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DOCUMENTS

FROM THE

Temple Archives of Nippur

DATED IN THE REIGNS OF CASSITE RULERS
(complete dates)

BY

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PHILADELPHIA
Published by the Department of Archaeology, University of Pennsylvania
1906
To
Provost

Charles Custis Harrison
LL.D.

Through whose encouragement and generosity original investigations have been furthered and research fellowships founded at the University of Pennsylvania

This Volume is Gratefully Dedicated
PREFACE.

More than a year ago the manuscript was ready for the press of what appears as Vol. XV (the tablets of which do not have in their dates the name of the king), including the discussions concerning the check-marks, stylus, seal, etc., which now appear in this volume (XIV). Since that time I have been able to prepare the texts with complete dates, the study of which I had begun more than three years ago. The publication of Vol. XV having been delayed, I rearranged the material contained in the introductions to both volumes. The discussions concerning the nomenclature of the documents appear in Vol. XV. In addition to the many names in the texts of that volume, I have added a large number, which I collated from hundreds of other tablets in our Museum, as well as from another small collection—also belonging to the Cassite period—making in all nearly seventeen hundred. [This volume, it will be noticed, contains a large number of additional names.] Discussions also concerning the many new Cassite names, as well as the many hitherto unknown names of deities, appear in that volume.

After the Introduction to this volume was in type an article appeared¹ in the Orientalistische Litteraturzeitung, Vol. 9, No. 3, by Dr. A. Ungnad, of Berlin, concerning the marks of the sisiktu as a substitute for the seal impression, found on a tablet belonging to the first dynasty of Babylon. As his account of the tablet did not mention anything concerning a hole (see my discussion of the sisiktu on page 13), I wrote to Dr. Hermann Ranke, of the Berlin Museum, asking him to ascertain whether there was not a small hole in connection with the cloth marks so clearly visible in the photograph of the tablet published by Dr. Ungnad. In a letter dated April 19th, Dr. Ranke writes: "Beneath the šir of Ishum-nāṣir really appears something like a little hole. As the edge of the tablet is somewhat destroyed it would not be absolutely safe to judge from this one instance whether the hole is accidental or not. The cloth impression is only beneath the word ziziktum which

¹ Eine neue Form der Beglaubigung in altbabylonischen Urkunden.
was written after the impression had been made. I tried to copy the impression, but didn't succeed very well. It looks like the edge of something like cloth (the single threads being visible) as if it was from the end of a sleeve.” As a matter of fact the hole appears in the photograph published by Dr. Ungnad. A reproduction of Dr. Ranke's autograph copy follows:

This fully confirms the conclusions at which I had arrived (see p. 12), namely, that the *sisiktu*, which means something like “cloth” or “garment,” must have, in some way, included or embraced that which could be used to make a small hole in the soft clay. As I said (see p. 13), two of the three Cassite tablets which contain the marks of the *sisiktu* have absolutely no trace of cloth marks, and it is by no means certain that the third has, inasmuch as it is very roughly made. One of the first two mentioned, however, as said before (see p. 13) may be an inside tablet, in which case the envelope would have contained the impressions. If this be true, the instrument pierced the envelope, and left its imprint upon the smaller tablet.

The small volume of texts recently published by Professor Felix Peiser, a copy of which I received after the printing of these texts had been begun, also confirms an important conclusion at which I arrived. *MU-BI-im* I have explained as a Sumerian phrase, with the Semitic mimication, *i.e.*, it is equivalent to *shumi*(*)MU-*shu* (*BI*) “his name;” and that where more than one name follows, it stands for “their names” (see p. 34, also Vol. XV, p. 22). This is proved by the Sumerian expression *MU-NE-NE = shumi-shumu “their names”, which appears several times in Prof. Peiser's texts, but which he simply translated “names.”

Although of a similar character, *i.e.*, documents from the administrative department of some temple (not the “archives of a banking family”) they did not come from Nippur. The study of the proper names, as well as many other details clearly show this, among which may be mentioned the fact that the frequently occurring *MU-BI-im* at the top of the lists in the Nippur tablets is not used in his, as well as the fact that his *MU-NE-NE* is not found in our tablets, as far as I have been able to ascertain.

A most interesting fact which his documents prove is the correctness of my identification of the god *KUR-GAL* as well as *MAR-TU* with *Amurrû*, which I made by the help of the Aramaic ˹#wN, contained in endorsements written upon several documents of the *Murashû* Sons (cf. Vol. X, p. 7f.). The name of one of
the storehouse officials of his texts is written: "KUR-GAL-erish "MAR-TU-erish, and also in an abbreviated form, with the "kose suffix" A-mur-ri-ia. This conclusively establishes the fact that KUR-GAL as well as MAR-TU are to be read Amurru.

In conclusion I desire to express my gratitude to the following who have rendered me helpful assistance in connection with this volume: to Dean Robbins, of the General Theological Seminary, New York City, who kindly permitted me to copy the tablets of the Hoffman Collection; to the Librarian of the Seminary, Mr. Edward Harmon Virgin, whose courtesies, and hospitality I enjoyed while at work upon the tablets; to Prof. Arthur W. Goodspeed, of the University, and his graduate student, Mr. George C. Chambers, who measured the impressions of the wedges made by the stylus; to Prof. W. J. Hinke, and to Mr. D. D. Luckenbill, the Harrison Fellow in Semitics, for their assistance in the proof-reading, as well as to the members of the publication committee: the Provost, and the Vice-Provost Prof. Edgar Fahs Smith, Mr. S. F. Houston, the president of the Archaeological Department, Mr. Eckley Brinton Coxe, the generous founder of the Fund which has made possible the publication of these texts, Mr. J. Levering Jones, and Prof. H. V. Hilprecht.

It is with a profound sense of gratitude for all that has been done for me by our honored Provost, Doctor Charles Custis Harrison, who has been from the beginning one of the foremost promoters of our Babylonian researches, that I dedicate to him this volume, as a slight token of my appreciation of his kindness.

Albert T. Clay.

University of Pennsylvania.
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INTRODUCTION.

The greater part of the tablets here published, as well as nearly all of those of Vol. XV, were discovered during the second Expedition to Nippur, sent out by the Babylonian Committee of the University of Pennsylvania, in the years 1889–90, under the directorship of Prof. John P. Peters, D.D. The tablets were found quite close to the south-west wall of the palace, known as the "Court of Columns," although at a slightly lower level. This palace was situated in the northern part of the western half of the city, opposite to the Temple of Bêl, and almost directly west of it; from which it was separated by an ancient canal, known as the Shatt en-Nil, which divided the city into two parts. Nearly all of these tablets are of a reddish terra-cotta color, and are thoroughly baked; in consequence of which, they are unusually well preserved. According to Dr. Peters, "there was no trace of a wall immediately about them."

To this original find additional discoveries were made by Dr. John H. Haynes, the director of the third expedition, 1893–94, on the same side of the canal, but in the southern part of the city. In his report he writes: "In the spring of 1893 and in the winter and spring of 1895, twenty-five thousand tablets [and fragments] were recovered from the ruins of this mound. Several rooms of an ancient palace were explored and found to preserve the archives in the very position and arrangement in which they had been left when the building was destroyed. In several instances the tablets were placed on their edges, reclining against each other like a shelf of leaning books in an ill kept library of to-day. In other instances the tablets were found in great confusion, showing that at the time when they were buried they had fallen [perhaps from wooden shelves] into the débris which covered them." A few of these tablets were also burnt into terra-cotta, but the great majority are only sun-dried, or partially baked. Although, as stated, most of the tablets of both volumes come from the former find, a goodly number of this volume has come from the latter.

Owing to the unfortunate fact that the provenance of much of the material excavated at Nippur is not known, there are some tablets here published which doubtless did not belong to the official archives, discovered in the northern or southern sections of the city, but are of a private character. With the exception of about seventy tablets which are more or less fragmentary or badly effaced, I have included in this volume, irrespective of the contents, all that bear complete dates in the collections that have been classified to the present time in the University Museum. Fourteen\(^1\) seem to be private contracts, and yet in some way they may have had connection with the archives, although it cannot be said that they were found in either the northern or the southern sections of the city, where the bulk of the documents was discovered. Practically all the inscriptions in Vol. XV belong to the temple archives.

Through illicit diggings, or through the work of thievish Arabs about twenty tablets which belonged to these archives found their way to New York.\(^2\) They form part of the *E. A. Hoffman Collection* in the General Theological Seminary of that city. In a brief sketch of these tablets published by Dr. Hugo Radau (*Early Babylonian History*, p. 329)\(^3\) the one dated in the reign of *Shibir sharru*, as well as another recording a place name, *Teliti\(^4\)*, attracted my attention. Through the kindness of Dean Robbins I was permitted to copy them, and those containing complete dates, with one exception (No. 186), are included in this volume. The tablets in whose dates the name of the king is omitted, were collated, and some of the names inserted in the name list of Vol. XV. As had been surmised the determinative for place was not found after *Teliti*,\(^5\) (see tablet No. 56a of this volume, which is No. 177 of the *E. A. H. Collection*). The word means "crop."\(^6\) Further, the king introduced by Dr. Radau as *Shibir*, is the word *ki-is-rum* (see tablet No. 146, which is No. 181 of the *E. A. H. Collection*). Instead of one sign, *shibir* (cf.

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\(^1\) Nos. 1, 2, 7, 8, 11, 39, 40, 41, 119, 123, 127, 128a, 129 and 135.

\(^2\) That these tablets belong to the same general lot is proved by the fact that the officials mentioned prominently in them: *Inuannu* (E. A. H. 100, 192), *Sin-issabra* (E. A. H. 187), *Irimshu-Ninib* (185, 191), etc., are frequently found in the texts of these archives.

\(^3\) The largest tablet of this Cassite collection (E. A. H. 195) Dr. Radau does not mention beyond classifying it as Neo-Babylonian, cf. p. 321 of his work. It is dated in the reign of Kadashman-Turgu. See No. 99a on Plates 59 and 60 of these texts.

\(^4\) Prof. Hommel, *Geographie und Geschichte* p. 329 quotes *Teliti* as a place name from Radau's History.

\(^5\) This is determined by the usage of the word in Vol. XIV, 41: 13; *te-li-it egl =Bel-a-nu i-to-nap-pal* "the crop of the field, *Bēli-nu* shall make good." For the root I would suggest *iššu*. It may have also a secondary meaning namely "taxes"; cf. Mus-Arnolt, *Assyrian Dictionary*, p. 1161; but these texts show that its primary meaning is "crop." Cf. also XIV, 79: *Ske'am GISII-BAR-GAL sha i-na līšbi te-li-ti ša za-ra-ti sha shattu 22\(\frac{1}{2}\)aš" "grain of the full tax which is from the crop of the fields of the 22nd year."
Brünnow List No. 8847) which he thinks he saw, there are three. And how Dr. Radau was able to see sharru on the tablet I do not understand.

Attention has been called also to Gir-ri-a-ab-bi on another tablet (cf. No. 147). It is not impossible that it is a ruler's name, inasmuch as both determinative and sharru "king" are quite frequently omitted (cf. Nos. 13, 14, 16, etc.). Unfortunately there is only one name of a person on the tablet, and it does not occur on any of the other documents published in either volume, so that the reign to which it belongs, cannot be determined by a comparison of its occurrences. The fact, however, that there is no gap in that part of the list of kings which these archives represent, into which it would fit, speaks against it being a ruler's name. A more probable reading is Gir-ri Tâmtu(A-AB-BA) "Road Tâmtu". As a place name without a determinative, Tâmtu occurs in XIV, 58: 50 and 53. Cf. also Girru(KAS)-Dûr-înu, and Gir-ir-ru Mi-is-ru, Transactions, Department of Archaeology, University of Pennsylvania, Vol. I, part 3, p. 223 f. Moreover, what seems conclusive evidence that Gir-ri Tâmtu (or Tâmtim) is the proper reading, is to be found in text XIV, 134, where Girru(KAS) Tam-tim is written.

The reigns represented in these texts are: Burna-Buriash (Nos. 1-9), Kuri-Galzu (Nos. 10-40), Nazi-Maruttash (Nos. 41-87), Kadashman-Turgu (Nos. 88-114), Kadashman-Bél (Nos. 115-117), Kudur-Bél (Nos. 118-124), Shagarakti-Shuriash (Nos. 126-142), and Bitiliash (Nos. 143-145). To these have been appended several additional tablets classified after the others were arranged (cf. 3a, 9a etc.); as well as those from the New York Collection; a few with incomplete dates; and several undated, which are of special interest.

A few points of historical importance have come to light through the study of these documents:

1. In a tablet dated in the reign of Kuri-Galzu (10: 56), már sharri is written after the name Emid-ana-Marduk. This can only mean, "son of the king."

2. The number of years that each king here represented reigned according to the dating of the tablets are: Burna-Buriash, twenty-five; Kuri-Galzu, twenty-three; Nazi-Maruttash, twenty-four; Kadashman-Turgu, sixteen; Kadashman-Bél, six; Kudur-Bél, nine; Shagarakti-Shuriash, twenty-two; and Bitiliash, six.

1After the plates were arranged I concluded that the name of the ruler in 125: 1, is to be restored Ku[ri-Galzu] instead of Ku[du-Bél].

2 Most of the undated tablets can readily be dated; for example, No. 146 bears the name of the official Innanu, who conducted the storehouse affairs during the reign of Kuri-Galzu. Nos. 151 and 158 doubtless belong to the time of Nazi-Maruttash, as it was especially in that reign that the official Martušu was at the head of affairs. By noting where the names found on the tablets, whose dates omit the ruler's name, occur in those bearing complete dates, it is possible to fix approximately the reigns to which they belong. Cf. Introduction to Vol. XV, p. 2.
3. If there was a Kadashman-Bēl in the Amarna period, the Kadashman-Bēl of these texts, who is represented by three tablets, is the second by that name, and is the successor of Kadashman-Turgu. Most chronologers restore the name following this ruler in the well known king's list, 'Kadashman-Buriash, who is mentioned by Shalmaneser I., but without sufficient reasons. The following, however, will show that the restoration must be Kadashman-Bēl.

a. In the first place no tablet has been found in these archives dated in the reign of the supposed Kadashman-Buriash, although all the other acknowledged rulers of the period, to which the tablets belong, are represented.

b. If we do not take into consideration the three tablets dated in the reign of Kadashman-Bēl, these temple archives, as far as those classified of the Philadelphia collection are concerned, are confined to the period covered by the reigns mentioned above. On the other hand, if these three tablets and the votive objects found at Nippur belong to the Kadashman-Bēl of the Amarna period, they would be singularly isolated, and far removed from the others, being more than half a century earlier.

c. The proximity of the reign of our Kadashman-Bēl with that of Kadashman-Turgu and Kudur-Bēl is indicated in the similarity of the writing upon the votive objects excavated at Nippur. Compare the small votive discs, Nos. 59 and 62 of Kadashman-Turgu, and No. 64 of Kudur-Bēl, with No. 65 of Kadashman-Bēl, in Hilprecht, Babylonian Expedition, Vol. I, Part 1.

d. An argument of great weight is to be found in the consideration of the personal names found in the three tablets, dated in the reign of Kadashman-Bēl, in connection with the occurrence of these same names in other documents. Shuqamuna-erish (116:4) is found in No. 57:26, dated in the thirteenth year of Nazi-Maruttash. Kidin-Rammān (116:2) occurs in the same tablet, i.e. 57:26; also in No. 101, dated in the following reign, i.e. Kadashman-Turgu; and also Nos. 131 and 132 of Shagarakti-Shuriash; in other words, before and after the reign in question. What may be regarded practically as conclusive evidence is to be found in connection with the occurrence of the name Irīmshu-Ninib (115:2). This prominent official of these storehouse transactions is mentioned in Nos. 91, 96, 98, 99, 104, 111, 112, 114, 114b and 115 of the reign of Kadashman-Turgu. In other words his name occurs in these texts only during the reign preceding the king whose name is only partially preserved in the king's list. It follows, therefore, that it is highly probable that

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1 The order of kings based on the list and other sources is: Nazi-Maruttash, Kadashman-Turgu, Kadash........, Shagarakti-Shuriash.

2 Mār-Irimshu-NINIB whose name is found in No. 136, belonging to the reign of Shagarakti-Shuriash, is doubtless his son.
Kadashman-Bēl, during whose reign this official also transacted business, followed or preceded the reign of Kadashman-Turku. As the name of the latter’s predecessor is well known, and as the two characters preserved of his successor’s name are Ka-dash, it follows that the name should be restored Kadash[man-Bēl].

With the exception of about fourteen documents these inscriptions are records of the receipt of taxes or rents from outlying districts about Nippur; of commercial transactions conducted with this property; and the payment of salaries of the storehouse officials as well as of the priests, and others in the temple service. In other words they refer to the handling and disposition of the taxes after they had been collected.

This income is commonly designated as GISH-BAR, which is generally translated ‘tax’ or ‘rent.’ Further, the kind of tax is stipulated: GISH-BAR-GAL, GISH-BAR KU-QAR, GISH-BAR SHE-BA, GISH-BAR tab-ki, GISH-BAR 4 qa (5 qa, 6 qa, 10 qa, and once 12 qa, cf. No. 106), and GISH-BAR KIN-SIG (35:1). GISH-BAR, 4 qa, etc., has no reference to the kind of tax levied, as it refers frequently to cereals; in No. 21 it applies to wine, and in No. 56 to animals. The same is true of the other terms. The tax was paid in all kinds of natural products, such as corn, sesame, oil, dates, flour, live stock, etc.,—doubtless according to a relative standard of values.

Exactly what the specification 4 qa, etc., refers to, cannot be determined. The temple, as in other ages, doubtless owned lands and other property; and held endowments. The GISH-BAR scarcely meant rent for such possessions, because of the smallness of the amount, namely, 4 to 10 qa, which we would naturally think was according to the gur (= 180 qa in this period). It was more likely either the amount of tax levied by the temple upon the gur of seed sowed, or harvested; or per gur of land; or in other words, an income tax. Cf. the expression: te-li-tum GISH-BAR-GAL ‘full crop tax,’ (100:1). GISH-BAR-GAL (perhaps the same as ilki gamrûti of the Murashû texts), doubtless, was the larger amount, namely, 10 qa. This seems to be confirmed by XV, 159:1, where the scribe had written 10 qa, which he erased, having made a mistake, after which he wrote instead, GISH-BAR-GAL. It may be the tithe or tax of the arable lands. GISH-BAR 4 qa, may be for the fallow lands, or the minimum which those who were less prosperous were expected to give. GISH-BAR SHE-BA (ipru) is doubtless a general term, meaning something like ‘maintenance tax.’ What is paid out, especially to the average servant or tradesman, is called ipru (SHE-BA) or ‘wages’ (see p. 29).

