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BABYLONIAN
LEGAL AND BUSINESS DOCUMENTS
FROM THE TIME OF
THE FIRST DYNASTY OF BABYLON
CHIEFLY FROM SIPPAR

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71 Plates of Autographed Texts and 13 Plates of Halftone Illustrations

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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I was prepared to give also copies of the dates of the unpublished Hammurabi dynasty tablets preserved in the Philadelphia Museum, but my time did not suffice to finish them. A classification of these unpublished tablets according to their contents, and a list of the personal names occurring in them, seems a desirable task for the future.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-Groselichterfeld, 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

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 Habbu, 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 booked 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 Scheil in his Saisons de fouilles à Sippar. C. Bibliography.
3 See Bibliography.
4 Their names are:

Abun-arjag son of Shamash-nār-mātum (time of Sī); Ahuni son of Nabi-ilishu (time of I and Z); Ahuni puskhish apāni (time of Sī); Arbil-ar-Bīl (time of I and Z); Ashari-ar-Bīl son of Belam (time of Sī, Z, and AS); Awal-Nannar-(NAM-GUM) son of Zīlīhum (time of H1); Awil-Idhbar son of Ur-Nin-Amar (time of Az); Avīl-MAR-TU father of Nannar-(......-U.B)-AZAG.GA (time of Z); Avīl-MIN-NAB (K.1) father of Beztīmu, or Belatum (time of Z); Avīl-Shamash son of Sin-nādin-shanu (time of Az); Avīlum (time of Būr-Sin (time of Sī)); Babīhalam-bīlā: judge (time of Z); Belshum son of Ubat-Iši-bani (time of Az); Belum son of Ur-Nin-Shamash, b. of Būr-Sin (time of Sī); Būtum-nāsir son of (Rīsh)-Shamash; b. of Sili-Shamash (time of Az); Būr-Sin son of Zīlīhum (time of H1); Dādājī son of Ramūnās-sharrum (time of Sī); Erībām father of Shamash-idinnam (time of H1); Eru-ib-Sin son of Abū(an)-ct(jagur (time of Z and AS); Eṭurn son of Warad-Sin (time of Az); Gimi-il-Marduk son of Sili-Shamash (time of Ad); Gimi-Shamash son of Avīl-MIN-SHAM (S.d) (time of Sī and Z); Ibī-Bīk, scrībe (time of Sī); Ibī-MIN-SHAM (S. d) son of Nāralu-bu, brother of Zīlīhum (time of Sī); Ibī-MIN-SHAM (time of Sī); Ibī-MIN-SHAM (time of Sī); Ibiq(Ibku)-Aṣpa, scrībe (time of Sī); Ibiq(Ibku)-ilishu, akīl tamgari (time of Sī); Ibaqum father of Xūrumān (time of Sī); Ibn-Nam-Nam-Sīlum father of Xūrumān (time of Az); Ibaqum-Nunum, judge (time of Az); Ibī-Sin son of Sharrum-Shamash (time of Sī); Ibn-Bīl son of Namum-shamānu (Man-anum) (time of Z); Ibn-Idin-Marduk son of Marduk-nāšidunu (time of Az); Ibn-Idin-Marduk son of Sin-imshānu (time of Az); Ibn-Idin-Marduk son of Sin-imshānu (time of Az); Ibn-nā-idin (time of Ad); Ibn-Sišum, bārū priest (time of Ad); Ibn-Sin son of Marduk-ānu (time of Ad); Idīn-MIN-SHAM (time of Sī); Hima (time of Sī and Z); Ilīn-Sin, scrībe (time of Z and AS); Rabiša son of Awāl-Nunimur (time of Bī and H1); Ilišim-klīt father of Nabi-Shamash (time of H1); Huṣuka-adōnom son of Sharrum-Ramaum (time of Sī); Huṣuka-baśni son of Nabi-ilishu (time of I and Sī); Huṣuka-ilishu father of Shamash-bāśni (time of H1); Huṣuka-ibni son of Nār-Kaddu (time of Az); Imaqar-ịgpāni father of Rīsh-Shamash (time of Sī); Imaqar-ịgpāni father of ụṣa-Ki-imshānu (time of Az); Imaqar-ụṣa-Ki son of Sīr-Shamash, brother of Belum (time of Sī); Jadīkum father of Sābīl-lat and Judīt-lat (time of Z); Jāša-Sin son of Shamash-gēgēlī (time of Az); Libāt-Ramanān father of Sin-imshānu (time of Az and Sī); Manum-ki-Sin father of Nār(ụṣa) (time of Az); Marduk-nāšidunu son of Uba-ikar (time of Az); Marduk-nāšidunu son of (Awāl-Shamash (time of Ad); Mérimum son of (Shamash)-ānu (time of Sī and H1); MIN-SHAM-imshānu, akīl Sī. 4 Shamash (time of AS and Sī); Nār-ilishu son of Šīpatum (time of H1); Qisht-Nina son of Sin-šamēn (time of H1); Qisht-Ena, scrībe (time of Az); Ramūnā-nabāshi-imshānu, scrībe (time of Az); Rīsh-Shamash, scrībe (time of Sī and Sī); Shamāš-Sin, priest of Shamash (time of AS); Sin-il-kālin son of Sin-il-adū.
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^2 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 Hammur-rabi (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-eshub (excepting eleven tablets and fragments, most of which are almost entirely illegible) and of Samsu-ditana. Of the tablets of the other kings (Hammur-rabi, Samsu-iluna, Ammi-ditana, and Ammi-zadaga), which form the bulk of

(time of Sf); Sin-ishmeani, judge (time of Az); Sin-amushalim, high priest of Nuqitum (time of Ac); Sin-cinical, huzanum (time of 11 and Sf); Sin-sheme father of Belkamum (time of Si and Ac); Ubir-NIN-IB, scribe (time of 11 and Sf); Utab-Ishur, scribe (time of Ad); Uzi-ditana father of Erishiti-Apa (time of Sf); Warad-lish, judge (time of Ad); Warad-kunanum (time of Az); Warad-Sin, priest (of Shamash) (time of As and Sun); Damugum daughter of Shamash-tubilhu (time of As); Erishiti-Apa mother of Uzi-ditana (time of Sf); Ishur-sawmi, scribe (time of Sf); Tahri-Ishkur daughter of Nabi-Sin (time of Sf and As); Wannni-ibat (time of St).

1 C. B. M. 50, 51, 150, 363, 386, 566, 1233, 1338, 1388, 1504, 1537.
those 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 development 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 composing 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-iluna and his predecessors. On some of Samsu-iluna’s tablets and on those of his
successors we notice a certain stability of the signs. A rather simplified cursive ortho-
graphy, 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 Dumu-gal-sum-nu.

In the tablets here published, all the rulers of the first dynasty of Babylon are repre-
sented, with the exception only of *Su(uu)-album.* Concerning the representation of the
different kings in the present volume, cf. p. 5f.

1 Cf. Daubstr, 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. Lind, Datentilde, p. 369). We have no inscription of his time, excepting a single contract tablet
(recorded 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 un-
published, is referred to by Meissner, J. P. R., p. 1.) 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 Dilmun and of another city; that he built
temples for Ninsun and for Nabon; that he made a crown for a deity of the city of Kish, and that he destroyed the
city Kazil. He left no descendant on the throne of Babylon, and *Hamu-land* (Cole, Vol. IV, 67f.) as well as
Ani-ali-nu (cf. King, Letters, Hl, 207) when referring to their royal predecessors mention not his last Sul-land’s
name in a fashion which would lead us to regard *Senu-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 Huma-Ila,1 Immerum, and Bannuhotrubu-Ila;2 all familiar to Assyriologists from previous publications. It was known before that the latter two were contemporaries of Sama-ia-il (cf. P. N., p. 43 and p. 1Xf.). I am now able to show that also Huma-Ila has to be placed in the same rank with the others. A certain person, Sin-rabi the son of Hiba, is mentioned in an Huma-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 Huma-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 Huma-Ila was an inde-

1 This, after all, seems to be the most probable reading of the name, usually written AX-M1-IV-I-A (cf. Lindl, Dataliste, p. 363, and Daiehes, Rechtshandolute, pp. 33–37). For AX with the reading i in these texts (Diss., p. 10 and n. 4), cf. now the names Jagzur-il (10 : 6, written Jagzor-XI-il, and identical with Jagzor-il, P. N., p. 113, written Jagzor-AIX) and Jashmah-il (1 : 17, written Jashmah-N1-il). In analogy to this, we would have to read AX-M1-IV-I-a, which most probably was read Hu-ma-i-la. The meaning ‘‘Truly, a god is Ila,” would be supported by the writing AX-M1-AV-IV-I-A (C. T. VII, 20–280), to be read Hu-ii-ma-Ila, which shows Ila to be a special deity, by prefixing the determinative. The personal name Ila-ma, cf. P. N., p. 104, would be abbreviated from names like Huma-Ila.

If this Huma-Ila should be identical with the Huma-Ila (written AX-M1-IV-I-X) of the list of kings of URU-KU (cf. Dehtschi’s note in Lindl, Dataliste, p. 363) it would show that at least the first king of this dynasty did not succeed in time the first dynasty of Babylonia. At this place, it should be emphasized that the whole ‘‘second dynasty of Babylonia” 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. Huma-Ila (the first king in the lists, is perhaps identical with Huma-Ila, contemporary of Sama-ia-il (hardly with a certain Huma, the dedicator of an inscription to Sin-gi-mil of Erech, Hommel, Geschichte des alten Orients [Goeschen, 1904], p. 64). The word GISH-DUR-B1, following the name of this man in the inscription, is not part of the name [Radau, History, p. 220, n. 1], but the title of the dedicator. He was a ‘‘scribe” [m‘ir GISH-DUR-B1 = i4apa-ungrum], like the man who dedicated an inscription to BIL-GUR, brother of the king of Erech [Radau, l.c., p. 224], Dama-iliskas, who is mentioned in the third place, occurs only once on a contract tablet (published Recueil des Travaux, etc., XXII, p. 93f.), which, according to Scheil, seems to belong to the time of the earlier kings of the Hammu-rahi dynasty. The GUL-KI-SHAR mentioned on the boundary stone of Bit-radda-aplu is called king of “the land of the sea,” and not king of Babylon. Of the other eight kings we know nothing outside 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 “Hammu-rahi Dynasty” on the throne of Babylonia, unless other historical facts will be found which speak decisively against this. In this connection, we should note the mentioning of a Cassite soldier, Wardu-Ibiri (P. N., p. 174), in texts of Annini-zaduphe’s time, and the army of the Cassites mentioned in the date of the ninth year of Samu-iluana (King, Letters, II, p. 216, and n. 81). In the Nos. 105 and 108 of our selection, a man by the name of Wardu-Ibiri 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 Annini-zaduphe’s and Samu-iluana’s time.

2 Formerly read Banyun(?)-ilu, but cf. P. N., p. IXf.
pended ruler at Sippar, while *Sumu-la-il* was king at Babylon. *Immerum* may have been *Hama-Ida*’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. *Bananahidu-Sippar* 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 *Hama-Ida*’s names.\(^3\) But only during *Sumu-la-il*’s reign does such a vice-royalty 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 *Hamnu-rabi* and *Shamshi-Adad* (cf. the announcement in *P. N.*, p. X). In No. 18 they are *Sin-mubaliti* and “Bel-täbi 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 *Hamnu-rabi*. If this supposition (accepted by Dr. King, cf. his *Tukulti*-XIX-IB, p. 55f; and p. 56, n. 1) be correct, one would be tempted to infer that the occurrence of the name of Bel-täbi together with Hamnu-rabi’s father has to be explained in a similar way. It must be noted that also the name Bel-täbi is not found in the list of early Babylonian

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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 *Jalzia-iš*, mentioned in the dates of the eighteenth and twenty-fifth years of *Sumu-la-il* (Lindel, *Datentable*, p. 346).

3 Another king who belonged to the same period is *Manabadal* (?). His name occurs in a tablet published by Dr. Parthes 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 *Zabian*.  

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2
personal names. On the other hand, Ṭūḫ-bālī (with reversed name elements) is known as the name of eponym rulers in the later Assyria. 1 Bēl-tābi, then, would have been a predecessor of Šamshi-Adad, and contemporary of Sin-mubāliṯ, 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 Hammu-rābi’s letters (cf. King, Letters, Vol. III, p. 3ff.) and in his law code (cf. Harper, Code H., Col. IV, 55ff.) 2 favors the supposition that Assyria was dependent upon the Babylonian empire at Hammu-rābi’s time. To Hammu-rābi, 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-mubāliṯ’s time perhaps only friendly relations were in existence. The very strange and unique fact that Bēl-tābi’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. 3 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 Šamshi-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 Hammu-rābi 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.

1 Cf. III R. 1, II. 4; IV, 7, IV, 28, and III R. 63, X, 6.

2 Cf. also the mentioning of Ashšakur in the private letter Bu 91–315 (C. T. VI, 19), translated by H. W. Montgomery, i.e., p. 17ff.

3 We would expect k‘irti(m)su or k‘irati(m)su, instead of k‘irti(m)su. K‘iritu may be due to the influence of the i in the first syllable (cf. Ungnad, Babylonisch-assyrische Grammatik, München, 1906, § 5a 1)—or should we have to read k‘irti(m)su, “his wives” (instead of the regular k‘iridisu)?

I have included in the present volume only tablets which can, according to 2 and 3,
be proven as having been written under a certain king of the first dynasty of Babylonic
adding only the contemporary rulers at Sippar, cf. 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 man-
er, and thus we hardly are wrong in supposing that the name for each year was chosen
—whether by the king or by the priests—do we 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 interest-
ing tablet (V. A. Th. 670, Berlin Museum), that probably represents such an announce-
ment 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.⁴ The chronicle of the kings of the first dynasty of Babylon gives us a possi-
bility of arranging all these different year formulae in a chronological order, the chronicle
giving an abbreviated form of each formula. Unfortunately, this chronicle is approxi-
mately complete only up to the end of Samsu-iluna's reign. The dates of Abi-eshilû 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-
zadûga, 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 Babylonic kings called their years.

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⁴ An interesting feature of this inscription is, that it proves conclusively that lagal-e on an early Babylonian
tablet is not šar Bêlû (Hilprecht, Assyr. Rez., p. 22, n. 1), but corresponds merely to šarrum. The e is an augment of the
"1 mouillé" (spoken something like tugajje) as is the e in ina-nam-mal-a (cf. P. N., p. 12, n. 2). The same twenty-
ninth year of Ammi-ditana is referred to in two unpublished contracts of the Khû 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, 1903).

⁵ Published first in Dr. Pinches' copies then by Dr. King, and translated and commented upon by Drs. Lindbl
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 Babili Hammur-rabi ušešibshu⁵ 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-zaduga, record 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-muballit, for instance, and "the year of king Hammur-rabi" 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 Hammur-rabi, thirty-eight full years for Samsu-iluna, etc., speaks against this. It seems that the "year of king Hammur-rabi" began with the first Nisan of Hammur-rabi'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 (Abi-Sin) and bit abishu irabu cannot be considered as a translation of MJU-Zabum(Ati-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-eti".

² In some cases (cf. 6 and 7, 11, 13 Sis.; 2; 4, 6, 8, and 9, 14 and 15 and 16 and 17, 21, 23, 33, 36 Sis.; 14 Z; 18 Aš; 4, 6, 9 Sis; 29 and 30 Sis) 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.382 ff.).

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

⁴ Compare King, Letters, III, p. LVII.

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.1 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 publications2) will make this clear.

1 An illustration for this is found in the date of the tablet Sm 42, which was written on the 6th of Addaru in the year “which followed” the year GU-ZA BARA MAḪ ṣLUGAL . . . . 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 GISH-GU-ZA BARA MAḪ ṣ . . . . 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 Ajura) 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 Addaru 6th and Ajura 13th. For a similar custom among the ancient Egyptians of the "Old Empire," cf. H. Schaefer, Ein Bruchstück altägyptischer Annalen, Berlin, 1902, p. 111.

2 For these texts the abbreviations have been used which I have adopted in P. N., cf. ib., pp. 43-56. 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 SI, 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 Altbab. Privatrecht have been quoted as M. A. P. 1, M. A. P. 2, etc.
Purchase of a slave (No. 18\(^1\)), of fields (Nos. 1, 3, 4, 5, 11, 12, 14, 61, 88, 105\(^2\)), of houses (Nos. 8, 9, 13, 22, 43, 57, 63, 76\(^3\)), of . . . . (Nos. 2, 16, 20, 108\(^4\)). No. 37 is the record of ransoming the paternal house which had been sold to strangers.\(^5\)

Exchange of houses (No. 65\(^6\)).

Hiring of a servant (No. 107\(^7\)).

Leases of fields (Nos. 39, 42, 53, 74, 77, 83, 89, 90, 94, 112\(^8\)), of a garden (No. 23\(^9\)), of houses (Nos. 30, 34, 35, 36, 47, 49, 51, 78\(^10\)), of a ragin (No. 53\(^11\)).

Loans of money (Nos. 27, 45, 67, 87, 97, 111, 115\(^12\)), of grain (Nos. 38, 64, 75, 86, 98\(^13\)),

Donations, including dowry contracts (Nos. 81, 95, 101, 116\(^14\)).

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\(^1\) 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 Si 6.

\(^2\) Cf. the texts Bu 91–380 (VIII, 26) and 91–2378 (VIII, 38), both dated under Huma-iba; Sa 12, I 17, 5, 6, Z 5, 6, 7, 10, 11, 15, AS 6, 11, 17, 21, Sm 13, 22, 27, H 8, 12, Si 58, 63, 66, 74, U 2, Bu 91–558 (VIII, 23), Fr. 7, and Fr. 18. Compare also the texts referring to the purchase of gardens: I 1, Si 6, H 71, 97 and 103.

\(^3\) Cf. the texts recording the purchase of E-RRU-A: Bu 91–877 (VIII, 41) (time of Huma-iba); I 3, 81, Z 12, 11, AS 12, 15, 18, 19, 25, Sm 7, 11, 15, 24, 26, 32, H 3, 5, 14, 24, 29, 40, 44, 58, 65, 66, 80, Si 29, 34, 46, 52, 53, 51, 57, Gi, 69, Ste, 13, 14, 23, 24, 76, 84, 96, 97, 99; of (E)-KI-GAL: AS 15, Sm 16, 17, 20, 23, 36, H 9, 22, 92, 94, Si 11, 49, 59, Str. 51, 53; of (E)-KISLA\(^{\text{ij}}\): 89, AS 18, H 7, 25, 41, 56, 63, 86, Si 51, Str. 2, 89; of (E)-KI-SHUB-BI: H 59, 71, Si 13, 14, 19, 20, 21, 23, 35, 36, 37, 38, 39, 40, 41, 42, 33, 70, 72, Ste 71, 111, 19, 22, 43, 100; of E-NUY: H 21, Si 18, 18, Str. 21, 89; of E-KI: H 72, 75, Str. 85, cf. perhaps Bu 91–976 (VI, 40); of bitum ushulamm: Str. 99; of bitumin burnabum: Z 11, AS 13, 16; of bitum: Bu 88–535 (IV, 43); of bitum uma bašši: Si 68.

\(^4\) In these texts the signs containing the purchased object have been broken off. Cf. the published texts H 29, 73, Si 27 and 41; Fr. 70, Str. 101.

\(^5\) Cf. Si 50.

\(^6\) Cf. the texts H 38, 65, 81. The texts AS 14, H 11 and 55 (cf. also H 101) record exchanges of fields; Si 65 an exchange of slaves.

\(^7\) Cf. the texts Sm 37, H 27, 50, Si 2, 12, 15, 17, 33, Bu 91–1081 (VI, 41); Si (Scheil, Saison, p. 129). 8 S 286; Fr. 8, 11, 15, 19, 32; M. A. P., 53, 54, 58, 61.

\(^8\) Cf. the texts Si 12, AS 1, H 51, 54, 81, Si 32, Ae 3, 2, 11, H 9, 5, 6, 10, 11, 15, 16, 18, 26, 28, 29, 31, 33, 37, 42, U 5, 18, Bu 88–601 (IV, 39), 91–767 (VIII, 40), 91–1051 (VIII, 12), 91–1057 (VI, 41); Si 91, 96, 102 (225); Fr. 2, 5, 14, 28, 31, 36, 39, 42, 49, 51, 53, 57, 59; M. A. P. 72, 73, 77.

\(^9\) Cf. the text Fr. 61.


\(^11\) Cf. U 20; Fr. 20, 23, 24, 30, 40; M. A. P. 65. The lease of a gizzu is recorded in H 107, Az 27, 39, and Si 1 (cf. S 316); the lease of an E-GUSHUR-I (urâš?) in Ad 11 and Az 22; the lease of ships in Fr. 43 and 44.

\(^12\) Cf. the texts I 2, Z 2, Sm 4, 8, 9, H 17, 26, 28, 33, 37, 53, 52, Si 62, Ad 18, 25, 27, Si 3, U 19, S 89, 103; Fr. 21, 25, 35, 51, 56, 66; M. A. P. 8, 15, 18.

