For similar names among the Arabs and Indo-Europeans cf. A. Sarsowsky, "Die ethisch-religiöse Bedeutung der alttestamentlichen Namen, etc." (Königsberg Dissertation, 1904), p. 27, n. 1.
Shamash-bi-nam-ti-di
s. of . . . . . , 14 : 23. 11 : 5.

Shamash-la-sha-na-an
f. of . . . . . . . . Sin, 8 : 36.

Shamash-nu-ba-li-i-t
1. s. of Ilu-di-ni, 58 : 24.
2. s. of Uli, 27 : 4.

Shamash-na-šiš-ta-ti
1. s. of Ili-ta, 41 : 4.
2. s. of Ilu-shu-šan, w., 83 : 26.
3. s. of Pu-., . . . , ju., w., 119 Rev. : 5a.
4. s. of Sani . . . . , 14 : 29.
5. s. of Sin-im . . . . ni, 91 : 12.
6. s. of . . . . , 15 : 24.
7. f. of Apile-Shamash, 111 : 11.
8. f. of Bēqa, 97 : 8.
    | Rev. : 10a.
10. f. of Shamash-piš-ti, 42a : 5 | b : 4.
11. f. of Sin-ma-gšir, 76 : 54.
28 : 4(?) | 41 : 10 | 119 Obv. : 38b.

Shamash-nišu

Shamash-nu-ur-ma-tim
f. of Abum-(q)pa, 50b : 22 | 57 : 22.

Shamash-pi-di-er-na
s. of Shamash-našir, 42a : 4 | b : 3.

Shamash-ra-bi
1. s. of Liš-ši, 27 : 12.
2. f. of . . . . . . Sin, 26 : 18.

Shamash-ri-im-ti
s. of Eš-ši-Shamash, b. of Sin-šar-bam, 9 : 10.

Shamash-shaš-di-ni
f. of . . . . . , 18 : 5.

Shamash-shar-ti
f. of Iluš-Giru, 76 : 3.12.

Shamash-Shum-put
f. of Ibu-ninum, 87 : 9.

Shamash-ta-ba-shu
1. s. of Il(u)-bi-ta, 31a : 18.
2. f. of Iluš-šum, 17 : 39.

Shamash-ta-ba-ar
17 : 33 | 39a : 12 | b : 14.

1 To the elements of the root šīn given in P. N. (cf. tukult, p. 248) we should add tuku in the Cassite names /šummediku/, 'He (she?) will hear the helper,' and /ṭukultu-raši/, 'Help her, oh great one!?' (?) Note also the Cassite name /ṭukulti-tagginna/ (see, for these names, Clay, B.E., Vol. XV.).
Dated under the Rulers of the First Dynasty.

Shu-mu(-um)-li-ib-shi
1. s. of Nār-Kahta, se., 47a : 17 | b : 17 | 65 : 18 (?).
2. f. of Aham-arsši, 49a : 13 (ib omitted by mistake of scribe!).
3. f. of Marduk-nāṣir, 76 : 33.
w., 101 : 39.
Sin-, Sin¹-a-bu-shu
1. s. of Dinum-illi, 8 : 31.
2. f. of Ikūbî-Ištar, 5 : 21.
3. f. of Warad-Shamash, 10 : 33.
64 : 4.
Sin-, Sin¹-ahum(SHESH)-i-din-nam
1. s. of Etīrum, 93 : 12.
2. s. of Sin-idin-nam, 62 : 34.
3. . . . . . . , 99 : 1.
Sin-na-tum
s. of Warad-Sin, b. of Etīrum and /Melulatum, 78 : 4.
Sin- . . .
1. f. of Ibn-Sin-Shamash, 76 : 39.
Sin(?)-ba-ni
s. of Il-idinnam, 45 : 14.
Sin-be-el-ab-tim,-abtim(TUR-USH),
1. s. of Abum-w(j)apar, 68 : 12.
3. s. of . . . . . . . , 50a : 25.
Sin¹-be-li-nil³, Sin¹-be-dil-nil³
2. f. of . . . . . . . . . . ., 12 : 21.
Sin-ellat
3 : 32.
Sin-ellat(i)-zu
9 : 4.
Sin-, Sin¹-e-mu-qi
f. of Sin-ribi, 5 : 9.
20 : 19.
Sin-, Sin¹-en-nam
1. s. of Mammanam(?), b. of Nīkrihaïd(?), 6 : 19.
2. f. of Awîl-Shamash, 14 : 26.
Sin-e-rî-bam(a-m)
1. s. of Etel-bi-Shamash, b. of Shamash-ri-m-illi, 9 : 9.
2. s. of Kuggadunu, b. of Abum-w(j)apar, Sin-ribimni, and Sin-shar-mātum, 119 Obv. : 33a.2b.
3. s. of Išshummar-Sin, 62 : 33.
4. s. of Nabi-Shamash, 70 : 19.
5. s. of Nār-Shamash, 8 : 9.
7. f. of Aṭṭû, 70 : 28.
8. f. of Awîl-Rammûn, 36a : 19 | b : 16.
10. f. of Idin-Sin, 28 : 33.
11. f. of Išshu-bûnî, 83 : 10 | 89 : 11.
12. f. of Marduk-mushlim, 76 : 23.
13. f. of Sin-idin-nam, 73 : 11.
77 : 13.
Sin-, Sin¹-ga-nil
1. s. of Warad-Sin, 70 : 36.
2. f. of Awîl-ili and /Kubbartum, 70 : 24.
3. f. of Tarîbum and . . . . . . . , 44 : 5.
Sin-i-di
f. of Atanah-ili, 15 : 29.
Sin-, Sin¹-i-din-nam,-idin-nam
1. s. of Bûr-Sin, b. of Ribam-illi, 37 : 6.
2. s. of Eriham, 57 : 6.
4. s. of Ibi-Sin, ju., w., 119 Rev. : 2a.
5. s. of I? . . . . . . , 11 : 23.
6. s. of /Musaliatini and Nâr-Shamash, b. of /Munawirtum and Sin-igibum, 8 : 12.
7. s. of Nannar-DA-MAU(?), 63 : 8.
8. s. of Nāratum, w., 119 Obv. : 18a.19b.
9. s. of Nâr-dîšu, 30a : 5 | b : 5.
10. s. of Shamash-balâdi, 28 : 34.
11. s. of Sin-êribum, 73 : 10.
12. s. of Sin-nâdîn-shumi, 63 : 22.
14. s. of Awîl(?), 9 : 27.
15. s. of . . . . . . . , 98 : 12.
17. f. of /Amat-Shamash, 27 : 3.
18. f. of Ibiq-irûtim, 58 : 25.
20. f. of Ibi-Sin, 62 : 40.
23. f. of Nabi-ilshu, 30a : 18 | b : 16.
24. f. of Nidnusha, 50a : 14 | b : 30.
25. f. of Nâr-îshu, 57 : 23.
26. f. of Sin-ahum-âdin-nam, 62 : 34.
27. f. of Sin-tabba-pidi, 10 : 19.
29. f. of . . . . . . . , 95 : 34.
Sin-ilûm
1. s. of Ibušu-, 45 : 5.
2. f. of Nidnusha, 50a : 12.
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Sin-im-gur-ra-an-ni
1. s. of Sin-im-mi, 97 : 7.15.16.19.
2. f. of Shamash-nāṣir, 91 : 12.
3. goldsmith, w., 119 Obv. : 27a.27b.
4. w., 108 : 15.
67 : 10 | 77 : 12.

Sin-im-mi-ti
1. s. of Nabi-ilishu, 5 : 22.
2. f. of Sin-īshmeani, 76 : 29.
3 : 30.

Sin-, Sin-līg-i-sha-am
1. s. of Eṣirum, w., 84 : 48.
2. s. of Imusilitum and Nār-Shamash, b. of Imunavirum and Sin-idinnam, 8 : 11.
3. s. of Risk-Shamash, 29 : 3.
4. s. of ......., 15 : 23.
5. f. of Shamash-ḥazar, 44 : 3.
6. f. of Warazo, 65 : 15.
104 : 3.

Sin-īsh-me-a-ni
1. s. of Awišja, tamgaram, 85 : 5.8 | b. of Ibni-Shamash, w., 88 : 21.
2. s. of Ibni-Marduk, w., 88 : 26 | 95 : 36 (ju.).
3. s. of Išme-Sin, w., 76 : 37.
4. s. of Sin-imītī, pashishum, w., 76 : 29.
5. s. of Tarīu, hu. of I Daniels (d. of Ibilitum and Ilma-ahī), 101 : 18.22.
7. erib, w., 97 : 20.
117 : 12.

Sin-īshए.
1. s. of Munavirum, 26 : 21.

Sin'-kī-nam-i-dī
1. f. of Nār-Shamash, 30a : 20 | b : 18.

Sin-ba-a-tu-ul
1. f. of Aḫushina, 65 : 14.

Sin-, Sin-mi-gir
1. s. of Gaštimatum, 47a : 16 | b : 16.
2. s. of Ramman-ublam, 62 : 39.
3. s. of Shamash-nāṣir, erib bitim, w., 76 : 34.
4. f. of Išku-bani, 101 : 35.
5. f. of Sin-bēl-adhim, 61a : 28, seal | b : 34.

Sin-, Sin-mu-ba-hašt
king, without sharrum, 18 : 13 | 19 : 18 | 20 : 11.

Sin-, Sin-mi-ša-tim
1. s. of Hu-domiq, b. of Iškušu-bani, 119 Obv. : 14c.
2. s. of Lūšiš-Rammān, w., 110 : 19 | 111 : 10.
4. w., 101 : 40.
5. s., 89 : 12.

Sin-na-di-in, see Sin-nádi-shumi, No. 3.

1. s. of Awiš-Shamash, ju., 119 Rev. : 22a.
2. s. of Kubbarum, 83 : 28.
5. s. of ......., 74 : 14.
6. s. of ......., ju., w., 76 : 25.
7. f. of ʿAbum-w(1)(j)guar, 73 : 9.
10. pr. of Na., ......., 68 : 21.

Sin-na-di-[n]———
41 : 9.

Sin-na-di-shu-mi (= Sin-nadishkumi = Sin-nádi-shumi),
cf. P. N., p. 231, n. 3.

Sin-, Sin-na-ṣir (ṣīr)
1. s. of Ibu-Vanitum, 94 : 9 | 95 : 40.
2. f. of Arda, 97 : 6.
4. f. of Nār-Shamash, 4 : 17.
5. f. of Risk-Shamash(?) and brothers, b. of Ibî-NIN-SHAI, 63 : 2(?) 5.7.
6. se., 84 : 51.
3 : 32.

Sin-na?, ......., b. of Ibî-NIN-SHAI, 63 : 3.

Sin-ni-a
6 : 5.

Sin-qa-bi (GAL)
1. s. of Ḫubl, 2 : 14 | 5 : 3.