1 It seems that great care was taken to keep the different kinds of taxes separate; cf. XV, 115, in which is itemized account GISH-BAR tab-ki, GISH-BAR KU-QAR and GISH-BAR 10 qa, are specified as having been paid.
The purpose of this tithe or tax is set forth in a number of tablets, which the following quotations will illustrate. The heading of No. 57 reads:1 "Grain of the 6 qa tax, which, out of the crop of the 12th year of Nazi-Maruttash, from the town Zarat-IM, was given to the priests." The heading of XV, 84, reads:2 "Grain of the 6 qa tax, which from Bit-Ninib-apal-iddina, was given for the wages of the temple servant." The heading of No. 153, Vol. XV, reads:3 "Barley of the full tax, which for the salary of the riqqu and the KA-ZID-DA officers, Burahyu brought to Nippur." The opening lines of No. 37, Vol. XV, read:4 "Grain of the full tax of the house of god, for the farmer and keeper of stores, which the town Zarat-IM gave, in the month Marchesvan, year 13th." This tax, in other words, was levied for the maintenance of the priest, temple servant, storehouse official, farmer, etc., as well as for general expenses.

Further, it is quite clear that these are temple revenues. Payments are made out of the mashsharti sha êkalli, "temple stipend" (Vol., XV, 47); out of the GISH-BAR-GAL bit-ilî, "full tax of the house of god" (Vol. XV, 37); to the ardu and amtu êkalli "male and female temple servants" (Vol. XV, 152:15 and 200, 111, 9, 38). Besides the priests (ishshaku), who figured prominently in the salary payments, the temple gateman (a-bil bâbi bit-a-nu, Vol. XV, 93), the singer (zammeru, 6:4), the temple shepherd (nâqidu sha biti, 132:15), etc., are salaried officers. The temple in these archives is usually called bitinu "our house," cf. VI gur LXXXIV qa SHE-BAR a-mi-lu-ti sha biti-nu "VI gur LXXXIV qa, wages for the men of our house;" or simply bitu "house," cf. ipru marê biti(-ti), "wages for the sons of the house" (Vol. XV, 200; 1, 38). The property handled also is spoken of as the possession of the god, cf. VI gur she'um GISH-BAR-GAL sha ili (16:1) "60 gur of grain of the full tax, the property of the god." Cf. also the interesting text No. 148, in which payments are made for sacrificial purposes as well as for the maintenance of a large number of temples and shrines. These are headed by Ekur. They were doubtless within the temple court, or at least in Nippur.

There is little in these documents to show that the revenues were collected in the interests of the state, or that the king was a beneficiary, unless perhaps tablet No. 26:3 of Vol. XV, which reads: sha a-na SHE-BAR Nippurki ù Dûr-Ku-ri-Gal-zu, "which is for the maintenance of Nippur and Dûr-Ku-ri-Gal-zu;" the latter place

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1 She'um GISH-BAR 6 qa sha i-na libi te-li-ti sha shattu 12kan Na-zi-Mu-ru-ut-ta-ash i-na Za-rat-IM ki a-na ish-shakwekh i-na i-shadu i-na i-na i-shadu.
2 She'um GISH-BAR 6 qa sha i-na Bit-NIN-IB-apal-iddina a-na ipru(SHE-BA) sha ardi ëkallï i-na i-shadu.
3 SHE-BAR GISH-BAR-GAL sha a-na KU-QAR riqqu ù KA-ZID-DA a-na Nippur ù Bura-ahu ish-shu-iti.
being probably a royal fortress. In the tablet referred to (No. 148), amounts are also paid, sha si-ri-bi-shu sha sharri, a-na nu-ri sha sharri, a-na nu-ri biti-nu, a-na sharri, a-na bitinu.

The understanding doubtless is, that the temple was not only the foremost institution of the city, but that it practically supported and controlled everything in its immediate vicinity.

This income was received from quite a number of towns, which belonged presumably to the environs of Nippur. In the transactions dealing with these revenues not only the kind of GISH-BAR is mentioned, whether it was SHE-BA, or so many qa, etc., but also the town from which the taxes were received. These facts were perhaps recorded in order that the records might show what disposition had been made of the incoming revenues received from the various storehouses and estates, in and about the city.

In a topographical map from Nippur published by the writer (cf. Transactions of the Department of Archaeology U. of Pa. Vol. II, p. 223 ff), the exact provenance of which is not known, but which for paleographical reasons belongs to this period, the relative positions of a number of these small towns are given. Those mentioned in the temple records which are found on the map are Kar-Nusku, Tukulti-Ekur, Karû and Zaqar.... A canal is represented on this map, called naru Tukulti-Ekur, which passes by the city bearing that name. The two lines which represent the canal join two others, above and below, running at right angles to it. Between the lines of the upper is written: Na-la-ah; and between the lower: eqil Si-mi-la-ti. The town Similatî is indicated by a little square on the left edge of the tablet. In discussing this map I suggested that eqil (A-SHA) was a mistake of the scribe for naru (A-ID); and that Nalah also represents a canal. The latter can now be proved to be in accordance with fact. In a letter, C. B. M. 3527, the following occurs: me-e naru Na-la-ah "Waters of the canal Nalah." It is possible that in this business department of the temple, there was a complete set of similar topographical maps of the entire district about Nippur, or at least of those towns from which the temple derived its revenues.

After the taxes had been collected they were either brought to Nippur; or if the town had a storehouse, they were deposited in it. A good many of the documents refer to the fact that the commodities were taken from a storehouse (karû) of a certain town. The taxes from small hamlets or estates were doubtless brought to Nippur and deposited in one of its storehouses, or used for immediate payments, or for business transactions. Several storehouses were located in Nippur, as is naturally to be expected, inasmuch as the taxes were paid in kind, which included ani-
mals as well as grain and general produce. Mention is made of the bit karu sha Nippurki "Storehouse of Nippur" (XIV, 111: 4); the miksu shaplu "Lowery granary" (XV, 29: 4); abullu "Gate" (XIV, 58), etc., where stores were kept.

The official who figures more prominently than all others in both the volumes of these archives, is Innannu. All the tablets in which this name occurs, with the exception of one, which is dated in the reign of Nazi-Maruttash, belong to the reign of Kuri-Galzu. No title appears in connection with his name, with a possible exception of Vol. XV, 39: 24, where tupsharu "scribe" appears after a certain Innannu. He is represented as receiving the taxes (cf. Vol. XV, Nos. 99, 109, 112, 115, etc.); and a great many receipts record him as making disbursements (cf. Vol. XV, 24, 32, 57, 63, 93, etc.). In some, it is stipulated that debts shall be paid to him (cf. 38, etc.); the salaries of the riqqu, KA-ZID-DA and other officials are paid by him (cf. Vol. XV, Nos. 3, 104, 114, etc.); and it is with the riqqu and the KA-ZID-DA officers that he has drawn up the "tablet of trust" duppu rikisti (cf. XIV, No. 42).

Martuku is the principal official during the reign of Nazi-Maruttash. In the closing years of the preceding reign (i.e. Kuri-Galzu) he is mentioned once, as well as twice in the succeeding reign (Kadashman-Turgu). Neither is his title mentioned, except in No. 56 where he is called arad sharri "servant of the king." In C. B. M. 3511, however, there is a certain Martuku, who is a physician (asú). In Nos. 45, 76, etc., he makes disbursements; in Nos. 79, 92, etc., amounts are paid, according to his order; in No. 49 payment is made to him; in others, Vol. XV: 26, etc., payments of salaries are made by him.

Irimsu-Nini is another official mentioned in these texts, who acted in a similar capacity. He conducted affairs in the following reigns, namely, Kadashman-Turq and Kadashman-Bél. In Nos. 104, 112, etc., he receives incoming taxes. In Nos. 98, 111, 115, etc., he grants loans; and in Nos. 91, 96, etc., he pays salaries to other officers. These three prominent officials, therefore, without taking a few tablets into consideration may be said to succeed each other. During the time Innannu acted in the capacity mentioned, an individual, Sin-issahra, took a prominent part in the transactions. He seems to have acted as an agent for the storehouse (cf. Vol. XV: 89). In the succeeding years, Innannu, Martuku and Irimsu-Nini were followed by others whose names, especially in this volume, are just as prominently mentioned, but not so frequently in Vol. XV.

Two prominent offices are often referred to in these texts, namely, the riqqu and the KA-ZID-DA. 1 Two of the former and one of the latter are usually mentioned

1 KA-ZID occurs 120: 27. It is doubtless the same official read KA-DUR, King, Letters of Hammurabi, III, p 303. Cf. also KA-ZID-D.A-KU, Vol. XV, 41: 5
together (cf. Nos. 60, 62, 71, 77, etc.). The salaries they receive, together with the ishshaku 'priest,' are higher than those of the ordinary craftsman, or temple servant. From the contents it would seem that these officers acted as agents, representing the Nippur storehouses in the collection of taxes in the different towns about the city. Perhaps the riqqu dealt more particularly with green produce, gathered as temple revenues, while the KA-ZID-DA may have had control over the cereals or flour.

CASE-TABLETS.

Nineteen of the tablets published in both volumes were encased. With the exception of one, XV, No. 49c, the envelopes were removed after the seal impressions had been studied, and the inscriptions copied. In order to determine the process of case-tablet making, the writer made a number of experiments. The tablets were baked, as are the case-tablets of this period with but a few exceptions; and the conclusions arrived at by these experiments are as follows:

The inside tablet was not burnt before it was enveloped. As the case contains the obligor's seal he could scarcely be detained by the scribe until the tablet had been burned. Further, it was not necessary to allow it to dry out before it was encased in order to prevent the envelope from clinging to it. Neither did they dust the tablet to avoid this before it was encased, according to the theory that has been advanced. Dr. King, in his Letters and Inscriptions of Hammurabi, p. XXII, writes: 'the former (i. e. the tablet) was prevented from permanently sticking to the latter (the envelope) by powdering it with dry clay.' By experimenting it will be found that material thus used clings to the clay, and closes up the impressions of the stylus. The inner tablet I have found to be singularly free from anything which had the appearance of powdered clay. Immediately after the tablet was written, or after allowing the clay to set for a short time, so that it would not lose its shape when being encased, the thin layer of clay was folded about it. Occasionally the case clings here and there to the tablet, but as a rule it can be removed without much difficulty.

The scribe probably took a lump of clay and rolled it flat with an instrument at hand. By very little practice the proper amount could be selected. When rolled into a thin layer it would appear more or less round. It was then wrapped about the tablet, and what remained after the tablet was covered was easily broken off. If the material was not sufficient to cover the tablet, additional clay could be added; and by dipping it into water, all the cracks could easily be removed with the fingers, or with a spatula. A smooth surface was thus obtained with little difficulty.

The envelopes contain practically the same inscription as the tablet, although
frequently additional details are found upon them. Several envelopes make reference to the seal impressions that are on them; or they have occasional variant readings. In some cases the names of witnesses (XV, 30), or the name of the king (XIV, 86) are not inscribed upon the inside tablet.\(^1\) On the case of XV, 70, the date is one day later than that of the tablet, which may indicate that this particular document was encased the day after it was written, or the discrepancy may be accounted for as a mistake of the scribe.

The question arises why were these administrative documents of the temple encased? Dr. Pinches thinks\(^2\) that as "the inner tablet was never sealed, while the envelope is invariably covered with seal impressions," that there was another reason for encasing the tablet than to insure greater security. In short, he considers that "they were a kind of ex-voto—something offered to a deity by means of a tablet, and sealed by the person who received the offering, thus attesting that it had really been made."\(^3\) Dr. Radau,\(^4\) in translating a few small Sumerian temple documents that had been encased, sees in the omission of the verb on the case a desire to make the document a "private transaction," so that no one could know whether the grain was bought or sold. But DUB is to be translated "seal" (kunuku), and not "tablet" (dappu); and the words: "seal of Lugalkagina" make it clear that that individual was the recipient.\(^5\) The use of the seal determines this (cf. p. 14). The other view referred to must also give away to what is more simple and practicable.

The tablets of these archives which were encased may be divided into two classes. The first consists of records of debts, with or without the condition that the same shall be paid (cf. XIV, 86), and simple receipts (cf. XIV, 15, 20, etc). Some of the latter may also be regarded as records of loans. The official of the storehouse wrote the document, and it did not matter whether he made a record of the items as being paid out, or received by the other. Second, the series of akhum (salary) payments (cf. XV, 8, 25, etc.) were encased. In other words, the same classes of documents were enveloped as those upon which seal impressions were made (see p. 12 f.). Those of the former class contain the seal of the obligor, or in a few instances of his agent; and those of the latter contain the impression of the delivering agent, who sealed the record of payment held by the official that sent out the commodities as salary.

The reason why tablets of any class were encased was primarily for prudential

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\(^1\) This fact would seem to indicate that a goodly number of the small tablets in Vol. XV, which give in the date only the day, month and year, were originally encased, especially as they have the appearance of being inside tablets.


\(^3\) *Early Babylonian History*, p. 416.

\(^4\) In the same manner is DUB to be understood in the case tablets published in the *Journal of the Royal Asiatic Society*, Oct., 1905, p. 817f.
purposes, as is generally held by Assyriologists. As the above mentioned ideas, however, have been advanced with reference to the enveloping of temple accounts, it seems appropriate, therefore, to discuss briefly the question.

In the first place, as referred to, all these case tablets bear seals, or their substitutes. The seal impression is equivalent to the signature of the modern document. It belongs to the man upon whom the obligation rests, or who is the recipient mentioned in the tablet, or to whom the goods are delivered. The other holds the document, who in this case is the official of the temple storehouse. Unless the obligor or the witnesses receive duplicate copies, what guarantee has he that the document will not be interfered with? Further, alteration was possible by either party, even if duplicate copies were made. If it was of sufficient importance to require the individual’s seal, we would naturally think that he had a right to protect himself, and to take precautions that the document would not be altered, especially as we know that this was not impossible. The only way this protection could be assured was to encase the tablet, and for the obligor to make impressions with his seal upon the envelope. The holder of the document might be able to make changes on the case, but he could not peal it off to alter the tablet; because he could not restore the envelope which contained the seals of the obligor. If in some way the case had become injured, or alteration was suspected, it would an easy matter to remove the envelope in the presence of the contracting parties, and thus verify the contract which had been entered into. In short, it is impossible to conceive of a better protected document than a case-tablet properly sealed; whereas, an uncased tablet, although it contained seal impressions, could be altered. That the envelopes of these documents and not the tablets were sealed, therefore, is not surprising; and, contrary to the idea advanced, does not require us to seek another explanation than the above for the enveloping of the tablet.

In some encased contracts, especially of the first dynasty of Babylon, both the tablet and the case were sealed; but the seal impressions on the inner tablets of this age, that I have noticed in the University collection, are not made upon the writing, but on the edges, or empty spaces of the tablet. This is significant.

Those who have deciphered tablets, upon which seal impressions have been made, know how difficult the writing of some tablets is to read; and that some wedges have totally disappeared, owing to the pressure of the seal upon the soft clay. In other words the writing may suffer when the seal impressions are made upon it. Is it not possible to see in this fact another reason why the tablet was encased? It was highly desirable to keep either the writing of the envelope or the tablet free from impressions. And it must be very clear that if one or the other of these documents
was to be sealed, and that either was too small to make impressions upon empty spaces, the envelope would receive the impressions, for the above prudent reasons, as well as to insure accuracy in the document. On the other hand, even if the case were injured, it would be practically impossible to obliterate all the traces of the seal impressions, for they were made on the different sides of the envelope. Another reason why the envelopes of loans or records of debts were sealed, is to be found in the following expression, which occurs frequently in the tablets from these archives: SHE-BAR ana "Irismhu-NIN-IB i-nam-din-ma a\textsuperscript{ab}u kunukku i-hi-ip-pi "The barley he shall pay to Irismhu-Ninib, and the seal he shall break." (XIV, 115, cf. also XV, 49), which proves that after the obligation had been met, the case containing the man's seal was broken off. The inside tablet was doubtless preserved in the archives as a record of the transaction. In this way it is possible to account for many of the small records which have the appearance of having been encased.

**SEALS AND THEIR SUBSTITUTES.**

With the exception of XV, 30 and XIV, 86 which bear on the envelopes substitutes for the seal, sup\textsuperscript{ar} and sis\textsuperscript{iktu} (see below), all cases contain seal impressions. Only six of the nineteen envelopes of both volumes 86, 114, 116, 129, 138 of Vol. XVI and 86 of Vol. XV mention the a\textsuperscript{ab}u kunukku (or sis\textsuperscript{iktu}), and give the name of the individual whose seal made it. Contrary to the practice of the first dynasty of Babylon, when occasionally the inside tablet of some private contracts was sealed as well as the case, in but a single instance does an inside tablet of these archives contain the seal impression, although one (XV, 116) mentions the kunukku. The fact, therefore, that tablets No. 22, 29, 43, 45, 63, 79 and 98 of Vol. XV mention seals (kunukku or a\textsuperscript{ab}u kunukku), and do not contain seal impressions, show that they are either duplicates, in which case the usual word gabr\textsuperscript{a} "duplicate" (cf. XIV, 111, 115, etc.) is omitted; or they are inside tablets, the cases having been removed. This being true, and taking into consideration the fact that only one of the nineteen tablets taken out of their cases refers to the seal impression which appears on the case, we have an additional reason (cf. above) why we should infer that a large percentage of the small tablets, of the kind of documents which were encased, originally had envelopes, especially as they have the appearance of having been encased, the indentation of the stylus being so sharply preserved. Perhaps the envelopes had been removed for reference; or in the case of tablets which were records of obligations,

\footnote{1 Dr. Pinches, *Journal of the Royal Asiatic Society*, p. 818, because of variants, suggests "that the inner inscription was really a rough draught."}

\footnote{2 Cf. C. B. M. 10986. This may be due to the fact that the scribe did not intend to bake the document.}
the same having been met, the cases containing the seals were broken (cf. p. 12). Quite a number of tablets, particularly small ones, bear seal impressions. These, however, have the appearance of being regular tablets, which had not been encased.