\(^13\) Cf. the texts AS 3, H 437, Ae 11, Ad 21, 26, 31, Az 34, and the undated text Bu 88–655 (IV, 46); Fr. 16, 18, 55, M. A. P. 20, 23, 24. A loan of grain and money is recorded in Bu 91–1182 (IV, 21), Fr. 58; a loan of sesame in Ad 10; a loan of wool in Ad 4, 8, Az 3, 11, 19.

\(^14\) Cf. the texts AS 21, Sm 1, 5, 212, H 13, 60, 67, 77, 79, 88, Ae 5, 10, Ad 16, U 1, 9, 12, and the undated texts Bu 88–585 (IV, 34), Bu 91–374 (VI, 21), and 91–709 (VI, 37); S 10, 77, 263); M. A. P. 5, 7, 99.
Adoptions (Nos. 17 and 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 ""igmura (58, 60), idinatu (10), isiniku (59), izzat (26), whereas in one text the word is broken off (No. 15).  

The group of texts in which merely the decision of the court is given is not represented in our selection. No. 7 simply states the refusing of any complaint.

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).

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 II. 52, 100. The cutting off of an adopted person is recorded in the text Sm 30.

2 Cf. the texts SI 5, AS 9, 20, Sm 34(!). H 29, and cf. the marriage contract SI 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 SI 1. 13, Sm 3. 6, 18, 25, 28, 29, 39, 40, 41, H 6, 10, 10, 30, 31, 32, 45, 40, 40, 96, SI 4, 22, 567, 75, Az 17, 19, U 3, 12, 15, and the undated texts Bu 91-635 (IV, 22); Str. 105; and cf. the similar texts SI 4. 11, AS 8. 22, Sm 2, SI 45, 67.

4 Cf. the texts SI 7. 10, 11, Z 3. 17, AS 4. 10, Sm 10. 19, H 35. 83. 85. 91. 104, SI 7. 8, M. A. P. 40. Compare also the ipkara(?) texts Z 8. 19, H I. 105.

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

6 Cf. SI 9, and the undated text Bu 88-295 (IV, 23). Similar texts are those with ikshudatu (H 95) and imhuratu (H 40) — though instead of imhuratu, P. N. 251, n. 1 — SI 10. 16. 25. 30, and U 6). To the text U 6, in which ipkatu occurs, the text SI 64 (ippatu) may be added.

7 Cf. Az 7.

8 Cf. AS 7, H 15. 61, Ad 19, Az 29. 39.

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


11 With the latter one cf. Sm 42, H 89, and the undated text Bu 88-626 (IV, 37). Of other contracts which cannot be attributed to any of the above given groups, the following may be enumerated here: H 4, AE 15, Ad. 5, 23, Az 25, SI 2, Bu 88-618 (IV, 37), Z 1, H 62. 99, SI 4, U 10, SI 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, AE 1. 13, AD 6. 7. 9. 15. 22, Az 2. 4. 13. 24. 38, SI 7, U 11, Bu 91-569 (VIII, 38); Bu 88-580 (IV, 30); Bu 91-558 (VIII, 25); Fr. 4. 6, 29, 33. 46. 63. 64. 65. 67. 68, Str. 70, S 62. (69.) 73. 76. 100. 173, M. A. P. 81, 85.

13 Cf. Sm 33, Az 44, and the undated texts Bu, 88-623 (IV, 36), 91-105 (VI, 28), 91-341 (VI, 21), 91-755 (VIII, 38), 91-690 (VIII, 50); Fr. 1. 27, 41.

101). 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-eshul and Amuri-dittina, 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 are: Mejumula(?), Nebashu(?), Shahum(?), Swim-shar?, Zimri-Shamash, Jab(p)kulum, Jabdunum, Jabzum(?)-il, Jakbarum, Jakum-ali(?), Jashkur-ili, Jashmah-il, Jashu? . . . . . Jas[i]-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. Baumgartel 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. Sin-ishedeni and Mr. Jashmah-il have been good Babylonians in the same sense of the term? In this connection three points should be considered:

1. The Babylonians of Zabium'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 mari Anu-rum, "sons of the Westland.”

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.

1 Cf. H 18, 69, 106; S 5, Ad 20, 32, Az 8, 9, 12, 23, 32, U 21, and the undated texts Bu 91-2195 (VIII, 42), 91-811 (VIII, 41), 91-356 (II, 30), 88-627 (IV, 41), 88-192 (IV, 15), 91-108 (VI, 30), 91-316 (VIII, 46), 91-786 (VIII, 40), 91-324 (II, 23), 91-399 (VI, 25), 88-275 (IV, 18), 91-337 (VI, 20), and 91-286 (VI, 15-18); S 64, 70, (84) 55, 89, 217; 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 258. For Abum-(and Abom-)ur/qaq cf. the Concordance of Proper Names.

3 Perhaps better Zimri-Sama, 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-la-il 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,\(^3\) 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-Sémitiques, Paris, 1900).

Beside these older and newer Babylonians we find at least two Assyrians mentioned (cf. above, p. 965).

As representatives of other nations, we have to mention only a few names. The name Warad-Ibili, in tablets of Ianni-zalugga’s time, testifies the gradual influx of Cassite elements into Babylonia towards the end of the first dynasty.\(^3\) Idin(nam)-Lagamal\(^1\) 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, scribes\(^5\) or witnesses.\(^6\) All these are free Babylonian citizens. Besides, a

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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.


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 YY27772 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. 69).

6. The witnesses have been marked as such (by the letter w.) in the Concordance of Proper Names.
number of slaves are mentioned, as being bought (No. 18), hired (No. 107) or given as property (Nos. 84, 116). The Babylonian citizen (awilum) 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 S.I.L-Shamash) appear as playing an important role in the business life. In nine of our contracts (cases 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 infrequently 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."

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 (Jalzal-il, Nani-del, Jashmal-ct) show that it was pronounced il or ct. Iba, 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 i-il and i-cl) as variant of DINGIR, seems to have been felt as a proper name of the deity (cf. Hebrew אֶלְלָה, and al-Läh in Safaitic personal names).

The language in which these documents are written is, in general, the Semitic Babylonian of Hammurabi's Code. 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. Sl 5, the only example in these contracts—so far as I can see—in which the awilum clearly appears in this meaning, as different from the slave.
2 Cf. Daiches, loc., 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, Alltag, Privatrecht, Daiches, Rechtswissenschaft (p. 1), Hunger, Rechtswissens (p. 6f.).
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-mubalî.

Contents: Purchase of a slave.

Transliteration:


Translation:

One slave, by the name of Ina-gâti-Shamash, the servant of (the?) GÂL-SHÂG-GA, Adadjamûm son of Abu-w(j)u-gar has bought from his master (the?) GÂL-SHÂG-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-mubalî, the spirit(?) of Be-êl-Šâ-bî 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 “mimination,” found also in the earlier South Arabic documents.

2 Daiches (i.e., p. 4) seems to think that these words, although written in Sumerian, were always spoken Semitic. But cf. writings like MALMAJA beside MALMALNA (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 IV-NA-ÂA, ib.: 10, or the writing IB-TA-BAL, II 86: 12 (cf. l. 15).
Contents: Purchase of a special kind of house, situated in Sippar-jahrurum.

Transliteration:


Translation:

1½ {i} SAR of E-RU-A, not raggûba, situated in Sippur-jahrurum, which on the former tablet had been designated as E-KI-GAL, on one side adjoining the house of Hungulun son of Nabûm-ekallû, which he had bought from the sons of the bûrû priest Rammûn-idinnam, on the other side adjoining the street—its front being toward the place of the Isinîtes, its rear toward the house of the scribe Wûrad-îbari son of Wûrad-Mubûn—which in the year “when king Ammi-ditana ... ... ... ... the protecting deities” Hungulun son of Nabûm-ekallû had bought from Ilû-îšûm son of Allû-mûr for 6½ sheqals, including the SÍ-BI,—(this house) the Shamash priestess Ilûni daughter of Ilû-NUN-SHAH has bought with her money from Hungulun son of Nabûm-ekallû. She has paid seventeen sheqals of silver, as its full prize, and one-half of a sheqel she has made as a SÍ-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-za-da-ga 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 “Hungulun son of Nabûm-ekallû, servant of Shamash” (the seller). “Rammûn-idinnam, akil lamqari, son of Rammûn- ... ... ... ... ... ... ... ...
servant of Åmmi-zaduga” (first witness), “Avi-ramman, rabi zikkatum, son of Ibku-Shalu, servant of Åmmi-zaduga” (second witness), “Idin-Ishtar son of Ibku-Nunitum, servant of Åmmi-zaduga” (third witness), “Åvi-Šhamash son of Idin-NIN-SHĀHU, servant of Åmmi-zaduga” (fourth witness, judge), “Inšin-uṣir son of Inšu-bani, servant of the god . . . . .” (seventh witness), “Ubarrum son of . . . . . . . , servant of NIN-SHĀHU”) (fifth witness), “Bidkum son of Inšu-bani, servant of NIN-SHĀHU” (eighth witness), and “Warad-Uläbšštum son of Ibku-Nunitum servant of Sin” (ninth witness). To whom the last two seals refer “. . . -uṣir [son of . . . . . . . .], laulil, servant of Marduk” and “. . . . . . . . . . . . . .”, I am not able to see.

Annotations: Li. 1. E-Rū-A seems to designate a special kind of house (Meissner, A. P. R., p. 194). It has not yet been found written phonetically in early Babylonian texts. The meaning of a house, which is “not riggabu,” is not yet clear. Li. 17. The Semitic reading of ST-BI is not yet certain. For its meaning, cf. Meissner, t. c., p. 96. Li. 28. For Sumerian NU we find the Semitic equivalents ul (written u-ul) and ula (written u-la). The latter one (originally the accusative of the noun aka?) probably represents the fuller form, from which ul was formed by apocope.

3.

No. 37, Hammur-abi, 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 Gaqim, adjoining the house of the Shamash priestess Halijatum, daughter of Manum- . . . , and adjoining also the house of Ribam-ilī, [son of Bár]-²Sin, which Shamash-bānī son of Inšu-ibishu had bought from Sin-idinnam son of Bár-²Sin—Ribam-ilī the son of Bár-²Sin has ransomed it, his father’s house, from Shamash-bānī son of Inšu-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 Hammur-abi they have invoked.

Follow the names of eight witnesses and the scribe.
EARLY BABYLONIAN BUSINESS DOCUMENTS

4.

No. 107, Ammi-zadug, year . . . , Iššara 1st.

Contents: Hiring of a servant.

Transliteration:


Translation:

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

5.

No. 90, Ammi-ditana, year?, Ṭebûtu 16th.

Contents: A man rents a field.

Transliteration:


Translation:

One and one-third GAN of field, “good” land, the field of the Shamash priestess Mel-latam daughter of Ibkusha—the scribe Marduk-nubalit has rented from the Shamash priestess Mel-latam, 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. Mel-latam daughter of Ibkusha seems to be identical with Mel-latam daughter of Ibkusha, P. N., p. 192. Li. 9. Báb Gagum, as the place at which the grain had to be paid back, is found in those contracts interchanging with báb MAL (= GÂ-GÉ-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.
6.

No. 112, Samaq-ditina, year ..., Simanum 10th.

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 Tabānūn, in the midst of woodland (?) and stepland, Ibi-Bēl the scribe, Warad-kubi son of Ibni-Sin, Ea-sharri-ili son of Sizzatum, Ramman-lu-zírım son of Ibna(?), Warad-Iluli son of Ibna-tum, and Ahuni son of Warad-kubi have rented in partnership, in order to plant grain on it. At harvest time they shall harvest the field, thresh the grain, and sow anew(?) One part Ibi-Bēl the scribe shall take, and Warad-kubi son of Ibni-Sin, Ea-sharri-ili, Ramman-lu-zírım, Warad-Iluli, and Ahuni son of Warad-kubi (shall take) each one part.

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

7.

No. 35, Hammu-rabi, year ?, Tīru 1st.

Contents: A man rents a house for one year.

Transliteration:

A house belonging to the Shamash priestess Ribatum, *NIN-SHINTI-ni* son of Nir-aflishu has rented for one year from the Shamash priestess Ribatum daughter of Ibugum. He shall pay three shekels as one year's rent. As first payment on the rent of one year she has received one shekel and a half. On the first of the month Wardhanna, 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 *SHIR-isini*, cf. Bu. 91-1057 (VI, 17) and Bu. 91-1051 (VIII, 42). Instead of *SHIR*, we find several times (cf. Bu. 91-1051 [VIII, 12]; Fr. 2, 5, 12) *mi-Shir-tam*. Perhaps the latter is the phonetical writing of the former, and the following *SHIR* in our text may be the phonetical complement of *misherti*. *Isini, misherti* and *shikaru* (in other texts *qima*, 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.K.*, p. 426f.) 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 Tira as the day on which the tenant moves in, while No. 35 has warah *PLIN-G13*—1, we must conclude that Tira was the name of the eighth month at the time of the Hammurabi dynasty (cf. Hommel, *Grundriss der Geschichte des alien Orient*, p. 221, n. 1).

8.

No. 33a. Hammu-rabi, year 43(?), Shabat 30th.

**Contents:** A man rents a *rugbum* for one year.

**Transliteration:**

Translation:

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

Follow the names of witnesses and of the scribe.

9.

No. 67, Abi-eshad, year ...., Shabatu 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, Hammurabi, year ...., Tashritu 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 Éli-érizza daughter of Avel-ilî, at the rate of 1 pi 40 qa interest on one gur. At harvest time, in the month Shadatu, he shall pay back the grain and its interest.

Follow the names of two witnesses.
EARLY BABYLONIAN BUSINESS DOCUMENTS

11.

No. 84, Ammi-ditana, year ... Addara 30th.

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 antu Be(?)-ch(?)-ta-da-tum, 2. 1 SAG antu Shar-ra-at-Sipparr-na(?) ...


Translation:

One maid servant Belladahim(2), one maid servant Sharrat-Sipparr-na(?) ..., 6 gold sheqels for her car, 1 gold sheqel 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 nahlaplum garments, 1 marînnum (made of leather), one ox, 2 three year old cows, 30 sheep, 20 ... nu-da, one DUB(?) SHIT-TA GAL, one HAR-KU-GU stone, one HAR-KU-SHE stone, one maâda bed, 5 chairs, one GI-MAL of the gallahum, one GI-MAL maâshum, 1 GI-MAL HAL(?), 1 GI-MAL DUB-SHAL(?)-SAG, 1 GI-MAL garrum, one (vessel, containing?) oil, one (containing?) good oil and a SHAGAN(?) vessel, one SHID(?) for the head, one big SHID(?) 2 gaçu
Dated under the Rulers of the First Dynasty.

27.

Tapu(?), 3 gašu for the head, 3 little īlgurtu(?), 2 GISH asū, one bit pilaqqi malū(?), one little(?) gamum, a woman Shana . . . tum, his wife (sister?), (and) a man Qishli(?)- ANth?—all this is the dowry of Liwir-E.S.1 G-ILA, the Marduk priestess and žermashšitum, daughter of Awil-Sin, which her father Awil-Sin, son of Imgar-Sin, has given her and (then) she brought her to the house of the Ishtar priest Utul-Ištar son of AziAG-Ištar (as wife) for his son Wara'd-Samash. Since half a mine of silver as her terkatu has been bound in her gašu and returned to her father-in-law Utul-Ištar, for all future days her children shall be her heirs(?). They have invoked the spirit(?) of Samash, Marduk, and of the king Ammi-ditana.

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. Abi-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-bint . . . (?), has given as foster child to Māti-ilu and Erishtum. Shamash-tukulti shall be the son of Māti-ilu and Erishtum. If Shamash-tukulti says to his father Māti-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, Muti-ilu and Erishtum say to their son Shamash-tukulti: “You are not our (?, my?) son,” they shall also give him dish(?) 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 ..., Dānu 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 Kalumum, 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.

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 utldšùntî, "cleansed" them unto Shamash. Whereupon it is said that U. and A. shall support I. during her lifetime, and after that inherit her property (manam nimma eliskina ulu isko).—AS 9 says: A. is the son of N. His mother N. utldshu, "cleansed" him. The next line is not clear, only ga-me-ir being visible. Then follow the same statements as in AS 20.—In Sl 5 we learn that a man S. is the son of S.-a. and his wife U-î. Then it says: S.-a., his father, p(b)u-zu ulil, "cleansed" his p(b)u(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," aram màiro avili imiddabu, i.e., he shall receive the punishment of a free citizen.—In Su 31 two male persons are mentioned as sons of a woman A. who "cleansed" them (ullul-shumut). The usual remarks about supporting and claim follow, and after that a passage in which the goddess Aja is mentioned.—In II 20 we find the following statement: K-ù. is the son of A. His mother J., utldshu, ana zît Shamshi pùnîsku isko, "cleansed" him and turned his face toward sunrise. The ensuing statements concerning support and claim are followed by the word ullul: he is "clean." Finally, in Sl 3 we read: A. is the daughter of S. S. utldshî, "cleansed" her, and gave her as a wife to B._ Whereupon follows the remark elli, 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 Sl 5 prove this.
2. They evidently refer to an adoption of grown people. In our tablet a young mother, in Sl 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 role, 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 Sl 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 (II 20, and our tablet), or toward the east.
5. A certain part of the body, it seems, was "cleansed." Bûzu or pûzu in Sl 5 cannot yet be translated with certainty. However, the passage in the Gilgamesh Epic (XII, 199ff.), 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)u(d)u (ilput p(b)u(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)u(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 is mentioned. The tentative translation "shoulder" (Küchler-Jensen) will hardly stand. If pûzu is the word in question, one is inclined to think of a "cleansing" of the pudenda (cf. pûdâsha elli'tum, Gilgamesh, XII, Col. I, 296), representing an old purification (perhaps washing or circumcision) rite. At the same time, the "cleansing" father giving the oath (in Sl 5) would remind us of Elî-ezer'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 pâ‘â‘, front, forehead, and to refer the "cleaning of the forehead" to a symbolical extinguishing of the marks which were made on the forehead of slaves.

6. This "cleaning" 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 "cleaning" ceremony the adopted man becomes ullaâ‘, the adopted woman becomes elliâ‘; in SI 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 ullaâ‘ and dûmuqu, 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 elliâ‘, fem. elliâ‘, originally "clean, shining," has to be taken accordingly. Dr. Meissner (Aus dem altbabylonischen Recht, p. 21) has recognized this fact and translates ullaâ‘ and elliâ‘ in SI 3 by "befreien" and "frei."

No. 28, Hammu-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:


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-â‘nsir—altogether 26 GAN of field, which Gurrumat has cultivated(?), 1 GAN of garden in the field of Buna, situated beside the canal and the daughter of Warad-â‘Ishtar, 7 SAR of
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

E-Rū-A, 2 SAR of "big house," the dwelling place of his father Sili-Shamash, 3 SAR E-Kī-GAL, situated beside the house of Mattatum, one man servant (named) Kališum, one man servant (named) Zaphu-líphur, 1 maid servant (named) Bi-dumuqi, 1 maid servant (named) Ali-ubasha, 1 chariot shady like, 2 KUM(? vessels—all this is the part (of the parental property) of Il(u)-bi-Shamash, son of Sili-Shamash, which he divided (i.e., got after the division) with his brothers Ibi-Shamash, Ibiq-iltum, and Awāt-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-idinnim, Idin-Sin, and Shamajatum.

15.

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

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

Transliteration:


Translation:

Against the wall of Warad-Sin, Ibku-Sin son of Sharrum-Shamash has brought claim against Warad-Sin, and the men assisted as witnesses(?). They inspected the wall, and the wall measuring half a GAR and two cubits USH, 1 cubit SAG, 3½ GLN, from the wall of Nūr-GIR unto the wall of Warad-Sin, they proclaimed as the property of Warad-Sin, before the shābir of Sippar, Sharrum-kima-ilim. For all future times Ibku-Sin shall bring no more complaint against Warad-Sin 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, Ammi-ditína, year ...., Simánû 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-ishmâami son of Awilija had received, Hushu-ibi son of Marduk-masîhalim has borrowed from the merchant Sin-ismâmâmi son of Awiliija. ....... he shall pay back to the bearer of his tablet the grain, GISH-BAR of the god Shamash, in Kûr Sîppar.

17.
No. 55, Samsu-iluna, year 4(?).

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

Transliteration:

1. ḫwarû Šimânu 2. ana ūmi 13št (UD 14 KAM-MA-MA-KU) 3. I Be-la-na-um 4. ḫgambam (or narkabtam) ša šâlûdîm 5. ḫtâ-ru-um.

Translation:

On the fourteenth day of the month Šimânu, Bélûnum has to return the chariot.

18.
No. 118, Samsu-ditína, year ...., Tashritu 18th.

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

Transliteration:

DATE UNDER THE RULERS OF THE FIRST DYNASTY.

Translation:

Six birds, which the scribe Ibi-Bel has delivered for the nebeshlu of the baru priests. Witness(?) Ibi-Bel, the scribe. Received by the baru priests.

19.

No. 93, Anum-zadegi, year first, Tiru 5th.