Sin-, Sin-ri-me-ni
1. s. of Ibî-NIN-SHAI, b. of Iškušu-bani, 50a : 18 | b : 19.
2. s. of Kaggadum, b. of ʿAbum-w(1)(j)guar, Sin-ēribum, and Sin-shar-ṭātim, 119 Obv. : 34a.2b.
3. s. of Zī(?), ......., 44 : 23.
4. f. of (Bûr-Rammān and ?) Mār-Baja, 58 : 34.
5. f. of Sin-imgaranni, 97 : 7.
8. shakkunakkum, 57 : 24 | 59a : 3.
9. ... , w., 90 : 13.
... ?, 82 : 17.
Sin1-sha-[ba2,3-ut]?
f. of Ūff-KI-idinnam, 44 : 25.
Sin-, Sin1-sha-nu-Úm
d. of Amal-Manu, 95 : 8.
2. f. of Ėtirum, 93 : 13.
Sin-shar-ma-ti)n
s. of Krigdaniu, b. of Abum-u'gaar, Sin-Śribu, and Sin-rimēni, 119 Obv. : 3b.
Sin-, Sin1-še-me(e)
1. f. of Bēlōnum and lLamazānī, 70 : 4,9,13,30.
2. f. of Nannar-idinnam, 12 : 4 (probably identical with 12 : 3).
12 : 3 (probably identical with 12 : 4).
Sin-, Sin1-še-ni
1. s. of Hi-idinnam, ju., w., 88 : 23.
2. f. of Būr-Sin, 43 : 20.
3. f. of ... -Shamash, 4 : 6.
Sin1-ta-ha-pi-di
s. of Sin-idinnam, 10 : 18.
Sin-, Sin1-ub-lam
1. s. of Nūr-Úšku, 57 : 28.
2. f. of Shuni-nīgīa, 38 : 12.
3. sc., 5 : 32f.
Sin1-... 
1. f. of Amāt-ti-Shamash, 15 : 25.
Sin-...
1. f. of Awāl-iṣītu(?), 16 : 2.
Sin-...
1. f. of Būr-Sin, 50a : 3.
Sin1-...
1. f. of Lāmāzī, 17 : 40.
Sin-...
1. f. of Munawirum, 26 : 21.
Sin-...
6 : 1.
Sin?-...
18 : 20.
Si-is-zu-tum
1. f. of En-sharri-ilu, 112 : 7.
2. f. of Inani, 103 : 4,9,43.
Su-ma-ti-a
followed by sharrum, 8 : 18.
Su-mu-shar?
f. of Hu-zdatum, gt. of Shamash-tukulti, 17 : 3.
Sā... , see Za...
Sīši-Shamash
1. s. of ... -Shamash, b. of Bunene-nāšir, 70 : 40.
2. f. of Awāl-Shamash, lIqīlūtim, Iši-Shamash, and H(u)-bi-Shamash, 28 : 9,19 | 61a : 29 | b : 35.
3. f. of Gimil-Marduk, 84 : 50 | 88 : 27.
4. f. of lSheriqt-Aja, 43 : 8.
5. hu. of Huttum, 50a : 10 | b : 8.
Sīši-Sīn
f. of Ris-hi'u, 5 : 29.
Tab-bi-bu(?)-um
Tab-bu-un
s. of Narām-Sīn, 4 : 18.
Tā-ak-la-ku-a-na-Marduk
(s. of IAshtumu?) young slave, 116 : 3,14.
Tā-ri-bu-tum
1. s. of Ḫushu-bōni, hu. of Huazzunu, PA-MAR-TU, 116 : 6,11.
2. s. of Šakau(?), 53a : 9 and Le. E. | b : 11.
Tā-ri-bu-ta(?)... 
mushaddi(e) ... , 69 : 7,12.
Tā-ri-bu(um)
1. s. of Sin-ĝāmil, b. of ... , 44 : 4.
2. f. of Sin-ishmeani, 101 : 18.
3. pashish apsī, w., 76 : 28.
Tā-ri-bu-ša
f. of Bēlšumu, 104 : 5.
U-bar-dININ-1B
U-ba(r)-um (cf. Cassite UBartum)
1. PA-PA, 105 : 35.
2. ... , 43 : 3.
U-bar-ŠHU-BU-LA
s. of Manum-kina-bēlum, 65 : 16.
U-bar-USHH
29 : 11.
U-īl(-tu)-um, U-īl-šu-im (cf. Iallum, P. N.)
Ū-ḪI-i-din-nam
2. s. of Sin-shalul(?), 44 : 25.
28 : 3.
Ū-ul-lu-ú
f. of Shamash-mubalj, 27 : 5.
(5)ŪR-RA, see Nergal.
U-qi-bi-um (cf. Ū zi-bi-um)  

U-žu-Ishtar  
   1. s. of Ellit-Ishtar, f. of Warad-Shamash, pr. of Ishtar,  
      S4 : 38.12 | 87 : 15.
   2. f. of Marduk-mushalim, 103 : 3.42.
   3. sc., 85 : 4 | 86 : 4 | 87 : 3.

Ū-zi-bi-um (cf. Ū zi-bi-um)  
   1. s. of Bār-Rammūn, 23a : 5 | b : 5.
   2. s. of Erishti-Aja, b. of Ana-Shamash-liqi and 
      Ḫuzûrum, 57 : 30.
   57 : 4.


Warad-AR-AB  
   PA-MAR-TU, w., 112 : 23. scal.

Warad-Bu-ne-ne  
   s. of Warad-kubi, 98 : 13.

Warad-E-a  
   f. of Ḥallûnum, 1 : 21.

Warad-I-lu-ri  
   1. s. of Warad-Mamu, mār GISI-DUB-RA-a, 105 : 11.

Warad-Iš-šu  
   1. s. of Bi(Kas)ka(?)., 9 : 30.
   2. s. of Sin-maqrur, w., 97 : 21.
   3. ju., 91 : 14.

Warad-Ilu-šu  
   s. of Ibtûnum, 112 : 9.20.

Warad-Ishtar, Ḥ-ishtar  
   1. f. of Alī-talamû, 98 : 5.
   2. his daughter mentioned, 28 : 7.

Warad-ki-nu-[nu]  
   106 : 6.

Warad-kū-bi  
   1. s. of Ibtûnum, w., 76 : 38.
   2. s. of Ibtûn-Sin, 112 : 2.17.
   4. f. of Ibtûn-Marduk, 112 : 25.
   5. f. of Utul-Ishlar, 47a : 5 | b : 5 | 40a : 5 | b : 5.
   8. f. of Warad-Rammûn, 107 : 2.3.
   9. b. (7) of Bēlûnum, 26 : 1.9.

Warad-Ma-mu  
   f. of Warad-Ibari, 105 : 12.

Warad-Marduk  
   1. s. of Ib . . . . , mālāḫûnu, 110 : 2.17.
   2. s. of Nebashûnum, 115 : 5.

Warad-Mi . . . . . -i  
   b-SII-GAR-A, 104 : 1.

Warad-Namnar  
   1. f. of Bēlûnum and Ihtûtu-ibbi, 57 : 27.
   2. f. of Ibtûnum, 89 : 4.
   28 : 1.

Warad-Rammûn  
   s. of Warad-kubi, 107 : 1.

Warad-Shamash  
   1. s. of Sin-abashu, 10 : 33.
   2. s. of Utul-Ishtar, gs. of Ellit-Ishtar, hu. of /Liwr- 
      E-SAG-ILA (cf. Avel-Sin, gd. of Imgar-Sin),  
      84 : 30.
   3. f. of Rish(?)-Shamash, 44 : 20.

Warad-dŠu-ba  
   b. of Bēlûnum, 93 : 6.

Warad-Sīn, -Sin  
   2. s. of Ešûrum, 103 : 5.11.16.21.23.35.40.
   3. s. of Ibr- . . . . , 38 : 11.
   4. s. of Sin-idinnum, 57 : 21 | 61n : 25 | b : 31 | 78 : 1 
      (identical with 78 : 57) | w., 86 : 12 | 101 : 34.
   5. f. of Ibtûlûnum, 7 : 21.
   7. f. of Ešûrum, /Melâlatum, and Sinatûm, 71 : 6 | 72 : 8 | 78 : 5 
      (identical with 78 : 17).
   8. f. of Sin-gimîl, 70 : 36.
   3 : 14 | 37 : 22 | 60 : 1.3.9.12.15.

Warad-dUl-mash-shi-um  
   2. . . . . . , 93 : 11.
   3. GAL, 93 : 15.

Warad-dUr-RA (Nergal)  
   95 : 3.

Warad-?  
   w., 107 : 14.

Warad- . . . . .  
   18 : 18.

Warad(d)-za  
   s. of Sin-isîsham, 65 : 15.

Z(š)a-bi-im, Z(š)a-bu-im, Z(š)a-bu-um  
   king, without šarrum, 9 : 20 | 10 : 12.34 | 12 : 13 | 12 :  
   27 | 14 : 18 | 15 : 9 | in the name of a canal nār-
   Z(š)a-bisûm, 83 : 2.

Z(š)a-bi - . . . . .  
   11 : 18.

Zab-dMAR-TU, sec. Ibiq-dMAR-TU.

Za-bu-un, see Zobim.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

Z(OS)a-da-ja
19 : 23.
Z(OS)a-al-di-(ki?)-ja
f. of Shkibija, 44 : 15.
Z(OS)a-li-tum?
f. of Sin-širmeni, 44 : 23.
Za-ri-k(q)um (cf. Sarik(q)um)
28 : 2.
Za-si-ja
26 : 2.6.26.
Zi-ja-tum
1. s. of Awil……, 39a : 16 | b : 17.
2. f. of Nūr-šīshu, 34a : 23 | b : 19.
Zi-li-tum
Zi-im-ri-Shamash (Samsu?), 'My protection is the Sun' (cf. Zimrī-erāḫ, P. N.).
Zi-na-tum
23a : 10 | b : 10.
……-i-din-nam
s. of Rainān-ān-dīnām, w., ju., 95 : 38.
……-idīnām
s. of Ibiq(?)-Numi, ju., 95 : 35.
……-id-nu-um
119 Obv. : 5b.
……-lu-lu
f. of ……-Numu, 8 : 35.
……-Mar-duk
f. of lAwaṭ-Aja, 57 : 10.
……-Mar-duk
f. of ……, 50b : 26.
Ma(?)-Suk(?)-ri-….
1. f. of Ramannu-binni, 36 : 21.
……-mu-šum
f. of Libīt-Ištar(and? ? ……), 39a : 15.
……-na-šur
s. of Šemelum, 39a : 19.
……-NIN-SHAH
s. of Idinnam(?), 9 : 12.
……-NIN-SHAH-ka
4 : 5.
……-Nu-ši-tum
s. of Išu-Šamash, ju., 95 : 37.
……-nu-nu
s. of ……-lālu, 8 : 35.
……-Shamash
f. of Bīnī-nādir and Shīlī-Shamash, 70 : 41.
……-Sin
s. of Ashkudum, 43 : 22.
……-Sin
s. of Shamash-rabī, 26 : 18.
……-t(i)š-ir
sc., 88 : 30.
……-ta-Shamash
8 : 38.
……-tum
goldsmith, w., 88 : 29.
……-wi-ra
f. (? of Abum-w(?)-agār, 77 : 3.