Instead of $\text{ab}^\text{ex}kunukku$, there is written on XV, 30, $\text{sisiktu (KU-SIG)}$. Another tablet, i.e. XV, 55, which may have been encased, has: $\text{si-si-ik-ta-shu ki-ma ab}^\text{ex}kunuk-ki-shu 'his sisiktu instead of his seal.' On the latter no mark or impression is visible, except on the left edge there is a small hole (cf. Plate XII, No. 37). If it is a tablet which had been encased, reference to the seal, or its substitute, as on No. 116, might have been made on the tablet, while the impression itself appeared only on the case. It has the appearance, however, of being a small tablet that had not been enveloped. The former (i.e. No. 30) is comparatively roughly made. If \text{sisiktu} means "cloth" or "dress" (cf. Delitzsch, \textit{H. W. B.} p. 506, and Jensen \textit{K. B. VI}, 44 ff.) it is possible to see very faint traces on the case of what might be regarded as impressions of such material. On the other hand, on the right edge, if the word has reference to something which could be used to prick a hole in the clay, while soft, an indenture, roughly made, is seen (cf. Plate XIII, No. 36). Tablet XIV, 86, however, puts the matter beyond any reasonable doubt. The closing words of the case read: $\text{supur }\text{NIN-IB-ahu-iddina sisiktu }\text{Nusku-di-na-an-ni 'Thumbnail of Nimib-ahu-iddina, sisiktu of Nusku-dinanni'}. On the left edge are seven thumbnail marks, and on the lower left edge is a clearly defined hole about 2 mm. in diameter (cf. Plate XIII, No. 35). On this document, as well as on No. 55, there are absolutely no traces of cloth marks. About the small holes of all three tablets there are marks which suggest the idea that they were made by an instrument, which did not have a very long projection, the base of which has left its imprint.

On the meaning of the word \text{sisiktu} cf. Jensen’s interesting discussion, \textit{Keil-inschriftliche Bibliothek, VI}, p. 45. In the passage discussed Nebuchadnezzar is referred to as standing before the image of the god, whose \text{sisiktu} he takes hold of. This the author thinks is his garment. The connection in which the word is found, cf. also Delitzsch \textit{H. W. B.} p. 605 would seem to bear this out (cf. also \textit{Maklu}, Series I; 1, 33). I have nothing definite to suggest beyond the fact that the indentations show that they were made by some kind of an instrument, which doubtless was represented as being in the hand of the god; or it was an object attached to his "garment;' or perhaps it was the end of his girdle to which something appended, which the worshipper took hold of when he stood before his statue.

On tablet XV, 5, is written \text{supur (DUBBIN)}$^1$ "Amèl-ba-ni-i, "Thumbnail mark

$^1$ The sign in \textit{Nbk.} 135: 4, which in \textit{Die Sprache der Contracte Nabû-nâ'id}, p. 147, is placed among those of unknown value, is \textit{DUBBIN}. Cf. also \textit{Dar.} 367: 41.
of Amēl-bānī cf. also XIV, 35. Kīma 'ābnškunukkīshu "like his seal," is understood in both cases.1 On the latter there are no thumbmarks visible. As mentioned above this is an indication that the tablet originally had been encased; or it is a duplicate (gabrī).

The use of the seal, or its substitute, in these inscriptions of the Cassite dynasty, is practically the same as in other periods. If the seal impression appears on a record of a debt, with or without the stipulation concerning its payment, or if it is found on a receipt, it always belongs to the man upon whom the obligation rested, or who had given the document as a receipt, cf. Nos. 5, 29, 30, 43, 68, 86, 98 of Vol. XV. This usage is in strict accordance with that which is found in the late contract tablets (cf. my Introduction to Murashū Vol. X, p. 5). This being true in the record of loans, or receipts, but not akšum (salary) payments, where the name is omitted in connection with the seal, or its substitute, it can be supplied; as for instance in XV, 55, sisiktashu kīma kunukkīshu refers to the sisiktu of Ṭāb-ashābšu; and the seal on the envelope of XV, 15 belongs to Innibi.

In the series of tablets which are regarded as payments of the salaries (akšum cf. p. 29) of the head officials, the impression has been made with the seal of another; i.e. it does not belong to the man who received the salary mentioned in the inscription, but to another officer. In the documents of this class, there are no less than six tablets which contain the seal impressions of Rimūtu. They are records of salary paid to different individuals. This suggests the idea that he was an agent of the storehouse, and on taking out for delivery the articles mentioned for the officials, a record was not only made of the payments, but he was required to leave his seal impression upon the documents held by the bursar. In XIV, 87a, a certain Rimūtu is called rab riqqa, which may be his title. On a number of the tablets of this class, names do not accompany the seal impressions. In most instances it is impossible at the present to determine to whom they belonged. It was doubtless unnecessary to write the name of the delivering agent, inasmuch as the impression of his seal was familiar to the official of the storehouse.

Another singular usage of the seal is found on a receipt given by one who acted apparently as an agent for another. In this instance the seal impression belongs to a third individual. The tablet (XIV, 108) reads: XV mana shipātu a-na "Ri-esh-ti ka-mi-di "Nergal-nādin-ahē īm-bur. (Date). "ābnšKunukku "Shī-gu-ū-Gu-la. "15 minas of wool Nergal-nādin-ahē has received for Rēshti, the kamidi officer. (Date). Seal of Shīgū-Gula." In this document it also seems as if Shīgū-Gula was in some

1 On XIV, 106, both the seal and the thumb-nail marks are recorded as belonging to the same individual: kunukku u šupar mMulakkil-Nusku.
Dated in the Reigns of Cassite Rulers.

respect responsible for the delivery of the wool to Nergal-nādin-ahē (cf. also XIV, 115, in which the brother of the individual upon whom the obligation rested left his seal impression). On the contract XIV, 2, in addition to the two obligors a witness and the scribe are recorded as having sealed the tablet (cf. also XIV, 7). The document, however, does not bear the impressions, as it is a duplicate.

The seal impressions, as a rule, are incomplete on these documents, owing to the fact that the tablets themselves are small, or the uninscribed portions upon which the imprint of seals could be made, were not large enough to receive the entire impressions. As far as I can ascertain all the seals used on these tablets were cylindrical in shape, and of a large size. In a good many instances only the end or the border of the cylinder was employed. (See Plate XIV.) In others the scribe took particular care to use that part of the cylinder which contained the figure. In many instances portions of the seals are repeated again and again over the entire tablet. The following observations suggest themselves after an examination of the impressions on these documents.

Most of the seal imprints on these tablets show traces of what may be called a decorative border at each end of the cylinder. In the several hundred cylinders of our University Museum, there is not one that has this peculiarity. This seems to be a characteristic feature of the seals of the Cassite period. In the accompanying illustration, the lines of the work indicated are intaglio on the tablet, which would mean that they were cameo on the cylinder. This as well as other features show remarkable skill on the part of the artist. Dr. W. H. Ward has suggested that the seal had a thin metal cap, presumably of gold, upon which the border was cut. (See Plates XIV and XV, for additional illustrations of this feature of the seals.)

In two of the impressions a symbol in the form of a maltese cross is seen. To the left of the one in No. 2, Pl. XV, there is a diamond-shaped symbol represented. In the other (see No. 7, Pl. XV) above the cross an animal is depicted, while below there is a design in the form of a wheel.

The most noteworthy impression is that of a winged centaur drawing a bow in the direction of a date tree. Fortunately the scribe pressed the seal on all sides of the small tablet. By combining the different impressions the figure can be reasonably well restored with the exception of the upper part of the head, and the lower part of the fore feet. This figure shows a remarkable resemblance to
an emblem on a boundary stone of Meli-Shipaq (Br. M. No. 101), which is the sagittarius or archer, represented as a winged centaur, with double head and double tail, and a scorpion beneath his front feet (cf. Boll, Sphaera p. 189).

CHECK MARKS.

In quite a number of these texts, particularly the larger ones, small holes, sometimes more or less round (cf. XIV, 57, and XV, 198), and at other times semi-circular (cf. XIV, 22), appear before the name; occasionally in connection with the amount recorded (cf. XV, 163), and once on the edge of the tablet (cf. XV, 38c). These marks were used to check off the amounts paid, or the names of the persons who received what is written in connection with their names. They can properly be called 'check-marks.' Owing to the character of the writing material it would be impossible to add from time to time additional names and amounts. The lists, which are mostly records of the payments of salaries or wages, were, as a rule, copied by the scribes from earlier lists. In some instances even the amounts were copied. After the tablet was written, what was actually paid was checked off by means of these small holes. That this is the proper explanation of these indentations is proved by the fact that in XV, 195, line 24, no 'check-mark' appears. It is the only name in the list which is not preceded by an amount that was paid (cf. also XIV, 91a: 27, 28; or, XV, 180: 14, 43, and 200 IV: 31, 32, 40, 47, etc.). Also names which are preceded by mitu (BAD) "deceased" and halqu (HA-A) "fugitive," terms implying that the persons were no longer in the temple service (see Introduction, XV, p. 7), likewise do not have "check-marks," (cf. XV, 188 I: 15 and 200 IV: 33). Further, the fact that in tablet XV, 200, only names before which amounts are not recorded, and the names which are preceded by halqu are without these "check-marks," proves that the tablet was thus marked when something had been paid. Finally, that this is the proper explanation of these small holes is proved conclusively by XIV, 91a, in which three lines do not have "check-marks." In each, the amounts which had been written before the names have been erased.

In XV, 198, some of the holes are clear cut (cf. lines 25, 26, 29, 30, 48, to 54) but the rest appear to have been made after the tablet had become somewhat hardened. The document containing considerable data could not perhaps be verified at once. During the interruption it was wrapped very likely in a damp cloth in order to keep it soft, as signs of cloth impressions upon it are everywhere visible.

In all probability these "check-marks" were made with the upper end of the stylus, which was round, or semi-circular, or pointed. In the pre-Sargonic period,

1My attention was called to this by Prof. W. J. Hinke of the Ursinus School of Theology.
when the circle had the value ten, and the semi-elliptical impression stood for one, it is very likely that the upper end of the stylus was round; and that it was used to make the numerals. The circle was made by pressing the stylus perpendicularly into the soft clay; and the semi-elliptical by leaning it lengthwise, as in writing.

**THE STYLUS.**

The determination of the character of the stylus which the ancient Babylonian and Assyrian scribes used in writing tablets has been credited to Dr. Zehnpfund. The following, however, I think, will show that his stylus is different from that used by the ancient scribe, because it does not make the proper impression upon the clay. It is described as being of box wood, "one end of which is cut into an exact square. This end of the stylus was cut away obliquely, so that one of the corners of the end formed a somewhat acute angle. [See illustration of his stylus next page.] It was held like a pen, and the pressure was applied chiefly to the upper edge in the direction of the point, with a slight inclination toward the left." In tablets written by Zehnpfund it will be observed that, in making the oblique wedge, sometimes he made the left corner of the stylus come into contact with the clay, and sometimes the right. The "angular hook" *winkelhaken*, he made exactly like the former of the oblique wedges, with the result that in appearance, of course, it is exactly the same. Cf. 

*To make the horizontal wedge of any length, it is necessary for him to draw the stylus over the soft clay. Dr. Zehnpfund's desire to hold the instrument, as we ordinarily do a pencil or pen, doubtless led him to his conclusions. With the exception of the fact that some scribes made the impression of the perpendicular wedge extend lightly to the right side more than to the left; and that there is every variation of a *winkelhaken*, from an oblique wedge to a well defined "angular-hook," the wedges of the ancient writing are altogether different."

The results of my own investigations with reference to the stylus were ready for the press, and were presented to the Oriental Club of Philadelphia more than a year ago. This fact is mentioned inasmuch as there has appeared recently from the pen of the famous excavator De Morgan (*Receuil de Travaux*, XXVII Liv. 3 et 4 p. 241) results which are in some respect similar, especially as regards the upper end of the stylus which was doubtless used to make "check-marks" in this period, and numbers in the early period (see the discussion above). With his conclusions, however, as regards the stylus proper, I desire to take exceptions. The instrument, he says, was "triangular"; which means that the angle that made the impression was

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60° He doubtless has seen tablets to substantiate this. After an examination of hundreds of tablets at the University of Pennsylvania, from Nippur, Sippar, Babylon, Telloh, Jokha and Kappadokia I have found that there is only an occasional tablet which has been written with a stylus which made a wedge as narrow as that produced by a triangular stick. The angle in practically every instance is greater; hence it is incorrect to generalize, and say it was "triangular".

The stylus used in most periods was a very simple affair. Any stick of metal, or hard wood, presumably reed wood (ganû, hence gan duppi "tablet reed" or "stylus"), which had a square corner, that is with an angle of 90°, more or less, could be used.

By holding it beneath the palm of the hand between the thumb and the middle finger, with the index finger on top, and pressing the angular corner into the soft clay, the impression made will be that of a perfect wedge. What is known as the winkelhaken is not simply an oblique wedge as above, although occasionally the impressions resemble it, but it is made in a different way. The stylus is simply laid over on its side, with the handle toward the right, and when

1 In order to ascertain the angle of the stylus by careful measurements of the impressions upon the tablets, I submitted wax impressions of twenty-four inscriptions to Professor Goodspeed, Director of the Department of Physics, who very kindly had, under his direction, a graduate student, Mr. Geo. C. Chambers, take the measurements. His results from about one hundred and twenty-five measurements follow:

"The twenty-four inscriptions represent six periods; that is, four belong to each. The periods represented are: 1. Sargon (temple archives); 2. Ur-Gur (votive cones from Telloh); 3. II Dynasty of Ur (contracts from Yokha); 4. First dynasty of Babylon (contracts from Nippur); 5. Cassite dynasty (temple archives); 6. Archaemenian (Murasu documents). At least four measurements were taken for each tablet. The average measurement of the angle of the impressions of the Sargonian period was 93.98°; the Telloh cones, 94.88°; the Yokha tablets, 92.88°; first dynasty, 91.07°; Cassite, 87°; and Murasu, 93.94°. The average for the twenty-four tablets measured was 92.3°. The smallest average for any one tablet was 83.25°; and the largest 98.75°." These measurements confirm my statement that the angle of the stylus, in at least these periods, which made the impression was 90° more or less. In measuring the angle in the clay, there are several things to be taken into consideration, that make it more or less impossible to get the exact angle of the stylus from the impression. For instance, there is a certain amount of elasticity or resistance in the clay, which when the stylus is pressed upon it, has an effect upon the impression. Also other wedges which are made in proximity, will tend to shift the clay, and thus decrease, more or less, the size of the angle. Then also there is a tendency, in a measure, to increase it by a rolling movement of the hand holding the stylus.
pressed into the soft clay, makes the desired impression. This side and angle marked X makes the *winkelhaken*. If the scribe failed to turn his stylus far enough the impression resembled the oblique wedge. Every variation, due to this fact, is found, from the oblique wedge to the perfect *winkelhaken*. That this is the proper explanation as to how the latter was made, is proved by what follows.

A very marked peculiarity of the stylus in most periods, especially from the time of the first dynasty of Babylon, is that the top very frequently sloped to one side (cf. Stylus No. 4.). In the writing upon the Sumerian tablets from Jokha and Telloh I have not noticed this peculiarity. When the top of the perpendicular wedge does not slope, e.g. \( \overline{\gamma} \) the *winkelhaken* has a perfect right angle, e.g. \( \overline{\zeta} \) (cf. tablet No. 3). A great many scribes, however, from other quarters, sloped the top so that the
upper right corner of the impression in the clay was lower than the left, e. g. √ (cf. the Original and No. 4.) The stylus was cut in this manner, it seems to me, so that the angle of the winkelhaken would be less than a right angle, e. g. ∠ for when the top was perfectly square, the end of the 'hook' spread (cf. tablet No. 3), doubtless, more than was desired. The angle of the winkelhaken varies according to this slope. The greater the bevel of the top of the stylus the smaller the angle. This fact enables us to prove conclusively that the above explanation as to how the winkelhaken was made, is correct.

To produce long horizontal wedges for the purpose of filling out lines, as was frequently done, it is not necessary to draw the stylus over the soft clay. By simply lowering the handle, it is possible to make a wedge as long as the stylus.

A great many of these documents contain lists. These are generally ruled. In all probability the lines, especially on the smaller tablets, were made by laying the stylus lengthwise upon the tablet, as is done in making a long horizontal wedge. When more than one item was mentioned in connection with a number of names, they were ruled up and down, as is the case with tablets having more than one column (cf. Vol. XV, Nos. 199 and 200). After the heading was written, if one appears, and the first line was made, the perpendicular lines for the entire side of the tablet were ruled. The horizontal lines were made as needed, but before the cuneiform lines beneath were written. This is illustrated by XV, 133, which has the perpendicular lines drawn for the entire obverse, although only a portion of it was inscribed. The perpendicular lines were made with great care and precision. It would almost seem that a T square had been used for the large tablets. The horizontal lines, being ruled as needed, were not made with the same exactness; for example (cf. tablets XV., 188, 190 and 200), where the lines slope upwards.

PALEOGRAPHICAL NOTES.

Similar to the list of Neo-Babylonian signs and their variants which I published in Volume X of the Murashû archives, a list of the signs which appear in these texts, with their phonetic and ideographic values has been prepared. It will be found immediately preceding the texts. As stated in connection with the list in Volume X, completeness and perfection have been aimed at, but as is natural to be expected, this has not been altogether possible. While a great many difficulties have been surmounted, some values are only offered provisionally, and a few signs remain to be determined, the chief purpose of the list being to present the signs with their variants. To give an illustration let me refer to character No. 49 in the Sign List. It occurs twice in the same name Lim(Shi)-me-ga-ag(?), XV, 198:89, and C. B. M. 3480:20.
I have read the character ag(?), but feel that it is not a variant of ak(g, q), although it resembles the Assyrian form of that character. The sign ak (No. 10) is written in the usual way, even in the two texts in which the character in question occurs. It is perhaps to be identified with KIRRUĐ, which is found in 4BIL-KIRRUĐ (cf. my Vol. X of Murashû texts, page 14; and No. 222 of the Sign List of that volume). It doubtless is the same character found also in XIV, 157:3, etc., where it appears in connection with the sign A (No. 240). The further study of the documents of this period will very likely fully establish the identity of this character.

Tablets Nos. 157 and 163, besides a number of others of this volume, were copied after the Sign List was made. It was my intention to insert it in Vol. XV which was ready for the press more than a year ago, and before about half of these texts were studied. Some ideograms contained in these tablets, many of which have the determinatives: subâtu, karpatu and īšu, are therefore not included in the list. A number of them are well known from Brünnnow's List, while others will doubtless appear with their respective values in the new publication, Seltene Assyrische Ideogramme, by Dr. Bruno Meissner.

1. The study of these documents has resulted in the discovery of two new cuneiform characters, with their meaning, besides additional values for several known signs. The first character of text XV, 199, 닥 (cf. Sign List No. 120), without another sign inserted, as far as I know, has not yet been found. For its value I offer lû, meaning 'bull.' This is determined by the fact that following it in order are: littu rabîtu, littu shattu III, alpu shattu III, littu shattu II, alpu shattu II, ittu shizbu (LID-GA), alpu shizbu (SUR-GA). "Large cow, three year old cow, three year old ox, two year old cow, two year old ox, cow heifer, ox calf." The herd will be complete if the first sign is regarded as having the meaning 'bull.' With SMAM-GIR inserted, the character has such values as kisimmu, zirbabu, etc., 'plant destroying animal.' With LU-BIR inserted, it has the value suparu 'fold' or 'pen. The sign should properly be considered in connection with the other, which has the same meaning.