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

Transliteration and Translation:

<table>
<thead>
<tr>
<th>Ínum riba</th>
<th>Ínum hamsa</th>
<th>shamsa</th>
<th>(name)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>Mu-ra-nu</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td></td>
<td>A-am-ma-ar-ili</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td></td>
<td>I-li-e-er-ba-am, bNI-SUR</td>
</tr>
<tr>
<td>1</td>
<td>3</td>
<td></td>
<td>Re-la-mu-um, awil abullim</td>
</tr>
<tr>
<td>1</td>
<td>ul (none)</td>
<td></td>
<td>Warad-d(d)SHU-KAL, abushu (his brother)</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>Ba-zi-zu, ga-ar-sha-um</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>aRamman-shar-rum, ba`irum</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>màr Na-ra-am-ili-shu, awil abullim</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>Marduk-ma-sha-lim</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>Warad-d(d)Ul-mash-shi-tum màr Ib-ni-Sin</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>Sin-abam-i-din-nam màr E-ti-ram</td>
</tr>
<tr>
<td>1</td>
<td>ul (none)</td>
<td></td>
<td>E-ti-ram màr Sin-sha-ma-uh</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>Ib-ha-tum</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
<td>Warad-d(d)Ul-mash-shi-tum, rabu</td>
</tr>
<tr>
<td>7</td>
<td>7</td>
<td></td>
<td>rish wardi bitim (the superintendent of the house slaves)</td>
</tr>
</tbody>
</table>

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

ABBREVIATIONS.

b., brother; cf., confer; d., daughter; f., father; gd., granddaughter; gf., grandfather; gs., grand- son; 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;

* a priestess (SAL, SAL) of Shamash; Ar., Arabic; Aram., Aramaic; Bi., Biblical; Heb., Hebrew; Na., Nabatean; Np., Neo-Punic; Pa., Palmyrene; Ph., Phoenician; Pu., Punic; Saf., Safaitic; Sl., Sinaitic; Tham., Thanudadian.

Determinatives: d., dens, dea; f., femina; h., homo; pl., plural.

TRANSLITERATION.

A. Deities.

<table>
<thead>
<tr>
<th>Aja</th>
<th>dA-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bel</td>
<td>dEN-LIL</td>
</tr>
<tr>
<td>Bel</td>
<td>dEN-LIL-LA</td>
</tr>
<tr>
<td>Girra</td>
<td>dBIL-G1</td>
</tr>
<tr>
<td>Marduk</td>
<td>dAMAR-UD</td>
</tr>
<tr>
<td>Nannar</td>
<td>dSHESH-UD</td>
</tr>
</tbody>
</table>

B. Other Ideograms.

| idinnam | MA-AN-SUM |
| ili' | NI-NI |
| ili(u) | DINGIR |
| már | TUR |
| shadA | CUR |
| Sippar | UD-KIB-NUN-KI |
| warad | NITA/

I. Names of Persons.

1. Names of Men.

Ab-di-ili, see Ḥabdi-ili.

A-bi-ja-uh

king, always followed by šarru, 66 : 11 | 67 : 12 | 68 :
29 | 69 : 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 . . . . .")
A-bil-ka-di
s. of 11(?)ni-Rammûn, 43 : 5.6.

A-bil-Sin
king, without sharru, 16 : 10 | 17 : 29

A-bu-ja, A-bu-aa-a
s. of A-rut-Nanna-ăr-GIM(?), 42a : 19, seal | b : 7.

A-bu-am-idum (ba-am)
f. of Mazunam-ili and . . . . . . , 10 : 29.

1. s. of Obîq-En, 57 : 25.
2. s. of Kugumamun, b. of Sin-arbat, Sin-rimû, and Sin-sharr-ilû, 119 Obv. : 3b.
3. s. of Shamaš-nîr-mûnû, 50a : 21 | b : 22 | 57 : 22.
5. s. of Sin-môdî-umûmi, 73 : 8 (on the seal written, by mistake, Wa(Ja)-tu-um-aru(qar)).
6. s. (?) of . . . . . . . uir, 77 : 3.
8. f. of Ibiq-En, 95 : 9.18.

A-bi- . . . . . . .
11 : 5.

A-ba . . . . . .
f. of Etil-bi-Sin, 16 : 3.

A-da-ji-atûm
s. of Abu-ul(ju)qar, 18 : 5.

Adidum, see Adidum.

A-di-ma-ti-ilû (cf. Adi-ma-ti-ilû, P. N., ?)
se., màr-bitûm ?, 45 : 16.

A-ku-am-ar-ški
1. s. of Aunitu-û, 27 : 10.
2. s. of Shumum-ilûshî, 49a : 12.

A-ki-ja
f. of Rammûna-mushakîm, 82 : 10.

1. : 20.

A-ki-nu-pa?-du-um
s. of ÜR-RA(?)-ti, 42a : 15 | b : 13.

A-ku-la-ab-Shamash
f. of Ibiq-Girru, 41 : 22.

A-ku-la-ab-Sin
s. of Išme-Sin, 4 : 19.

A-bu-un-wa(ju)?-qar (cf. A-bu-ul(ju)qar and A-bi(ya-)qar, Johnes, Deeds)
1. s. of A-bil-Shamash, b. of Bêl-nûmû and . . . . rûnû, 61 [a : 9] b : 11.
2. f. of Harrû, 9 : 5.

A-ba-ni (cf. Mârûnu)
1. s. of Etle-KA-DI, 4 : 25.
2. s. of Mata(?)tum, 14 : 28.
4. s. of Warad-ku, 112 : 10 [21].
5. f. of H(i)lûnum, 4 : 2.
6. f. of Nübi-ilišu, 4 : 29.
7. pashish-apû, w., 112 : 24.

A-baši-na
1. s. of E-SHAR(?)-R1(?), 35a : 28.
2. s. of Sin-tidûlû, 65 : 14.

A-bâ(NI)-ta-la-mi
s. of Warad-îshar, 98 : 4.

A-bâ(NI)-ta-lî-mi
32 : 3.

Am-ni(?)-la-na
king, always followed by sharrû, 81 : 7 | 82 : 4.21.27 |
| 83 : 31 (am omitted by scribal) | 84 : 41.53 | 85 : |
| 17 : 86 | 17 : 57 | 17 : 19.19 | 58 : 21.32 | 59 : 14 | 90 : |

Am-ni- . . . . . .
d. of, 119 Rev.: 8b.

A-na-î-li-ma(?)-. . . . . (feminine name?, cf. 'A-na-li-mu daddy, P. N.)
68 : 1.

A-na-Shamaš-ti-sî
1. s. of 'Eršîth-li-ju'a, b. of 'Uz-ûlûm and 'Uzi-bûlûm, 57 : 30.
2. s. of . . . . , EGI, 50a : 9 | b : 31.

A-na-Sin-tuk-la-a

A-na-tum
1. s. of Epa, 65 : 13.
2. f. of 'Irâni-imûmu, 95 : 7 (or feminine?).

1 Thus perhaps better than waqar, cf. Meissner, Suppl., p. 15a. For the value of "ju}" of the PI sign, cf. P. N., p. 212, n. 3. The mistake of the stonemover, made in the seal on No. 73 (Jabunu-waqar instead of Jabunu-jagar) is very strange, and it looks as if the name had a foreign sound to him. Perhaps Jabun(Jabun)-jagar, 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(ši)-šub(šu)-Shamash
s. of Sin—., 15 : 25.
A.N.——, see Iu.—.
A.N—.N-Za-LA, see Ruma-Iša.
A-ra-ri-im
1 : 2.
Ar-da
s. of Sin-nāṣir, 97 : 6.15.16.10.
A-ra-ik-šiš-Bel (cf. Cassite A-ra-ik-ka?-zu)
s. of Išašu-bānī, f. of Awil-Sin-KA, 5 : 6.

Ar-kur—.,
6 : 3.
Ar-pi-im
f. of Ikšu-Shala, 61a : 3 | b : 3.
A-se—.,
f. of Išatūnī, 11 : 1.
A-šu-aš-Bel
s. of Bēšum, 9 : 28.
Ash-di(ki, gī)-da-um (cf. Ashkudum)
1 : 4.
Ashdu-um-o-di
1 : 7.
Ashk-du-um (cf. Ashkudum)
1. f. of ——Sin, 29 : 6 | 43 : 22.
2. f. of ——, 26 : 14.
A-ta-ba-um, name?
28 : 2.
A-ta-na-ah-il
1. s. of Ra-man-šarrum, 78 : 17 | 119 Obv. : 24a.
2. s. of Sin-tiši, 15 : 20.
A-ti(di)šu-um
41 : 8 | 51a : 4 | b : 4.
Awil(KA)—ššum
f. of Aššum-arši, 27 : 11.
A-usa-at-širı-šum (?), Ki
s. of Sin—., 16 : 2.

Awil(B?)—Nannar-GIM?
1. f. of Ašša, 42a : 20 | b : 18.
2. f. of Immu-Nannar and Narum-Sin, 14 : 10.
3. f. of Immu-ziša, 17 : 45.
Awil(B?)—Nannar-NI-GI
s. of Išašu-bānī, 39a : 7 | b : 6.
Awil(B?)—Nannar-NI-GIM
1. s. of Zillim, 28 : 28.

1 Probably identical with Ashri-Bel, P. N. It would show that the latter does not mean ‘my sanctuary (ashr)’ is Bel.” Ashri probably is status constr., like ashr, and both names should be considered as abbreviations from a full sentence. Cf. also the name Ashri-ši(NI)-šum, Collection de Clerq, No. 41.

Awil(B?)—Shamash
1. s. of Sin—enna, 14 : 26.
2. s. of Ṣili—Shamash, b. of Iššašum, Ibī—Shamash, and Ilu—bi-Shamash, 28 : 20.
3. f. of Ahum-waṭya, Belšum, and i.....tani, 61 [a : 10] | b : 5.6.15.
5. f. of Immu—Sin, 36b : 18.
28 : 10.

Awil(B?)—
...s.
of
Awil-Nannar-NI-GI, 8 : 11.
Awil-Bel
s. of Nannar—iddinum, 5 : 30.
Awil-Da-mu
pr. of GU—LA, 22 : 22.
Awil-di-ja

Awil(?), Awil-di-il—līl
1. s. of Sin—gumil, b. of ĪKubutum, 70 : 24.
3. f. of Išši—iddinum, 2 : 14.
119 Obv. : 37b.

Awil-di-Iššar
s. of Ibī—Shamash, w., 95 : 11 (cf. P. N.).

Awil-MAR—TU

Awil—MER—RA
33 : 16.

Awil—IR
TUR—GIM (wār barāt?), 104 : 2.

117 : 15.
Awil—Nannar—Nannar—
1. f. of Ikibisha, 4 : 21.
13 : 37.

Awil—NIN—SHAU
s. of Gimm—Shamash, 8 : 16.

Awil—NIN—SHAU—KA
1. (?) f. of Ilatu, 13 : 15.

2. of Kār—(?)—Sippa—amman, 119, Rev. : 14a.

Awil—IR, Awil—Rana—mān
1. s. of Sin—rišum, 36a : 18 | b : 15.
2. s. of Attd, patesi and priest, 68 : 7.10.

2. s. of Sin-shum, b. of I'namazzānu, 70 : 12.
4. b. of Warrad-Shukal, awil aba'llin, 93 : 5.
5. sc., 61a : 30 | 62 : 11 | 08 : 27.

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

Be-li-i
from Babylon, 91 : 10.

Be-li-e-bi(?)

Be-li-ju
s. of Nār?..........., 14 : 22.


Bēl-i-qi-sha-am
f. of Ibku-Shalu, 83 : 29.

Be-li-e-lī(?)

s. of Sula?..........., 11 : 25.

Bēl-išk-me-ni
s. of Ḡadhumum, 1 : 25.

Bēl-na-id?
3 : 31.

Bēl-shu-um

1. s. of Awīl-Šamash, b. of Aḫum-wīṣag and Ḡīš-dī-bi'ti, 61b : 15.
2. s. of Dašu..........., 6 : 22.
3. s. of Ibku-Nuni'tum, b. of Ibni-Marduk, w., 119 Rev.: 7a.
4. s. of Ibku(?)-....., 63 : 25.
5. s. of Husu-bānī, w., 105 : 38 | 119 Obv.: 9a.
7. s. of Ramma-nu-ṣiṣir and Ḡizzina, b. of Ibnī-Ram- mā-nū, Ḡī-ṣāman, and Husu-ibnišku, 88 : 9.
8. s. of Ramma-nu-ṣarrum, pashih-apē, w., 76 : 31.
9. s. of Tar-baṣaša, pashishum, 104 : 5.

4Be-el-la-bi, “Bēl is good” (cf. Introduction).

Assyrian(?) ruler, 18 : 14.

Be-lam

1. s. of Nār-Šamash, b. of Itār-Sin, 9 : 7.

Bi-la-ah-Bēl
s. of Munānum 2 : 13.

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

Bī(?)-ka(?)-ru-um(?)

f. of Warad-šikhum, 9 : 30.

Bu-ha-um, see Pāhum.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

Bu-la-um
s. of Kasha-Shamash, 14 : 27.

Bu-ne-na-zi-ir
s. of Shil-Shamash, b. of Shil-Shamash, 70 : 40.

Bu-ne-ne-SHI-DU
s. of . . . . . . , w., 108 : 9.

Bu-ri-ni-ma-ri
SHAG-GA, 68 : 5.

Bu-nu-ta-tu-tu-la

Bu-ti-Bil
f. of Nair(-?)-ili, 1 : 19.

Bu-ri-ja
s. of Japhikudum, 8 : 34.

Bar-Rammân
1. s. of Bâr-Rammân, 35a : 26 | b : 25.
4. f. of Nabi-Shamash, 33a : 18.
6. b . . . . . . , his sons mentioned, 48 : 9f.

Bu(?)-Âr, Bu-Sin
1. s. of Sin-šemî, 45 : 20.
2. s. of Sin- . . . . . . , 50a : 3 | b3.
4. f. of Avilûma, 8 : 32.
5. f. of Ritamûm and Sin-idinnam, 37 : 4.6.3
6. his sons mentioned, 29 : 4.

Bu-P(?)-ut-tu-tum
f. of Ėrîshiš-ū-R-RA, 119 Obv. : 35b.

Dâ-da-a
bâirû Ishlar(?) , 117 : 20.

Dâ-di-ja
1. f. of Kasha-Shamash, 5 : 25.
2. f. of Ramûn-Šarrum, 62 : 37.

Da-mî-q-Marduk

Da-mî-qum

Di-nâm-ili
f. of Sin-ashshu, 8 : 31.

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

Du-la-kum
1. f. of Bél-humûm, 6 : 22.
2. f. of . . . . . . , 26 : 16.

É-a-mu-da- . . . .

É-a-shar-ri-ilû
s. of Shizzatum, 112 : 7.18.

Élité(AZAG)-Ishkar
f. of Utul-Ishkar, gft. of Warad-Shamash, 84 : 38.

En-bî-Bil
f. of Nabi-Shamash, 9 : 29.

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

Er-va

Er-ri-âm-um
1. s. of Warad-Sin, 7 : 4.
2. f. of Kasha-Sin and Shamash-idinnam, 28 : 27.
11 : 28.

Er-ri-âm-um-ûruru
s. of . . . . . . , 65 : 5.

Er-ri-âb-Sin, -Sin(?)
s. of Ibiq(?)-MAR-TU, 119 Rev. : 4a.
37 : 23.

E?-ri-ânû
f. of Kasha-NIN-KAR-RA-AG, 4 : 16 | 9 : 23.

E-ri- . . . . . .
f. of Hûr-Sin, 8 : 40.

E-SHAR(?)-RA(-)
1. f. of Aḫushûma, 35a : 28.

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

E-te-ja-tum
1. s. of Sin-nâšîr, 59a : 8 | b : 24.
2. f. of Rammûn-idinnam, 40 : 8.

E-te-lbî-Bil
s. of İbu-bûni, 1 : 16.

E-te-lbî(KA)-Marduk, abbreviated E-te-bu (seal), goldsmith, 115 : 14, seal.

E-te-lbî(KA)-Nabî-ûm
1. s. of Ishme-Sin, 76 : 9.10.
2. s. of Nannar-KA . . . . . , 34a : 16 | b : 14.

E-te-lbî(KA)-Rammûn

E-te-lbî, bî(KA)-Shamash
2. f. of Ibka-Shamash, 49 : 16.
3. f. of Shamash-ûmîlûm and Sin-êribam, 9 : 11.

E-te-lbî-Shamash
3 : 28.
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I-bi-iq-NIN-SHIH
1. s. of Nār-ilisha(?), b. of Idir-NIN-SHIH, w., 59b: 19.
2. s. of ........, 13 : 32.
7. se., 28 : 35.
8 : 8 (?) ..
I............

Ibiq-ša
1. s. of Sin-ērišum, w., 119 Obv.: 26a.26b | Rev.: 13a.
2. f. of IAmat-SHĔ-NIR-DI, Nannar-idīnām, and brothers, 94 : 7.
4. akkabukkak Siqer(ī-Immanum), 69 : 3.9 | 80 : 5.8.

Ibiq-A-ra-ah-tam
s. of Eṭel-bānum, 50a : 5 | b : 21.

Ibiq-E-A
1. f. of Abum-w(t)aqer, 57 : 25.

Ibiq-ši-li-na (cf. Ibiq-nār-ili-na)
s. of GA7-DINGIR-R1, 59a : 7.
68 : 15.

Ibiq-ši-šu
1. s. of Shamash-nāṣir, b. of Nidnusha and Shamash-bani, w., 119 Obv.: 22a.
2. f. of Sin-idīnām, 61a : 23 | b : 29.
4. akīl tamgeri, 61a : 21 | b : 27.

Ibiq-ili-na-(sam)
1. s. of Šiš-Šamash, b. of Awil-Šamash, Ibi-Šamash, and I(s)u-bi-Šamash, 28 : 20.
2. w., 51a : 15 | b : 14.

Ibiq-ri-i-tam, -iršurum(KI)
1. s. of Sin-idīnām, 58 : 25.
2. f. of Ibi-Sin, 76 : 21.
51 : 15 | 56 : 2.

I-bi-iq, Ibiq-štar
1. f. of IAmat-Šamash, 119 Obv.: 3a | 8b.
2. f. of AZ16-Nannar(?) and Ḫusṭa-bi, 16 : 12.

Ibiq(?), Śāb(?)-MAR-TU
f. of Ėrb-Sin, 119 Rev.: 1a.

Ibiq-nār-bi-na (cf. Ibiq-ilina)
62 : 12.

1 Cf. the abbreviated name Ibi-qu, quoted by Thureau-Dangin, Revue d'Assyri., Vol. IV, p. 76.
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I-bi-iq-NIN-GAL
1. f. of Ḫusṭa-Navûtan, 49a : 17 | b : 16.

I-bi-iq-Rama-Mū
s. of Damūqua, 14 : 21.

I-bi-iq-sha
s. of Ṣaši-il, 38 : 5.

I-bi-Šamash
1. s. of Ibi ...... ?, 76 : 35.
2. s. of Ḫusṭa-qimān(?), 70 : 37.
3. s. of Shamash-ērišum, 76 : 8.15.
4. s. of Šiš-Šamash, b. of Awil-Šamash, Ibiq-ilam, and I(s)u-bi-Šamash, 28 : 20.
5. f. (?) of Lannānii, 46 : 8.
50b : 13.

I-bi-Sin, -Sin
1. s. of Awil-Šamash(?), 22 : 7.
2. s. of Sin-idīnām, 19 : 21.
3. s. of Sin-idīnām, 62 : 19.
111 : 3 (?) ..

Ib-ku-da-Na-bi-um
XI-GAB šab. quštum, 90 : 11.

Ib-ku(110 : 20), Ib-ku-Na-ri-um
1. s. of Awil- ...... , 68 : 20.
2. s. of Ibiq-NIN-GAL, 49a : 16 | b : 15.
4. s. of Paš(z)ulum, 50b : 1.8.12.
6. s. of Sin-idīnām, from Kūr-Siqer, 101 : 11.
7. f. of Išchana and Ibi-Marduk, 119 Rev.: 8a.
8. f. of Nergal-bi, 79 : 78.
9. f. of Nergal-niša, 76 : 32.
10. f. of Nārutum, 61a : 20 | b : 26(?).
11. f. of Sin-nāṣir, 91 : 9 | 95 : 40.
13. f. of ...... -idīnām, 95 : 35.
15. se., 119 Obv.: 2Sa.25b.

Ib-ku-sha
f. of Išmelatum, 90 : 3.

Ib-ku-ša-la
1. s. of Arpium, 61b : 3.
2. s. of Bī-iqisham, 83 : 29.

Ib-ku-Šamash
s. of Eṭel-bi-Šamash, 14 : 16.
Itkun(SIG-ka)-Sin¹
s. of Sharuwann-Shamash, 58 : 23 | 60 : 2,13.

Ibni-tum
1 s. of Shumash-Sippur, . . . . . . . 87 : 8.
2. f. of Itlimmâ-nâ-razir, 112 : 8.

Ibni-Bel
s. of Mabšûtan, 11 : 25.
10 : 33.

Ibni-EA
s. of Huâi, . . . . . . . . . . 119 Obv. : 30c.

Ibni-Girra
1. s. of Abülâb-Shamash, 41 : 21.
2. s. of Ash-Shamash, 41 : 18.
3. s. of Shamash-sar-illi, 76 : 3,11.