2. Names of Women.

Aja-tal-liki
d. of NIN-SHAH-binni, 17 : 41.
A-lu-a-bu-ṣeka
el., 28 : 15.

1 Paḫāru, 'to gather together, to be gathered,' perhaps also 'to be strong.' Cf. for this, paḫāru in the meaning 'to strengthen' and the name Liḫuṛ-itu, 'May (the) god be strong' (?; cf. the names Liḫur-nāḏišu, Liḫur-nāḏišu, P. N.) of an Assyrian eponym (K. B., IV, 106). For paḫāru in personal names cf. mepāšir, P. N., p. 240. For paḫāru in connection with sapḥu cf. the passages quoted in the Assyrian dictionaries under these words.

2 Cf. Pala-Shamash, P. N. Perhaps we have to read Šamud in both cases. Zimrī (cf. P. N., p. 219, n. 3) has been found, so far, only in connection with West-Semitic elements. A mixture of West-Semitic and genuine Babylonian elements seems to have been extremely rare in personal names. Names like Jamlik-Marduk or Ingur-Ḫa, etc., have not yet been found. The foreign deities, however, whose worshippers had become related to the Babylonians, are found connected with good Babylonian elements—cf. Idin-Dyašan, Iduši(nam)-Lycamī. With the names containing Zimrī as an element (P. N., p. 219 and n. 3), the Hebrew name "Zid" (abbreviated) should be compared.
Amat-da?-an-ni (cf. 4Dan-uu, Clay, B. E., Vol. X)
*d. of Iššu-bānī, 62 : 25.

Amat-Ša-mu
1. d. of Awi-šum-mām, mo. of Warad(?)-šum, 86 : 7.

Amat(?)-šIN-SHAH-KA (perhaps not fem.)
14 : 11.

Amat-Rammān
*d. of Awi, . . . and Iššat-Kabla, 13 : 29.

Amat-Ša-ni(?)
sl., 62 : 16.

A-na-Ša-na-bal-la-na
24 : 4.

Ana-li-ma-da, see masculine names.

Ash-ka-mu

Awa(?)-Aja
1. *d. of Nabi-šumu, 119 Obv. : 3a | 8b.
2. *d. of Iššu-šquares, 119 Obv. : 3a.

Amat-Sa VìE-NIR-DA (= Aja)
*d. of Iššu-Aja, si. of Narum-Ša-ni and brothers, 94 : 5.8.

Amat-Ša-ni(?)
sl., 62 : 16.

A-na-Ša-na-bal-la-na
24 : 4.

Ana-li-ma-da, see masculine names.

Ash-ka-mu

Awa(?)-Aja

Be-ri-tum
1. *d. of Iššu-lišum, 74 : 2.
2. *d. of Marduk-nāshālim, 75 : 2.
3. mo. of Dāmīq-tum, wi. of Iššu-atē, 101 : 17.25.28.

Be-li-zu-nu
1. d. of Iššu-lišum, 17 : 44.
2. d. of Warad-Sin, 7 : 20.

Be(?)-el(?)-la-da-tum
sl., 84 : 1.

Be-el-ka-mi
1. *d. of Lušti-šum-mām, 76 : 5.
2. mo. of Iššu-šquares, 62 : 3.7.10.13.27.
3. si. (? of Warad-šum, 26 : 1.7.

Be-lu-tum
*d. of Awil-Ša-NIN-SHAH-(KA), 13 : 14.

Be-ta-tum
*d. of Ja, . . . . , 17 : 43.

Bi-Aja, see Awil-Aja.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

Marduk-nisir, 119 Obv. : 23c.

Ka-ra-na(?)-tum
2. d. of Išub-bi-ir-tum, 119 Obv. : [11a.41a.9b.17b.5c.
4. *d. of Sin-skene, si. of Bit-anu, 70 : 4.9.12.30.34.
   70 : 11.

La-ma-cu
1. d. of Awils-Vannar-GIM(?), 17 : 45.
3. d. of Sin-…., 17 : 49.
26 : 24.

Li-ut-ir-E-SAG-ILLA
d. of Awil-Sin, gd. of Ingrur-Sin, wi. of Warad-Shamash (s. of Utul-Išhtar, gs. of Ellit-Išhtar), pr. of Marduk, ūmrashšu-ta, 81 : 34.
104 : 9.

Mārat-Ulu-ti
*70 : 6.18.32.35.39.

Ma-si-kum
1. *d. of Išub-shamash, 90 : 2.1.
2. d. of Išub-shamash, 90 : 2.4.

Ma-su-ur-ta
1. d. of Nannar-tum, si. of Nishī-lu-šu, 61b : 2.
2. d. of Nannar-tum, si. of Nishi-ni-shu, 61b : 2.

Mua-ni-ma-ti
1. d. of Asa, …., 11 : 3.7.
2. d. of Išub-shamash, 90 : 2.1.

Mu-na-ur-ta
1. d. of Nār-Shamash, si. of Bēriqum and Sinatum, 78 : 4.
2. d. of Išub-shamash, 90 : 2.1.

Mu-su-li-ma-ni
1. d. of Manu-abur-ni, 81 : 2.
2. d. of Nār-Shamash, si. of Sinidina-ni and Sin-igšišam, ūmrashšu-ta, 8 : 13.

Mu-su-li-ma-ni
1. d. of Nār-Shamash, si. of Sinidinum and Sin-igšišam, ūmrashšu-ta, 8 : 13.

Na-ku-latum, 1 : 9.

Na-ru-an-ta
1. *d. of Manna-ma-Bīl, 46 : 7.22.
2. *d. of Shamash-ellazu, 39a : 5 | b : 5.

Ni-shi-lu-shu
2. *d. of Mashk(q)um, 46 : 2. [15].
3. *d. of Nannar-tum, si. of Išub-shamash, 61b : 1.16

Ra-ba-tum
1. d. of Gimil-NIN-SUN, 17 : 44.
2. d. of Manium, 22 : 8.

Ra-ba-tum
1. d. of Išub-shamash, 30a : 1.3 | b : 1.3 | 33a : 2 | b : 2 | 34a : 1.2.9 | b : 1.2 (father not mentioned) | 35a : 1.2 | b : 1.2 | 36a : 1.2 | 42a : 2 | b : 2 | 47a :
   2 | b : 2 | 49a : 2 | b : 2 | 51a : 2 | b : 2.

Ru-ba-tum
1 : 8.

Ru-ba-tum

Sha-ba-ur-tum
1. d. of Išub-shamash, 23a : 3 | b : 3.
2. d. of Išub-shamash, 23a : 3 | b : 3.

Sha-mu-ab-tum
1. d. of Kasha-NIN-TU, 119 Obv. : 12b.17e.
2. d. of …., 70 : 42.

Sha-na(?)-tum
84 : 30.

Sha-at-Aja
2. d. of Marduk-mūbāltu, si. of Marduk-aḫšīr, 119 Obv. 1 1/3, (cf. .TXT)., Ṣara-ba-tum.

Su-ur-ra-tum
1. d. of Išub-shamash, si. of Išub-shamash, 43 : 7.
2. d. of Išub-shamash, si. of Išub-shamash, 43 : 7.


Tab-ni-štar
1. d. of Nabi-(Sin, cf. P. N.), 17 : 45.
2. d. of Nabi-(Sin, cf. P. N.), 17 : 45.

Ta-di-in-DIN-GAL

Ta-ak-ku-bi(1)

Ta-ak-ku-bi(1)
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Ummi(AMA)-lābi(DUG-GA)
Zi-ša(kir?)-tum
no. of Shulṭrum, 58 : 2.6.

3. Names of Scribes.

Adi-ma?-ti-šu, 45 : 12.
Awiš Sin, 3, mār GISH-DUB-BA, 86 : 15.
Ibi-Bēl, 118 : 3.6.
Ibku-Nunurum, 119 Obv. : 28a.b.
Ibn-Shamash, 53a : 11.
Idin-Ea, mār GISH-DUB-BA, 57 : 32.
Idin-Ja, 12 : 22 | 14 : 30 (cf. Idin-Sin).
Ihusu-bēri, 58 : 27.
Im-gur-Sin, mār GISH-DUB-BA, 57 : 33.
Qishti-Ea, mār GISH-DUB-BA, 95 : 42 | (101 : 41).
Rūš-Shamash, 19 : 24.
Shumumu-šubāl, 47b : 16.
Sin-mushakum 5, 89 : 12.
Sin-nāṣir 6, 84 : 51.
Sin-ublim, 5 : 32.
Utul-Ištar 85 : 4 | 86 : 4.7 | 87 : 3.
... gis, 88 : 30.
Ištar-unmu, 7 : 22f.

4. Names of Other Officials, etc.

Aḫum, pashish apē, 112 : 21.
Awiš-DA-MU, priest of GU-.LA, 22 : 22.
Awiš-Nabûnum, TUR-GIM (mār bēnīnu?), 104 : 2.
Awiš-Rammūn, malakhum, 100 : 3.17.
Awiš-Rammūn No. 4, rabī zikkatum, 105 : 32.
Awiš-Shamash No. 4, judge, 105 : 34.
Bāzīs, garshumu, 93 : 7.
Bēlṭum No. 1, patesi and priest, 68 : 7.10.
Bēlṭum No. 4, abūllim, 93 : 5.
Bēlṭum No. 8, pashish apē, 76 : 31.
Bēlṭum No. 9, pashishum, 104 : 5.
Bunāni-moti, bŠAG-ΓA, 68 : 5.
Dadd, bâru, ......, 117 : 20.
Gimilum, subharam, 103 : 2.8.28.
Gimil-Marduk No. 4, judge, 104 : 8.
Ibashiš-šu, G proclaim, 90 : 16.
Ibq-Aja, šakkakum ša Sippur-amnūnim, 69 : 3.
9 | 80 : 5.8.
Ibiq-ilāšu No. 4, akil tamqari, 61a : 21 | b : 27.
Ibi-Šamash No. 1, eriš bēšām, 76 : 35.
Ibku-Nabûnum, opener of the harem (NI-GAB bēl kallātim), 90 : 14.
Ibku-Nunum, 119, judge, 90 : 16.
Ibn-Marduk No. 3, pashishum, 112 : 25.
Ibn-Marduk No. 8, akil SAL Shamash, 115 : 13.
Ibn-Marduk No. 9, akil (? P1) Amurri, 99 : 3.
Ibn-Rammūn No. 2, pashish apē, 76 : 30.
Ibn-Rammūn No. 5, akil tamqari, from Kēr-Sippur, 101 : 15.
Ibn-Shamash, No. 8, barā, 84 : 46.
Ibn-Shamash No. 1, barā, 95 : 9.18.29.
Ištar-šum, bNI-SUR, 93 : 4.
Ilu-šu, bi-Aja, priest of Shamash, 76 : 22.
Ilu-damīq No. 1, mu'irru, 79 : 4 | 119 Obv. Rev.
Ištar-ibni No. 1, PA-PA, 119 Obv. : 11c.
Iškur-Ištar No. 7, ŠAG-UD-bī Shamash, 105 : 36.
Liš-šukr No. 1, judge, 119 Obv.’ : 20b.
Marduk-muballit No. 2, NI-GAB, 90 : 15.
II. NAMES OF PLACES.