2. A second character, 장, also hitherto unknown, with NITAH inscribed (cf. Sign List No. 169) has also the same value, namely 'bull.' It is found in lists of animals (cf. texts, XIV, 52, 137 and 163, as well as C. B. M. 11,949). The first (No. 52) reads: I lû (sign in question) XXXIV littu-rabîtu IV littu shattu III, IV littu shattu II, o littu shattu I, VII littu shizbu (GA), VI alpu (SUR) shizib (GA), VII alpu shattu V, V alpu shattu IV, V alpu shattu III, IV alpu shattu II, naphar LXXVII littu alpû, etc. The second inscription (No. 137) reads: [I] lû (sign in question) [II] littu rabîtu, [II] littu shattu III, II littu shattu II, I alpu shattu IV, I alpu shattu
III, alpu shattu II, I alpu shattu II, III ittu shizbu (GA), II alpu (SUR) shizbu, naphar XX ittu alpum (cf. also No. 163). In both lists, all animals belonging to the cow and ox herd are represented if the first character is translated ‘bull.’

Taking into consideration also similar lists of animals, such as XIV, 48, in which are mentioned in the following order: male sheep, large female sheep, male lambs, female lambs, large rams, goats, male kids, female kids; and also taking into consideration the sheep and goats list given in Murashû, Vol. X, 130, 131 and 132, where complete flocks, male and female, young and old, alike are mentioned, there is every reason to think that a list of this kind included at least a small percentage of bulls. It will be noticed that in these texts, the number of animals translated ‘bull’ is small in comparison with the other animals, which is exactly what may be expected. The values also of the character NITAH which is inserted, namely zikru, ‘‘male’’ umeru zikaru ‘‘ram,’’ etc., further establishes this interpretation. In short for this character which, as far as I know has not been recognized, as well as for the other discussed, I do not hesitate to offer as the correct meaning, ‘‘bull.’’ The transliteration lâ which is the masculine of ittu ‘‘cow,’’ is only conjectural. There is a possibility that it should be read shûru.

3. SUR, which usually has the value bûru ‘‘the young of an animal,’’ in these texts refers especially to the ox (alpu). Parallel with LID-GA ‘‘cow calf’’ is SUR-GA ‘‘ox calf’’ (cf. Nos. 52 and 137). In No. 183 also, SUR is used instead of GUD for alpu.

4. NIN-QAR, 48:9, which takes the place of the usual SAL-ASH-QAR, if not a mistake of the scribe must have the value unîqu ‘‘female kid.’’ In the Murashû texts, Vol. X. 130 and 132, parallel with urîsu sihru ‘‘male kid’’ is unîqu the ‘‘female kid.’’ One feels almost inclined to suggest the idea that at some time NIN (=SAL+KU)-QAR and SAL-ASH-QAR were identical.

5. For the character KAR, cf. Sign List No. 208, two new values are offered. It occurs in the name Sin-KAR-bi-ish-me 95:14 (cf. also Sin-KAR-ba-i-shi-me, Nbn. 648:9), and in the Cassite king’s name Sha-KAR-ti-Shur-ia-ash (cf. 134:7, 137:26), etc. The writing of this ruler’s name is usually, Sha-ga-rak-ti-Shur-ir-ia-ash, etc. KAR therefore must have the value garak (cf. also Sha-KAR-ak-ti-Shur-ia-ash C. B. M. 11,103), in which name KAR might be read gar, but very likely gara or garak(-ak). In the other name the character must have the value kara; and the reading should be Sin-kara-bi-ish-me. ‘‘Sin has heard my prayer.’’ Tallqvist, Neubabylonisches Namenbuch, reads this name, Sin-kar-bi-ish-me; although the element is repeatedly transliterated ku-ra-bi, and it is a ja‘alu formation, which the author recognizes. Kar and kara are apocopated values of g(k)arak(y). On the
apocope of final *g* in Sumerian, cf. Leander, *Ueber die Sumerischen Lehnwoerter im Assyrischen*, p. 34. For the common apocope of a final *a*, cf. *kida, kid; kara, kar,* etc., Brünnow, *List No. 7737* and 7738, etc. This same value, *i.e.* *garak,* seems to have been used also in connection with *GAR* (No. 272). At least in two names the scribe used that sign for this value (cf. 140:8, and Z. A. VIII, p. 387).

6. The sign *DAQQU* (cf. *Sign List* No. 17), according to *Vokabular* K. No. 77 ff. in Delitzsch, *Ass. Les.* has the value *is, si, za-a,* etc. (cf. Brünnow, *List No. 5224* ff). The sign having a phonetic value occurs a number of times in the names: *Shagarakti-Shuriash* and *Bitiliash,* but in this connection it must have the value *ia;* as these names end in *ia-ash* and *ia-shu* respectively, and not in *i-ash* and *i-shu* (cf. also the name *Ba-bi-ia,* XIV, 95:11). I therefore propose *ia* as an additional value for this sign. It occurred to me that the scribe in writing the *Vokabular* may have failed to add an additional wedge to the character, read *si,* which would then be *ia.* Through the kindness of Dr. L. W. King of the British Museum I learn that the reading *si* on the tablet is quite certain. The idea suggested itself to me also that the characters read *za-a* might perhaps be *a-a.* Dr. King informs me that while the characters have been filled up with gypsum, which has not been very carefully removed, he thinks the sign is *za* and not *a-a.*

7. In the Neo-Babylonian Contract literature the name of an officer which occurs frequently is written *SHIM* with *GAR* inserted. Tallqvist placed the character among those of uncertain reading (cf. *Die Sprache der Contracte Nabû-nâ'id,* p. 147). This officer figures very prominently in these texts. For the different variants of the character see *Sign List* No. 121. For the reading of the sign I propose *riqqu.* The character *SHIM* has long since been read *riqqu* (cf. Delitzsch *Ass. Les.* No. 140). Thureau Dangin in his *Ecriture Cunéiforme,* gives besides *SHIM* (No. 393), its *gunu* (No. 395); with *GAR* inserted (No. 399), and a *gunu* of it (No. 400). The variants of the sign in question in these texts seem to have the characteristics of all four. In the Neo-Babylonian period an officer *b'rab riq-qi* is frequently mentioned (cf. *Nbn.* 317:7, 10, etc.). In *Nbn.* 1038:6, *RIKst* occurs. These officers figure in the payrolls of the temple attaches (cf. 12½ *shiqlu a-na RIKstu* *sha Bit-Bêlit Sippara, Nbn.* 604; 10). In *Cyr.* 332:19 an officer *riq-qi-û-tu* appears; and in *Nbn.* 864:13, *RIK* with *GAR* inserted is followed by *û-tu,* showing that the plural formation is the same. In *Nbn.* 317, dates are paid for the service of fifty men, among whom are the *b'qi-i-pî* and *b'rab riq-qi.* In *Nbn.* 976 the officers *RIKst* with *GAR* inserted, also figure in the payment for service made to different officers among whom is the *b'qi-i-pî.* While there does not seem to be conclusive evidence that the reading *riqqu* for the sign in question is absolutely certain, it seems to me highly probable that such is the case.
8. The character GUD (Sign List No. 123) which occurs in the name read Bēl-mu-shē-tiq(?) in Vol. XV (cf. also C. B. M. 3473, etc.) in the absence of any other value I have read tiq(?), simply because of the frequency of the occurrence of this element in names of other periods (cf. also zib, however, in mushezib).

9. For the character LA in the name Sin-LA-bilti (cf. Vols. XIV and XV), I propose the new value nasāhu 'to pull out.' The name Sin-u-suḥ-bilti, 'Sin deliver the offspring,' occurs during the same reign in which the above is found. LA has the value haṣbu (cf. Brūnnow and Meissner List). Cf. 237 in Hebrew means 'to hew out,' which is similar in meaning to nasāhu. The name might be read Sin-haṣibu-bilti 'Sin delivers offspring,' but in view of the fact that Sin-usuḥ-bilti occurs in the same period, and that the sign seems to have a similar meaning in haṣābu, I have read the names as identical, and propose for LA the new value nasāhu.

10. The character BAL (cf. the variant of No. 5 in Sign List) has together with BUL (No. 4a Sign List), the value pashāru. The name Itu-ippashra (BAL-ra) C. B. M. 3644, is written with BUL-ra in C. B. M. 3647. This conclusion seems to be strengthened by the fact that these two signs have other values in common, (cf. bul, pul and dahābu).

11. The character KIT, LIL (No. 104 Sign List) has besides the value saḥ and sīb, the value suḥ, which as far as I know, has not been found (cf. the name Sin-u-suḥ-bił-ti, XIV, 151, 22, 28, with Sin-u-su-uh-bil-ti, 19:11).

TRANSLATIONS OF SELECTED TEXTS.

Following the plan of the previous volumes issued in this series in giving the transliteration and translation of a number of selected texts, the following are offered, in addition to those translated in the Introduction in connection with the discussion of the contents of these documents, and also in the critical notes in the following pages, in order to illustrate their general character. The translation of thirty additional documents from these archives will be found in Vol. XV. In view of the fact that a large number of the texts contain lists of personal names, all of which are to be found in the Concordance of Names, and also that a great many of the tablets are similar in character it will scarcely be necessary at any time to translate all completely.

1.

No. 115, Kadasman-Bēl, year 1st.

Contents: A duplicate record of a loan, which contains the stipulation that after it is paid, the case containing the impressions of the debtor's seal shall be broken.
**Transliteration:**


**Translation:**

Ninety-five gur, one hundred and fifty qa of IB-KID seed of the full tax due to Irimshu-NINIB, to be paid by Bunna-NINIB, son of Innibi. The barley he shall pay to Irimshu-NINIB, when his seal he shall break.

Then follow the names of four witnesses, and the scribe; the date and the words: Šupur "Marduk-nâdin-âhé SIS-A-NI ki-ma abu kunukki-shu. Gabri abu duppu. ‘‘Thumb-mark of Marduk-nâdin-âhé, his brother (i. e. Bunna-NINIB) instead of his seal. A duplicate tablet.’’ As it is a copy, the seal impression is not found on the document.

2.

No. 111, Kadoshman-Targu, year 14th, month Adar.

**Contents:** A receipt for a loan with the stipulation that it shall be paid on harvest day.

**Transliteration:**


**Translation:**

Fifty gur of grain of the full tax from Bêl-zulûli and Irimshu-NINIB out of the Nippur storehouse Nergal-nâdin-âhé, the son of Sin-érish has received, and given to families. On the day of harvest he shall gather, and shall pay; whereupon his seal he shall break.

Names of three witnesses and the date are added, besides: abu Kunukku "Nergal-nâdin-âhé gab-ri abu duppu, ‘‘Seal of Nergal-nâdin-âhé. Duplicate tablet.’’

3.

No. 86, (envelope) Nazi-Marutnasl, year 24th, Shebat 17th.

**Contents:** A loan made to an individual and his servant by the order of another, who becomes responsible for its payment.

**Annotations:** No. 2, L. 9. KU having the value ina is a repetition of the preposition which begins the phrase; cf. the following text, line 9, and also 96: 7, etc.
Transliteration:


Translation:

Five gur of ashanna grain, at interest, out of the full tax, taken from the storhouse of the town Karziban, from the hand of Martuku, son of Ilu-iqisha, by order of Nusku-risoa, son of Ridi, NINIB-aḫu-iddina, son of Milutu and Nusku-dinanni, his servant, have received. On the day of harvest with interest they shall measure.

Four witnesses and the date follow, besides: Shutur "NIN-IB-aḫu-iddina sīsiktu "Nusku-di-na-an-ni. "The thumb-nail mark of NINIB-aḫu-iddina: the sīsiktu of Nusku-dinanni." On the left end of the tablet are seven thumb-nail marks; and on the lower left end, there is a small hole made by the sīsiktu (see p. 13).

4.

No. 48, Nazi-Maruttash, year 5iyar.

Contents: An inventory of sheep and goats which were rented to an individual. They were doubtless temple property as no creditor is mentioned.

Transliteration:


Annotations: No. 3, L. 4. In these texts qat without a preposition preceding is equivalent to ina etsi, ina muḫḫi, or ina pānī. The individual whose name follows is the recipient; cf. 48: 16. Ina qat means "out of the hand" or "from." L. 5. Ki-i qat, literally "like the hand of," means that the person whose name follows is responsible for the debt or obligation, although contracted by another who receives the items mentioned in the document. It is parallel to the expressions found in the Murashû Business Documents: aki šipirtum, Vol. IX, 75: 6; aki amatu(-tu) 32a: 3; aki šaḫtu, 12: 5; aki šipishtum, 32: 1; and the frequently occurring ša qat. These expressions are equivalent to "by the order of," meaning that the person whose name follows acts as guarantor of the transaction.

Annotations: No. 4, L. 3. NIM following buḫādu, seems to be equivalent to GA = šiḫu, which follows pitu or alpu, cf. No. 53, and also buḫādu šiḫa-ib, Pinches P. S. B. A., 1806, p. 252., cf. LU-NIM, gukkallu "Mutterhamm." L. 5. UD being parallel with enzu I have transliterated sēnū, although pēṣā "the white (ones)," namely sheep may be preferable. L. 18. SA has the value giddatu "sinew", cf. Hebrew ṣa. In Murashû, X, 131: 20 gī-da-utu is a variant reading in the same phrase of other texts where SA is used, cf. Murashû, X, 132: 18.
DATED IN THE REIGNS OF CASSITE RULERS.

Translation:

Forty-seven sheep (male), twenty-eight large females, seven suckling lambs (male), seven suckling females. Total, eighty-nine sheep. Thirty-four large goats (male), thirty-one females, seven male kids, eight female kids. Total, eighty goats. Sum total, one hundred and sixty-nine Kleinvieh. (For) [one hundred and sixty-nine] sheqels of wool: (i.e. for) one sheep, one sheqel; forty-four and one-half minas of wool: twenty minas of goat wool, they are at the disposal of Rabâsha-Nînîb. The total of all his hides he shall weigh; sinews and fat of sheep; two perfect goat hides; one perfect garment, he shall pay. (Date).

5.
No. 20, Kuri-Galzu, year 14th, Iyar 14th.

Contents: A receipt, or record of payment.

Transliteration:


Translation:

Two gur of ashanna grain of the . . qa tax, Rammân-râ'îm-zêr has received from Ḥunnubi. (Date).

6.
No. 36, Kuri-Galzu, year 22d, Marchesvan 19th.

Contents: A receipt for grain which was paid by order of another.

Transliteration:


Translation:

Thirty-six qa of kipâtû of the five qa tax from Bit-Innannu, from the hand of Martuku, by order of Ninib-rêsh, son of Marduk-nâdin-âhê, Târibu, son of Ekur-dâri has received. (Date).

7.
No. 67, Nazi-Maruttash, year 15th, Ab 3rd.

Contents: A receipt for a certain kind of material.
Transliteration:


Translation:

Six minas of worked wood(?), for the door of Rimūti, Mudamiqiu has received. (Date).

8.

No. 84, Nazi-Maruttash, year 24, Tishri 5th.

Contents: Payment to a miller for grinding flour.

Transliteration:

1. IV (gur) she'um GISB-BAR VI qa. 2. i-na Bit NIN-IB-mār-idinna 3. i-na qāt E-rī-im-shū-ū-a 4. a-na KU-QAR ḥashāli qime 5. NIN-IB-na-sir 6. ma-hi-ir. (Date).

Translation:

Four gur of seed of the six qa tax from the estate Bit-Ninib-mār-iddina, from the hand of Erimshūa, as compensation for grinding flour, Ninib-nāšir has received. (Date).

9.

No. 93, Kadašman-Targu, year 6th, 1yar 16th.

Contents: An official receives grain for the purpose of paying maintenance expenses and salaries.

Annotations: No. 7, L. 1. Shindu(SU-SHE-TU) was perhaps a certain kind of wood. In the above text it is a-na šu-dalti; and in 74:2, it is a-na šu-ur-su. The meaning 'ornament' given by Murs-Arnolt, Ass. Die. p. 1072 is incorrect. The transliteration in Z. A. 111, p. 320 reads: shi-in-du, which is translated 'Schmuck,' but shindu is a mistake as the text reads: si-in-du. In the Neo-Babylonian texts, shindu is usually given to the nangarû 'carpenter,' cf. Nbk. 222:3, 128:2, 126:4; Nbn. 416:4, etc. In text No. 74 it is also given to a nangarû. In V.R. 27, 6e.f shindu is followed by shibû and lītu which mean 'border' and 'covering' respectively. The term refers doubtless to some kind of worked or artistic wood which was sold by weight.

Annotations: No. 8, L. 4. KU-QAR is the term throughout these texts which is used in connection with the payment of salaries, especially of the riqqu and the KA-ZID-DA officials, cf. Translation No. 16; XIV, 56a:7, 8 etc. The heading of XV, 153, reads: SHE-BAR GISB-BAR-GAL sha a-na KU-QAR riqqu u KA-ZID-DA a-na Nippuriki mBu-ra-hiš-shu-u 'Barley for the full tax which Barakhu brought to Nippur for the salary of the riqqu and the KA-ZID-DA officials.' In 92:4 a scribe receives KU-QAR. This term at the same time had a wider usage in the above text and in XV, 77, a miller is paid KU-QAR for grinding flour. In XV, 21, it is paid as hire for an irrigating machine, etc. In the Neo-Babylonian period pappasu 'payment' or 'compensation,' is usually mentioned as payment made to the riqqu officers; cf. Nbn. 129:4; 219:1; 861:3, etc. It seems to be quite probable that pappasu, which is rarely used in these texts (cf. XV, 44:23), is the Semitic reading for KU-QAR. In the Harran Census the term KU-QAR follows šēne, which Johns (D. B. pp. 65 and 18) suggests is an epithet for sheep.
Transliteration:


Translation:

Twenty gur of seed of the stored tax (grain) from the town Zarat-Dur-Gula, Rabša-Nergal has received from the hand of Martuku. The maintenance expenses and salaries he shall pay, and he shall transact the business. (Date).

10.

No. 70, Nazi-Maruttash, year 16th.

Contents: A record of the payment of an official's salary which was given an agent for delivery.

Transliteration:


Translation:

Three gur, seventeen qa of flour out of the six qa tax as salary for Sin-muballı of the town Iri, (for) the month Kislev, from the 19th day, until the 30th. Seal of Rimûlum.