Ibni-Marduk
1. s. of Itkun-Numûtû, b. of Bêlshuma, 119 Rev. : 7a.
2. s. of Libš-Ishtar, jn., w., 119 Rev. : 1a.
3. s. of Warad-kubi, peshisha, w., 112 : 25.
4. f. of Marduk-nushâmû, 77 : 15.
5. f. of Marduk-nâ-ûrû, 83 : 27.
7. mûr GISII-DUB-Biya, w., 112 : 26. seal?

Ibni-MARTU
s. of Libšûra, 68 : 22.

Ibni-Ramûmanû
1. s. of Gisûl-Marduk, w., 105 : 10.
2. s. of Iâqar-Shamash, peshisha-apê, w., 76 : 30.
3. s. of Ramûman-nâ-ûrû and Ilhumû, b. of Bêlshuma,
 Iâqar-ûmû, and Ilshû-ûnamûshû, 88 : 7,12.
5. akil Ilhumû, from Kûr-Sippûr, 101 : 15.

Ibni-Shamash
1. s. of Abûl-ûgar (divorced?) hu. of Ilhumûlûm, b. 95 : 18,20.
2. s. of Ašûlî-ûrû, w., 81 : 49 | 84 : B7-umû 
3. s. of Ilhumû, 74 : 5.
4. s. of Sin-a, . . . . . . . . w., 76 : 39.
5. f. of Abûl-Ishtar, 95 : 41.
7. f. of Iâqar-ûmû, 95 : 37.
8. bîrû, w., 81 : 46.

Ibni-Sin²
s. of Iaššiûri, 95 : 23.

Ibni-Sin
1 s. of Ilhumûtûmû, PA-Pû, w., 76 : 21.
2. s. of Marduk-nâ-ûrû, w., 81 : 17.
4. f. of Warad-kubi, 112 : 6,17.

Ibni-SUL-Râ
w., 101 : 37.

Ibni-
 1. s. of Iaššiûri, 119 Obv. : 30c.

Ibni-
1. f. of Warad-Marduk, 110 : 2.
2. f. of Ilhumû, 95 : 4.

Ibni-
1. s. of Enun-Sûn, 1 : 21 | 14 : 30.

Ibni-Supûta
s. of, 70 : 5,31,35.

Ibni-Sulpanû
s. of Mûrûmû, 95 : 4.

Ibni-
1. s. of Iaššiûri, 86 : 5,6 \ 87 : 4,6.
2. mûr GISII-DUB-Biya, 32.

Ibni-Ishtar
1. s. of Iaššiûri, w., 108 : 11.
2. jn., 105 : 33.

Ibni-
1. f. of Mûrûmû, 37 : 21.

Ibni-
1. s. of Iaššiûri, 59b : 110 : 2.

Ibni-
1. s. of Iaššiûri, 19 : 20.

Ibni-
1. s. of Ilhumû, 19 : 20.

Ibni-
1. s. of Iaššiûri, 59b : 110 : 2.

Ibni-
1. s. of Iaššiûri, 28 : 33.
2. f. of Iaššiûri, 98 : 3.
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Ili'-ish-Sin
2. f. of Nabi-Nun, 17a: 1 | 59: 49.

Igil-Sin(?)
3. 2.

Ili'-bi-Ishtar
s. of Sin-abushu, 5: 20.

Ili'-bi-šu
1. s. of Awiš-Ninurta, 4: 22.
2. s. of Marduk-shamash, 4: 23.
3. f. of Nabi-lishu, 8: 23.

Ili'-an-bi-Sin
w., 101: 35 | 108: 12.

Ili'-bi-šuma
63: 1.

Ili'-bi-šu, see II(a)-bi-šu.

Ili'-pa-ni
1. s. of Iliš-XIV-SUR, 22: 18.
2. s. of Iliš-Nun(?), 19: 20 (cf. 11: 27).
3. s. of pr...?11, 11: 27 (cf. 19: 20).

Ili'-ša-šum
f. of Shamash-mubalat, 58: 24.

Ili'-ša-šuma
hK-XIV-SUR, 93: 4.

Ili'-ša-šuma
s. of Rammūn-nāgir and Iliš-ina, b. of Bilshum, Ibi-Shinnash, and Huskhu-bānišu, 88: 3.8.13.

Ili'-ši-šuma
1. s. of Ibiš, 4: 2.
2. s. of Awiš(?)-šu, 2: 15.
3. s. of Kish-Shamash, ju., 68: 19 | 119 Obv.: 19a.16b. [25b] Rev. 2a.3b.
4. f. of Sin-bādi, 45: 15.
5. f. of Sin-šeni, 88: 23.

Ili'-šim-šar-an-šum

Ili'-šim-šu-šar-ašum

Ili'-ši-in-e
s. of Shamash-nāgir, 41: 4.

Ili'-šu-šari
1. s. of Warad-Kubi, 17a: 1 | b: 4 | 49a: 1 | b: 4.
2. w., 51a: 10 | b: 15.
56: 5.

I-Ili'-ma-a-ši
f. of Iliš-ma-ši, b. of Iliš-šum, 101: 15.16.

Ili'-ma-li-šum
f. of Nabi-Shamash, 22: 17.

Ili'-ma-la-šum
f. of II(a)-bi-Shamash, 102: 6.

Ili'-ma-la-ti
3: 8.

Ili'-ma-ni
f. of Egi-bi-Bel, 1: 16.

II(a)-bi-šuma
1. s. of Imuša, 12: 5.
2. s. of Ešur, 73: 3.7.

II(a)-bi-šuma
1. s. of Ummišu(?), b., 19: 4.
2. s. of Shīlī-Shamash, b. of Awiš-Shamash, Ilú-šap, and Iliš-Shamash, 28: 19 | 61a: 29 | b: 35.
58a: 2 | b: 2.

II(a)-bi-šuma, etc., f. of Husku-bānišu, 68: 25.

Ili'-da-ni-šum
f. of Ibi-Shamash, 70: 37.

Ili'-da-nilim
s. of Iliš-Ishtar, 61a: 24 | b: 30.

Ili'-da-nilim
s. of Iliš-Ishtar, 61a: 24 | b: 30.

Ili'-na
s. of Ahiš-nu(?)-yašur, 9: 5.


Ili'-na-ši
f. of Ibi-Shamash, 74: 6.

Ili'-na
s. of Sizzalum, 103: 4.9.27.31.35.13.

Ili'-na-nim[...?]

Ili'-na-nim[...?]
s. of Sin-bānišu, 45: 3.

1 If iqqamanni is read correctly, we are tempted to recognize in it the Semitic root sgu (Heb. שָׁג, Arab. معنوم) which has not yet been noted in Babylonian or Assyrian texts. For the contents of the name, cf. 1 Sam. 21: 12—22. הָיֹן חָוָישׁ נִנְבָּה.
Hu-shu-bi
11 : 1
Hu-shu-šu-šu
1. s. of Shumash-balidi, w., 53a : 11 | b : 9.
2. s. of Shumash- . . . ., 11 : 26.
3. s. of Sharrum-Rammân, 63 : 23.
1. f. of Išštum, 50a : 11 | b : 27.
5. f. of Ishür-šu, 24 : 3 | 25 : 3.
Hu-shu-ba-ri
1. s. of Avidumna, b. of Nabi-šušu and Rammân idimmân, 13 : 5,12.
2. s. of Iššu-SH.A.N, b. of Sin-rimīn, 50a : 18 | b : 19.
3. s. of Iššu-ixb—. . . . ., 50a : 25.
4. s. of Iššu-Shamash, b. of Xa . . . . ., 20 : 17.
5. s. of Nabi-šušu, 5 : 26.
7. s. of Xa-Sin, 3 : 12.
8. s. of Sin-šušu(u), Sî : 10 | w., 59 : 11.
9. s. of Sin-magir, w., 101 : 35.
10. s. of . . . . ., w., 76 : 27.
13. f. of Kishum, 105 : 3s [119 Obv. : 10a?].
15. f. of Iššu-magir, 105 : 37.
17. f. of När-Kubba, 50a : 6.
19. sc., 5s : 27.
Hu-shu-élittu(zu)
20 : 3.
Hu-shu-šu-bi
s. of Harud-Nunnar, b. of Bēlānna, 57 : 26.
Hu-shu-šu
1. s. of Iššu-šu-Ištar, b. of Az.1G—. . . . ., 16 : 11.
2. s. of Marduk-mushaliun, 53 : 10.
Hu-shu-šu-shu
2. f. of Shamash-beni, 37 : 5,8.
50a : 27.
Hu-shu-šu-šu
1. s. of Hu-domiq, b. of Sin-mushaliun, P.4-P.1, 119
Obv. : 11e.
2. s. of Hu-. . . . ., ju., w., 76 : 26.
3. s. of Sin-idin-shumi, w., 119 Obv. : 25a.
4. f. of Iššu-shu-šu-Shamash, 83 : 8.
5. f. of Xâr-Kubba, 97 : 5.
7. SUL-GI-DIT bit Shamash, 105 : 36.
8. . . . . . ., w., 108 : 11.
Hu-shu-šu-šu
1. s. of Shamash-magir and Iššu-šu-šu, b. of Bēlānna,
Bēlānna, and Iššu-šu-šu, 88 : 1,8.
2. f. of Bēlānna, 74 : 3.
Hu-shu-bi—
w., 104 : 18.
Hu-shu-šu-magir(sir)
s. of Hušu-ba-ri, 105 : 37.
Iššu-šu-jēn
1. f. of Iššu-biba, 12 : 5 (perh. id. with 4 : 7)
2. f. of . . . . . ., 4 : 7 (perh. id. with 12 : 5).
Iššu-šu-šu
117 : 18.
Iššu-šu-šu
s. of Avid-Nunnar, b. of Harud-Nunnar, 57 : 18.
Iššu-šu-šu
s. of Xār-Sin, 15 : 19.
Iššu-šu-šu
1. s. of Shamająnum, 28 : 31.
2. f. of Bēlānna, 76 : 30.
Iššu-šu-šu
s. of Xâr-Sin, 17 : 1.
Iššu-šu-šu
1. s. of Avid-Shamash, 36b : 17.
2. s. of Sabkunum, 6 : 20.
3. f. of Avid-Sin, gl. of liššu, E-SAG-ILA, 36 : 36.
4. mār GISH-DUB-RA-a, 57 : 32.
Iššu-šu-šu
1. s. of Zādišu, b. of Bēr-Sin, Sin-rimīn, and Sin-
idimmân, 57 : 18.
2. f. of Bīr-Sin-Shamash, 50b : 21 | 57 : 20.
Iššu-šu-šu
ruler at Sippar, 3 : 23 | 4 : 11 | 5 : 19.
Iššu-šu-šu
s. of . . . . . ., 15 : 27.
Iššu-šu-šu
abbreviated) 1
s., 18 : 1.
Iššu-šu-šu
see Feminine Names.
Iššu-šu-šu
41 : 5.

1 The writing I-šu-šu-šu-Shamash gives us the clue for the reading of some other names which I have interpreted erroneously in P, X. Instead of inashe, "his eye is" . . . . . . . . . . . . , we evidently should read isat-shēr, "in the hand (protection) of . . . . . . " Probably a word has to be supplemented. This gives us a third possible explanation of the names
beginning with SHU (cf. P. N., p. 245, n. 9). They may have to be read Gát- and considered as shortened from names beginning with In-sag- . The names Hu-inaja and Shamsu-inaja (P. N.) also may have to be explained differently. They are perhaps not full names ("Shamash is my eye"), but hypocoristics in -ja from names like Shamash-ina(l?),-nunit. 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 rabinja of Sippar and Kür Sippar, occurs II 91:17 and 24, where I failed to recognize it in P. N. It also occurs in the tablet from Ḫana, published by Thureau-Dangin in Revue d'Assyriologie, Vol. IV, p. 85, as the name of the king of Ḫana. Hommel (in Grandriss, p. 50, n. 1) has first recognized that the second element of this name is a deity. The name Iqib-Lin, occurring also in the Ḫana tablet, I would explain as "Lim is strong" (išeb = eqbi; for eqbi instead of eldu see Muns-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 (zišu, bānum, ishmu). Hommel adds to these the name Indu- Lima ("Lim is my support"), which occurs on a seal cylinder from Gicia, now in the Ashmolean Museum at Oxford. Should the name Ḫašiča (V R II, 83,91), then to be read Ḫasči-Lu be compared? And has the name Shamsu-shamunua (P. N.) to be considered in this connection?

2 The element Ḫaši can hardly be separated from Ḫasi (in Ḫi-ḫasi, Ḫaši-Dagan, cf. P. N., p. 233 and n. 3), occurring similarly in West Semitic names. The change of _particle to a later 2 (cf. the writings pa-ra-za-um and pa-ra-ai-im, a-na-za-hi and na-a-hi in the Hammurabi Code). Therefore Dr. Hilprecht’s suggestion to find in Ḫaši a West-Semitic ššm 12 to will have to be abandoned. Apparently a variant of our name is found in Ḫaš-iši-il (Scheil, Recueil de Travaux, etc., XXIV, p. 3). Should we have to think of Ḫaši and translate "(The) god has healed?" Cf. Palmyr. Ḫaša. The Babylonian name Ḫašicitl (P. N., 114 and 234), perhaps, should be translated "(The) god is (was) great." (cf. Dr. Hilprecht’s note on p. 114 and the name Ḫaši-Nudimmu).

3 C. Daicles, Allab. Rechtsurk., p. 11.
EARLY BABYLONIAN BUSINESS DOCUMENTS

Kasapa-da-anu

Kaluwan-anum
1. s. of Sharrum-Rammôn, b. of Eridu-Imtu, 96 : 18.
2. sl., 28 : 12.
3. w., 60 : 19.
Kash(es), see Bir-.

Ká-sha-innina
62 : 2.
Ká-sha-Nammar
f. of Iamazê, 17 : 45.
Ká-sha-XIN-KAR-RA, 16
s. of Eridu(i), 4 : 15 | 9 : 22.
Ká-šash-XIN-TU
f. of Shamshu-um, 119 Obv.: 12b.17c.

Ká-sha-Shašash
1. s. of Dédija(?), 5 : 21.
2. f. of Baladum, 11 : 27.
Ká-sha-Sin, -Sin
1. s. of Eridu, b. of Shamash-idinum, 28 : 26.
3. f. of . . . . . .-nabir, 62 : 35.
Ká-si-rum (abbreviated)
3 : 33.
Kí(Qi)...
18 : 19.
Ku-abbarum
f. of Sin-nádina-shami, 83 : 28.
Ku-ârku-sum
11 : 22.
Ledju...
...s. of . . . . -ninar, 26 : 29.
LÁ-la-si-in-um
22 : 5.

Liši-il-Ishar
1. s. of Mar-Shamash, ju., w., 119 Obv.: 20b.
2. s. of Rammôn-idinum, 8 : 30.
3. s. of . . . . mu(-idinum), 30a : 14 | b : 16.
4. f. of I駘-marduk, 119 Rev.: 1a.
5. f. of Hulali(m)ash(?), 61a : 24 | b : 30.

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6. f. of Iâzum(?)-il, 7 : 19.
7. f. of Naram-Sarrar, 17a : 15 | b : 15.
Liši-il-Rammôn
Liši-il-Sin, -Sin
1. f. of Shamash-rubi, 27 : 12.
2. ju., 71 : 7.
Lišu-ram
30a : 15 | b : 15.
Lišu-ir-Nippur
32 : 1.
Li-wi-ra
f. of Ibaï-MAR-TU, 68 : 22.
Li-wi-rum
f. of SAG-ILLA-mashalim, 57 : 29.
Li-zi-il-ba-latum
65 : 10.
Lu-askta-mar-Shamash
f. of Biltûnî, 76 : 5.
Lu-askta-mar-Sin, -Sin
f. of Sin-èribam, 62 : 33.
37 : 20.

Ma-an-ni-um
1. f. of Nïkerhid(?) and Sin-enam, 6 : 19.
Ma-an-ni-sku
s. of Qishtum, 33a : 4 | b : 4 | 49a : 14 | b : 13.
Ma-an-ni-ja?
1. f. of Bedajû(?), 41 : 17.
Ma(?)-an-âi-Shamash
sons of, 76 : 4.
Ma-an-na-um-ša-lum-Shamash
41 : 2.
Ma-an-na-um-ki-ma-Bîl
f. of Narimûnî, 16 : 7.23.
Ma-an-na-um-ki-ma-Shamash
Ma-an-nîm
1. f. of Ibaï-Sin, 14 : 25.
Ma-ni-um
1. s. of Shamash-bendi, 45 : 12.
2. f. of Ulbatum, 22 : 8.
Ma-an-ni-um
f. of Hulali(m), 37 : 3.
Ma-an-ni-um-ka-ba-lum

1 Cf. the names Nabû-kîpir, H R 64 : 15d, Strassm., Cyrus, 188 : 26, etc.; Shamash-ikṣur, H R 46, 34b; Bêl-ikṣur, H R 64, 18, etc.; Nabû-kùṣuranni, H R 64 : 21a; Bêl-ka-uṣûru (K. B., IV, 316-317, ll. 3, 7, etc.), and also the later title of officials kîpir and khrab kîpir.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

Ma-nu-am-ši-ri-Sin
f. of Nārja, 13: 34.
Ma-nu-am-sha-miš-shu
f. of Obûbiša, 1: 21.
Mār-dA-an-mu-ša-(u), "Son of Aannu" (cf. A-an-an-me,
Johns, Decree),
s. of Idin-Nabûm, w., 86: 14. scal.
Mār-ši-Ba-ja
s. of Sin-rimâ, 58: 37.19.
Marduk-umil
f. of Erishtum-ša, 23a: 19 | b: 18.
Marduk-nu-ba-li-it
1. f. of Marduk-nâšir and Ishâl-ša, 119 Obv.: 3e.
   (cf. Ishâr-Lim).
72: 11 | 75: 4 | 95: 23 (s. of ?).
Marduk-šu-la-tim
1. s. of Bâd-Marduk, 77: 14.
2. s. of Sin-ribânu, pr. of Aja, w., 76: 22
3. s. of Util-šašâr, 103: 2.29.38.41.
4. f. of lâmât-Shašâm, 80: 3.
5. f. of Bâlîmû, 75: 3.
6. f. of Ushâk-ša, 85: 11.
41: 6 | 93: 10.
Marduk-nu-ši-ru-ušir
1. s. of Bâd-Marduk, w., 83: 27.
2. s. of Marduk-mubâliṭ, 119 Obv.: 2e (cf. Ishâr-Lim).
3. s. of Shašum-liški, pâšû-ši, apêl, w., 76: 33.
4. s. of . . . . . . , 59b: 3.8. (e. l. 13).
5. s. of . . . . . . , b. of Udiq-šûn, 68: 16.
6. f. of Bâd-Sin, 81: 47.
9. e. . . . . , w., 108: 10.
72: 10 | 117: 16.
Mâr-i-in (abbreviated, cf. Mâr-i-râmû, etc.)
f. of Râmuûn-bûnû, 36a: 21.
Mâr-i-râmû
Marduk-NIN-TU
f. of Gimûluû, 46: 19.
Mâr-Shašâm
1. s. of Râmuûn-ôbû, 28: 32.
2. s. of Dingir-ša-KA-ša, 71: seal.
3. f. of Libû-šašâr, 119 Obv.: 20b.
MAR-TU-ib-ni-shu
64: 3.
Mây-an-XX
1. s. of . . . . . , cûl-bûti, w., 76: 36.
Mû-ru-ni (cf. Ëja)
Marduk-kum(ku-um)
1. s. of . . . . . , 27: 15.
2. f. of Nûšiû-šuûnû, 46: 3.15.
Mâ-Shašâm
Ma-ta-tûm
f. of Ahûnû, 14: 28.
Mat-tûm-tam
28: 11.
Mâ-ti-bû
lu, of Erishtum, foster father of Shašash-tukultû,
   17 : 4.8.11.18.
Mâ-zi-a-um-ilû/ns. of Aham-ibûnu, b. of . . . . . , 10: 28.
Me-ja-nu-la
1: 10.
Mû-ru-nu-um
3: 34.
Mi-il- . . . .
22: 3.
Mu-da-da-um
f. of Shû . . . . . , 26: 19.
MULU-SHAG-GA
18: 2.3.
MU-MU(Mâ-ru?)
f. of Jarusûn-é, 1: 18.
Mu-na-ni-im
f. of Hûlûbû-é, 2: 13.
Mu-na-ri-run
f. of Sin-šûnû . . . . . , 26: 21.
Mu-pe-di-run
s. of Idinû, 37: 21.
Mu-ru-ni, "young lion."
93: 2.