Amurrum (written MAR-TU), 42a : 1.
A-ra-ri-im (?), or 'dry land'? 1, 2.
Babiliš (written KA-DINGIR-RA-KI, pronunciation—
whether Babilum or Bēb-iliš—not certain, but cf.
the personal name Babilum, P. N., p. 184), 26 : 3
| 103: 23.25 | 110 : 11.
Bo-zi (?), 5 : 2.
Ga-qi-im (cf. the names of gates in Sippar), 37 : 1.
a₂₃₋₃₃-n₃₉₃-n₃₉₃ (cf. Bī gišši, Del., II w., 203b?), 54a : 2.
G₃₋₃₃-n₃₉₃ (cf. Bī gišši, Del., II w., 203b?), 50a : 1.6.
K₃₋₃₃-Shamashkī, 40 : 12 | 65 : 14.
R₃₋₃₃-k₃₉₃, 40 : 13.

Sha-me-ra— (?:), 4 : 1.
Sipparki-sh₃₋₃₉₃ (written GAL), 62 : 8.
Sipparki-ša₃₋₃₉₃ (written GAL), 62 : 8.
Tawirtum ša UR₃₋₃₉₃-GU-LA, 14 : 3.

III. Names of Gates in Sippar.

Bīb-DINGIR-MA?-NU-NUN-GAL.
Bīb-Sa-qi-imki (probably identical with the following; see Ṣagār in the preceding list), 39b : 10.

IV. Names of Rivers and Canals.


V. Names of Deities, contained in the Proper Names.

(With a few exceptions, only names of deities preceded by the determinative ila have been given here. For the names of lesser deities or equivalents of the deity, which occur as composing elements in the personal names of this period, cf. P. N., pp. 209–210.)

dA-am-ma, in the name Mār-dA-am-ma.
dAad (written dIM), in the name Shamši-Adad (cf. Introduction and cf. dRamūmān).
dAja (written dA-a or dSHÉ-NIR-DA, q. v.), in the names dAja-talik; dAmat-, dAwtu(dB), dErishti-, Ilī, Ilu (Ilu)-bē-, dShāt-, dŠēriqti-Adad; dAna-Aja-talikāku.

Annar, see dMAR-TU.

Annarum, see dNunnīntu.

dBel (written dEN-IL-LA, dEN-IL-LA-IL ; once—in the name dBel-ṭabī—He-el), cf. the names beginning with Bel and Arīk-iddi, Ashur-, Awlī, Bēlā, Bērā, Enēti, Etele-bī, Iblī, Inī, Idīn, Mannu-nīma (cf. Ma-nu-ki-ma-be-lum!), Nabi-Bēl; Ibi-Bēl-qinnī.

(Belum, deity?, in the name ḫAmat-B(?);dlim.)

dBu-ne(c)-ne(c), cf. the names beginning with Būne(c)-ne(c), and Wared-Bunene.

dDa-gu-ni, in the names Idīn-, Nabūm-Dagon (cf. the seal cylinder of ‘‘Dagon-ābi, son of Iblī-Dagon, servant of Dagon,’’ in Collection de Clerq, No. 215).

Da-mu, in the names Awil- and Gimmī(?)-Danū.

dE-a (also written without determinative!), cf. the names beginning with Ea, and Iblī(?), Iblī-, Idīn-, Ishme(?), Qishti-, Warad-Ea.

dGIR, in the name Nār-GIR.

dGirrīm (written dBIL-GL), in the names Eribam-, Iblī-, Nār-Girrīm.

dGU-LA, in the names Gimil- and KAša-GU-LA.

dHu-li (cf. dHu-ni, P. N., p. 199), in the name Warad-Ibari. (Hammu, a deity?, cf. P. N., p. 199 and n. 3.)

dIL-la, in the name Warad-IL-la.

IL-la (also written IL-la, and once dI-la, probably the West-Semitic name of a (‘`the’?) god, cf. Introduction), in the names Bani-mu-ita-Ila and Ilma-Ila.

(I-la-li, a deity?, in the name Warad-Ilalī.)

dIM-RA, see dMI(E)R-RA.

dIshtar (written dMINNI or U + DAR, the latter always without determinative), in the names Ishtar-ummi; Awlī-, Elīti(?), Ilībī, Iblī-, Ikkābī, Ināgur, Lībī-, ITabī-, Warad-Ishtar.

dIskur, in the name Iskum-bonī.

dKa-ab(?)-ta, dKab(?)-ta, in the names Šar- and Ishtar-Kub(?)-ta.

dKA-DI, in the name EteI-KA-DI.

dLa-ga-ma-et (Elamite goddess, cf. Introduction), in the name Idīn(na)m-Lagamat.

Li-im (written without determinative), in the name Ishtar-Lim.

dMa-mu, in the names IMamur-.....; IAMat-, Warad-Mamu.

dMarduk (written dAMAR-UD), cf. the names beginning with Mardu-, and Danīq-, EteI-bē-, Gimil-, Iblī-, Taklāku-ana-, Warad-Marduk.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

MAR-TU (pronounced Amurrā?, cf. P. N., p. 201), in the names MAR-TU-ibni; Awil-, Gimmil(?), Ibnī-, Qish-., Zob(?)-MAR-TU.

dMI(E)R-RA (written dIM-RA), in the name Awil-MI(E)R-RA.

Na-bi-um, cf. the names beginning with Nabium and Awil-, Etel-bt-, Ibkū-, Idīn-Nabium.


Nergal (written dNER-UNU-GAL, dUGUR; the pronunciation at this period is not certain, it is perhaps identical with that of dŪR-RA, q. v.), cf. the names beginning with Nergal.

dNIN-GAL, in the names Ibnī- and I bīn- IN-GAL.

dNIN-IB (for the pronunciation, see P. N., p. 201), in the name Ubār-NIN-IB.

dNIN-KAR-RA-AG, in the name Kāsha-N.

dNIN-SHAH, cf. the names beginning with NIN-SHAH, and Awil-, Ibnī-, Idīn-, Nu r-NIN-SHAH; I amat-N.-KA, Awāt-N.-KA.

dNIN-SUN, in the name Gimmil(?)-NIN-SUN.

dNIN-TU, in the names Gimmil(?)-, Kāsha-, Mār-NIN-TU.

dNIN- . . . , in the name Gimmil(?)-NIN- . . .

dNIN- . . . , in the name Ibnī-NIN- . . .

dNu-ni-tum (or An-nu-ni-tum ?), evidently identical with the later dA-nu-ni-tum), in the name Ibkū-Nunitum. Nu-nu (written without determinative), in the name Qish-Nu nu.

Pi-ir (or dWi-ir?), in the name Pir-ellāti.


(Samsu, perhaps the pronunciation of dUD, cf. the name Zimri-Shamash.)

dŠa-la, in the name Ibk( p)ku-Shala.


dŠiḫE(KU)-NIR-DA (probably pronounced Aja, q. v.), in the name ḠAmat-SH.

dŠe-[ru-um(?)] (cf. P. N., p. 207), in the name Ibnī-Še[rum(?].

dŠHU-BU-LA, in the name Ubār-SH.

dŠHU-KAL, in the name Warad-SHU-KAL.


dTU-TU, in the name Risḥ-TU-TU. (ŪBI-KI, treated like a deity, cf. the name Im gūr-U, and P. N., p. 218.)

dU( Dū)-mash-shi-tum, in the names I m ashšītu-takulti(?), and Warad-U.

dŪR-RA (cf. Nergal), in the names U -tukulti(?), and Erīštī-, Ibnī-, Warad-U.

dUSH (= NIN-IB?, cf. the identification of a deity USH with NIN-IB, II R 57: 69c), in the name Ubār-US H.
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AND DESCRIPTION OF OBJECTS.

ABBREVIATIONS.

B. E. F., Collection acquired by the Babylonian Exploration Fund; C. B. M., Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the Editor); cf., confer; Inscri., Inscription; J. D. P., Collection presented by Prof. J. D. Prince, of Columbia University, New York; J. S., Joseph Shanutob Collection; Kh, First Khabaza Collection; Kh², Second Khabaza Collection; li., lines; Le. E., Left Edge; Lo. E., Lower Edge; O., Obverse; R., Reverse; U. E., Upper Edge.

Names of rulers abbreviated: Ad, Ammi-ditana; Ae, Abi-eshup; AS, Abi-Sin; Az, Ammi-zaduga; Bi, Bunutabil-un-ita; Br, Bili-gabi; H, Hammu-rabi; I, Immurum; Il, Iluma-illa; Sl, Susu-ditana; ShA, Shamshi-Adad; SI, Susu-la-il; Sin, Sin-mubalit; Z, Zab(i)um.