Annotations: No. 9, L. 5. SHE-BA or ipru which means "maintenance" or "substance," is what was paid for the general maintenance of the city and temple, cf. ana ipru Nippurki è Dur-Kuri-Galu, XV, 26; 3; or ana ipru sha ardî ikalli "for maintenance of the temple servant," XV, 84. The ordinary usage of the term in these texts is in connection with the average craftsman, or temple attendant. The distinction we make between salary and wages they seem to have made. The terms akûn and KU-QAR, mean "salary," while ipru would correspond to the term "wages." Generally it is much smaller than the amount paid under the term KU-QAR. In XIV, 56a, it is also paid to the rûgu and the KA-ZID-DA officer, as well as to the soldier. In XIV, 167: 27, the entry, ipru ¼ kurmat alpê would seem to mean that it was for the hire and board of oxen.

Annotations: No. 10, L. 2. Aklûm, literally "food," is the term used for the salary of the head officials of the storehouse, such as Innannya, and Martuku. A great many small tablets record the payment of these salaries. On quite a number of these records, the seal impression of another is found, see p. 14. There is also a wider usage of the term cf. XIV, 133, where ginû "offering" and nûqû "sacrifice" are summed up as aklûm. In XIV, 167: 1, aklûm is given to an individual to make offerings to shrines (e. g. parakku bi'î); to pay wages (ipru); to give kurmatu to the temple, for oxen, sheep, etc., and to pay for ḫargalû, and for the making of ships (o-na e-piš irêlippe). The term ḫargalû occurs quite frequently in these texts. In XV, 109, the payment: II gur kurmat alpê is paid an individual who gets also I gur ḫargalû. In XV, 156, ḫargalû, together with qime, head columns of payments. In XV, 46, the payment LXXII qa IB-KID kipetu is preceded by I gur IB-KID ḫargalû. Cf. also C. B. M. 3362: CL qa qime i-na-libbî ḫargalû-u ša Bit = Si-li 96 qa SHE-BA R ¼ a Bi = In-na-nas GIS-lish-BAR VI qa i-na qat = Mar-tu-ku Mar- m Ꝝab-a-šab-shu K A-ZID-DA ma-ţi-û. The passages would indicate that ḫargalû was some kind of a commodity or product. In XV, 52: 26, it follows payments of KU-QAR "salary," with which it is summed up under that term.
11.

No. 55, Nazi-Maruttash, year 24th, Kislev.

Contents: Record of the payment of an official’s salary, which was delivered at his residence by another.

Transliteration:


Translation:

One (gur), fifty-four qa of flour, of the four qa tax, (delivered at the) residence to Tāribu, the KA-ZID-DA officer, as salary, from the 1st until the 6th of Kislev, of the 24th year of Nazi-Maruttash, king. Seal of Ninib-kin-pīšu.

12.

No. 56, Nazi-Maruttash, year 12th, Adar.

Contents: Record of the payment of an official’s salary who was, perhaps, in absentia.

Transliteration:


Translation:

Twenty-eight gur, one hundred and thirty-eight qa of grain of the five qa tax, five gur, twenty qa of flour, fifteen (jars of) old wine, twenty-five (jars of) new wine, seventeen large jars, five sheep, six lambs (as salary for) Martuku, the servant of the king, when he was in absentia. (Date).

In C. B. M. 3102, the heading reads: Qime GISH-BAR VI qa sha i-na lūbbī ṣar-ga-li-i ša Dūr-Nusku’ti Rabā-sha-NINIB a-na KIN-SIG naddu(-nu). “Flour of the 6 qa tax out of the šargalī from Dūr-Nusku which Rabā-sha-NINIB has paid for KIN-SIG. ( Cf. also XIV, 158). Cf. the similar phrase XIV, 57: She’um GISH-BAR VI qa sha i-na lūbbī ta-li-ta ša shattu XIIkan; Na-zi-Mu-ru-ut-ta-ash i-na Za-rat-IMki a-na ishshakkuwoll naddu(-nu). Cf. also XV, 106: She’um ša i-na lūbbī mash-šar-ta i-na alaKal-bi-taši i-na GISH-BAR-GAL naddu(-nu). In these passages tēlītu ‘‘crops’’ or ‘‘tax,’’ and maŝ̃sharatu ‘‘stipend’’ take the place of šargalī. Is the word to be associated with the Hebrew לְכָּעָס ‘‘loest,’’ a delicacy in the ancient as well as in the modern periods of the history of the East? It seems, however, to have also a general meaning something like ‘‘revenue’’ or ‘‘tax.’’

Annotations: No. 11, L. 2. In connection with these brief records, many of which do not contain a verb, a-sha-bu (cf. above), and la a-sha-bu (cf. XV, 64), occur. The commodities were delivered very likely, as a rule, at the official’s residence, to which fact, doubtless, ašabu refers. When they were disposed of otherwise, the term la ašabu may have been used. Another explanation might be that the goods were delivered when the official was in absentia, or in absentia.
No. 29, Kuri-Gahu, year 18th, Kislev 16th.

Contents: Record of the payment of an officer’s salary by the bursar.

Transliteration:


Translation:

Two gur of salary (grain) of the full tax from Pi-nârî, Rîq-îm-Râmîân, the "Rîqqu officer, has received from Innannu. (Date).

No. 45, Nazi-Maruttash, year 3rd, Tammuz 16th.

Contents: Record of a payment to an official by the bursar of the storehouse.

Transliteration:


Translation:

Six qa of bututtum, twenty-four qa kîpâtu, of the six qa tax, Kurû, the brother of Rîshtushu, the KA-ZID-DA officer, has received from Martuku. (Date).

Annotations: No. 14, L. 1. In the syllabary published by Dr. Pinches, Journal of the Royal Asiatic Society, Oct. 1905, p. 815f., ASH-A-NA (which is the writing usually found in the late period for ASH-AN-NA, see Sign List in my Murashû texts, Vol. X, cf. however, ASH-A-AN, XV, 168: 22), has the values ku-na-sh-u, bu-tu-ut-tum and di-shi-ib-ta-fi. In these texts buttûtu, but not with t, is found several times in texts dealing with ASH-A-AN, cf. XIV, 47: I gur XXX qa ASH-AN-NA GISH-BAR VI qa sha i-na lîbiša diuZa-rat-Dûr- Gu-la a-na bu-tu-ta-ša- ash-la-ma a-na A-Bî naddu(-nu). Cf. also XV, 53: 7: XC qa qime ASH-AN-NA GISH- BAR-GAL sha bi t ku- nu-uk-ki a-na Nippur-ish-shu LXXII qa qime XXXV qa bu-tu-ut-tum, etc. In XIV, 45, bututtum also looks like a cereal. It reads: XII qa bu-tu-ut-tum XXIV qa kîpâtu GISH-BAR VI qa "Ku-ru-ú ab-A-Nî = "Rî-îsh-tu-shu KA-ZID-DA i-na qât "Mar-tu-ki ma-hî-îr (Date). In view of these passages it is reasonable to suggest that the buttûtu of the syllabary, published by Pinches, is to be regarded as identical with our buttûtu. Cf. also bu-tu-ut-tum, Murashû, B. E. Vol. IX., 59: 1.
15.

No. 58. Nazi-Maruttash, year 13th.

Contents: The payment of grain and dates as temple stipends for twelve months.

<table>
<thead>
<tr>
<th>Month</th>
<th>Grain</th>
<th>Date</th>
<th>Offered by</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>32</td>
<td>2q</td>
<td>Teshšitu</td>
<td>KAL</td>
</tr>
<tr>
<td>2</td>
<td>72</td>
<td>2q</td>
<td>Teshšitu</td>
<td>KAL</td>
</tr>
<tr>
<td>3</td>
<td>72</td>
<td>2q</td>
<td>Teshšitu</td>
<td>KAL</td>
</tr>
<tr>
<td>4</td>
<td>72</td>
<td>2q</td>
<td>Teshšitu</td>
<td>Kal</td>
</tr>
<tr>
<td>5</td>
<td>30</td>
<td>3q</td>
<td>Teshšitu</td>
<td>Kal</td>
</tr>
<tr>
<td>6</td>
<td>14</td>
<td>4q</td>
<td>Teshšitu</td>
<td>Sal or i</td>
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<tr>
<td>7</td>
<td>12</td>
<td>4q</td>
<td>Teshšitu</td>
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<td>8</td>
<td>6q</td>
<td>6q</td>
<td>Teshšitu</td>
<td>A-n-a</td>
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<tr>
<td>9</td>
<td>144</td>
<td>2q</td>
<td>Teshšitu</td>
<td>Sal or i</td>
</tr>
<tr>
<td>10</td>
<td>72</td>
<td>1q</td>
<td>Teshšitu</td>
<td>TUR-GAB</td>
</tr>
<tr>
<td>11</td>
<td>36</td>
<td>6q</td>
<td>Teshšitu</td>
<td>TUR-GAB</td>
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<tr>
<td>12</td>
<td>144</td>
<td>2q</td>
<td>Teshšitu</td>
<td>Sal or i</td>
</tr>
<tr>
<td>13</td>
<td>144</td>
<td>2q</td>
<td>Teshšitu</td>
<td>Sal or i</td>
</tr>
<tr>
<td>14</td>
<td>72</td>
<td>1q</td>
<td>Teshšitu</td>
<td>TUR-GAB</td>
</tr>
<tr>
<td>15</td>
<td>36</td>
<td>6q</td>
<td>Teshšitu</td>
<td>TUR-GAB</td>
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<td>Sal or i</td>
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<td>17</td>
<td>108</td>
<td>2q</td>
<td>Teshšitu</td>
<td>Sal or i</td>
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<tr>
<td>18</td>
<td>108</td>
<td>2q</td>
<td>Teshšitu</td>
<td>Sal or i</td>
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<tr>
<td>19</td>
<td>72</td>
<td>1q</td>
<td>Teshšitu</td>
<td>TUR-GAB</td>
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<tr>
<td>20</td>
<td>36</td>
<td>6q</td>
<td>Teshšitu</td>
<td>TUR-GAB</td>
</tr>
</tbody>
</table>

Note: The table above lists the monthly stipends for grain and dates, offered by the temple archives, with comments and references to the temple archives' database.
<table>
<thead>
<tr>
<th>6qa</th>
<th>6qa</th>
<th>6qa</th>
<th>6qa</th>
<th>6qa</th>
<th>36 qa</th>
<th>6qa</th>
<th>6qa</th>
<th>6qa</th>
<th>6qa</th>
<th>36 qa</th>
<th>72 qa</th>
<th>SAL-TUR-GAB</th>
<th>In-na-mar, “her daughter.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>BAD</td>
<td>SAL-TUR-GAB</td>
<td>Amtu-Nushu, “her daughter.”</td>
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<tr>
<td>BAD KAL</td>
<td>=Ka-dash-man-Sah, BIR-SHI-LUM qat=Bu-ub-bu.</td>
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<tr>
<td>BAD KAL</td>
<td>=Kur-me-zi, “gate watchman.”</td>
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<td>=Ardu-umu XI(\frac{1}{2})an KA-ZID-DA.</td>
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<td>=A-bu-ush-ki, BIR-SHI-LUM.</td>
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<tr>
<td>=U-si-ia, “his wife.”</td>
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<td>=Pi-zi-ia-ri, “his son.”</td>
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<td>=U-ri, “his daughter.”</td>
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<td>=Ramm-an-na-da, “his daughter,” “sister.”</td>
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<tr>
<td>=Bal-ti-Ramm-an, “his wife.”</td>
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<tr>
<td>=Bi-it-ti-na-tum, “his daughter.”</td>
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<td>=Hu-un-ba-na-pi-ir, harranu.</td>
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<td>=Nap-shi-ra-Nushu.</td>
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<tr>
<td>=M1-ka-ski-Mardu-alak-harranu</td>
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<tr>
<td>=A-bi-iddina(-na).</td>
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</table>

[She’um GISI-BAR] 6qa sha uttu arbu Nushu sha ba shu 13\(\frac{1}{2}\)an. ari arba-Adar. sha ba shu 13\(\frac{1}{2}\)an. Na-zi-Mu-ru-ut-ta-ash i-na libbi she’im sha hâ=Hu-na-bi i-na libbi she’im abulli i-na libbi she’im sha Za-ra-IM\(\frac{1}{2}\) ki u sujuppu sha Tâmtu na dnu(-nu).]
The first six columns give the payments for the first six months. In the seventh, the total (naphar) for the first half year is given. In the fourteenth column the amount for the second half year is recorded. The sum total for the year is found in the fifteenth column. In the sixteenth, at the top of which is the word a-\textit{u}lu-tum "men," the stage in life of the individual is indicated, as well as the relation of the recipient to the head of the family. \textit{KAL}(zikaru) means "man" or "adult;" \textit{SAL}, or the feminine determinative, "woman;" \textit{KAL-TUR}, or batulu, "adult son;" \textit{SAL-TUR}(perhaps batulu) "adult daughter;" \textit{KAL-TUR-TUR}, "adult grandson;" \textit{TUR-GAB} "boy;" \textit{SAL-TUR-GAB} "girl." In this column are found also the words: \textit{BAD} (mitu) "dead," and \textit{HA-A} (\textit{halqu}) "fugitive." No amounts are given in connection with the names before which these terms are written. On all these prefixes cf. Vol. XV, p. 6. At the top of the last column, \textit{MU-BI-im\textsuperscript{1}} means "their (his) name(s)."

In a number of instances the office represented by the individual follows the name. It will be noticed that different members of the same family are mentioned. \textit{Idinanni-Shamash} (line 5), for example is followed by a wife, daughter, two sons and a grandson. In line 8, following the name is written \textit{ul\textit{tu}} \textit{arkhu} Tash\textit{ritu} harr\textit{amu}, "from Tishri, road". Nothing was paid the individual from that month on. The conclusion is that the phrase means that from that time the person was on a mission; or perhaps had leave of absense. He may have been sent on an errand in the interest of the temple. Others, cf. line 13, 43, etc., were absent during the entire year.

The translation of the line written beneath the names of the months, and referring to the first six, is: "That which was received from \textit{Humabi}." In connection with the second half is written: "That which was received from the gate (storehouse) from the grain of the town \textit{Zarat-IM}, also dates."

In the 47th line the totals are given. In the first column, the amount paid in Nisan, viz. five \textit{gur} eighteen \textit{qa}. In the seventh column, the total for the six months is given; in the fourteenth, the total for the second half of the year; and in the fifteenth column, the sum total. The number 38 in the next column which contains the prefixes to the names, refers to the actual number in the service. There are in all forty-six names in the list, but eight are dead, or are fugitives, which leaves

\textsuperscript{1} Radak, \textit{Early Babylonian History}, p. 329 translates \textit{SI\textit{HE-GISH-BAR}-GAL} \textit{MU-BI-IM} "which was expended yearly." \textit{MU-BI-sh\textit{uni-shu}} "his name." The \textit{im} may be explained as the Semitic minimation. In C. B. M. No. 3528, \textit{MU-IM-IM} occurs in the same position. This might be read \textit{shum imbi}. I am inclined to think, however, that this is to be explained otherwise, and that \textit{MU-BI-im} means literally "his name," and that when more than one follows it should be translated "their names." This would imply that they pronounced the word \textit{mubim} (cf. \textit{AZAG-DIM-im} XV, 128:4). Cf., however, \textit{MU-BI-IM}, I. R. 5, No. XVI, II:11, where \textit{IM} seems to mean "self." In No. 89:3, \textit{ZA-\textit{is-tum}} takes the place of the usual \textit{MU-BI-im}. Cf. \textit{MU-BI} in C. B. M. 1305, time of Ammi
the number thirty-eight. Beneath the total for the first half of the year is written: "That which is out of the seed, which was given Hunabi." In connection with the total for the second half is written: "That which is from the seed of the gate (storehouse) from the grain of the town Zarat-IM, and dates from Tamtu." The last two lines read: "Grain of the six qa tax which is from the month Nisan, of the thirteenth year, unto Adar, of the thirteenth year of Nazi-Maruttash; from the seed which was given into the hand of Hunabi; from the grain of the gate (storehouse): out of the seed from Zarat-IM; and dates from Tamtu." Hunabi doubtless was the bursar or paymaster, and the document is a record of his disbursements as well as the sources from which the revenues were received.

16.
No. 60, Nazi-Maruttash, year 14th, Tishri 3rd.

Contents: Payment of salaries.

Transliteration:
1. She'um GISH-BAR-GAL sha i-na Iršit =Ga-û-kî
2. i-na ihbû sha ṇBēl-mu-kin-aplu nadûnu(-nu)
3. IV (gur) KU-QAR =Bu-ub-bu riqqu
4. V (gur) û =Qi-sha-ah-bu-ud riqqu
5. III (gur) û =U-qi-shi-ia-Sah KA-ZID-DA
6. II (gur) CXX qa kurmat urâtaû(-a)
7. II (gur) ri-mu-tum Má-r-ˇAhu-DU-kan ishparu
8. CVIII qa ipru ṇSin-mu-shab-shi ishtu ˇAbû adi ˇAbû Taskritu
9. CVIII qa ipru ṇIp-pa-Bu-rî-ia-ash ishtu ˇadî ˇadî
10. I (gur) XLVII qa ipru qin-ni =Idânî(-ni)- Shamash

Annotations: No. 16, L. 6. Kurmatu "food," or "feed," is usually paid the farmer (XIV, 56a), and for the maintenance of horses, cattle, and birds (XIV 167:21). Because of the phonetic complement ta I have transliterated imêru(KUR-RA)pû.ta = urâtaû. Note that in text No. 62, which is similar to this document kurû (KUR-GI-IJU) takes the place of these animals. In Jeremias, Cultustafel von Sippor Col. V:8, kurmat is paid the priest. L. 7. Rîmatûm is another term under which payments are made. In No. XIV, 60, the riqqu and KA-ZID-DA receive KU-QAR; the horses, kurmat, the temple attaches, ipru; and a weaver rîmatûm. XIV, 62 is similar, but a different weaver receives the rîmatûm. In relation to the other terms rîmatûm is about half as much as the KU-QAR, and double the amount of ipru. In XIV, 61, an official gets akûm, and a pûta "keeper" gets rîmatûm. In XIV, 79, a potter is paid ipru, while a gardener is paid the same amount of rîmatûm. In XV, 19, KU-QAR(?) and KU-QAR are paid in the same list with the same amount of rîmatûm to a nûnu and a kî̂šûnu. In XIV, 61 it is paid a pûta, alongside of a payment of rent, with which it is summed up as akûm. Cf. XIV, 147. Rîmatûm, doubtless means a "grant," perhaps originally a "gratuity." Cf. the name Nabû-ût-ûnamû, "Nabû grant me a brother." Professor Hinke has arrived at the same conclusion in studying boundary stones. He has called my attention to a passage in O. B. I., No. 149, which reads: "XXII gur shezaûû ... a-dî II shezi ru ri-muî ṇSin-bêl-ûnûû "22 gur seedfield ... including 2 gur seedfield, the grant of Sin-bêl-ûnûû.
This text contains payments made to the same persons, with a few exceptions, as in the previous text. The difference is that only the heads of families are mentioned. Instead of giving the name of each member of the family, as in the previous text, the word qinni "family" precedes the name of the pater or mater familias. After two of the names the following is written: ḫuAbu adi ḫuTashritu "from the month Ab until Tishri." In the light of the previous text, this does not mean literally three months, but very likely one and one half months, which is determined by a comparison of the amounts paid in this with those of the previous text. The total (naphar) is six qa less than what the separate amounts equal; hence the scribe has made a mistake in his calculations.