1 Perhaps to be restored Mû-ût-ki-ti-ti-ilû-a, "My counsel is with god," or similar. That we should read thus
   (and not Ishkî-ti-ti-ilû-a, P. X!?) appears from the writing Itû-ti-nilû-nilû, Collection de Clerq, No. 193.
Na-bi-Bêl 1
2: 11.
Na-bi-tili-shu
1. of Aḫu-ni, 4 : 29.
2. s. of Avûlama, b. of Ḫashushâni and Ramûm-enûnum, 13 : 13.
3. s. of Shamash-idinum, 13 : 38.
4. s. of Sin-idinum, 39a : 17 | b : 15.
6. f. of Ḫashushâni, 5 : 27.
Na-bi-Shamash
1. s. of Bû-Ramûmin, 33a : 17 | b : 11.
2. s. of Enûbi-Bêl, 9 : 29.
4. s. of Hû-mâlikî, 22 : 17.
5. s. of Shamash-dâḫûn, w., 39a : 15 | b : 13.
6. f. of Shamash-erûmû, 28 : 30.
7. f. of Sin-erûmû, 70 : 19.
8. his daughter mentioned, 46 : 17.
Naâbi-Sîn (?)
1. s. of Idîn-Sîn(?) 98 : 3.
2. f. of Tûnûn-Ishtar, 17 : 45.
Na-bi-um-ekalll(i-di)
Na-bi-um-na-šî-ir
82 : 12.
Na-hi-di-um (cf. Naḥšîl, Naḫ-šî-â(?), P. N.)
1 : 3.
Na-hi-di-anum
s. of Isâm(?)-Sin, 20 : 17.
Na-hi-di-um-Du-um
Na-su-um
1. s. of Ḫû-(a)-bi-ṣu, 34b : 20.
2. gallûnum, 72 : 12.
Na-su-um-shu-ṣar
s. of Luḫût-Ishtar, w., 47a : 15 | b : 11.
Na-nar-abûnum-idinum
s. of Ḫashushâni, 63 : 20.

Nannar- DA-MAJ\?
1. f. of Sin-idinum, 63 : 9.
2. 3 : 26.
Nannar- DA-MAJ\?
1. s. of Ḫû-(a)-bi-ṣu, b. of 4mat-ŠE-MA-DA and
2. s. of Sin-šemâ, 12 : 1.
Nannar-KI\?
1. f. of Ḫû-bi-Šênum, 34a : 17 | b : 15.
Nannar-um
2. f. of Anûšiktûn and I-Nâshi-šinka, 61a : 2.4. | b : 24.17.
65 : 2.
Nannar-UM-ABA\?
1. s. of Umu-Dàg[al], 9 : 25 | 13 : 35.
2. s. of Shamash-idinum, 60 : 18.
4. f. of Ramûm-sharrum, 59a : 10.
5. aciil abûllûm, 93 : 9 | 101 : 1.
37 : 19.
Nannar-um-Sîn\?
1. s. of Aû-Šîtu-Šênum, b. of Izûrûn-Nannar, 14 : 9.
2. f. of Tûbûnum, 1 : 18.
3. f. of Warûlu . . . ., 26 : 22.
Nûrum-a; bi\?
18 : 21.
Nê-ê-nâšû-bi
f. of Warûlu-Mardak, 115 : 5.
Nê-me-tûm
1. f. of . . . . ., 26 : 17.
2. f. of (Shamash)-nâṣûr, 39a : 19.
Nê-nûl-ûm
Nê-nûl-ûm-KE-ša
65 : 4.
Nê-nûl(ûl-RA)-KU(ûlûlû)-ti
f. of Aûkû-ûdam, 42a : 16 | b : 11.

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, Nabi-Bêl would mean "The called one of Bêl (is he)" and would refer to the name-bearer. Cf. the Louvre-Inscription II (K. B. III, p. 124), where Hammurabi calls himself nabi-anûm, "the called one of Anûm." It is to be noted that an abbreviated name Nabûm never is found at this period, whereas at a time in which we know of no cult of the god Nebû, the name Nabûm (written Gû-DE-1, cf. Reiner, Tempelarkunden aus Telloh, p. 45) is not rarely used.
Dated under the Rulers of the First Dynasty.

Nergal-ni-šu
s. of Ibu-Nunatum, pashish-apš, c.w., 76:32.

Ni-ud-ar-Sin, Šin

29:10.

Ni-ud-naslu
1. s. of Sîmanash-šegir, b. of Hibi-ilislu and Sîmanash-bini, 119 Obv.: 22a.24b.26c. ¡ Rev.: 9a.

2. s. of Sin-idinnam, 56a:14 | b : 30.


Ni-ik-bal-ha-id(t) (cf. Pâ(?)-nikrum, P. N.)
s. of Manumum(?), b. of Sin-enman, 6:18.

Nin-ne-...-

f. of labat-aja, 16:20.

4.NIN-SHA的文字
f. of labat-talilik, 17:12.

13:37.

4.NIN-SHA-idinnam
akil Sâl. 4.Shamash, 17:34.

4.NIN-SHA-na-šir
s. of Nûralishu, 35a:1 | b : 4 | 36a:3.25 | b : 3.

Ni-šir-šin-te (name?)
117:19.

Nin-ne-ja, see Biliu.

Nu-aha-ab-ra-ši

Nu-šir-li-šu

2. f. of NIN-SHA-na-šir, 35a:5 | b : 5 | 36a:4 | b : 1.

Nu-ra-num

2. f. of Sin-idinnam, 119 Obv.: 18a.19b.

Nu-širGIR
60:8.

Nu-šir-Girra
pashish-apš, c.w., 108:7.

Nu-šir-šili
s. of Bûr-Ši, 1:19.

Nu-šir-il-shu
1. s. of Ikkishu, 8:33.

Thus very probably, instead of B(P)uham, P. N., Professor Meissner writes: "The Lesung Pâšu ist wohl vorzuziehen. Das Wort bedeutet 'Essatz' (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. 131, to the Old Testament explanation of the Hebrew name 7921). or, more likely, it is abbreviated from a longer form, which we have not yet found. The feminine, Pašu-tum, occurs on an early Babylonian seal cylinder, published by Scheil, Rev. de Trar., etc., Vol. XXII, p. 121. (The name of her father is Sin-pu-anti-ra-um.) Cf. also Peiser in O.L.Z., 1900, Col. 477.
Pa.-uz-bw-im (hypecor., cf. Parzshem, P. N.)

1 f. of Buz-xu-dinum, 50b : [1.] 10.12.

Qi-isk-MAR-TU

92 : 9.

Qi-isk-Na-nu

s. of Sin-shami, 19 : 22.

Qi-isk-tI-DU-a

war-dGil-UR-Ba-Ra (?), 95 : 12.

Qi-isk-tI-di-.

w., 101 : 11.

Qie. . . . . , see Kii.- . . . .

Qi-isk-tum(bi)

f. of Manna-li, 33a : 5 | b : 5 | 49a : 15 | b : 14.

Ramman-ku-ni

s. of Mārin, 36a : 20.

Ramman-ku-l̄-di-3

s. of Wardû(?)-ka-bi(?), w., 110 : 22.

Ramman-ku-di-lam-ina-nam

1. s. of Aclhummn, b. of Hashu-bi-ni and Nobi-ilishu, 13 : 12.
2. s. of Elejutum, 10 : 7.
3. s. of . . . . . . , 13 : 19.
4. f. of Hu(?)-nam, 111 : 4.
5. f. of Lībāt-Ishtar, 8 : 39.
6. f. of Sharrum-Ramman, 61a : 26 | b : 32.
7. f. of . . . . . . -ilnamnam, 95 : 38.

Ramman-ku-na-zi-shu

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

Ramman-ku-zi-rum([R])

s. of Imu(?)-nam, 112 : 8.19.

Ramman-ku-shad-im

1. s. of Ahi-dā, 82 : 9.
2. pal-šam-bi, 90 : 17.

Ramman-na-shi-ti([Z])-di-lam-nam([M])

se., 75 : 14 | 78 : 20.

Ramman-su-gir(gi-ri)


goldsmith, 73 : 13.

53a : 2 and Le. E. | b : 2.

Ramman-ra-bi

f. of Mār-Shamash, 28 : 32.

Ramman-er-me-ni

17 : 33.

Ramman-shar-ram

1. s. of Dādu-ja, 62 : 37.
2. s. of Nārim-ilishu, 59a : 10.
5. di-ru, 90 : 8.

Ramman-u-lam

f. of Sin-μgir, 62 : 30.

Ri-ba-um-iR

s. of Rār-Sin, b. of Sin-il-namnam, 37 : 4.7

Ri-ba-UR-BA (Nepril)

f. of Sin-il-namnam, 50a : 13 | b : 29.

Ri-im-Ramman

82 : 23.

Ri-shi-ju

son mentioned, 29 : 5.

Ri-isk-ilu

s. of Šil-Sin, 5 : 28.

Ri-isk-Shamash

1. s. of Bēl-bī, 62 : 37.10.13.19.27.
2. s. of Isigur-[Y][K]-1, 50a : 20 | b : 21 | 57 : 20.
3. i. s. of Sin-μgir, 63 : 6.
4. s. of Wardû-Shamash, 41 : 20.
5. f. of Ri-lam-namnam, 68 : 19 | 119 Obv. : 9a,l.Obk.
25h(? ) | Rev. : 2a.
7. f. of Sin-μgirnam, 29 : 3.
8. i. . . . . . , 14 : 26.
9. w., 11 : 29 (last witness).

Ri-isk-TU-TU

f. of Ilqumnum, 82 : 9.

Ri-isk.- . . . .

his sons mentioned, 11 : 1.

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

2 With the names containing the elements qisht(t), qisht, qipshum (see P. N.) the Hebrew name פֶּסֶת (abbreviated) should be compared. Another one of the numerous words for "present" in Babylonian personal names is ṭinatū (cf. Mass-Arnolt, Dictionary), occurring often in the later period. Cf. e.g. Rimat-NIN-IB and the abbreviated name Rimāt in Clay, R.E., Vol. X.
Dated under the Rulers of the First Dynasty.

1. S. A. I. I. A. u. n. s. a. n. s. u. m-ša.-i-nu
   s. of Liqarrum, 57 : 20.
   Sa-sa-um (byposcor., cf. Sakkum, P. X.)
   t. of Inwark-Sin, 6 : 21.

Sa-na-nu
s. of Bogatum, 41 : 21.
Sa-an-si-i-tti-ša (= Samsa-ila-na)
king, followed by sharrum, 51a : 18f.
Sa-an-su-ša (= Samsa-nu-na)
king, followed by sharrum, 48 : 11.
Sa-an-su-ša-ši-i-tti-ša
Sa-an-su-a-pa (cf. Samsa, Samsa-ila-na, Samsa-nu-na)
king, without sharrum, 53a : 15 | 54 : 10 | 55 : 6f.
   b. 19 33a : 13 (7) | 56 : 14 57 : 18 59b : 32.
Sa-an-su-a-na (prob. mistake of scribe for Samsu-ila-na)
king, without sharrum, 50b : 17.
Sa-ni-ku(?)
1. t. of Shamash-nāṣir, 14 : 29.
Sa-rī-ka-an (cf. Zarik(qum))
 s. of Lakhram, 7 : 21.
Sha-ba-zi
7 : 1.
young slave, 116 : 5, 15.
Sha-la-un
1. t. of Hāri-ri-zi, 31 : 4.
Shā-na-pu-tum
1. s. of ḫu-ḫini, 28 : 29 (cf. 31).
2. t. of Ingar-Shamash, 28 : 31 (cf. 20).
Shamash-balāṭi(TII-LA-tu)
1. t. of ḫa-hu-ab-shu, 53a : 12 | b. 10.

2. t. of Sin-dišnum, 28 : 34.
3. t. of . . . . , 20 : 15.

Shamash-la-nı
1. s. of ḫa-nu-dišu, 37 : 5, 8.
2. s. of Shamash-nāṣir, b. of ḫa-piššu and Xānumu.
3. t. of Xānu- . . . . , 45 : 4 (id. with No. 47).
4. t. of Mannas, 15 : 13 (id. with No. 37).
5. t. of . . . . , 119 Rev. : 23a.

Shamash-ša-pin
1. t. of Xāni-dišu, 39a : 15 | b. 11.

Shamash-diri (D.I.-ER)
se. 63 : 26.
Shamash-di-[?(?) zu]
1. t. of [Har]niqum, 39a : 6 | b. 5.
7 : 5 | 102 : 3.

Shamash-en-nu
s. of Xāni(?)-. . . . , 15 : 26.
12 : 2.

Shamash-en-ša-ša
1. s. of Xāni-Shamash, 28 : 30.
2. t. of Ba-Shamash, 76 : 8, 15.

Shamash-ka-zir[zi-i(ir)
1. s. of Sin-unšum, 44 : 3.
2. s. of (?) Zišpu, 22 : 19.
34a : 4 : b. 1.

Shamash-ke-pallü
s. of Kāša-Sin, b. of Bēšūnum, 68 : 23.

Shamash-ki-di-nu-nu, -di-num
1. s. of Eriba, b. of Kāša-Sin, 28 : 26.
2. s. of Naḫum-Ingum, 22 : 29.
3. t. of Naš-ša-šu, 13 : 38.
4. t. of Naḫum-ša-šu, 60 : 18.

Shamash-ša-num
52 : 3.

Shamash-ša-in-na-tum
s. of Abīxa, 15 : 18.

1 With this hypocoristic name, occurring also in P. N., the other hypocor, form Sā(i)num (P. N.) should be compared. In Sā(i)num (P. N.) we have perhaps not a abbreviated form of a fuller name, but one of the more primitive simple names. Šu-string 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 Negro. On the other hand, Šu-string might be sama, “blind.” Cf. the names Sakkum and Zakkukum (P. N.), meaning “deaf.” For similar names among the Arabs and Indo-Europeans cf. A. Sardowsky, “Die etnisch-religiöse Bedeutung der alttestamentlichen Namen, etc.” (Kölnberg Dissertation, 1901), p. 27, n. 1.
Shamash-ki-nam-li-di
  s. of  . . . . .  11 : 23.
  11 : 5.
Shamash-da-sha-na-aa
  f. of  . . . Sin, 8 : 36.
Shamash-mu-da-li-i
  1. s. of Il-diintu, 58 : 21.
  2. s. of Ildi, 27 : 1.
Shamash-na-qi(ri)-ir
  1. s. of Il-di, 41 : 4.
  2. s. of Husha-bi, w., 83 : 26.
  3. s. of Pa . . . ju, w., 119 Rev. : 5a.
  1. s. of Sin . . . . . . . 11 : 29.
  5. s. of Sin-im . . . . .  ni, 91 : 12.
  6. s. of . . . . . . . . 15 : 21.
  7. f. of Arši-Shamash, 111 : 11.
  8. f. of Bi'qar, 97 : 8.
  9. f. of Išu-Il, Nidumitu, and Shamash-bi, 119
  10. f. of Shamash-pi-di-ir, 12a : 5 | b : 1.
  28 : 4(?) | 11 : 10 | 119 Obv., 38b.
Shamash-ni-šu
Shamash-ni-šu-ama-tim
  f. of Amans-šu-ni-šu, 50b : 22 | 57 : 22.
Shamash-pi-di-es-ua
  s. of Shamash-ni-šu, 12a : 4 | b : 3.
Shamash-na-bi
  1. s. of Ilbi-Sin, 27 : 12.
  2. f. of  . . . . . . Sin, 26 : 18.
Shamash-ši-in-il-lu
  s. of Il-šu-Shamash, b. of Sin-čirim, 9 : 10.
Shamash-šu-šu-uni
  f. of  . . . . . . . . . . . 18 : 5.
Shamash-shar-il-lu
  f. of Išu-Šu-Šu-šu-Ina, 76 : 3,12.
Shamash-ši-in-tim
  f. of Išu-šum, 87 : 9.
Shamash-tub-bašu
  1. s. of Išu-sha-šu-sha, 31a : 18.
  2. f. of Išu-šum, 17 : 39.
Shamash-la-ar
  f. of  . . . . . . . . . . . . . 119 Obv. : 6a, 40a.
  17 : 35 | 30a : 12 | b : 11.

1 To the elements of the root (shar) given in P. N. (cf. takil, p. 218) we should add taklu and takul in the Cassite names *Išhima-taklu, 'He (she?) will hear the helper.' and *Išokalši-rabā, 'Help her, oh great one!' (?) Note also the Cassite name *Išalkuš-taqginna (see, for these names, Clay, B.E., Vol. XV).
Shu-na(-um)-li-ib-shi
2. f. of Ἄγγι-anāri, 49a : 13 (ib omitted by mistake of scribe!).
3. f. of Mariš-ki-nāšir, 76 : 33.
w., 104 : 39.

Sin-, Sin-a-bu-du
1. s. of Dinam-ili, 8 : 31.
2. f. of Ḫalī-ʾIshtar, 5 : 21.
3. f. of Warad-Shamas, 10 : 33.
64 : 1.

Sin-, Sin-a-šubunu
1. s. of Enuram, 93 : 12.
3. s. of . . . . . . , 99 : 1.

Sin-at-tum
s. of Warad-Sin, b. of Enuram and /Melalatum, 78 : 4.

Sin-â-â-â
i. of Ihi-Shamas, 76 : 39.

Sin(?)-bâni
s. of Hili-idinnam, 45 : 14.

Sin-be-tellīnītu, -ālim(TUR-USH)
1. s. of Ahum-w[i]qaqr, 68 : 12.
3. s. of . . . . . . , 50a : 25.

Sin-bē-li-ilī, Sin-bē-tellīnī
2. f. of . . . . . .(?)IRR, 12 : 21.

Sin-ešrat
3 : 32.

Sin-ella(ti)-zu
9 : 4.

Sin-, Sin-e-am-qi
f. of Sin-rabi, 5 : 9.
20 : 19.

Sin-, Sin-en-anum
1. s. of Manumam(?), b. of Nīkišaid(?), 6 : 10.

Sin-e-ri-ba(um)
1. s. of Ili-bi-Shamas, b. of Shamash-sīm-ili, 9 : 9.
2. s. of Koppalma, b. of Ahum-w[i]qaqr, Sin-rimini, and Sin-shar-maššitu, 119 Obv. : 33a.2b.
3. s. of Lashtum-Sin, 62 : 33.
1. s. of Nabi-Shamas, 70 : 19.
5. s. of Nīr-Shamas, 8 : 9.
7. f. of Aatî, 70 : 38.
8. f. of Awilt-Rummaš, 36a : 19 | b : 16.

Sin-kul

10. f. of Išim-Sin, 28 : 33.
11. f. of Ihusšu-ahini, 83 : 10 | 89 : 11.
12. f. of Mariš-kuššišu, 76 : 23.
13. f. of Sin-idinnam, 73 : 11.
77 : 13.

Sin-, Sin-ga-irī
1. s. of Warad-Sin, 70 : 36.
2. f. of Awilt-ālī and /Kubbertum, 70 : 24.
3. f. of Tarbūm and . . . . . . , 14 : 5.

Sin-idī
f. of Ammu-ili, 15 : 20.

Sin-, Sin-i-din-um - idinnam
1. s. of Bār-Sin, b. of Ribam-ili, 37 : 6.
2. s. of Erībam, 57 : 6.
3. s. of Huqqiliša, 61a : 23 | b : 29.
4. s. of Ihi-Sin, ju., w., 119 Rev. : 2a.
5. s. of ? . . . . . . , 11 : 23.
6. s. of Imusalatium and Nīr-Shamas, b. of /Mannagittum and Sin-idīšum, 8 : 12.
7. s. of Namūr-DA-MAḪ(?), 63 : 8.
8. s. of Namūr, w., 119 Obv. : 18a.19b.
9. s. of Nīr-ilīšu, 30a : 5 | b : 5.
10. s. of Shamash-balṭšu, 28 : 31.
11. s. of Sin-īrībūm, 73 : 10.
12. s. of Sin-nāšir-šami, 63 : 22.
14. s. of Awilt-ā, 9 : 27.
15. s. of . . . . . . , 98 : 12.
17. f. of Āmat-Shamas, 27 : 3.
18. f. of Huq-īrīšum, 58 : 25.
19. f. of Ihi-Sin, 19 : 21.
20. f. of Ihi-Sin, 62 : 40.
22. f. of Ihi-Sin, 99 : 14.
23. f. of Nabi-ilīšu, 30a : 18 | b : 16.
24. f. of Nīdushna, 50a : 11 | b : 30.
25. f. of Nīr-ilīšu, 57 : 23.
26. f. of Sin-āhu-ša-mi-nam, 62 : 34.
27. f. of Sin-taḫḫa-pidi, 10 : 19.
29. f. of . . . . . . , 95 : 34.

Sin-idīn
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2. f. of Nīdushna, 50a : 12.
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2. f. of Shamash-kelait, 91: 12.
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4. w., 108: 15.
67: 70: 77: 12.