Measurements are given in centimetres, length (height) X width X thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

I. Autograph Reproductions.

<table>
<thead>
<tr>
<th>Text</th>
<th>Plate</th>
<th>King</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>Collec. C. B. M.</th>
<th>Description</th>
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<td>1</td>
<td>1</td>
<td>li</td>
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<td>—</td>
<td>—</td>
<td>Kh² 1352</td>
<td>Well preserved. Brownish. Unbaked. 7.4 X 4.8 X 2.05. Inscr. 10 (O.) + 2 Lo. E.) + 10 (R.) + 2 (U. E.) + 2 Le. E.) = 26 li.</td>
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<td>2</td>
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<td>li</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh² 1644</td>
<td>Fragmentary. Grayish. Unbaked. 4.2 X 4.85 X 2.3. Inscr. 17 (O.) + 3 (Lo. E.) + 6 (R.) = 15 li.</td>
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<tr>
<td>3</td>
<td>2</td>
<td>i</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh² 1337</td>
<td>Edge of Reverse chipped off, otherwise well preserved. Gray. Unbaked. 7.6 X 4.2 X 2.5. Inscr. 13 (O.) + 2 (Lo. E.) + 14 (R.) + 2 (U. E.) + 3 (Le. E.) = 34 li.</td>
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<tr>
<td>4</td>
<td>3</td>
<td>i</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh² 1403</td>
<td>Two parts of different size, glued together. Brownish gray. Unbaked. 9.25 X 5.4 X 2.6. Inscr. 11 (O.) + 2 (Lo. E.) + 13 (R.) = 26 li.</td>
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<tr>
<td>5</td>
<td>4</td>
<td>i</td>
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<td>—</td>
<td>—</td>
<td>Kh² 1376</td>
<td>Well preserved. Light brown. Unbaked. 7.2 X 3.9 X 2.2. Inscr. 12 (O.) + 3 (Lo. E.) + 13 (R.) + 3 (U. E.) + 2 (Le. E.) = 33 li.</td>
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<tr>
<td>7</td>
<td>6</td>
<td>Sl</td>
<td>—</td>
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<td>—</td>
<td>Kh²</td>
<td>1205 Well preserved. Inside of case tablet. reddish gray. Unbaked. 5.8 × 3.9 × 1.85. Inser. 10 (O.) + 2 (Lo. E.) + 10 (R.) + 1 (U. E.) = 23 li.</td>
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<tr>
<td>9</td>
<td>7</td>
<td>Sl, Z</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1345 Small pieces chipped off, otherwise well preserved. Gray. Unbaked. 7.05 × 4.75 × 2.3. Inser. 14 (O.) + 2 (Lo. E.) + 14 (R.) + 2 (U. E.) = 32 li.</td>
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<tr>
<td>12</td>
<td>11</td>
<td>Z</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1224 Reverse partly chipped off, otherwise well preserved. Gray. Unbaked. 8.3 × 5 × 2.75. Inser. 14 (O.) + 1 (Lo. E.) + 7 (R.) = 22 li.</td>
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<tr>
<td>16</td>
<td>15</td>
<td>AS</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh³</td>
<td>416 Fragmentary. Brownish gray. Unbaked. 4.3 × 5.35 × 2.3. Inser. 6 (O.) + 7 (R.) = 13 li.</td>
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<tr>
<td>17</td>
<td>15</td>
<td>AS</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>J. D. P.</td>
<td>1806 Two parts of different size, glued together. One edge chipped off, otherwise well preserved. Brownish. Unbaked. 11.8 × 5.5 × 2.85. Inser. 19 (O.) + 1 (Lo. E.) = 34 li.</td>
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<tr>
<td>18</td>
<td>16</td>
<td>Sm, Bt</td>
<td>1</td>
<td>—</td>
<td>—</td>
<td>J. S.</td>
<td>Part of Reverse chipped off, otherwise well preserved. Gray. Unbaked. 8.25 × 4.95 × 2.75. Inser. 15 (O.) + 1 (Lo. E.) + 5 (R.) + 1 (U. E.) = 22 li.</td>
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<td>20</td>
<td>18</td>
<td>Sm</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh</td>
<td>Fragmentary. Brown. Unbaked. 7.8 × 4.9 × 2.7. Inser. 10 (O.) + 2 (Lo. E.) + 8 (R.) = 20 li.</td>
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<td>23b</td>
<td>20</td>
<td>H</td>
<td>4?</td>
<td>—</td>
<td>—</td>
<td>Kh</td>
<td>Inscription on Obverse almost entirely broken off. Several pieces glued together. Dark reddish brown. Baked. 4.65 × 3.7 × 2.05. Inser. 8 (O.) + 2 (Lo. E.) + 8 (R.) + 2 (U. E.) + 1 (Le. E.) = 21 li.</td>
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<tr>
<td>24</td>
<td>21</td>
<td>H</td>
<td>7</td>
<td>7</td>
<td>13</td>
<td>J. S.</td>
<td>Rather well preserved. Gray. Unbaked. 2.7 × 2.85 × 1.85. Inser. 3 (O.) + 3 (R.) + 1 (U. E.) = 7 li.</td>
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<tr>
<td>25</td>
<td>21</td>
<td>H</td>
<td>7</td>
<td>12</td>
<td>30</td>
<td>J. S.</td>
<td>Well preserved. Gray. Unbaked. 2.7 × 2.65 × 1.95. Inser. 3 (O.) + 3 (R.) + 1 (U. E.) = 7 li.</td>
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<tr>
<td>27</td>
<td>22</td>
<td>H</td>
<td>15</td>
<td>—</td>
<td>—</td>
<td>Kh</td>
<td>Well preserved. Reddish brown. Baked. 5.25 × 3.8 × 2.35. Inser. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li.</td>
</tr>
<tr>
<td>29</td>
<td>24</td>
<td>H</td>
<td>31</td>
<td>5</td>
<td>20</td>
<td>Kh</td>
<td>Small pieces chipped off, otherwise well preserving.</td>
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<td>30a</td>
<td>25</td>
<td>H</td>
<td>38</td>
<td>10</td>
<td>26</td>
<td>Kh²</td>
<td></td>
<td>Broken &quot;case&quot; of the following. Several seal impressions. Reddish. Baked. 6.3 × 4.8 × 3.1. Inscr. 9 (O.) + 2 (Lo. E.) + 9 (R.) + 3 (U. E.) = 23 li.</td>
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<tr>
<td>30b</td>
<td>25</td>
<td>H</td>
<td>38</td>
<td>1</td>
<td>26</td>
<td>Kh²</td>
<td></td>
<td>Inside of the preceding. Reddish. Baked. 4.8 × 3.6 × 2.3. Inscr. 9 (O.) + 2 (Lo. E.) + 7 (R.) + 3 (U. E.) = 21 li.</td>
</tr>
<tr>
<td>33a</td>
<td>26</td>
<td>H</td>
<td>43?</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td></td>
<td>Broken &quot;case&quot; of the following. Brownish-baked. On left and upper edges two different seal impressions. Besides, several traces of seal impressions. 5.2 × 4.1 × 2.85. Inscr. 7 (O.) + 4 (Lo. E.) + 7 (R.) + 1 (U. E.) = 19 li.</td>
</tr>
<tr>
<td>34a</td>
<td>26</td>
<td>H</td>
<td>?</td>
<td>6</td>
<td>1</td>
<td>Kh²</td>
<td></td>
<td>Broken &quot;case&quot; of the following. Reddish brown. Baked. Several faint seal impressions. 7.2 × 5.1 × 3.6. Inscr. 8 (O.) + 3 (Lo. E.) + 9 (R.) + 5 (U. E.) = 25 li.</td>
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<td>34b</td>
<td>26</td>
<td>H</td>
<td>?</td>
<td>6</td>
<td>1</td>
<td>Kh²</td>
<td></td>
<td>Inside of the preceding. Well preserved. Light brown. Baked. 5.9 × 3.85 × 1.85. Inscr. 8 (O.) + 2 (Lo. E.) + 9 (R.) + 3 (U. E.) + 2 (Le. E.) = 24 li.</td>
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<td>35a</td>
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<td>H</td>
<td>?</td>
<td>8</td>
<td>1</td>
<td>Kh²</td>
<td></td>
<td>Broken &quot;case&quot; of the following. Reddish brown. Baked. Several seal impressions. 7.2 × 5.15 × 3.35. Inscr. 9 (O.) + 4 (Lo. E.) + 11 (R.) + 3 (U. E.) + 3 (Le. E.) = 30 li.</td>
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<td>36a</td>
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<td>?</td>
<td>8</td>
<td>1</td>
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<td>Broken &quot;case&quot; of the following. Brown. Baked. 6.4 × 5.3 × 3.35. Inscr. 7</td>
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<td>Year</td>
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<td>Collect. C. H. M.</td>
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<tr>
<td>38</td>
<td>30</td>
<td>H</td>
<td>?</td>
<td>7</td>
<td>11</td>
<td>J. D. P.</td>
<td>1800 Well preserved. Brownish. Unbaked. 4.05 × 3.95 × 2.3. Inser. 6 (O.) + 2 (Lo. E.) + 6 (R.) = 14 li.</td>
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<tr>
<td>39a</td>
<td>31</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1367 Broken ‘‘case’’ of the following, fragmentary. Brownish gray. Baked. Several seal impressions. 5.5 × 4.7 × 3.5. Inser. 10 (O.) + 10 (R.) + 1 (U. E.) = 21 li.</td>
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<tr>
<td>41</td>
<td>32</td>
<td>H</td>
<td>?</td>
<td>5</td>
<td>23</td>
<td>Kh²</td>
<td>1147 One corner chipped off, otherwise well preserved. Brownish. Baked. 6.35 × 4.45 × 2.3. Inser. 9 (O.) + 1 (Lo. E.) + 2 (R.) = 12 li.</td>
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<tr>
<td>42a</td>
<td>32</td>
<td>H</td>
<td>?</td>
<td>6</td>
<td>?</td>
<td>Kh²</td>
<td>1300 Broken ‘‘case’’ of the following. reddish brown. Baked. Traces of seal impressions. 4.8 × 4.25 × 3.4. Inser. 5 (O.) + 4 (Lo. E.) + 6 (R.) + 7 (U. E.) = 22 li.</td>
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<tr>
<td>42b</td>
<td>32</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1300 Inside of the preceding. Some parts of the inscription effaced. reddish brown. Baked. 4.05 × 3.7 × 2.4. Inser. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) + 2 (Le. E.) = 18 li.</td>
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<td>43</td>
<td>33</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1406 Several parts chipped off. reddish brown. Unbaked. 6.6 × 4.6 × 2.8. Inser. 9 (O.) + 3 (Lo. E.) + 10 (R.) + 1 (U. E.) = 23 li.</td>
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<tr>
<td>44</td>
<td>34</td>
<td>H</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>429 Fragmentary. Brownish gray. Perhaps inside of a case tablet. Unbaked. 5.35</td>
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<td>46</td>
<td>34</td>
<td>Si</td>
<td>1</td>
<td>10</td>
<td>26</td>
<td>Kh³ 1517</td>
<td>Two pieces of unequal size joined together. Black, excepting two light brown spots. Inser. 21 (O.) + 6 (R.) = 27 li.</td>
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<tr>
<td>47a</td>
<td>35</td>
<td>Si</td>
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<td>Kh³ 1298</td>
<td>Broken &quot;case&quot; of the following. Light brown. Baked. Several seal impressions. Inser. 6 (O.) + 3 (Lo. E.) + 8 (R.) + 2 (U. E.) = 19 li.</td>
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<td>48</td>
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<td>Kh³ 1260</td>
<td>Broken &quot;case&quot; of the following. Brown. Baked. Several seal impressions. Inser. 7 (O.) + 3 (Lo. E.) + 7 (R.) + 3 (U. E.) = 20 li.</td>
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<tr>
<td>50a</td>
<td>37</td>
<td>Si</td>
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<td></td>
<td>Kh³ 1268</td>
<td>Broken &quot;case&quot; of the following. Fragmentary. Gray. Baked. Several seal impressions. Inser. 15 (O.) + 16 (R.) = 31 li.</td>
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<tr>
<td>50b</td>
<td>37</td>
<td>Si</td>
<td>2</td>
<td></td>
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<td>Kh³ 1268</td>
<td>Inside of the preceding. The right-hand edge chipped off, otherwise well preserved. Brownish gray. Baked. Inser. 14 (O.) + 22 (R.) = 26 li.</td>
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<tr>
<td>TEXT.</td>
<td>PLATE</td>
<td>KING</td>
<td>YEAR</td>
<td>MONTH</td>
<td>DAY</td>
<td>COLLEC. C. B. M.</td>
<td>DESCRIPTION</td>
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<tr>
<td>52</td>
<td>38</td>
<td>Si</td>
<td>4</td>
<td>1</td>
<td>22</td>
<td>Kh¹ 1278</td>
<td>Well preserved. Dark reddish brown. Baked. Traces of seal impressions. 3.5 × 3.45 × 2.95. Inscr. 4 (O.) + 2 (Lo. E.) + 4 (R.) + 1 (U. E.) = 11 li.</td>
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<tr>
<td>53a</td>
<td>39</td>
<td>Si</td>
<td>4</td>
<td>2</td>
<td></td>
<td>Kh¹ 1256</td>
<td>Broken &quot;case&quot; of the following. Dark reddish brown. Baked. Several seal impressions. 4.75 × 4.3 × 2.95. Inscr. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 16 li.</td>
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<tr>
<td>53b</td>
<td>39</td>
<td>Si</td>
<td>4</td>
<td>2</td>
<td></td>
<td>Kh¹ 1256</td>
<td>Inside tablet of the preceding. Inscription on Reverse partly effaced. Light reddish brown. Baked. 3.7 × 3.4 × 2.25. Inscr. 5 (O.) + 2 (Lo. E.) + 5 (R.) + 2 (U. E.) = 14 li.</td>
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<tr>
<td>54</td>
<td>39</td>
<td>Si</td>
<td>4</td>
<td>3</td>
<td>9</td>
<td>Kh¹ 1173</td>
<td>Well preserved. Dark reddish brown. Baked. Faint traces of seal impressions. 3.95 × 3.75 × 2.1. Inscr. 5 (O.) + 5 (R.) + 1 (U. E.) = 11 li.</td>
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<tr>
<td>55</td>
<td>40</td>
<td>Si</td>
<td>4</td>
<td>2</td>
<td></td>
<td>Kh 441</td>
<td>Well preserved. Dark grayish brown. Unbaked. 3.25 × 3.05 × 1.8. Inscr. 4 (O.) + 1 (Lo. E.) + 2 (R.) = 7 li.</td>
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<td>56</td>
<td>40</td>
<td>Si</td>
<td>5</td>
<td>10</td>
<td>26</td>
<td>J. S. 58</td>
<td>Well preserved. Light gray, some parts almost white. Baked. 3.9 × 3.75 × 2.1. Inscr. 5 (O.) + 3 (Lo. E.) + 4 (R.) = 12 li.</td>
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<tr>
<td>57</td>
<td>40</td>
<td>Si</td>
<td>8</td>
<td>2</td>
<td>8</td>
<td>Kh 372</td>
<td>Small piece of Obverse broken off, otherwise well preserved. Brownish. Baked. 7.95 × 5 × 2.7. Inscr. 14 (O.) + 3 (Lo. E.) + 14 (R.) + 3 (U. E.) = 33 li.</td>
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<tr>
<td>58</td>
<td>40</td>
<td>Si</td>
<td>11</td>
<td>3</td>
<td>6</td>
<td>Kh¹ 1618</td>
<td>Two fragmentary parts of different size glued together. Brownish. Unbaked. 7.05 × 4.6 × 2.55. Inscr. 12 (O.) + 2 (Lo. E.) + 12 (R.) + 3 (U. E.) = 29 li.</td>
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<tr>
<td>59a</td>
<td>41</td>
<td>Si</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh¹ 1402</td>
<td>Reverse of broken &quot;case&quot; of the following. Dark brownish gray. Baked. Seal impressions. 9.95 × 6.6 × 3.1. Inscr. 15 li.</td>
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<tr>
<td>59b</td>
<td>41</td>
<td>Si</td>
<td>16</td>
<td>11</td>
<td>1</td>
<td>Kh¹ 1402</td>
<td>Inside tablet of the preceding. On Reverse most of the inscription effaced, otherwise well preserved. Brownish. Baked. 9.55 × 5.7 × 2.8. Inscr. 13 (O.) + 3 (Lo. E.) + 15 (R.) + 3 (U. E.) = 34 li.</td>
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<tr>
<td>60</td>
<td>42</td>
<td>Si</td>
<td>17</td>
<td>6</td>
<td></td>
<td>Kh¹ 1417</td>
<td>Small pieces chipped off, otherwise well preserved. Some parts blackish gray, others light brown. Unbaked. Several seal impressions. 7.65 × 4.7 × 2.35.</td>
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<tr>
<td>Text.</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Description</td>
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<tr>
<td>61a</td>
<td>43</td>
<td>Si</td>
<td>24</td>
<td>3</td>
<td>18</td>
<td>Kh² 1255 Broken &quot;case&quot; of the following. Only reverse and small parts of obverse preserved. Light brown. Baked. Seal impressions. 10 × 5.85 × 2.85. Inscr. 12 (O.) + 2 (Lo. E.) + 18 (R.) + 2 (U. E.) = 34 li.</td>
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<tr>
<td>61b</td>
<td>43</td>
<td>Si</td>
<td>24</td>
<td>3</td>
<td>18</td>
<td>Kh² 1255 Inside tablet of the preceding. On the left-hand side a considerable piece is broken off, otherwise well preserved. Obverse brownish gray. Reverse blackish gray. Baked. 8.6 × 5.2 × 2.8. Inscr. 12 (O.) + 2 (Lo. E.) + 18 (It.) + 2 (U. E.) = 34 li.</td>
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<tr>
<td>64</td>
<td>45</td>
<td>Si</td>
<td>?</td>
<td>7</td>
<td>12</td>
<td>Kh 558 Well preserved. Obverse and edges brown. Reverse blackish gray. Baked. 4 × 3.6 × 1.95. Inscr. 5 (O.) + 2 (Lo. E.) + 3 (R.) + 2 (Le. E.) = 12 li.</td>
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<tr>
<td>65</td>
<td>45</td>
<td>Si</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh² 1162 One-half of a tablet, evidently separated from the other (missing) half by cutting the tablet with a knife or another sharp tool. Blackish gray. Baked. 4 × 3.6 × 1.95. Inscr. 5 (O.) + 2 (Lo. E.) + 3 (R.) + 2 (Le. E.) = 12 li.</td>