17.

No. 41, Nazi-Maratash, year 1st, Sivan.

Contents: A decision rendered, in which an individual is required to make good the loss of a crop, inasmuch as he failed to replace at a certain time an ox which he had borrowed, and whose leg he had broken.

Transliteration:


Annotations: No. 17, L. 4. Ku-ri-su-su may be some other part of the animal, for example the horn, but more likely the "leg": cf. kursinnu, Delitzsch, H. W. B. p. 355a. On the penalty for breaking the leg of a hired animal etc. see the Code of Hammurabi, No. 246ff.
Translation:

One pasture ox Iqîsha-Bêl, son of Hashma-Îarba, received from Bêlînu, son of Ibba-amêl-uballit for farming; and he broke his leg; whereupon Bêlînu thus spoke to Iqîsha-Bêl: An ox bring that I may plant in the field, (so that) a planting thou shalt not cause me to miss. Iqîsha-Bêl thus spoke to Bêlînu: An ox in the month Ab I will give thee. Iqîsha-Bêl in Ab did not give the ox to Bêlînu: wherefore, Iqîsha-Bêl shall make good to Bêlînu the crop of the field.

The names of the two witnesses and the date follow. Three thumb-nail marks were made on the left edge of the tablet.

18.

No. 135, Shagarakî-Shurîash, year 6th, Tammu 9th.

Contents: An agreement to assume a debt for which a priest was imprisoned.

Transliteration:


Translation:

Mi-nà-égu-ana-Shamash, son of Salli-lùmur, the preist, Amêl-Marduk, his lord, put him in prison; and Arkât-Nergal, son of Ardu-nubattî made an agreement, and brought him forth. Thirteen and one-third sheqels of gold he shall take, and pay to Marduk-rišoâ (the jailer, or his agent); whereupon Mi-nà-égu-ana-Shamash, and ......... his wife, he shall take, and to Amêl-Marduk shall pay. (i. e. through the agency of Marduk-rišoa). The date is followed by: Šupur "Arkât-Nergal ki-ma abnu kunukki-shu. " 'The thumb-nail mark of Arkât-Nergal like his seal.' On the left edge of the tablet six thumb-nail marks are seen.
CONCORDANCE OF PROPER NAMES.

Abbreviations.

b., brother; cf., confer; d., daughter; f., father; f., following page; fl., following pages; hu., husband; l. c., loco citato; m., master (employer); mo., mother; s., son; sc., scribe; sl., sister; w., wife.

Determinatives: d., deus, den; f., femina; h., homo (amēlu); m., max; pl., plural. Women's names in the list of masculine names are preceded by the determinative f. Men's names in the list of women's names are preceded by the determinative m. [ ] = text restored. The numbers refer to the cuneiform texts of the autograph plates.

C. B. M., refers to the Catalogue of the Babylonian and General Semitic Section, of the Archeological Museum, of the University of Pennsylvania. E. A. H., refers to the E. A. Hoffman Collection, in the General Theological Seminary, New York City. The interpretation of a large number of the names of this list will be found in the Proper Name Concordance of Vol. XV, which was prepared before this volume.

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Kar-Nippur-uḫi, 99:45.
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Nap-pa-šiḫi, 18:5.
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Ni-mi-diš-tarki, C. B. M. 10726.
Ni-mi-diš . . . , 18:19.
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Élu-Šīḫru-Šo-la-tumḫi, 103:3 | 114:18.
Taḫ-lu-šu-ashuḫi, 114a:3 | 114b:7.
Tām-tu A(AB-BA), 68:51, 53.
Élu-U-za-ša (perhaps tu), 101:18.
Urūkḫi(?) , 3:8.
Za-ar-Bēlī, 18:3.
Zi-ri-bešḫuḫi, C. B. M. 10726.
III. NAMES OF DEITIES CONTAINED IN THE TEXTS.

1. Names in the name Erba-dAmma; cf. Vol. XV.
3. Apšu, written dID in Iškur-dApšu-taklaku.
4. Ashur, in the name dAshur-ismannu.
6. Ba-na-a, in Sha-ba-na-a; perhaps also Ba-nu-u in Amēl-Ba-nu-u, without the det. d; cf. Vol. XV.
7. Ba-u, in Kaḫḫu-dBau, etc.
8. Bi'l, (written dEN-LIL; and L, 118:20), cf. names under Bi'l, etc. Cf. p. 3, note 3.
9. Bēlīt, cf. names under Bēlīt, etc.
12. Da-du, in /Tam-bi-De-du; to be identified doubtless with Rammān.
14. Dukku, written dDILBAT, or Ištar, in Iškur-Dilbat.
16. E-a, in Išī-dEa; also written dEN-KI in En-MU-PAD-DA.
20. GUL-MA, cf. names under Guša, etc.
23. IB-BA, cf. IB-BA-amēl-uballū, also Urash below.
24. ID in Vol. XV. to be read Apšu.
27. Iš-tar, written UDAR, NANNU and DILBAT, cf. names under Ištar.
29. Kab-ta, with and without det. d in Kabta-erba and Idi-nu-kaštā.
dShu-ga(qa)-mu-na, Cassite, cf. names under Shugamuna, etc.
dŠIR, in Qishtu-dŠIR.

Ub-bu-ul-ti, without det. d, in Ubbulti-šobir.
Ub-ri-in-ash, cf. names under Buriash, and Vol. XV.
dUrash, written dIB, in Dimahdi-dUrash, perhaps to be read dIB, cf. the god dIB-BA.

dZa-qar, cf. place with names Zaqar, and Vol. XV.
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## AND DESCRIPTION OF OBJECTS.

### ABBREVIATIONS.

- **C. B. M.**, Catalogue of the Babylonian and General Semitic Section of the Archaeological Museum of the University of Pennsylvania; **cor.**, corner; **E.**, Edge; **E. A. H.**, E. A. Hoffmann Collection, General Theological Seminary, New York City; **fr.**, fragment, fragmentary; **h.**, height; **impr.**, impression(s); **inscr.**, inscription; **L.**, Left; **li.**, lines; **Lo.**, Lower; **No.**, number; **O.**, or Ob., Obverse; **Pl.**, Plate(s); **R.**, Right; **Rev.**, Reverse; **terra.**, terra-cotta; **U.**, Upper.