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2. f. of Sin-isumani, 76: 29.
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1. s. of Ezirum, w., 81: 18.
2. s. of Mânatum and Nâr-Shamash, b. of Mannašitum and Sin-idimmu, 8: 11.
3. s. of Rish-Shamash, 29: 3.
4. s. of . . . . . . 15: 23.
5. f. of Shamash-diqir, 11: 3.
6. f. of Warari, 65: 15.
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2. s. of Ibu-Marduk, w., 88: 26: 95: 36 (ju).
3. s. of Ishmu-Sin, w., 76: 37.
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Sin-, Sin-su-†a-la-uni
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3. (high priest of) Nimitum, w., 119 Obv., 22b.
4. w., 101: 40.
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2. f. of Arda, 97: 6.
1. f. of Nâr-Shamash, 1: 47.
5. f. of Rish-Shamash (?) and brothers, b. of Ib-IV-ShA]==' 63: 2: 3: 7.
6. sc., 84: 51.
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1. f. of Awit-iršitan(?), 16 : 2.  
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3 | 53a : 4 | b : 1.  
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1. s. of Ilû-lî-gini, 61a : 22 | b : 28.  
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   1. t. of Aršal, 98: 5.
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   1. s. of Ibtum, w., 76: 38.
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   4. f. of Iba-Marduk, 112: 25.
   5. f. of Iššal-Abi, 47a: 5 | b: 5 | 49a: 5 | b: 5.
   8. f. of Warad-Rammūn, 107: 2.3.
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      E-SAG-ILA (d. of Avi-Sin, gd. of Ingi-Sin),
      s1: 79.
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   11. GAL, 93: 15.

Warad-ULIRRA (Nergal)
   95: 3.

Warad-
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Z(S)a-bi-im, Z(S)a-bi-am, Z(S)a-bi-im
   king, without sharrum, 9: 20 | 10: 12.34 | 12: 13 | 12:
   27 | 14: 18 | 15: 9 | in the name of a canal nār-
   Z(s)abbum, 83: 2.

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   11: 18.

Zah-MAR-TU, see Ibuq-MAR-TU.

Za-bu-am, see Zamam.
2. Names of Women.

Aja-tal-lik
   d. of NIN-SHAH-bani, 17 : 41.
A-li-a-ba-sha
   sl. 28 : 15.

1. Pâhûra, "to gather together, to be gathered," perhaps also "to be strong." Cf. for this, pukhuru in the meaning "to strengthen" and the name Lî押ur-du, "May (the) god be strong"? (cf. the name Lîbar-nûdîsû, Lîbar-nûdîsû, P. N.) of an Assyrian eponym (K. B., IV, 106). For pâhûra in personal names cf. mapûhû, P. N., p. 240. For pâhûra in connection with surpu cf. the passages quoted in the Assyrian dictionaries under this word.

2. For Pâla-Shamas, P. N. Perhaps we have to read Šamas in both cases. Zimri (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 Jannâk-Marduk or Ingar-Ha, 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-Depan, Idin(nam)-Logamon. With the names containing Zimri as an element (P. N., p. 219 and n. 3), the Hebrew name "Zëb" (abbreviated) should be compared.
Amat-Sin-MU
 1. d. of Amil-Rammû, no. of Warad(?)-Sin, 86:7.
Amat(?)-SVX-SHAH-KI (perhaps not fem.)
 14:11.
Amat-Rammû
Amat-Shamash
 1. d. of Bil(?)-abu, 17:36.
 3. *d. of Ibq-Sheh, 119:OBR. : 3a . sb.
 4. *d. of Marduk-nuškîla, 89:2.
 5. *d. of Sin-idinmû, 27:3.
Amat-SHE-XR-DÀ (=Aju)
 1. *d. of Ilîpa-Apa, st. of Xumir-idinmû and brothers, 91:5.
Amat-SiN(?)
 1. st., 62:16.
Am-Aja-kal-la-ana
 24:1.
Ava-vi-nudû, see masculine names.
Ash-ta-nu
Awit(?)-Aju
Bâ-li-tam
 2. *d. of Marduk-nuškîla, 75:2.
 3. mo. of Dumûntum, wi. of Himû-âhi, 101:17.25.28.
Be-li-za-nu
 1. d. of Bil(?)- . . . . , 17:44.
 2. d. of Warad-Sin, 7:20.
Be(?)-al(?)-lî-la-tam
 1. st., 84:1.
Be-ša-ta-ni
 1. *d. of Laskhanar-Shamash, 76:5.
 2. mo. of Risk-Shamash, 62:3.7.10.13.27.
 3. si. (? of Warad-kubi, 26:1.7.
Be-ta-tam
Be-ta-tam
 1. d. of JaL . . . . , 17:43.
Bi-Aja, see Amat-Aja.
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Ishar-unnin (AMM-MU)

5. 7 a.

Kabbat-...-

62: 17 (cf. Del., Ilw., 316a, 1abhat gilum).

Ku-ru-nu(?)-tum

149 Obv. : 23c.

Ku-ub-la-ar-tum

* d. of Sin-gamil, si. of Avil-ili, 70 : 23.

Le-nu-(z)era-ni

1. * d. of Ilu-Shamash, 46 : 8.

2. * d. of Hub-samiyi, 110 Obv. : (11a) 1106-17b.5c.

3. * d. of Rish-Shamash, 70 : 3.10.12.21.52.29.33.

4. * d. of Sin-shAD, si. of Bili^n, 70 : 4.9.12.30.34.

70 : 11.

Le-na-zi

1. d. of Avil-Nanar-GIM(?), 17 : 45.


3. d. of Sin-... , 17 : 10.


Li-cri-er-ESAG-IL.A

d. of Avil-Sin, g.l. of Imgor-Sin, wi. of Wuriad-Shamash (s. of Uta-Ishar, g.s. of Elib-Ishar), pr. of Marduk, zeSmaskilum, 84 : 34.

104 : 9.

Mamur-um?---

5b. 6.18.32.35.39.

Mesi-ik-tum

d. of Nanar-tum, si. of lNishi-iniku, 61b : 2.

Ma-ta-ni

d. of Ass , 11 : 3.77.

Meel-ir-tum

* d. of Hubasha, 90 : 2.4.

Meel-la-tum

d. of Wuriad-Sin, si. of Etuman and Sinatum, 78 : 4.

Mu-ner-ar-tum

d. of Musulinnatum and Nits-Shamash, si. of Sinidinaan and Sin-esqishum, zermaskitum, 8 : 13.

Musul-1ni-adum

mo. of Mamuriritum, Sin-idinanan, and Sin-esqishum, wi. of Nits-Shamash, 8 : 14.

Nakultatum, 1 : 9.

Na-ra-am-locu

* d. of Mannum-kina-Adl, 46 : 7.22.

Na-ra-am-tum

* d. of Shamash-ebusu, 39a : 5 ; b : 5.

Na-ra-ar-bu-tum

d. of Gimil-Dunnu(?), zermaskitum, 6 : 4.

Ni-shi-i-ni-shu


2. * d. of Mursik-gum-na, 46 : 2. [15].

3. * d. of Nanna-um, si. of Musilum, 61b : 146.

Ra-bu-tum


2. d. of Mamum, 22 : 8.

Ri-ba-tum

1. d. of Hubatum, 30a : 1.3 | b : 1.3 | 33a : 2 | b : 2 ;

31a : 1.2.9 | b : 1.2 (father not mentioned)

35a : 1.2 | b : 1.2 | 36a : 1.2 | 12a : 2 | b : 2 ;

47a : 2 | b : 2 | 45a : 2 | b : 2 | 51a : 2 | b : 2.

* 4 : 1.

Ra-bi-tum

1 : 8.

Rar-ad-tum


Shi-li-er-tum

d. of Ishum-bi, 23a : 3 | b : 3.

Shi-ma-ek-tum

1. d. of KaShE-NIN-TU, 119 Obv. : 126.17c.

2. d. of , 70 : 42.

Shi-ni(?)-tum

84 : 39.

* Shar-ra-at-Sippur-nu(?)-


Shi-ma-ek-tum

d. of Ishum-bi, 23a : 3 | b : 3.

Shi-ni(?)-tum

1. d. of KaShE-NIN-TU, 119 Obv. : 126.17c.

2. d. of , 70 : 42.

Shi-ni(?)-tum

84 : 39.

* Shar-ra-at-Sippur-nu(?)-


Shi-ma-ek-tum

d. of Ishum-bi, 23a : 3 | b : 3.

Shi-ni(?)-tum

1. d. of KaShE-NIN-TU, 119 Obv. : 126.17c.

2. d. of , 70 : 42.

Shi-ni(?)-tum

84 : 39.

* Shar-ra-at-Sippur-nu(?)-


Shi-ma-ek-tum

d. of Ishum-bi, 23a : 3 | b : 3.

Shi-ni(?)-tum

1. d. of KaShE-NIN-TU, 119 Obv. : 126.17c.

2. d. of , 70 : 42.

Shi-ni(?)-tum

84 : 39.

* Shar-ra-at-Sippur-nu(?)-


Shi-ma-ek-tum

d. of Ishum-bi, 23a : 3 | b : 3.

Shi-ni(?)-tum

1. d. of KaShE-NIN-TU, 119 Obv. : 126.17c.

2. d. of , 70 : 42.

Shi-ni(?)-tum

84 : 39.
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Rīš-Shamash, 19:24.
Shlurum, mār GISII-DUB-BA-a, 116:30.
Shumum-tibšiš, 17b:16.
Sin-mushalim, 5:89 | 12.
Sin-nāṣir, 6:81 | 51.
Sin-nibhum, 5:32.
Utal-šethar 84:4 | 86:4.7 | 87:3.
105:11.

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Inštar-ummā, 7:22f.

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Ibi-Shamash No. 1, erīb bitūm, 76:35.
Ibuq-Mardak No. 3, pashishim, 112:25.
Ibuq-Mardak No. 8, akīl SAI Shakash, 115:13.
Ibuq-Mardak No. 9, akīl (?), PA, Amarrum, 99:3.
Ibuq-Ramūnā, 2, pashish apil, 76:30.
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Ibuq-Shamash, 8, barā, 81:16.
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Nergal-nisha, pashish-apil, 76: 32.
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Var-im-lishu, No. 8, priest of Nin-Girru, 119 Obv.: 21b.
Puhum, herdsman, 99: 2.
Ramman-ida-inanna No. 8, eurib-tanpar, 105: 31.
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Ramman-sharrum No. 5, bi'ira (hunter?), 93: 8.
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Shamash-nagir No. 3, judge, 119 Rev.: 5a.
Shamash-Sin, priest of [ ], 17: 32.
Sharrum-kina-ilim, shabir (prefect, governor) of Sippar, 60: 10.
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Shabsha, priest of GU-LA, 87: 14.
Sin-ingarmanni No. 2, goldsmith, 119 Obv.: 27a.b.
Sin-iskmanu No. 1, tanpar, 88: 5a.
Sin-ismanu No. 1, pashishum, 76: 20.
Sin-ismanu No. 6, judge, 99: 15.

Sin-nadim-shumi No. 6, judge, 76: 25.
Sin-shipani No. 8, shakkanakkum, 57: 24 | 50a: 3.
Sin-shenki No. 1, judge, 86: 23.
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Ubarrum No. 1, P1-P4, 105: 35.
Utad-Ishtar No. 1, priest of Ishtar, 31: 38. 41 | 37: 15.
Warad-AR-AR, akil (? P2), Amarrum, 112: 1a.
Warad-Marduk No. 1, sailor (mashum), 110: 2. 17.
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1Shabsha-GAL, priestess of Marduk and zirnash-shitum, 34: 1.
1Manawitum, zirnashitum, 8: 13.
1Nabitum, zirnashitum, 6: 4.

II. Names of Places.

Amurrum (written MAR-TU), 42a: 1.
A-ra-ri-im (? , or "dry land"?), 1: 2.
Babilakki (written KA-DINGIR-RA-KI, pronunciation—
whether Babilum or Babilitum— not certain, but cf.
the personal name Babilittum, P. N., p. 184), 26.
3 | 103: 23.25 | 110: 11.
Bezi (?), 5: 2.
Ga-ia-im (cf. the names of gates in Sippar), 37: 1.
Shi-Ga-ia-nu(?), 54: 2.
Gii-gii(ga-su-um) (cf. Bit gessi, Del., IIw., 203b?), 50a: 1. 6.
Kar-Shamashki, 40: 12 | 68: 11.
Ro-bi-bi(qum), 49: 13.
Shi-ah(u')-nakki, 16: 13.


Sha-ne-

Sipparki (written UD-K1B-VU/[N1|KI], 26: 4 | 32:
12 | 33a: 19 | b: 16 | 69: 4. 10 | 72: 3 | 77: 10 | 85:
15 | 104: 16; in the oath | 11: 19 | 12: 14 | 13: 28 |
b: 18.
Sipparki-J/Ji'i-ah(u')-ru-um, 95: 2 | 105: 2 | 109: 3 |
110: 9.
Tawirtum shu talibatum(?), 3: 2f. (11).
Tawirtum shu UR(?)-GU-LA, 14: 3.
III. Names of Gates in Sippar.


Būnum ša Išarrum, 103: 32.

IV. Names of Rivers and Canals.


Nār Sippar AN, (cf. written 1D-UD-KIB-XU-NAM), other name of the Enipharites?, 70: 8.

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 composite elements in the proper names of this period, cf. P. N., pp. 290-299.)


4. Ġaš (written 4LM) or SÆL XIB-11, 4. 5. in the names Ġaš-tulluk, 11-affat, L. Ali, 11-lit, 11-lit (H.K)-bi, 11-shil, 11-šerig, Šaša; 11-nu-11-litakü.

4. Amarru, see 4MAR-TU.

Anu-ninum, see 4Naršimm.


(Belum, deity?, in the name 4AMAR-RU-shū.)

4. Ba-ia(i)-na(i), cf. the names beginning with Ba-ni(n), and Warad-Banāne.

4. Da-ga-an, in the names Ištar, Šum-ba-ši (cf. the seal cylinder of 4Dagawa-ši, son of Ištar-Dagan, servant of 4Dagan), 4. 11. in Collection de Clercq, No. 245.

4. Da-nu-ia, in the names Arš- and Ginni(?)-Dama.

4. E-a (also written without determinative!), cf. the names beginning with Ea, and Ibiq(?)—, Ištar, Ištar, Ishum(?), Qissits, Warad-Ea.

4. Glī, in the name Nār-Glī.


4. GI-U-LI, in the names Gimil- and Kasha-GU-LI.

4. Ḫa-li (cf. Ḫa-li, P. N., p. 190), in the name Māšat-Ḫali. (Ḫumun, a deity?, cf. P. N., p. 199 and n. 3.)

4. Ḫa-ri, in the name Warad-Ḫari.

Iša (also written ʾIsa, and once ʾIsa, probably the West-Semitic name of a (the'?) god, cf. Introduction), in the names Bādotḫān-Iša and Bāmu-Iša. (Iša-li, a deity?, in the name Warad-Iša.)

4. MA-R.1, see 4MA(F)1.R.

4. Išhkur (written 4NIN XI), in the latter always without determinative), in the names Išhkur-lishi; Aššu, Elish (?), Ibarg, Ištar, Ištar, Imruq, Ištar, Ištar-Išhkur.

4. Ishšum, in the name Ishšum-šum.


4. KA-D1, in the name Eel-KA-D1.


4. Lī-in (written without determinative), in the name Išhar-Lim.


4. Marduk (written 4MAR-UD), cf. the names beginning with Marduk, and Damūq, Eel-LI, Gimil, Ibaš, Taklu-ah, Warad-Marduk.
DATED UNDER THE RULERS OF THE FIRST DYNASTY.

63

MAR-TU (pronounced I Amurru?, cf. P. N., p. 201), in the names MAR-TU-šub, Awil-, Gimmil(?), Ibq(?), Ibn-, Qish-, Zeb(?)-MAR-TU.

dIM(dR)-šub (written dIM-R), in the name Awil-Munn-R.

dNu-bi-um, cf. the names beginning with Nubium and Awil-, Ebl-bi, Buku, Inun-M.Manentum.

dNunum (written dSHEŠA-šub, dSHEŠA-ud, perhaps to be read Sin, cf. P. N., p. 202, n. 8), cf. the names beginning with Nnum, and Awil-, AžAG-, Idin-, Inum-. Kasha-Nunum; Awil-N.-GIM (?), Awil-N.-NI-GL(M),

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

dNIN-GL, in the names Ibnq- and Tadim-NIN-GAL.

dNIN-B (for the pronunciation, see P. N., p. 204), in the name Ubar-NIN-B.

dNIN-KAR-šub-AG, in the name Kasha-N.


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

dNIN-TU, in the names Gimmil(?), Kasha-, Når-NIN-TU.

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

NIN-....., in the name Ibn-NIN-.....

Nu-ni-tum (or 1-nu-ni-tum?, evidently identical with the later 4-nu-ni-tum), in the name Buku-Nuqiltum. Nu-su (without determinative), in the name Qish-Nuna.

Pl-ir (or Plu-ir?), in the name Plr-elhati.


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

dSh-bi, in the name Ibm-pka-Shula.


dŠEŠA-šub-dUR-DA (probably pronounced Adu, q. v.), in the name I Amat-SH.

dSh-Iba[n-um] (cf. P. N., p. 267), in the name Ibn-She[run]?

dSHU-BUL[?], in the name Ibar-SH.

dSHU-KAL, in the name Warad-SHU-KAL.


dTU-TU, in the name Risb-TU-TU.

USH-KI, treated like a deity, cf. the name Inum-U-, and P. N., p. 218.)

dUD(?)-mash-shi-tum, in the names U-bashhitum-takultu(?), and Warad-U.

dUR-MA (cf. Nergal), in the names U-takultu(?), and Erishiti-, Ibn-, Warad-U.

dUSH = NIN-IB?, cf. the identification of a deity USH with NIN-IB, H R 57 : 69c, in the name Ibar-USH.
### TABLE OF CONTENTS

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; **Inscr.**, Inscription; **J. D. P.**, Collection presented by Prof. J. D. Prince, of Columbia University, New York; **J. S.**, Joseph Shemtob 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-ditiatu; **Ac.**, Abi-shu; **AS.**, Abi-Sin; **Az.**, Ammi-zuloag; **Bi.**, Beku-htan-ilu; **Bi.**, Bēl-jēbī; **H.**, Hammu-ṣapu; **I.**, Immurum; **H.**, Hanua-ilu; **ShA.**, Shamsi-bi-Adad; **Sl.**, Samea-ilu; **Sm.**, Sin-ma-bal; **Z.**, Zabu-um.

Measurements are given in centimetres, length (height) × width × 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>Collc.</th>
<th>C. B. M.</th>
<th>Description</th>
</tr>
</thead>
</table>
7.4 × 4.8 × 2.05. Inscr. 10 (O.) + 2  
Lo. E.) + 10 (R.) + 2 (U. E.) + 2  
(U. E.) = 26 li. |
| 2    | 1     | li   | —    | —     | —   | —      | Kh2      | 1644        | Fragmentary. Grayish. Unbaked. 4.2 ×  
1.85 × 2.3. Inscr. 17 (O.) + 3 (Lo. E.)  
+ 6 (R.) = 15 li. |
| 3    | 2     | 1    | —    | —     | —   | —      | Kh2      | 1337        | Edge of Reverse chipped off, otherwise  
well preserved. Gray. Unbaked. 7.6  
× 4.2 × 2.5. Inscr. 13 (O.) + 2 (Lo. E.)  
+ 11 (R.) + 2 (U. E.) + 3 (Le. E.)  
= 31 li. |
| 4    | 3     | 1    | —    | —     | —   | —      | Kh2      | 1403        | Two parts of different size, glued together.  
Brownish gray. Unbaked. 9.25 × 5.4  
× 2.6. Inscr. 11 (O.) + 2 (Lo. E.)  
+ 13 (R.) = 26 li. |
| 5    | 1     | 1    | —    | —     | —   | —      | Kh2      | 1376        | Well preserved. Light brown. Unbaked.  
7.2 × 3.9 × 2.2. Inscr. 12 (O.) + 3  
(Lo. E.) + 13 (R.) + 3 (U. E.) + 2  
(U. E.) = 33 li. |
Text | Plate | King | Year | Month | Day | Collect. C. B. M. | Description
--- | --- | --- | --- | --- | --- | --- | ---
6 | 5 | Bk | — | — | — | Kh² | 1629 Fragmentary. Brownish gray. Baked, 6.4

| | | | | | | | \( \times 1.15 \times 2.25 \). Inscription 13 (O.) + 1

| | | | | | | | (Lo. E.) + 12 (R.) + 1 (Le. E.) = 27 li.

7 | 6 | Sl | — | — | — | Kh² | 1265 Well preserved. Inside of case tablet. Reddish gray. Unbaked. 5.8 \( \times 3.9 \times 1.85 \). Inscription 10 (O.) + 2 (Lo. E.) +

| | | | | | | | 10 (R.) + 1 (U. E.) = 23 li.


| | | | | | | | 8.55 \( \times 4.25 \times 2.25 \). Inscription 16 (O.)

| | | | | | | | + 3 (Lo. E.) + 17 (R.) + 2 (U. E.) + 4 (Le. E.) = 42 li.

9 | 7 | Sl, Z | — | — | — | Kh² | 1315 Small pieces chipped off, otherwise well preserved. Gray. Unbaked.

| | | | | | | | 7.05 \( \times 4.75 \times 2.3 \). Inscription 11 (O.) + 2 (Lo. E.) + 14 (R.) + 2 (U. E.) = 32 li.