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<td>66</td>
<td>45</td>
<td>Ac</td>
<td>?</td>
<td>6a</td>
<td>19</td>
<td>Kh 522 Reverse broken off, otherwise well preserved. Brownish gray. Baked. 4 × 3.6 × 1.95. Inscr. 5 (O.) + 2 (Lo. E.) + 3 (R.) + 2 (Le. E.) = 12 li.</td>
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<tr>
<td>68</td>
<td>46</td>
<td>Ac</td>
<td>?</td>
<td>3</td>
<td>—</td>
<td>Kh² 1381 Two edges broken off, otherwise well preserved. Obverse blackish gray. Reverse and edges partly reddish brown, partly gray. Baked. Seal impressions. 9.2 × 5.45 × 2.85. Inscr. 13</td>
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<td>Traces of seal impressions. 7.1 × 4.45</td>
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<td>× 2.6. Inser. 8 (O.) + 7 (R.) + 2</td>
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<td></td>
<td>(U. E.) = 17 li.</td>
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<tr>
<td>70</td>
<td>47</td>
<td>Ae</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1331 Small pieces chipped off, otherwise well</td>
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<td>preserved. Gray. Baked.</td>
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<td>10.4 × 6.1</td>
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<td></td>
<td></td>
<td></td>
<td>× 2.6. Inser. 19 (O.) + 3 (Lo. E.) +</td>
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<td>21 (R.) + 2 (U. E.) = 45 li.</td>
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<td>71</td>
<td>48</td>
<td>Ae</td>
<td>?</td>
<td>11</td>
<td>25</td>
<td>Kh²</td>
<td>1194 Well preserved. Obverse and upper edge</td>
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<td>blackish, Reverse and the other edges</td>
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<td>brownish. Baked. Several seal impressions.</td>
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<td>4.6 × 4.1 × 2.2. Inser.</td>
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<td>6 (O.) + 4 (R.) = 10 li.</td>
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<td>72</td>
<td>49</td>
<td>Ae</td>
<td>?</td>
<td>2</td>
<td>10</td>
<td>Kh²</td>
<td>1150 Well preserved. Obverse grayish, Reverse</td>
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<td></td>
<td></td>
<td>and edges brownish. Baked. Traces of seal</td>
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<td>impressions. 4.5 × 3.8 × 2.2. Inser.</td>
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<td></td>
<td>7 (O.) + 1 (Lo. E.) + 6 (R.) +</td>
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<td>2 (U. E.) = 16 li.</td>
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<td>73</td>
<td>49</td>
<td>Ae</td>
<td>?</td>
<td>4</td>
<td>10</td>
<td>Kh²</td>
<td>1148 Well preserved. Brownish, with yellowish</td>
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<td>and blackish spots. Baked. Some salt on the</td>
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<td>surface. Several seal impressions, one of</td>
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<td></td>
<td>Wa-bu-um-a-qar, son of</td>
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<td></td>
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<td>dSin-i-din-nam, servant of</td>
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<td></td>
<td>dUDAR-SHAR-GAL. 6.25 × 4.15 ×</td>
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<td>2.35. Inser. 9 (O.) + 9 (R.) = 18 li.</td>
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<td>74</td>
<td>49</td>
<td>Ae</td>
<td>?</td>
<td>2</td>
<td>7</td>
<td>Kh²</td>
<td>1300 Several pieces chipped off. Brownish gray.</td>
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<td>Baked. Several seal impressions. 7.5</td>
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<td></td>
<td>× 4.75 × 2.6. Inser. 10 (O.) + 10</td>
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<td>(R.) = 20 li.</td>
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<td>75</td>
<td>50</td>
<td>Ae</td>
<td>?</td>
<td>4</td>
<td>20</td>
<td>Kh</td>
<td>389 Rather well preserved. Gray. Baked.</td>
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<td>Faint traces of seal impressions. 4.35</td>
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<td>× 3.8 × 2.45. Inser. 5 (O.) + 1 (Lo.</td>
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<td></td>
<td>E.) + 4 (R.) + 2 (U. E.) = 12 li.</td>
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<tr>
<td>76</td>
<td>50</td>
<td>Ae</td>
<td>?</td>
<td>8</td>
<td>10</td>
<td>J. S.</td>
<td>49 Inside of a case tablet. Small piece of</td>
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<td></td>
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<td>Reverse broken off, otherwise well</td>
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<td>preserved. Reddish brown. Baked.</td>
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<td></td>
<td>10.75 × 6 × 3. Inser. 16 (O.) + 2</td>
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<td>(Lo. E.) + 20 (R.) + 4 (U. E.) = 42 li.</td>
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<td>77</td>
<td>51</td>
<td>Ae</td>
<td>?</td>
<td>3</td>
<td>2</td>
<td>Kh²</td>
<td>1408 Several small pieces broken off, inscription</td>
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<td>partly obliterated. Grayish. Baked.</td>
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<td></td>
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<td>Very faint traces of a seal impression.</td>
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<td></td>
<td>7.05 × 4.35 × 2.65. Inser. 8 (O.) + 1</td>
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<td>(Lo. E.) + 10 (R.) = 19 li.</td>
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<tr>
<td>78</td>
<td>52</td>
<td>Ae</td>
<td>?</td>
<td>2</td>
<td>10</td>
<td>Kh²</td>
<td>1187 Part of the Obverse broken off, otherwise</td>
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<td></td>
<td>well preserved. Obverse and edges</td>
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<td>blackish, Reverse brownish gray with</td>
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<tr>
<td>80</td>
<td>52</td>
<td>Ae</td>
<td>?</td>
<td>10</td>
<td>22</td>
<td>C. B. M.</td>
<td>Kh 2</td>
<td>1691 Several pieces broken off, otherwise well preserved. Light brown. Baked. Faint traces of seal impressions. 6.75 × 4.25 × 2.55. Inscr. 5 (O.) + 3 (Lo. E.) + 1 (U. E.) = 12 li.</td>
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<tr>
<td>83</td>
<td>53</td>
<td>Ad</td>
<td>31</td>
<td>2</td>
<td>30</td>
<td>C. B. M.</td>
<td>Kh 2</td>
<td>1241 Part of the lower edge broken off. Obverse light brown, Reverse and part of the edges black. Baked. Seal impressions on left edge. 8.4 × 4.9 × 2.7. Inscr. 14 (O.) + 3 (Lo. E.) + 14 (R.) + 2 (U. E.) = 37 li.</td>
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<tr>
<td>84</td>
<td>54</td>
<td>Ad</td>
<td>—</td>
<td>12</td>
<td>30</td>
<td>C. B. M.</td>
<td>Kh 2</td>
<td>1512 Two pieces of unequal size glued together. Reddish brown. Baked. Numerous, mostly faint, seal impressions. The impression of the fingers of the scribe, who held the tablet in his left hand while writing upon it, are visible on the right edge. 14.2 × 7 × 3.55. Inscr. 29 (O.) + 3 (Lo. E.) + 22 (R.) + 2 (L. E.) = 56 li.</td>
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<tr>
<td>85</td>
<td>54</td>
<td>Ad</td>
<td>—</td>
<td>3</td>
<td>13</td>
<td>C. B. M.</td>
<td>Kh 2</td>
<td>1292 Well preserved. Blackish gray. Baked. Traces of seal impressions. 4.75 × 4.4 × 2.2. Inscr. 7 (O.) + 3 (Lo. E.) + 7 (R.) + 2 (U. E.) = 19 li.</td>
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<td>86</td>
<td>55</td>
<td>Ad</td>
<td>—</td>
<td>9</td>
<td>23</td>
<td>C. B. M.</td>
<td>Kh 2</td>
<td>1349 Part of Obverse broken off, otherwise well preserved. Obverse blackish gray, Reverse light brown. Baked. Several seal impressions. 6.7 × 4.5 × 2.4. Inscr. 9 (O.) + 1 (Lo. E.) + 6 (R.) + 3 (U. E.) = 19 li.</td>
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<tr>
<td>88</td>
<td>55</td>
<td>Ad</td>
<td>—</td>
<td>1</td>
<td>6</td>
<td>Kh$^3$</td>
<td>1260 Case tablet. Some pieces of the case broken off, so that parts of the inside tablet are visible. Obverse light brown, reverse reddish. Baked. Several seal impressions. $10.25 \times 6.7 \times 3.75$. Inser. $19 (O.) + 16 (R.) + 1 (U. E.) = 36$ li.</td>
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<tr>
<td>89</td>
<td>56</td>
<td>Ad</td>
<td>—</td>
<td>8</td>
<td>12</td>
<td>J. S.</td>
<td>22 Well preserved. Obverse yellowish, reverse gray with a yellowish spot. Baked. Several seal impressions. $8.2 \times 5 \times 2.8$. Inser. $9 (O.) + 5 (R.) + 2 (U. E.) = 16$ li.</td>
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<tr>
<td>90</td>
<td>57</td>
<td>Ad</td>
<td>—</td>
<td>10</td>
<td>16</td>
<td>Kh$^3$</td>
<td>1393 Small pieces chipped off, otherwise well preserved. Grayish. Baked. Several faint seal impressions. $7.3 \times 4.7 \times 2.9$. Inser. $11 (O.) + 1 (Lo. E.) + 8 (R.) + 2 (U. E.) = 22$ li.</td>
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<tr>
<td>91</td>
<td>57</td>
<td>Ad</td>
<td>—</td>
<td>12a</td>
<td>30</td>
<td>Kh$^3$</td>
<td>723 Well preserved. Blackish gray. Baked. Several distinct seal impressions. $6.45 \times 4.33 \times 2.55$. Inser. $8 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 18$ li.</td>
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<tr>
<td>92</td>
<td>57</td>
<td>Az</td>
<td>1</td>
<td>1</td>
<td>28</td>
<td>Kh$^3$</td>
<td>1167 Fairly well preserved. Light brown. Unbaked. $4.05 \times 4 \times 1.8$. Inser. $7 (O.) + 1 (Lo. E.) + 5 (R.) = 13$ li.</td>
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<tr>
<td>93</td>
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<td>5</td>
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<td>1355 Well preserved. Blackish. Baked. $9.2 \times 6.4 \times 2.8$. Inser. $11 (O.) + 1 (Lo. E.) + 8 (R.) = 20$ li.</td>
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<tr>
<td>94</td>
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<td>Az</td>
<td>?</td>
<td>—</td>
<td>5</td>
<td>Kh$^3$</td>
<td>1563 Obverse well preserved, reverse almost entirely broken off. reddish brown. Baked. Several faint seal impressions. $8.8 \times 5 \times 2.55$. Inser. $15 (O.) + 2 (Lo. E.) + 10 (R.) + 2 (U. E.) = 29$ li.</td>
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<td>95</td>
<td>59</td>
<td>Az</td>
<td>?</td>
<td>10</td>
<td>20</td>
<td>Kh$^3$</td>
<td>1534 Fragmentary. Reddish brown with yellowish spots. Baked. $11.65 \times 6.6 \times 3.1$. Inser. $23 (O.) + 1 (Lo. E.) + 24 (R.) = 48$ li.</td>
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<td>60</td>
<td>Az</td>
<td>?</td>
<td>4</td>
<td>17</td>
<td>Kh$^3$</td>
<td>1405 Small piece of the obverse and nearly the whole reverse of the inscription broken off. Reddish. Baked. Several distinct seal impressions. $10.5 \times 5.95 \times 2.65$. Inser. $20 (O.) + 3 (Lo. E.) + 6 (R.) + 4 (U. E.) = 33$ li.</td>
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<td>97</td>
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<td>Az</td>
<td>?</td>
<td>6</td>
<td>16</td>
<td>Kh$^3$</td>
<td>369 Part of the reverse chipped off, otherwise well preserved. Brown with blackish spots. Unbaked. Several seal impres-</td>
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<td>TEXT.</td>
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<td>MONTH.</td>
<td>DAY.</td>
<td>COLLEC. C. B. M.</td>
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<tr>
<td>98</td>
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<td>Az</td>
<td>?</td>
<td>7</td>
<td>11</td>
<td>Kh 3</td>
<td>1279 Well preserved. Brown with black spots. Baked. Traces of seal impressions. 4.3 × 3.9 × 2.35. Inscr. 7 (O.) + 1 (Lo. E.) + 7 (R.) + 3 (U. E.) = 18 li.</td>
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<td>4</td>
<td>Kh 3</td>
<td>360 Well preserved. Brownish. Baked. 7.7 × 4.7 × 2.05. Inscr. 12 (O.) + 1 (Lo. E.) + 8 (R.) + 1 (U. E.) = 22 li.</td>
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<td>Az</td>
<td>?</td>
<td>7</td>
<td>10</td>
<td>Kh 3</td>
<td>446 Well preserved. Grayish. Unbaked. 3.3 × 3.2 × 1.4. Inscr. 5 (O.) + 4 (R.) = 9 li.</td>
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<td>Az</td>
<td>?</td>
<td>10</td>
<td>3</td>
<td>Kh 3</td>
<td>1522 Two parts glued together. Small pieces chipped off, otherwise well preserved. Gray. Baked. 11.4 × 5.7 × 3.2. Inscr. 20 (O.) + 4 (Lo. E.) + 20 (R.) + 4 (U. E.) = 48 li.</td>
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<td>Az</td>
<td>?</td>
<td>6</td>
<td>27</td>
<td>Kh 3</td>
<td>1645 Fragmentary. Grayish. Unbaked. 5.9 × 5.1 × 2.7. Inscr. 10 (O.) + 9 (R.) + 1 (U. E.) = 20 li.</td>
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<td>6a</td>
<td>12</td>
<td>Kh 3</td>
<td>437 Well preserved. Obverse blackish, Reverse brownish. Baked. 3.8 × 3.6 × 1.5. Inscr. 5 (O.) + 5 (R.) = 10 li.</td>
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<td>Az</td>
<td>?</td>
<td>6</td>
<td>1</td>
<td>Kh 3</td>
<td>1183 Well preserved. Reddish brown. Baked. Several seal impressions. 3.8 × 3.7 × 2. Inscr. 6 (O.) + 1 (Lo. E.) + 8 (R.) + 3 (U. E.) = 18 li.</td>
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<td>Year</td>
<td>Month</td>
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<td>Description</td>
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<td>111</td>
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<td>Sd</td>
<td>?</td>
<td>2</td>
<td>14</td>
<td>Kh 381</td>
<td>One edge chipped off, otherwise well preserved. Whitish with pink spots. Baked at Doylestown, Pa. Faint traces of seal impressions. 4 x 4 x 2.1. Inser. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 16 li.</td>
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<td>112</td>
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<td>?</td>
<td>3</td>
<td>10</td>
<td>J. S. 60</td>
<td>Small pieces chipped off, otherwise well preserved. Blackish gray. Baked. Several seal impressions. 8 x 4.7 x 2.7. Inser. 15 (O.) + 1 (Lo. E.) + 12 (R.) + 1 (U. E.) = 29 li.</td>
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<tr>
<td>113</td>
<td>68</td>
<td>Sd</td>
<td>?</td>
<td>1</td>
<td>20</td>
<td>J. S. 66</td>
<td>Well preserved. Brownish. Unbaked. 4 x 3.45 x 1.4. Inser. 6 (O.) + 3 (R.) = 9 li.</td>
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<tr>
<td>115</td>
<td>68</td>
<td>Sd</td>
<td>?</td>
<td>12</td>
<td>18</td>
<td>J. S. 23</td>
<td>Small pieces chipped off, otherwise very well preserved. Dark reddish brown. Baked. Several seal impressions. 6 x 5.6 x 2.7. Inser. 8 (O.) + 2 (Lo. E.) + 6 (R.) + 3 (U. E.) = 19 li.</td>
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<td>116</td>
<td>68, 69</td>
<td>Sd</td>
<td>?</td>
<td>12</td>
<td>—</td>
<td>Kh 1272</td>
<td>Carefully made and beautifully inscribed tablet, but going to pieces rapidly (was not fit for baking in Doylestown). Reverse, with blackish spots on the reverse. Unbaked. 12.2 x 6.5 x 3.6. Inser. 16 (O.) + 14 (R.) x 5 (U. E.) = 35 li.</td>
<td></td>
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<td>117</td>
<td>70</td>
<td>Sd</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh 1232</td>
<td>Small piece of Obverse chipped off, otherwise well preserved. Grayish brown. Unbaked. 7.7 x 4.4 x 2.2. Inser. 15 (O.) + 10 (R.) = 25 li.</td>
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<tr>
<td>118</td>
<td>70</td>
<td>Sd</td>
<td>?</td>
<td>7</td>
<td>18</td>
<td>J. S. 178</td>
<td>Well preserved. Light brown. Unbaked 3.7 x 3.4 x 1.4. Inser. 6 (O.) + 5 (R.) = 11 li.</td>
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II. Photograph (Half-tone) Reproductions.