Most of the tablets here published are in terra-cotta, the balance are sun-dried or partially baked. The measurements are given in centimeters, 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>Reign.</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>C. B. M.</th>
<th>Description</th>
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<td>Burna-Buriash</td>
<td>1</td>
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<td>25</td>
<td>6052</td>
<td>Unbaked. U. L. cor. broken away and otherwise injured. Either a copy or an inside tablet. 11.4 × 6.7 × 2.8. Inscr. 16 (O.) + 15 (R.) = 31 li. Slave sale contract.</td>
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<td>do.</td>
<td>6</td>
<td>9</td>
<td>8</td>
<td>12906</td>
<td>Unbaked. Lo. R. cor. wanting. A copy or an inside tablet. 8.9 × 5.7 × 2.8. Inscr. 16 (O.) + 17 (R.) = 33 li. Hire of slaves.</td>
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<tr>
<td>2</td>
<td>2</td>
<td>do.</td>
<td>7(?)</td>
<td>2</td>
<td>6</td>
<td>6638</td>
<td>Unbaked. 3.7 × 4.5 × 1.7. Inscr. 8 (O.) + 4 (R.) = 12 li.</td>
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<td>12897</td>
<td>Baked. 2.3 × 3.5 × 2.1. Inscr. 4 (O.) + 4 (Lo. E.) + 2 (R.) = 10 li. Record of payment.</td>
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<td>do.</td>
<td>11</td>
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<td>10495</td>
<td>Unbaked. Frag. 7 × 5.2 × 2.3. Inscr. 16 (O.) + 3 (R.) = 19 li.</td>
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<td>do.</td>
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<td>12</td>
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<td>3643</td>
<td>Unbaked. 3.7 × 4.7 × 2.3. Inscr. 6 (O.) + 4 (Lo. E.) + 4 (R.) = 14 li.</td>
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<td>3</td>
<td>do.</td>
<td>12</td>
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<td>8</td>
<td>10982</td>
<td>Baked. Dark. Effaced. 2.5 × 2.7 × 1.4. Inscr. 5 (O.) + 2 (Lo. E.) + 1 (R.) = 8 li. Record of a payment by order.</td>
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<td>6</td>
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<td>do.</td>
<td>18</td>
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<td>10</td>
<td>12913</td>
<td>Baked. Dark terra. Lo. R. cor. wanting. A copy or an inside tablet. 11.4 × 7.8 × 3.3. Inscr. 20 (O.) + 22 (R.) = 42 li. Sale of slaves.</td>
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<td>do.</td>
<td>25</td>
<td>7</td>
<td>10</td>
<td>3336</td>
<td>Baked. Light. Well preserved. 4×2.8×1. 9. Ins. 4 (O.)+2 (L. E.)+6 (R.)=12 li. A receipt for the payment of grain for two months.</td>
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<tr>
<td>9a</td>
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<td></td>
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<td>E.A.H. 175</td>
<td>Baked. Well preserved. 3.3×4.8×1.7. Ins. 7 li. Record of a debt.</td>
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<td>6-7</td>
<td>Kuri-Galzu</td>
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<td></td>
<td>6093</td>
<td>Baked. Partially dark and terra. in color. Lo. part wanting. Also otherwise injured. 12.3×9.2×3.7. Ins. 30 (O.)+30 (R.)=60 li. A list of salary payments.</td>
</tr>
<tr>
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<td>7</td>
<td>do.</td>
<td>4</td>
<td>2</td>
<td></td>
<td>6613</td>
<td>Baked. Dark. U. part wanting. Five thumbnail marks on L. E. 7.3×5.5×2.3. Ins. 12 (O.)+9 (R.)=21 li. Record of a debt for non-payment of an obligation.</td>
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<tr>
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<td>5</td>
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<td>2</td>
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<td>Baked. Seal impr. on all sides. 3.2×4.6×1.7. Ins. 4(O.)+2 (L. E.)+4 (R.)=10 li. Receipt for wool.</td>
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<td>do.</td>
<td>10</td>
<td>12</td>
<td>4</td>
<td>10234</td>
<td>Baked. Light terra. U. Ob. effaced. 5.7×3.9×1.9. Ins. 10(O.)+4 (R.)=14 li. List of payments.</td>
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<td>Baked. Light terra. Well preserved. Seal impr. 3.4×4.4×2. Ins. 5(O.)+1 (R.)=6 li. Record of a payment of grain.</td>
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<td>8</td>
<td>30</td>
<td>3039</td>
<td>Baked. Terra. Slightly effaced. A copy or inside tablet. 4.3×5.2×2. Ins. 6(O.)+4 (R.)=10 li. A receipt for an amount for the payment of which another is responsible.</td>
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<td>13</td>
<td>10</td>
<td>7</td>
<td>3036</td>
<td>Baked. Light terra. Fairly well preserved. A copy or inside tablet. 3.2×3.2×1.9. Ins. 6 (O.)+1 (L. E.)+5 (R.)=12 li. A storehouse official's receipt for salary.</td>
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<td>Month</td>
<td>Day</td>
<td>C. B. M.</td>
<td>Description</td>
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<td>do.</td>
<td>14</td>
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<td>14</td>
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<td>Baked. Terra. well preserved. $3.4 \times 4.4 \times 1.9$. Inser. 5 (O.)+3 (Lo. E.)=8 li. Receipt.</td>
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<td>do.</td>
<td>15</td>
<td>6</td>
<td>14</td>
<td>3038</td>
<td>Baked. Light terra. Slightly effaced. $4.3 \times 5.2 \times 1.9$. Inser. 7 (O.)+3 (R.)=10 li. A record of salary paid to an official.</td>
</tr>
<tr>
<td>23</td>
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<td>16</td>
<td>1</td>
<td>27</td>
<td>3041</td>
<td>Baked. Light terra. Well preserved. $4.3 \times 5.5 \times 2$. Inser. 6 (O.)+5 (R.)=11 li. Record of payments to officials.</td>
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<td></td>
<td>6058</td>
<td>Unbaked. Portion of end wanting. $6.1 \times 8.9 \times 2.3$. Inser. 1 (U. E.)+13 (O.)+7 (R.)=21 li. Record of tax collections.</td>
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<td>18</td>
<td>6</td>
<td>29</td>
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<td>Baked. Light terra. Well preserved. $2.8 \times 3.8 \times 1.8$. Inser. 5 (O.)+3 (Lo. E.)+1 (R.)=9 li.</td>
</tr>
<tr>
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<td>14</td>
<td>do.</td>
<td>18</td>
<td>8</td>
<td>5</td>
<td>3033</td>
<td>Baked. Light terra. Well preserved. Seal impr. $2.9 \times 3.1 \times 1.7$. Inser. 4 (O.)+4 (R.)=8 li. Record of an official’s salary.</td>
</tr>
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<td>do.</td>
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<td>8</td>
<td>9</td>
<td>3034</td>
<td>Baked. Light terra. Lo. R. wanting. A copy or an inside tablet. $3.2 \times 3.8 \times 1.8$. Inser. 6 (O.)+4 (R.)=10 li. Receipt given by a priest.</td>
</tr>
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<td>do.</td>
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<td>9</td>
<td>16</td>
<td>3030</td>
<td>Baked. Terra. Well preserved. $3.1 \times 3.9 \times 1.9$. Inser. 6 (O.)+4 (R.)=10 li. Official’s receipt for salary.</td>
</tr>
<tr>
<td>30</td>
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<td>do.</td>
<td>18</td>
<td>10</td>
<td>16</td>
<td>3035</td>
<td>Baked. Light terra. Excellently well preserved. $3.2 \times 3.8 \times 1.7$. Inser. 5 (O.)+4 (R.)=9 li. Official’s receipt for salary.</td>
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<td>do.</td>
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<td></td>
<td>6091</td>
<td>Partially baked. Lo. R. cor. wanting. $5.3 \times 8.3 \times 2.4$. Inser. 5 (O.)+6 (R.)=11 li. Record of taxes which were collected.</td>
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<td>32</td>
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<td>do.</td>
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<td>10970</td>
<td>Partially baked. Cracked and effaced. $4.8 \times 8 \times 2.4$. Inscr. 9 (O.) li. Record of payments.</td>
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<td>16</td>
<td>do.</td>
<td>20</td>
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<td></td>
<td>6151</td>
<td>Partially baked. Cracked and effaced. $6.4 \times 10 \times 2.6$. Inser. 1 (U. E.)+9 (O.)=10 li. Record of taxes collected.</td>
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<td>34</td>
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<td>20</td>
<td></td>
<td></td>
<td>6614</td>
<td>Unbaked. U. R. cor. of a large tablet. $5.8 \times 8.1 \times 3.3$. Inser. 14 (O.)+1 (R.)+1 (U. E.)=16 li. Record of salary payments.</td>
</tr>
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<td>Plate</td>
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<td>Year</td>
<td>Month</td>
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<td>C.B.M.</td>
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<td>22</td>
<td>8</td>
<td>19</td>
<td>3032</td>
<td>Baked. Light terra. Well preserved. 2.7 ( \times 4.4 \times 1.7 ). Inscr. 5 (O.) + 5 (R.) + 3 (U. E.) = 13 li. A receipt for a loan, for the payment of which another is responsible.</td>
</tr>
<tr>
<td>37</td>
<td>17</td>
<td>do.</td>
<td>22</td>
<td></td>
<td></td>
<td>6082</td>
<td>Partially baked. Dark. Rev. effaced and cracked. 6.7 ( \times 9.7 \times 2.1 ). Inscr. 1 (U. E.) + 14 (O.) + 13 (R.) = 28 li. A list of salary payments.</td>
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<td>38</td>
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<td>do.</td>
<td>23</td>
<td>16</td>
<td></td>
<td>3044</td>
<td>Baked. Light terra. U. end wanting; R. effaced. 7 ( \times 4.8 \times 2.2 ). Inscr. 12 (O.) + 5 (R.) = 17 li. Record of a loan.</td>
</tr>
<tr>
<td>39</td>
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<td>do.</td>
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<td></td>
<td></td>
<td>12914</td>
<td>Unbaked. Ob. only partially inscribed. 14. 8 ( \times 7.4 \times 3.2 ). Inscr. 22 li (O.) Judgment rendered in a dispute concerning a field. The document was not complete.</td>
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<td>40</td>
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<td>do.</td>
<td></td>
<td></td>
<td></td>
<td>12902</td>
<td>Partially baked. U. end wanting. 8 ( \times 5.5 \times 2.3 ). Inscr. 17 (O.) + 1 (L. E.) + 15 (R.) = 33 li.</td>
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<tr>
<td>41</td>
<td>19</td>
<td>Nazi-Maruttash</td>
<td>1</td>
<td>3</td>
<td></td>
<td>12905</td>
<td>Baked. Dark. Well preserved. Three thumbnail marks on L. E. 7 ( \times 4.4 \times 2 ). Inscr. 14 (O.) + 5 (R.) = 19 li. An individual is required to make good the loss of a crop, as he failed to meet his obligations.</td>
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<tr>
<td>41a</td>
<td>56</td>
<td>do.</td>
<td>1</td>
<td>6</td>
<td></td>
<td>3016</td>
<td>Baked. Three thumbnail marks. 2.5 ( \times 3.6 \times 1.7 ). Inscr. 5 (O.) + 3 (L. E.) + 7 (R.) = 15 li. Promissory note.</td>
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<tr>
<td>42</td>
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<td>do.</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3005</td>
<td>Baked. Terra. Excellently preserved. A copy or inside tablet. 7 ( \times 4.6 \times 2.9 ). Inscr. 12 (O.) + 13 (R.) = 25 li. A tablet of trust made with the riqqtiti and KA-ZID-DA officers.</td>
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<td>43</td>
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<td>do.</td>
<td>2</td>
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<td>15</td>
<td>6085</td>
<td>Partially baked. Ob. effaced. 4.7 ( \times 6.2 \times 2 ). 5. Inscr. 10 (O.) + 2 (L. E.) + 6 (R.) = 18 li. List of payments.</td>
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<td>21</td>
<td>do.</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>6625</td>
<td>Partially baked. A frag. 5.7 ( \times 6 \times 2.5 ). Inscr. 11 (O.) + 4 (R.) = 15 li. List of payments in sheep.</td>
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<td>4</td>
<td>16</td>
<td>3010</td>
<td>Baked. Light terra. Well preserved. 3.2 ( \times 4 \times 1 \times 2 ). Inscr. 6 (O.) + 3 (R.) = 9 li. Official’s receipt for salary.</td>
</tr>
<tr>
<td>46</td>
<td>21</td>
<td>do.</td>
<td>3</td>
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<td>6644</td>
<td>Partially baked. L. corners wanting. 2.4 ( \times 3.6 \times 1.7 ). Inscr. 4 (O.) + 1 (L. E.) + 3 (R.) = 8 li.</td>
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<tr>
<td>46a</td>
<td>56</td>
<td>do.</td>
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<td></td>
<td>20</td>
<td>E.A.H. 176 Baked. Well preserved. 3.3 ( \times 4.8 \times 2.2 ). Inscr. = Record of payments.</td>
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<td>YEAR</td>
<td>MONTH</td>
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<td>C. B. M.</td>
<td>DESCRIPTION</td>
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<td>10</td>
<td>26</td>
<td>6075</td>
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</tr>
<tr>
<td>48</td>
<td>22</td>
<td>do.</td>
<td>5</td>
<td>2</td>
<td>3002</td>
<td></td>
<td>Baked. Light terra. Slightly effaced. Seal impr. on all sides. 7×4.8×2.2. Inser. 11 (O.)+2 (Lo. E.)+9 (R.)=22 li.</td>
</tr>
<tr>
<td>48a</td>
<td>56</td>
<td>do.</td>
<td>6</td>
<td>5</td>
<td>10254</td>
<td></td>
<td>Unbaked. Cracked. Seal impr. 4×4.9×2.</td>
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<td></td>
<td></td>
<td>2. Inser. 6 (O.)+3 (R.)=9 li. Salary payments.</td>
</tr>
<tr>
<td>49</td>
<td>22</td>
<td>do.</td>
<td>7</td>
<td>19</td>
<td>3006</td>
<td></td>
<td>Baked. Light terra. Several thumbnail marks on L. E. 3.7×4.9×1.7. Inser. 6 (O.)+4 (R.)+2 (U. E.)=12 li. Premisory note.</td>
</tr>
<tr>
<td>50</td>
<td>22</td>
<td>do.</td>
<td>8</td>
<td>11</td>
<td>14</td>
<td>3001</td>
<td>Baked. Light terra. Well preserved. 4.7×6.3×1.8. Inser. 6(O.)+3 (R.)=9 li. Payment of salary and for the rent of a wagon.</td>
</tr>
<tr>
<td>51</td>
<td>23</td>
<td>do.</td>
<td>9</td>
<td>7</td>
<td>4</td>
<td>6154</td>
<td>Partially baked. Effaced. 3.3×4.8×1.9. Inser. 5 (O.)+3 (Lo. E.)+4 (R.)=12 li. Record of payments of wool, etc.</td>
</tr>
<tr>
<td>52</td>
<td>23</td>
<td>do.</td>
<td>11</td>
<td>2</td>
<td>3003</td>
<td></td>
<td>Baked. Light terra. Excellently preserved. 7.9×5.9×2.5. Inser. 14 (O.)+2 (Lo. E.)=16 li. A list of animals rented to an individual.</td>
</tr>
<tr>
<td>53</td>
<td>23</td>
<td>do.</td>
<td>11</td>
<td>8</td>
<td>2</td>
<td>3053</td>
<td>Partially baked. Well preserved. Seal impr. on all sides. 3×4×1.7. Inser. 4 (O.)+4 (R.)=8 li. Record of a debt of three fat young oxen.</td>
</tr>
<tr>
<td>55</td>
<td>23</td>
<td>do.</td>
<td>12</td>
<td>9</td>
<td>5</td>
<td>3009</td>
<td>Baked. Light terra. Case. 3.8×4×2.3. Inser. 5 (O.)+4 (R.)=9 li. Tablet. 2.9×3.5×1.8. Inser. 6 (O.)+3 (R.)=9 li. Official's salary.</td>
</tr>
<tr>
<td>56</td>
<td>24</td>
<td>do.</td>
<td>12</td>
<td>12</td>
<td>3011</td>
<td></td>
<td>Baked. Dark. Well preserved. 3.4×4.1×1.9. Inser. 6 (O.)+2 (Lo. E.)+6 (R.)=14 li. Salary payment to an official.</td>
</tr>
<tr>
<td>56a</td>
<td>57</td>
<td>do.</td>
<td>13</td>
<td>1</td>
<td>17</td>
<td>E.A. II. 177 Baked. Well preserved. 13.3×9.8×3.3. Payments of salaries.</td>
<td></td>
</tr>
<tr>
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<td>----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>59</td>
<td>24</td>
<td>Nazi-Maruttash</td>
<td>14</td>
<td>6</td>
<td>26</td>
<td>3013</td>
<td>Baked. Dark terra. Fairly well preserved. 4.2×5.3×1.9. Inser. 5 (O.) + 2 (Lo. E.) + 2 (R.) = 9 li. Record of payments.</td>
</tr>
<tr>
<td>60</td>
<td>27</td>
<td>do.</td>
<td>14</td>
<td>7</td>
<td>3</td>
<td>3028</td>
<td>Baked. Light terra. Well preserved. 6.2×8.7×2.8. Inser. 10 (O.) + 10 (R.) = 20 li. Record of salary payments.</td>
</tr>
<tr>
<td>61</td>
<td>27</td>
<td>do.</td>
<td>14</td>
<td>9</td>
<td>21</td>
<td>3027</td>
<td>Baked. Light terra. Fairly well preserved. 5.2×7.5×2.3. Inser. 8 (O.) li. Record of payments.</td>
</tr>
<tr>
<td>65</td>
<td>29</td>
<td>do.</td>
<td>15</td>
<td></td>
<td></td>
<td>3025</td>
<td>Baked. Well preserved. 5.7×7.9×2.4. Inser. 12 (O.) + 15 (R.) = 27 li. Payment of salaries.</td>
</tr>
<tr>
<td>66</td>
<td>29</td>
<td>do.</td>
<td>15</td>
<td>3</td>
<td>5</td>
<td>3926</td>
<td>Baked. Light. Well preserved. 4.5×6.1×2. 3. Inser. 6 (O.) + 6 (R.) = 12 li. Payment of salary to officials.</td>
</tr>
<tr>
<td>67</td>
<td>30</td>
<td>do.</td>
<td>15</td>
<td>5</td>
<td>3</td>
<td>6161</td>
<td>Baked. Light. 2.2×3.2×1.5. Inser. 4 (O.) + 1 (Lo. E.) + 4 (R.) = 9 li. Receipt for door ornaments.</td>
</tr>
<tr>
<td>68</td>
<td>30</td>
<td>do.</td>
<td>15</td>
<td></td>
<td></td>
<td>3012</td>
<td>Baked. Light. Well preserved. 3.9×4.2×1. 9. Inser. 5 (O.) + 1 (Lo. E.) = 6 li. Record of payments in wool.</td>
</tr>
<tr>
<td>69</td>
<td>30</td>
<td>do.</td>
<td>16</td>
<td>8</td>
<td>29</td>
<td>3007</td>
<td>Baked. Light. U. end wanting. Effaced. 4. 4×7.3×2. Inser. 7 (O.) + 4 (R.) = 11 li. Payment of wages.</td>
</tr>
<tr>
<td>70</td>
<td>30</td>
<td>do.</td>
<td>16</td>
<td>9</td>
<td>19</td>
<td>6081</td>
<td>Partially baked. Seal impr. 3.15×4.35×1. 6. Inser. 5 (O.) + 3 (R.) = 8 li. Payment of an official's salary.</td>
</tr>
<tr>
<td>71</td>
<td>30</td>
<td>do.</td>
<td>16</td>
<td>9</td>
<td>30</td>
<td>6080</td>
<td>Partially baked. Well preserved. Seal impr. 2.6×4.3×1.7. Inser. 4 (O.) + 2 (Lo. E.) + 2 (R.) = 8 li. Payment of an official's salary.</td>
</tr>
<tr>
<td>72</td>
<td>30</td>
<td>do.</td>
<td>16</td>
<td>10</td>
<td>6</td>
<td>6636</td>
<td>Baked. Light. Frag. Seal impr. 2.8×3.6×1.7. Inser. 6 (O.) + 6 (R.) = 12 li.</td>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE.</td>
<td>REIGN.</td>
<td>YEAR.</td>
<td>MONTH.</td>
<td>DAY.</td>
<td>C. B. M.</td>
<td>DESCRIPTION</td>
</tr>
<tr>
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</tr>
<tr>
<td>74</td>
<td>32</td>
<td>Nazi-Maruttash</td>
<td>17</td>
<td>7</td>
<td>13</td>
<td>3052</td>
<td>Baked. Light. Somewhat effaced. 2.3×3.3 ×2.8. Inser. 4 (O.)+2 (Lo. E.)+4 (R.) =10 li. Receipt for bed ornaments.</td>
</tr>
<tr>
<td>75</td>
<td>32</td>
<td>do.</td>
<td>18</td>
<td>11</td>
<td>6</td>
<td>3705</td>
<td>Partially baked. Effaced somewhat. 4.3×5×3×2. Inser. 7 (O.)+1 (Lo. E.)+4 (R.)=12 li. Record of payments.</td>
</tr>
<tr>
<td>76</td>
<td>32</td>
<td>do.</td>
<td>19</td>
<td>3</td>
<td>4</td>
<td>3014</td>
<td>Baked. Light. Well preserved. 2.5×2.9×1.8. Inser. 5 (O.)+5 (R.)=10 li. Receipt for grain.</td>
</tr>
<tr>
<td>77</td>
<td>32</td>
<td>do.</td>
<td>19</td>
<td>10</td>
<td>14</td>
<td>3004</td>
<td>Baked. Light. Well preserved. 4.1×5.7×2.15. Inser. 7 (O.)+2 (R.)=9 li. Record of grain given to be ground into flour.</td>
</tr>
<tr>
<td>78</td>
<td>32</td>
<td>do.</td>
<td>22</td>
<td>2</td>
<td>23</td>
<td>3339</td>
<td>Baked. Dark. Seal impr. 3.7×4.4×1.6. Inser. 7 (O.)+4 (R.)=11 li. Payment of an official's salary.</td>
</tr>
<tr>
<td>79</td>
<td>32</td>
<td>do.</td>
<td>22</td>
<td>3</td>
<td></td>
<td>3017</td>
<td>Baked. Light. Well preserved. 3.3×3×1.6. Inser. 5 (O.)+5 (R.)+2 (U. E.)=12 li. Payment to an individual by order from another.</td>
</tr>
<tr>
<td>80</td>
<td>33</td>
<td>do.</td>
<td>22</td>
<td>12</td>
<td></td>
<td>6090</td>
<td>Baked. Very dark. Seal impr. 3.6×4.7×2.6. Inser. 5 (O.)+6 (R.)=11 li. Payment of an official's salary.</td>
</tr>
<tr>
<td>80a</td>
<td>56</td>
<td>do.</td>
<td>23</td>
<td>2</td>
<td></td>
<td>6643</td>
<td>Unbaked. 3.6×4.2×1.7. Inser. 6 (O.)+7 (R.)=13 li. Seal impr. Payment of an official's salary.</td>
</tr>
<tr>
<td>81</td>
<td>33</td>
<td>do.</td>
<td>23</td>
<td>3</td>
<td></td>
<td>3349</td>
<td>Partially baked. Dark. Effaced. 3.8×4.8×2.4. Inser. 6 (O.)+4 (R.)+3 (U. E.)=13 li. Payment of salaries.</td>
</tr>
<tr>
<td>82</td>
<td>33</td>
<td>do.</td>
<td>23</td>
<td>4</td>
<td>6</td>
<td>6079</td>
<td>Partially baked. Dark. Chipped. Seal impr. 2.8×4.5×2.3. Inser. 5 (O.)+1 (Lo. E.)+3 (R.)=9 li. Payment of an official's salary.</td>
</tr>
<tr>
<td>83</td>
<td>33</td>
<td>do.</td>
<td>24</td>
<td>4</td>
<td></td>
<td>3361</td>
<td>Partially baked. Dark. U. end broken away. Seal impr. 3.5×4.2×1.7. Inser. 5 (O.)+3 (Lo. E.)+1 (R.)=9 li. Payment of an official's salary.</td>
</tr>
<tr>
<td>84</td>
<td>33</td>
<td>do.</td>
<td>24</td>
<td>7</td>
<td>5</td>
<td>9.57</td>
<td>Baked. Terra. Well preserved. 3.5×5×1.9. Inser. 6 (O.)+5 (R.)=11 li. Receipt for payment for grinding flour.</td>
</tr>
<tr>
<td>85</td>
<td>34</td>
<td>do.</td>
<td>24</td>
<td>9</td>
<td>6</td>
<td>3351</td>
<td>Unbaked. Dark. Seal impr. 3.2×3.7×1.5. Inser. 5 (O.)+6 (R.)=11 li. Payment of an official's salary.</td>
</tr>
<tr>
<td>86</td>
<td>34</td>
<td>do.</td>
<td>24</td>
<td>11</td>
<td>17</td>
<td>3008</td>
<td>Baked. Light. Case has seven thumbnail marks on L. E. Case. 4×4.5×2.7. Inser. 8 (O.)+2 (Lo. E.)+8 (R.)=18 li. Tablet. 3.2×3.7×1.7. Inser. 6 (O.)+2 (Lo. E.)+8(R.)=16 li. Record of loan, by order of another with a promissory condition.</td>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE.</td>
<td>REIGN.</td>
<td>YEAR.</td>
<td>MONTH.</td>
<td>DAY.</td>
<td>C. B. M.</td>
<td>DESCRIPTION</td>
</tr>
<tr>
<td>-------</td>
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</tr>
<tr>
<td>87a</td>
<td>56</td>
<td>do.</td>
<td>11</td>
<td>30</td>
<td>6635</td>
<td>Unbaked. 3.3×3.7×1.6. Inscr. 4 (O.) +4 (R.)=8 li. Payment of an official's salary.</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>35</td>
<td>Kadoshman-Turgu</td>
<td>1</td>
<td>9</td>
<td>13</td>
<td>30638</td>
<td>Baked. Light. Slightly effaced. Five lines erased on R. 8.3×5×3×2.3. Inscr. 10 (O.) +1 (R.)=11 li. Record of tax collections.</td>
</tr>
<tr>
<td>89</td>
<td>35</td>
<td>do.</td>
<td>1</td>
<td>6</td>
<td>3066</td>
<td>Baked. Light. Well preserved. 7.5×4.8×2.2. Inscr. 1 (U. E.) +14 (O.) +1 (Lo. E.) =16 li. Payment of salaries in sheep and goats.</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>35</td>
<td>do.</td>
<td>2</td>
<td>6</td>
<td>3055</td>
<td>Baked. Light. Well preserved. 3.5×4×19. Inscr. 4 (O.) +3 (R.)=7 li. Receipt for grain.</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>35</td>
<td>do.</td>
<td>3</td>
<td>3</td>
<td>19</td>
<td>3056</td>
<td>Baked. Light. Well preserved. 2.8×4.1×1.9. Inscr. 4 (O.) +2 (Lo. E.) +4 (R.)=11 li. Receipt for a payment to a miller.</td>
</tr>
<tr>
<td>92</td>
<td>35</td>
<td>do.</td>
<td>4</td>
<td>11</td>
<td>3069</td>
<td>Baked. Light. Well preserved. 4.8×5.9×2.3. Inscr. 8 (O.) +2 (R.)=10 li. Payment of salaries.</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>36</td>
<td>do.</td>
<td>6</td>
<td>2</td>
<td>16</td>
<td>3073</td>
<td>Baked. Light. Well preserved. 4.5×6.1×2. Inscr. 7 (O.) +1 (Lo. E.)=8 li. An official receives grain for maintenance expenses and salary.</td>
</tr>
<tr>
<td>94</td>
<td>36</td>
<td>do.</td>
<td>7</td>
<td>6</td>
<td>13</td>
<td>3077</td>
<td>Baked. Light. Well pres.vcd. 4.5×7.3×2.2. Inscr. 8 (O.) +6 (R.)=14 li. Record of payments in wool received from a shepherd.</td>
</tr>
<tr>
<td>95</td>
<td>36</td>
<td>do.</td>
<td>8</td>
<td>10</td>
<td>3062</td>
<td>Baked. Light. Ob. chipped. 6×8.6×2.8. Inscr. 11 (O.) +5 (R.)=16 li. Record of loans to individuals, the payment of which is guaranteed by another.</td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>36</td>
<td>do.</td>
<td>9</td>
<td>9</td>
<td>3068</td>
<td>Baked. Light. U. I. cor. wanting. 3.7×5.3×2.2. Inscr. 6 (O.) +2 (R.)=8 li. Receipt of two officials for salary.</td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>36</td>
<td>do.</td>
<td>10</td>
<td>1</td>
<td>3066</td>
<td>Baked. Light. Well preserved. 2.4×2.7×1.7. Inscr. 4 (O.) +1 (Lo. E.) +2 (R.)=7 li. Record of salary paid to an official.</td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>37</td>
<td>do.</td>
<td>10</td>
<td>1</td>
<td>11</td>
<td>3057</td>
<td>Baked. Dark. Well preserved. 4.4×5.7×1.9. Inscr. 7 (O.) +2 (Lo. E.) +7 (R.) +7 (U. E.)=17 li. Record of salary paid to an official.</td>
</tr>
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</tr>
<tr>
<td>100 39</td>
<td>do.</td>
<td>12</td>
<td>3070 Baked. Light terra. Lo. L. cor. wanting. 4. 9×7.3×2. Inser. 1 (U. E.) + 8 (O.) = 9 li. Record of the collection of taxes or payments of salaries.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>103 39</td>
<td>do.</td>
<td>13</td>
<td>3061 Baked. Light and dark. Slightly effaced on Ob. 6.8×5.5×2. Inser. 9 (O.) + 2 (R.) = 11 li. Record of payments.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>104 40</td>
<td>do.</td>
<td>13</td>
<td>3067 Baked. Light terra. Cor. wanting. 3.5×4.5×1.6. Inser. 6 (O.) + 3 (L.) = 9 li.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>105 40</td>
<td>do.</td>
<td>13</td>
<td>10965 Baked. Dark. U. L. cor. of large tablet. 5.4×5.5×2.1. Inser. 13 (O.) + 5 (R.) + 18 li. Payments. Record of payments.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>106 40</td>
<td>do.</td>
<td>14</td>
<td>3074 Baked. Light terra. U. R. cor. wanting. A copy (gabri) 5.6×7.5×2.3. Inser. 9 (O.) + 7 (R.) = 16 li. Record of a loan with promissory condition.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>106a 61</td>
<td>do.</td>
<td>14</td>
<td>11262 Baked. Well preserved. 2.3×3.2×1.5. Inser. 4 (O.) + 4 (R.) = 8 li. Record of payments.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>106b 61</td>
<td>do.</td>
<td>14</td>
<td>11265 Unbaked. 2×2.3×1.4. Inser. 4 (O.) + 2 (R.) = 6 li. A payment.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>106c 61</td>
<td>do.</td>
<td>14</td>
<td>11263 Unbaked. 3.1×4×1.5. Inser. 6 (O.) + 3 (R.) = 9 li. Payments.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>107 40</td>
<td>do.</td>
<td>14</td>
<td>6641 Baked. Light terra. O. slightly effaced. 2.9×1.3×1.5. Inser. 5 (O.) + 3 (R.) = 8 li. Payment.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>108 40</td>
<td>do.</td>
<td>14</td>
<td>3058 Baked. Light terra. Well preserved. Seal impr. 3.8×5×2. Inser. 5 (O.) + 1 (Lo. E.) + 1 (R.) = 7 li. Receipt given for wool received for another.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>108a 61</td>
<td>do.</td>
<td>14</td>
<td>11264 Unbaked. 2×2.3×1.4. Inser. 3 (O.) + 2 (R.) = 5 li. Gift of an individual.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>109 41</td>
<td>do.</td>
<td>14</td>
<td>6087 Partially baked. U. L. cor. wanting. 3.8×4.9×2.3. Inser. 5 (O.) + 3 (R.) = 8 li. Payments. (?)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text.</td>
<td>Plate.</td>
<td>Reign.</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>C. B. M.</td>
<td>Description</td>
</tr>
<tr>
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</tr>
<tr>
<td>112</td>
<td>42</td>
<td>do.</td>
<td>14</td>
<td></td>
<td></td>
<td>3075</td>
<td>Baked. Dark. Lo. end wanting. 5.4x8.1x2.2. Inser. 12 (O.) + 8 (R.). = 20 li. Record of tax collections.</td>
</tr>
<tr>
<td>113</td>
<td>42</td>
<td>do.</td>
<td>15</td>
<td>9</td>
<td></td>
<td>3072</td>
<td>Baked. Light terra. Well preserved. 5x7x1.9. Inser. 7 (O.) + 3 (R.). = 10 li. Record of salary payments.</td>
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<tr>
<td>114a</td>
<td>61</td>
<td>do.</td>
<td>16</td>
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<td>E.A.H. 179</td>
<td>Baked. Well preserved. 6.5x4.3x2. Inser. 15 li. Record of collections.</td>
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<tr>
<td>114b</td>
<td>61</td>
<td>do.</td>
<td>15</td>
<td>3</td>
<td>3</td>
<td>3048</td>
<td>Baked. Light. Rev. broken away. 6.2x5.8x2. Inser. 15 li. Record of collections.</td>
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<tr>
<td>115</td>
<td>43</td>
<td>Kudashman-Bél</td>
<td>1</td>
<td></td>
<td></td>
<td>3065</td>
<td>Baked. Dark. Well preserved. 4.6x6.2x2. Inser. 7 (O.) + 7 (R.). = 14 li. A copy (gabri). Record of a debt with promissory condition.</td>
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<tr>
<td>116</td>
<td>43</td>
<td>do.</td>
<td>6</td>
<td>11</td>
<td></td>
<td>6077</td>
<td>Unbaked. Dark. Well preserved. 2x8x3.1x1.4. Inser. 6 (O.) + 4 (R.). = 10 li. Receipt.</td>
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<tr>
<td>117</td>
<td>44</td>
<td>do.</td>
<td>12</td>
<td></td>
<td></td>
<td>10979</td>
<td>Unbaked. U. L. cor. broken away and otherwise injured. It is either a copy or an inside tablet. 11x4x6.7x2.8. Inser. 6 (O.) li. Payment of salaries.</td>
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<td>117a</td>
<td>62</td>
<td>Kudur-Bél</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>6157</td>
<td>Unbaked. Cracked. 4.2x5.9x3.2. Inser. 9 li. List of cereals.</td>
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<td>117b</td>
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<td>4</td>
<td>9</td>
<td>X</td>
<td>6088</td>
<td>Unbaked. Dark. 3.9x5x2. Inser. 6 (O.) + 1 (Lo. E.) + 6 (R.). = 13 li.</td>
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<td>4</td>
<td>5</td>
<td>6084</td>
<td>Baked. Black. Cracked and effaced. 9.15x6x2.2. Inser. 18 (O.) + 16 (R.) = 34 li. Record of tax collections.</td>
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<td>2</td>
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<td>Unbaked. Dark. L. half of tablet. Five thumbnail marks on L. E. 9x5.7x2.4. Inser. 19 (O.) + 2 (Lo. E.) + 19 (R.) + 1 (U. E.) = 41 li. Frag. of a contract.</td>
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<td>Unbaked. Upper half of tablet. 7.9x6.3x2.5. Inser. 27 (O.) + 18 (R.). = 45 li. Payment.</td>
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<td>2</td>
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<td>Unbaked. 3.1x3.45x1.8. Inser. 5 (O.) + 5 (R.) + 1 (U. E.) = 11 li. Receipt.</td>
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Dated in the reigns of Cassite rulers.