10 | 8, 9 | Z | ? | — | — | Kh² | 1235 Fragmentary. Gray. Unbaked. 8.25 \( \times 5.15 \times 2.5 \). Inscription 13 (O.) + 2 (Lo. E.) + 14 (Rev.) + 3 (U. E.) + 3 (Le. E.) = 35 li.


| | | | | | | | 10.6 \( \times 5.75 \times 3.2 \). Inscription 13 (O.) + 15 (R.) + 1 (U. E.) = 29 li.


| | | | | | | | 8.3 \( \times 5 \times 2.75 \). Inscription 14 (O.) + 1 (Lo. E.) + 7 (R.) = 22 li.


| | | | | | | | 9.6 \( \times 5.25 \times 3 \). Inscription 15 (O.) + 2 (Lo. E.) + 16 (R.) + 3 (U. E.) + 3 (Le. E.) = 39 li.

14 | 12, 13 | Z | — | — | — | Kh² | 1304 Two parts of about equal size. Brownish.

| | | | | | | | Unbaked. 9.15 \( \times 5.3 \times 2.7 \). Inscription 12 (O.) + 3 (Lo. E.) + 12 (R.) + 2 (U. E.) + 2 (Le. E.) = 31 li.

15 | 14 | Z | — | — | — | Kh² | 1607 Two fragmentary parts glued together. Brownish. Unbaked. 7.8 \( \times 5.35 \times 2.8 \). Inscription 13 (O.) + 2 (Lo. E.) + 12 (R.) = 27 li.


| | | | | | | | 4.3 \( \times 5.35 \times 2.3 \). Inscription 6 (O.) + 7 (R.) = 13 li.

17 | 15 | AS | — | — | — | J. D. P. | 1806 Two parts of different size, glued together. One edge chipped off, otherwise well preserved. Brownish. Unbaked. 11.8

| | | | | | | | \( \times 5.5 \times 2.85 \). Inscription 19 (O.) + 1 (Lo.
<table>
<thead>
<tr>
<th>TEXT</th>
<th>PLATE</th>
<th>KING</th>
<th>YEAR</th>
<th>MONTH</th>
<th>DAY</th>
<th>COLLEC.</th>
<th>C. B. M.</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>16</td>
<td>Sm, B</td>
<td>1</td>
<td>—</td>
<td>—</td>
<td>J. S.</td>
<td>37</td>
<td>E.) + 20 (R.) + 3 (U. E.) + 2 (L. E.) = 75 li.</td>
</tr>
<tr>
<td>20</td>
<td>18</td>
<td>Sm</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh</td>
<td>1699</td>
<td>Fragmentary. Brown. Unbaked. 7.8 × 4.9 × 2.7. Inser. 10 (O.) + 2 (L. E.) + 8 (R.) = 20 li.</td>
</tr>
<tr>
<td>23a</td>
<td>20</td>
<td>H</td>
<td>4?</td>
<td>?</td>
<td>24</td>
<td>Kh</td>
<td>367</td>
<td>Broken &quot;case&quot; of the following. Several pieces glued together. Dark reddish brown. Baked. 5.6 × 4.4 × 3. Inser. 9 (O.) + 3 (L. E.) + 11 (R.) = 23 li.</td>
</tr>
<tr>
<td>23b</td>
<td>20</td>
<td>H</td>
<td>4?</td>
<td>—</td>
<td>—</td>
<td>Kh</td>
<td>367</td>
<td>Inside tablet of the preceding, well preserved. Gray. Baked. 4.65 × 3.7 × 2.05. Inser. 8 (O.) + 2 (L. E.) + 8 (R.) + 2 (U. E.) + 1 (L. E.) = 21 li.</td>
</tr>
<tr>
<td>24</td>
<td>21</td>
<td>H</td>
<td>7</td>
<td>7</td>
<td>13</td>
<td>J. S.</td>
<td>93</td>
<td>Rather well preserved. Gray. Unbaked. 2.7 × 2.85 × 1.85. Inser. 3 (O.) + 3 (R.) + 1 (U. E.) = 7 li.</td>
</tr>
<tr>
<td>25</td>
<td>21</td>
<td>H</td>
<td>7</td>
<td>12</td>
<td>30</td>
<td>J. S.</td>
<td>78</td>
<td>Well preserved. Gray. Unbaked. 2.7 × 2.65 × 1.95. Inser. 3 (O.) + 3 (R.) + 1 (U. E.) = 7 li.</td>
</tr>
<tr>
<td>27</td>
<td>22</td>
<td>H</td>
<td>15</td>
<td>—</td>
<td>—</td>
<td>Kh</td>
<td>377</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>28</td>
<td>23</td>
<td>H</td>
<td>29</td>
<td>11</td>
<td>3</td>
<td>Kh</td>
<td>1273</td>
<td>Case tablet, unopened. Some small cracks, otherwise well preserved. Several seal impressions. Brownish gray. Baked. 10.85 × 6.35 × 1.15. Inser. 16 (O.) + 18 (R.) + 3 (U. E.) = 37 li.</td>
</tr>
<tr>
<td>29</td>
<td>21</td>
<td>H</td>
<td>31</td>
<td>5</td>
<td>20</td>
<td>Kh</td>
<td>1179</td>
<td>Small pieces chipped off, otherwise well preserved.</td>
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<tr>
<td>30a</td>
<td>25</td>
<td>H</td>
<td>38</td>
<td>10</td>
<td>26</td>
<td>Kf²</td>
<td>Broken &quot;case&quot; of the following. Several seal impressions. Reddish. Baked. 6.3 × 1.8 × 3.1. Inser. 9 (O.) + 2 (L. E.) + 9 (R.) = 23 h.</td>
<td></td>
</tr>
<tr>
<td>30b</td>
<td>25</td>
<td>H</td>
<td>38</td>
<td>1</td>
<td>26</td>
<td>Kf²</td>
<td>Inside of the preceding. Reddish. Baked. 4.8 × 3.6 × 2.3. Inser. 9 (O.) + 2 (L. E.) + 7 (R.) + 3 (U. E.) = 24 h.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>25</td>
<td>H</td>
<td>13</td>
<td>1</td>
<td>1</td>
<td>J. D. P.</td>
<td>Well preserved. Brownish gray. Unbaked. Several faint seal impressions. 3.3 × 3.1 × 2.1. Inser. 4 (O.) + 3 (L. E.) + 4 (R.) + 3 (U. E.) = 14 h.</td>
<td></td>
</tr>
<tr>
<td>33a</td>
<td>26</td>
<td>H</td>
<td>43?</td>
<td>—</td>
<td>—</td>
<td>Kf²</td>
<td>Broken &quot;case&quot; of the following. Brownish gray. Baked. On left and upper edges two different seal impressions. Besides, several traces of seal impressions. 5.2 × 4.1 × 2.85. Inser. 7 (O.) + 4 (L. E.) + 7 (R.) + 1 (U. E.) = 19 h.</td>
<td></td>
</tr>
<tr>
<td>31a</td>
<td>26</td>
<td>H</td>
<td>?</td>
<td>6</td>
<td>1</td>
<td>Kf²</td>
<td>Broken &quot;case&quot; of the following. Reddish brown. Baked. Several faint seal impressions. 7.2 × 5.4 × 3.6. Inser. 8 (O.) + 3 (L. E.) + 9 (R.) = 25 h.</td>
<td></td>
</tr>
<tr>
<td>34b</td>
<td>26</td>
<td>H</td>
<td>?</td>
<td>6</td>
<td>1</td>
<td>Kf²</td>
<td>Inside of the preceding. Well preserved. Light brown. Baked. 5.9 × 3.85 × 1.85. Inser. 8 (O.) + 2 (L. E.) + 9 (R.) + 3 (U. E.) + 2 (L. E.) = 24 h.</td>
<td></td>
</tr>
<tr>
<td>35a</td>
<td>27</td>
<td>H</td>
<td>?</td>
<td>8</td>
<td>1</td>
<td>Kf²</td>
<td>Broken &quot;case&quot; of the following. Reddish brown. Baked. Several seal impressions. 7.2 × 3.15 × 3.35. Inser. 9 (O.) + 4 (L. E.) + 11 (R.) + 3 (U. E.) + 3 (L. E.) = 30 h.</td>
<td></td>
</tr>
<tr>
<td>35b</td>
<td>27</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kf²</td>
<td>Inside of the preceding. Well preserved. Light brown. Baked. 6.8 × 4.5 × 2.35. Inser. 10 (O.) + 3 (L. E.) + 10 (R.) + 2 (U. E.) + 1 (L. E.) = 26 h.</td>
<td></td>
</tr>
<tr>
<td>36a</td>
<td>28</td>
<td>H</td>
<td>?</td>
<td>8</td>
<td>1</td>
<td>Kf²</td>
<td>Broken &quot;case&quot; of the following. Brown. Baked. 6.4 × 5.3 × 3.35. Inser. 7</td>
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<tr>
<td>36b</td>
<td>28</td>
<td>H</td>
<td>?</td>
<td>8</td>
<td>—</td>
<td>Kh\textsuperscript{1} 1206</td>
<td>Inside of preceding. Well preserved. Dark brown. Baked. Spots of iron oxidation. $5.55 \times 4.5 \times 2.5$. Inser. 7 (O.) + 2 (Lo. E.) + 8 (R.) + 2 (U. E.) = 19 li.</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>30</td>
<td>H</td>
<td>?</td>
<td>7</td>
<td>11</td>
<td>J. D. P. 1800</td>
<td>Well preserved. Brownish. Unbaked. $4.05 \times 3.95 \times 2.3$. Inser. 6 (O.) + 2 (Lo. E.) + 6 (R.) = 14 li.</td>
<td></td>
</tr>
<tr>
<td>39a</td>
<td>31</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh\textsuperscript{2} 1367</td>
<td>Broken &quot;case&quot; of the following. Fragmentary. Brownish gray. Baked. Several seal impressions. $5.8 \times 4.7 \times 3.5$. Inser. 10 (O.) + 10 (R.) + 1 (U. E.) = 21 li.</td>
<td></td>
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<td>39b</td>
<td>31</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh\textsuperscript{2} 1367</td>
<td>Inside of the preceding. Well preserved. Brownish. Baked. $5.5 \times 4 \times 2.35$. Inser. 9 (O.) + 4 (Lo. E.) + 5 (R.) = 14 li.</td>
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</tr>
<tr>
<td>40</td>
<td>32</td>
<td>H</td>
<td>?</td>
<td>3</td>
<td>5</td>
<td>Kh\textsuperscript{2} 1165</td>
<td>Well preserved. Reddish brown. Baked. Seal impression, representing two lions attacking a gazelle(?). $6 \times 4.45 \times 2.6$. Inser. 7 (O.) + 1 (Lo. E.) + 4 (R.) + 1 (U. E.) = 21 li.</td>
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</tr>
<tr>
<td>41</td>
<td>32</td>
<td>H</td>
<td>?</td>
<td>5</td>
<td>23</td>
<td>Kh\textsuperscript{2} 1147</td>
<td>One corner chipped off, otherwise well preserved. Brownish. Baked. $6.35 \times 4.45 \times 2.3$. Inser. 9 (O.) + 1 (Lo. E.) + 2 (R.) = 12 li.</td>
<td></td>
</tr>
<tr>
<td>42a</td>
<td>32</td>
<td>H</td>
<td>?</td>
<td>6</td>
<td>—</td>
<td>Kh\textsuperscript{2} 1300</td>
<td>Broken &quot;case&quot; of the following. Reddish brown. Baked. Traces of seal impressions. $4.8 \times 4.25 \times 3.1$. Inser. 5 (O.) + 4 (Lo. E.) + 6 (R.) + 7 (U. E.) = 22 li.</td>
<td></td>
</tr>
<tr>
<td>42b</td>
<td>32</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh\textsuperscript{2} 1300</td>
<td>Inside of the preceding. Some parts of the inscription effaced. Reddish brown. Baked. $4.05 \times 3.7 \times 2.4$. Inser. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) + 2 (Lo. E.) = 18 li.</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>33</td>
<td>H</td>
<td>?</td>
<td>—</td>
<td>—</td>
<td>Kh\textsuperscript{2} 1406</td>
<td>Several parts chipped off. Reddish brown. Unbaked. $6.6 \times 4.6 \times 2.8$. Inser. 9 (O.) + 3 (Lo. E.) + 10 (R.) + 1 (U. E.) = 23 li.</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>34</td>
<td>H</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh 129</td>
<td>Fragmentary. Brownish gray. Perhaps inside of a case tablet. Unbaked. 5.35</td>
<td></td>
</tr>
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<td>Tablet</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>
<td></td>
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<tr>
<td>45</td>
<td>34</td>
<td>Si</td>
<td>1</td>
<td>9</td>
<td>7</td>
<td>Kh²</td>
<td>1471 Well preserved. Blackish gray. Baked.</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>34</td>
<td>Si</td>
<td>1</td>
<td>10</td>
<td>26</td>
<td>Kh²</td>
<td>1517 Two pieces of unequal size joined together.</td>
<td></td>
</tr>
<tr>
<td>47a</td>
<td>35</td>
<td>Si</td>
<td>1</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1298 Broken &quot;case&quot; of the following. Light brown. Baked. Several seal impressions.</td>
<td></td>
</tr>
<tr>
<td>47b</td>
<td>35</td>
<td>Si</td>
<td>1</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1298 Inside of the preceding. Well preserved.</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>36</td>
<td>Si</td>
<td>2</td>
<td>8</td>
<td>1</td>
<td>Kh²</td>
<td>1298 Broken &quot;case&quot; of the following. Brown. Baked. Several seal impressions.</td>
<td></td>
</tr>
<tr>
<td>49a</td>
<td>36</td>
<td>Si</td>
<td>2</td>
<td>8</td>
<td>1</td>
<td>Kh²</td>
<td>1298 Inside of the preceding. Well preserved.</td>
<td></td>
</tr>
<tr>
<td>49b</td>
<td>36</td>
<td>Si</td>
<td>2</td>
<td>8</td>
<td>1</td>
<td>Kh²</td>
<td>1298 Broken &quot;case&quot; of the following. Brown. Baked. Several seal impressions.</td>
<td></td>
</tr>
<tr>
<td>50a</td>
<td>37</td>
<td>Si</td>
<td>2</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1268 Broken &quot;case&quot; of the following. Fragmentary. Gray. Baked. Several seal impressions.</td>
<td></td>
</tr>
<tr>
<td>50b</td>
<td>37</td>
<td>Si</td>
<td>2</td>
<td>—</td>
<td>—</td>
<td>Kh²</td>
<td>1268 Inside of the preceding. The right-hand edge clipped off, otherwise well preserved.</td>
<td></td>
</tr>
<tr>
<td>51a</td>
<td>38</td>
<td>Si</td>
<td>3</td>
<td>5</td>
<td>20</td>
<td>Kh²</td>
<td>1277 Broken &quot;case&quot; of the following. Brown. Baked. Several seal impressions.</td>
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<tr>
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<td></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>Kh² 1278</td>
<td>Well preserved. Dark reddish brown. Baked. Traces of seal impressions. $3.5 \times 3.45 \times 2.05$. Inser. 1 (O.) + 2 (Lo. E.) + 1 (U. E.) = 11 li.</td>
<td></td>
</tr>
<tr>
<td>53a</td>
<td>39</td>
<td>Si</td>
<td>4</td>
<td>2</td>
<td>—</td>
<td>Kh² 1256</td>
<td>Broken &quot;case&quot; of the following. Dark reddish brown. Baked. Several seal impressions. $4.75 \times 4.3 \times 2.95$. Inser. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 16 li.</td>
<td></td>
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<tr>
<td>53b</td>
<td>39</td>
<td>Si</td>
<td>4</td>
<td>2</td>
<td>—</td>
<td>Kh² 1256</td>
<td>Inside tablet of the preceding. Inscription on Reverse partly effaced. Light reddish brown. Baked. $3.7 \times 3.4 \times 2.25$. Inser. 5 (O.) + 2 (Lo. E.) + 5 (R.) + 2 (U. E.) = 11 li.</td>
<td></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>Kh² 1173</td>
<td>Well preserved. Dark reddish brown. Baked. Faint traces of seal impressions. $3.95 \times 3.75 \times 2.1$. Inser. 5 (O.) + 5 (R.) + 1 (U. E.) = 11 li.</td>
<td></td>
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<tr>
<td>55</td>
<td>40</td>
<td>Si</td>
<td>4?</td>
<td>—</td>
<td>—</td>
<td>Kh 441</td>
<td>Well preserved. Dark grayish brown. Unbaked. $3.25 \times 3.05 \times 1.8$. Inser. 4 (O.) + 1 (Lo. E.) + 2 (R.) = 7 li.</td>
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<tr>
<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. $3.9 \times 3.75 \times 2.1$. Inser. 5 (O.) + 3 (Lo. E.) + 1 (R.) = 12 li.</td>
<td></td>
</tr>
<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. $7.95 \times 5 \times 2.7$. Inser. 14 (O.) + 3 (Lo. E.) + 14 (R.) + 3 (U. E.) + 1 (E. E.) = 35 li.</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>40</td>
<td>Si</td>
<td>11</td>
<td>3</td>
<td>6</td>
<td>Kh² 1618</td>
<td>Two fragmentary parts of different size glued together. Brownish. Unbaked. $7.05 \times 4.6 \times 2.55$. Inser. 12 (O.) + 2 (Lo. E.) + 12 (R.) + 3 (U. E.) = 29 li.</td>
<td></td>
</tr>
<tr>
<td>59a</td>
<td>41</td>
<td>Si</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>Kh² 1402</td>
<td>Reverse of broken &quot;case&quot; of the following. Dark brownish gray. Baked. Seal impressions. $9.95 \times 6.6 \times 3.1$. Inser. 15 li.</td>
<td></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>Kh² 1402</td>
<td>Inside tablet of the preceding. On Reverse most of the inscription effaced, otherwise well preserved. Brownish. Baked. $9.55 \times 5.7 \times 2.8$. Inser. 13 (O.) + 3 (Lo. E.) + 15 (R.) + 3 (U. E.) = 34 li.</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>42</td>
<td>Si</td>
<td>17</td>
<td>6</td>
<td>—</td>
<td>Kh² 1417</td>
<td>Some pieces chipped off, otherwise well preserved. Some parts blackish gray, others light brown. Unbaked. Several seal impressions. $7.65 \times 4.7 \times 2.35$.</td>
<td></td>
</tr>
<tr>
<td>Text</td>
<td>Plate</td>
<td>King</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>Collc. C. B. M.</td>
<td>Description</td>
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<tr>
<td>64a</td>
<td>43</td>
<td>Si</td>
<td>24</td>
<td>3</td>
<td>18</td>
<td>Kh²</td>
<td>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. Inser. 9 (O.) + 3 (Lo. E.) + 14 (R.) + 3 (U. E.) = 26 h.</td>
<td></td>
</tr>
<tr>
<td>64b</td>
<td>13</td>
<td>Si</td>
<td>24</td>
<td>3</td>
<td>18</td>
<td>Kh²</td>
<td>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. Inser. 12 (O.) + 2 (Lo. E.) + 18 (R.) + 2 (U. E.) = 34 h.</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>41</td>
<td>Si</td>
<td>26²</td>
<td>7</td>
<td>11</td>
<td>Kh²</td>
<td>1401 Inside of a case tablet. Small pieces chipped off, otherwise well preserved. Light brown. Baked. 9.8 × 5.65 × 2.7. Inser. 17 (O.) + 4 (Lo. E.) + 19 (R.) + 4 (U. E.) = 44 h.</td>
<td></td>
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<tr>
<td>63</td>
<td>45</td>
<td>Si</td>
<td>29²</td>
<td>5</td>
<td>25</td>
<td>Kh</td>
<td>385 Small pieces chipped off, otherwise well preserved. Brownish. Baked. Probably inside of a case tablet. 7.8 × 4.8 × 2.3. Inser. 12 (O.) + 2 (Lo. E.) + 12 (R.) + 3 (U. E.) = 29 h.</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>45</td>
<td>Si</td>
<td>29²</td>
<td>5</td>
<td>25</td>
<td>Kh²</td>
<td>558 Well preserved. Obverse and edges brown. Reverse blackish. Baked. 3.65 × 3.3 × 1.9. Inser. 4 (O.) + 1 (Lo. E.) + 3 (R.) = 8 h.</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>45</td>
<td>Si</td>
<td>29²</td>
<td>5</td>
<td>25</td>
<td>Kh²</td>
<td>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. 4.1 × 4.45 × 2.4. Inser. 6 (O.) + 8 (R.) + 3 (U. E.) + 2 (Lo. E.) = 19 h.</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>45</td>
<td>Ae</td>
<td>29²</td>
<td>5</td>
<td>25</td>
<td>Kh</td>
<td>522 Reverse broken off, otherwise well preserved. Brownish gray. Baked. 4 × 3.6 × 1.95. Inser. 5 (O.) + 2 (Lo. E.) + 3 (R.) + 2 (Lo. E.) = 12 h.</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>46</td>
<td>Ae</td>
<td>29²</td>
<td>5</td>
<td>25</td>
<td>Kh²</td>
<td>1193 Well preserved. Brownish gray. Baked. Faint traces of seal impressions. 4 × 3.5 × 1.95. Inser. 5 (O.) + 2 (Lo. E.) + 6 (R.) = 13 h.</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>46</td>
<td>Ae</td>
<td>29²</td>
<td>5</td>
<td>25</td>
<td>Kh²</td>
<td>1381 Two edges broken off, otherwise well preserved. Obverse blackish gray. Reverse and edges partly reddish brown, partly gray. Baked. Seal impressions. 9.2 × 5.35 × 2.85. Inser. 13</td>
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</tr>
<tr>
<td>69</td>
<td>47</td>
<td>Ac</td>
<td>?</td>
<td>11</td>
<td>5</td>
<td>Kh</td>
<td>397 Several pieces chipped off. Gray. Baked. Traces of seal impressions. $7.1 \times 4.45 \times 2.6$. Inscr. $8 \text{(O.)} + 7 \text{(R.)} + 2 \text{(U. E.)} = 17 \text{ li}$.</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>47</td>
<td>Ac</td>
<td>?</td>
<td>25</td>
<td>—</td>
<td>Kh$^2$</td>
<td>1331 Small pieces chipped off, otherwise well preserved. Gray. Baked. Traces of seal impressions. $10.4 \times 6.1 \times 2.6$. Inscr. $19 \text{(O.)} + 3 \text{(Lo. E.)} + 21 \text{(R.)} + 2 \text{(U. E.)} = 45 \text{ li}$.</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>48</td>
<td>Ac</td>
<td>?</td>
<td>11</td>
<td>25</td>
<td>Kh$^2$</td>
<td>1194 Well preserved. Obverse and upper edge blackish, Reverse and the other edges brownish. Baked. Several seal impressions. $4.6 \times 4.1 \times 2.2$. Inscr. $6 \text{(O.)} + 4 \text{(R.)} = 10 \text{ li}$.</td>
<td></td>
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<tr>
<td>72</td>
<td>49</td>
<td>Ac</td>
<td>?</td>
<td>2</td>
<td>10</td>
<td>Kh$^2$</td>
<td>1150 Well preserved. Obverse grayish, Reverse and edges brownish. Baked. Traces of seal impressions. $4.5 \times 3.8 \times 2.2$. Inscr. $7 \text{(O.)} + 1 \text{(Lo. E.)} + 6 \text{(R.)} + 2 \text{(U. E.)} = 16 \text{ li}$.</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>49</td>
<td>Ac</td>
<td>?</td>
<td>4</td>
<td>16</td>
<td>Kh$^2$</td>
<td>1118 Well preserved. Brownish, with yellowish and blackish spots. Baked. Some salt on the surface. Several seal impressions, one of 4wa-a-um-a-qar, son of dSin-ila-nam, servant of dUDAR-SHAR-GAL. $6.25 \times 4.15 \times 2.35$. Inscr. $9 \text{(O.)} + 9 \text{(R.)} = 18 \text{ li}$.</td>
<td></td>
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<tr>
<td>74</td>
<td>49</td>
<td>Ac</td>
<td>?</td>
<td>2</td>
<td>7</td>
<td>Kh$^2$</td>
<td>1360 Several pieces chipped off. Brownish gray. Baked. Several seal impressions. $7.5 \times 4.75 \times 2.6$. Inscr. $10 \text{(O.)} + 10 \text{(R.)} = 20 \text{ li}$.</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>50</td>
<td>Ac</td>
<td>?</td>
<td>4</td>
<td>20</td>
<td>Kh</td>
<td>389 Rather well preserved. Gray. Baked. Faint traces of seal impressions. $4.35 \times 3.8 \times 2.45$. Inscr. $5 \text{(O.)} + 1 \text{(Lo. E.)} + 4 \text{(R.)} + 2 \text{(U. E.)} = 12 \text{ li}$.</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>50</td>
<td>Ac</td>
<td>?</td>
<td>8</td>
<td>10</td>
<td>J. S.</td>
<td>49 Inside of a case tablet. Small piece of Reverse broken off, otherwise well preserved. Reddish brown. Baked. $10.75 \times 6 \times 3$. Inscr. $16 \text{(O.)} + 2 \text{(Lo. E.)} + 20 \text{(R.)} + 4 \text{(U. E.)} = 42 \text{ li}$.</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>51</td>
<td>Ac</td>
<td>?</td>
<td>3</td>
<td>2</td>
<td>Kh$^2$</td>
<td>1408 Several small pieces broken off, inscription partly obliterated. Grayish. Baked. Very faint traces of a seal impression. $7.05 \times 4.35 \times 2.05$. Inscr. $8 \text{(O.)} + 1 \text{(Lo. E.)} + 10 \text{(R.)} = 19 \text{ li}$.</td>
<td></td>
</tr>
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</table>
| 78    | 52     | Ac    | ?     | 2     | 10   | Kh$^2$         | 1187 Part of the Obverse broken off, otherwise well preserved. Obverse and edges blackish, Reverse brownish gray with
<table>
<thead>
<tr>
<th>Text Plate</th>
<th>King.</th>
<th>Year, Month, Day</th>
<th>Collect. C. R. M.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>79 52 Ac</td>
<td>? 11 7</td>
<td>Kh²</td>
<td>1295</td>
<td>Small pieces broken off, otherwise well preserved. Grayish, Baked. Seal impressions on the edges. 3.85 x 3.8 x 2.4. Inscription 5 (O.) + 6 (R.) + 1 (V. E.) = 12 li.</td>
</tr>
<tr>
<td>80 52 Ac</td>
<td>? 10 22</td>
<td>Kh²</td>
<td>1091</td>
<td>Several pieces broken off, otherwise well preserved. Light brown. Baked. Faint traces of seal impressions. 6.75 x 4.25 x 2.3. Inscription 10 (O.) + 3 (Lo. E.) + 4 (R.) = 17 li.</td>
</tr>
<tr>
<td>81 52 Ad</td>
<td>x 11 9</td>
<td>Kh</td>
<td>378</td>
<td>Well preserved. Brownish gray. Baked. 3.45 x 3.35 x 1.95. Inscription 4 (O.) + 4 (R.) = 8 li.</td>
</tr>
<tr>
<td>83 53 Ad</td>
<td>31 2 30</td>
<td>Kh²</td>
<td>1211</td>
<td>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 x 4.9 x 2.7. Inscription 14 (O.) + 3 (Lo. E.) + 14 (R.) + 2 (U. E.) = 33 li.</td>
</tr>
<tr>
<td>84 54 Ad</td>
<td>— 12 30</td>
<td>Kh²</td>
<td>1512</td>
<td>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 x 7 x 3.55. Inscription 29 (O.) + 3 (Lo. E.) + 22 (R.) + 2 (L. E.) = 56 li.</td>
</tr>
<tr>
<td>85 54 Ad</td>
<td>— 3 13</td>
<td>Kh²</td>
<td>1292</td>
<td>Well preserved. Blackish gray. Baked. Traces of seal impressions. 4.75 x 4.4 x 2.2. Inscription 7 (O.) + 3 (Lo. E.) + 7 (R.) + 2 (U. E.) = 19 li.</td>
</tr>
<tr>
<td>86 55 Ad</td>
<td>— 9 23</td>
<td>Kh²</td>
<td>1349</td>
<td>Part of Obverse broken off, otherwise well preserved. Obverse blackish gray, Reverse light brown. Baked. Several seal impressions. 6.7 x 4.5 x 2.4. Inscription 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>
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<tr>
<td>89</td>
<td>76</td>
<td>Ad</td>
<td>—</td>
<td>8</td>
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<td>57</td>
<td>Ad</td>
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<td>Az</td>
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<td>61</td>
<td>Az</td>
<td>?</td>
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Notes:
- **Kh²** indicates Khafra's collection.
- **Ad** refers to the 5th year of Abydos.
- **Az** refers to the 1st year of Abydos.
- **J. S.** refers to the 12th year of Abydos.
- **Khir** refers to the 1st year of Abydos.
- **Kh** refers to the 1st year of Abydos.
<table>
<thead>
<tr>
<th>No.</th>
<th>Pl.</th>
<th>King</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>Coll.</th>
<th>C. B. M.</th>
<th>Description</th>
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<tbody>
<tr>
<td>98</td>
<td>61</td>
<td>Az</td>
<td>?</td>
<td>7</td>
<td>11</td>
<td>Kh²</td>
<td></td>
<td>Well preserved. Brown with black spots. Baked. Traces of seal impressions. 4.3 x 3.9 x 2.35. Inscr. 7 (O.) + 1 (Lo. E.) + 10 (R.) + 3 (U. E.) = 18 li.</td>
</tr>
<tr>
<td>99</td>
<td>61</td>
<td>Az</td>
<td>?</td>
<td>1</td>
<td>4</td>
<td>Kh</td>
<td></td>
<td>Well preserved. Brownish. Baked. 7.7 x 1.7 x 2.05. Inscr. 12 (O.) + 1 (Lo. E.) + 8 (R.) + 1 (U. E.) = 22 li.</td>
</tr>
<tr>
<td>100</td>
<td>62</td>
<td>Az</td>
<td>?</td>
<td>4</td>
<td>9</td>
<td>Kh</td>
<td></td>
<td>Small pieces chipped off, otherwise well preserved. Brownish. Baked. 3.11 x 3.11 x 1.71. Inscr. 1 (O.) + 3 (R.) = 7 li.</td>
</tr>
<tr>
<td>102</td>
<td>62</td>
<td>Az</td>
<td>?</td>
<td>7</td>
<td>10</td>
<td>Kh</td>
<td></td>
<td>Well preserved. Grayish. Unbaked. 3.3 x 3.2 x 1.1. Inscr. 5 (O.) + 4 (R.) = 9 li.</td>
</tr>
<tr>
<td>103</td>
<td>63</td>
<td>Az</td>
<td>?</td>
<td>10</td>
<td>3</td>
<td>Kh²</td>
<td></td>
<td>Two parts glued together. Small pieces chipped off, otherwise well preserved. Gray. Baked. 11.4 x 5.7 x 3.2. Inscr. 20 (O.) + 4 (Lo. E.) + 20 (R.) + 1 (U. E.) = 48 li.</td>
</tr>
<tr>
<td>104</td>
<td>64</td>
<td>Az</td>
<td>?</td>
<td>6</td>
<td>27</td>
<td>Kh²</td>
<td></td>
<td>Fragmentary. Grayish. Unbaked. 5.9 x 5.1 x 2.7. Inscr. 10 (O.) + 9 (R.) + 1 (U. E.) = 20 li.</td>
</tr>
<tr>
<td>105</td>
<td>64</td>
<td>Sd</td>
<td>?</td>
<td>8</td>
<td>2</td>
<td>B. E. F.</td>
<td></td>
<td>Case tablet, very well preserved. Covered with numerous distinct seal impressions. Blackish gray with brownish spots. Baked. 11.5 x 6.7 x 3.7. Inscr. 20 (O.) + 3 (Lo. E.) + 18 (R.) + 5 (U. E.) = 46 li.</td>
</tr>
<tr>
<td>106</td>
<td>65</td>
<td>Az</td>
<td>?</td>
<td>6a</td>
<td>12</td>
<td>Kh</td>
<td></td>
<td>Well preserved. Obverse blackish. Reverse brownish. Baked. 3.8 x 3.6 x 1.5. Inscr. 5 (O.) + 5 (R.) = 10 li.</td>
</tr>
<tr>
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<td>66</td>
<td>Az</td>
<td>?</td>
<td>6</td>
<td>1</td>
<td>Kh²</td>
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<td>Well preserved. Reddish brown. Baked. Several seal impressions. 3.8 x 3.7 x 2. Inscr. 6 (O.) + 1 (Lo. E.) + 8 (R.) + 3 (U. E.) = 18 li.</td>
</tr>
<tr>
<td>Text</td>
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<td>Day</td>
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<td>Description</td>
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<tr>
<td>111</td>
<td>67</td>
<td>Sd</td>
<td>?</td>
<td>2</td>
<td>14</td>
<td>Kh</td>
<td>One edge chipped off, otherwise well preserved. Whitish with pink spots. Baked at Doylestown, Pa. Faint traces of seal impressions. $4 \times 4 \times 2.1$. Inscr. 6 (O.) + 2 (Lo. E.) + 6 (R.) + 2 (U. E.) = 16 li.</td>
<td></td>
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<tr>
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<td>67</td>
<td>Sd</td>
<td>?</td>
<td>3</td>
<td>10</td>
<td>J. S.</td>
<td>Small pieces chipped off, otherwise well preserved. Blackish gray. Baked. Several seal impressions. $8 \times 4.7 \times 2.7$. Inscr. 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.</td>
<td>Well preserved. Brownish. Unbaked. $4 \times 3.45 \times 1.4$. Inscr. 6 (O.) + 3 (R.) = 9 li.</td>
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<tr>
<td>114</td>
<td>68</td>
<td>Sd</td>
<td>?</td>
<td>7</td>
<td>23</td>
<td>J. S.</td>
<td>Well preserved. Brownish. Unbaked. $4.3 \times 4.4 \times 1.6$. Inscr. 4 (O.) + 3 (R.) = 7 li.</td>
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<tr>
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<td>68</td>
<td>Sd</td>
<td>?</td>
<td>12</td>
<td>18</td>
<td>J. S.</td>
<td>Small pieces chipped off, otherwise very well preserved. Dark reddish brown. Baked. Several seal impressions. $6 \times 5.6 \times 2.7$. Inscr. 8 (O.) + 2 (Lo. E.) + 6 (R.) + 3 (U. E.) = 19 li.</td>
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<tr>
<td>116</td>
<td>68, 69</td>
<td>Sd</td>
<td>?</td>
<td>12</td>
<td></td>
<td>Kh3</td>
<td>Carefully made and beautifully inscribed tablet, but going to pieces rapidly (was not fit for baking in Doylestown). Brownish, with blackish spots on the reverse. Unbaked. $12.2 \times 6.5 \times 3.6$. Inscr. 16 (O.) + 14 (R.) + 5 (U. E.) = 35 li.</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>70</td>
<td>Sd</td>
<td>?</td>
<td></td>
<td></td>
<td>Kh3</td>
<td>Small piece of Obverse chipped off, otherwise well preserved. Grayish brown. Unbaked. $7.7 \times 1.4 \times 2.2$. Inscr. 15 (O.) + 10 (R.) = 25 li.</td>
<td></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.</td>
<td>Well preserved. Light brown. Unbaked. $3.7 \times 3.4 \times 1.4$. Inscr. 6 (O.) + 5 (R.) = 11 li.</td>
<td></td>
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<tr>
<td>119</td>
<td>70, 71</td>
<td>Ad?</td>
<td></td>
<td></td>
<td></td>
<td>Kh3</td>
<td>Several fragments, joined together. Reverse almost entirely broken off. Light brown with darker spots. Baked. $19 \times 15 \times 4$. Inscr. 43 + 44 + 31 (O.) + 23 + 12 (R.) + 3 (U. E.) = 156 li.</td>
<td></td>
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II. Photograph (Halftone) Reproductions.1