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<td>2</td>
<td>Sl, Z</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1345</td>
<td>Obv. and Rev. of clay tablet. Contents: purchase of a house.</td>
</tr>
<tr>
<td>5 (17)</td>
<td>3</td>
<td>AS</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1506</td>
<td>Obv. and Rev. of clay tablet. Contents: adoption of a boy.</td>
</tr>
<tr>
<td>6 (18)</td>
<td>3</td>
<td>Sm</td>
<td>1</td>
<td>—</td>
<td>—</td>
<td>37</td>
<td>Obv. of clay tablet. Contents: purchase of a slave</td>
</tr>
<tr>
<td>7 (28)</td>
<td>4</td>
<td>H</td>
<td>29</td>
<td>11</td>
<td>3</td>
<td>1273</td>
<td>Obv., Rev., U. Edge, and L. Edge of clay tablet, with seal impressions showing the names of Ea and Dammahuna. Contents: division of paternal property.</td>
</tr>
<tr>
<td>9 (73)</td>
<td>5</td>
<td>Ae</td>
<td>?</td>
<td>4</td>
<td>16</td>
<td>1148</td>
<td>Obv. and L. Edge of clay tablet, showing the seal impression of &quot;Jabum-aqar.&quot; Contents: receipt of money.</td>
</tr>
<tr>
<td>10 (26)</td>
<td>5, 6</td>
<td>H</td>
<td>107</td>
<td>10</td>
<td>—</td>
<td>28</td>
<td>L. Edge, Rev., L. Edge, Obv., and R. Edge of clay tablet, mentioning the name of Shamash-Adad. Contents: decision of the court at Babylon.</td>
</tr>
<tr>
<td>11 (30)</td>
<td>7</td>
<td>H</td>
<td>38</td>
<td>10</td>
<td>26</td>
<td>1202</td>
<td>Obv. and Rev. of case tablet, with seal impressions. Contents: lease of a house.</td>
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<td>12 (82)</td>
<td>7</td>
<td>Ad</td>
<td>30</td>
<td>12</td>
<td>30</td>
<td>110</td>
<td>Obv., Rev., and L. Edge of clay tablet, mentioning the names of two years of the reign of Abi-seden, and the interval between them. Contents: memorandum.</td>
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<tr>
<td>13 (84)</td>
<td>8</td>
<td>Ad</td>
<td>?</td>
<td>12</td>
<td>30</td>
<td>1512</td>
<td>Obv., Rev., and R. Edge of clay tablet, showing the finger impressions of the scribe. Contents: donation of a dowry.</td>
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<tr>
<td>14 (93)</td>
<td>9</td>
<td>Az</td>
<td>1</td>
<td>8</td>
<td>5</td>
<td>1305</td>
<td>Obv. and Rev. of clay tablet. Contents: list of payments.</td>
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1 In the first column of this list the first number gives the number of the photograph of the tablet; the second one, following in round brackets, refers to the number of the autographed text of the same.
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<td>17 (31)</td>
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<td>H</td>
<td>43</td>
<td>1</td>
<td>1</td>
<td>1802</td>
<td>Obv. and Rev. of small clay tablet. Contents: memorandum of a receipt of money.</td>
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<tr>
<td>18 (32)</td>
<td>12</td>
<td>H</td>
<td>43?</td>
<td>?</td>
<td>10</td>
<td>87</td>
<td>Obv. and Rev. of small clay tablet. Contents: memorandum of a receipt</td>
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<td>19 (100)</td>
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<td>4</td>
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<td>365</td>
<td>Obv. and Rev. of small clay tablet. Contents: memorandum of a receipt</td>
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<td>20 (102)</td>
<td>12</td>
<td>Az</td>
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<td>7</td>
<td>10</td>
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<td>Obv. and Rev. of small clay tablet containing a memorandum.</td>
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<td>21 (106)</td>
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<td>Az</td>
<td>?</td>
<td>6ξ</td>
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<td>437</td>
<td>Obv. and Rev. of small clay tablet, containing a memorandum.</td>
</tr>
<tr>
<td>22 (113)</td>
<td>12</td>
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<td>Obv. and Rev. of small clay tablet, containing a memorandum.</td>
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<td>23 (119)</td>
<td>13</td>
<td>Ad(?</td>
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<td>1863</td>
<td>Obv. of large clay tablet, inscribed in three vertical columns. Contents: purchases of fields.</td>
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### List of Signs