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<td>5</td>
<td>3531</td>
<td>Baked. Dark. Cracked and effaced. 6 thumbnail marks on L. E. 8.7×5.2×2.2. Inser. 14 (O.)+12 (R.)=26 li. Sale of an ox.</td>
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<td></td>
<td>6163</td>
<td>Unbaked. Black. Rev. chipped. 3.7×4.5×1.7. Inser. 5 (O.)+3 (Lo. E.)+11 (R.)=19 li.</td>
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<td>do. (?)</td>
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<td>10731</td>
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<td>2</td>
<td>2</td>
<td>12900</td>
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<td>5</td>
<td>21</td>
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<td>Baked. Light. Lo. part wanting. 5 thumbnail marks on L. E. 6.2×4.3×1.8. Inser. 11 (O.)+8 (R.)=19 li.</td>
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<td>6640</td>
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<td>12911</td>
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<td>4</td>
<td>9</td>
<td>12908</td>
<td>Partially baked. Lo. E. effaced. 6 thumbnail marks on L. E. 5.5×4.2×1.7. Inser. 11 (O.)+2 (Lo. E.)+9 (R.)=22 li. An agreement to assume a debt for which a priest had been in imprisonment.</td>
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<td>Text.</td>
<td>Plate.</td>
<td>Reign.</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>C. B. M.</td>
<td>Description</td>
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<td>137</td>
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<td>Shagarit' Shuriah</td>
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<td>8</td>
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<td>Baked. Dark. Upper part injured. Seal impr. 7.8×5.2×1.3. Inser. 12 (O.)+15 (R.)=27 li.</td>
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<td>Partially baked. Cracked and effaced. 9×5.5×2.7. Inser. 17 (O.)+16 (R.)=33 li. Payments in butter to temple servants.</td>
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<td>53</td>
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<td>9</td>
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<td>Unbaked. Effaced on R. 2.5×3.2×1.5. Inser. 4 (O.)+1 (Lo. E.)+3 (R.)=8 li.</td>
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<td>Unbaked. Upper part of large tablet. 13.6×11×3.7. Inser. 4 (O.) li. List of temple attaches.</td>
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<td>143</td>
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<td>Bitiliasu</td>
<td>5</td>
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<td>17</td>
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<td>Baked. Dark. Frag. 7.4×5.2×1.9. Inser. 6 (O.)+4 (R.)=10 li.</td>
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<td>Unbaked. Poorly preserved. 3.8×5×1.8 Inser. 6 (O.)+3 (R.)=9 li.</td>
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<td>Unbaked. R. E. broken away. 3.5×3.9×1.9. Inser. 8 (O.)+2 (Lo. E.)+9 (R.)=19 li.</td>
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<td>Unbaked. 2×4.3×1.5. Inser. 4 (O.)+1 (Lo. E.)+5 (R.)=10 li. Record of payments.</td>
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<td>Unbaked. 2.7×3.5×1.7. Inser. 3 (O.)+1 (Lo. E.)+4 (R.)=8 li. Payment.</td>
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DATED IN THE REIGNS OF CASSITE RULERS.

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II. PHOTOGRAPHIC (HALF-TONE) REPRODUCTIONS.

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## LIST OF SIGNS

**From Tablets of the Cassite Period.**

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<th>No.</th>
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<th>Signification</th>
<th>Equivalent Words</th>
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<td>1.</td>
<td><img src="image1" alt="Sign 1" /></td>
<td>ash, rum, til.</td>
<td>ina, nadānu.</td>
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<td><img src="image2" alt="Sign 2" /></td>
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<td>Ishtar, eriššu, erek.</td>
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<td><img src="image5" alt="Sign 4a" /></td>
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<td>pashaaru, pashaaru.</td>
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<td>Girru, Nuukû, Amurru.</td>
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<td><img src="image9" alt="Sign 8" /></td>
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Equivalent Words: Nergal, Sin, Nergal, Damgu, Šalmu, Shamash, Bēl, Rammûn, Ai, Ea, Kubu, Bau, Šobî, Şir, Rammûn, Ashur, Nabû, Šlu.
| 13. | maš. |
| 14. | |
| 15. | la. |
| 17. | qa. |
| 18. | ša. |
| 19. | sis. |
| 20. | |
| 21. | naṣṣu. |
| 22. | amētu. |
| 23. | Cf. 222. |
| 24. | Cf. 204. |
| 25. | Cf. 25. |
| 26. | nu. |
| 27. | kul, zir. |
| 28. | Cf. 151. |
| 29. | tim. |
| 30. | mun. |
| 31. | mu. |
| 32. | be, bd, bat, mid, mit. til, |
| 33. | dar. |
| 34. | Cf. 151. |
| 35. | Nuṣṣu. |
| 36. | Nada. |
| 37. | Sattu. |

**Notes:**
- ui, la.
- amēl ury. ury.
- zōru.
- ardu.
- shumu.
- nada. ury.
- muktummu.
- betu.
- kādu.
- mitu.
- gamru.
- Ea.
| 30. | Kim, dim. |
| 31. | Enzu. |
| 32. | Shir. |
| 33. | Ti. |
| 34. | Na. |
| 35. | Bar, mash. |
| 36. | Gu, bag, bak. |
| 37. | Kun. |
| 38. | Nam. |
| 40. | Rat. |
| 41. | Ri, tal, dal. |
| 42. | Zi. |
| 43. | Gi. |
| 44. | Magatu. |
| 45. | Kima. |
| 45a. | Suh. |
| 46. | Nun, si. |
| 47. | Sur, shur. |
| 48. | En. |
| 49. | Mi, sal, li. |
| 50. | Ir. |
| 51. | Sa. |
| 52. | Budnu. |
| 53. | Gidatu. |
| 54. | Naqidu. |

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| 57. | tab, tap. |
| 58. | shal, sal |
| 59. | tak, shum. |
| 60. | ab, ap. |
| 61. | nab, nap. |
| 62. | mul. |
| 63. | um. |
| 64. | dup. |
| 65. | zinnishtu. |
| 66. | mārtu. |
| 67. | batūtu? |
| 68. | màtu. |
| 69. | shadā. |
| 70. | kāsh. |
| 71. | kip. |
| 72. | |
| 76.  | 77.  | 78.  | 79.  | 80.  | 81.  | 82.  | 83.  | 84.  | 85.  | 86.  | 87.  | 88.  | 89.  | 90.  | 91.  | 92.  | 93.  | 94.  | 95.  | 96.  | 97.  | 98.  | 99.  | 100. | 101.  |
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|      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      | sharru. |  |

Cf. 77.  
Cf. 132.  
Cf. 134.  
Cf. 136.  
Abu.  
Girru.  
sharru.  
šēru.  
dēshpu.  
šarru.  
bālu.  
abullu.
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**Column 1:**
- 150. ash.
- 151. ba.
- 152. ma.
- 154. tur.
- 155. zul.
- 156. zul.
- 157. zak, zaq.
- 158. rab.

**Column 2:**
- 151. Shaddu.
- 152. mana.
- 153. Apsu.
- 155. Maru.
- 156. Nippaunu.
- 157. Imittu.
- 158. bur, pur.
- 159. Pish, Kir, Gir.

**Column 3:**
- 154. kar, gar, qar.
- 155. shu, qal.
- 156. gal, qal.
- 157. shu, qal.
- 158. shu, qal.
- 159. qatu, gimillu.
- 160. buriuru.
- 161. Disu.
- 162. shaga.
- 163. taba.
- 164. paqaru.
- 165. napharu.
- 166. parakku.
- 167. Nisannu.
- 168. eribu.
- 169. mashku.
- 170. shadu.
- 171. shenu.
- 172. la.
- 173. purkulu.

**Column 4:**
- 165. Ta, Ur.
- 166. Tabihu.
- 167. Rabdru.
- 169. Parakku.
- 171. Ramman.
- 172. Ish tar.
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<td>217.</td>
<td>ud, ud, tu, tam, par, pir.</td>
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<td>222.</td>
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Cf. 68. shu. Nisaba ezibu.
Cf. 209. mush, sir. determ. hegalu.
Cf. 209. shud. Rammôn.
Cf. 211. li. ūmu.
Cf. 212. tu. pîqâ. asâ. urru.
Cf. 214. ci. ūmu.
Cf. 215. kan, kam. suâru.
Cf. 216. lish. nàru. ñabu. namâru.
Cf. 217. ud, ud, tu, tam, par, pir. pir'û.
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<td>259.</td>
<td>tu.</td>
<td>mitḥariš.</td>
</tr>
<tr>
<td>260.</td>
<td>gab, gap, ḫup.</td>
<td>šiqšu.</td>
</tr>
<tr>
<td>261.</td>
<td>šhu.</td>
<td>Cf. 58.</td>
</tr>
<tr>
<td>262.</td>
<td>dam.</td>
<td></td>
</tr>
<tr>
<td>263.</td>
<td>gu.</td>
<td>rashä.</td>
</tr>
<tr>
<td>264.</td>
<td>niš.</td>
<td>ashevatu.</td>
</tr>
<tr>
<td>265.</td>
<td>gu.</td>
<td>tamgaru.</td>
</tr>
<tr>
<td>266.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>267.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>268.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Cf. 200.**
**Cf. 201.**
**tar, qud.**

| 269. | nangaru. |
| 270. | ra. |
| 271. | ša, ga. |
| 272. | ša, gar. |
| 273. | za, qa. |
| 274. | qa. |
| 275. | 

**Cf. 200.**
**Cf. 201.**
**tar, qud.**

| 276. | ipru. |
| 277. | qishtu. |
| 278. | makkısu. |
| 279. | mēksu. |
| 280. | ripsu. |
| 281. | nikasu. |
| 282. | makhuru. |
| 283. | 
| 284. | ġalqu. |
| 285. | zittu. |
| 286. | kudimmu. |
| 287. | kaspu. |
| 288. | ġurdens. |
| 289. | Sibi. |
CUNEIFORM TEXTS
Pl. 13

23

O.

Erasure.

5

real erasure.

R.

Erasure.

10

24

U. E.

O.

5

R. 15

10

20

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Pl. 27

61

rest erasure.
Omit, mistake of scribe.
Continued

O. rest mistake of scribe.

L. E. rest erasure.

Obverse.

L. E. 0 0 0 0 0

Reverse.

125
RECEIPTS, RECORDS OF DEBTS, AND SALARY PAYMENTS.
LEASES OF ANIMALS.
No. 16 of sheep and goats, Nos. 17 and 18 of cattle.
PL. III

PAYMENT OF TEMPLE STIPENDS.
PAYMENT OF TEMPLE STIPENDS.

No. 21 has check-marks.
22. PAYMENT OF TEMPLE STIPENDS TO THE DIFFERENT MEMBERS OF FAMILIES FOR TWELVE MONTHS.
REV. 22. PAYMENT OF TEMPLE STIPENDS TO THE DIFFERENT MEMBERS OF FAMILIES FOR TWELVE MONTHS.
PAYMENT OF TEMPLE STIPENDS TO THE HEADS OF FAMILIES, MENTIONED IN No. 22.
DISBURSEMENT OF TEMPLE REVENUES TO THE DIFFERENT Temples AND SHRINES OF NIPPUR.
DOCUMENTS CONCERNING THE HIRE OF SLAVES.
28. AN AGREEMENT TO ASSUME A DEBT FOR WHICH A PRIEST WAS IMPRISONED.
29. A JUDGMENT RENDERED IN A DISPUTE CONCERNING THE OWNERSHIP OF A FIELD.
AN INCOMPLETE DOCUMENT.

A judgment rendered in a dispute concerning the ownership of a field.
FOUR TABLETS AND THEIR RESPECTIVE ENVELOPES.
Nos. 35, 36 and 37. SHOWING HOLES MADE BY THE SISSIKTU.

No. 38 IS A TABLET MOULDED AROUND A POTSHerd.
TABLETS WITH SEAL IMPRESSIONS.
TABLETS WITH SEAL IMPRESSIONS.
ADDITIONS AND CORRECTIONS.

Vol. XIV.

Page 19, li. 1, read: The side, etc., instead of: This side, etc.
Page 22, li. 1, read: II ītu šīšu, instead of II ītu šīšu.
Pages 27 and 28, read: Iyyar, instead of Yar.
Page 32, in the heading of tablet beneath naphar, read: she'um instead of skē'um.
Page 33, li. 45, read name: =I-na-shāri-Marduk, ṭarrānu.
Page 35, li. 25, read name: Idinanni-Shamash, instead of Idānani-Shamash.
Page 35, next to last line, read: =Sin-bēl-îlūni, instead of ūlūnt.
Page 37, read name: Man-nu-i-dannin-i-da-ās(idat, ID)-su.
Page 37, li. 12, read: Tammuz, instead of: Tammu.
Pl. 44, 118: 20 add a perpendicular wedge to the character following be and read: =Ba-la-nu.
Pl. 58, 91a, li. 8a has been omitted in copying. It reads: 90 qa īpru /Hu-la-la-tum u /Ki-ik-ki-ia-en-ni.

ADDITIONAL CORRECTIONS TO Vol. XV.

Page X, omit ID and SE-KAK, which are to be read: Apšu and Nisaba, as suggested by Prof. Hinke.
Page 3, li. 5, omit: NIN-SIAR.
Page 16, li. 15, read: sha, instead of KU-UD.
Page 16, li. 23, omit: "in white flour."
Page 30, the name read: EN-ZU-ti-Rammān(?) and EN-ZU-ti-ilu very likely should be read: Adī-ma-ti-ilu.
Page 37, add the name: Mi-ni-Bēǜti(i)-Ak-ka-di, 52: 6.
Page 51, read: NI-SUR, instead of NI-SUR.
Page 55, the god read: Si-mu-tī, should be: Nībeau(SI-MU-TI).