<table>
<thead>
<tr>
<th>Text</th>
<th>Plate</th>
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<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>C. R. M.</th>
<th>Description</th>
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<tbody>
<tr>
<td>4</td>
<td>(9)</td>
<td>S1, Z</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1315</td>
<td>Obv. and Rev. of clay tablet. Contents: purchase of a house.</td>
</tr>
<tr>
<td>5</td>
<td>(17)</td>
<td>As</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1806</td>
<td>Obv. and Rev. of clay tablet. Contents: adoption of a boy.</td>
</tr>
<tr>
<td>6</td>
<td>(18)</td>
<td>Sun</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>9</td>
<td>(73)</td>
<td>Ac</td>
<td>?</td>
<td>4</td>
<td>16</td>
<td>1148</td>
<td>Obv. and Le. Edge of clay tablet, showing the seal impression of &quot;Jabum-agar.&quot; Contents: receipt of money.</td>
</tr>
<tr>
<td>11</td>
<td>(30)</td>
<td>H</td>
<td>38</td>
<td>10</td>
<td>26</td>
<td>1262</td>
<td>Obv. and Rev. of case tablet, with seal impressions. Contents: lease of a house.</td>
</tr>
<tr>
<td>12</td>
<td>(82)</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-eshub, and the interval between them. Contents: memorandum.</td>
</tr>
<tr>
<td>14</td>
<td>(93)</td>
<td>Az</td>
<td>1</td>
<td>8</td>
<td>5</td>
<td>1365</td>
<td>Obv. and Rev. of clay tablet. Contents: list of payments.</td>
</tr>
</tbody>
</table>

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>12</td>
<td>H</td>
<td>43</td>
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<td>1</td>
<td>1802</td>
<td>Obv. and Rev. of small clay tablet. Contents: memorandum of a receipt of money.</td>
</tr>
<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, containing a memorandum.</td>
</tr>
<tr>
<td>19 (100)</td>
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<td>Az</td>
<td>?</td>
<td>4</td>
<td>9</td>
<td>365</td>
<td>Obv. and Rev. of small clay tablet. Contents: memorandum of a receipt</td>
</tr>
<tr>
<td>20 (102)</td>
<td>12</td>
<td>Az</td>
<td>?</td>
<td>7</td>
<td>10</td>
<td>446</td>
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</tr>
<tr>
<td>21 (106)</td>
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<td>Az</td>
<td>?</td>
<td>62</td>
<td>12</td>
<td>437</td>
<td>Obv. and Rev. of small clay tablet, containing a memorandum.</td>
</tr>
<tr>
<td>22 (113)</td>
<td>12</td>
<td>Sh</td>
<td>?</td>
<td>1</td>
<td>20</td>
<td>66</td>
<td>Obv. and Rev. of small clay tablet, containing a memorandum.</td>
</tr>
<tr>
<td>23 (119)</td>
<td>13</td>
<td>Ad(?).</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1863</td>
<td>Obv. of large clay tablet, inscribed in three vertical columns. Contents: purchases of fields.</td>
</tr>
</tbody>
</table>
# List of Signs

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

| 1.  ဗ | ash, rum | ဗ | Handuk | Lin |
| 2.  ḫl | hal | ḫl | Nengal | Shamash, Ramman, Adad |
| 3.  ဗ | ḫl | | NIN-SUN | NIN-IB |
| 4.  ဗ | | | Urash(?) | Ashur |
| 5.  ဗ | an, ḫl(?) | | dimentum | sin |
| 6.  ဗ | ag, ak, ag | | | Bél |
| 7.  ဗ | | | | Bél' |
| 8.  ဗ | mah | | | Nabium |

Cf. 116.

<table>
<thead>
<tr>
<th>na</th>
<th>dom</th>
<th>mu</th>
<th>qa</th>
<th>le</th>
<th>xja</th>
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<tbody>
<tr>
<td>5</td>
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<td>3</td>
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<td>vapor</td>
<td>minute</td>
<td>metal</td>
<td>hot</td>
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<td>Japanese</td>
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<td>festival</td>
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<tr>
<td>GAN</td>
<td>si</td>
<td>si</td>
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<td>amsae</td>
<td>pigtum</td>
<td>ana warak</td>
<td>Ümin</td>
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<td>abum</td>
<td>pipum</td>
<td>dupphum</td>
<td>dupsharum</td>
</tr>
<tr>
<td>mu'rum</td>
<td>Umiash</td>
<td>abshénum</td>
<td>ef. 52</td>
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</table>

**Notes:**
- *Gan* is a placeholder.
- "si" indicates a missing or unclear entry.
- "pigtum" and "ana warak" are unclear entries.
- "bitumophum" and "ilí, ilí" are unclear entries.
- "shamum" and "pishkhatum" are unclear entries.
- "abnunum" and "ad, at, at" are unclear entries.
- "mu'rum" and "Umiash" are unclear entries.
- "abshénum" and "ef. 52" are unclear entries.
- "dupphum" and "dupsharum" are unclear entries.
- "buganunum" and "kuttimum" are unclear entries.
- "shami, shimum" are unclear entries.
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Erasure.

Pl. 5
Continued
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Tablet.

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Continued
1. Tablet written in the reign of Iluma-Ila, 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 Bunabtun-Il, containing a decision of the court.

4. Tablet, mentioning the kings Sumu-la-il and Zabium in the oath. Contents: Purchase of a house.
5. Tablet, written in the reign of Abiš-Sin, recording the adoption of a boy.
6. Tablet, written in the reign of Sin-waalâš, mentioning "Bit Šibi and his wife(?)".

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

9. Tablet, written in the reign of Abi-esluh, recording a receipt of money. The seal cylinder on the edge shows the name Abum-eper, written Illabum-eper.

10. See Plate VI.
10. Tablet mentioning the names of Hammurabi and Shamshu-dug 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-ditina, giving the names of two different years of the king Abi-esshub.
13. Tablet, written in the reign of Ammi-ditana, 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-zeduga, recording certain amounts paid to different persons on two subsequent days.
15. Case-tablet (unopened), written in the reign of Ammi-zadaga, recording the sale of a field at Sippar-jafrurum.
Plate XI

16. Tablet, written in the reign of Samsu-ditina, recording a donation.
17–22. Small tablets, containing memorandums of different kind, written in the reign of Hammurabi (17 and 18), A stringBuilder (19–21), and Samu-ilani (22).
Obverse of a big tablet, recording the purchase of different fields in the reigns of 
Abi-esku and Ammi-ditana.
CORRECTIONS.

P. 76, list 4, Asul-Bawmôn, malûmûm, read 110, instead of 100.

P. 77, list 4, Marduk-muâkalûm No. 2, priest of Aja, read 23 instead of 22.