From Tablets of the Time of the First Dynasty of Babylon.

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<th>Sign</th>
<th>Translation</th>
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<tr>
<td>1</td>
<td>Ash, rum</td>
<td>shatiku lamun (?)</td>
</tr>
<tr>
<td>2</td>
<td>Hal</td>
<td>NIN-SHAH</td>
</tr>
<tr>
<td>3</td>
<td>an, il (?)</td>
<td>lam, el, el (in Westsmitic personal names)</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Nannar, Nannar, Nergal, Nabium, Ishtar, Teshub, Ea, Gimlu, Sulilum, Ea, Amurru, lamazum, Ajā</td>
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<tr>
<td>5</td>
<td></td>
<td>ag, ak, ag</td>
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<td>6</td>
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<td>aj, ak, ag</td>
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<td>7</td>
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<td>nanabum</td>
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<tr>
<td>8</td>
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**Note:** The table includes translations and explanations of various signs found on tablets from the First Dynasty of Babylon. Each sign is paired with its transliteration and translation, providing a comprehensive list for scholars and researchers studying ancient Babylonian scripts.
<table>
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<tr>
<th>Page</th>
<th>Text</th>
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| 87   | ṣāḥ.  
| 88   | ṣāḥ.  
| 89   | ṣāḥ.  
| 90   | ṣāḥ.  
| 91   | ṣāḥ.  
| 92   | ṣāḥ.  
| 93   | ṣāḥ.  
| 94   | ṣāḥ.  
| 95   | ṣāḥ.  
| 96   | ṣāḥ.  
| 97   | ṣāḥ.  
<p>| 98   | ṣāḥ.  |</p>
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<td>מָלָאֵם</td>
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**Notes:**
- da, su: da, su
- ita dāri qēnum: ita dāri qēnum
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- tēu: tēu
- sheqium: sheqium
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| 164. | šeš | šešum | ṣērum |
| 165. | šeš | šešum | ṣērum |
| 166. | lu, pu | ešedum | ṣērum |
| 167. | sir, zur | ešedum | ṣērum |
| 168. | ur, us | ešedum | ṣērum |
| 169. | le | ešedum | ṣērum |
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Cf. 95. 116.
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*Note: The table contains Sumerian and Assyrian signs, with corresponding translations and notes.*
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CUNEIFORM TEXTS
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*Note: The diagram shows a mistake of scribe.*
Erasure.
1. Tablet written in the reign of Iluma-Ilú, recording the purchase of a field.
2. Tablet, written in the reign of Immerum, recording the purchase of a field.
3. Tablet, written in the reign of Bunuğṭun-Ilū, containing a decision of the court.

4. Tablet, mentioning the kings Sumu-ša-il and Zabium in the oath. Contents: Purchase of a house.
5. Tablet, written in the reign of Abil-Sin, recording the adoption of a boy.

6. Tablet, written in the reign of Sin-mudalil, mentioning "Bel tibi and his wife(?)."

Contents: Purchase of a slave.
7. Case-tablet (unopened), written in the reign of Hammu-rabi, recording the part of the paternal property which one son received after the father's death.
8. Tablet, written in the reign of Hammu-rabi, containing the memorandum of a receipt and showing an interesting seal impression.

9. Tablet, written in the reign of Abi-eskuh, recording a receipt of money. The seal cylinder on the edge shows the name Abum-ugur, written Wabum-ugur.

10. See Plate VI.
10. Tablet, mentioning the names of Hammurabi and Shamash-Iddin in the oath.

Contents: A decision of the court at Babylon. Cf. Plate V.
11. Case-tablet, written in the reign of Hammurabi, recording the lease of a house.
12. Tablet, written in the reign of Ammi-ditana, giving the names of two different years of the king Abi-eshuḫ.
13. Tablet, written in the reign of Ammi-ditina, recording the dowry given to a young bride by her father. The right edge shows the finger impressions of the scribe who wrote the tablet.
14. Tablet, written in the reign of Ammi-zadug, recording certain amounts paid to different persons on two subsequent days.
15. Case-tablet (unopened), written in the reign of Ammi-zaduga, recording the sale of a field at Sippar-jaflurum.
Tablet, written in the reign of Samsu-ditana, recording a donation.
17–22. Small tablets, containing memorandums of different kind, written in the reign of Hammu-rabi (17 and 18), Ammi-zaduga (19–21), and Samsu-ditana (22).
23 Obverse of a big tablet, recording the purchase of different fields in the reigns of Abi-erku and Ammi-diidina.
CORRECTIONS.

P. 76, list 4, Axel-Bammôn, malāqum, read 110, instead of 100.
P. 77, list 4, Marduk-mushalim No. 2, priest of Aja, read 23 instead of 22.